TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#6 Toldot (תּוֹלְדֹת) — 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

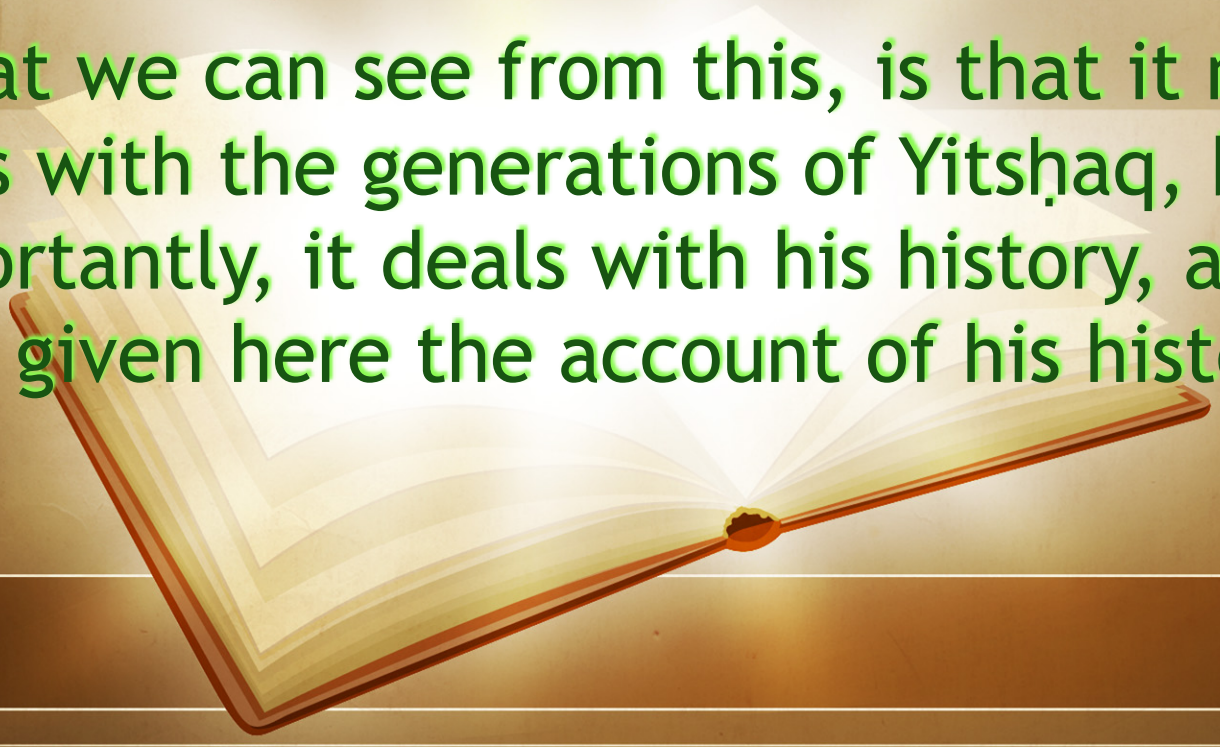
THIS WEEKS TORAH PARASHAT

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 '**Tolḏot**', as it begins with the genealogies of Yitsḥaq.

The Hebrew word **תּוֹלְדוֹת Tolḏoth** is the plural of the Hebrew root word that is used for '**genealogy**', which is **תּוֹלֵדוֹת toleḏoth(to-led-aw') - Strong's H8435** which means, '**generations, account, genealogical registration, births, course of history**' and comes from the primitive root **יָלַד yalaḏ (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 Yitsḥaq, 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 Yitsḥaq, Aḇraham's son. Aḇraham brought forth Yitsḥaq.

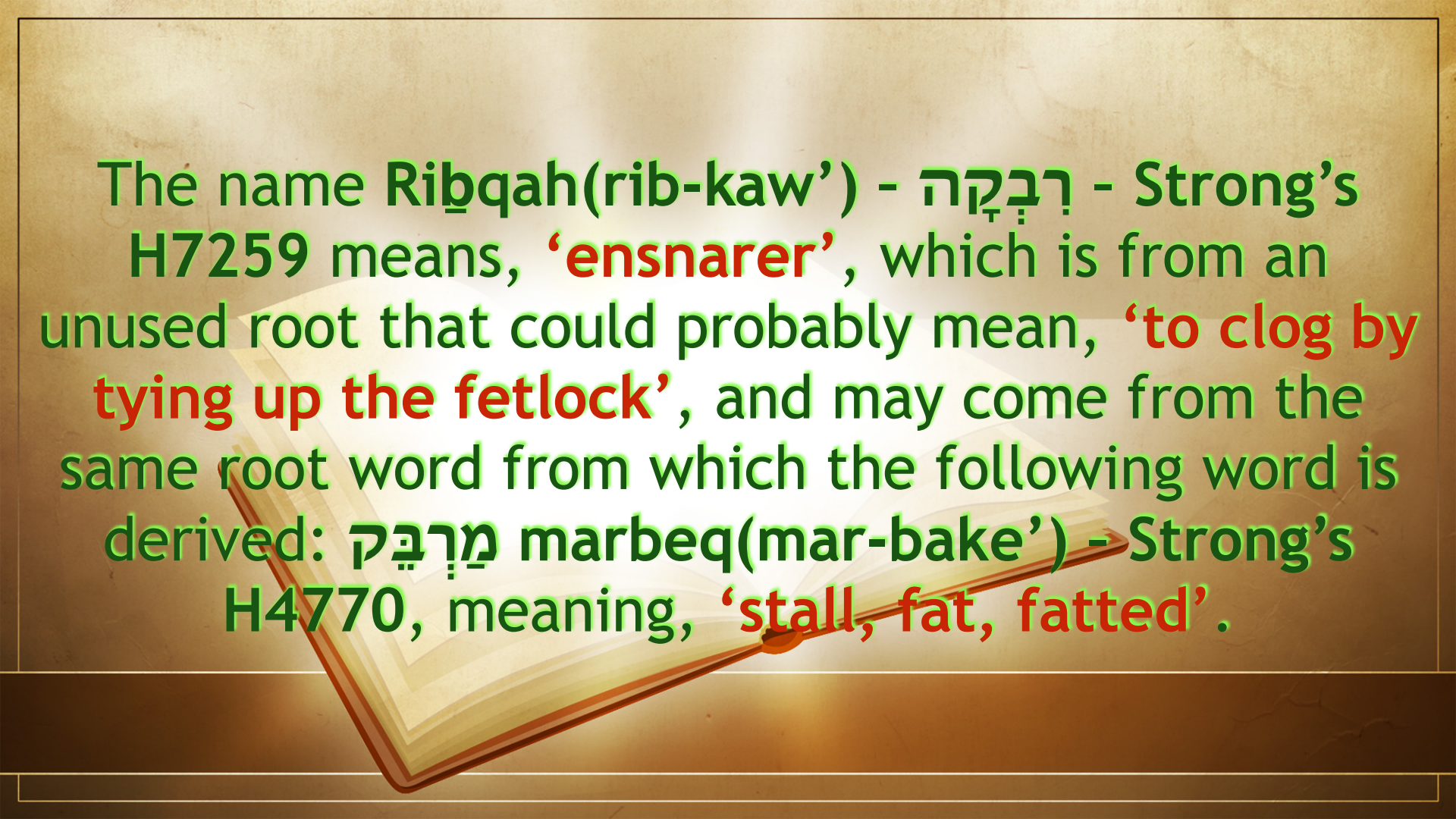
Gen 25:20 And Yitsḥaq was forty years old when he took Riḇqah as wife, the daughter of Bethu'ĕl the Aramean of Paddan Aram, the sister of Laḇan the Aramean.

Verse 19 tells us that Yitsḥaq was Aḇraham's son and then, in **verse 20**, we are told that he was 40 years old when he took Riḇqah 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 **Berĕshith/Genesis 22**, where Yitsḥaq was '**offered**' up as a living sacrifice to **יהוה**(YeHoVah), by his father Aḇraham.

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, Yitsḥaq 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 Riḇqah 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 Yitsḥaq 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 Riḇqah(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’ĕl(beth-oo-ale’) - Strong’s H1328** which means, **‘man of El’** whose father was נָחוֹר **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 Aḇraham!

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

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

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

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

What made Aḇram 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 Aḇram’s brother, and the record here, of Naḥor’s family being called **‘Arameans ’**, we are able to identify a powerful picture of redemption!

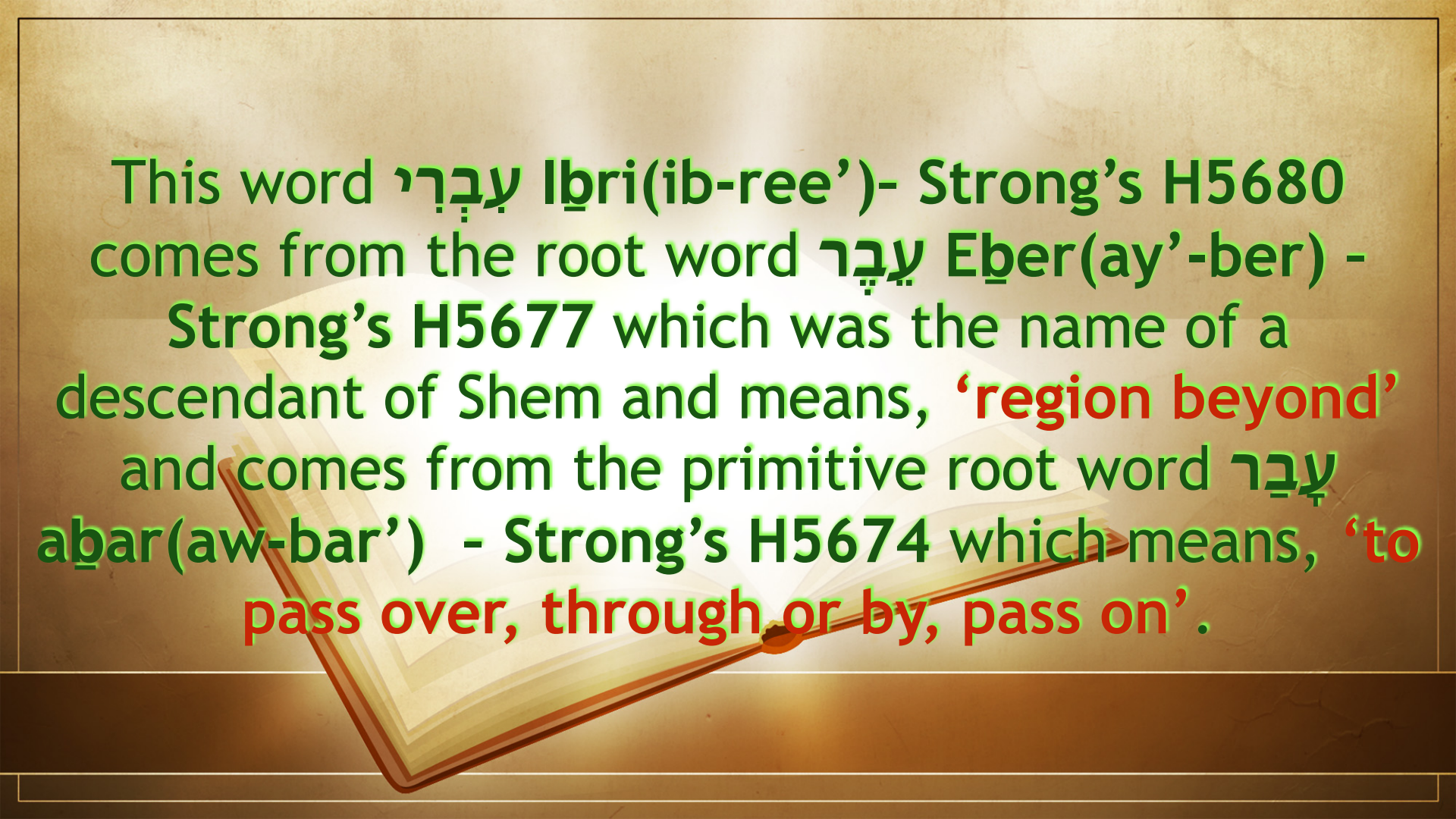
And more specifically, the redemption of the chosen bride of the son of the promise, which is a clear shadow picture of the Bride of Messiah, being called out of darkness into the marvelous light of Elohim and being identified as a Covenanted Bride!

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 Aḇraham going to fetch a bride for Yitsḥaq, the son of the promise, from the house of Aḇraham's family in Paddan Aram, we are able to see a wonderful picture of Riḇqah, 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 Aḇraham's servant.

With Riḇqah being called out, set-apart and adorned, she said yes to being Yitsḥaq'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 Iḇri(ib-ree’) – Strong’s H5680** which simply means, **‘one from beyond or one who has crossed over’**; and Aḇraham 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'.

Aḇram 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 Nimroḏ 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'ĕl, and therefore, being '**Yisra'ĕl**', by definition, we are in fact, also called '**Hebrews**', as our father Aḇraham was, and are a people now belonging to Messiah!

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



Ayin - ע:

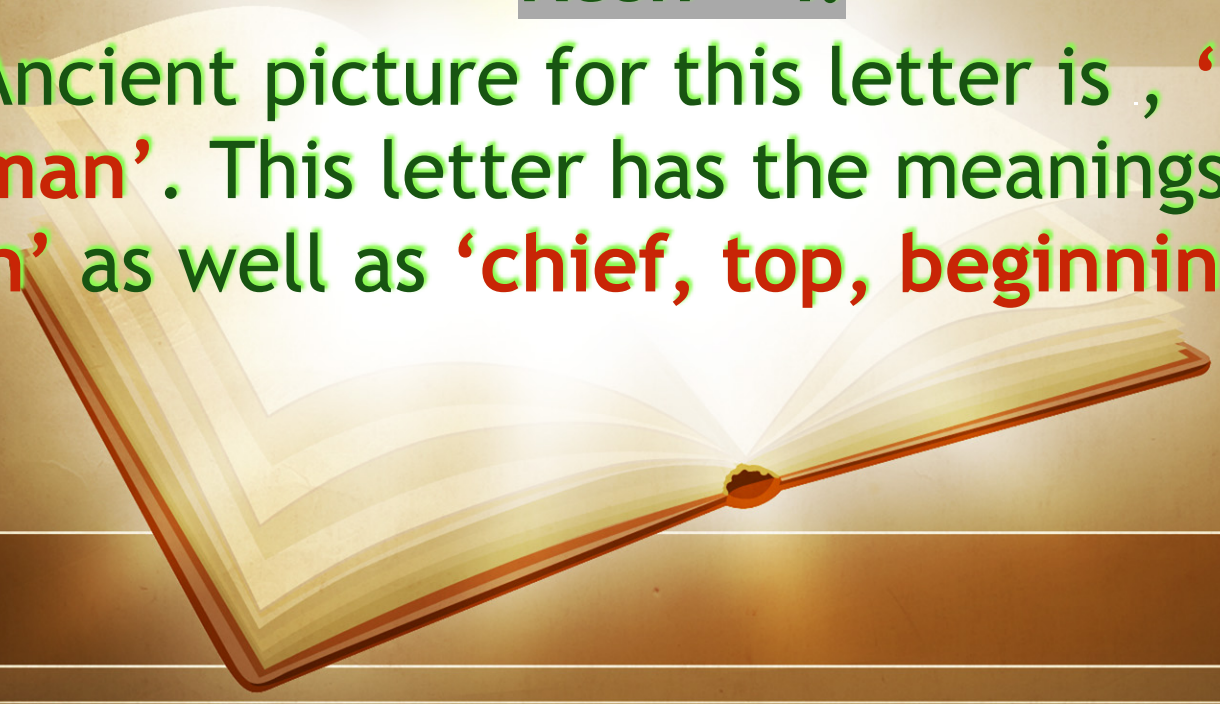
The original pictograph for this letter is and represents the idea of ‘seeing and watching’, as well as ‘knowledge’. as the eye is the ‘window of knowledge’, and can also render the concept of knowledge revealed!

Beyt - בֵּ:

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 built up in Him, as living stones that keep their eyes on the Head of the House!

Kĕpha 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 עִבְרִי Ivri - 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**.

Riḇqah 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!!!

The reason I am mentioning this, is because the term **‘enter into’** is used in:

Deḇarim/Deuteronomy 29:12 “so that you should enter into covenant with יהוה(YeHoVah) your Elohim, and into His oath, which יהוה(YeHoVah) your Elohim makes with you today”

This term/phrase **‘enter into’** is translated from the word **עָבַר aḇar(aw-bar’) – Strong’s H5674** which means, **‘to pass over, through or pass by, crossed over’** and it is the primitive root from which the word **עִבְרִי Iḇri** is derived!

When we ‘**enter into**’ covenant with **יהוה**(YeHoVah) our Elohim, we also enter into His ‘**oath**’, which comes from the primitive root word **אָלָה alah (aw-law’) - Strong’s H422** which means, **‘to swear, curse, put under oath, utter a curse’**; and so, we recognize that we accept all the conditions that are outlined in the covenants of promise – including the curses, being identified as true Hebrews and no longer foreigners or strangers (or Arameans)!

Gen 25:21 And Yitsḥaq prayed to יהוה(YeHoVah) for his wife, because she was barren. And יהוה(YeHoVah) answered his prayer, and Riḇqah his wife conceived.

Yitsḥaq's wife was barren and he prayed to יהוה(YeHoVah), who answered his prayer, as she conceived and gave birth to twins.

She was barren for 20 years, as Yitsḥaq was 60 years old when she bore them!

We can see that Yitsḥaq had learned from his father's mistake, in that he asked יהוה(YeHoVah) for his wife to bear him a son and did not try to make it happen via a concubine!

יהוה(YeHoVah) hears the prayer of the righteous and He answers those who fear Him!

Tehillah/Psalm 145:19 “He does the desire of those who fear Him; and He hears their cry and saves them.”



The Hebrew word that is translated as, **‘and he prayed’**, here in **verse 21**, is **וַיֶּעְתַּר vayethar**, which comes from the root word **עָתַר athar (aw-thar’) - Strong’s H6279** which means, **‘to pray, entreat, supplicate’**, which carries the fuller understanding of **‘making an earnest request, in pleading for a favourable answer’**!

Yitsḥaq is a great picture for us, of a loving husband who earnestly seeks יהוה(YeHoVah) for favour toward his wife, and this is a lesson that many husbands today, can learn from, so that their prayers are not hindered in any way!

Kĕpha Aleph/1 Peter 3:7 “In the same way, husbands, live understandingly together, giving respect to the wife, as to the weaker vessel, and as being heirs together of the favour of life, so that your prayers are not hindered.”

As head of the home, he sought the favour of יהוה(YeHoVah) and the continual pleading for His loving-commitment to be extended toward his wife!

She was barren, and had been for many years, and this earnest seeking of יהוה(YeHoVah) by Yitsḥaq, reveals a great trust that he had in יהוה(YeHoVah), as he would not give up, but would rather continue to be steadfast in making his request to יהוה(YeHoVah) with earnest fear and respect, and would hold on to the hope and promises of His sure Word!

This is something that we all can learn from, as we must never give up, in making our requests and earnest supplications before Elohim, which must always be done with thanksgiving!

Pilipiyim/Philippians 4:6 “Do not worry at all, but in every matter, by prayer and petition, with thanksgiving, let your requests be made known to Elohim.”

The Greek word that is translated as **'worry'** is **μεριμνάω merimnaō(mer-im-nah'-o)** - **Strong's G3309** which means, **'to be anxious, care for, worry'** and comes from the root word **μέριμνα merimna(mer'-im-nah) - Strong's G3308** which means, **'cares, worries, anxieties'**.

יהושע tells us, in the Parable of the sower and the seed, that the worries/cares of this life choke out the word, and this is exactly what happens to the seed sown among thorns, which pictures those who hear the Word, but the worries of life choke it out!

This Greek word **μεριμνάω merimnaō(mer-im-nah'-o)** - **Strong's G3309** can also render the understanding of, **'being pulled in different directions'**!

Have you ever felt like you are being pulled in so many directions that you do not know which way to turn?

As we consider the picture of one being pulled in different directions, by so many worries and anxieties or cares of this world, we realize that in order to be steadfast and firm and not be pulled in any conflicting direction that deflects one from a walk of set-apartness in complete faith, we need to have a firm grip on the truth.

A firm grip on the Truth will assure that one is not pulled in any type of tug-of-war match with fleshly lusts that wrestle against the life we have in the Master!

Yitsḥaq held a firm grip on the Truth and never let the physical barrenness of his wife cause his continual seeking of Elohim to waver!

The Hebrew word that is translated as **'barren'** is **עֲקָרָה- aqarah** – which comes from the root word **עָקָר aqar(aw-kawr') - Strong's H6135** which means, **'barren, sterile'**.

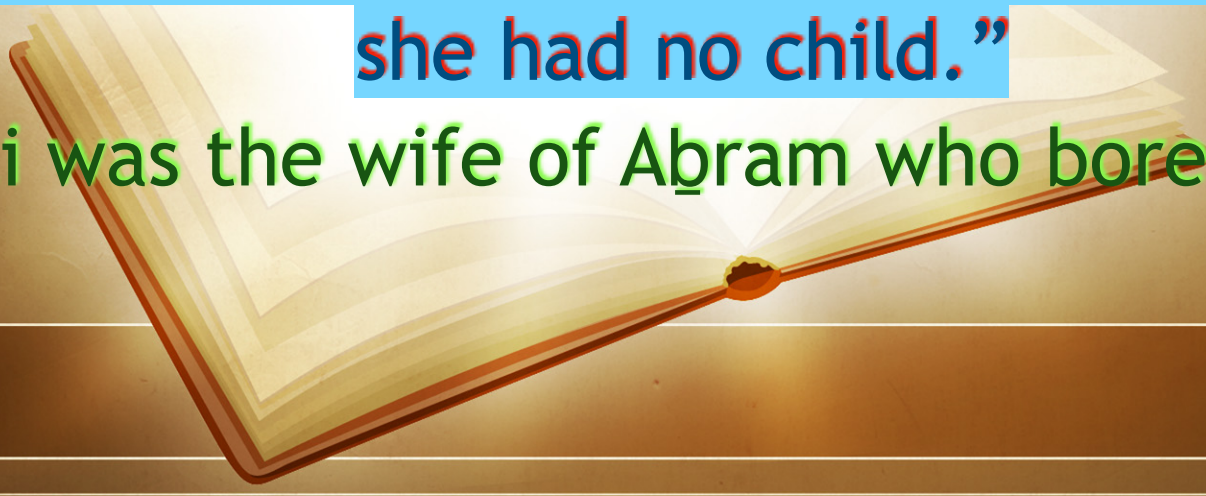
This root adjective עָקָר **aqar(aw-kawr') - Strong's H6135** is used 12 times in 11 verses and I want us to take a look at a few of these verses so that we can get a better understanding of who this **'barren one'** is!

This root word is used 12 times in Scripture, which I find very interesting, as the fullness of the promise given to all 12 tribes of Yisra'ĕl, is that they will be fruitful and bear much fruit!

The first time we see this word being used in Scripture is in:

Berĕshith/Genesis 11:30 “And Sarai was barren, she had no child.”

Sarai was the wife of Aḇram who bore Yitsḥaq.



The next time we see this word עֲקָרָה- aqarah being used is in:

Berĕshith/Genesis 25:21 “And Yitsḥaq prayed to יהוה(YeHoVah) for his wife, because she was barren. And יהוה(YeHoVah) answered his prayer, and Riḇqah his wife conceived.”

Riḇqah, Yitsḥaq's wife was barren too and then we see the third time that this word עֲקָרָה- **aqarah** is used is in reference to Raḥel, the wife of Ya'aqoḇ, being barren:

Berĕshith/Genesis 29:31 "And יהוה(YeHoVah) saw that Lĕ'ah was unloved, and He opened her womb, but Raḥel was barren."

To be barren was often seen or understood as being cursed, yet what we see with these 3 women is the clear pattern of the promises of the Covenant coming through the seed of women, who were barren for a time.

Sarai was barren, Riḇqah was barren and Raḥel was barren, yet the clear promise given by יהוה(YeHoVah) stood firm, in all three of these women becoming pregnant and bearing the fruit of carrying the seed of the promise.

The next time we see the root word עָקָר **aqar** (aw-kawr') - **Strong's H6135** being used is in:

Shemoth/Exodus 23:26 "None shall miscarry or be barren in your land. I shall fill the number of your days."

Deḇarim/Deuteronomy 7:14 "Blessed are you above all peoples - there is not going to be a barren man or a barren woman among you or among your livestock."

Both of these verses highlights for us the promise given to a faithful covenanted people and what we are able to begin to learn from the examples we have in Scripture, is that being barren for a time does not mean that the promise will not be brought forth but rather that belief must be strengthened in the sure hope we have in the everlasting loving-commitment of יהוה(YeHoVah) our Elohim, for His loving-commitment endures forever!

The next time that we see the Hebrew word עֲקָרָה- **aqarah** being used is in:

Shophetim/Judges 13:2-3 “And there was a certain man from Tsor'ah, of the clan of the Danites, whose name was Manowaḥ. And his wife was barren and had not borne. 3 And a Messenger of יהוה(YeHoVah) appeared to the woman and said to her, “See now, you are barren and have not borne, but you shall conceive, and you shall bear a son.”

At a time when the children of Yisra’ĕl did evil in the eyes of יהוה(YeHoVah) and had been given into the hands of the philistines for 40 years, the promise of a son was given to the wife of Manowaḥ, who had been barren! She would bear Shimshon, who would be a Nazirite from the womb and deliver Yisra’ĕl from the philistines!

The next time we see the root word **עָקַר aqar (aw-kawr') - Strong's H6135** being used is in:

Shemu'ĕl Aleph/1 Samuel 2:5 "The satisfied have hired themselves out for bread, and the hungry have ceased. Even the barren has borne seven, and she who has many children pines away."

These words form part of the prayer that Ḥannah prayed to יהוה(YeHoVah) when she rejoiced in יהוה(YeHoVah) for giving her a son that she had asked for and she called his name שְׁמוּאֵל **Shemu’ĕl(sehm-oo-ale’) - Strong’s H8050** which means **‘El has heard’**.

Shemu’ĕl was a great prophet and the last judge of Yisra’ĕl.

In a call for the barren remnant to sing, we see this root word being used in:

Yeshayahu/Isaiah 54:1 “Sing, O barren one, you who did not bear! Break forth into singing, and cry aloud, you who have not been in labour! For the children of the deserted one are more than the children of the married woman,” said יהוה(YeHoVah).”

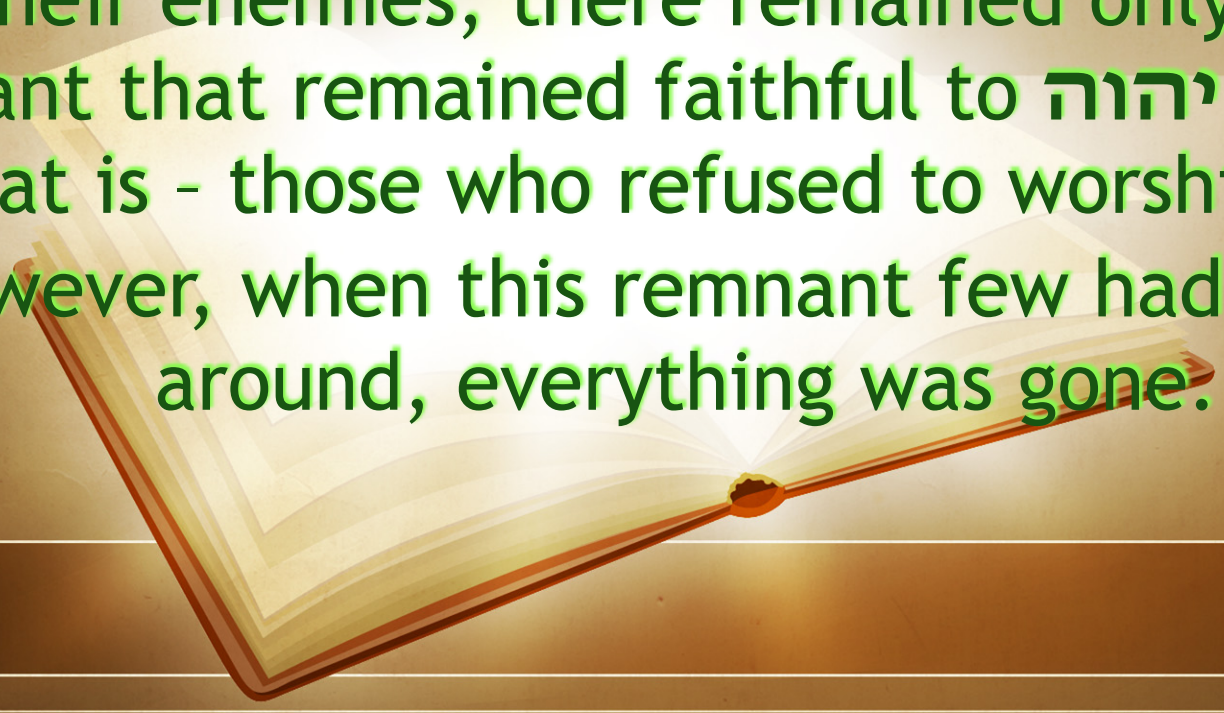
Yisra’ĕl, at this point in their history, were at a really low point.

They had gone through a succession of wicked rulers who had led them astray from worshipping and serving יהוה(YeHoVah) with all their heart, all their being and all their strength; and they had gone and whored after other mighty ones of the nations that were around them – the very thing that they were commanded not to do.

Yisra’ĕl had been divided and weakened – first it was the Northern Kingdom and then the Southern Kingdom who had fallen to their enemies as they were led into captivity because of their wickedness. The land had been laid waste, the walls had been torn down and the Hĕḵal of Elohim where they had worshipped had been ransacked and destroyed by their enemies.

With most of them having now been taken captive by their enemies, there remained only a small remnant that remained faithful to יהוה(YeHoVah) – that is – those who refused to worship idols.

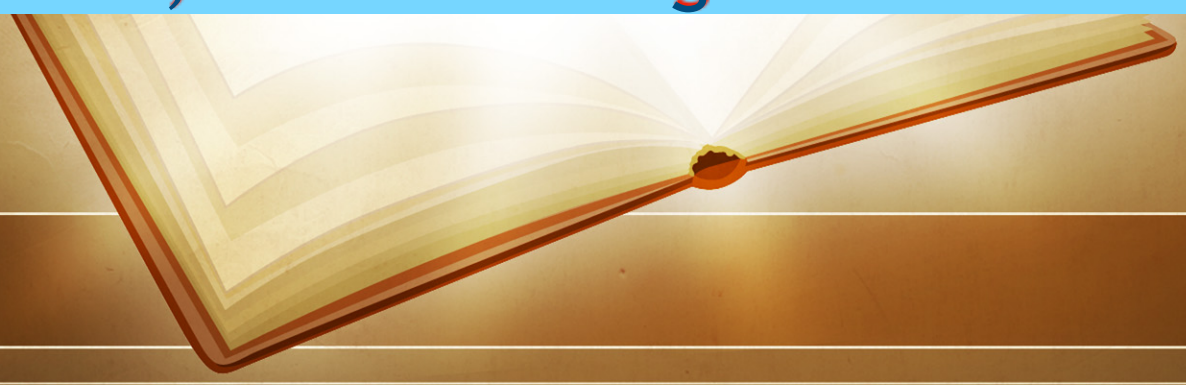
However, when this remnant few had looked around, everything was gone.



Their Hěḵal, their city, their nation and their people, who had now been held captive throughout their enemy's lands, was gone. And it was here that Yeshayahu, the prophet of Elohim, brought this Word of Elohim to them… with the urging charge to sing, and not only sing but actually '**burst into singing**'!

We see the root word עָקָר aqar(aw-kawr’)
- Strong’s H6135 being used is in:

Iyoḇ/Job 24:21 “treating evil the barren who does not bear, and does no good for the widow.”



Iyoḇ was highlighting here how the evil will treat the barren with wickedness and an example of this can be seen in the account of Ḥannah, who was provoked by Peninnah, the other wife of Elqanah, husband of Ḥannah, just because יהוה(YeHoVah) had shut her womb:

Shemu’ĕl Aleph/1 Samuel 1:6-7 “Moreover, her rival also provoked her greatly, to make her irritable, because יהוה(YeHoVah) had shut up her womb. 7 And so he did, year by year. Whenever she went up to the House of יהוה(YeHoVah), she was provoked, so that she wept and did not eat.”

This provoking certainly caused much distress and sorrow for Ḥannah, yet what we can learn from her account is how here mourning was turned to joy and her tears of sorrow were turned in to rejoicing song before Elohim, who had caused the barren one to bear!



I have now mentioned 11 of the 12 occurrences where we see this root word **עָקָר aqar(aw-kawr') - Strong's H6135** being used and the next verse I want to highlight where we see this word being used, forms a part of a powerful Tehillah/Psalm:

Tehillah/Psalm 113:9 "Causing the barren woman to dwell in a house, a rejoicing mother of children. Praise Yah!"

This **Tehillah/Psalm 113** opens with a call for the servants of יהוה(YeHoVah) to praise and bless the Name of יהוה(YeHovah) now and forevermore and repeats this call, in various ways.

It is followed by a description of יהוה's(YeHoVah's) incomparable greatness and His mercy toward the poor and needy as he causes the down trodden to be raised up to sit with sovereigns and He causes even the barren woman to have a home filled with children. The Tehillah then ends with the call that it began with – and that is to **'PRAISE יהוה(YeHovah)'!!!**

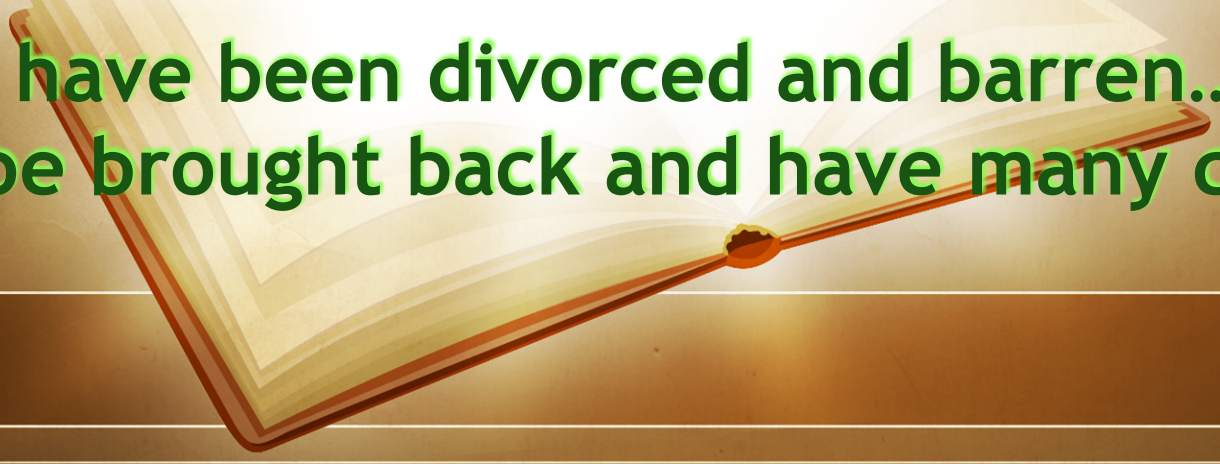
This is a song of praise for יהוה's(YeHoVah's) goodness and His loving-commitment and this is a song that reminds us of His faithfulness and that His Word never fails, which should cause us to be able to sing, praise and bless His Name here and now, doing so forever – for He causes the barren to be fruitful!

In **Yeshayahu/Isaiah 54:1** we see the clear command for Yisra'ĕl to sing, when the command of **'Sing oh barren one, sing!'** is given, as the promise of the return of the remnant faithful stands sure, as the remnant is commanded to sing, for they (Yisra'ĕl – lost 10 tribes) will be very fruitful!

As we consider the call given in Yeshayahu/Isiah 54 for the barren one to sing, we also take note that the children of the deserted one are more than the children of the married one!

To Yisra’ĕl, who had now been **‘deserted’** or widowed **(verse 4)** or a divorcee, it is promised that she would have more children than what she had when she was married.

“You have been divorced and barren… but you will be brought back and have many children”



This is exactly the message that we see being pictured for us in the book of Hoshĕa – in the scattering of the Northern Kingdom (10 Tribes – House of Yisra’ĕl) into the nations, with the assured promise that there will be an abundant harvest of children coming forth as He gathers His lost sheep of Yisra’ĕl!

Scattered and barren, yet you shall be brought back and be fruitful!!!

This is a very encouraging message of the sure hope and expectation we have in our soon returning King, who causes us to bear fruit that lasts, as we stay in Him and rejoice in Him and burst into singing for His great and awesome Name!

What we are able to learn from the usage of this word עָקַר **aqar(aw-kawr') - Strong's H6135** is that the women who were barren bore the fruit of the promise of Elohim; and this was because they kept their eyes on Elohim and His promise and not on the barrenness of their womb!

We must learn from these accounts and give urgency in responding correctly to the call for the barren one to sing!

The Hebrew word that is translated as **'Sing'** in **verse 1** of **Yeshayahu/Isaiah 54** comes from the primitive root verb **רָנַן ranan(raw-nan')** - **Strong's H7442** which means, **'to overcome, cry out, shout for joy, give a ringing cry, sing aloud'**.

It is from this root verb that we get the noun that is translated as **'singing'**, which is **רִנָּה rinnah (rin-naw') - Strong's H7440** which means, **'a ringing cry, joyful shout, joyful singing'**.

The Hebrew word that is translated as **'cry aloud'** comes from the primitive root verb **צָהַל tsahal(tsaw-hal') - Strong's H6670** which means, **'to cry aloud, shout, make shining'** and clearly expresses a very vocal and visible praise of Elohim as we are to shine the light of resounding praise for His Name!

We see this verb being used for the first time, and translated as ‘**rejoiced**’, in:

Estĕr/Esther 8:15 “And Mordeḵai went out from the presence of the sovereign wearing royal garments of blue and white, with a great crown of gold and a garment of fine linen and purple. And the city of Shushan rejoiced and was glad.”

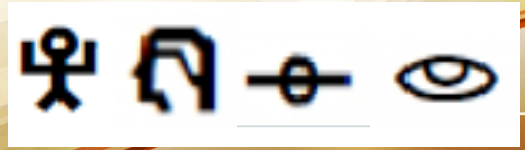
The reason for me highlighting this verse, is to give an example of the kind of rejoicing that this word expresses, especially as we consider the great and loud cries of rejoicing praise that took place when this victory over a decree of death sentence had been won and the lot of death against the Yehuḏim had been nullified!

We need to be a people who are crying aloud the shouting praise to our Master and redeemer, who has purchased us with the price of His own blood, in order that we may have abundant life in Him and equipped to bear much fruit of righteousness that lasts!

To bear the fruit that we were once not able to bear, due to sin, we are to continually be looking to Him, the Prince and Perfecter of our belief.

Iḇ’rim/Hebrews 12:1-2 “We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.”

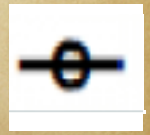
As we consider this call for the ‘**barren one**’ to sing, break forth into singing, and cry aloud, we are able to understand how we are to do this by keeping our eyes fixed on our Master and Elohim, especially as we consider this word for ‘**barren one**’ – **עֲקָרָה- aqarah** – in the ancient pictographic script, which looks as follows:



Ayin - עַ:

The original pictograph for this letter is  and represents the idea of **‘seeing and watching, looking’**, as well as **‘knowledge’**, as the eye is the **‘window of knowledge’**.

Quph - קָ:

This is the letter ‘**quph**’, which is pictured as  , and is a ‘**horizon**’ and depicts the elements of ‘**time**’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘**circle**’ or ‘**to go around**’, representing for us both, appointed cycles or times as well as eternity. It therefore can also carry the understanding of ‘**continual, continually**’.

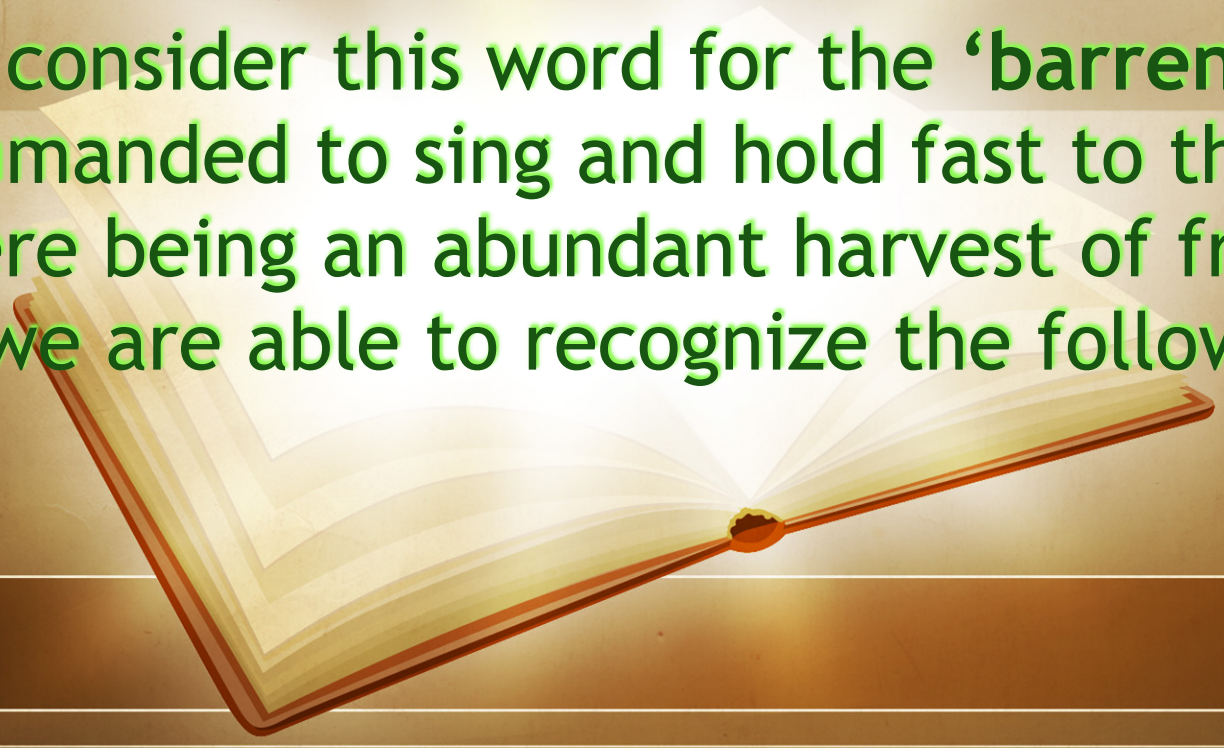
Resh - ר

The ancient script has this letter as  and is pictured as **‘the head of a man’** and has the meaning of the head of a man as well as **chief, top, beginning or first**. Top as in the top or head of a body and chief and is head of a tribe or people as well as the one who rules the people.

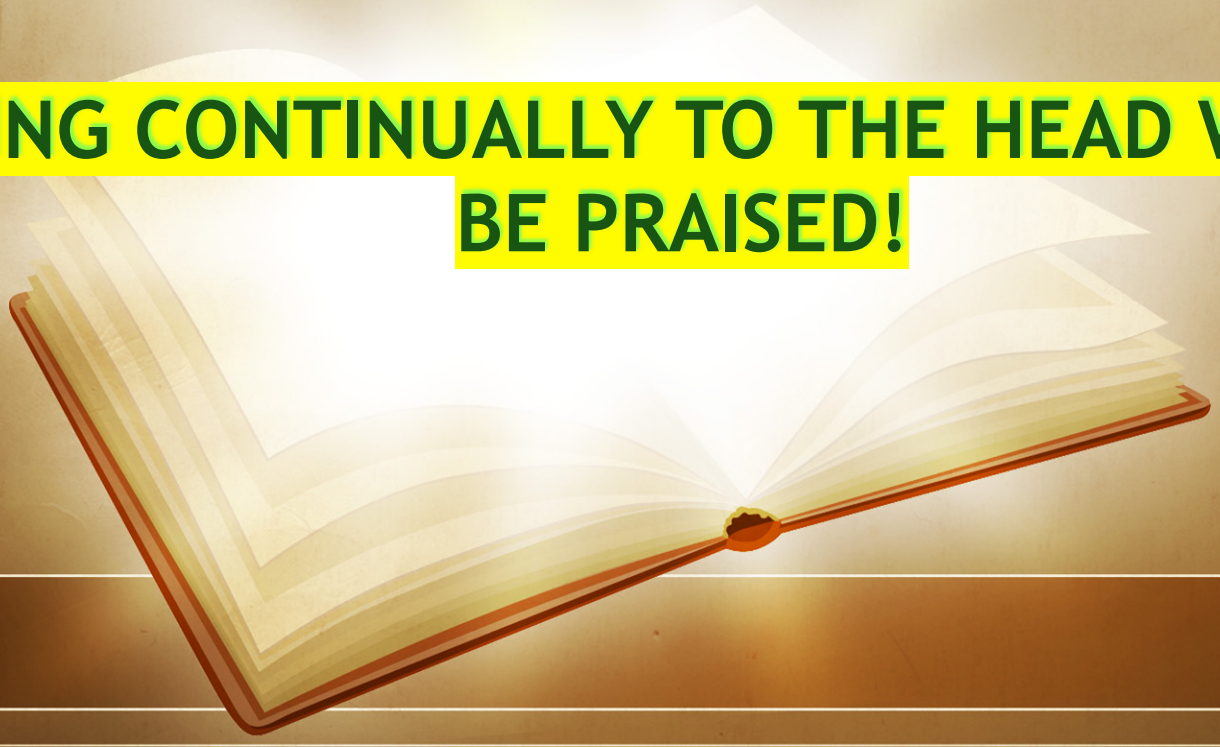
Hey - ה:

The ancient script has this letter pictured as  , which is ‘a man standing with his arms raised out’. The Hebrew word “**hey**” means “behold” as when looking at a great sight. This word can also mean “breath” or “sigh” as when one sighs in amazement when looking at a great sight. It also carries for us the meaning of ‘surrender and praise’, as we lift up our hands and submit to יהוה (YeHoVah), as we lift our hands in rejoicing praise, declaring His authority under which we humbly and joyfully submit!

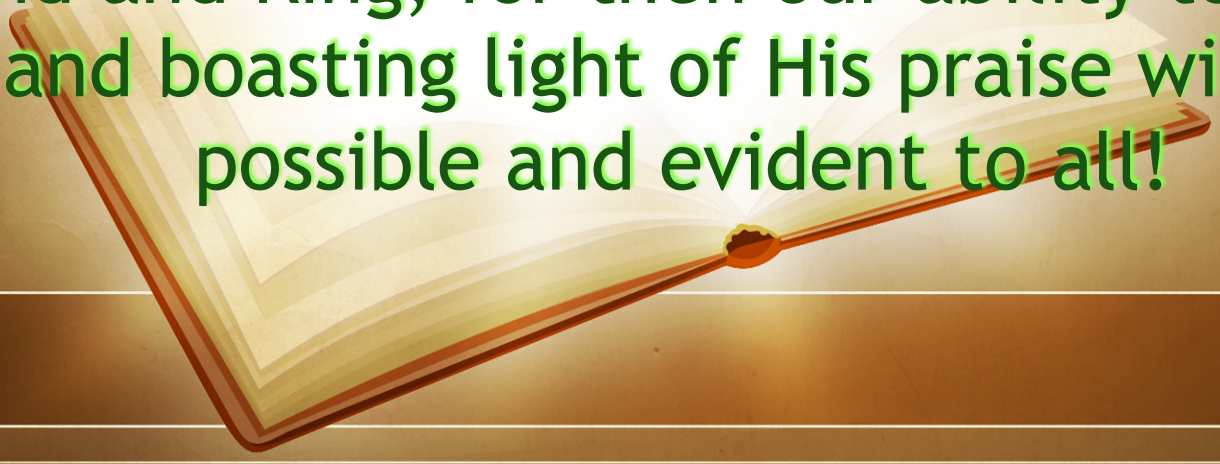
As we consider this word for the ‘**barren one**’ who is commanded to sing and hold fast to the promise of there being an abundant harvest of fruitfulness we are able to recognize the following:



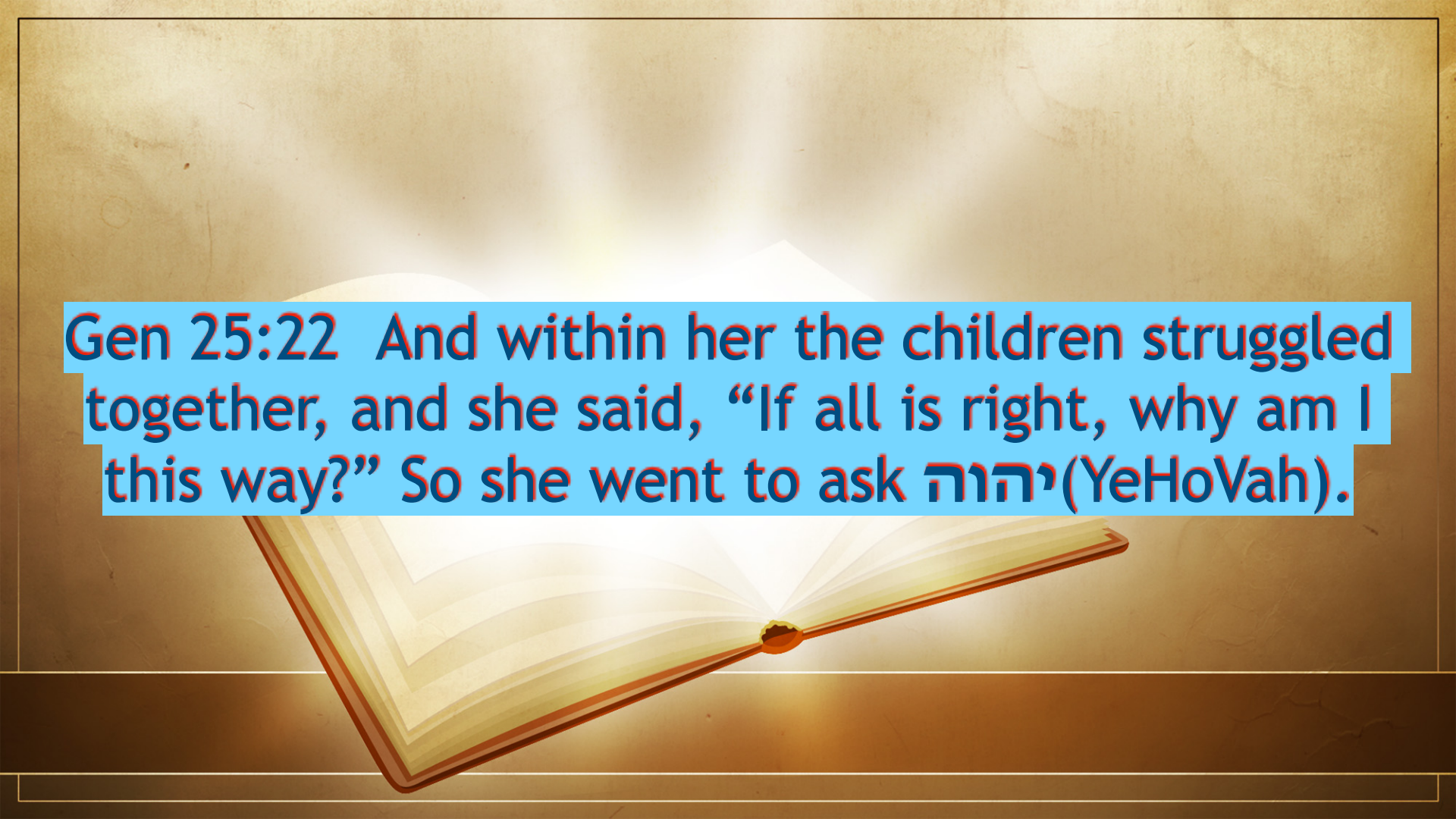
LOOKING CONTINUALLY TO THE HEAD WHO IS TO BE PRAISED!



Barrenness cannot be an excuse not to sing, praise and cry aloud by bursting into singing. In fact, our eyes must be continually fixed on our Coming Husband and King, for then our ability to shine the bright and boasting light of His praise will be made possible and evident to all!



How is your praise unto יהושע Messiah?
Are you, o barren one, hearing the call to sing?
Are you bursting into singing and crying aloud His praise?
If not then why are you not?
Barrenness did not stop Yitsḥaq and Riḇqah from trusting in יהוה(YeHoVah) and it did not stop Yitsḥaq in being persistent in his prayers unto יהוה(YeHovah), with thanksgiving!


Gen 25:22 And within her the children struggled together, and she said, “If all is right, why am I this way?” So she went to ask יהוה(YeHoVah).

The children ‘**struggled**’ within her and the Hebrew root word that is translated here as ‘**struggle**’ is **רָצַץ ratsats(raw-tsats’) - Strong’s H7533** which means, ‘**to crush, bruise, oppress**’ and it is written in the ‘**hitpael**’ form which expresses an intensive reflexive action and could be rendered as, ‘**they were crushing each other**’!

While this intense struggle went on in her womb, Riḇqah went to **ask יהוה**(YehoVah).

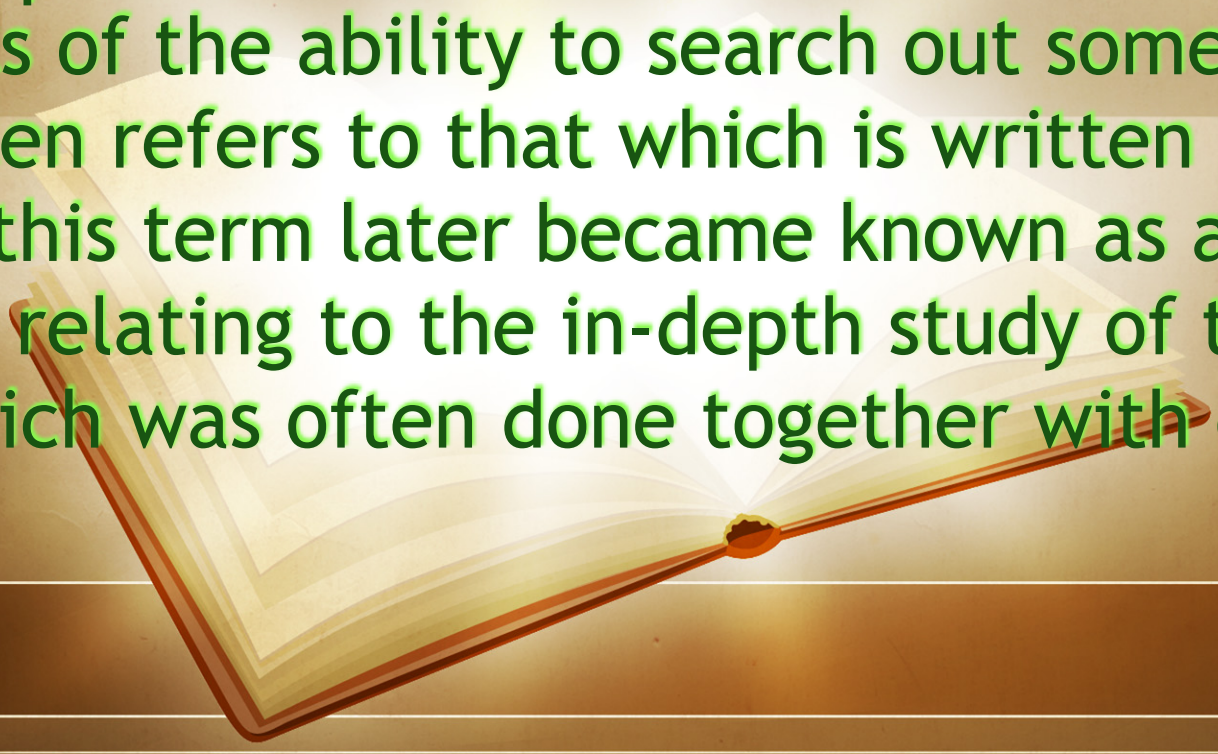
The Hebrew word that is translated as '**ask**' comes from the root word **דָּרַשׁ darash(daw-rash')**

- **Strong's H1875** which means, **'to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question'.**

This word carries more than simply just taking a quick peek; as it emphasizes the need to be digging deep, in seeking out carefully and with great diligence, through consultation, and asking.

A word that is derived from **דָּרַשׁ darash - Strong's H1875 is מִדְרָשׁ midַrash(mid-rawsh') - Strong's H4097** means, **'a study, record, writings or story, commentary'**.

A מִדְרָשׁ midַrash(mid-rawsh’) - Strong’s H4097 speaks of the ability to search out something and it often refers to that which is written to teach, and this term later became known as a Hebrew word relating to the in-depth study of the word, which was often done together with others.



This pregnancy was an answer to prayer and Riḇqah thought that with this pregnancy being ‘**right**’, why was the struggle so intense within her and she earnestly sought יהוה(YeHoVah) for answers!

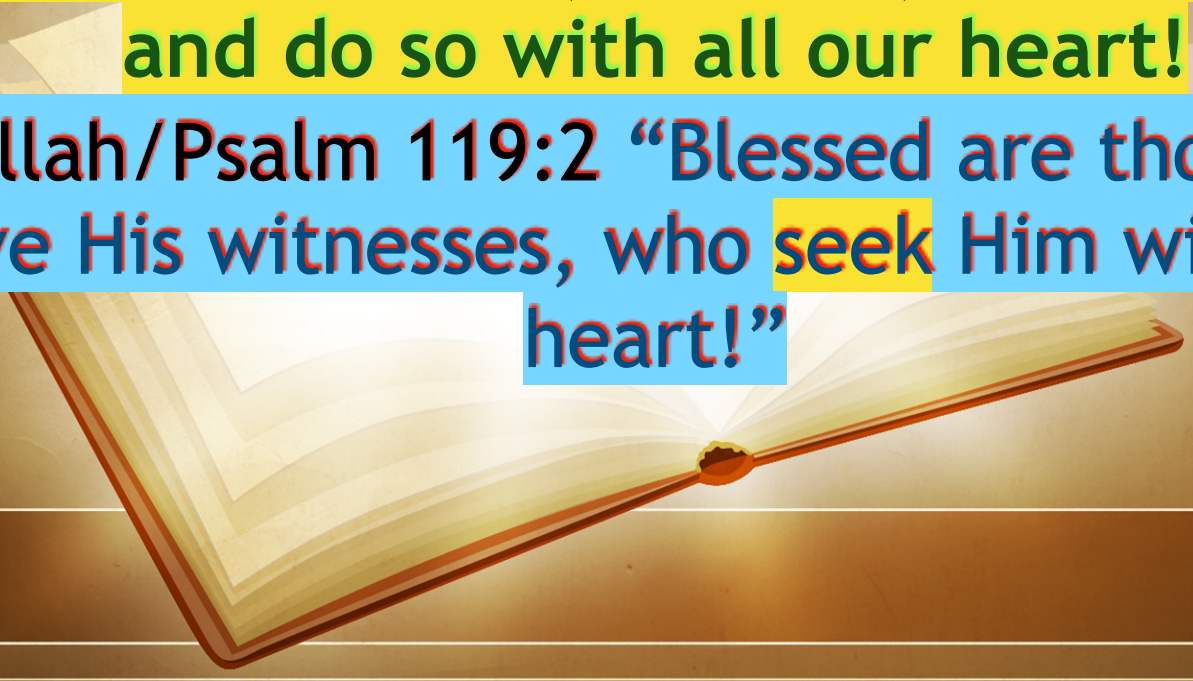
She is a great example to us in showing us the need to be a people who diligently seek יהוה(YeHoVah), especially when we find that, despite doing what is right and true, a wrestling of heart and mind happens deep within!

Ěḵah/Lamentations 3:25 “יהוה(YeHoVah) is good to those waiting for Him, to the being who seeks Him.”

We need to ‘**seek**’ Him and this implies an inquiry after knowledge, advice, and insight into any situation or circumstance we find ourselves in.

We are to seek יהוה(YeHoVah) in all our ways, and do so with all our heart!

Tehillah/Psalm 119:2 “Blessed are those who observe His witnesses, who seek Him with all the heart!”



As we recognize the urgent need to be a ‘**seeking**’ people, we need to be fully aware of the urgency of doing so with great fervency and zeal, with the recognition that the time to seek Him is now:



Hosheă/Hosea 10:12 “Sow for yourselves righteousness, reap according to kindness, break up your tillable ground, it is time to seek יהוה(YeHoVah), till He comes and rains righteousness on you.”

Yeshayahu/Isaiah 55:6 “Seek יהוה(YeHoVah) while He is to be found, call on Him while He is near.”

This Hebrew word דָּרַשׁ **darash(daw-rash') - Strong's H1875** can also carry the understanding of seeking out and learning information that was not previously known and it implies having a relationship!

By that, I mean that the information that is sought out, is done so through proper requests and petitions and the information sought out is then carefully pondered upon and thought about, with a focus to think seriously and long about its meaning and ramifications that are expressed.

In other words, this kind of seeking can only be done with the proper attention and concentration that is required to grasp and meditate on in order to apply what is sought after and learned!

This word **דָּרַשׁ darash(daw-rash') - Strong's H1875** is a verb that expresses an action of a careful attention and due diligence that is required in order to gain the knowledge sought after.

In the ancient pictographic script, the Hebrew word דָּרַשׁ **darash(daw-rash') - Strong's H1875** which means, **'to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question'**, looks like this:



Dalet - 𐤃:

In the ancient script this letter is pictured as  , which is a **‘tent door’**. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **‘dangle’** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

We also recognize that יהושע Messiah is The Door, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.

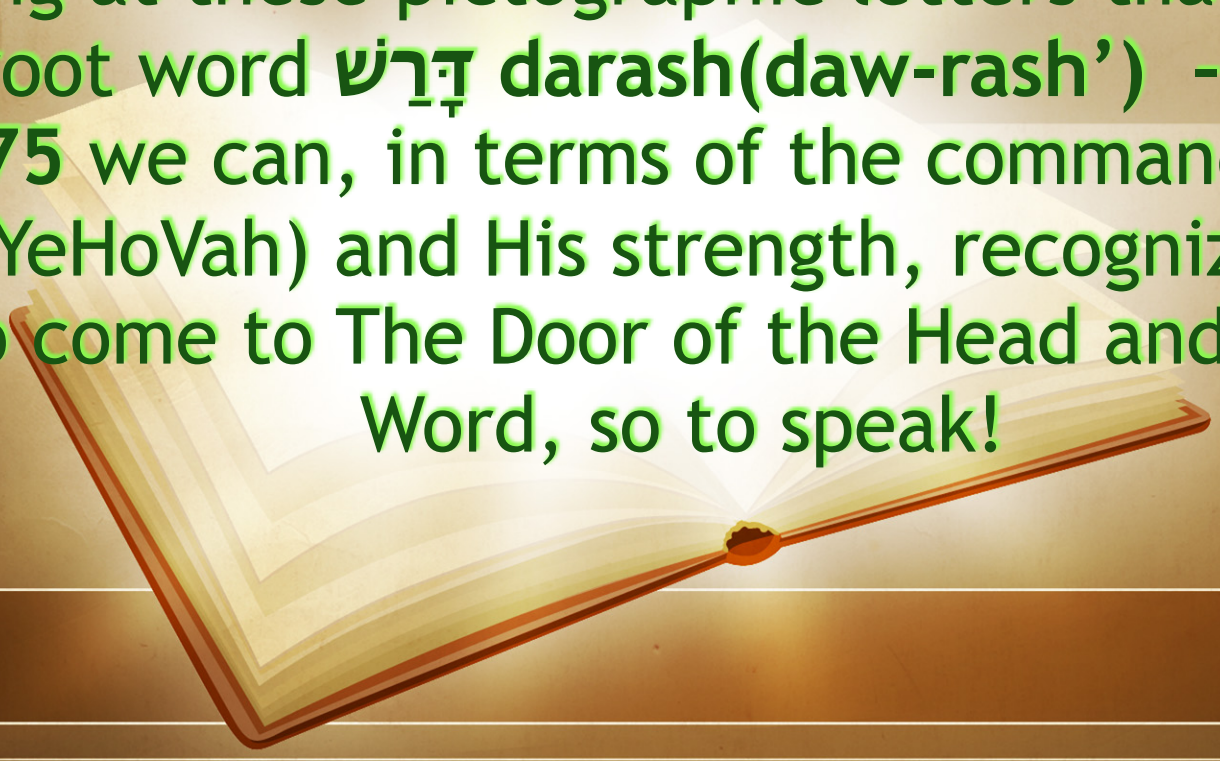
Resh - רֵ:

The ancient script has this letter pictured as  , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה(YeHoVah), our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

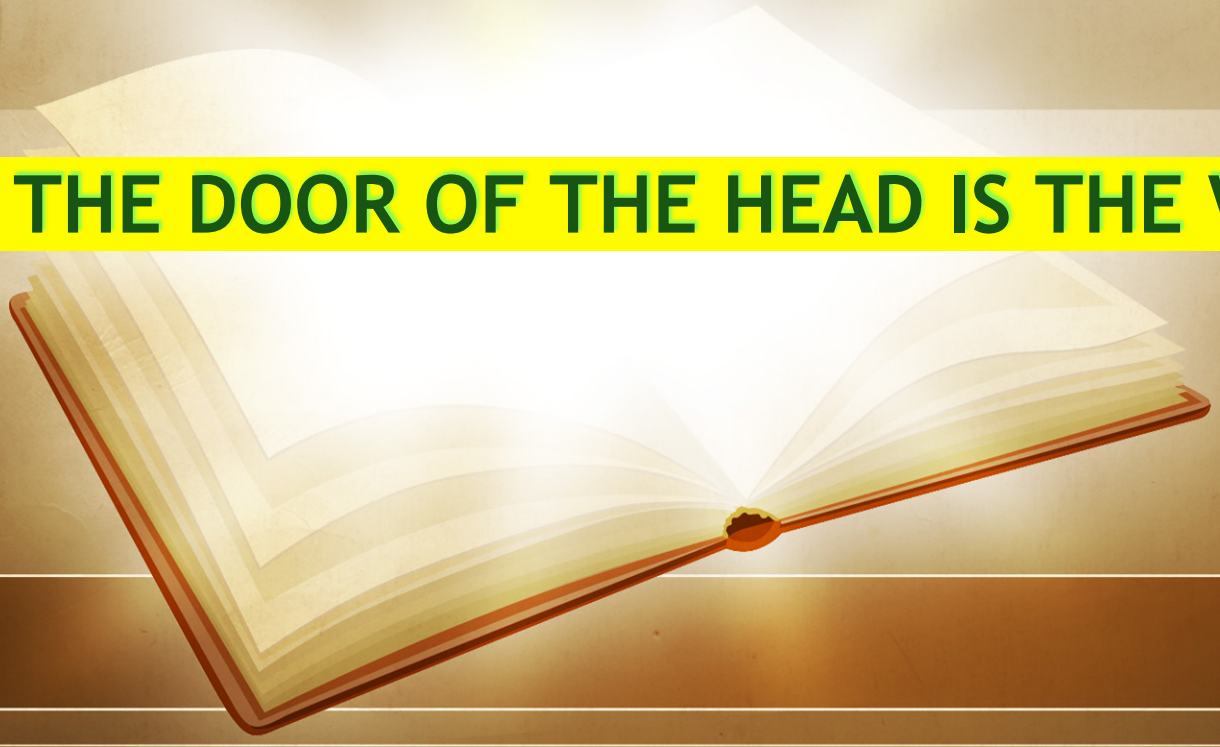
Shin - שׁ:

This is the letter **'shin'** which in the ancient script is pictured as,  , which is **'two front teeth'** and carries the meaning of **'sharp or press, chew or devour'**; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth **'chew' or 'meditate'** on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming or destroying** - as teeth do to food.

Looking at these pictographic letters that make up the root word **דָּרַשׁ darash(daw-rash') - Strong's H1875** we can, in terms of the command to seek יהוה(YeHoVah) and His strength, recognize that we are to come to The Door of the Head and '**eat**' the Word, so to speak!



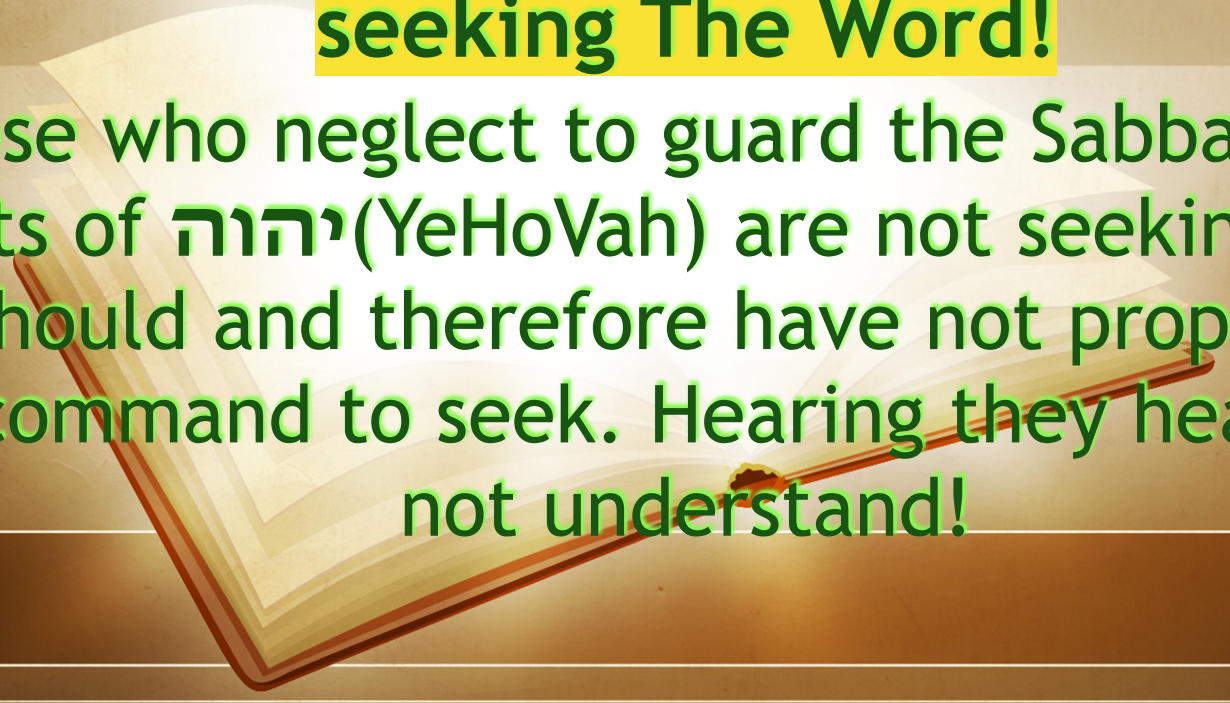
AT THE DOOR OF THE HEAD IS THE WORD!



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!

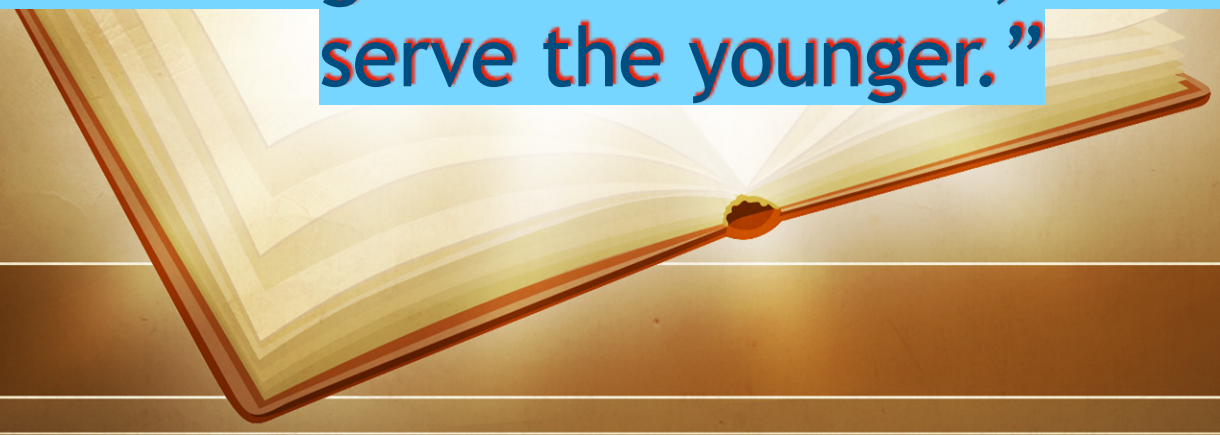


Mattithyahu/Matthew 6:33 “But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.”

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



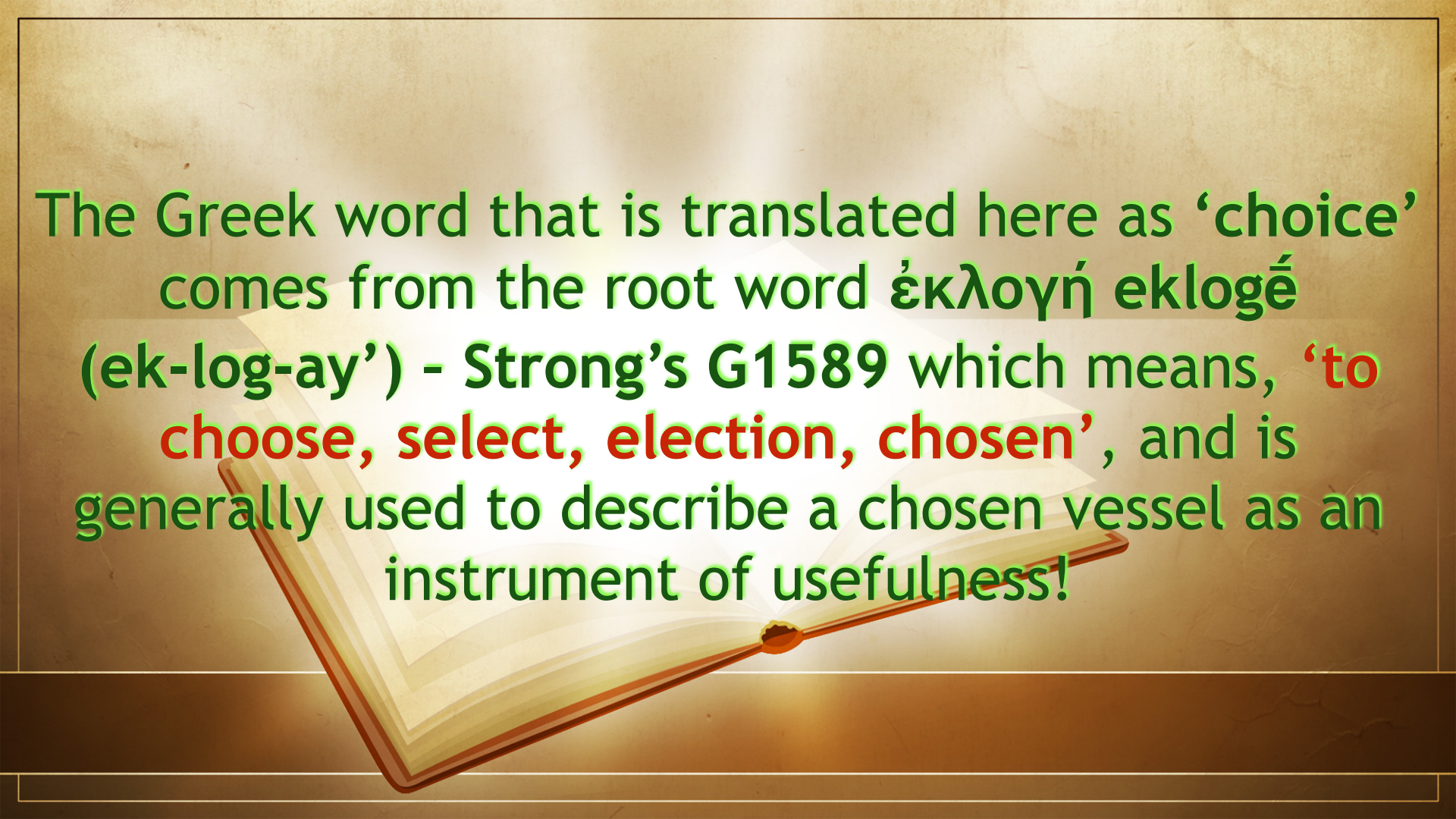
Gen 25:23 And יהוה(YeHoVah) said to her, “Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger.”



יהוה(YeHoVah) answers and speaks to Riḇqah and tells here 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 Riḇqah having conceived by one, our father Yitsḥaq. 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!

Kĕpha tells us in:

Kĕpha Bĕt/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’aqoḇ 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'aqoḇ. And Yitsḥaq was sixty years old when she bore them.

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

Gen 25:28 And Yitsḥaq loved Ěsaw because he ate of his wild game, but Riḇqah loved Yaʻaqoḇ.

Gen 25:29 And Yaʻaqoḇ cooked a stew, and Ěsaw came in from the field, and he was weary.

Gen 25:30 And Ěsaw said to Yaʿaqoḇ, “Please feed me with that same red stew, for I am weary.” That is why his name was called Eḏom.

Gen 25:31 But Yaʿaqoḇ 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‘aqoḇ said, “Swear to me today.” And he swore to him, and sold his birthright to Ya‘aqoḇ.

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

Riḇqah 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'aqoḇ (yah-ak-obe')- Strong's H3290** which means, **'grabs the heel'**, and this comes from the word עָקֵב **aqeḇ (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’aqoḇ **‘catching the ‘heel’** of Ěsaw, 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’aqoḇ strove for what he wanted and sought after:

Hosheă/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.”

Ěsaw became a man knowing how to hunt and was a man of the field, while Ya'aqoḇ 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. Ěsaw was a hunter like Nimroḏ, 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’aqoḇ, 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 Kĕpha tells us in:

Kĕpha 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 behavior 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.

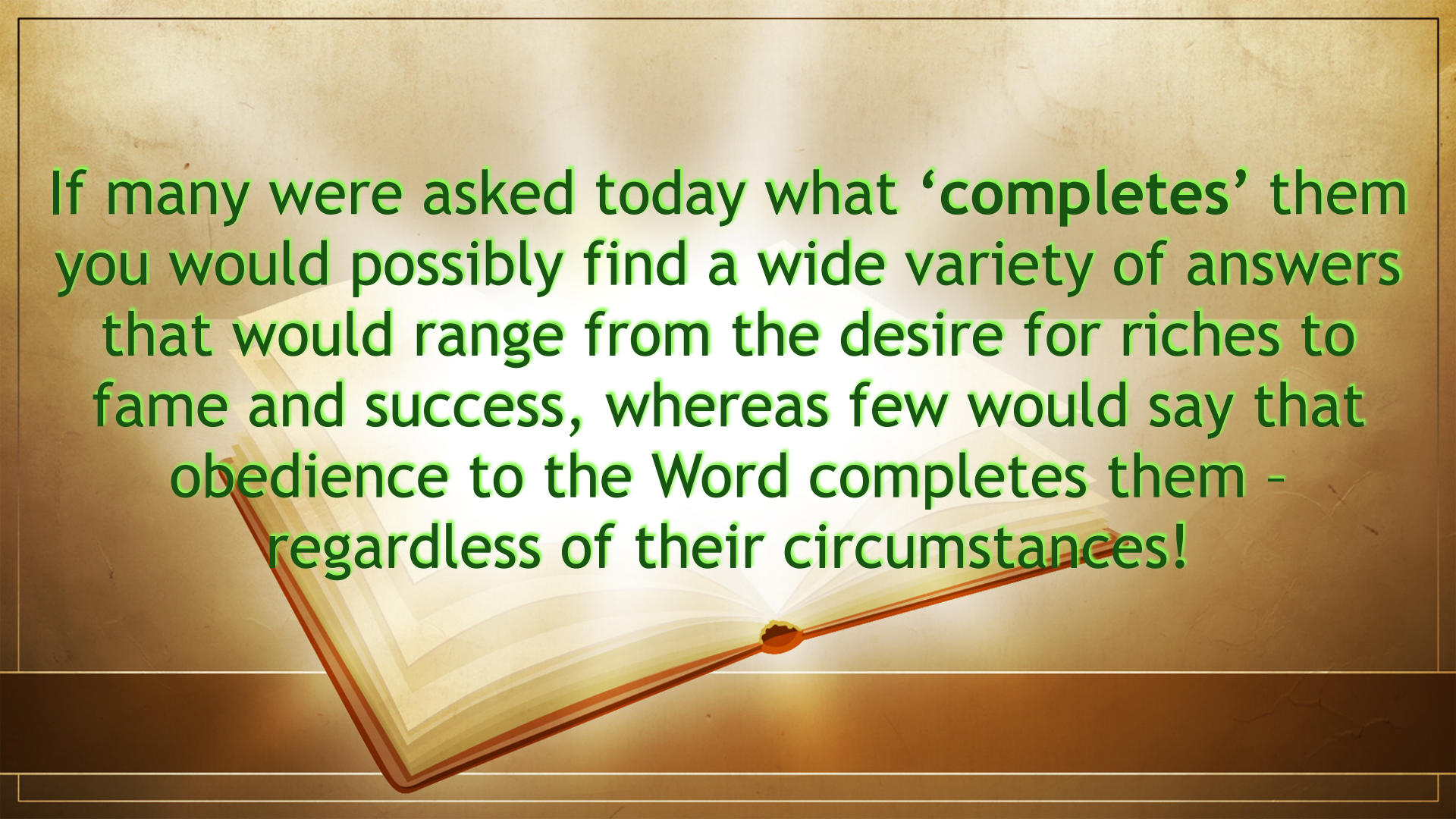
In Scripture, we often see the use of the term '**field**' as a reference to the world, and the term '**tent**' is often used as a reference to the place of learning as well as a place of worship and the service that goes with it as pictured through the Tabernacle of Mosheh.

With Ěsaw being a man of the field, in other words a man of the world, and Ya'aqoḇ 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.”

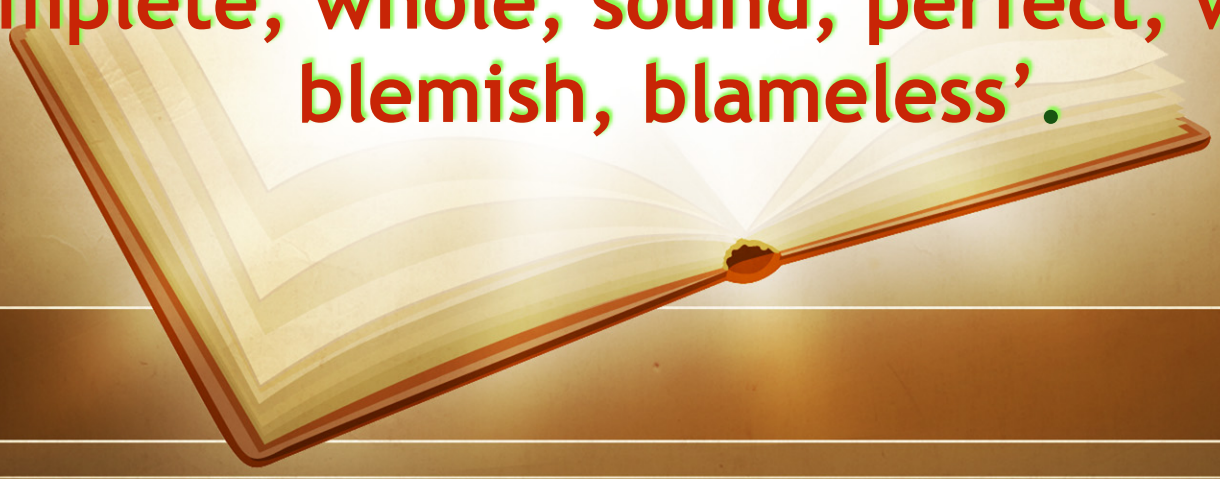
We are told that Ya’aqoḇ, a tent dweller, was a complete man – and this is a very important picture for us as we consider what it is that should **‘complete’** a man.

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!

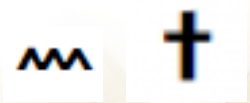


The Hebrew word that is translated here as ‘**complete**’ is **תָּם tām (tawm)- Strong's H8535** **perfect, complete one who lacks nothing in physical strength, beauty, etc. sound, wholesome an ordinary, quiet sort of person complete, morally innocent, having integrity one who is morally and ethically pure** and comes from the root word **תֹּם 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 תֹּם **tom (tome)- Strong's H8537**, and carries the meaning of **'completeness, prosperity, perfect integrity'**, looks like this:



Tav - 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 Yehuḏah together in Him, as One, for He is not only the **‘aleph’**, but is also the **‘tav’** – the beginning and the end of all creation!

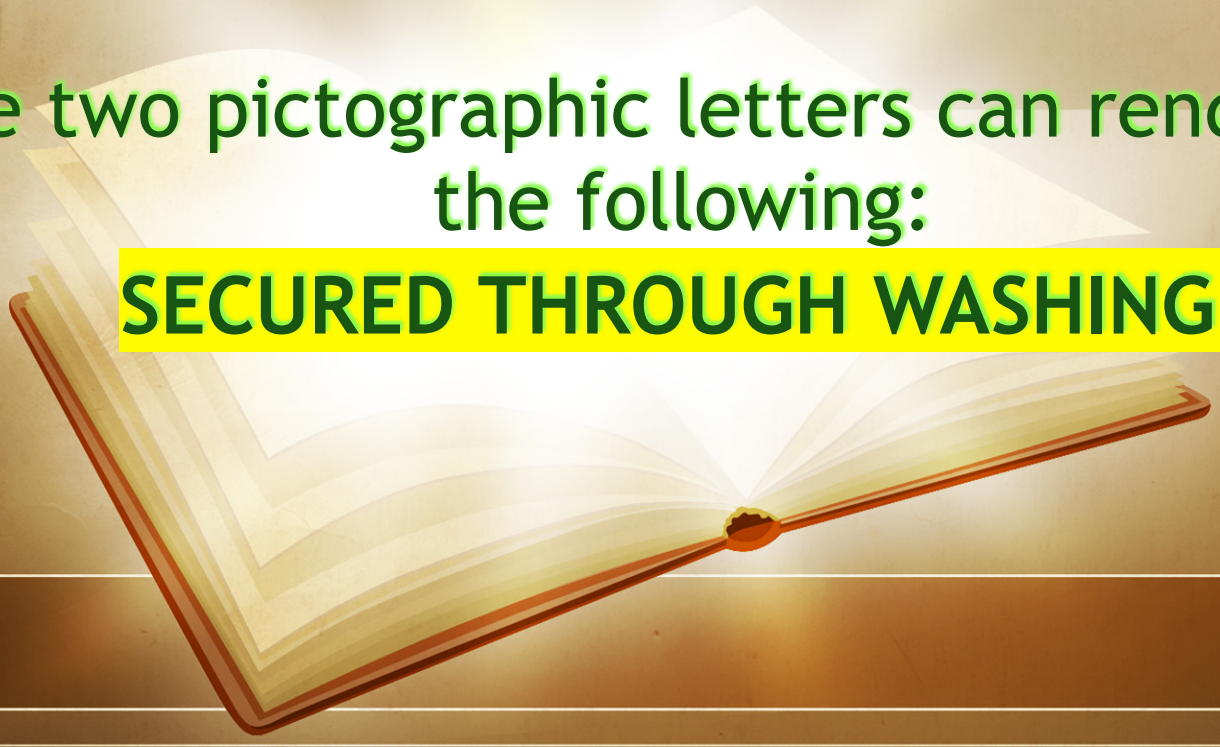
Mem - מֵ:

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.

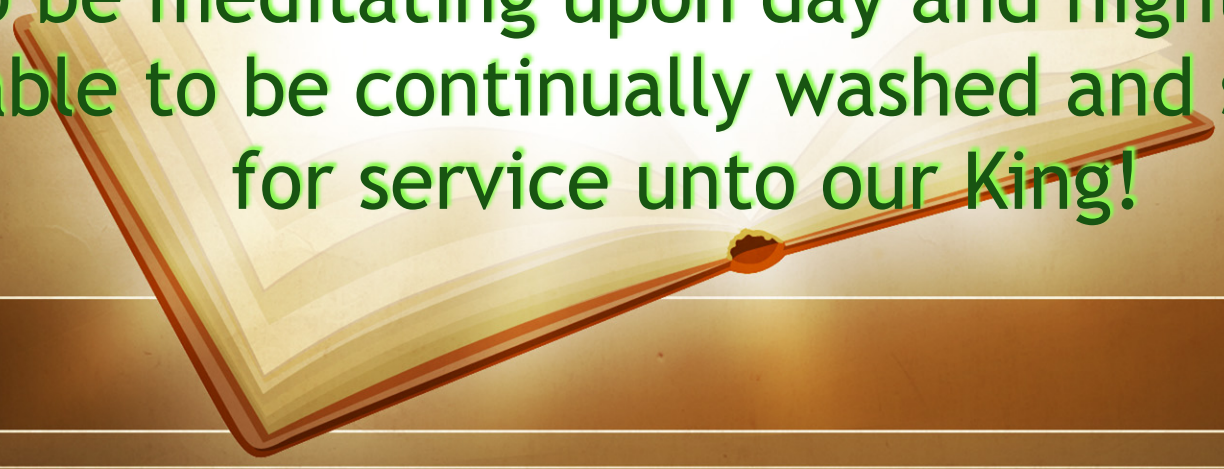
This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood**!

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!



Dawiḏ 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?

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

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

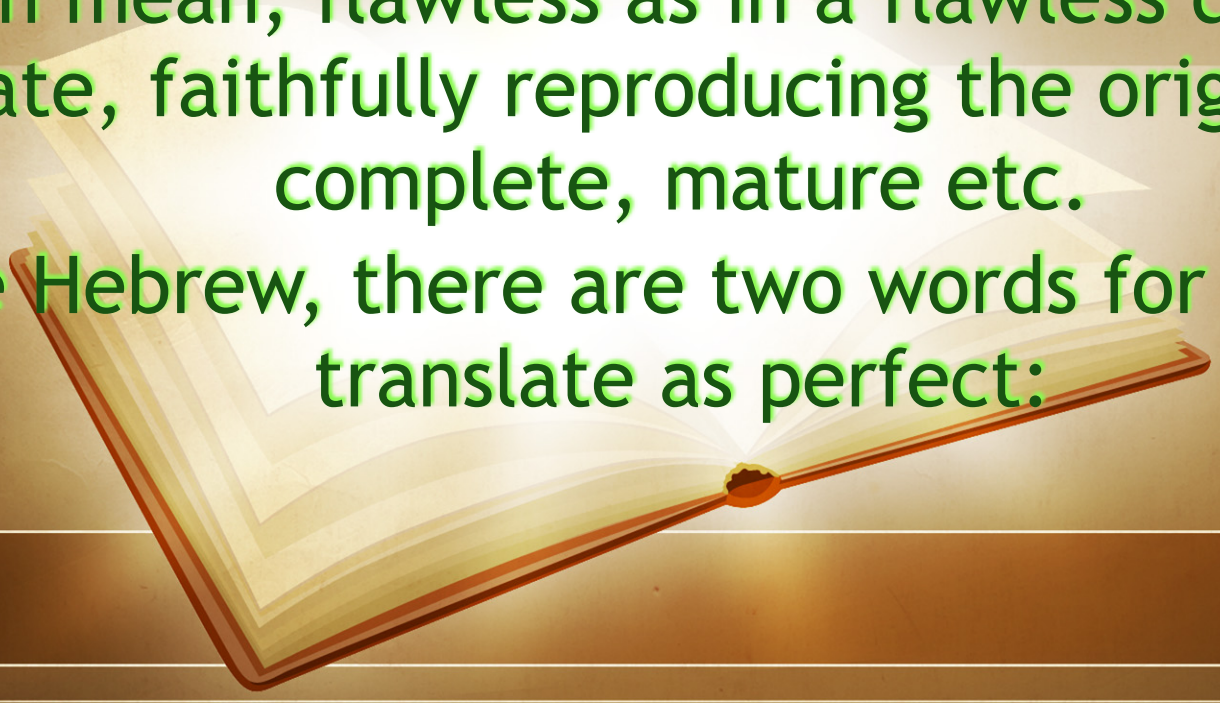
Be perfect, often a hard expectation if understood in the wrong way, but what is it to be perfect or have a perfect heart?

‘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 shalĕm (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:

Melaḵim 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:**

Deḇarim/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 **leḇaḇ (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.

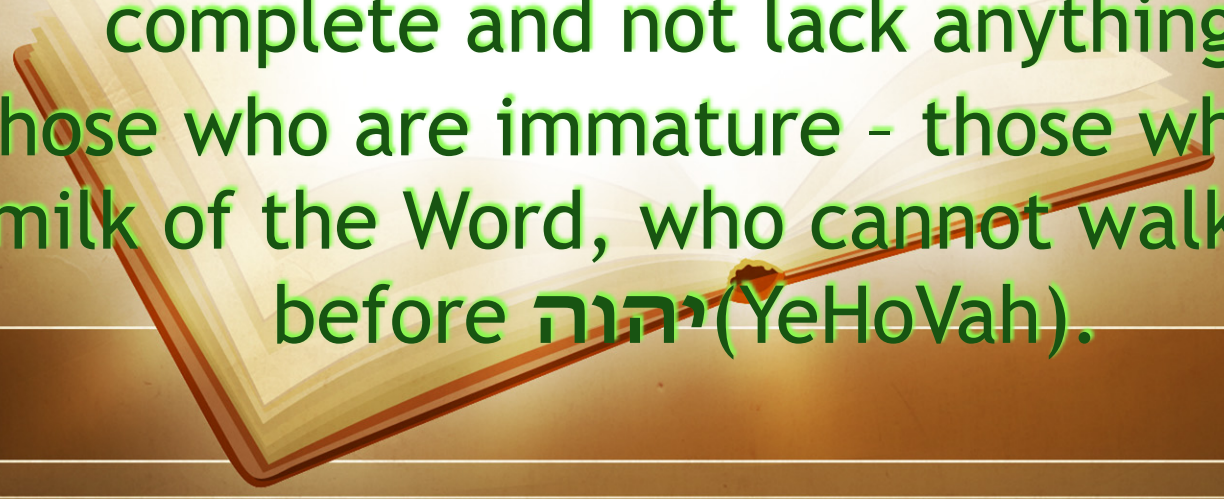
Dawiḏ in **Tehillah/Psalm 24** asks who can ascend the mountain of יהוה(YeHoVah) and stand in His set-apart place – those with innocent hands and a clean heart.

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 (**תָּמִים 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.

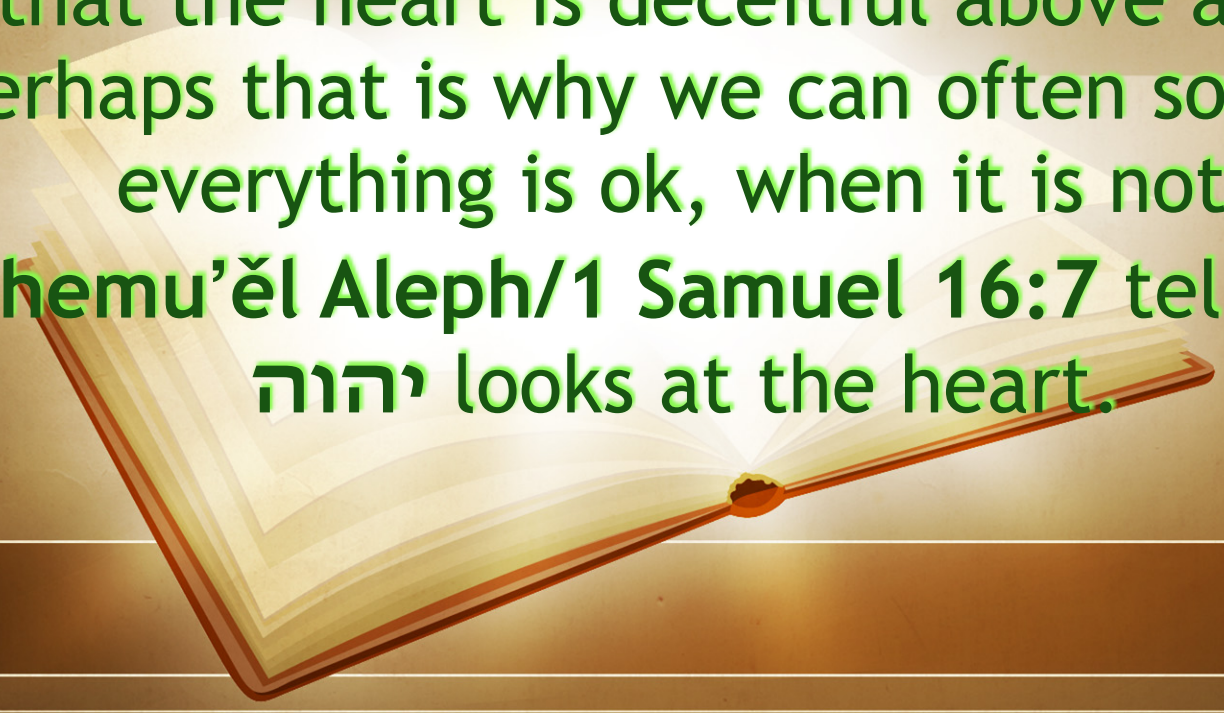
Heb 5:12 For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim. And you have become such as need milk and not solid food.

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'ěl Aleph/1 Samuel 16:7** tells us that **יהוה** looks at the heart.



1Sa 16:7 But יהוה said to Shemu’ĕl, “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.”

Dawiḏ 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:

Yoḥanan 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!

While Ěsaw was a very **‘skilled hunter’**, we recognize 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’aqoḇ 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 Ĕsaw and Ya'aqoḇ, was after they had **'grown up'** – and so, we recognize 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.”

Iḇ’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.”

Yitsḥaq loved Ĕsaw because of his stew, while Riḇqah loved Ya’aqoḇ. Here we see that the reason that Ĕsaw 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 recognizable through fleshly performance.

In Mal’aḵi we clearly see who יהוה(YeHoVah) loved:

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

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

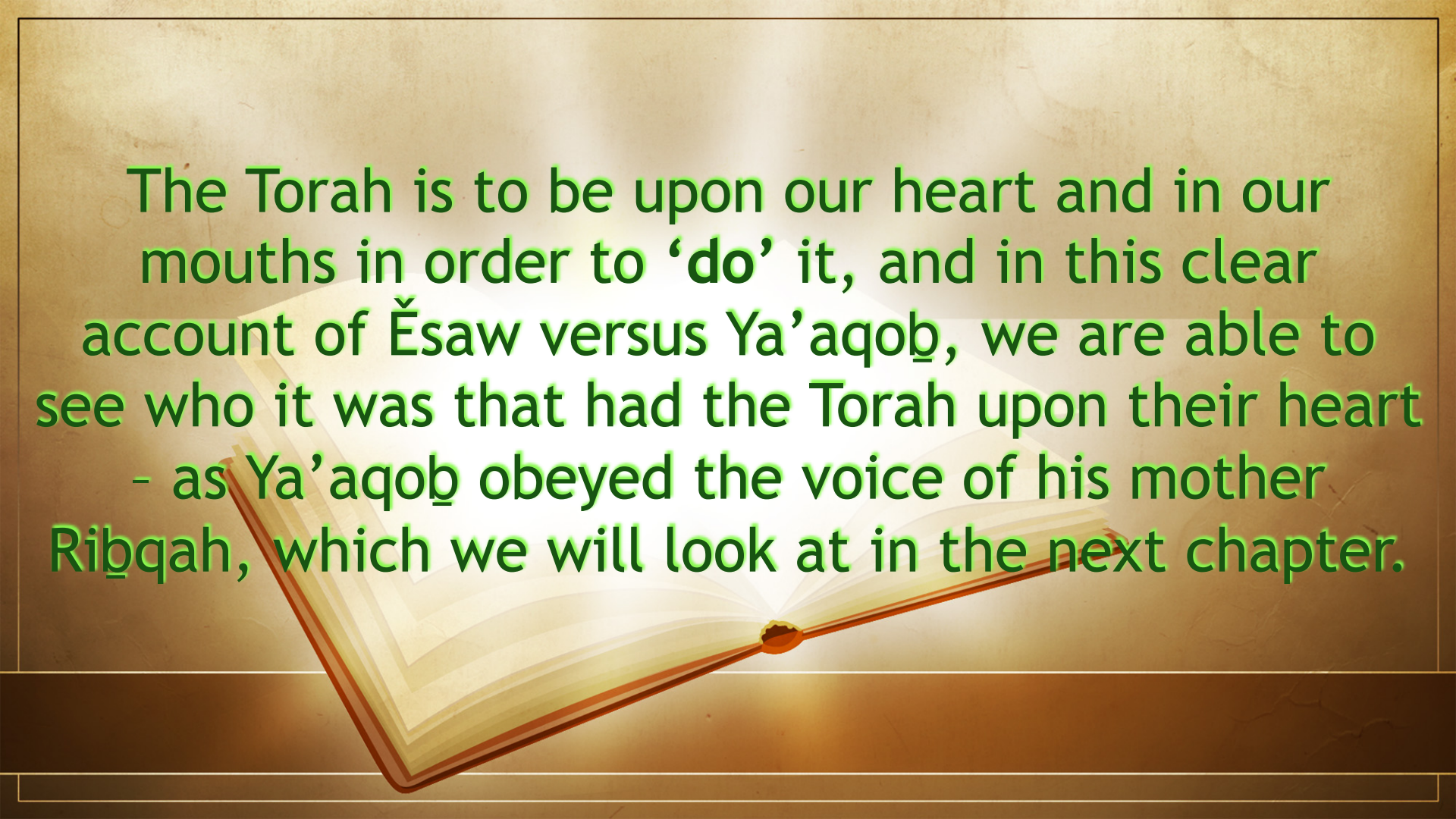
Tehillah/Psalm 18:25 “With the lovingly-committed You show Yourself lovingly-committed; with the perfect one You show Yourself perfect”

With Yitsḥaq 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 Ěsaw versus Ya’aqoḇ, we are able to see who it was that had the Torah upon their heart – as Ya’aqoḇ obeyed the voice of his mother Riḇqah, which we will look at in the next chapter.



While Ěsaw was a man of the field, Ya’aqoḇ 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 Ěsaw 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’aqoḇ 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 אֹהָלִים **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:

Bemiḏbar/Numbers 24:5 "How good are your tents, O Ya'aqoḇ, your dwellings, O Yisra'ĕl!"

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 shaḵan(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 questioned 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 recognize 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'ĕl.

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'aqoḇ'**, and how we have been given the Appointed Times/ Feasts of יהוה(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 Yaʿaqoḇ cooked a stew, and Ĕsaw came in from the field, and he was weary.
Gen 25:30 And Ĕsaw said to Yaʿaqoḇ, “Please feed me with that same red stew, for I am weary.” That is why his name was called Eḏom.

One day, when Ya’aqoḇ had cooked a stew, Ĕsaw 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 **לָעַט 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!

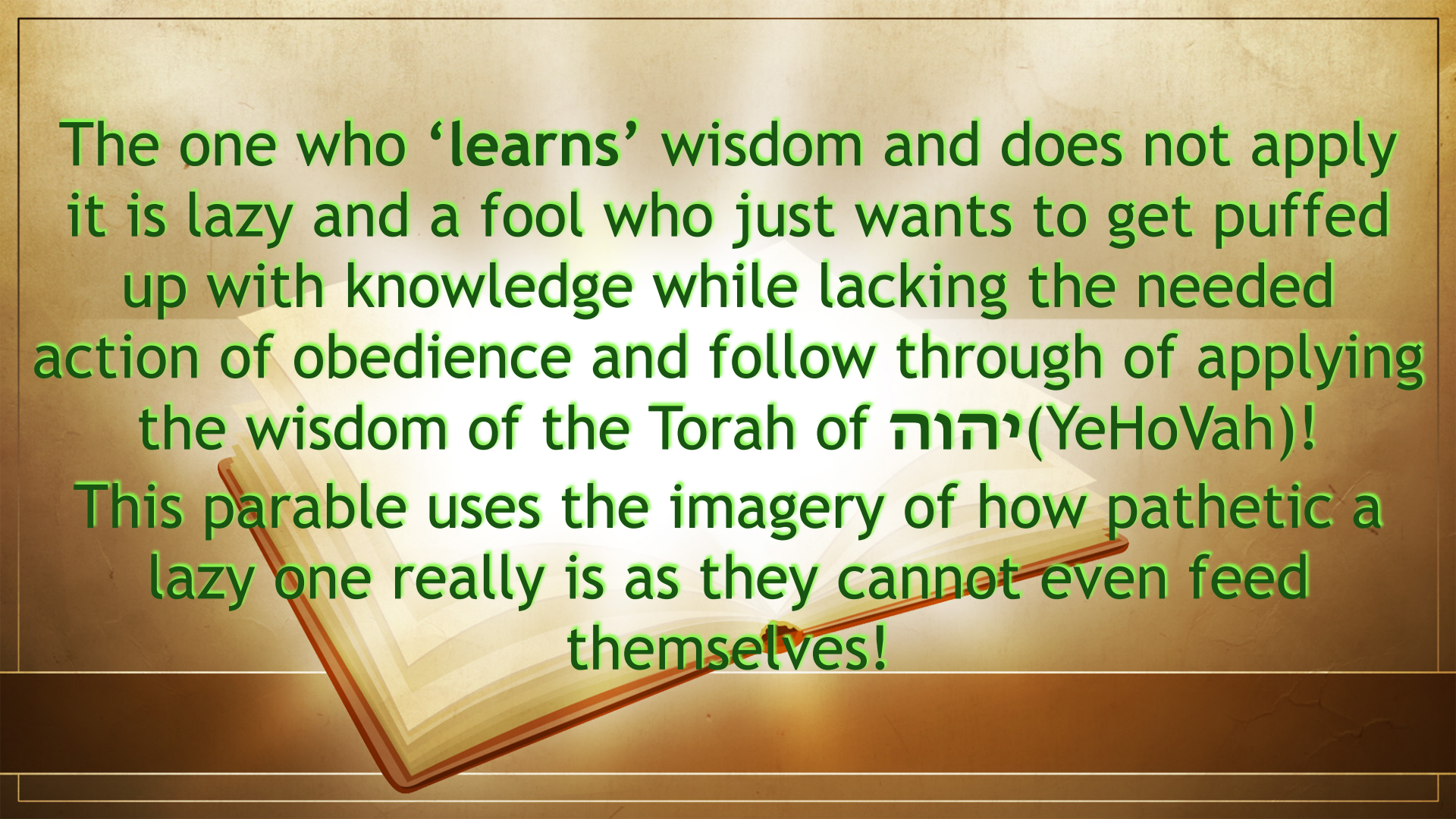
In this account we see here that Ěsaw is so hungry that he could not even care about his birth right as firstborn, and so he was willing to sell his soul for a bit of food that he actually swallowed in haste.

He asked Ya'aqoḇ 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 **עָצֵל 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 **Mishlĕ/Proverbs**!!!

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

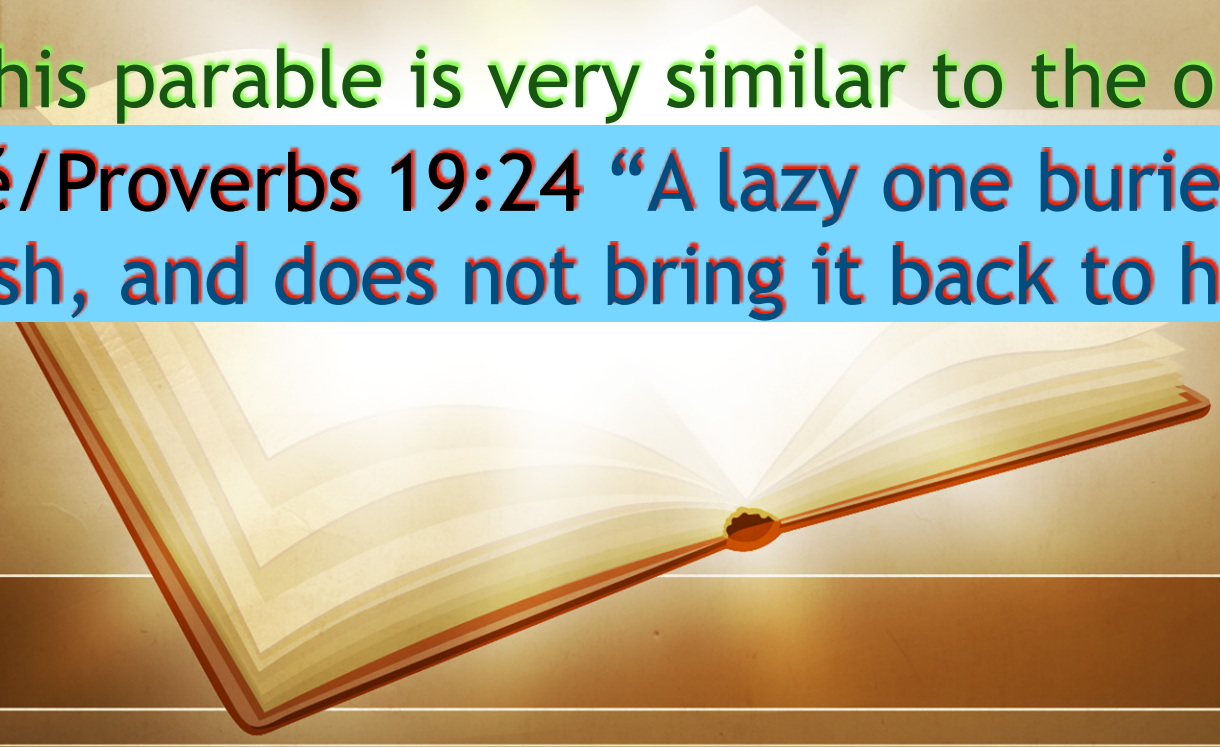


The one who ‘**learns**’ wisdom and does not apply it is lazy and a fool who just wants to get puffed up with knowledge while lacking the needed action of obedience and follow through of applying the wisdom of the Torah of יהוה(YeHoVah)!

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:

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



Ěsaw 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 the root verb **לָאָה laah(law-aw')**

- 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 Yardĕn 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 Seḏom who had wearied themselves to find the door when struck with blindness:

Berĕshith/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 **סַנְוֵרִים sanverim (san-vare')- Strong’s H5575** which means, **‘sudden blindness’**.

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

Melaḵim 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 speaks of deception and confusion that causes blindness as a result of excessive light!

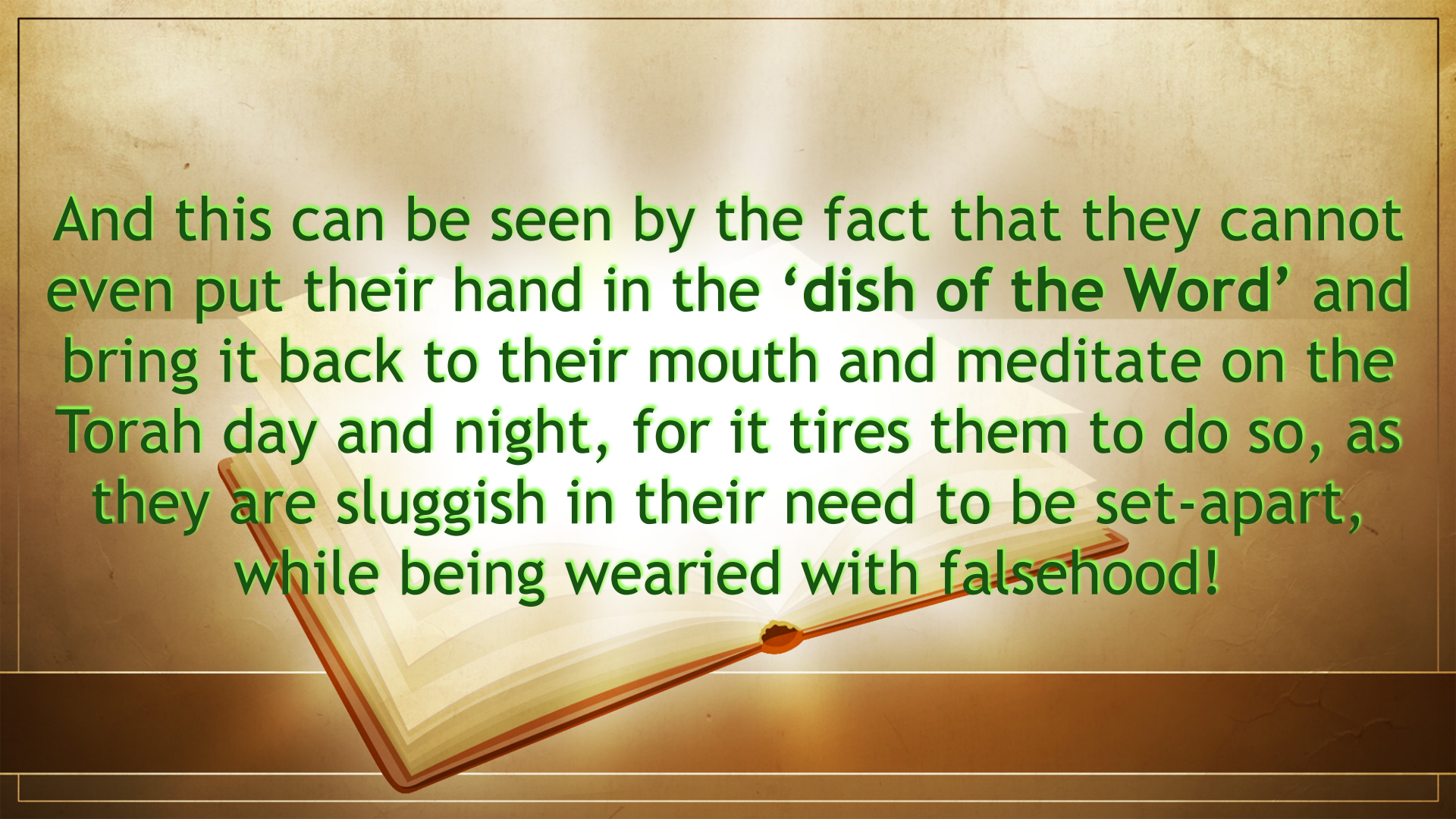
So many today when confronted with the Truth are '**blinded**' in their deceptions and confusion of ear tickling lies, simply as a result of their refusal to hear, guard and do the Truth!

What is interesting here in the picture of Sedom 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 Ěsaw 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.

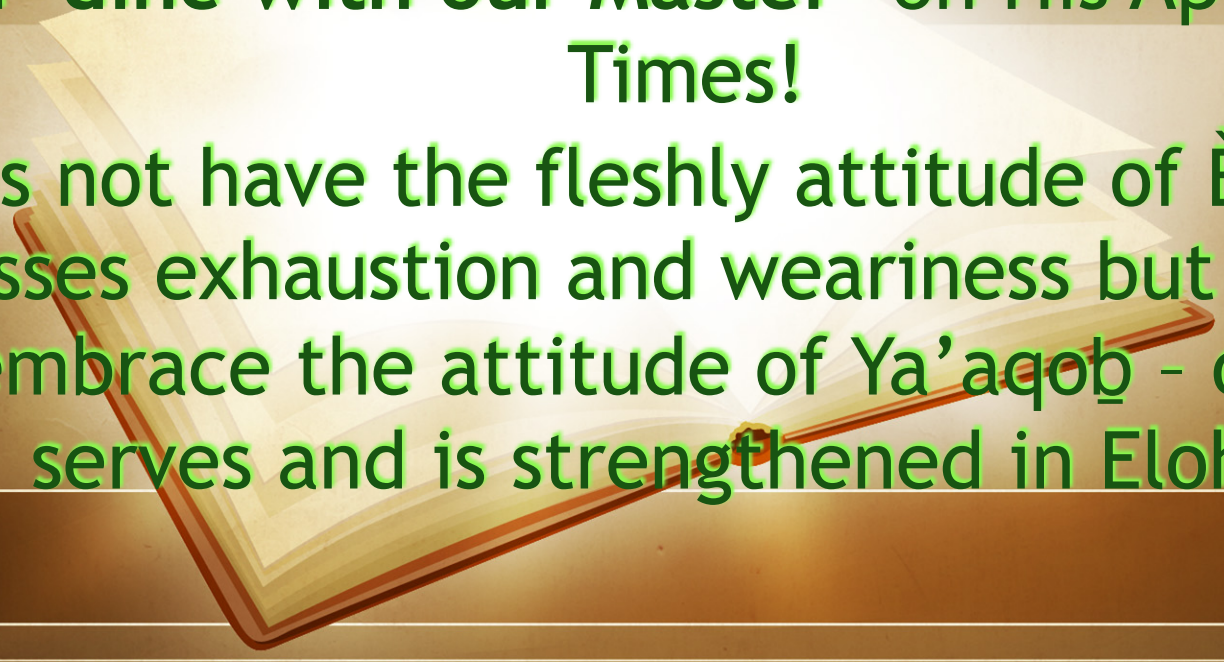
So many today, are too lazy to read the Word on their own – their hands are too lazy to even open up their Scriptures; and after chasing wind and being exhausted from the daily stresses and worries of this life and the deceitfulness of wealth, they will '**swallow**' whatever they find before them and 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!

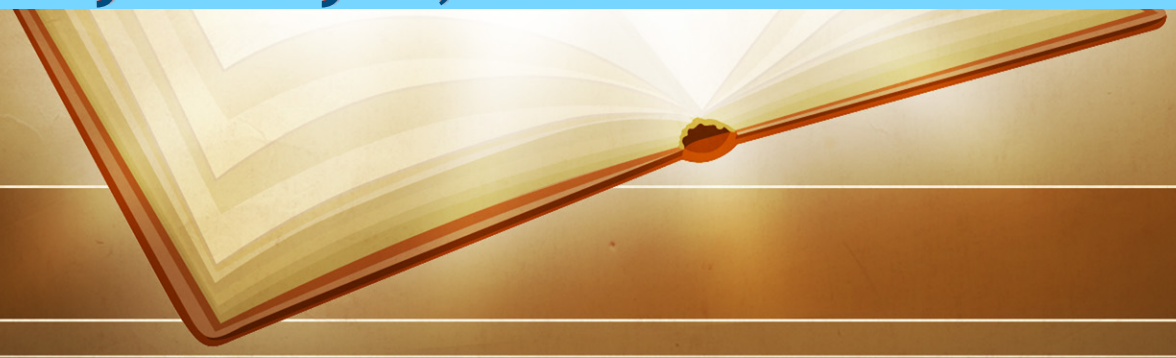
Many come to Shabbat and say, "**I am exhausted**" and this is not the mind-set that we are to have in approaching our Master and King – we are to enter with thanksgiving and praise, energized by the delight we have for His Shabbat and the set-apart gathering He has commanded for us as a body to come 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 Ěsaw that expresses exhaustion and weariness but rather let us embrace the attitude of Ya’aqoḇ – one who serves and is strengthened in Elohim



Mishlĕ/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‘aqoḇ said, “Sell me your birthright today.”

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

Ya’aqoḇ asked Ěsaw to sell him his birthright and Ěsaw 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 Ěsaw 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’aqoḇ 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 skilfull 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'aqoḇ 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'aqoḇ 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 Ěsaw despised and Ya'aqoḇ valued was the covenant promise of יהוה(YeHoVah)! Ěsaw 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 Ěsaw's act and be amazed by it.

But what we need to realize 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 Ěsaw with wonder and say **"I'd never do that."**

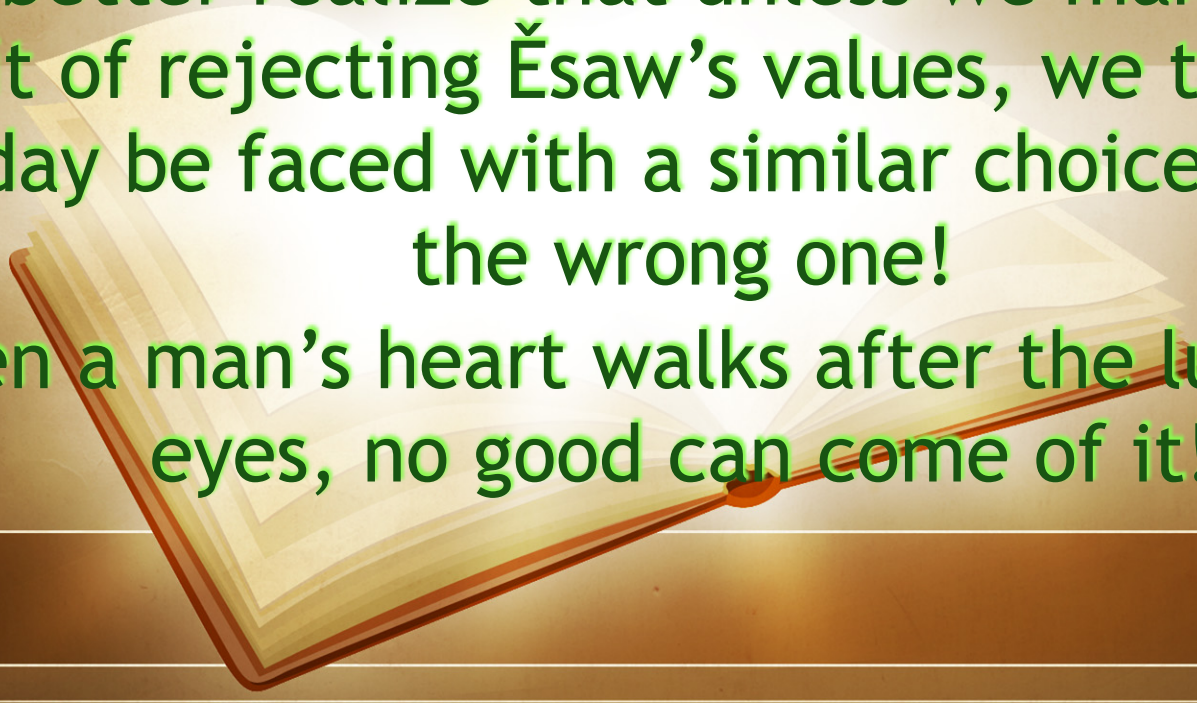
Instead we ought to look at the action as an expression of character and wonder:

“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 Ěsaw, but we had better realize that unless we make a daily habit of rejecting Ěsaw'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!



Yoḥanan 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.”

The Greek word that is translated as ‘**lust**’ comes from the root word **ἐπιθυμία epithumia (ep-ee-thoo-mee’-ah)- Strong’s G1939** which means, ‘**desire, passionate longing, lust, coveting, desires**’ and this comes from the word **ἐπιθυμέω epithumeō (ep-ee-thoo-meh’-o)- Strong’s G1937** which means, ‘**desire, covet, lust, seek that which is forbidden**’ and is translated as ‘**lusts**’ in

Galatiyim/Galatians 5:17 “For the flesh **lusts** against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do.”

How many of you have found yourself looking at or seeking things that you know you should not!

This can cause sin, and bring a breach in the wall which can affect the entire assembly!!!

No matter how pretty the worldly ways of worship may appear – be on guard against being drawn into desiring what is not fitting for the House of Elohim!

Do not get captivated by what the ‘**evil woman**’ (whore) does or has to offer.

The lentil stew was red, the colour that suited him. When he saw it, he wanted it! It was pleasing to his eye!

When we consider this, we can be reminded of the clear warning we are given in:

Mishlĕ/Proverbs 23:31-33 “Do not look on the wine when it is red, when it gives its colour in the cup, as it flows smoothly; 32 in the end it bites like a snake, and stings like an adder – 33 Your eyes look on strange women, and your heart speaks perversities.”

The Hebrew wording that is translated as **‘red stew’** is written as:

הָאָדֹם הָאָדֹם

haaḏom haaḏom

This is a repetition of the same root word, which is used for emphasis.

The Hebrew word for **‘red’** is **אָדֹם aḏom (aw-dome’)- Strong’s H122** meaning, **‘red, ruddy’** and in Hebrew the term suggests an earth-tone like that of red clay and we know that Aḏam was made from the dust of the earth, and we are therefore able to identify the metaphoric picture that this account is teaching us as we see Ĕsaw lusting after that which is of the world!

If we use ourselves to deny ourselves, we break the forces of most temptations.

Ěsaw was called Eḏom after this event and the Hebrew word אֱדוֹם **Eḏom (ed-ome')- Strong's H123** means, **'to be red, ruddy'** and the Eḏomites were descendants of Ěsaw.

The Eḏomites claimed that they were descendants of Ěsaw, and named their land שֵׂעִיר **Sĕʿir (say-eer')- Strong's H8165** which is a mountain range in Eḏom meaning, **'shaggy, hairy'** which comes from the word שֵׂעָר **sear (say-awr')- Strong's H8181 - 'hair, hairy'**.

There was no repentance in Ěsaw.

He ate and drank, pleased his palate, satisfied himself, congratulated himself on the good meal he had and then carelessly got up and went on his usual way without any serious reflections on what he had just done!

There was no regret, he despised his birthright and did not try to bargain it back, or even plead with his father to get it back.

And so, by his neglect and contempt he did, as it were, acknowledge a fine; and by justifying himself in what he had done, he simply put the thought to bargain past recall!

People are ruined, not so much by doing what is amiss or wrong, but by doing what they shouldn't and not repenting of it, but rather stand firm by justifying their own despicable actions and seeing nothing wrong with them, all because they are too lazy to look intently into the mirror of the Word and actually see what they look like and as a result can never change for the good!

Iḇ’rim/Hebrews 12:15-17 “See to it that no one falls short of the favour of Elohim, that no root of bitterness springing up causes trouble, by which many become defiled, 16 lest there be anyone who whores, or profane one, like Ěsaw, who for a single meal sold his birthright. 17 For you know that afterward, when he wished to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.”

So arrogant was Ĕsaw, that he did not even give thanks to Elohim for the food – this clear picture of opposites here, is a powerful lesson for us on **‘the wrestle of flesh against spirit’**, which we are to overcome by walking according to the spirit and walk in the Torah of Elohim as heirs of the promise in Messiah!

Ěsaw despised his birthright!

The Hebrew root word that is translated as **'despise/ despised'** is **בָּזָה bazah (baw-zaw')- Strong's H959** which means, **'to despise, despicable, contempt, careless, to be vile, worthless'**.

We see this same root word being translated as **'despised'** in:

Mal'aḵi/Malachi 1:6 "A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said יהוה of hosts to you priests who despise My Name. But you asked, 'In what way have we despised Your Name?'"

The answer to the question of how they were despising the Name of יהוה is given in the next verse:

Mal'aḵi/Malachi 1:7 "You are presenting defiled food on My altar. But you asked, 'In what way have we defiled You?' Because you say, 'The table of יהוה is despicable.'"

This rebuke of how they were presenting defiled food and calling the table of יהוה

despicable, is a clear rebuke as to how they were despising the Feasts of יהוה, and contaminating their worship through a corrupt mix of pagan rooted sun-worship practices that had caused their festivals to become defiled and unclean before the eyes of Elohim, as they showed no regard for the true Table of יהוה.

In today's terms, we can see this vivid display of many who say the table of יהוה is despicable, simply by their refusal to keep the Feast of Pĕsaḥ/ Passover and Matzot/Unleavened Bread, while they continue in bringing defiled and abominable worship in the form of the pagan feast of Easter/ Ishtar.

Many claim that they are worshipping Elohim when they observe falsified sun-worship feasts and '**present defiled food**' so to speak as they eat yeast products during a feast where no leaven is commanded!!!

Hot cross buns and all the Easter eggs are defiled food, and when confronted about this, most Christians will refuse to hear the truth and will call the True Feast of Pĕsaḥ/Passover and 7 days of Unleavened Bread/Matzot '**despicable**', which is also from the root word בָּזָה bazah - Strong's H959!

While we can recognize how false worship systems are clearly despising יהוה we also must recognize how there are many who claim to be walking in the Truth and are **‘keeping the Torah’**, so to speak, yet they too are despising the Table of יהוה by defiling it through the adherence to false rabbinic traditions and man-made customs that bring no esteem to יהוה whatsoever.

The word ‘**despised**’, is explained in the Merriam Webster’s Collegiate Dictionary as: ‘**to look down on with contempt or aversion; to regard as negligible, worthless, or distasteful**’, and herein lies a very severe warning to those who regard the Torah as negligible, worthless or distasteful, and treat with contempt the Name of יהוה.

The choice is clear – fear יהוה and walk, in straightness, as true upright ones of the Most-High by waking in His Torah, or walk in your own ways and despise Him and face the fate of the wrong!

Mishlĕ/Proverbs 14:2 “He who walks in his straightness fears יהוה, but he whose ways are crooked despises Him.”

This parable highlights for us the clear problems that were being faced when the message of the Word of יהוה to Yisra’ĕl was given by Mal’aḵi – for Yisra’ĕl were not walking in straightness due to the lack of fear for יהוה as their ways were clearly crooked! This teaches us a vital lesson that any departure from total straightness is a crooked way which despises יהוה rather than fears Him!

What is being clearly contrasted here is straightness with crookedness, and the resulting actions of one versus the other toward יהוה- you either fear Him or despise Him – there is no middle ground!



In **Iḇ’rim/Hebrews 12:16** Ĕsaw is described as being **‘a profane one’** for selling his birthright for a single meal!

The Greek word that is translated as **‘profane one’** is **βέβηλος bebēlos (beb’-ay-los)- Strong’s G952** which means, **‘profane person’** and was used to describe a person who had been barred from the threshold or entrance of a temple, as this word comes from the base of the word **βάσις basis (bas’-ece)- Strong’s G939** which means, **‘foot, a walk, stepping, walking’** and the root word **βηλός bēlos** which means, **‘threshold’.**

The image which the word **βέβηλος bebēlos (beb'-ay-los)- Strong's G952**, meaning **'profane person'**, pictures for us, especially when we see that it is derived from **βηλός bēlos** which means, **'threshold'**, is that of a spot that is trodden or trampled upon and the idea of this representing a profane one highlights for us a picture of one who has no regard for proper order and tramples underfoot any authority that ought to be submitted to.

This Greek word, that is translated as ‘**profane one**’, is **βέβηλος bebēlos - Strong’s G952** is used 6 times in the **LXX** (Septuagint - Greek translation of the Tanak - O.T.) and the first time we see this being used in the **LXX** is in:

Wayyiqra/Leviticus 10:10 “so as to make a distinction between the set-apart and the profane, and between the unclean and the clean”

These were part of the clear commands that were given by יהוה to Aharon, after his two sons who had brought strange fire before יהוה and were killed!

Aharon was clearly told, as an everlasting law that neither he nor his sons with him were to drink wine or strong drink when going in to the Tent of Meeting, so that they could actually make a distinction between the set-apart and the profane!

This is a very powerful text, in teaching us why no called out, set-apart one of Messiah should be given over to any wine or strong drink as their ability in being able to properly discern and make a distinction between the set-apart and the profane will be hindered if they do.

Many people may argue that this everlasting law is only applicable to those who enter into the Tent of Meeting and do the required service, which they are correct in saying yet what some fail to understand here is that the Tent of Meeting pictures for us the clear service of the set-apart priesthood of Messiah, which we are, and as ambassadors who are to offer up their lives as a daily living sacrifice, we are **'always in service'**, as we are to be sober and alert and able to make a proper distinction between the set-apart and the profane!

The Hebrew word that is translated in **Wayyiqra/ Leviticus 10:10** as '**profane**' comes from the root word **חֹל ḥol (khole)- Strong's H2455** which means, '**profane, common, commonness, ordinary**', and comes from the root verb **חלל ḥālal (khaw-lal')- Strong's H2490** which means, '**to bore or pierce through or kill or wound or defile, to profane, pollute or make common**'.

We are to be able to distinguish between the set-apart and the profane, the very thing that Ěsaw, who was a profane one, could not do and so pictures for us the reality of those who run after the flesh are unable to make a proper distinction between the set-apart and the profane and are therefore considered as **‘profane one’s’**, just like Ěsaw!

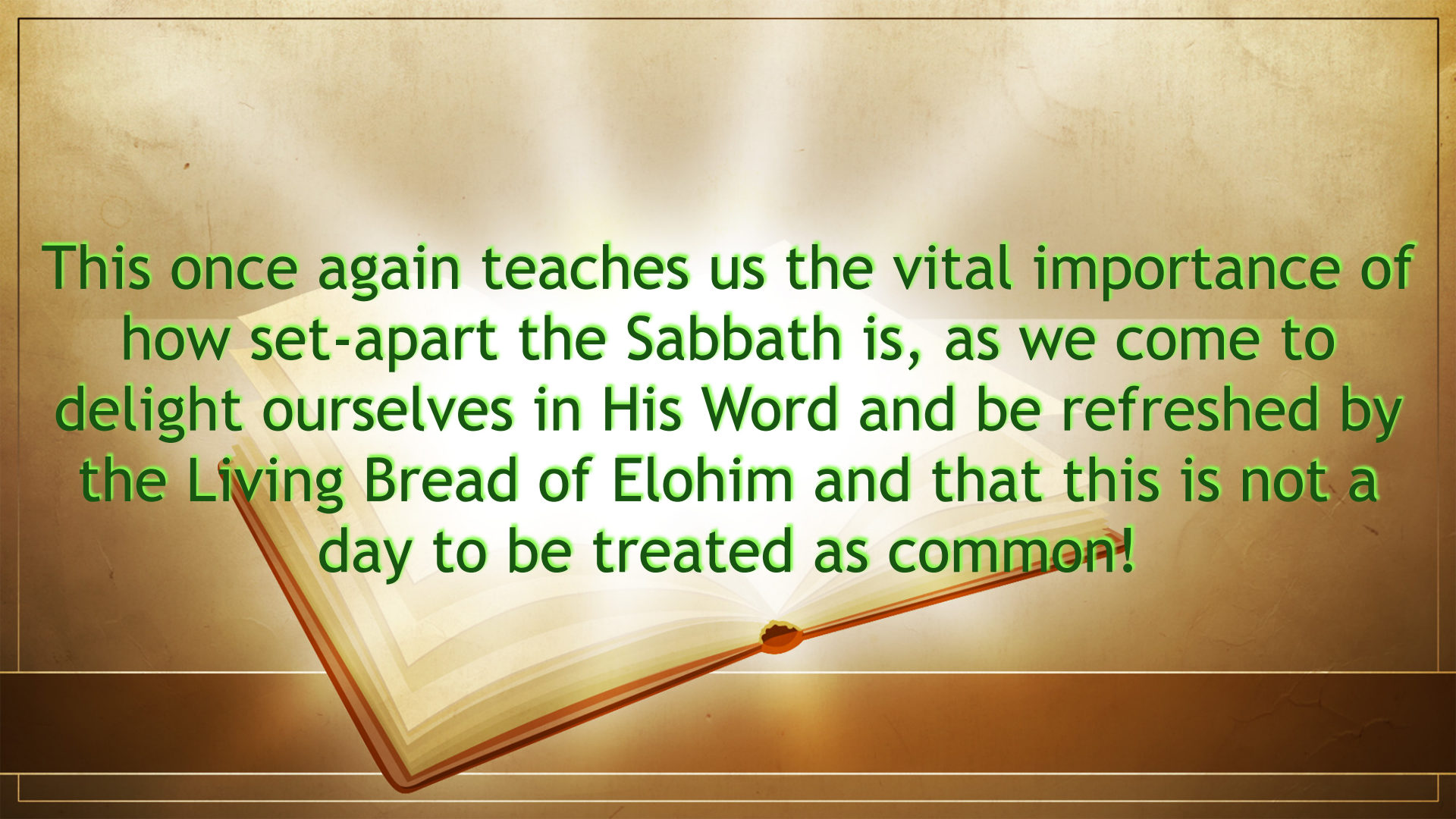
We see this word **חֹל ḥol - Strong's H2455** being used when Dawiḏ sought bread for his men from Aḥimeleḵ the priest:

Shemu'ĕl Aleph/1 Samuel 21:4 "And the priest answered Dawiḏ and said, "There is no ordinary bread on hand, but there is set-apart bread - provided the young men have kept themselves from women."

There was no ‘**ordinary**’ bread but only ‘**set-apart**’ bread, which was the showbread that that had been taken from before יהוה, in order to put hot bread in on the day it is taken away.

The reason for highlighting this verse, is to show the clear difference between ordinary bread and the set-apart bread that was put on the showbread table before יהוה every Sabbath!

This once again teaches us the vital importance of how set-apart the Sabbath is, as we come to delight ourselves in His Word and be refreshed by the Living Bread of Elohim and that this is not a day to be treated as common!



In a clear rebuke given to a corrupt priesthood, we see in:

Yeḥezqěl/Ezekiel 22:26 “Her priests have done violence to My teaching and they profane My set-apart matters. They have not distinguished between the set-apart and profane, nor have they made known the difference between the unclean and the clean. And they have hidden their eyes from My Sabbaths, and I am profaned in their midst.”

The Hebrew words חֹל ḥol - Strong's H2455, חלל ḥālal - Strong's H2490 and קֹדֶשׁ qoḏesh - Strong's H6944 are used here in this rebuke given to Yisra'ĕl, who had treated as common the set-apart things of Elohim!

The Hebrew word that is translated as **‘violence’** is **חָמַס ḥamas (khaw-mas')- Strong’s H2554** which means, **‘to treat violently or wrong, do violence, injures, drop off’**.

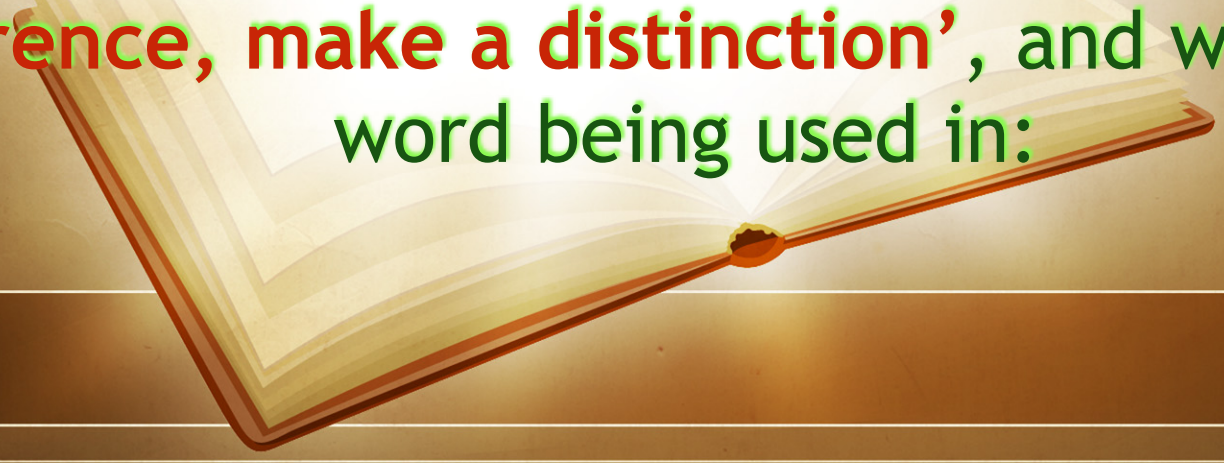
It is from this root verb that we get the Hebrew noun for **‘violence’**, which is **חָמָס ḥamas (khaw-mawce’)- Strong’s H2555** which means, **‘violence, wrong, malicious’**.

What is interesting to take note of, is that the Arabic term **‘ḥamas’**, is the term used of the Islamic militaristic terrorist group which uses politics and violence to achieve its goals!

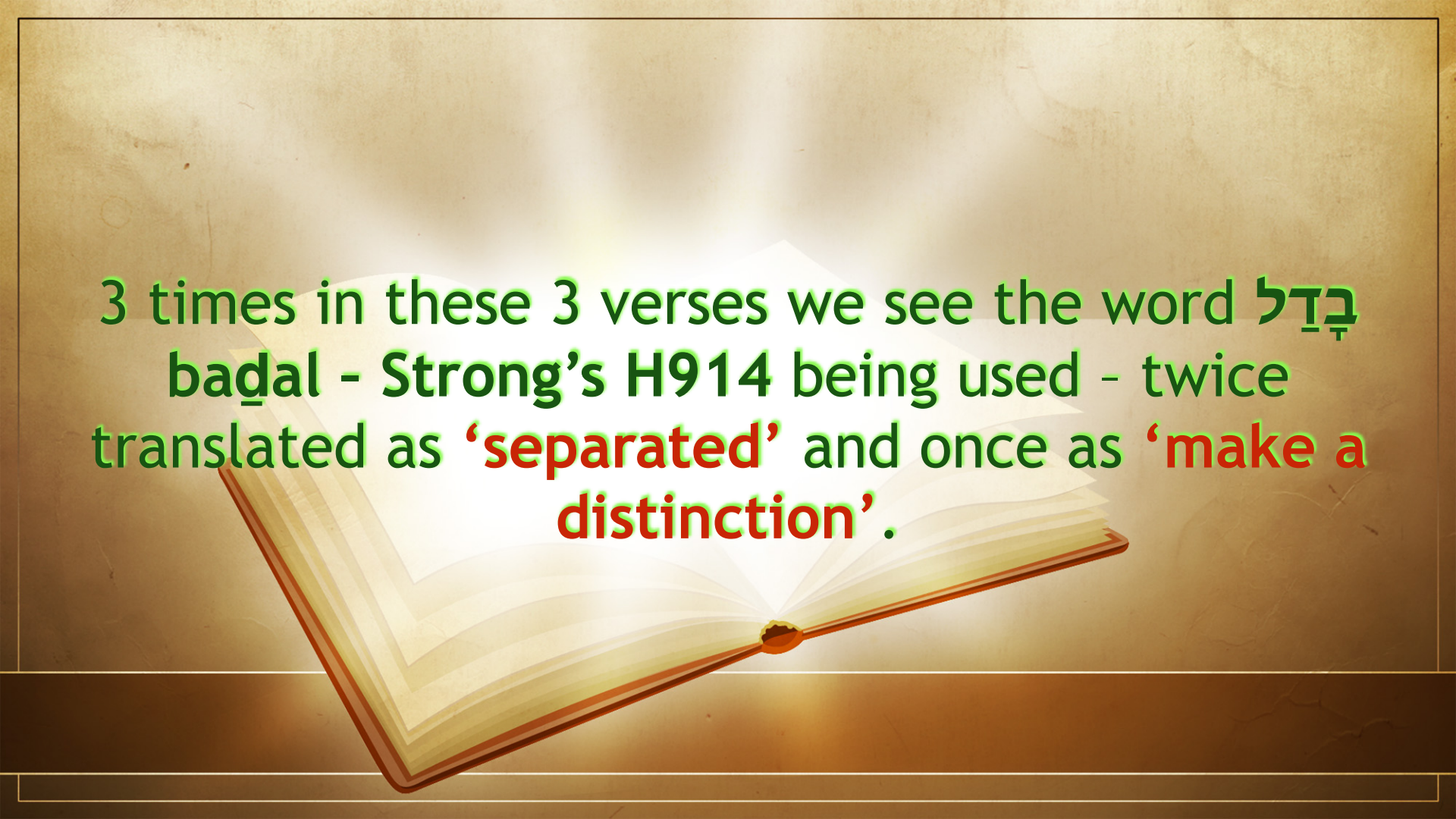
When people turn aside from the Torah, their lives inevitably resort to a violent and malicious stand against the need to walk according to the Torah.

The corrupted state of twisted man-made theologies that have shaped Christianity has inevitably caused many professing believers to show anger toward the thought of simply obeying the Torah; and have therefore corrupted their lives into a state of lawlessness, which assumes that the favour of Elohim has given them license to not adhere to His commands as their ability to distinguish between the set-apart and common/profane has been lost!

The Hebrew root word used for ‘**distinguish**’ is **בָּדַל baḏal (baw-dal')- Strong’s H914** which means, ‘**to be divided, separate, make a difference, make a distinction**’, and we see this word being used in:



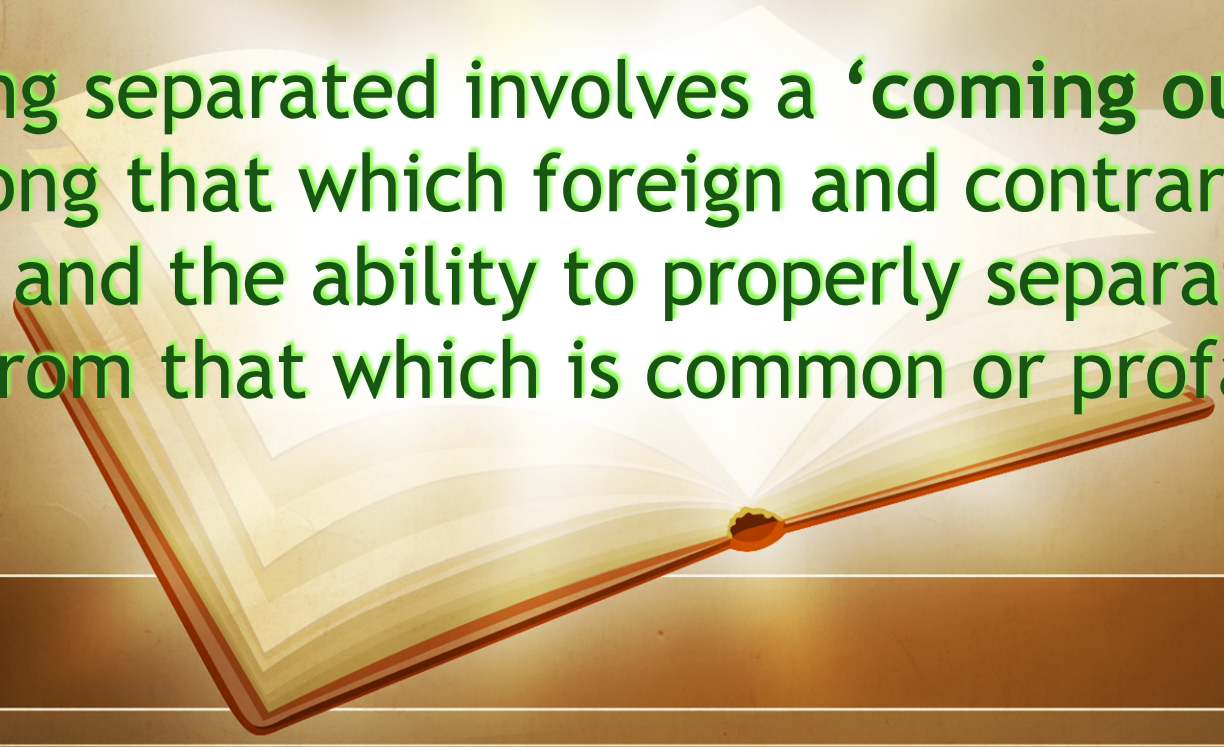
Wayyiqra/Leviticus 20:24-26 “But I say to you, “You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey.” I am יהוה your Elohim, who has separated you from the peoples. 25 ‘And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean. 26 ‘And you shall be set-apart to Me, for I יהוה am set-apart, and have separated you from the peoples to be Mine.”


3 times in these 3 verses we see the word בָּדַל
baḏal - Strong's H914 being used – twice translated as **'separated'** and once as **'make a distinction'**.

It is יהוה who has separated us from all peoples, to be a set-apart nation unto Him and therefore we are called to make a clear distinction between what is clean and what is not, and so by the hearing of His Torah and the obedience of keeping His Times and laws we are called to active separation from that which is not pleasing to Him!

Qorintiyim Bět/2 Corinthians 6:17 “Therefore, “Come out from among them and be separate, says יהוה and do not touch what is unclean, and I shall receive you.”

Being separated involves a **‘coming out’** from among that which foreign and contrary to the Torah and the ability to properly separate oneself from that which is common or profanes!



The Greek word that is used here for **'separate'** is **ἀφορίζω aphorizō (af-or-id'-zo)- Strong's G873** which means, **'to mark off by boundaries, ostracise, separate, set-apart'** and comes from the two words:

1 - ἀπό apo (apo')- Strong's G575 which is a preposition and primitive particle, meaning, **'from, away from, against'** and

2 - ὁρίζω horizon (hor-id'-zo)- Strong's G3724 which means, **'predetermined, fixed, appointed, to mark off by boundaries'**.

What is very clear throughout Scripture is that we are called to come out and be separate. If we do not heed this call to come out and be separate then we may find ourselves among those whom the Messengers of יהוה will **'separate'** from the congregation!

Mattithyahu/Matthew 13:49-50 "Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous, 50 and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth."

The choice is very clear – separate yourself from all foreign worship and its practices or you will be separated for destruction and thrown into outer darkness!

Mattithyahu/Matthew 25:30 “And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.”

Make a distinction between the set-apart and the profane, by being sober!!!

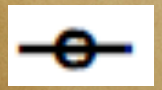
Make a distinction between the set-apart and the profane, by being sober!!!

It is worthwhile taking a look at the two Hebrew words, set-apart and profane, in the ancient pictographic script, in order to get a clearer understanding of our need to be set-apart ones and not profane ones!!!

The Hebrew word קֹדֶשׁ **qoḏesh (ko'-desh)- Strong's H6944** which means **'apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה'**, is rendered as follows in the ancient pictographic letter/symbols:



Quph - ק:

This is the letter **'quph'**, which is pictured as  , and is a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle' or 'to go around'**, representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Dalet - ד:

This is the letter ‘**dalet**’ which is pictured as  , which is a ‘**tent door**’. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of ‘**dangle**’ or ‘**hanging**’, as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is ‘**The Door**’, for we only are able to have access into the Kingdom through Him! The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

Shin - ש:

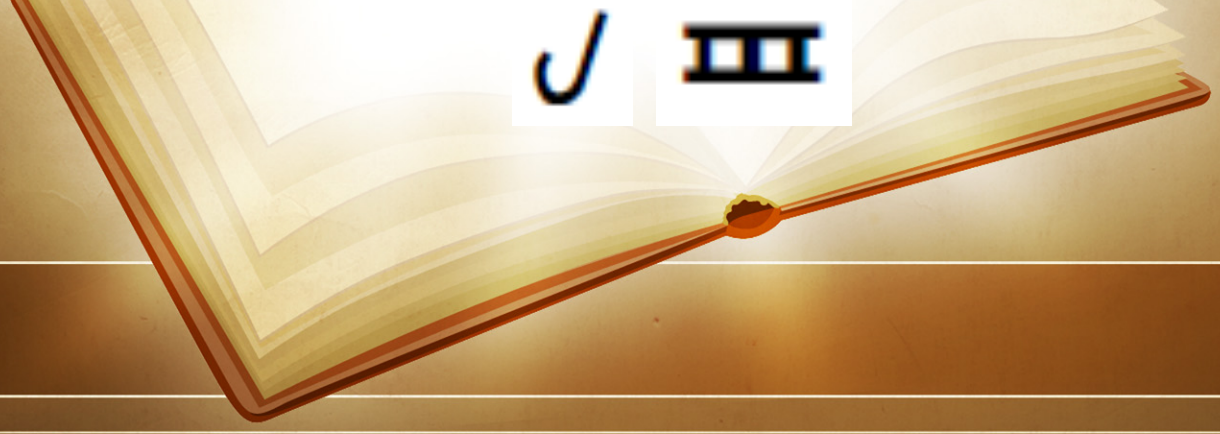
This is the letter ‘**shin**’ which in the ancient script is pictured as,  , which is ‘**two front teeth**’ and carries the meaning of ‘**sharp or press, chew or devour**’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘**chew**’ or ‘**meditate**’ on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming or destroying** – as teeth do to food.

Looking at the rendering of this Hebrew word קֹדֶשׁ **qoḏesh – Strong's H6944** in the pictographic form that renders set-apartness or to be set-apart we, are able to see what this clearly implies as we take note that this word can render for us the following meaning:

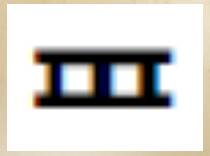
CONTINUALLY COMING
TO THE DOOR OF APPOINTMENT
TO MEDITATE ON THE WORD!

Our ability to be properly set-apart involves our ability to properly meditate on the Word on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times that are clearly commanded as ‘set-apart gatherings’, which are All the Appointed Times of **יהוה**, as outlined and instructed in **Wayyiqra/Leviticus 23**, which includes the weekly Sabbath!

The Hebrew word for ‘**profane, common**’ - **חֹל ḥol** - **Strong’s H2455** looks like this in the ancient pictographic script:



Ḥet - ח:

The ancient script has this letter as  which is a ‘tent wall’, and carries a meaning of ‘SEPARATION’, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean ‘established, secure’ as well as ‘cut off, separated from’. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Lamed - ל:

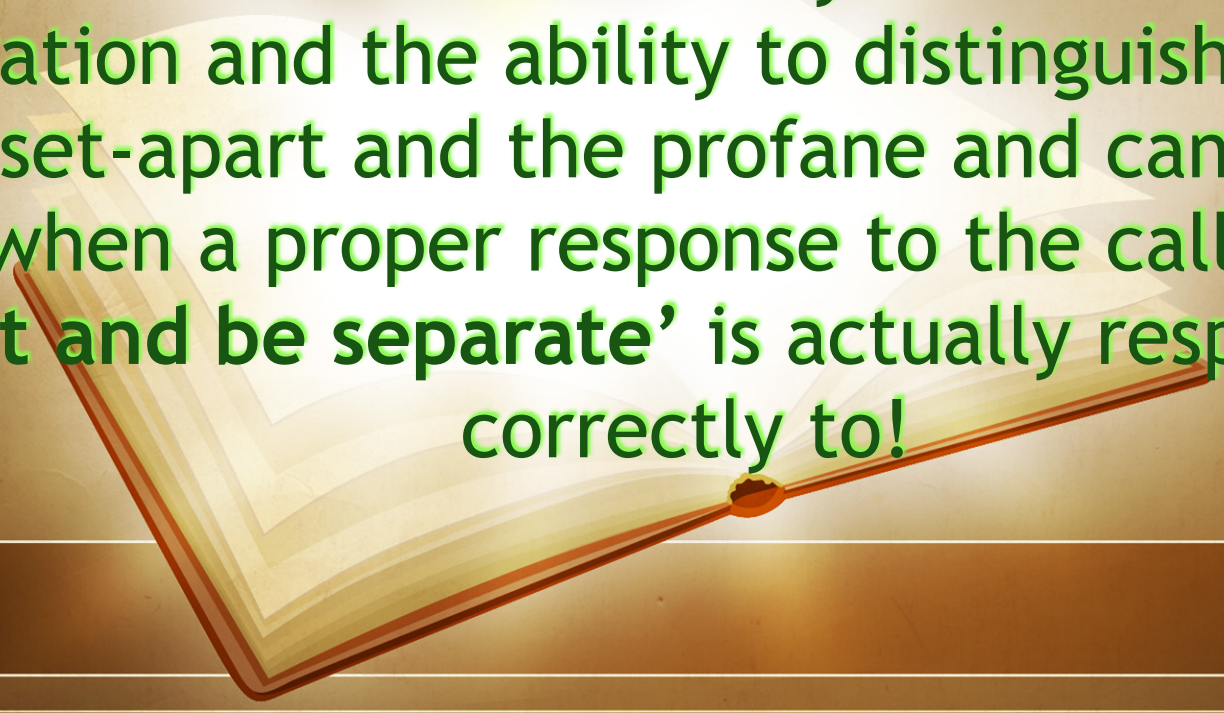
The ancient script has this letter pictured as  , which is a **'shepherd's staff'**, representing **'authority'** and can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority or a yoke** that is used to lead and guide, as well as the ability to bring back by **Authority**.

When we look at this word that is rendered as that which is profane or common, in its ancient pictographic form, we are able to see that this represents:

THAT WHICH HAS BEEN SEPARATED OR CUT OFF FROM AUTHORITY

The way of set-apartness pictures a continual obedience and submission as one continually comes to The Door in order to meditate on His Word whereas the common or profane way cuts off the proper authority of the Word by neglecting proper set-apartness and will therefore be separated or cut off from the Good Shepherd!

The Word of Elohim clearly calls for a proper separation and the ability to distinguish between the set-apart and the profane and can only be done when a proper response to the call to **‘come out and be separate’** is actually responded correctly to!



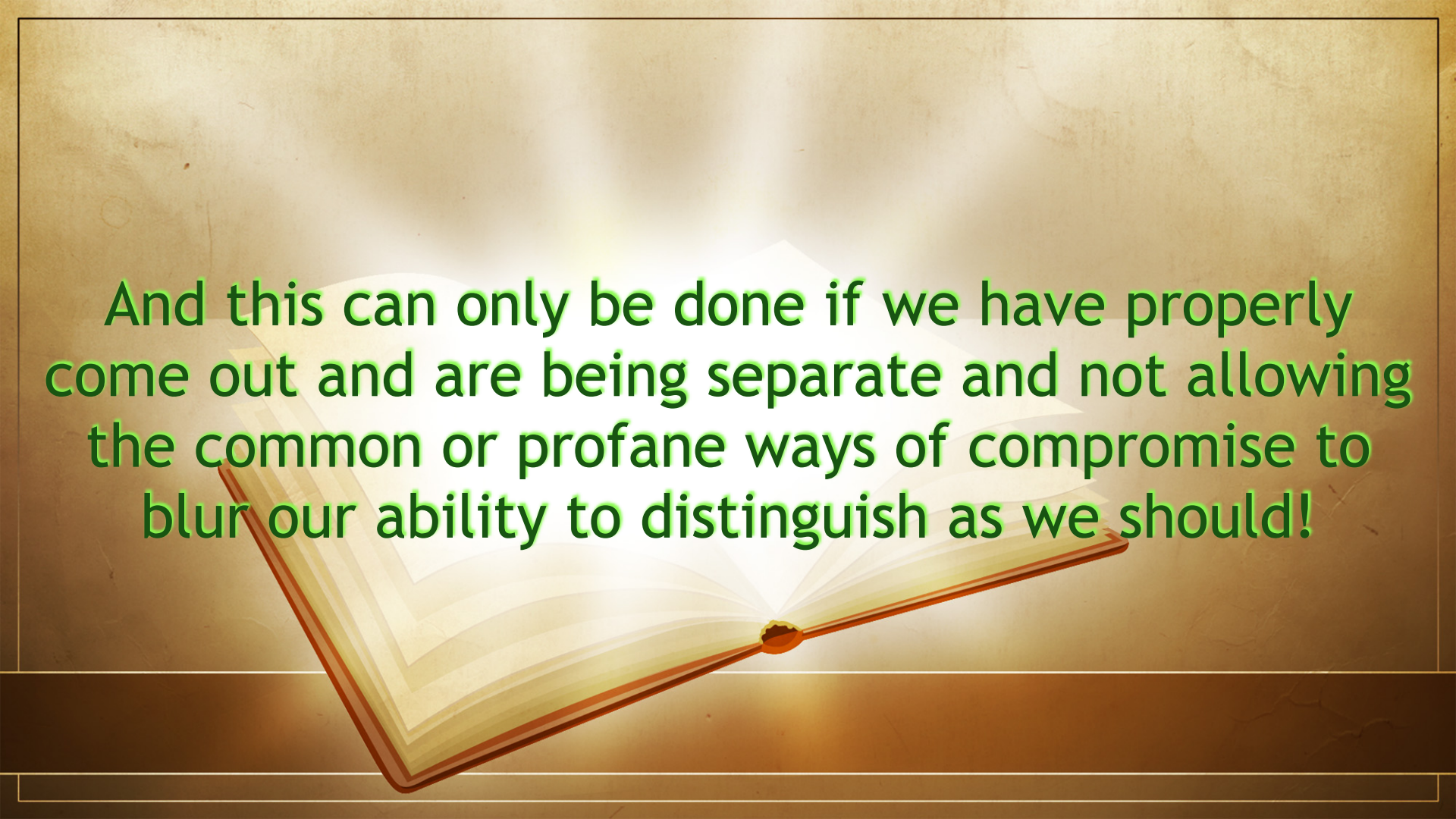
In a clear vision of the Millennial Reign that Yeḥezqĕl was given we see that the priesthood will do as they should:

Yeḥezqĕl/Ezekiel 44:23-24 “And they are to teach My people the difference between the set-apart and the profane, and make them know what is unclean and clean. 24 “And they are to stand as judges in a dispute, and judge it according to My right-rulings. And they are to guard My Torot and My laws in all My appointed festivals, and set apart My Sabbaths.”

While this vision certainly highlights the service in the Millennial Temple, we take note that is also a clear and vital lesson of the kind of priesthood we are to be, here and now, as we serve our Master in Spirit and Truth as a royal priesthood in the order of Malkitsedeq, as we make known the difference between the set-apart and the profane!

We were commanded by our Master to go and make taught ones of all the nations and immerse them in His Name and teach them to guard all He has commanded us to do.

We can only do this properly if we ourselves can in fact distinguish between the set-apart and profane!


And this can only be done if we have properly come out and are being separate and not allowing the common or profane ways of compromise to blur our ability to distinguish as we should!

Elohim's Promise to Isaac

Gen 26:1 And there was a scarcity of food in the land, besides the first scarcity of food which was in the days of Aḇraham. And Yitsḥaq went to Aḇimelek̲, sovereign of the Philistines, in Gerar.

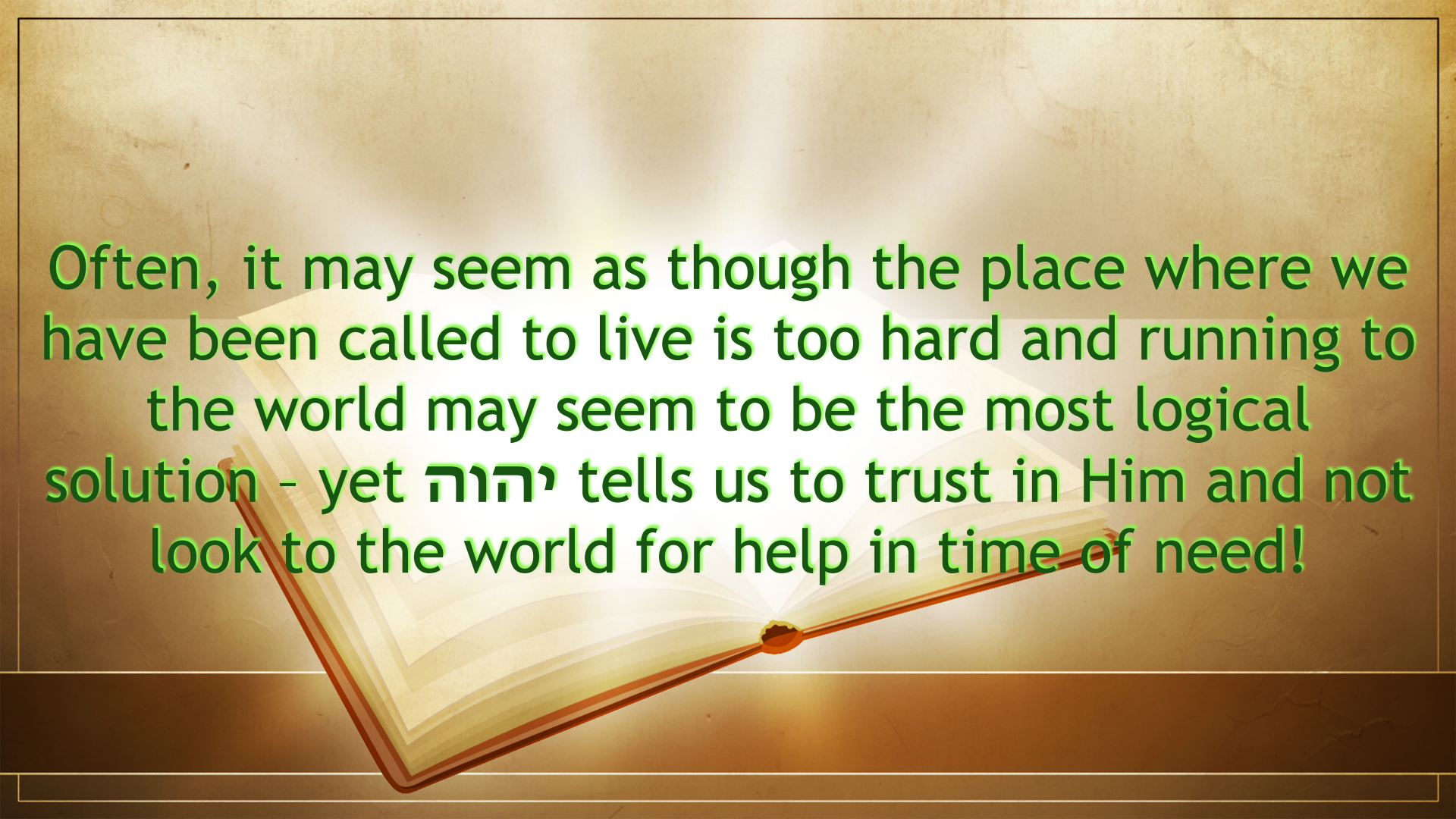
Gen 26:2 And יהוה appeared to him and said, “Do not go down to Mitsrayim, live in the land which I command you.

CHAPTER 26

Verse 1-2

From this first verse of this chapter, we are once again able to see that there was scarcity of food in the land and so Yitsḥaq was faced with the same test that his father Aḇraham had faced and had failed by going **‘down to Mitsrayim’**; and in the process put many people at risk.

Yitsḥaq had gone down to Gerar, which was still in Kenaʿan and in one sense was following in the footsteps of his father, until **יהוה** appeared to him and told him to not go ‘**down to Mitsrayim**’ but live in the land that **יהוה** had commanded him to live in!


Often, it may seem as though the place where we have been called to live is too hard and running to the world may seem to be the most logical solution – yet יהוה tells us to trust in Him and not look to the world for help in time of need!

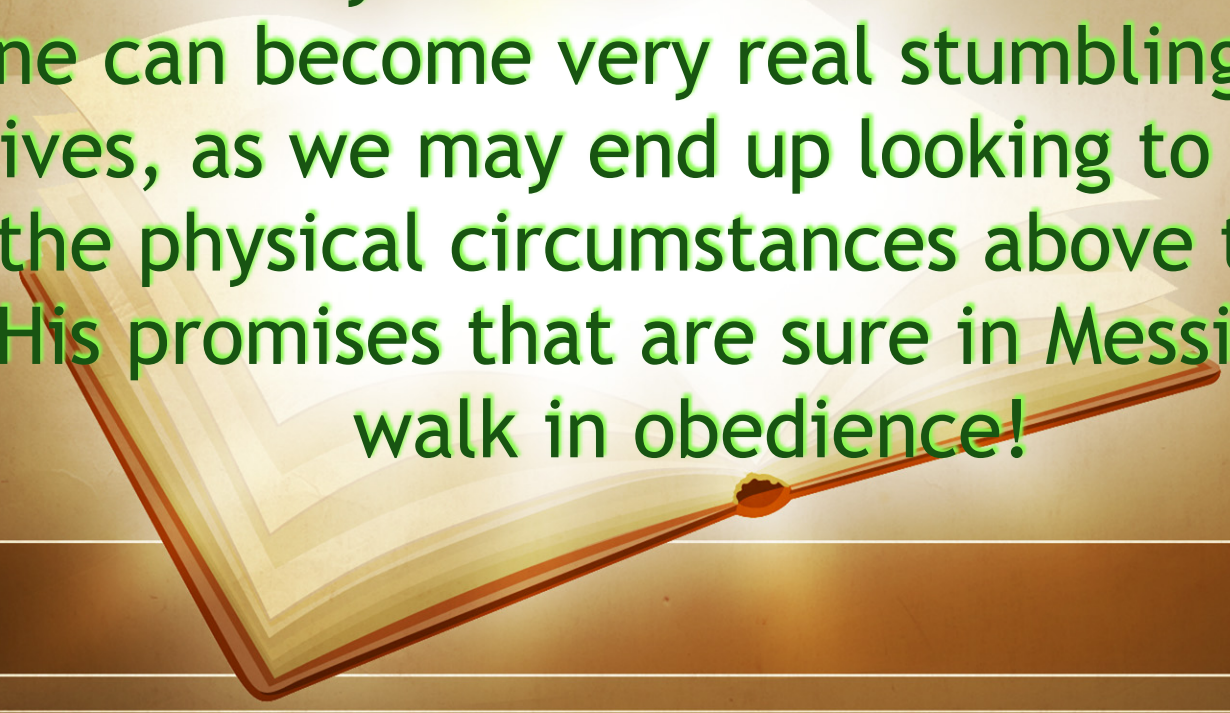
A famine is often an opportunity to teach us to seek יהוה and live, depending upon where our eyes are fixed!

The word used for ‘**famine**’ is **רָעָב ra’aḇ (raw-awb)- Strong’s H7458** meaning, **‘famine, hunger, famished’**.

What is interesting to take note of is that, in Hebrew, the word for **'abundance'** is **רַב raḇ (rab)- Strong's H7227** which means, **'many, abundance, much, great, abounding, plentiful'**.

As you will notice is that the difference between these two words is one letter – the letter **'ayin' - ע-** which, in the ancient Hebrew text, is pictured as an **'eye'** with the meaning, **'to see'**; and so here we can learn that the clear difference between being in a place of famine or a place of abundance is determined by where our eyes are focused upon!

If we take our eyes off of the Truth the danger of a famine can become very real stumbling block in our lives, as we may end up looking to the flesh and the physical circumstances above the Word and His promises that are sure in Messiah as we walk in obedience!



The Hebrew word used that is here for **‘appeared’** is **וַיֵּרָא vayyerah** and comes from the root word **רָאָה ra’ah - Strong’s H7200 -** meaning, **‘to see, look, observe, pay close attention, consider, appear, provide’**.

This verb is written in the **‘niphal passive’** tense and therefore is understood as rendering, **‘to appear, present oneself, to be seen, to be visible’**.

What is very important for us to understand here is that יהוה literally **‘made himself visible’** to Yitsḥaq, just as He had done to Aḇraham! Yitsḥaq receives the clear instruction to not go to **Mitsrayim** – and he listens!!!

It was in Mitsrayim that Hagar had been joined to the family of Aḇraham and this was not the same mistake that Yitsḥaq wanted to make, as he had learned from his father’s past mistakes.

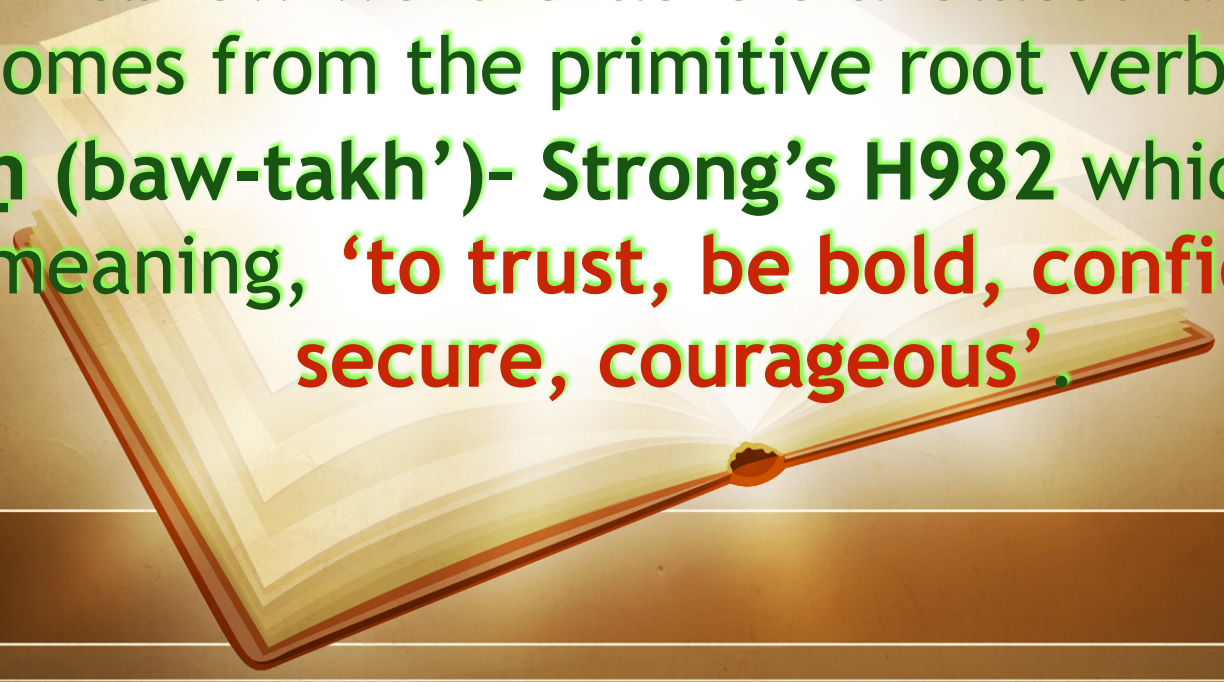
Yitsḥaq was commanded to not ‘**go down**’ to Mitsrayim and the word used for ‘**go down**’ is the root word **יָרַד yaraḏ (yaw-rad’)- Strong’s H3381** which means, ‘**to come or go down, descend**’.

A common pattern or thread that we see in Scripture, is that whenever the reference is made of going to Mitsrayim it is seen as going '**down**', whereas whenever the reference of going to Yerushalayim is made, it is referred to as going up; and what we can clearly see from this is that to run after the pattern of the world and the flesh with its many lusts is a downward path that leads to destruction, whereas to walk in the true commands of Elohim and trust in יהוה, is a picture of being able to '**ascend**' or go up and draw near to Him in Messiah – the very path of obedience in Messiah that leads to abundant life!

The command to live in the land, which he was commanded to, is a call to trust in יהוה, and not to be distracted by a famine, but rather feed on steadfastness to Him:

Tehillah/Psalm 37:3 “Trust in יהוה, and do good; dwell in the earth, and feed on steadfastness.”

The Hebrew word that is translated as **‘trust’** comes from the primitive root verb **בָּטַח bataḥ (baw-takh’)- Strong’s H982** which carries the meaning, **‘to trust, be bold, confident, be secure, courageous’.**



It is a true blessing to trust in יהוה:

Yirmeyahu/Jeremiah 17:7-8 “Blessed is the man who trusts in יהוה, and whose trust is יהוה.
8 For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit.”

This Hebrew root word for ‘**trust**’ – **בָּטַח bataḥ (baw-takh’)- Strong’s H982** – in the ancient pictographic script, looks this this:



Beyt - ב:

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.

Tet - ט:

The original pictograph for this letter is  , a container made of wicker or clay. Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are basket, contain, store and clay.

Ḥet - ח

The ancient script has this letter as  which is a ‘tent wall’, and carries a meaning of ‘separation’, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean ‘established, secure’ as well as ‘cut off, separated from’. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall.

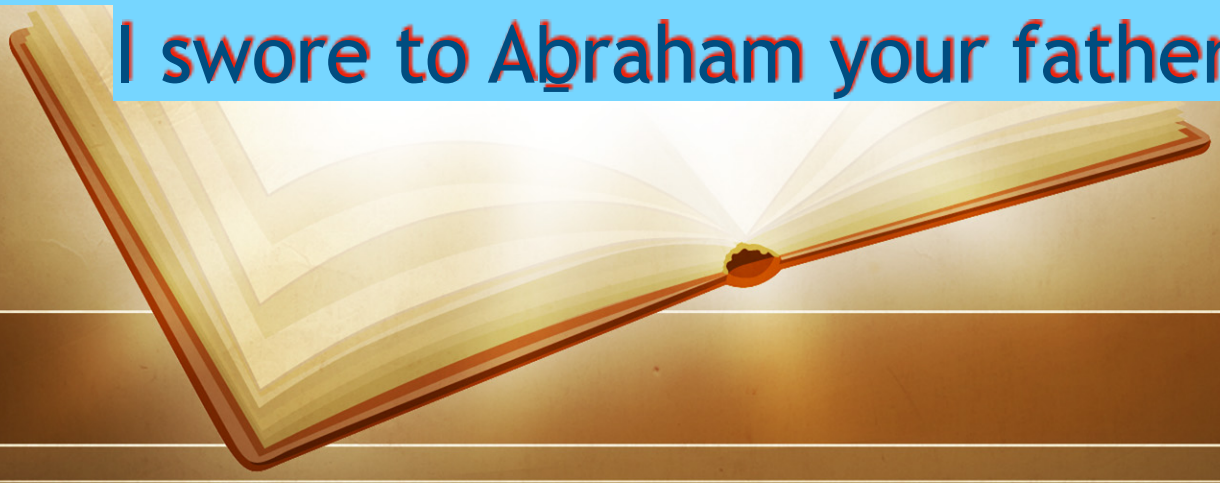
When we look collectively at these pictographic letters that form this word, we are able to glean some valuable insight into the encouraging message that is being given through this word, as the following meaning can be rendered from these pictures:

THE HOUSE OF THE BASKET IS SAFELY ESTABLISHED!

Our Master and Elohim has firmly established the end from the beginning and for this reason we are able to put out complete trust in Him and stay in Him as He is coming to gather us to himself and let His kingdom be firmly established forever, where He will rule and reign with His adorned and capable Bride!

Yitsḥaq is a very powerful picture for us of one who did not run to the world for help but held fast to guarding the Word of Elohim and put his full trust in יהוה.

Gen 26:3 “Sojourn in this land. And I shall be with you and bless you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to Abraham your father.



Verse 3

Sojourn in this land!

The Hebrew word translated as ‘**sojourn**’ is from the primitive root verb **גּוּר gur (goor)- Strong’s H1481** which means, **‘to sojourn, abide, dwell, reside’**, and the noun derived from this and often translated as ‘**foreigner**’ is **גֵּר ger (gare)- Strong’s H1616** which means, **‘a sojourner, alien, immigrant, stranger’**.

Kĕpha appeals to us as **‘strangers and pilgrims’** to abstain from fleshly lusts which battle against our life **(Kĕpha Aleph/1 Peter 2:11)**, and we can only do this when our feet are firmly secure in our Rock and Master. We get a better understanding of this when we look at this root word in the ancient pictographic form.

In the ancient pictographic Hebrew alphabet, the primitive root verb **גּוּר gur (goor)- Strong's H1481** looks like this:



Gimel - ג:

ג- This is the letter ‘**gimel**’, which in the ancient script in pictured as -  -which is ‘**a foot**’ and carries the meaning to ‘**walk, gather, carry**’, as clearly referring to the functions of a foot.

It can also give the meaning of ‘**a gathering of people**’, and we know that ‘**feet**’ in Hebrew often speaks of one’s walk and ability to keep the feasts of יהוה.

Vav - ו:

וּ- This is the letter **'waw' or 'vav'** and the ancient pictographic form of this letter is  , a peg or **'tent peg'**, which was used for **securing or tying** the tent or other items.

The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is **'to add, secure or hook'**.

Resh - ר:

ר- This is the letter ‘**resh**’- which in the ancient script is pictured as -  - which is ‘**the head of a man**’ and carries the meaning of ‘**top, beginning, first**’, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Looking at this word in terms of understanding our ability to '**dwell**' as faithful '**sojourners**', we are able to see that our walk has been secured by our Head and Master, **יהושע**

Messiah. This picture grouping speaks of:

ONE WHOSE FEET
ARE SECURE IN THE HEAD!

In other words, this can clearly represent for us those who are steadfast and immovable, as their feet are set on The Rock of deliverance and are not shaken when the storms come!

Tehillah/Psalm 62:2 “My being finds rest in Elohim alone; from Him is my deliverance. 2 He alone is my rock and my deliverance, my strong tower; I am not greatly shaken.”

Our rest is in our Rock, and as we stay in Him our feet shall not slip!

In the words of a song that Dawiḏ spoke on the day that יהוה delivered him from the hand of all his enemies and the hand of Sha’ul, he says:

Shemu’ĕl Bĕt/2 Samuel 22:37 “You enlarge my step under me, so that my feet shall not slip.”

(Also, **Tehillah/Psalm 18**)

This call to sojourn in this land was a call to obedience and to go to Mitsrayim is a picture of rebellion and pictures those who disregard the need to walk in the Torah of Elohim; and we can be reminded of the warning given in Yirmeyahu to the rebellious, in:

Yirmeyahu/Jeremiah 42:13-16 “But if you say, ‘We are not staying in this land,’ and so disobey the voice of יהוה your Elohim, 14 saying, ‘No, but we are going to the land of Mitsrayim so that we see no fighting, nor hear the sound of the ram’s horn, nor hunger for bread, and there we shall stay,’ 15 then hear the word of יהוה, O remnant of Yehuḏah! Thus said יהוה of hosts, the Elohim of Yisra’ĕl, ‘If you indeed set your faces to enter Mitsrayim, and shall go to sojourn there, 16 then it shall be that the sword which you feared overtakes you there in the land of Mitsrayim, and the scarcity of food of which you were afraid clings to you there in Mitsrayim, and you die there.”

This is still a very clear message being declared today which states clearly that if you are determined to go down to Mitsrayim (that is to walk according to the flesh) then the very things that you were afraid of when called to walk in obedience will overtake you and kill you.

So many people think that they can run to the world for help in times of trouble and think that they can find peace and comfort in the world – they will be sorely disappointed and shocked at the revelation of the Truth that what they chased after was nothing but wind and is worthless!

Here we see the clear promise of יהוה given to Yitsḥaq and we can learn from this that if we simply do what יהוה says then His peace will be with us!

Pilipiyim/Philippians 4:9 “And what you have learned and received and heard and saw in me, practise these, and the Elohim of peace shall be with you.”

As we look at some of the key root words used in **Berĕshith/Genesis 26:3**, we can see the clear promise of יהוה given to Yitsḥaq, declaring this, at His Appointed Time to confirm the oath with Aḇraham, as He was pointing to His coming in the Flesh, in order to establish and confirm the oath, in His Own Blood!

“I SHALL BE WITH YOU AND BLESS YOU”

The Hebrew root word that is used here for **‘be’** is **הָיָה hayah (haw-yaw)- Strong’s H1961** which means, **‘be, come to pass, come about, appear, be in existence, to come into being, arise’**.

The Hebrew word that is translated as **‘bless’** comes from the root word **בָּרַךְ barak (baw-rak’)- Strong’s H1288** and means, **‘to abundantly bless’** and literally carries the meaning, **‘to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect’**.

“I GIVE ALL THESE LANDS TO YOU AND YOUR SEED”

The Hebrew root word that is used for ‘**give**’ is **נָתַן Nathan (naw-than’)- Strong’s H5414** which means, **‘to give, put, set, appoint, assign, designate’** and the Hebrew root word that is used for ‘**seed**’ is **זֶרַע zera (zeh’-rah)- Strong’s H2233** which means, **‘a sowing, seed, offspring’** and comes from the primitive root **זָרַע zara (zaw-rah’)- Strong’s H2232** which means, **‘to sow or scatter seed’** and is a powerful reference to ‘**seed time and harvest**’.

“I SHALL ESTABLISH THE OATH WHICH I SWORE”

The Hebrew root word that is used here for ‘**establish**’ is **קוּם qum (koom)- Strong’s H6965** and is written in the ‘**hiphil active tense**’, which is the causative action of the root and therefore means, ‘**to cause to arise, to raise, to set up, build, to establish**’ and the Hebrew word for ‘**oath**’ is **שָׁבוּעַ shaḇua (shaw-boo’-ah)- Strong’s H7620** which means, ‘**a period of 7 (days, years)**’ and the Hebrew root word that is used for ‘**swore**’ is **שָׁבַע shaḇa (shaw-bah’)- Strong’s H7650** which means, ‘**to swear, exchange oaths, take an oath, vow**’.

As we consider these very powerful words being used here in this verse, we can see a wonderful confirmation of the promise given to Aḇraham for those who are children of the promise and walk according to the Spirit.

יהוה was confirming His promise to come down at His Appointed Times to pay the ransom for us and arise and perform the oath sworn to Aḇraham and fulfill His complete week of this age, ushering in a renewed heavens and earth where no sin dwells!

What we must learn, is that in order for us to walk in the full assurance of this promised blessing, we must sojourn as He has commanded us, by walking in His commands and trusting Him, as opposed to looking to the flesh and what the world has to offer!

Looking at the root words of this promise, we could render it as follows:

I will come down to you at the harvest time to redeem you from the earth and arise and perform the oath sworn to Aḇraham!

Eph'siyim/Ephesians 4:9-10 "But what does "He went up" mean, except that He also first went down into the lower parts of the earth? 10 He who went down is also the One who went up far above all the heavens, to fill all."

It is our Master who blesses us, appoints us and establishes us, in Him, through His loving-commitment to His covenants of promise that He has caused us to be grafted into, by His blood!

The Hebrew root word **קוּם qum (koom)- Strong's H6965**, which renders the clear meaning, **'to rise, to become powerful, to stand firm, to maintain oneself, to be established, endure'**, is translated as **'arise'** in:

Yeshayahu/Isaiah 60:1-2 "Arise, shine, for your light has come! And the esteem of יהוה has risen upon you. 2 "For look, darkness covers the earth, and thick darkness the peoples. But יהוה arises over you, and His esteem is seen upon you."

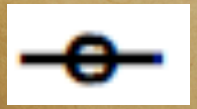
The Greek word that is used in the **LXX** (Septuagint – Greek translation of the Tanak) for '**establish**', in **Berĕshith/Genesis 26:3**, is **ἵστημι histēmi (his'-tay-mee)- Strong's G2476** which means, '**to make to stand, to stand firm, be established, stand upright, stand ready and prepared, be of a steadfast mind, to uphold and sustain the authority of something**', and is also the word that is used in **Eph'siyim/Ephesians 6** where we are told to '**stand**' firm in the armour of Elohim; and so, we can clearly see that this '**standing**' is an equipped standing, that our Master causes us to be established firmly in, as we keep our feet set upon Him, our Rock.

Those who are established in the Master are able to **‘arise and shine’** the light of His Truth and flee form the lusts of the flesh.

As we consider this root word **קוּם qum (koom)- Strong’s H6965**, in the ancient pictographic script, we are able to see how we have been caused to be built up and established in our Master, and it is pictures as follows:



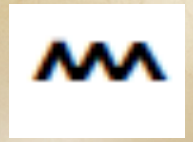
Quph - ק:

This is the letter ‘**quph**’, which is pictured as  , and is a ‘**horizon**’ and depicts the elements of ‘**time**’, as it pictures the sun in its rising and setting. It therefore carries the meaning of ‘**circle**’ or ‘**to go around**’, representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

Waw/Vav - ו:

The ancient script has this letter pictured as  , which is a **‘peg or tent peg’**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **‘to add, secure or hook’**.

Mem - מ:

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 that flows!

With this picture representing the understanding of being established in Covenant, we are able to see the following meaning:

CONTINUALLY/FOREVER

SECURED BY THE WASHING!

This highlights how our Husband, יהושע Messiah, washes us through His Word, having shed His Blood for us, once for all time and therefore, we have been given access to His continual cleansing that establishes us and secures us as His set-apart and washed covenant bride!

Eph’siyim/Ephesians 5:25-27 “Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.”

Gen 26:4 “And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed,

Gen 26:5 because Abraham obeyed My voice and guarded My Charge: My commands, My laws, and My Torot.”(a) Footnote: (a)Torot - plural of Torah, teaching.

Verse 4-5

The Hebrew word that is translated as **‘increase’** comes from the root word **רָבָה raḇah (raw-baw’)- Strong’s H7235** which means, **‘to be or become much, many or great; abundance, greatly multiply’**.

This would have most certainly been a comforting word, in the face of a famine – not only would **יהוה** establish His oath with Aḇraham, He would increase the seed of Yitsḥaq – and in His seed all the nations of the earth shall be blessed!!!

This is a great promise and was as a result of Aḇraham's obedience, and this promise was being further narrowed down to the line of Yitsḥaq and as we know was in the line of Ya'aqoḇ and not Ěsaw, which reminds us that the children of the promise or rather the true seed of Aḇraham are those who do the works of Aḇraham:

Yoḥanan/John 8:39 "They answered and said to Him, "Aḇraham is our father." יהושע said to them, "If you were Aḇraham's children, you would do the works of Aḇraham."

There are some who are of the ‘**seed**’ of Aḇraham which are not children of the promise **(Ĕsaw)** – those who run after the flesh and neglect to walk in belief, guarding to do all the commands of Elohim.

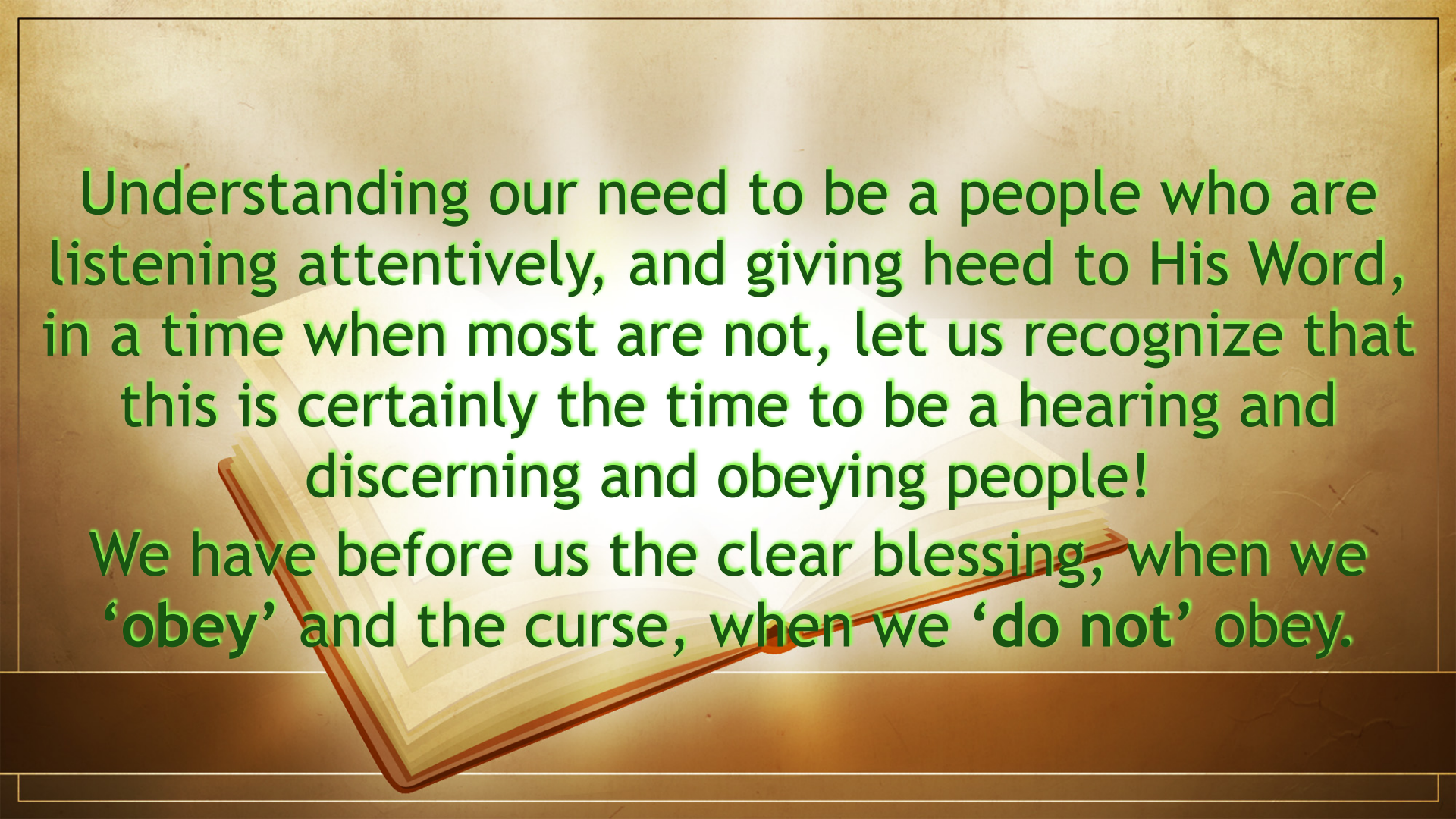
Those who, like Aḇraham, obey the voice of Elohim and guard His charge will be blessed:

Tehillah/Psalm 112:1-2 “Praise Yah! Blessed is the man, who fears יהוה, who has greatly delighted in His commands. 2 Mighty in the earth shall be his seed, the generation of the straight ones shall be blessed.”

Tehillah/Psalm 128:1-6 “Blessed are all who fear יהוה, who walk in His ways. 2 You shall eat the labour of your hands. Be blessed, and let it be well with you. 3 Let your wife be as a fruit-bearing vine within your house, your sons like olive plants all around your table. 4 Look, so shall the man be blessed who fears יהוה. 5 יהוה shall bless you out of Tsiyon, and let you see the good of Yerushalayim all the days of your life, 6 and let you see your children’s children! Peace be upon Yisra’ĕl!”

Aḇraham “obeyed”

The Hebrew word that is translated as **‘obeyed’** comes from the primitive root word **שָׁמַע shama (shaw-mah’)- Strong’s H8085** which carries the meaning not just simply to hear, but rather to **‘listen with attention, comprehend and discern, give heed to what is being spoken’.**


Understanding our need to be a people who are listening attentively, and giving heed to His Word, in a time when most are not, let us recognize that this is certainly the time to be a hearing and discerning and obeying people!
We have before us the clear blessing, when we ‘obey’ and the curse, when we ‘do not’ obey.

It is יהוה's way or not – we cannot pick and choose what we want to obey and pay attention to, and what we do not and still expect to reap the benefits of the blessings, which is what most are doing, under the misguided and muddied teachings of lawlessness!!!

Too many today simply want to give their ear to the many wonderful blessings that are contained in Scripture, yet they are unwilling to pay careful attention, and give heed, to the instructions that are clearly set before us – instructions that we are required and commanded to walk in, for us to have and experience the blessings of true obedience.

Obedience results in blessing and disobedience brings forth the curse or rather the lack or reversal of the blessing!

Tehillah/Psalm 119:105 “Your word is a lamp to my feet and a light to my path.”

The Word and commands of יהוה light our path and is the Way in which we are to follow in:

Mishlĕ/Proverbs 6:23 “For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life”

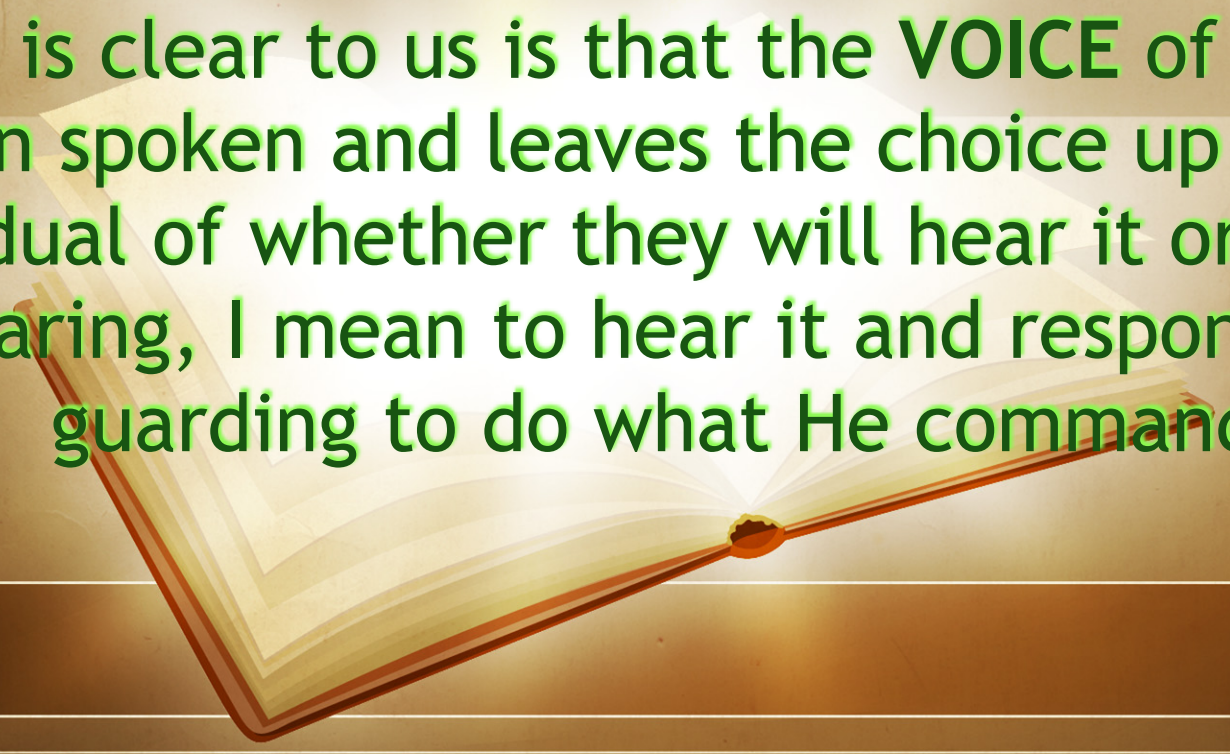
If we turn from His commands and do not obey them, and turn aside from the ‘**path**’ in which we are commanded to walk in and walk in ‘**other paths**’ that we have not known then we will find ourselves having turned away from the blessing and as a result have the curse before us, which is simply the absence of the blessing!

Aḇraham obeyed the voice of Elohim because he **'listened attentively'** and those who do not listen and obey are not of Elohim:

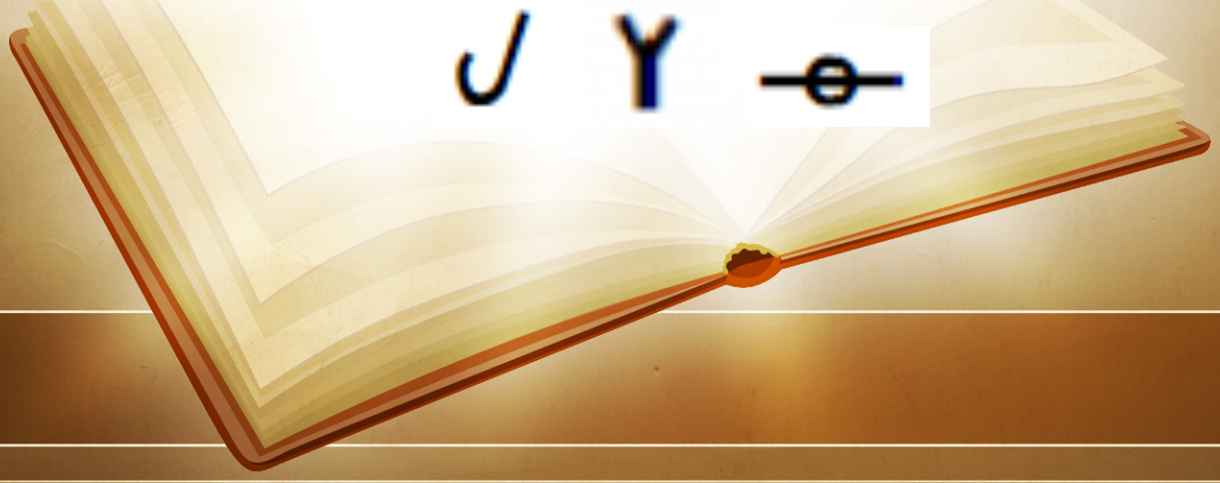
Yoḥanan/John 8:47 "He who is of Elohim hears the Words of Elohim, therefore you do not hear because you are not of Elohim."

Aḇraham obeyed the **'voice'** of **יהוה** and the Hebrew word for **'voice'** is **קוֹל qol (kole)- Strong's H6963** which means, **'sound, voice, noise, thunder, proclamation'**, and comes from an unused root meaning, **'to call aloud'**.

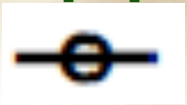
What is clear to us is that the **VOICE** of יהוה has been spoken and leaves the choice up to each individual of whether they will hear it or not – and by hearing, I mean to hear it and respond to it by guarding to do what He commands!



In the ancient pictographic script, the word קוֹל qol (kole)- **Strong's H6963** looks like this:



Quph - ק:

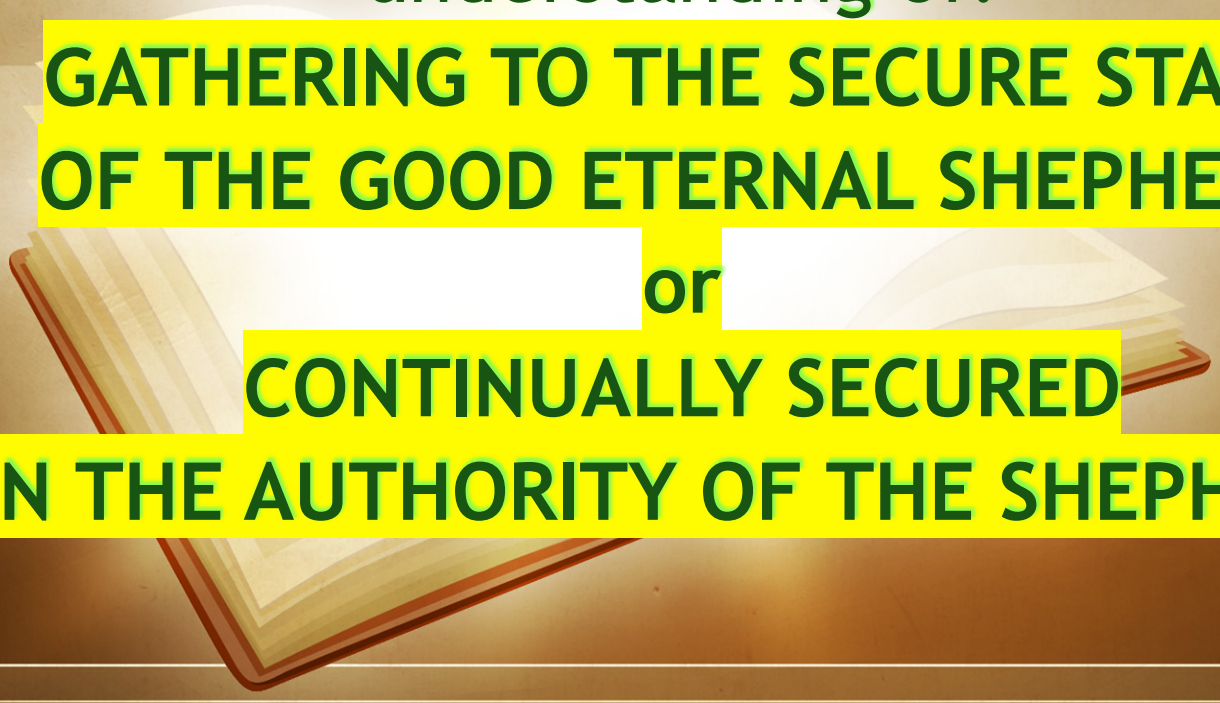
This is the Hebrew letter **'quph'**, which is pictured in the ancient script as –  – which is a picture of **'the sun at the horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle' or 'to go around'**, representing for us both, appointed cycles or times as well as eternity. It also is understood as the **'gathering of the light'**.

Waw/Vav - וּ:

This is the Hebrew letter **'waw' or 'vav'** which in the ancient script is pictured as  , which is **a peg or 'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'** as well as **'bind'**.

Lamed - ל:

The ancient script has this letter as  , and is pictured as a **‘shepherd’s staff’**, can give the meaning of **‘to or toward’** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority or a yoke** that is used to lead and guide, as well as the ability to bring back by Authority.



These letters combined, can give the understanding of:

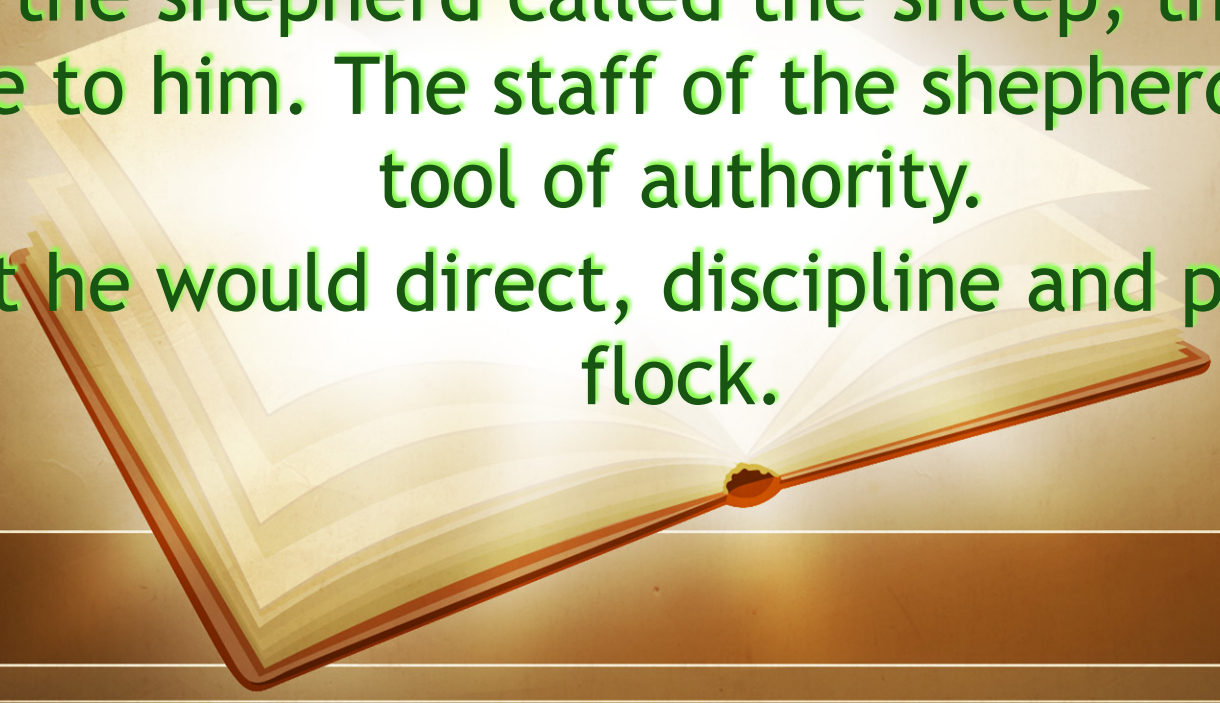
GATHERING TO THE SECURE STAFF OF THE GOOD ETERNAL SHEPHERD

or

CONTINUALLY SECURED IN THE AUTHORITY OF THE SHEPHERD

When the shepherd called the sheep, they swiftly came to him. The staff of the shepherd was his tool of authority.

With it he would direct, discipline and protect the flock.



Our Good Shepherd's voice has gone out and, by His Word that does not return empty, He has secured for us the ability to be brought back under His Authority, by His Own Blood; and therefore we, as true set-apart children of Light, respond correctly as we hear His voice, submit to His Authority, take His easy yoke and guard His Torah and gather together, as we should on His Sabbaths and Feasts!

If you do not do this, then you clearly have misunderstood or do not know the power of His Voice.

The voice of יהוה- is the voice of our Good Shepherd!

‘are you listening - are you following?’

Yoḥanan/John 10:27 “My sheep hear My voice, and I know them, and they follow Me.”

As we consider the need for us, as set-apart ones of the Most-High, to hear the voice of יהוה, as given through His Torah and commands, I ask you, **“how are you responding?”**

He who has an ear let Him hear and know the Voice of the Good Shepherd and follow!

If you are not hearing and obeying as you should then you are putting yourself at risk of being cut off for being a profane one who shuts their ears and tramples underfoot the need to be obedient!!!

AḆRAHAM GUARDED

The Hebrew word that is translated as **‘guarded’** comes from the root word **שָׁמַר shamar (shaw-mar’)- Strong’s H8104** meaning, **‘keep, watch, present, attend to, pay close attention, guard’** and the basic idea of the root of this word is **‘to exercise great care over’**.

We are to exercise great care over His Torah!

When used in combination with other verbs the meaning is **‘do carefully or diligently’**, i.e. **‘perform carefully by paying strict attention as to what must be done’**, as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

When one takes care of a valued possession then the utmost diligence is exercised in ensuring that it is protected at all costs and it is taken care of through the correct maintenance and observance of its functional requirements to keep it in tact; and as it is with the Torah – we must guard it in our hearts and exercise it diligently, keeping ourselves free from the clutter or weeds of wickedness.

Aḏam was commanded to ‘**guard**’ (shamar) the garden which carried with it great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces in our lives!

When one is ‘**guarding**’ something, being ‘**awake**’ and alert is imperative or else the risk of a theft or loss of possessions are high. One of the biggest problems we find today among claiming Torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest!

What is interesting and worth taking note of, is the frequent use of the word **שָׁמַר shamar - Strong's H8104** in the Torah.

It is used 148 times in 139 verses in the Torah –

15 times in 15 verses in **Berĕshith/Genesis,**

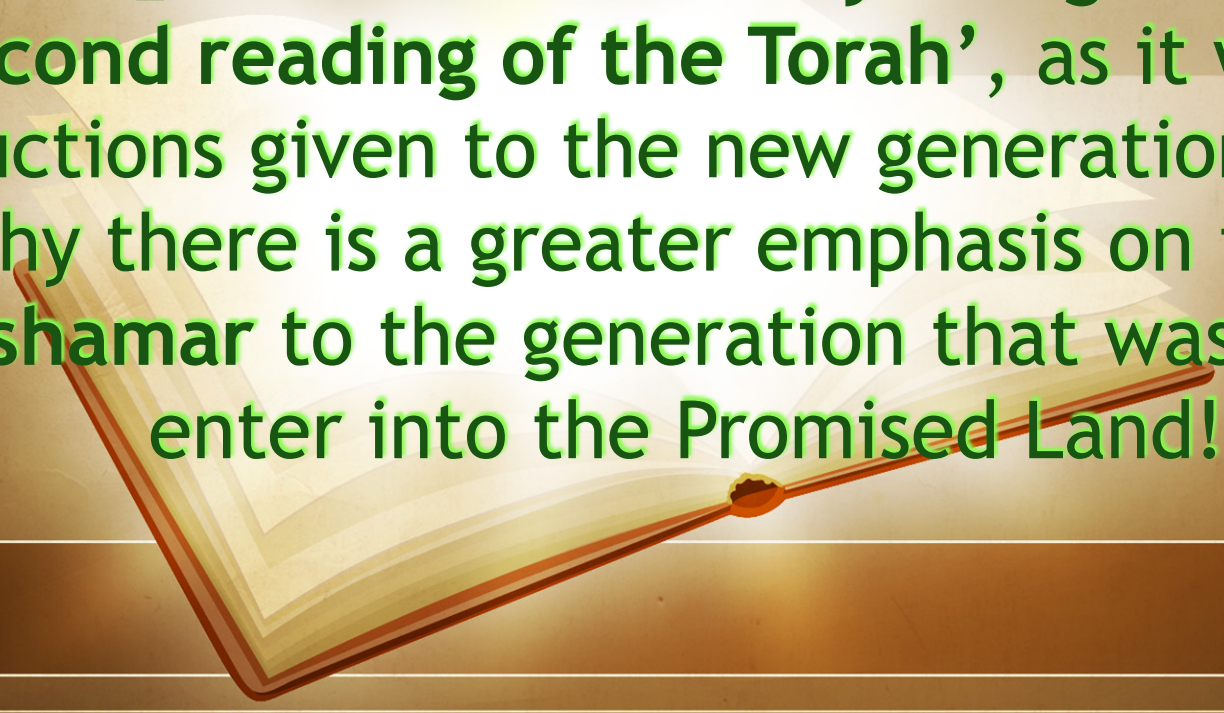
25 times in 24 verses in **Shemoth/Exodus;**

16 times in 16 verses in **Wayyiqra/Leviticus;**

19 times in 19 verses in **Bemiḏbar/Numbers** and

73 times in 65 verses in **Deḇarim/Deuteronomy!!!**

With **Deḇarim/Deuteronomy** being seen as the **‘second reading of the Torah’**, as it was the instructions given to the new generation, we can see why there is a greater emphasis on the use of **שָׁמַר shamar** to the generation that was about to enter into the Promised Land!



This teaches us how we too must place much emphasis on the guarding of the Word, lest we find that we are not found worthy to enter into the Reign of Messiah for lack of knowledge and discipline in the Word!

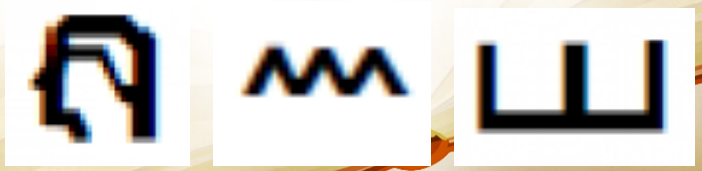
To properly guard the Word, one has to be paying close attention in listening properly to the Word, for belief comes by hearing, and hearing by the Word of Elohim.

Another aspect of this word carries the meaning of having to **‘guard carefully and tend to’** or **‘take care of’.**

When one takes care of a valued possession then the utmost diligence is exercised in ensuring that it is protected at all costs and it is taken care of through the correct maintenance and observance of its functional requirements to keep it in tact; and as it is with the Torah – we must guard it in our hearts and exercise it diligently, keeping ourselves free from the clutter or weeds of wickedness.

Aḏam was commanded to **‘guard’** (Shamar) the garden which carried with it a great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces in our lives!

As we look at the Hebrew word **שָׁמַר shamar - Strong's H8104** which means, **'keep, watch, present, attend to, pay close attention, guard'**, in the ancient pictographic form, we are able to identify what true guarding entails.

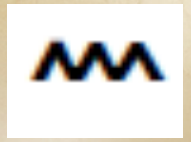


Shin - ש:

This is the letter **'shin'** which in the ancient script is pictured as  , which is **'two front teeth'** and carries the meaning of **'sharp or press, chew or devour'**; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth **'chew' or 'meditate'** on the Truth, making what comes forth pure and sharp!

It also carries the understanding of **consuming or destroying** – as teeth do to food.

Mem - מ:



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!

Resh - ר:



The ancient script has this letter ‘**resh**’ as and is pictured as ‘**the head of a man**’ and has the meaning of the head of a man as well as **chief, top, beginning or first**. **Top**, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

Considering these pictographs that render the word that means to guard carefully, we are able to identify how we are to:

MEDITATE ON

THE WASHING OF OUR HEAD



In Sha'ul's letter the believers in Ephesos, he instructed Husbands to love their wives, as Messiah loved us:

Eph'siyim/Ephesians 5:25-28 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."

It is through His Word that He washes us, and therefore, we are able to identify the cleansing that His Blood brought to us, giving us the ability to properly meditate on the cleansing that the Word of our Head brings, by guarding to do all He instructs us to do

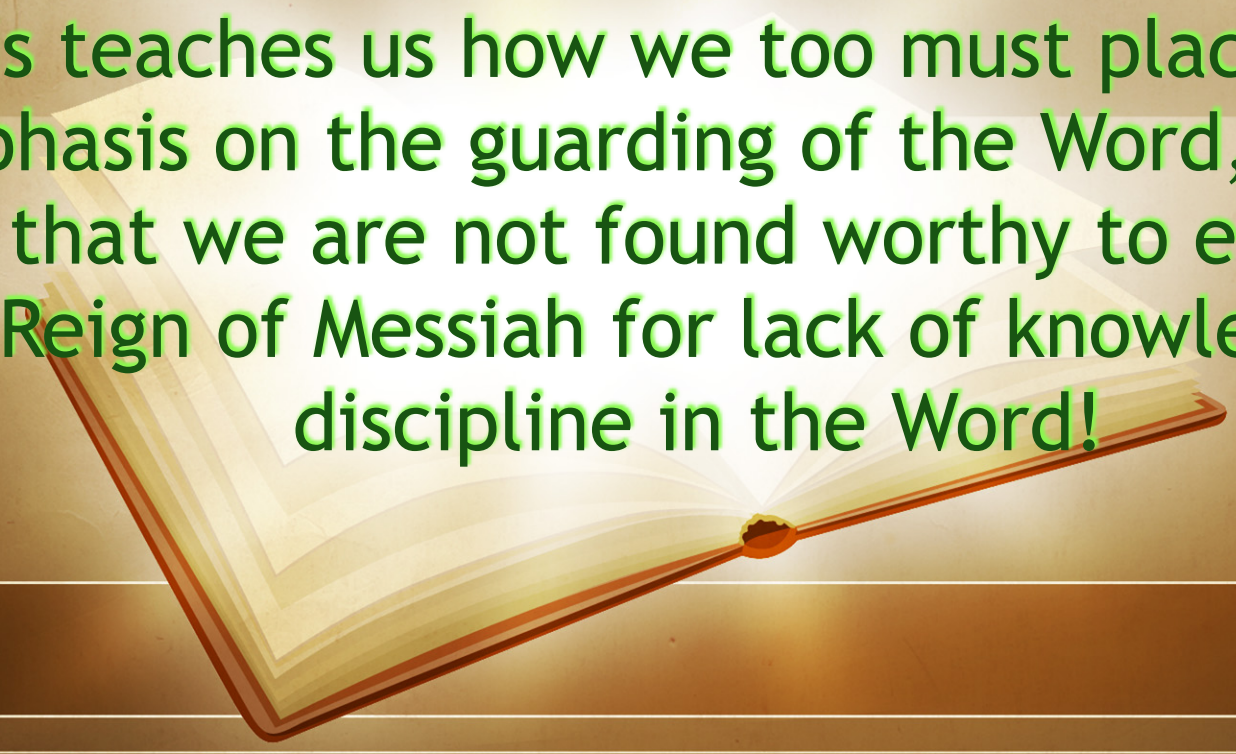
The Greek word that is translated as **'guard'** in the **LXX** (Septuagint) is **φυλάσσω phulassō (foo-las'-so)- Strong's G5442** which means, **'to guard, watch, keep, observe, obey and keep orders'**, which we also see being translated as **'watching over'**, in:

Luqas/Luke 11:28 "But He said, "Blessed rather are those hearing the Word of Elohim and watching over it!"

This word **φυλάσσω phulassō – Strong's G5442** is used in the **LXX** (Septuagint – Greek text of the Tanak – O.T.) in:

Mishlĕ/Proverbs 7:1 "My son, guard my words, and treasure up my commands with you."

This teaches us how we too must place much emphasis on the guarding of the Word, lest we find that we are not found worthy to enter into the Reign of Messiah for lack of knowledge and discipline in the Word!



What did He guard? 1 - יהוה's CHARGE

The Hebrew root that is translated as **'charge'** is מִשְׁמֶרֶת **mishmereth (mish-mer'-reth)- Strong's H4931** which means, **'to guard, watch, charge, duty, guard post'**, and this is the feminine of

מִשְׁמָר mishmar (mish-mawr')- Strong's H4929 which means, **'place of confinement, jail, prison guard, watch, observance'**, and comes from the primitive root **שָׁמַר shamar (shaw-mar')- Strong's H8104** which we have certainly come to know as a word often referred to throughout the Torah portions, and means, **'to keep watch, tend to, preserve, attend, guard'**, as already discussed.

This noun is used in two principle senses.

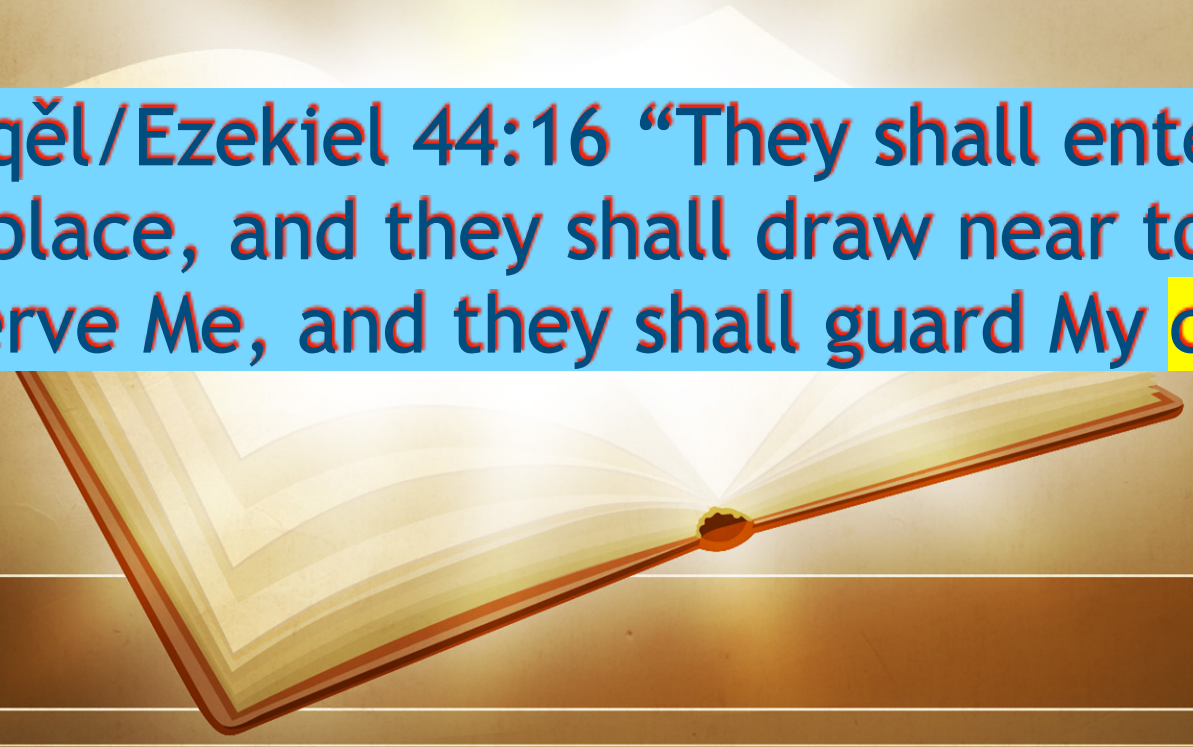
The first is an “**obligation**” or a “**service**” to be performed.

The second has to do with something that is to be kept or preserved.



We have an obligation to perform the service of that which a set-apart, royal priesthood and a people for a possession ought to do – and that is to **HEAR - GUARD - DO** the very commands of יהוה, forsaking the ways of the other nations and not fall prey to the luring lusts of the world and its seemingly desirable ways which will only lead to an abominable form of worship; but rather be a people who worship in Spirit and in Truth.

Yeḥezqĕl/Ezekiel 44:16 “They shall enter My set-apart place, and they shall draw near to My table to serve Me, and they shall guard My charge.”



2 - יהוה's COMMANDS

The Hebrew word for commands is **מִצְוֹת- 'mitsvot'-** and is the plural of the word **מִצְוָה mitzvah (mits-vaw')- Strong's H4687** which means, **'commandment, command, obligation, precept'**, which comes from the primitive root **צָוָה tsavah (tsaw-vaw')- Strong's H6680** which means, **'to lay charge (upon), give charge to, command, order, appoint, commission, ordain'**.

Tehillah/Psalm 119:115 "Turn away from me, you evil-doers, For I observe the commands of my Elohim!"

3 - יהוה's LAWS

The Hebrew word that is translated as **'laws'** comes from the root word **חֻקָּה ḥuqqah (khook-kaw')- Strong's H2708** which means, **'ordinances, custom, manner, something prescribed, an enactment, statute, fixed order'**, and is the feminine of **חֹק ḥoq (khoke)- Strong's H2706** meaning, **'something prescribed or owed, boundary, allotment, portion, ordinance, statute'**.

This word comes from the primitive root חָקַק **ḥaqaq (khaw-kak')- Strong's H2710** which means, **'to cut, inscribe, hack, engrave, decree, carve, sceptre, lawgiver'**. In essence we get the clear understanding of a **ḥuqqah** as being a **'law cut in stone'**, which means that it is set and fixed!

Tehillah/Psalm 119:16 "I delight myself in Your laws; I do not forget Your word."

4 - יהוה's TOROT

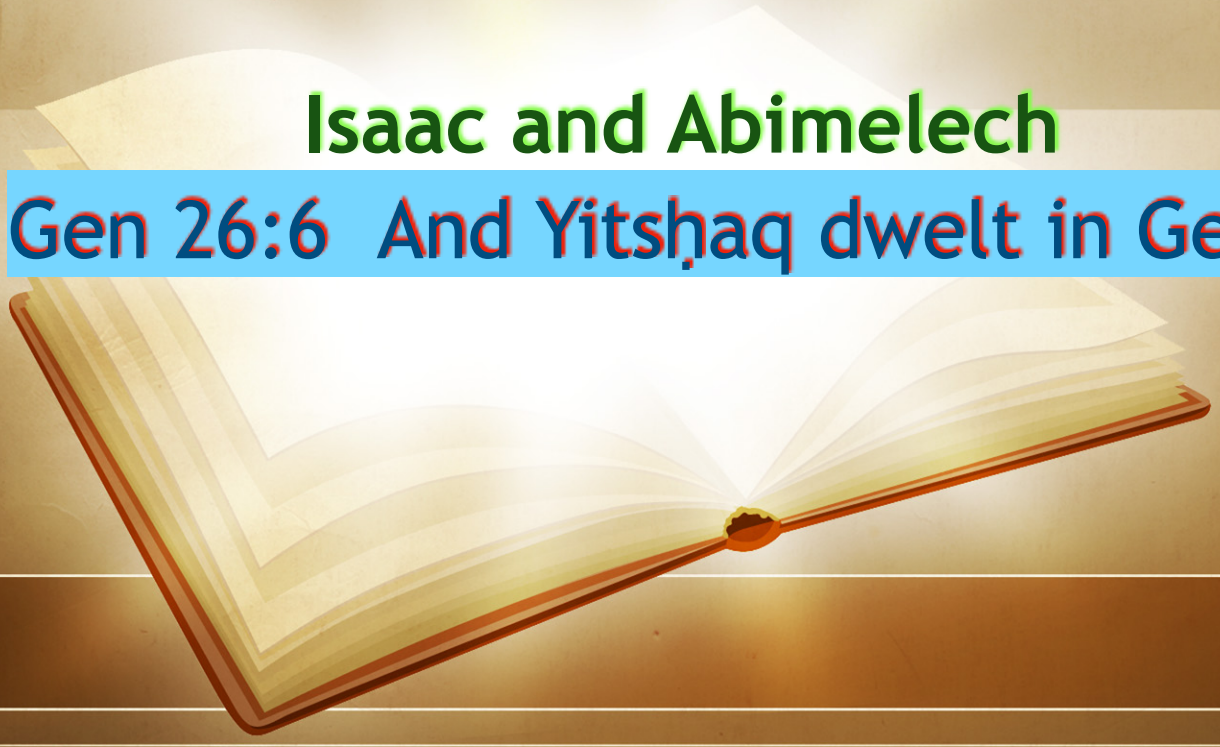
Torot is the plural of the word תּוֹרָה- Torah (to-raw')- Strong's H8451 which means 'utterance', 'teaching', 'instruction' or 'revelation' from Elohim' and comes from the primitive root יָרָה yarah - Strong's H3384 meaning, 'to shoot, throw, instruct, direct, teach'.

When we begin to properly understand, just how faithful Aḇraham was, in terms of walking in total obedience, we become fully aware of our need to walk in the same obedience as we obey and guard the pure Word of Elohim.

This verse, that clearly highlights for us that Aḇraham obeyed the voice of Elohim, His charge, commands, laws and Torot, is a great verse to witness to many today, who may claim that the Torah is **‘only for the Jews’**, yet here, before there was a Jew, the father of our belief obeyed all of the Torah of Elohim!!!

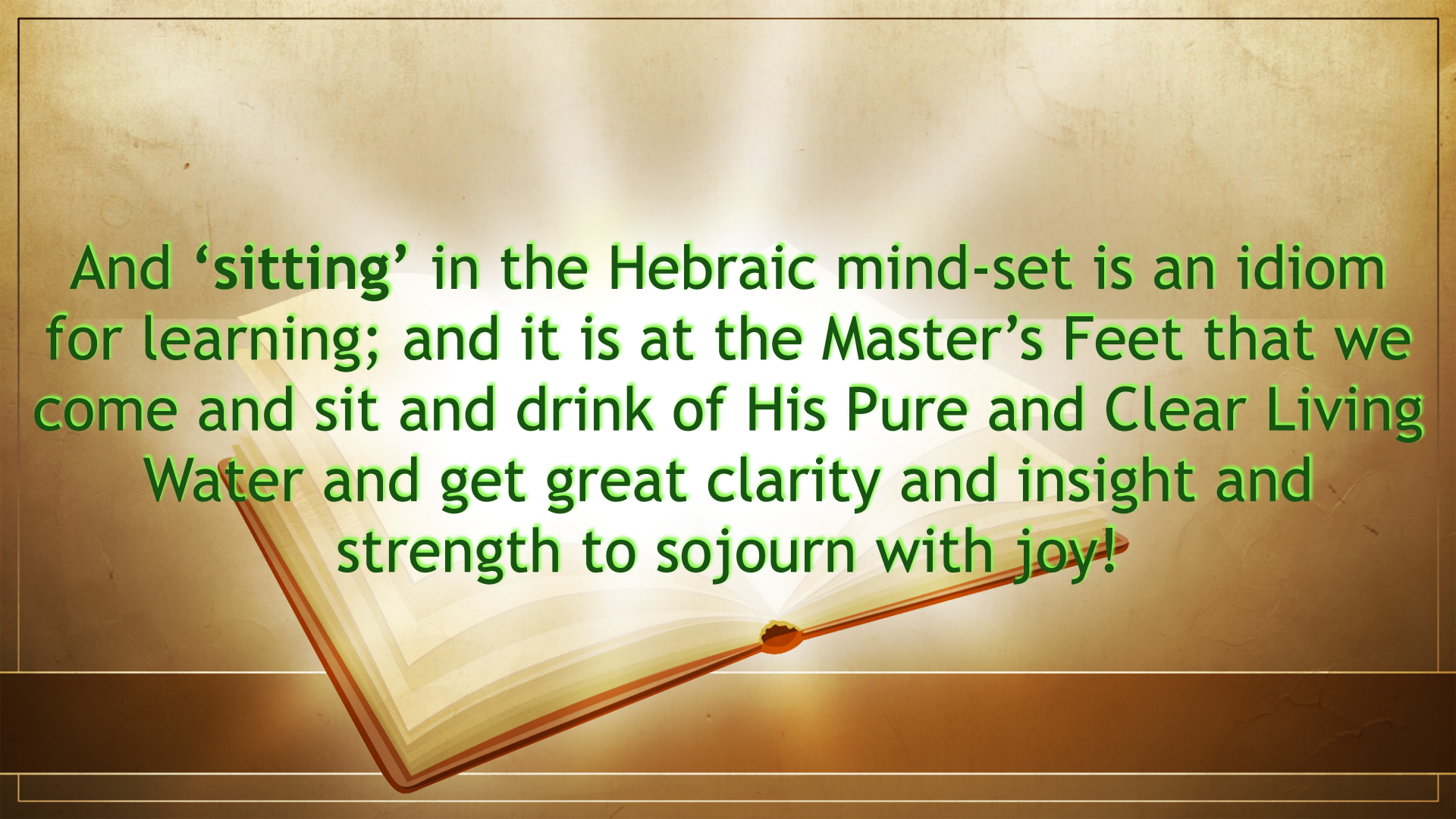
Isaac and Abimelech

Gen 26:6 And Yitsḥaq dwelt in Gerar.



Verse 6

Yitsḥaq settled in Gerar and the Hebrew root word that is used for **‘settled’** is the word - **יָשַׁב yashaḇ (yaw-shav’)- Strong’s H3427** meaning, **‘sit, dwell, remain, abide, inhabit, sitting still’** and a modern word derived from this word which is translated as school is **‘yeshiva’**.


And ‘sitting’ in the Hebraic mind-set is an idiom for learning; and it is at the Master’s Feet that we come and sit and drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy!

The idea of sitting in the Hebrew mind-set here is to learn, and not to simply sit and vegetate, but rather sit and pay attention to the instructions of the teacher.

Yitsḥaq **'listened'** and was now making himself readily available to learn and grow in the Truth as he settled in **גְּרָר Gerar (gher-awr')- Strong's H1642** which means, **'a lodging place'** and is in the south of Gaza.

Gen 26:7 And when the men of the place asked about his wife, he said, “She is my sister.” For he was afraid to say, “She is my wife,” thinking, “lest the men of the place should kill me for Riḇqah, because she is good-looking.”

Verse 7

Yitsḥaq made the same error his father did in trying to not let his wife be reckoned as such but rather pretended that she was his sister as a result of being afraid of what the men of that place would do.

We must learn from these events to not fear man but put our trust in Elohim:

Mishlĕ/Proverbs 29:25 “The fear of man brings a snare, but whoever trusts in יהוה is set on high.”

Mattithyahu/Matthew 10:28 “And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in Gehenna.”

Gen 26:8 And it came to be, when he had been there a long time, that Aḇimelek̲ sovereign of the Philistines looked through a window, and he watched and saw Yitsḥaq playing with Riḇqah his wife.



Gen 26:9 So Aḇimelek̲ called Yitsḥaq and said, “See, truly she is your wife! So how could you say, ‘She is my sister’?” And Yitsḥaq said to him, “Because I said, ‘Lest I die on account of her.’ ”

Gen 26:10 And Aḇimelek̲ said, “What is this you have done to us? One of the people had almost lain with your wife, and you would have brought guilt on us.”

Gen 26:11 And Aḇimelek̲ commanded all his people, saying, “He who touches this man or his wife shall certainly be put to death.”

Verse 8-11

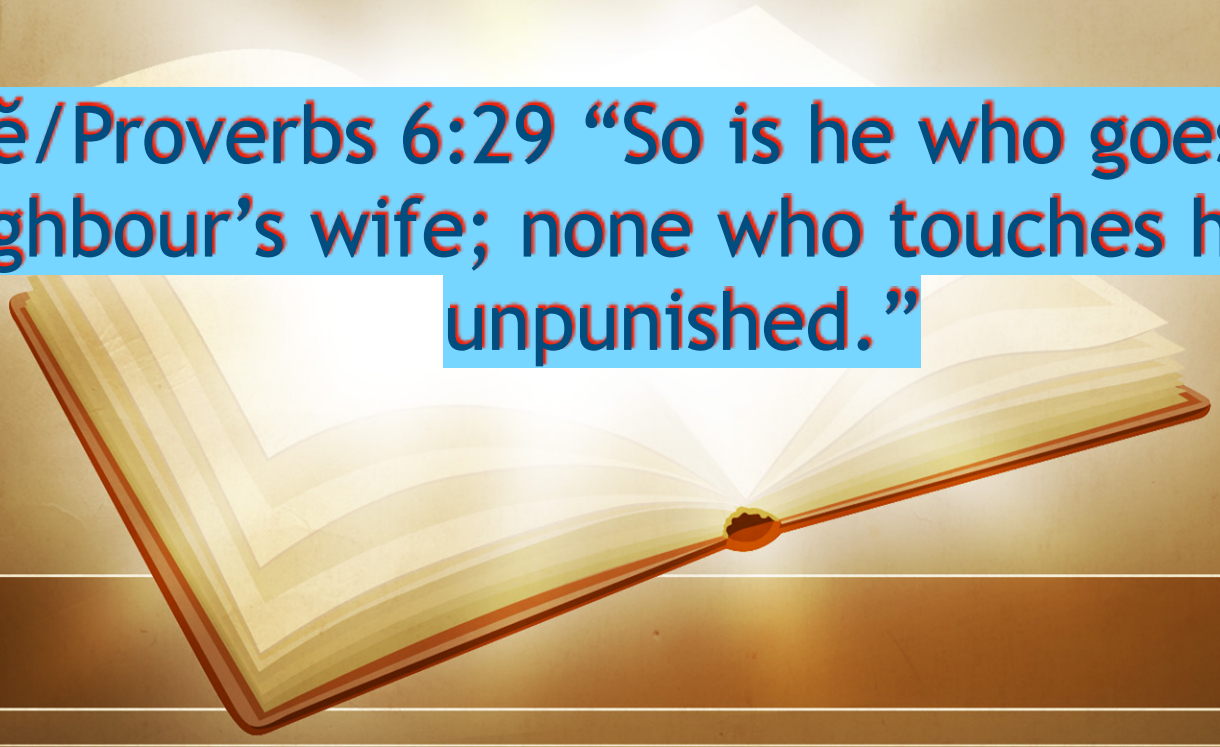
It is possible that Yitsḥaq and Riḇqah had been separated for some time and after a long time Aḇimeleḵ looked out of his window and saw Yitsḥaq **'playing'** with Riḇqah – playing in a way that a brother and sister would not!!!

The Hebrew word that is translated as **'playing'** comes from the primitive root verb **צָחַק**

tsaḥaq (tsaw-khak')- Strong's H6711 which means, **'to laugh, play, make sport of'**, and it is from this word that the name of **יִצְחָק Yitsḥaq (yits-khawk')- Strong's H3327** which means, **'he laughs'**, is derived.

Yitsḥaq was engaged in playing with his wife and it was very clear to the king that they were not brother and sister, but rather much more and Aḇimeleḵ, like his father was with Aḇraham, asked Yitsḥaq why he deceived him about Riḇqah, and commanded that any man who touched her would die.

Mishlĕ/Proverbs 6:29 “So is he who goes in to his neighbour’s wife; none who touches her goes unpunished.”



Yitsḥaq and Riḇqah were not young anymore yet we see the joy that Yitsḥaq had in **‘sporting’** with his wife and clearly showing how he had eyes only for her and this in one sense is a great lesson:

Mishlĕ/Proverbs 5:18-19 “Let your fountain be blessed, and rejoice with the wife of your youth – 19 A loving deer and a pleasant doe! Let her breasts satisfy you at all times. And be captivated by her love always.”

Gen 26:12 And Yitsḥaq sowed in that land, and reaped in the same year a hundredfold, and יהוה blessed him.



Verse 12

In one-year Yitsḥaq reaped a hundredfold increase, as יהוה blessed him, proving that when you sow the right seed in the right place you will reap a harvest!

This picture reminds me of the parable of the sower and the seed of which the seed that fell on good soil yielded a crop, some a hundredfold, some sixty, some thirty.

(Please read Mattithyahu/Matthew 13)

Yitsḥaq pictures for us a good shadow-picture of Messiah, who sows the Good seed and will reap the full harvest on foreign soil, when He comes to take that which belongs to Him.

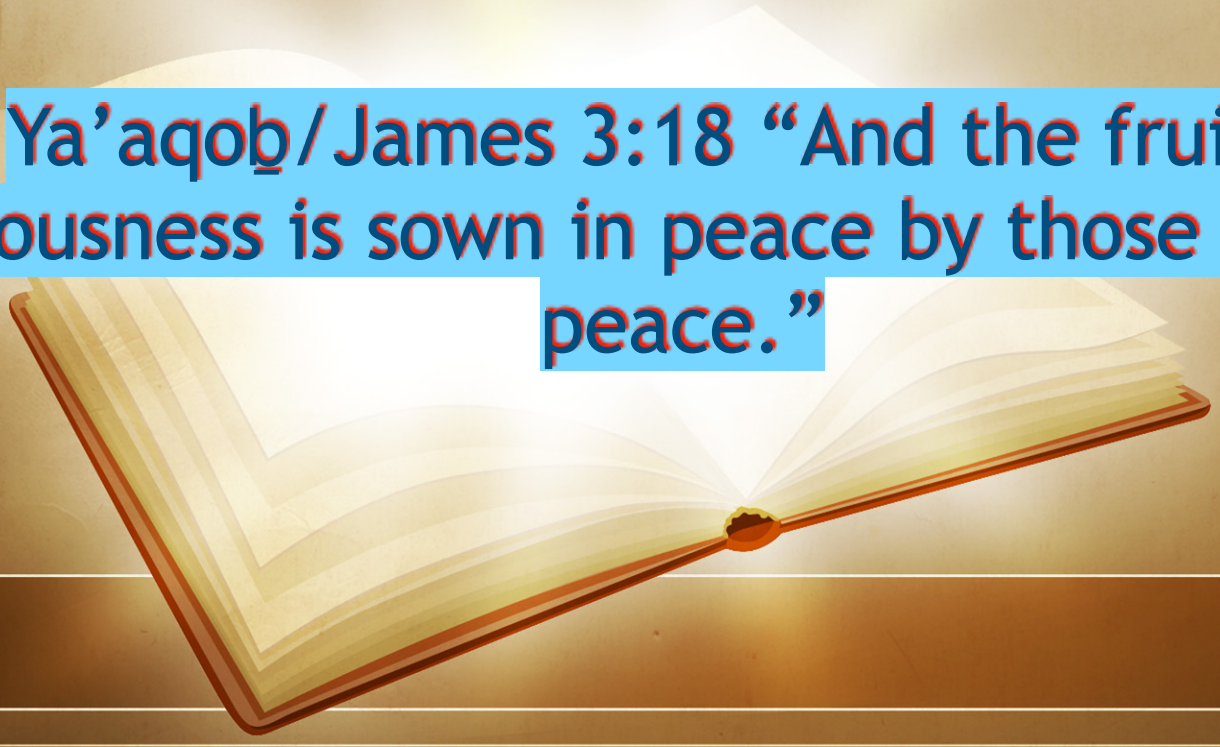
Just as Yitsḥaq was a sojourner in a land that was his inheritance, so too did Messiah come to sow His Besorah (Good News) here on earth, as He sojourned here in the place from which He will one day rule here on earth!

The good soil represents those who hear the Word and understand it and bear much good fruit!

Yitsḥaq is a picture of sowing righteousness, as he guarded the commands of Elohim to not go down to Mitsrayim but stay in the land he was commanded to stay in and sojourn in, and so he did not **‘sow to the flesh’**:

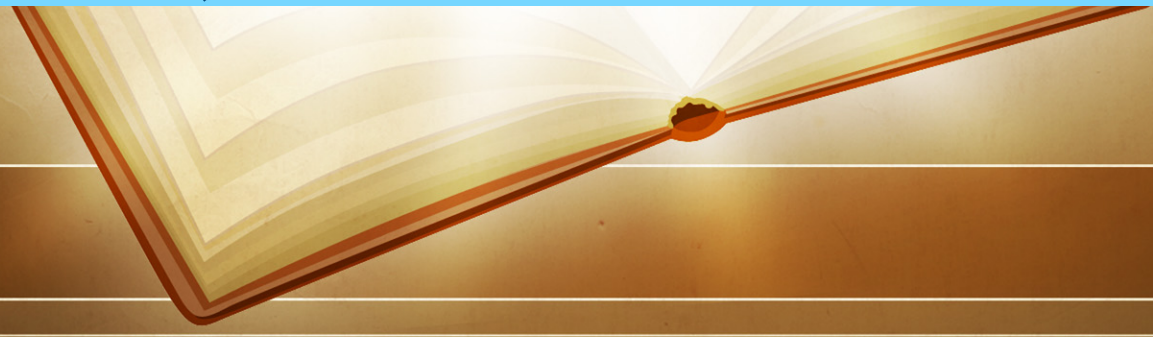
Galatiyim/Galatians 6:7-9 “Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap. 8 Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit. 9 And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary.”

Ya’aqoḇ/James 3:18 “And the fruit of righteousness is sown in peace by those who make peace.”



Gen 26:13 And the man grew great and went forward until he became very great.

Gen 26:14 And he came to have possessions of flocks and possessions of herds and a great body of servants, and the Philistines envied him.



Gen 26:15 And the Philistines had stopped up all the wells which his father's servants had dug in the days of Aḇraham his father, and filled them with dirt.

Gen 26:16 And Aḇimeleḵ said to Yitsḥaq, "Go away from us, for you are much mightier than we."

Gen 26:17 So Yitsḥaq went from there and pitched his tent in the wadi Gerar, and dwelt there.

Gen 26:18 And Yitsḥaq dug again the wells of water which they had dug in the days of Aḇraham his father, for the Philistines had stopped them up after the death of Aḇraham. And he called them by the names which his father had called them.

Gen 26:19 But when Yitsḥaq's servants dug in the wadi and found a well of running water there,

Gen 26:20 the herdsmen of Gerar strove with Yitsḥaq's herdsmen, saying, "The water is ours." And he called the name of the well Ěseq, because they strove with him.

Gen 26:21 And they dug another well, and they strove over that one too, and he called its name Sitnah.

Gen 26:22 And he moved from there and dug another well, and they did not strive over it. And he called its name Reḥoḇoth, and said, “For now יהוה has made room for us, and we shall be fruitful in the land.”

Verse 13-22

One can only imagine how jealous and freaked out these Philistines were of Yitsḥaq who had become very great, reaping great yields and growing mightier and mightier as time went by – so much so that they stopped up all the wells that Aḇraham had dug!

This is exactly what the enemy will try to do as we walk in the joy and strength of Elohim and His Word – the enemy will try to **'stop'** the flow of joy and the access to the True Living Water by trying to get you to drink from other wells of mixed substances of tradition and mysticism.

What does Yitsḥaq do?

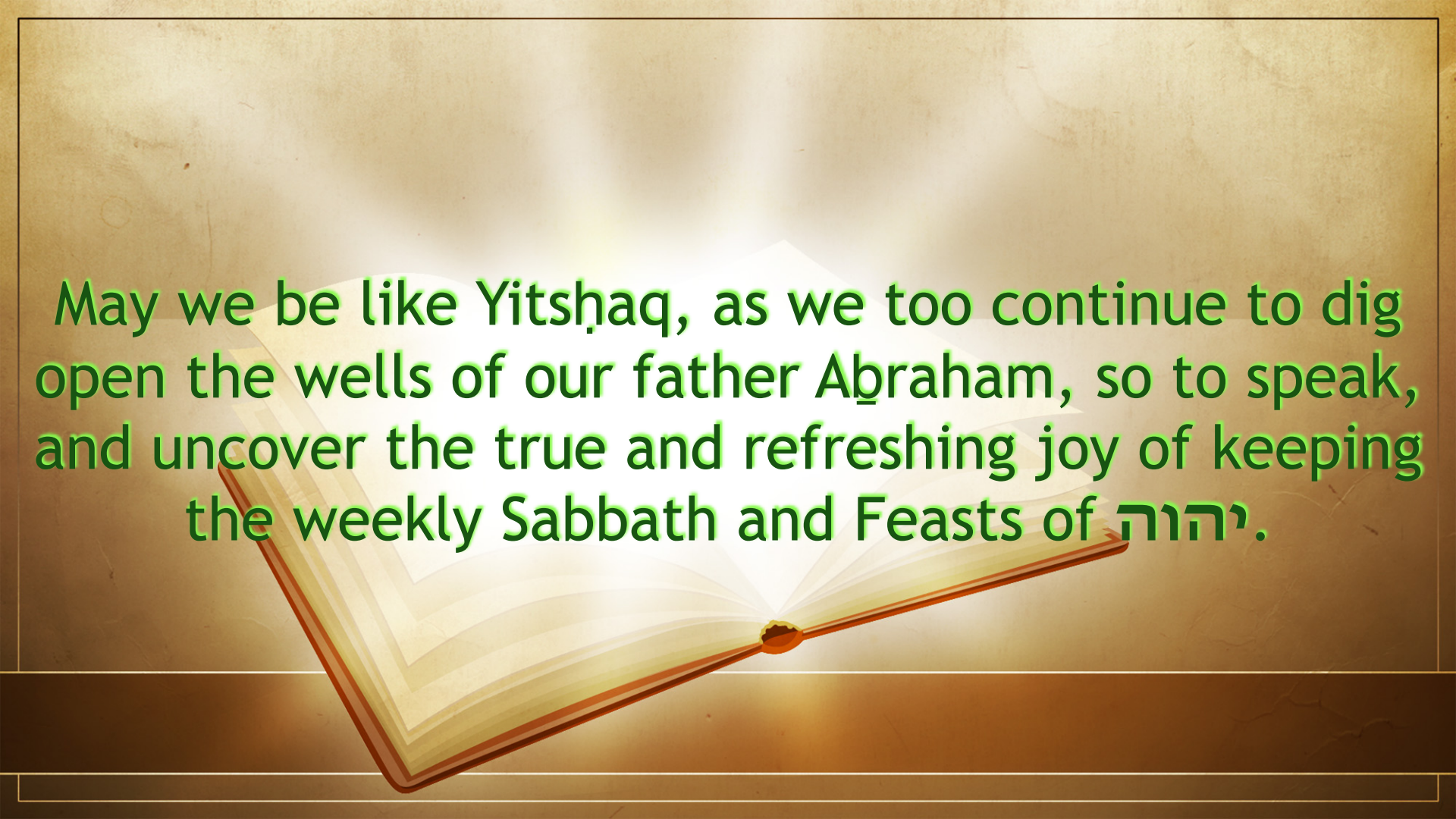
He reopened the wells!!!

He was not going to be side-tracked by enemy tactics that try to stop the supply of water and what we must learn from this, is that we are not to get side-tracked by the wickedness of the enemy, in the many worldly tactics that will try to stop up the flow of the Set-Apart Spirit from flowing in our lives.

The enemy will try to make it harder for you to find time to '**draw**' Living Water from the Fountain of Life and often, many people that fall prey to these subtle tactics, find that they soon stop having quiet time, due to the increase of demands placed on them physically, by a corrupt world system, and eventually when it becomes too hard to dig deep for true water, they give up and end up falling away – a very real danger that we are to be warned against, as the lawless one tries to stop up the well of truth, about the need to walk in obedience to the Torah, as it offers a sweetened muddy water, that may taste '**nice**' yet becomes bitter inside!

Yitsḥaq dug again, the wells that had been stopped up – and so too, do we need to dig up the wells of Truth that have been stopped up for so many centuries.

Yitsḥaq called the wells by the names which his father Aḇraham had called them and I find this a very profound truth that is happening in our day, as we are digging open the ancient paths of righteousness that we seek to walk in – and that is, that the true Hebrew names are being restored to our lips, as we are cleansing our lips from the speaking of pagan rooted and man-formed names that had stopped up the deep wells of truth for a muddied counterfeit poison!


May we be like Yitsḥaq, as we too continue to dig open the wells of our father Aḇraham, so to speak, and uncover the true and refreshing joy of keeping the weekly Sabbath and Feasts of יהוה.

What we must also recognize from these accounts is the clear lesson that as we open up and uncover the pure Truth of Living Waters, we will face some battles which we must endure as we press through with perseverance in being steadfast in our faith!

We see this clearly as Yitsḥaq began opening the wells that had been stopped up by the enemy.

After striving with the herdsmen of Gerar over a well that he had reopened he called the name of that well עֵשֶׂק **Eseq (ay'sek)- Strong's H6230** meaning, **'contention'**, and the next well they dug he called שִׂטְנָה **Sitnah (sit-naw')- Strong's H7856** meaning, **'strife, hostility, accusation'** and comes from the word שָׂטָן **satan (saw-tawn')- Strong's H7854** meaning, **'adversary, accuser'**.

From these two wells, we see a clear pattern in that when we start to reopen the wells of truth that had been stopped up, by lies and traditions and dogmas and theologies of man, we will encounter much strife and contention and many will accuse us of legalism, as they will be hostile toward us, for wanting to drink of the pure Living Water that has been stopped up for far too long!

We must press through, for though we do certainly have an adversary, we must realize that, as we submit to Elohim and guard to do all His commands, we can resist the adversary and he will flee!

Kĕpha Aleph/1 Peter 5:8 “Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour.”

Ya’aqoḇ/James 4:7 “So then subject yourselves to Elohim. Resist the devil and he shall flee from you.”

The 3rd well that Yitsḥaq reopened, he called **רְחֹבֹת Reḥoboth (rekh-o-both')- Strong's H7344** which means, **'wide open places or streets'** and they no longer strive over the well; and from this we can see that if we persevere through the accusations, hostility and contentions of the enemy and those who stand opposed to our opening up the Truth, we will find ourselves getting to the place of wide and spacious provision and peace!

Yitsḥaq, which, as we know, means **‘to laugh’**, is also a lesson to us, teaching us that despite the intense persecution and opposition of the enemy, we must continue to dig deep into the great treasure of the Word of Elohim and find that pearl of great price and continue giving our all with great joy!

The Hebrew word that is translated as **‘dug’** comes from the root word **חָפַר ḥaphar (khaw-far’)- Strong’s H2658** which means, **‘to search out, dig or search for, look around, spy’**.

The basic idea of this word, is to dig in the ground for various reasons and is often used to describe the digging for a well, which is especially employed as such with Aḇraham and Yitsḥaq.

The meaning of this word can also be understood as searching or seeking something that is hidden and needs to be found.

What is worth taking note of, from these events of Yitsḥaq digging news wells, is that we are able to see the metaphor of being one who diligently digs into the Word in order to find the pure Living Water that refreshes and equips!

Yitsḥaq continued to dig until there was no more room for strife!

We can learn a great deal from these events as we must continue to be digging into the Living Waters of the Truth so that we put to death any danger of strife and contentions that may arise!

Digging takes effort and is a task that is often very hard and requires a lot of time and great strength and endurance!

As we also consider these wells, as a picture of enduring to enter the eternal rest of our Master, we can also be reminded of the words of our Master in:

Luqas/Luke 13:24 “Strive to enter through the narrow gate, because many, I say to you, shall seek to enter in and shall not be able.”

The Greek root word that is translated here for ‘strive’ is **ἀγωνίζομαι agōnizomai (ag-o-nid’-zom-ahee)- Strong’s G75** and means, ‘to contend for a prize, struggle, compete, labouring earnestly’.

Our sojourning is certainly not an easy road yet we must labour intensely in the Word as we seek to take our stand of righteousness.

As we sojourn, we may find ourselves at a place where we are drinking waters where great and forceful contentions arise, yet we must press on and when we find ourselves in the broad space of comfort, we must not get too settled but press on and find the water of the Truth that is based on the Covenants of Promise – as pictured in the well they dug at Be'ĕrsheḇa.

After these 3 wells, Be’ĕrsheḇa is where Yitsḥaq went up to, which symbolizes a place of a fuller understanding of the Promise of Elohim, and we gain greater understanding in the doing of His Word, as we dig each day in His Word and come together every Shabbat and Feast Time, as a body, to be a Bride that makes Herself ready for our Husbands soon return!

יהוה told Yitsḥaq, when He appeared to him at Be’ĕrsheḇa, that he should not fear for יהוה was with him.

Tehillah/Psalm 27:1-3 “יהוה is my light and my deliverance; whom should I fear? יהוה is the refuge of my life; whom should I dread? 2 When evil-doers come against me to eat up my flesh, my adversaries and my enemies, they shall stumble and fall. 3 Though an army encamps against me, my heart does not fear; though battle comes up against me, even then I would be trusting.”

Gen 26:23 And from there he went up to Be’ĕrsheḇa.

Gen 26:24 And יהוה appeared to him the same night and said, “I am the Elohim of your father Aḇraham. Do not fear, for I am with you, and shall bless you and increase your seed for My servant Aḇraham’s sake.”

Verse 24

Once again יהוה physically appeared to Yitsḥaq, and gave him the full assurance that he would be blessed and that his seed would be increased!

The Hebrew word that is used here for '**seed**' is written in the singular, which gives the full assurance and promise of Messiah, **THE SEED**, in whom the whole body is joined and knit together, as a Covenant people!

Gen 26:25 And he built a slaughter-place there, and called on the Name of יהוה, and he pitched his tent there, and the servants of Yitsḥaq dug a well there.



Verse 25

Yitsḥaq built a slaughter place and called on the Name of יהוה and pitched his tent there and here is a wonderful picture of bringing a slaughter offering of praise and thanksgiving, that was done in the Tabernacle and how we are to be bringing daily an offering of praise, as we offer our lives up as a daily living sacrifice, wherever we find our tent being pitched in our sojourning:

Tehillah/Psalm 116:17 “I bring You a slaughtering of thanksgiving, and call upon the Name of יהוה.”

Tehillah/Psalm 107:22 “And let them bring slaughterings of thanksgiving, and relate His works with rejoicing.”

Ivrim/Hebrews 13:15 “Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.”

Aḇimeleḵ came to Yitsḥaq to make peace and asked that there be an oath between them and so, just as Aḇraham had made an oath with Aḇimeleḵ, here at Be’ĕrsheḇa, we see Yitsḥaq also making an oath with Aḇimeleḵ (not the same Aḇimeleḵ as this was 2 generations later and so was either the son or grandson of the Aḇimeleḵ in the days of Aḇraham)

Aḇraham called the name of that place בְּאֵרשֶׁבַע Be’ĕrsheḇa (be-ayr' sheh’-vah)- Strong’s H884 which means, ‘well of oath, or well of 7’, from two words:

Seven, in Hebrew, is the primitive root word - שֶׁבַע sheḇa (sheh’-bah)- Strong’s H7651 and from this word we get the denominative verb - שָׁבַע shaḇa (shaw-bah’)- Strong’s H7650 which means, ‘to swear, exchange oaths, take an oath, vow’, and the Hebrew word for ‘well’ is בְּאֵר be‘er (be-ayr’)- Strong’s H875 and means, ‘well, pit’ which comes from the primitive root word בָּאַר ba‘ar (baw-ar’)- Strong’s H874 which means, ‘to make distinction, to make plain, expound on, inscribe’ and by analogy it means ‘to engrave’ and figuratively it carries the understanding, ‘to explain, make clear, declare’.

It is also at Be’ĕrsheḇa that:

1 - Aḇraham called upon the Name of יהוה, the Everlasting Ĕl – אֵלעוֹלָם- Ĕl Olam! Berĕshith/ Genesis 21:33

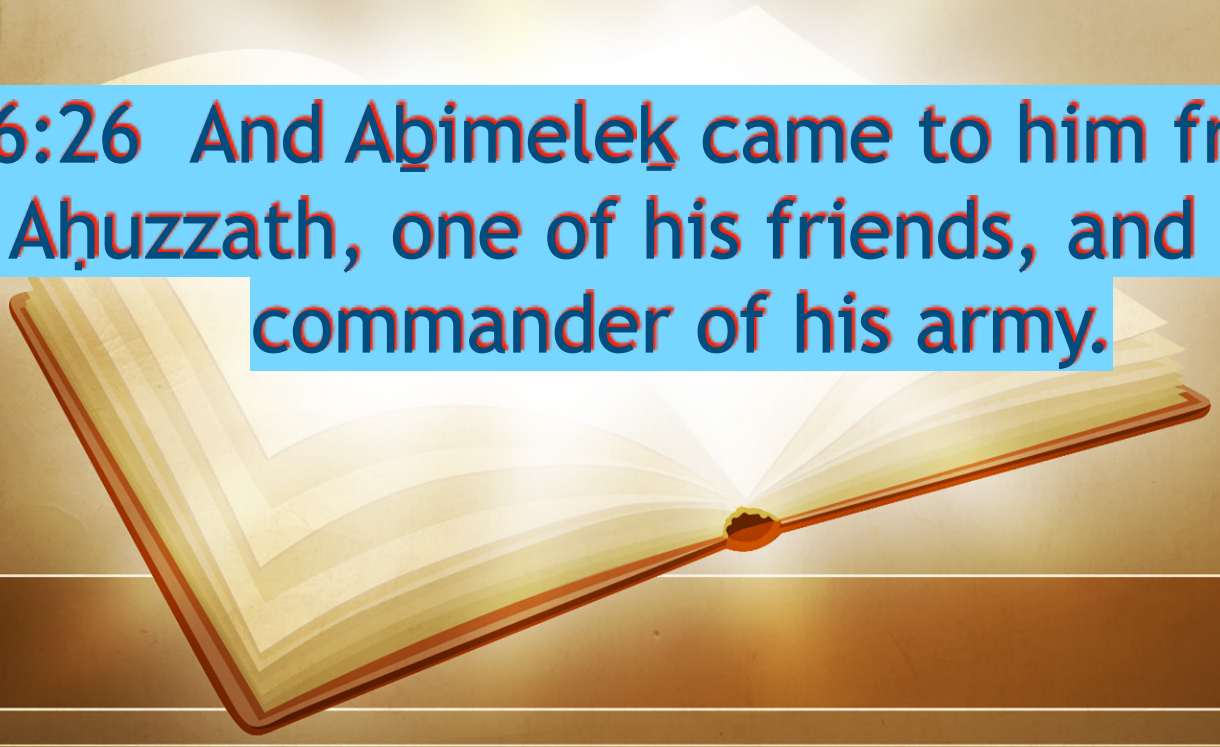
2 – Yitsḥaq built an alter and called upon the Name of יהוה, after יהוה appeared to him – Berĕshith/Genesis 26:23-25

3 – Ya’aqoḇ brought offerings to יהוה and יהוה spoke to him and confirmed the Covenant – Berĕshith/Genesis 46:1-3

What is interesting to note, is that Be’ĕrsheḇa was so named by Aḇraham, yet here we see that Yitsḥaq also naming it Be’ĕrsheḇa and we can see that it was possibly called something else, between the time that Aḇraham was here and the time that Yitsḥaq was here.

As he had done with the other wells, he restored the true name that his father had named the place and so, it is the same with us today, as we are clearly '**renaming**' or rather restoring the True Hebrew names that had been discarded and overwritten by the enemy, and so as we are discovering the great depths of truth buried deep in the original texts, we can give praise and thanks to our Elohim and Master – יהוה of Hosts who is with us as we sojourn with great joy!

Gen 26:26 And Aḇimelek̲ came to him from Gerar, with Aḥuzzath, one of his friends, and Pik̲ol the commander of his army.



Gen 26:27 And Yitsḥaq said to them, “Why have you come to me, seeing you have hated me and have sent me away from you?”

Gen 26:28 But they said, “We have clearly seen that יהוה is with you. And we said, ‘Please, let there be an oath between us, between you and us. And let us make a covenant with you,

Gen 26:29 that you do no evil to us, as we have not touched you, and as we have done only good toward you, and have sent you away in peace. You are now blessed by יהוה.’ ”

Gen 26:30 And he made them a feast, and they ate and drank.

Gen 26:31 And they rose early in the morning and swore an oath with one another. And Yitsḥaq let them go, and they departed from him in peace.

Gen 26:32 And on the same day it came to be that the servants of Yitsḥaq came and informed him about the well which they had dug, and said to him, “We have found water.”

Gen 26:33 So he called it Shiḇah. Therefore the name of the city is Be’ĕrsheḇa to this day.
Gen 26:34 And when Ĕsaw was forty years old, he took as wives Yehuḏith the daughter of Be’ĕri the Ḥittite, and Basemath the daughter of Ĕlon the Ḥittite.
Gen 26:35 And they were a bitterness of spirit to Yitsḥaq and Riḇqah.

Verse 34-35

Ěsaw despised his father and mother and deliberately went and married women from the Ḥittites and these women were a bitterness of spirit to Yitsḥaq and Riḇqah.

Ěsaw took as wife יְהוּדִית Yehuḏith (yeh-ho-deeth')- Strong's H3067 which means, 'praised' who was the daughter of בְּאֵרִי Be'eri (be-ay-ree')- Strong's H882 which means, 'my well', as well as בָּשְׂמַת Basemath (bos-math')- Strong's H1315 meaning, 'spice, perfume' the daughter of אֵילוֹן Elon (ay-lone')- Strong's H356 meaning, 'terebinth, mighty' and these were from the Ḥittites (khit-tee')- H2850 - חִתִּי meaning "sons of Ḥeth" or "terror".

So, the name carries also the meaning of fear, and the effects of fear imposed by the enemy can be terror, being tormented, depression and deceit.

“praise the well and the spice of the mighty sons of terror” – that is the statement that Ěsaw was, in essence, making, in taking foreign wives – he had sold his birthright and was now bitter and deliberately sought to be a bitterness to his parents, in his praise for being rebellious and despising authority – that is what the characteristics are, of those who run after the flesh and neglect to walk in the Spirit by obeying the commands!

CHAPTER 27

This chapter certainly carries a lesson on why deception is never an option for us, as children of the promise.

Deception, is a real poison that can cripple one's walk, if our responsibilities are not carried out by faith, in guarding to do the Word despite the circumstances, we find ourselves in.

All parties in this chapter had, in some way or another, bordered on the use of deception, in trying to get that which had already been decreed, and we can learn that when pure active faith is not present in our lives, then matters can so often become very complicated, as one tries to manipulate the circumstances by trying to accomplish responsibilities by one's physical senses, without faith in the Pure Word of Elohim.

All were, in some way or another, at fault, in this very intriguing chapter, as we have to consider that Yitsḥaq may have known about the oracle given to Riḇqah while she was pregnant, in that the older would serve the younger, yet Yitsḥaq sought to thwart that as he set out to bless Ĕsaw.

Ěsaw is not innocent here either, as he agrees to the plan of receiving the firstborn blessing after he had already sold his birthright and so, he intended to break the oath he had made with Ya’aqoḇ. Riḇqah saw what was happening and did what she thought she had to do in order to make sure that things went according to what was promised; and so, both Yitsḥaq and Riḇqah, with just cause, one might add, tried to achieve יהוה’s blessing, by some form of deception.

While the true blessing of what was to be came about, it came about with some serious repercussions for their deceptive attempts at trying to orchestrate the physical circumstances. Hatred and separation were the result of these events – Ěsaw hated his brother and despised his parents, while Ya’aqoḇ would separate from Riḇqah who would never see here son again!

The major conflict between Ya’aqoḇ and Ĕsaw was immensely increased, as Ya’aqoḇ wanted what belonged to the firstborn, which had been rightfully purchased, yet was willing to be a part of a deceptive plan to get it; and while we must not just point fingers at Ya’aqoḇ alone, as being a deceiver of sorts, we must recognize that both Yitsḥaq, who had, in a sense, lost sight, looked to the physical while neglecting the spiritual and Riḇqah intervened, in trying to achieve the spiritual by physical means!

Isaac Blesses Jacob

Gen 27:1 And it came to be, when Yitsḥaq was old and his eyes were too dim to see, that he called Ěsaw his elder son and said to him, “My son.” And he answered him, “Here I am.”

Gen 27:2 And he said, “See now, I am old, I do not know the day of my death.

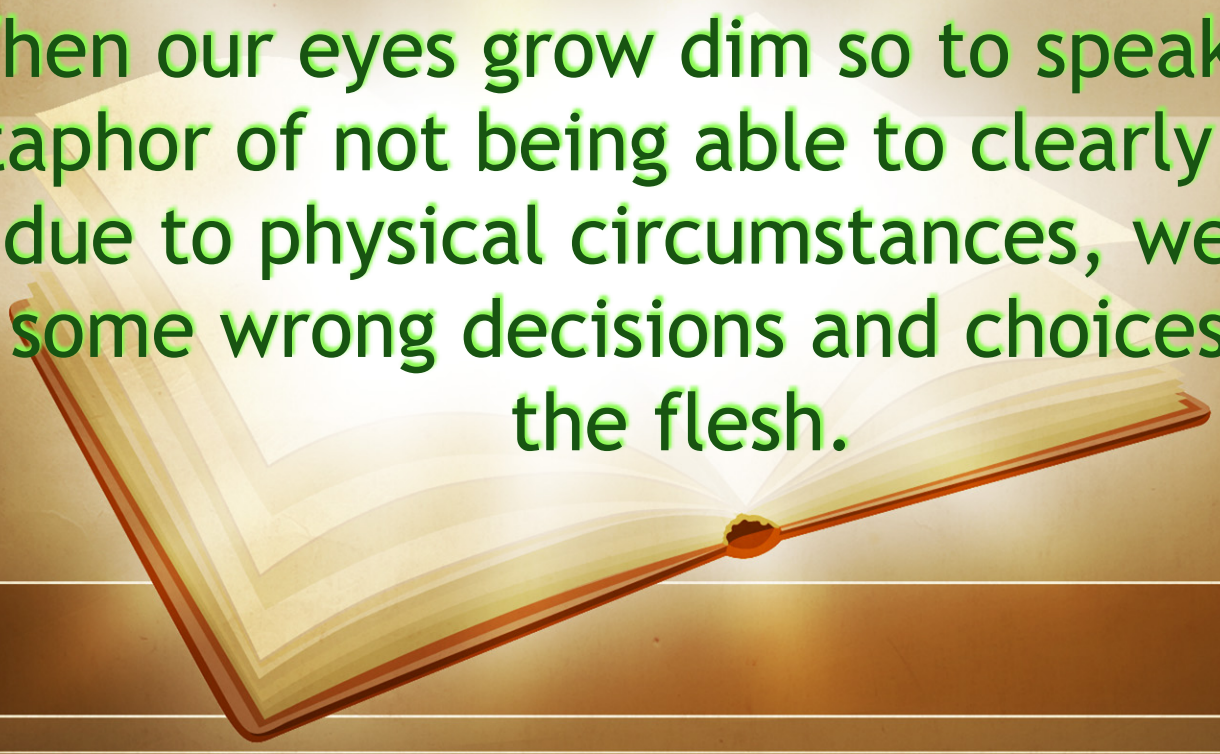
Gen 27:3 “Now then, please take your weapons, your quiver and your bow, and go out to the field and hunt wild game for me.

Gen 27:4 “And make me a tasty dish, such as I love, and bring it to me to eat, in order that my being does bless you before I die.”

Verse 1-4 – Yitsḥaq and Ěsaw

Yitsḥaq was now old and his eyesight was not very great, so much so he could not see; and in this state of near blindness, he calls for Ěsaw in order to bless him as firstborn. Now while we realize that Yitsḥaq may not have been informed of the oath that had sworn between Ya’aqoḇ and Ěsaw, we can see some vital lessons here for us today.

When our eyes grow dim so to speak, as a metaphor of not being able to clearly see the truth due to physical circumstances, we may just make some wrong decisions and choices based on the flesh.



The primitive root word for **‘see’** is the Hebrew word **רָאָה ra’ah (raw-aw’)- Strong’s H7200** which means, **‘to see, look, observe, pay close attention, consider’**.

To see, consider and pay close attention to, and observing, the Truth, is something that we all would do well to heed today – and that is to observe and pay close attention to that which lies ahead for us as we await the return of our King, so that we are able to discern and act wisely, as we follow the Torah (instructions) of Elohim.

In the ancient pictographic script, this word also reveals a great truth to us as **רָאָה ra’ah (raw-aw’)- Strong’s H7200** is pictured as follows:



Resh - ר

The ancient pictographic script has this letter pictured as  , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Aleph - א

The ancient pictographic script has this letter pictured as  , which is **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice, that **יהושע** Messiah fulfilled!

Hey - ה

The ancient script has this letter pictured as  , which is ‘a man standing with his arms raised out’. The meaning of the letter is “behold, look, breath, sigh and reveal or revelation”; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

To see and be functional in seeing as we should can render the following meaning for us:

THE BEGINNING OF OUR STRENGTH IS IN THE REVELATION OF MESSIAH OUR HEAD, WHO WE PRAISE AND SERVE WITH OUR ALL

Another Hebrew word which sounds the same yet is spelt different - **רָעָה ra'ah (raw-aw')- Strong's H7462** which can carry the meaning of **'shepherd'** as well as **'to pasture, graze, consume, feed'** - and clearly points to **יהושע**- Our Good Shepherd - Our Strong Head that was lifted up and exalted on High as in

Tehillah/Psalm 80:1 - רֹעֵה Ro'eh - "Shepherd" of יִשְׂרָאֵל Yisra'ĕl or in

Tehillah/Psalm 23 - יהוה רֹעִי- YEHOVAH ro'iy- Strong's H7473 - YEHOVAH my Shepherd.

We are to ‘**lift up our eyes**’ and ‘**look**’ to the Prince and Perfecter of our faith – Our Good Shepherd – **יהושע** Messiah!

When we are looking intently unto our maker and hearing His words to do them, we recognize that He lifts up His face toward us and gives us favour and shalom and we can clearly praise Him who is our Provider – **יהוה Yireh** – the word ‘ **יִרְאֶה yireh**’ comes from the word **רָאָה ra’ah** and is rendered as ‘He will see’ or ‘He sees and provides’!

His eyes that are looking upon us give us a sure security and we need not worry about what we need, as the nations do! However, when we take our eyes off of Him and turn away then He only sees our back as He scatters as a result of disobedience!

The word ‘**evil**’, in Hebrew, is based on the root word **רַע ra (rah)- Strong’s H7451** meaning, ‘**bad, evil, wicked, harmful**’. This word is often expressed in the feminine as **רָעָה ra’ah - Strong’s H7451**, as in:

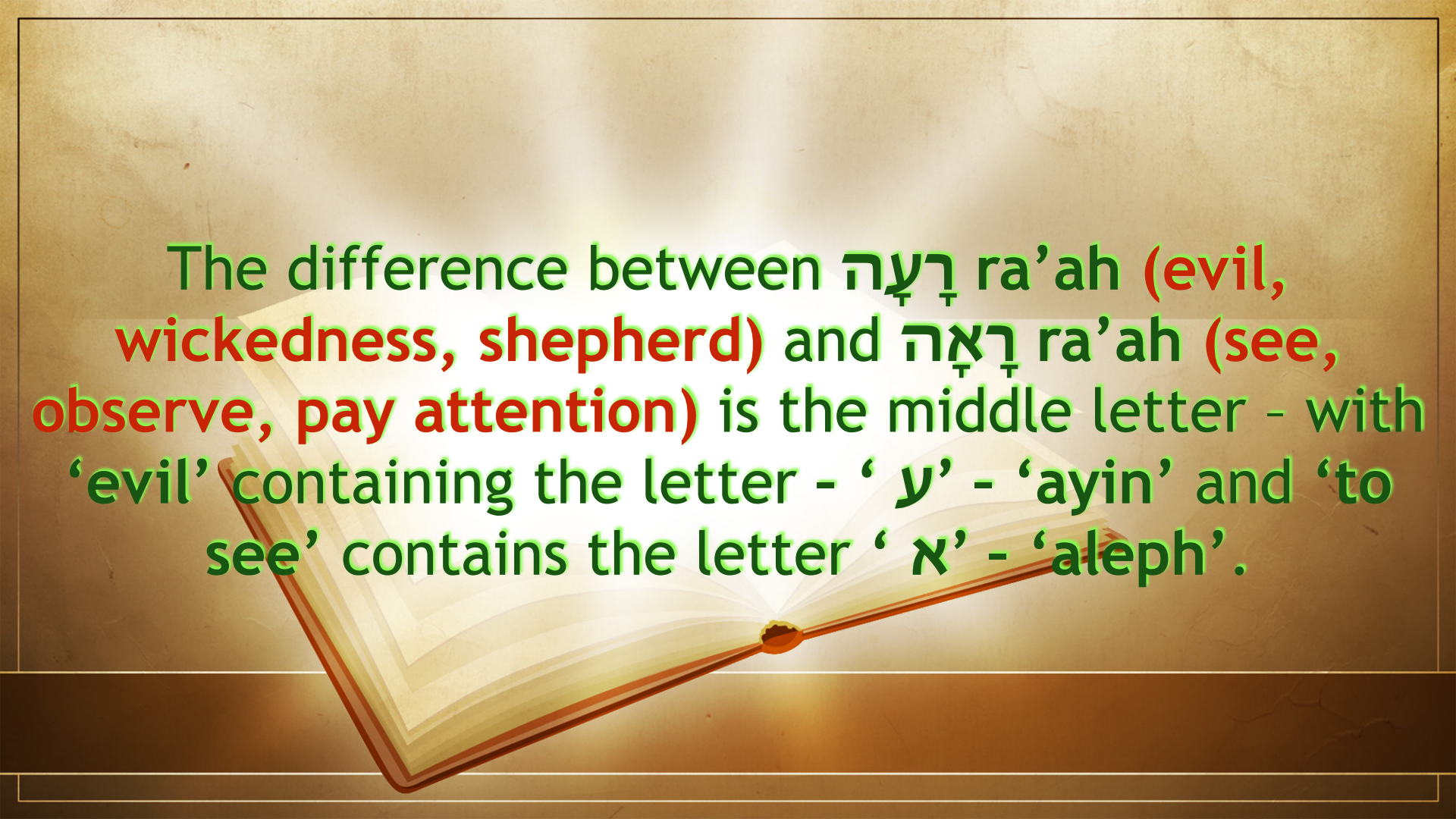
Mishlĕ/Proverbs 22:3 “A clever one foresees evil and hides himself, but the simple go on and are punished.”

In Hebrew the phrase that is translated here as **‘foresees evil’** is **רָאָה רָעָה- ‘ra’ah ra’ah’**, and is interesting to take note of how these two words phonetically sound the same yet have different meanings!



The Hebrew word that is translated as ‘foresees’ is the root word רָאָה ra’ah (raw-aw’)- Strong’s H7200 – meaning, ‘to see, look, observe, pay close attention, consider, appear, provide, observe, discern, distinguish’ .

The Hebrew root word that is translated as **‘evil’** is the adjective **רַע ra (rah)- Strong’s H7451** meaning, **‘bad, evil, wicked, harmful’**. This word is often expressed in the feminine as **רָעָה ra’ah - Strong’s H7451**, and comes from the root verb **רָעַע ra’a (raw-ah’)- Strong’s H7489** which means, **‘to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing’**.

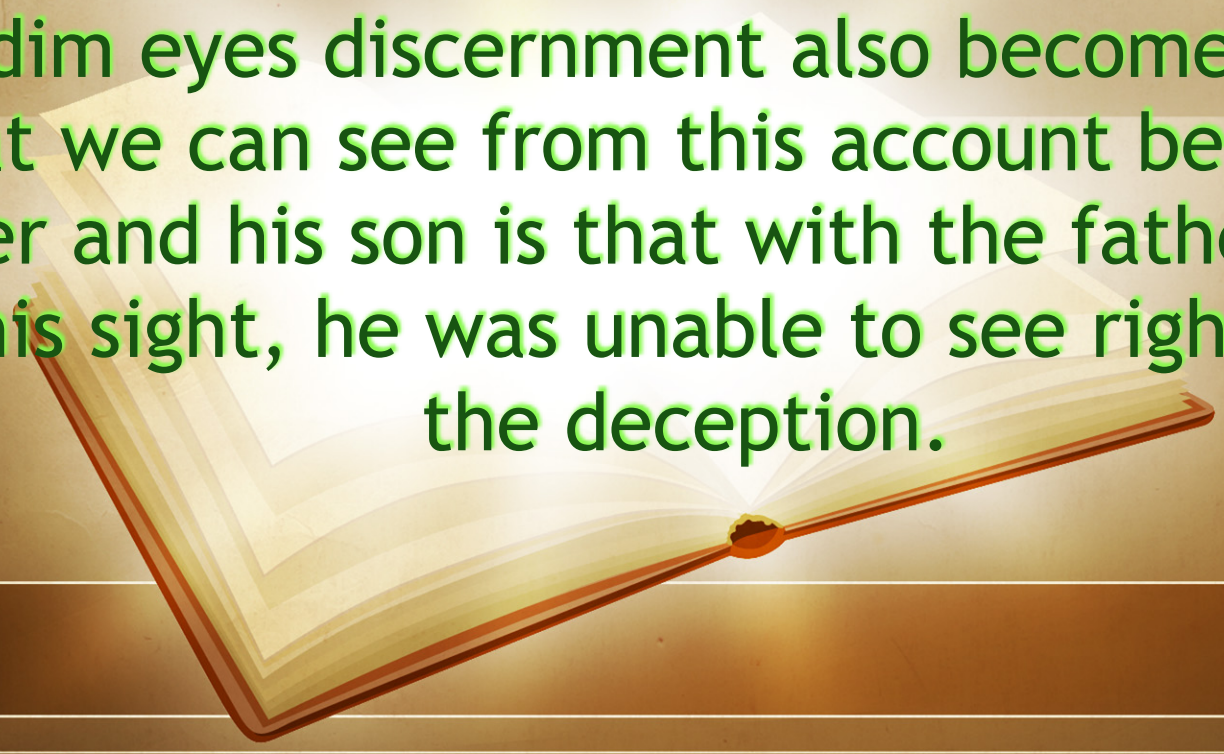

The difference between רָעָה ra’ah (evil, wickedness, shepherd) and רָאָה ra’ah (see, observe, pay attention) is the middle letter – with ‘evil’ containing the letter - ‘ ע’ - ‘ayin’ and ‘to see’ contains the letter ‘ א’ - ‘aleph’.

This should be a clear **‘wakeup call’** for us to see how things may sound correct and even at times may be written with the same letters, yet may cause us to **‘look’** at what is wrong – many of our father’s teachings and ways may sound good and true yet when tested against the measuring stick of the Torah we find that most of what we inherited was in fact not good at all and what we must learn is that corrupt practices spoil our relationship with יהוה!

Yitsḥaq had ‘**lost**’ his eyesight and the Hebrew root word that is translated as ‘**too dim**’ is **כָּהָה kahah (kaw-haw’)- Strong’s H3543** which carries the meaning, ‘**to be or grow dim or faint, blind, disheartened, dim**’ and is also a word that is used as a rebuke and is used in the following verse as a rebuke to ‘**blind shepherds**’:

Zeḵaryah/Zechariah 11:17 “Woe to the worthless shepherd forsaking the flock! Let a sword be upon his arm and upon his right eye! His arm shall wither and his right eye shall be dimmed.”

With dim eyes discernment also becomes dim and what we can see from this account between a father and his son is that with the father having lost his sight, he was unable to see right through the deception.



Ěsaw, by going with this plan to get a blessing, was mocking his father in a manner of speaking and despising his mother as he took advantage of his father's lack of sight:

Mishlĕ/Proverbs 30:17 "An eye that mocks his father, and scorns to obey his mother – ravens of the wadi dig it out, and young eagles eat it!"

What this proverb refers to is the ultimate fate of the mocker as there shall be a **'feast for the birds'** that will devour the wicked!

Emphasis is certainly being placed here, at the opening of this chapter, in regards to Yitsḥaq's weak eye sight and his love for game stew; and is a lesson for us in how the love for the physical can diminish our ability to clearly see the Truth, as Yitsḥaq's mind was on the field and not on matters that mattered most!

Bad eyesight results in bad judgement, and if we take our eyes off of the Truth and look to the worldly ways and traditions of man then our ability to discern becomes weakened.

So many people today have '**lost their sight**' by not keeping the Sabbath and I often say, that to have a **20:20** vision (perfect vision) then we would do well to take heed of the following verse:

Yeḥezqěl/Ezekiel 20:20 "'And set apart My Sabbaths, and they shall be a sign between Me and you, to know that I am יהוה your Elohim.'"

Those who do not set-apart His Sabbaths cannot see clearly and lack the proper ability to rightly divide the truth and are unable to distinguish between the clean and the unclean, the set-apart and the profane!

I am sure that if Yitsḥaq's eyes were healthy he would have quickly seen the demeanour and body language of a crooked son, yet he was caught up in the seeming success of his son who was a renowned hunter, and this certainly would have clouded his judgement to a degree.

However, having said all of this, I also see another picture at work here, in this encounter between a loving father and a wayward son. Is it possible that Yitsḥaq did know the scheming nature of Ěsaw, yet as a father who dearly loved his son, he did seek to bless him, just as Aḇraham blessed Yishma’ěl and the children of his concubines!

In **verse 4** Yitsḥaq tells Ěsaw to make the tasty dish he loved so much and bring it to him so he could bless Ěsaw before he dies. Now it was certainly the custom to bless one's sons before death, yet what we can see from this is the similar fate to the children of the concubines of Aḇraham, in that there would only be a blessing for Ěsaw while his father was alive.

In **Berĕshith/Genesis 25:5-6** we are told that Aḇraham gave all that he had to Yitsḥaq – and that is a clear reference to not only the physical blessing that Aḇraham left as an inheritance but also the inheritance of the Covenant promises of Elohim; and while Aḇraham was still alive he gave gifts to the sons of the concubines – they did not receive ALL!

And, in one sense, we see the same here with Ĕsaw, as there would actually only be a blessing of sorts for him while Yitsḥaq was still alive – there would be physical provision and gifts, yet when Yitsḥaq was dead there would be nothing for Ĕsaw to inherit.

Ěsaw, as we know, represents the picture of the flesh as opposed to Ya’aqoḇ picturing for us the spirit; and the flesh cannot inherit spiritual blessings:

Qorintiyim Aleph/1 Corinthians 15:50 “And this I say, brothers, that flesh and blood is unable to inherit the reign of Elohim, neither does corruption inherit incorruption.”

Gen 27:5 And Riḇqah heard when Yitsḥaq spoke to Ěsaw his son. And Ěsaw went to the field to hunt wild game and to bring it.

Gen 27:6 And Riḇqah spoke to Yaʻaqoḇ her son, saying, “See, I heard your father speak to Ěsaw your brother, saying,

Gen 27:7 Bring me wild game and make me a tasty dish to eat, and bless you in the presence of יהוה before my death.’

Gen 27:8 “And now my son, listen to my voice according to what I command you.

Gen 27:9 “Please go to the flock and bring me two choice young goats, and I make a tasty dish from them for your father, such as he loves.

Gen 27:10 “And you shall take it to your father, and he shall eat it, so that he might bless you before his death.”

Gen 27:11 And Ya‘aqoḇ said to Riḇqah his mother, “See, Ěsaw my brother is a hairy man, and I am a smooth-skinned man.

Gen 27:12 “What if my father touches me? Then I shall be like a deceiver in his eyes, and shall bring a curse on myself and not a blessing.”

Gen 27:13 But his mother said to him, “Let your curse be on me, my son. Only obey my voice, and go, get them for me.”

Gen 27:14 And he went and fetched them and brought them to his mother, and his mother made a tasty dish, such as his father loved.

Gen 27:15 And Riḇqah took the best garments of her elder son Ĕsaw, which were with her in the house, and put them on Ya‘aqoḇ her younger son.

Gen 27:16 And she put the skins of the young goats on his hands and on the smooth part of his neck.

Gen 27:17 Then she gave the tasty dish and the bread, which she had prepared, into the hand of her son Ya‘aqoḇ.

Verse 5-17 - Riḇqah and Ya’aqoḇ

Riḇqah hears and recognizes that Ěsaw was not the one to receive the firstborn blessing and she therefore seeks a way to stop this from happening and while Ěsaw went hunting she spoke to Ya’aqoḇ and told him what Yitsḥaq had said to Ěsaw; and she adds the words **“in the presence of יהוה”**, possibly with the hope of showing Ya’aqoḇ the urgency of not letting this happen, as Ěsaw was certainly not deserving of any blessing, in the presence of יהוה!

In **verse 8** Riḇqah tells Ya’aqoḇ to listen to her voice and do according to what she commanded him; and this is a powerful picture in light of this entire chapter of how Riḇqah represents, in a manner of speaking, the Torah as she speaks with wisdom:

Mishlĕ/Proverbs 1:8 “My son, heed the discipline of your father, and do not forsake the Torah of your mother”

While I must also state that while Riḇqah, as a mother, represents the Torah we must take note that the Torah will never teach or instruct deception; yet there are many great lessons and insights we find in these passages from which we can glean very positive insight and instruction!

In **verse 12** we can clearly see that the heart of Ya’aqoḇ was not to deceive his father in any way, and in **verse 13** Riḇqah tells him to obey her voice and let the curse be upon her!

This is a very powerful picture or type of the work of Messiah, who commands us to obey His voice (He is the Living embodiment of the Torah) and that He took our curse upon Himself – the curse of the Torah is death, which He took upon Himself in order that we may have life and be redeemed from death itself!

Galatiyim/Galatians 3:13 “Messiah redeemed us from the curse of the Torah, having become a curse for us – for it has been written, “Cursed is everyone who hangs upon a tree.”

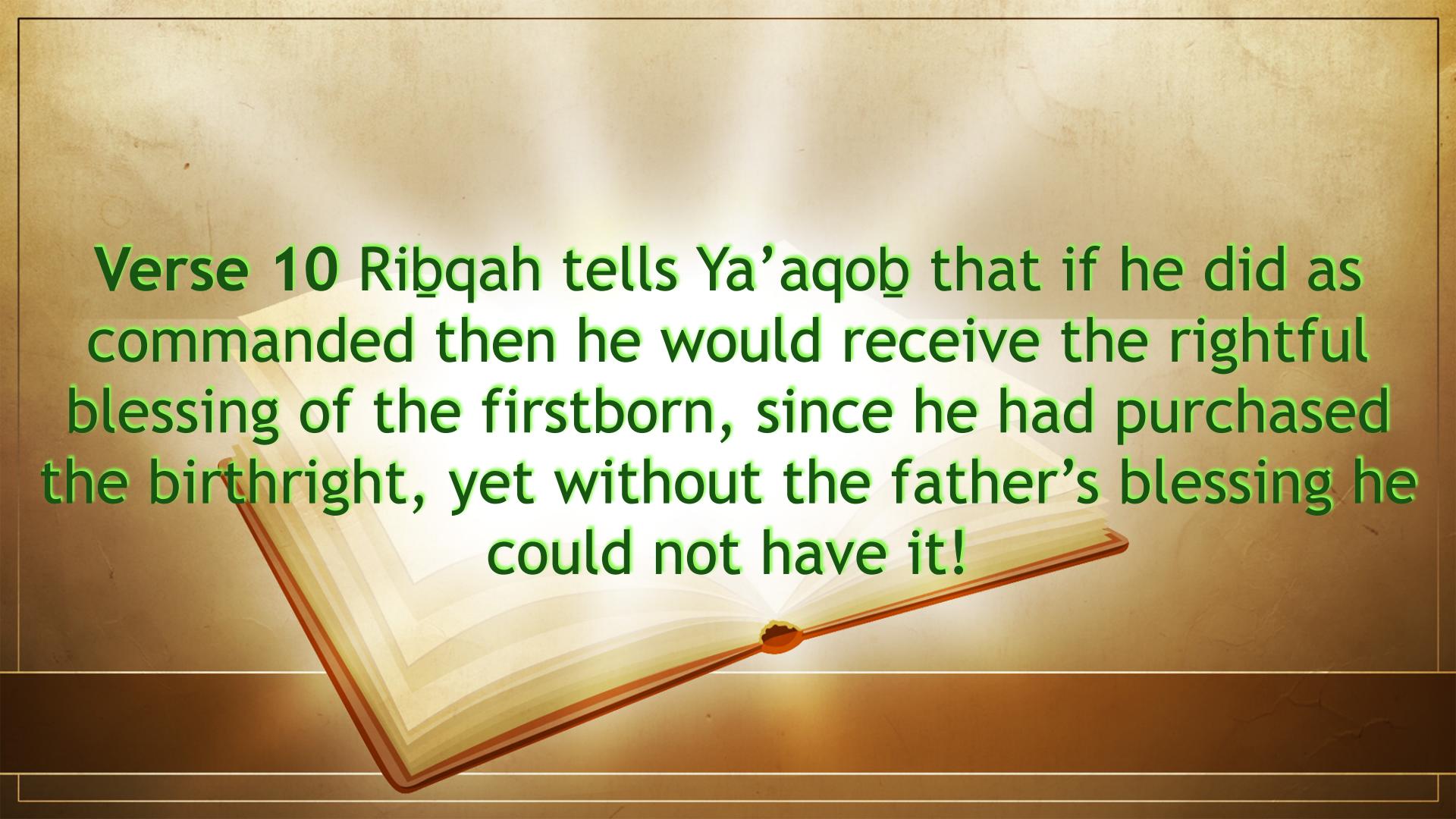
In **verse 9** Riḇqah instructs Ya’aqoḇ to go and get 2 young goats in order to make a tasty dish for Yitsḥaq; and this picture, of getting 2 goats, is a shadow type of the 2 goats that we see being brought into the Tabernacle on Yom Kippur – one goat is for יהוה and the other goat is for the wilderness (Azazel); and in the picture of Ěsaw and Ya’aqoḇ, we also see that one was for יהוה- Ya’aqoḇ, while the other was for the wilderness - Ěsaw.

Here we see a picture of two men – twins – one was **‘shaggy/hairy’** and went into the wilderness while the other **‘put on’** goatskins so as to not be told apart.

The 2 goats over who lots were cast at Yom Kippur were to be as identical as possible, and both would die – one for self and the other for others.

The one was slaughtered on the altar to make atonement for others while the one which was sent into the wilderness would die alone.

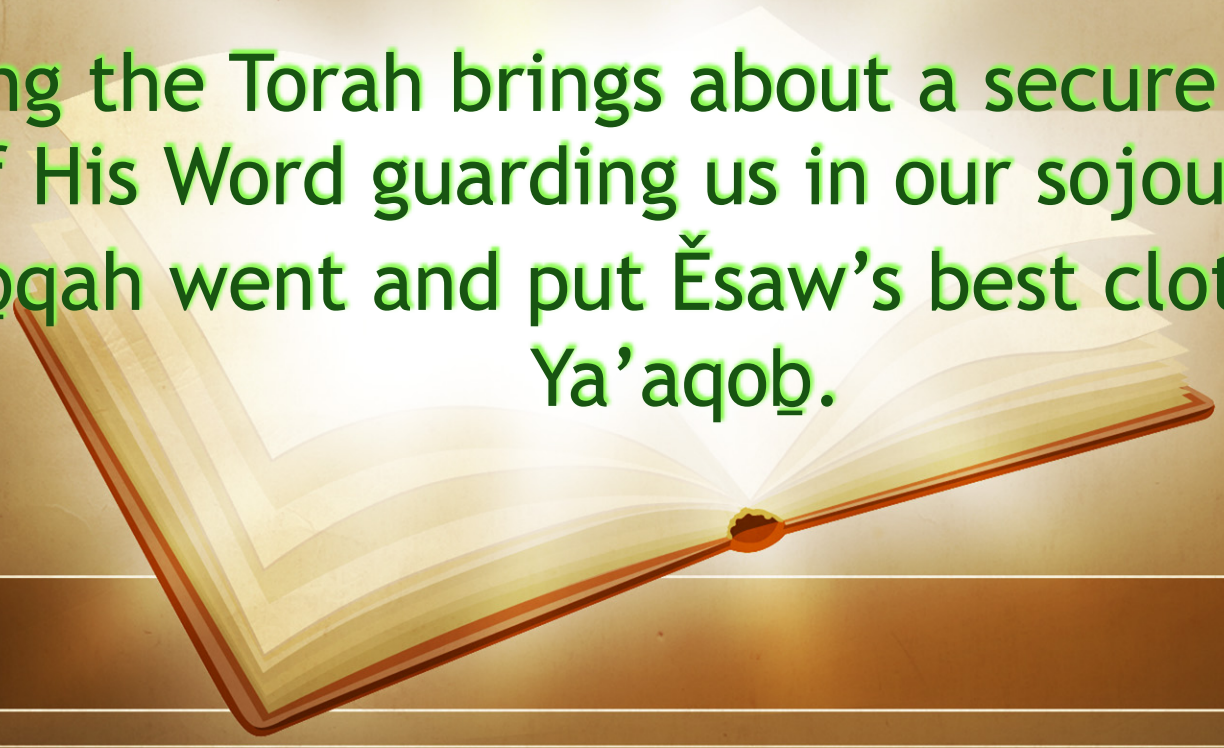
יהושע Messiah came to take on the nature of sinful flesh, yet was without sin – for which the picture of Ya’aqoḇ putting on goat’s skins points to – he put on the “**hair**” he did not have!


Verse 10 Riḇqah tells Ya’aqoḇ that if he did as commanded then he would receive the rightful blessing of the firstborn, since he had purchased the birthright, yet without the father’s blessing he could not have it!

Just as Ya’aqoḇ was afraid, that if he had done as his mother had commanded, that a curse would be upon him instead of a blessing, so too do so many claiming believers today, see obeying the Torah as something that will be a curse rather than a blessing, yet they are missing the true blessing, by forsaking the Torah and following a harlot whore for a mother, who teaches them lawlessness!

Keeping the Torah brings about a secure assurance of His Word guarding us in our sojourning!

Riḇqah went and put Ěsaw’s best clothes on Ya’aqoḇ.



What is interesting to note, is that Ěsaw's best robes were with his mother and not with him or his wives, which may indicate that these were regarded as very special robes, that may have been from previous generations that were handed down and it is also possible that Ěsaw only wore these robes when in the house, in order to please his father, yet would never wear them outside the house.

This is another clear picture of those who reject the Torah: while they **‘put on’** religious robes for a worship service once a week (on a wrong day I might add), thinking that they are pleasing the Father, while the rest of the week they are worldly as you can get; and this form of worship is an abomination in the eyes of the Father!

Even Ěsaw’s best clothes smelt like the world and this is a picture of so many who put on their **‘Sunday best’** yet still stink of the world!

Gen 27:18 And he went to his father and said, “My father.” And he said, “Here I am. Who are you, my son?”

Gen 27:19 And Ya‘aqoḇ said to his father, “I am Ěsaw your first-born, I have done as you said to me. Please rise, sit and eat of my wild game, so that your being might bless me.”

Gen 27:20 But Yitsḥaq said to his son, “How is it that you have found it so quickly, my son?” And he said, “Because יהוה your Elohim brought it to me.”

Gen 27:21 Then Yitsḥaq said to Yaʻaqoḇ, “Please come near, so that I feel you, my son, whether you truly are my son Ěsaw or not.”

Gen 27:22 And Yaʻaqoḇ went near to Yitsḥaq his father, and he felt him and said, “The voice is the voice of Yaʻaqoḇ, but the hands are the hands of Ěsaw.”

Gen 27:23 And he did not recognise him, for his hands were hairy like his brother Ěsaw’s hands, and he blessed him.

Gen 27:24 And he said, “Are you truly my son Ěsaw?” And he said, “I am.”

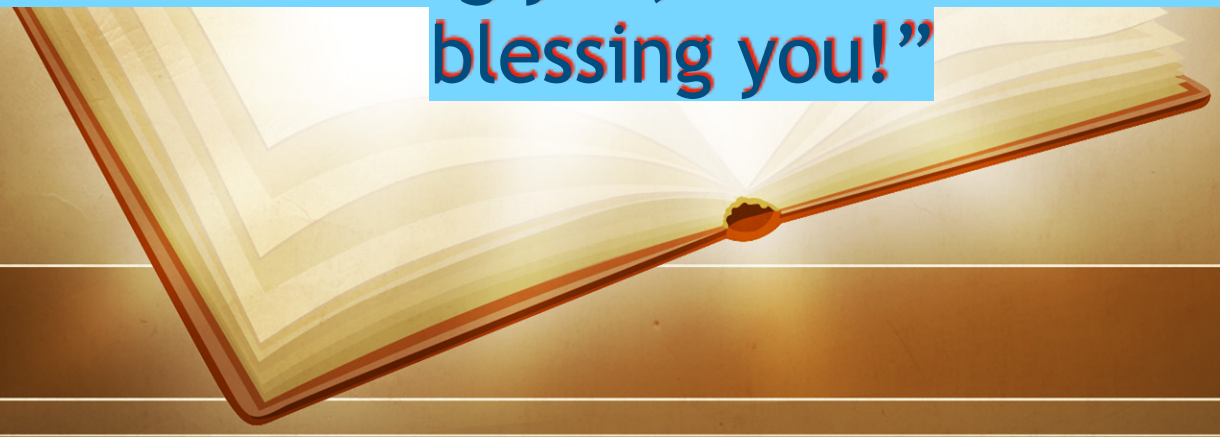
Gen 27:25 And he said, “Bring it near to me, and let me eat of my son’s wild game, so that my being might bless you.” So he brought it near to him, and he ate. And he brought him wine, and he drank.

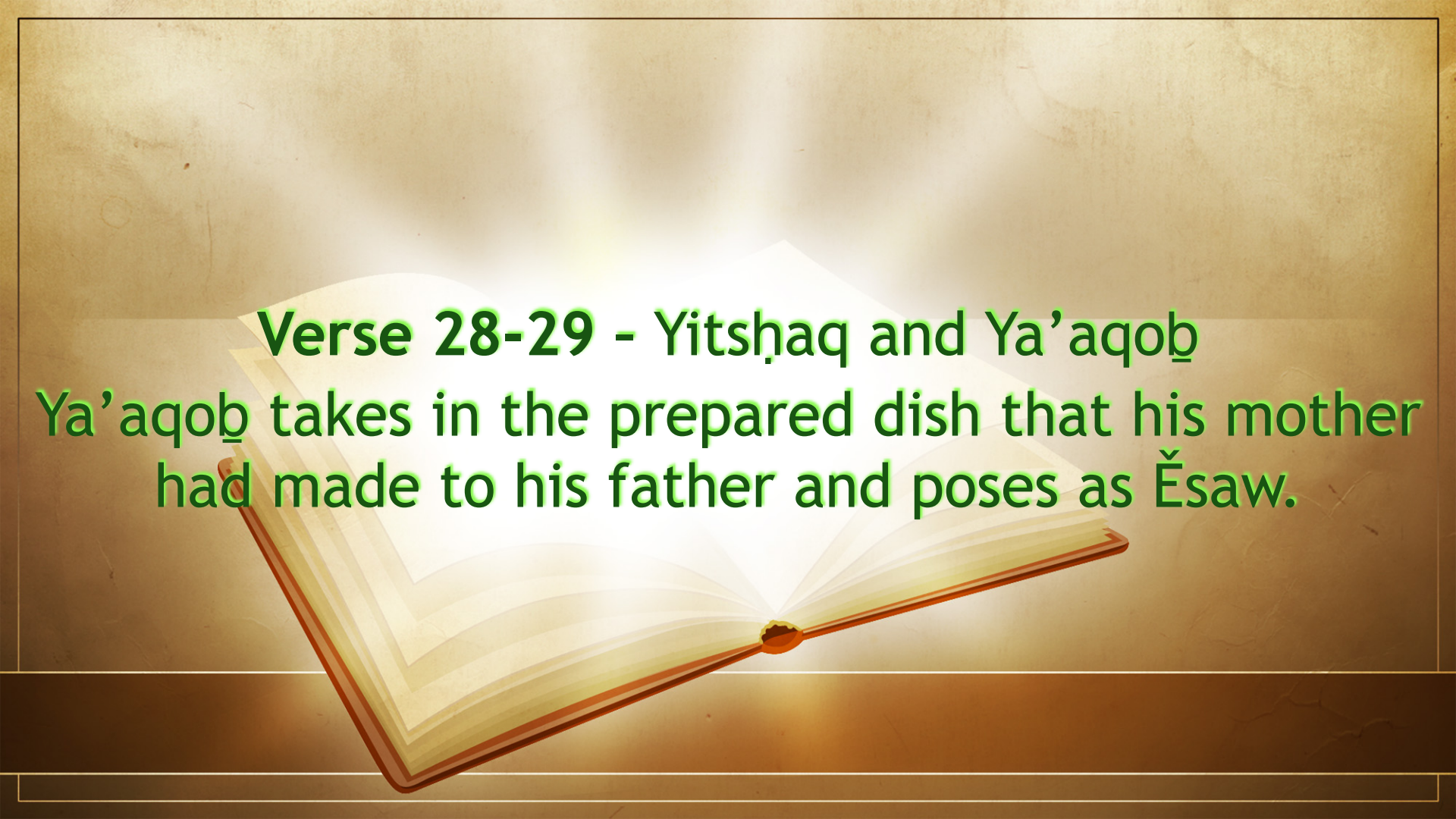
Gen 27:26 And his father Yitsḥaq said to him, “Please come near and kiss me, my son.”

Gen 27:27 And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, “See, the smell of my son is like the smell of a field which יהוה has blessed.

Gen 27:28 And Elohim give you of the dew of the heavens, of the fatness of the earth, and plenty of grain and wine.

Gen 27:29 Let peoples serve you, and nations bow down to you. Be master over your brothers, and let your mother's sons bow down to you. Cursed be those cursing you, and blessed be those blessing you!"





Verse 28-29 - Yitsḥaq and Ya’aqoḇ

Ya’aqoḇ takes in the prepared dish that his mother had made to his father and poses as Ěsaw.

In **verse 19** he says that he was Ěsaw the firstborn; yet what we must also consider, is that Ya'aqoḇ was now legally the firstborn, as he had bought it at a price; and with the name **עֵשָׂו Ěsaw (ay-sawv')- Strong's H6215** which carries the meaning **'hairy one'**, and, in one sense, Ya'aqoḇ, by having on the **'hairy garments'**, was in fact saying that he is **'the firstborn the hairy one'** and uses his words very shrewdly, in order to receive his father's blessing!

If this may be the case, it still doesn't justify the deception!

3 times Yitsḥaq questioned the validity of his identity and the first time he asks how he could have been so quick in preparing the dish and Ya’aqoḇ answers that יהוה brought it to him; and, in a manner of speaking, that is true, as יהוה had ordained, at birth, that the older would serve the younger!

Perhaps Ya’aqoḇ raised further suspicion, by mentioning the Name of **יהוה**, something that Ěsaw would not have been accustomed to doing, in giving credit to **יהוה** for his success, so Yitsḥaq calls Ya’aqoḇ closer to touch him, and so Yitsḥaq was deceived in his senses of touch and smell, although he recognized the voice of Ya’aqoḇ, and in **verse 24** he asks the question – **‘Are you really my son Ěsaw’** and Ya’aqoḇ said **‘I am’**!

While Ya’aqoḇ was, by rights, the firstborn due to the oath he made with Ěsaw, and… while he did have hairy garments on… which made him, at that point, the ‘**hairy one**’, what we must recognize here, is that the whole deception that we see happening, from all sides here, is as a result of the poor sight of Yitsḥaq, and as a result of this, deception and manipulation found a way in, and while the rightful blessing to Ya’aqoḇ was given, we must learn that this account, in no way promotes deception or lies, as a means to achieve one’s goal!!!

I wonder what would have happened if Riḇqah had simply spoken up and confronted Yitsḥaq with the truth of the Word spoken over Ya’aqoḇ while she was pregnant?

Would Yitsḥaq have listened or had his eyes grown so dim that he would not have ‘**seen**’ what he was to do?

We have a similar account when Dawiḏ's son, Aḏoniyah son of Ḥaggith, tried to set himself up as king and Nathan the prophet organized for Bathsheḇa, the mother of Shelomoh, to go and confront Dawiḏ and remind him of the words spoken about Shelomoh, and indeed Dawiḏ did listen to her voice and Shelomoh was rightfully made king! **(Melaḵim Aleph/1 Kings 1)**

Gen 27:30 And it came to be, as soon as Yitsḥaq had finished blessing Yaʻaqoḇ, and Yaʻaqoḇ had hardly left the presence of Yitsḥaq his father, that Ěsaw his brother came in from his hunting.

Gen 27:31 And he too had made a tasty dish and brought it to his father, and said to his father, “Let my father rise and eat of his son’s wild game, so that your being might bless me.”

Gen 27:32 And his father Yitsḥaq said to him, “Who are you?” And he said, “I am your son, your first-born, Ěsaw.”

Gen 27:33 Then Yitsḥaq trembled exceedingly, and said, “Who was it then who hunted wild game and brought it to me? And I ate all of it before you came, and I have blessed him. Yes, he is blessed.”

Gen 27:34 When Ěsaw heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, “Bless me, me too, O my father!”

Gen 27:35 And he said, “Your brother came with deceit and took your blessing.”

Gen 27:36 And Ěsaw said, “Was his name, then, called Yaʿaqoḇ? For he has caught me by the heel these two times. He took my birthright, and see, now he has taken my blessing!” And he said, “Have you not reserved a blessing for me?”

Gen 27:37 Then Yitsḥaq answered and said to Ěsaw, “See, I have made him your master, and all his brothers I have given to him as servants. And I have sustained him with grain and wine. And what, then, shall I do for you, my son?”

Gen 27:38 And Ěsaw said to his father, “Have you only one blessing, my father? Bless me, me too, O my father!” And Ěsaw lifted up his voice and wept.

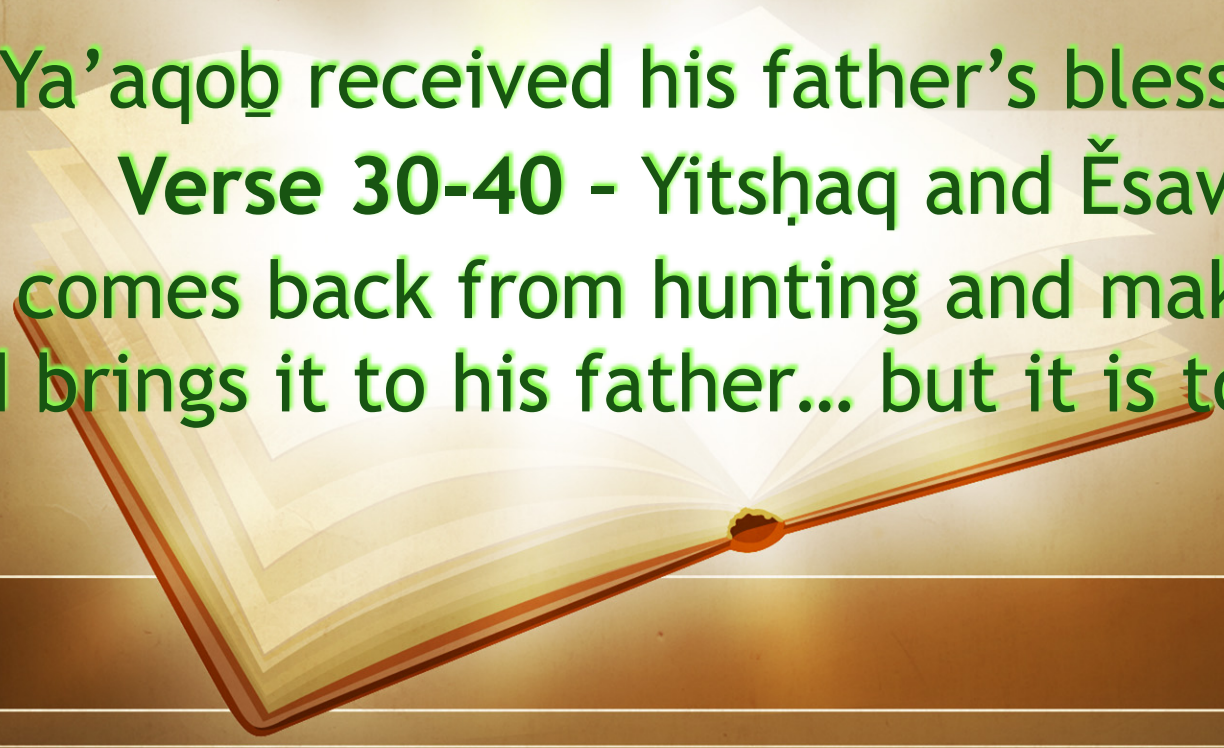
Gen 27:39 And Yitsḥaq his father answered and said to him, “See, your dwelling is of the fatness of the earth, and of the dew of the heavens from above.

Gen 27:40 And by your sword you are to live, and serve your brother. And it shall be, when you grow restless, that you shall break his yoke from your neck.”

Ya’aqoḇ received his father’s blessing!

Verse 30-40 – Yitsḥaq and Ěsaw

Ěsaw comes back from hunting and makes a dish and brings it to his father… but it is too late!



In **verse 33** Yitsḥaq is hit with the reality that it was in fact as he suspected – and that is that it was Ya'aqoḇ who he had blessed and he trembled exceedingly! It may also possibly have been a bit of a wakeup call to Yitsḥaq, in that he may have realized that he had nearly blessed the wrong son, as he had clearly now seen that Ěsaw had showed him no respect but simply wanted the inheritance without repentance!

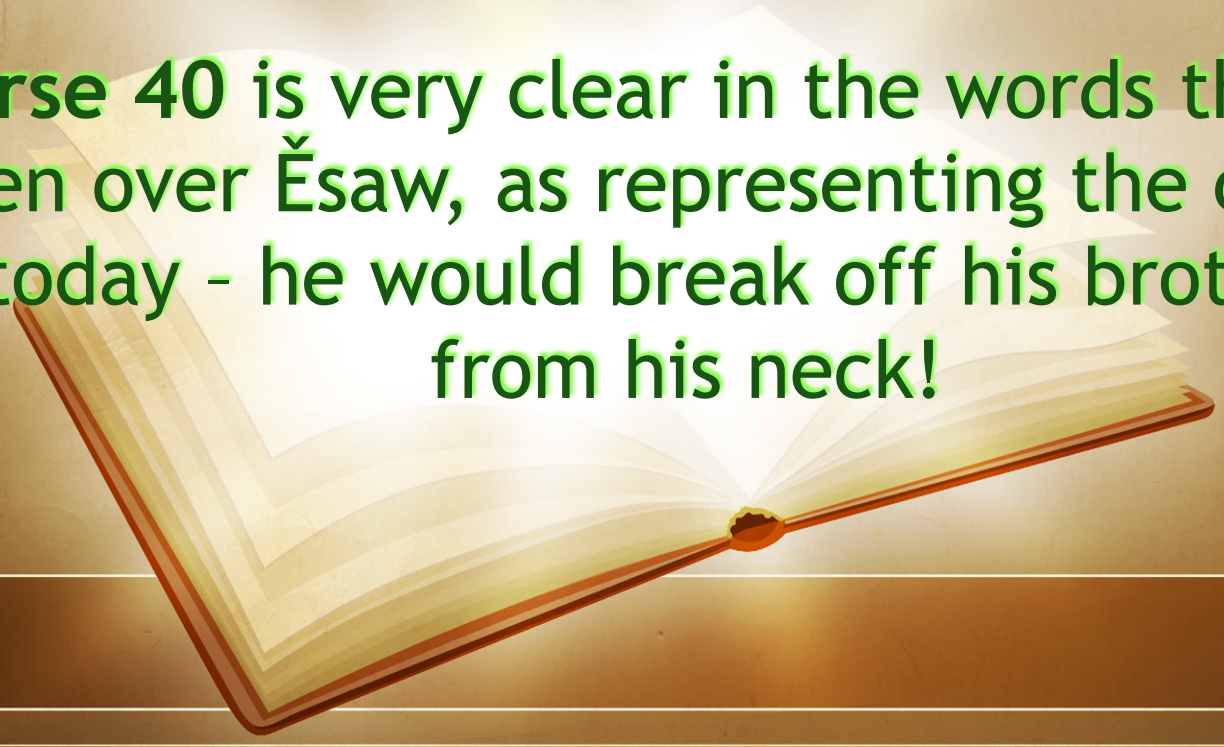
Ěsaw accuses Ya’aqoḇ as being a deceiver and says that Ya’aqoḇ took his birthright, which was not true as Ěsaw had sold his birthright to Ya’aqoḇ! Ěsaw is a picture of those who walk in the flesh and are claiming a birthright and try to accuse us, who walk according to the Torah, as being deceivers and liars, yet they are unwilling to repent and turn back to the Torah.

This setting also makes me think of all the multitudes of Torah-less believers that will weep and gnash their teeth at the realization that they have no blessing or inheritance, despite all their hard works of hunting for souls in the field!

The words of messiah are a sobering call to anyone who thinks that the Torah is no longer valid:

Mattithyahu/Matthew 7:21-23 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”

Verse 40 is very clear in the words that are spoken over Ěsaw, as representing the church at large today – he would break off his brother's yoke from his neck!



This is a clear picture of stripping away the need for the Torah as being a lamp for our feet!

יהושע Messiah told us to take his yoke upon us – it is an easy yoke – and His yoke is Torah

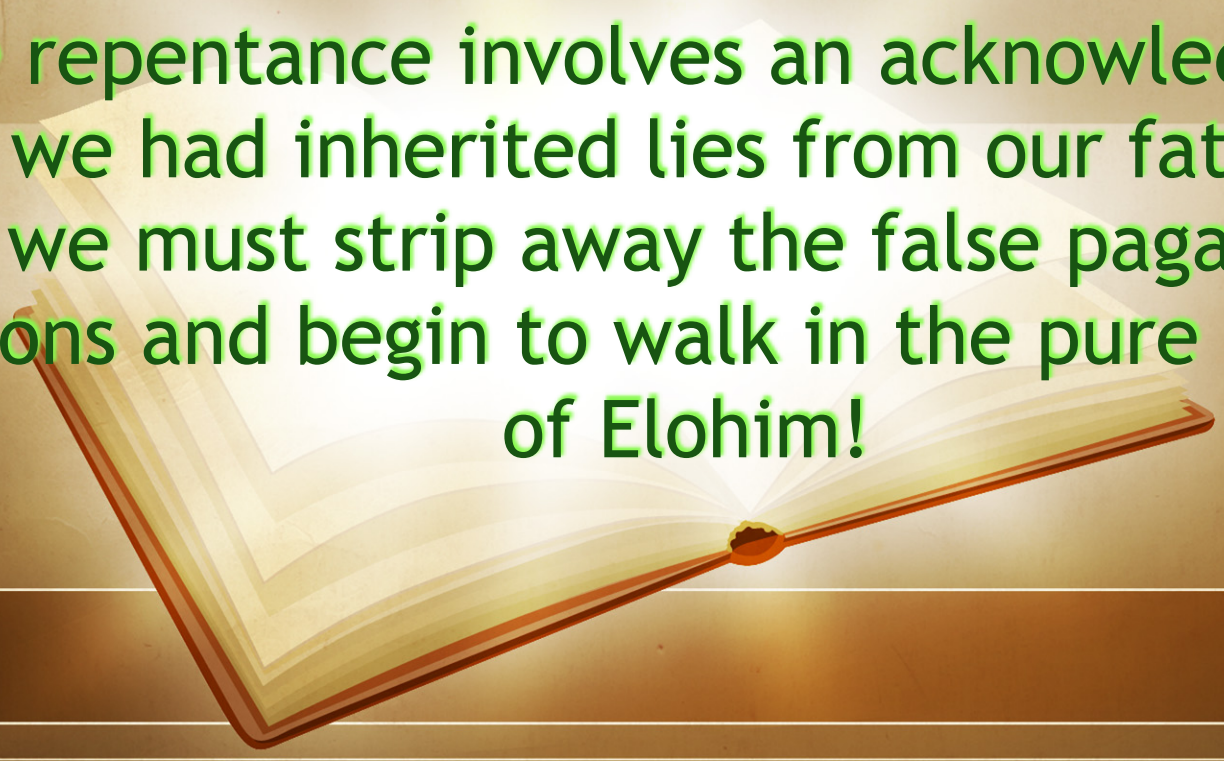
Mattithyahu/Matthew 11:29-30 “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. 30 For My yoke is gentle and My burden is light.”

Yoḥanan Aleph/1 John 5:3 “For this is the love for Elohim, that we guard His commands, and His commands are not heavy”

Ěsaw is a picture of the church, and modern Christianity, that seeks the blessing, yet refuses to walk in the Torah and what is very interesting to take note of, in these accounts, is that there is no recorded interaction between Ěsaw and his mother Riḇqah, which is a classic picture of the church's refusal to embrace, or submit to, the Torah and are in clear rebellion of the easy yoke of Messiah.

Ěsaw cried and put on a big show, yet with no true repentance and so too do we see the same show of many tears today, as many churches and organizations will hold prayer days and fasts, and while they use the term **‘repentance’** they simply do not repent but are merely seeking the blessing with tears!

True repentance involves an acknowledgement that we had inherited lies from our fathers and that we must strip away the false pagan rooted traditions and begin to walk in the pure commands of Elohim!



It does not matter how many prayer days or outreaches or prayer networks are set up – if there is no repentance, then the '**seeking**' that is being done, is in vain – and there are many who would foam at the mouth when hearing this reality – but the fact is clear – if you cast the Torah behind your back (breaking off the yoke that must lead you), then you have no right to claim the blessing of the Covenant!

Tehillah/Psalm 50:16-17 “But to the wrong Elohim said, “What right have you to recite My laws, or take My covenant in your mouth, 17 “While you hated instruction and cast My Words behind you?”

It is amazing to see how so many Christians will love to seek the blessings and will even have a box with a **‘verse for the day’**, which consists of only blessings, while they continue in being lawless – those who are not walking according to the Torah and may read these notes and have ears to hear – hear what the Spirit is saying!!!

Gen 27:41 And Ěsaw hated Yaʻaqoḇ because of the blessing with which his father blessed him, and Ěsaw said in his heart, “The days of mourning for my father draw near, then I am going to kill my brother Yaʻaqoḇ.”

Gen 27:42 And the words of Ěsaw her older son were reported to Riḇqah, and she sent and called Yaʻaqoḇ her younger son, and said to him, “See, your brother Ěsaw comforts himself concerning you, to kill you.

Verse 42

It comforts the enemy to kill you!!!

I also recognize how the false teachers and false prophets are greatly comforted with may luxuries and riches of this world, as they find great delight in cheering and leading people on a path of destruction!

There are many influential leaders today who pass themselves off as Christian leaders yet they are wolves in sheep's clothing as they rob people of their true inheritance by leading them to death as they teach lawlessness – and in the process, they find great comfort in themselves as they amass for themselves wealth and riches that moth and rust can destroy!

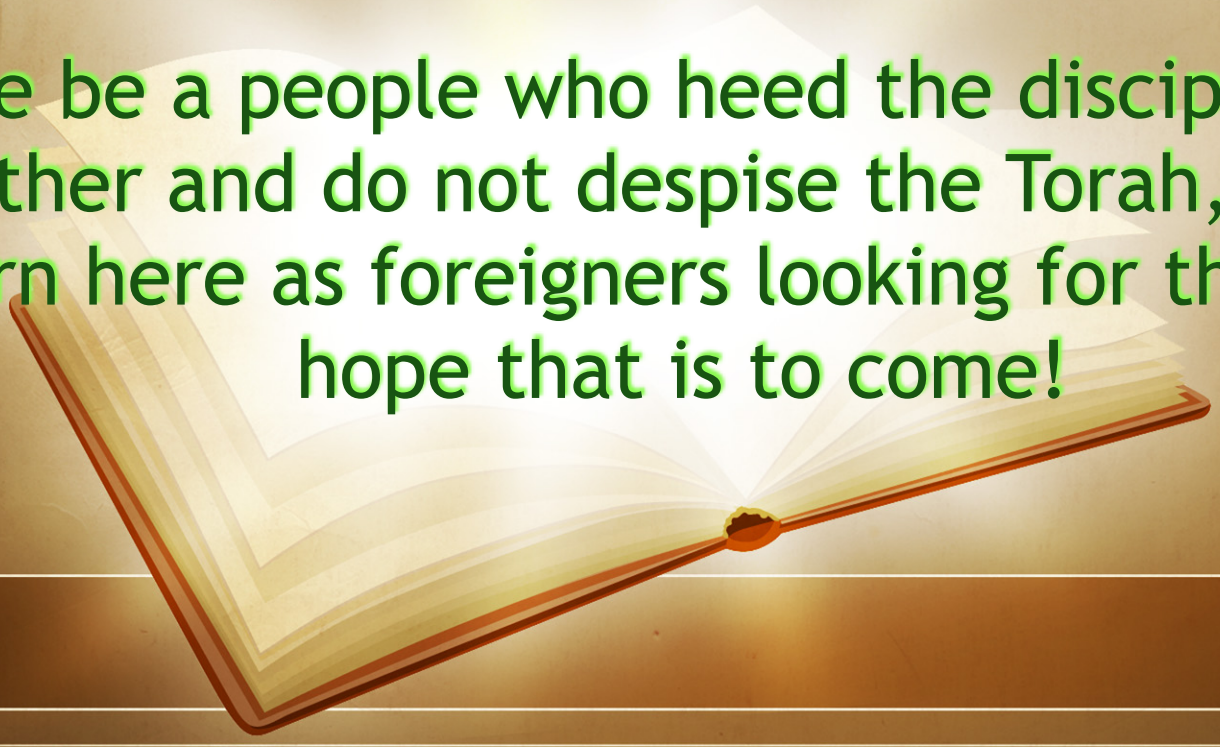
Verse 46: we see just how much joy Ĕsaw had robbed from his parents because of his rebellion and pride.

Mishlĕ/Proverbs 17:21 “He who brings forth a fool has sorrow for it, and the father of a fool has no joy.”

Mishlĕ/Proverbs 17:25 “A foolish son is a grief to his father, and bitterness to her who bore him.”

Mishlĕ/Proverbs 15:20 “A wise son makes a father glad, but a foolish man despises his mother.”

May we be a people who heed the discipline of our Father and do not despise the Torah, as we sojourn here as foreigners looking for the blessed hope that is to come!



Gen 27:43 “And now, my son, listen to my voice, and rise, flee to my brother Laḇan in Ḥaran.

Gen 27:44 “And stay with him a few days, until your brother’s wrath turns away,

Gen 27:45 until your brother's displeasure turns away from you, and he forgets what you have done to him. And I shall send and bring you from there. Why should I be bereaved of you both in one day?"

Gen 27:46 And Riḇqah said to Yitsḥaq, "I am disgusted with my life because of the daughters of Ḥĕth. If Ya'aqoḇ takes a wife from the daughters of Ḥĕth, like these who are the daughters of the land, what is my life to me?"

Jacob Sent to Laban

Gen 28:1 And Yitsḥaq called Yaʻaqoḇ and blessed him, and commanded him, and said to him, “Do not take a wife from the daughters of Kenaʻan.

Gen 28:2 “Arise, go to Paddan Aram, to the house of Bethu’ĕl your mother’s father. And take a wife for yourself from there, from the daughters of Laḇan your mother’s brother.

Gen 28:3 “And Ěl Shaddai bless you, and make you fruitful and increase you, and you shall become an assembly of peoples,

Gen 28:4 and give you the blessing of Aḇraham, to you and your seed with you, so that you inherit the land of your sojournings, which Elohim gave to Aḇraham.”

CHAPTER 28

Ya’aqoḇ’s departure

Yitsḥaq called Ya’aqoḇ and blessed him and commanded him to not take a wife from Kenaʿan!

This was a strict order and not simply a request – and in a sense, he was basically commanding him the following:

DO NOT BE UNEQUALLY YOKED!

The blessing was a command but the command was also a blessing!

Stay obedient and walk in the Torah and the Torah will protect you in providing the necessary boundaries in which we are to govern our lives in Messiah!

He was instructed to go to Laḇan, Riḇqah's brother and take a daughter from there, and obedience to these clear instructions would bring about the blessing.

When Ěsaw saw that Ya’aqoḇ had been blessed and that he was going to get a wife from relatives and not from the Kena'anites among whom they lived, which Ěsaw had already done, he then went and took wives from Yishma’ěl, when he saw that the Kena'anite daughters did not please him.

In one sense, you can see a son who is desperately trying to please his father but never can, as he continually rejects discipline and instruction and on the other hand, we also have a picture of pure rebellion, that saw what displeased his father and deliberately sought to provoke him even more with greater abominable practices!

This is a picture of so many today who willfully indulge their lives in the gratification of the flesh with absolutely no regard for the Creator; and there are some who are earnestly seeking to please the Father, yet no matter what they do they just cannot as they are too stubborn to realize that they need to accept the Torah as being applicable to their lives today!

Ya’aqoḇ obeyed his father and mother while Ěsaw disobeyed and rebelled, and as I have said – the thing that clearly separates the two is the Torah of their mother!

Mishlĕ/Proverbs 6:20 “My son, watch over your father’s command, and do not forsake the Torah of your mother.”

Shelomoh expresses the urgency of guarding the commands and Torah of Elohim, emphasizing just how important it is to do so as it will guard you against doing the things that יהוה hates and are an abomination to Him!

The address of '**my son**' highlights for us the clear pattern we see in Scripture, of how the Word of Elohim is plainly related to us as children of the Most-High.

In **Mishlĕ/Proverbs 1** we are given a clear warning, as sons, to be alert against being enticed by sinners and the need for us to be on guard against following the ways of the wrong, and then in **Mishlĕ/Proverbs 2** we see a clear positive statement being given for true obedience and the result that this obedience will bring.

In **Mishlĕ/Proverbs 3** we see a clear command being given to not forget the Torah of our Father!

In **Mishlĕ/Proverbs 4** we see the address of a father's words to his son to '**hear**', which expresses the urgency of the appeal being made to be faithful in hearing attentively to, taking heed of and accepting the words that are being spoken very clearly and plainly, so that the son may live.

In **Mishlĕ/Proverbs 5** we see the clear appeal to us as children of the Most-High – that we **‘hear’** and **‘accept’** what we hear, so as to walk in the life of the words of our Father!

Once again, in **Mishlĕ/Proverbs 6**, the address of **“my son”** is given, showing us clearly the powerful relationship of the love of a father for his son that he disciplines in the instructions and commands he gives.

The Hebrew word that is translated as **'watch over'** comes from the root word **נָצַר natsar (naw-tsar')- Strong's H5341** which means, **'to keep watch, guard, preserve'** and a derivative of this word is the **נֵצֶר netser (nay'-tser)- Strong's H5342** which means, **'Branch, a sprout, descendant'**, which is used as a reference to Messiah:

Yeshayahu/Isaiah 11:1 "And a Rod shall come forth from the stump of Yishai, and a Sprout from his roots shall bear fruit."

As ‘**branches**’ of **THE VINE**, we are ‘**watched over**’ by **יהוה**, and equipped to bear much fruit:

Yoḥanan/John 15:4 “Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.”

Being ‘**watched over**’ must cause us to ‘**watch over**’ that which we have been entrusted with, and that is His Torah that He has written upon our hearts!

The Hebrew word for ‘**commands**’ is **מִצְוֹת mitsvoth-** and is the plural of the word **מִצְוָה mitzvah (mits-vaw’)- Strong’s H4687** which means, ‘**commandment, command, obligation, precept**’, which comes from the primitive root **צָוָה tsavah (tsaw-vaw’)- Strong’s H6680** which means, ‘**to lay charge (upon), give charge to, command, order, appoint, commission, ordain**’.

Tehillah/Psalm 119:115 “Turn away from me, you evil-doers, for I observe the commands of my Elohim!”

His מִצְוֹת- **‘mitzvoth’** (plural for commands) are those rules which apply to specific situations and are tailored for each unique situation, in determining the correct action to be taken in a specific circumstance and so, we **‘guard’** those carefully, to know how to respond, and take action, for any given situation we may find ourselves in.

The Hebrew root word for **‘forsake’** is **נָטַשׁ natash (naw-tash’)- Strong’s H5203** which means, **‘to leave, forsake, fall, abandon, cast away’**.

This word is used twice, in:

Tehillah/Psalm 94:14 “For יהוה does not leave His people, nor does He forsake His inheritance.”

A wicked and rebellious people forsake The Truth and follow after other false mighty ones, provoking יהוה to jealousy with foreign matters!

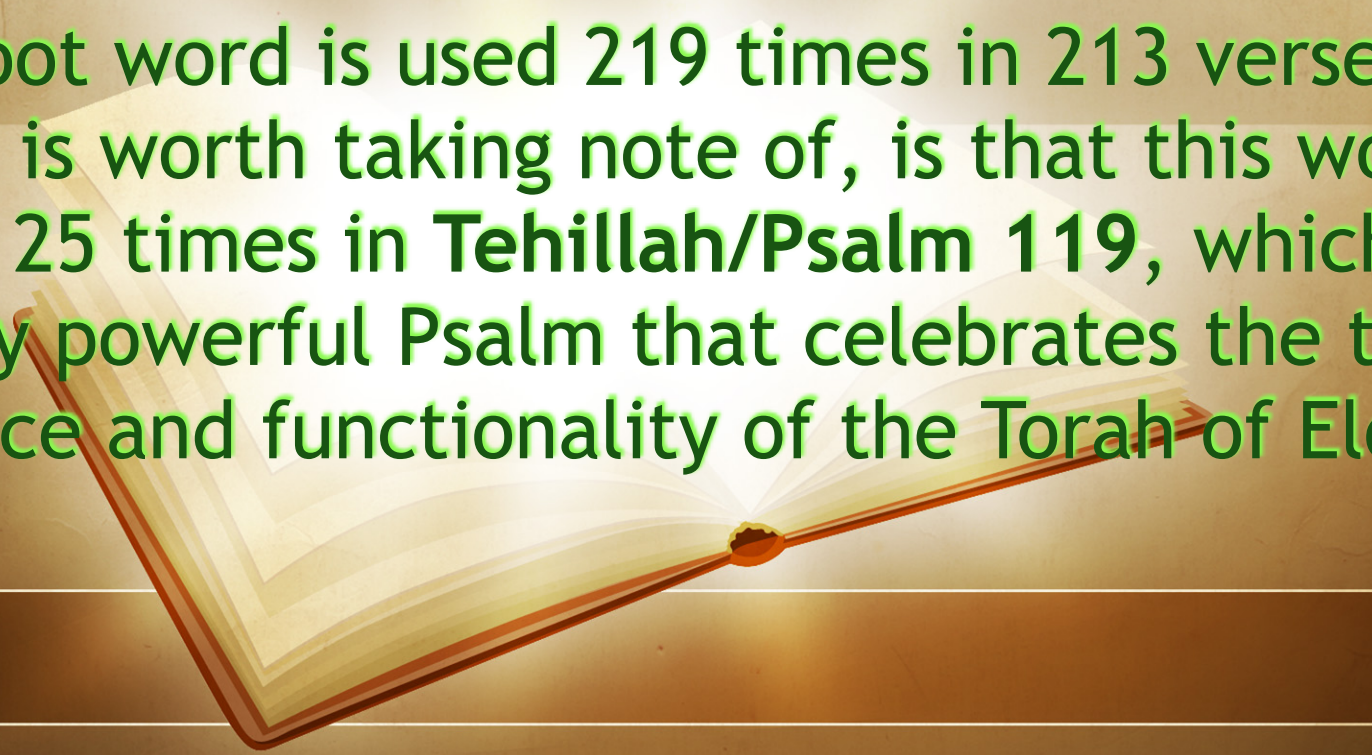
The Torah of יהוה is prefect, as it brings back the being and gives eternal life to those who live by it!

As already mentioned, the Hebrew word תּוֹרָה **torah (to-raw')- Strong's H8451** means, 'utterance', 'teaching', 'instruction' or 'revelation' from Elohim'.

Other definitions include: **'information that is imparted to a student; direction; body of prophetic teaching; instruction on Messianic Age; body of priestly direction'**, and this comes from the primitive root verb **יָרָה yarah (yaw-raw')- Strong's H3384** meaning, **'to shoot, throw, instruct, direct, teach'**, which therefore can give us the understanding of **'Torah'** to mean the following:

TO AIM OR POINT IN THE RIGHT DIRECTION and MOVE IN THAT DIRECTION

This root word is used 219 times in 213 verses, and what is worth taking note of, is that this word is used 25 times in **Tehillah/Psalm 119**, which is a very powerful Psalm that celebrates the true essence and functionality of the Torah of Elohim!



We fix our eyes on יהושע Messiah – **“The Living Torah”** – The Word made flesh - and walk in Him!

Therefore, what we can clearly see here is that there are two aspects to the word תּוֹרָה

torah (to-raw')- Strong’s H8451:

1) Aiming or pointing in the right direction and

2) Movement in that direction.

In other words, it means that you aim or point in the right direction and you move in that direction.

You can see that this meaning is way different from how so many assume it as being a **'burden'** that is typically associated with the word **'Law'**.

It is also interesting and wonderful for me how the Hebrew word **תּוֹרָה torah (to-raw')- Strong's H8451** clearly reveals the Messiah…. let me show you how.

The original language spoken, and written, by Hebrews is referred to as Ancient Hebrew Script which consisted of an alphabet of pictographic symbols with each pictograph or letter rendering its own unique meaning.

This later developed into the '**middle script**' or what is commonly known as Paleo-Hebrew or Phoenician text and then further developed into what is known as '**Biblical Hebrew**' which we have readily available for us today.

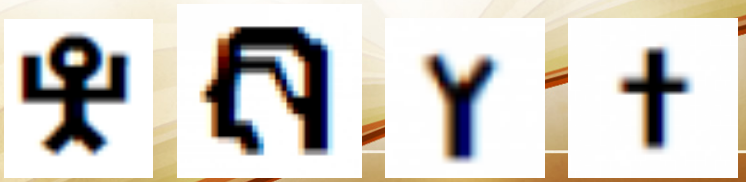
Though the Hebrew Language went through a number of changes, in terms of the writing style of the letters, we are able to discern the original symbols or pictures that were used, which actually resembled their meaning.

Each symbol or picture carried a meaning or meanings and when symbols were collectively put together, they would spell a word that carried a meaning or clear description that would be readily understood.

The Hebrew word תּוֹרָה **torah (to-raw')- Strong's H8451** is a combination of four symbols:

(Remember that Hebrew is read from right to left):

In the ancient pictographic script, it is written as follows:



And in the Biblical Hebrew text it is written as follows:



Taw/Tav - ת:



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

Waw/Vav - וּ:

The ancient script has this letter pictured as  , which is a **‘peg or tent peg’**, which was used for securing or tying the tent or other items.

The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **‘to add, secure or hook’**.

Resh - ר:



The ancient script has this letter written as and is pictured as **‘the head of a man’** and has the meaning of the head of a man as well as **chief, top, beginning or first**.

It means **‘top’**, as in the top or head of a body and **‘chief’**, as in head of a tribe or people as well as the one who rules the people.

Hey- ה:

The ancient script has this letter pictured as  , which is ‘a man standing with his arms raised out’. The meaning of this letter is “behold, look, breath, sigh and reveal or revelation”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

When we consider these pictographic symbols and their meanings, we can clearly see by the word rendered as **‘Torah’** the wonderful work of Messiah, who secures for us the Covenant in His own Blood that brings the two houses (Yehuḏah and Yisra’ĕl) – the two sticks – together!

It could best be rendered in a powerful testimony of the work of Messiah as follows:

BEHOLD THE MAN, MESSIAH OUR HEAD, WHO BY HIS OWN BLOOD RENEWED THE COVENANT, NAILING TO THE ‘STAKE’ THAT WHICH WAS WRITTEN AGAINST US, AND SECURING THE COVENANT IN ORDER THAT THE TWO STICKS CAN BE BROUGHT BACK TOGETHER IN HIM, WHOM WE PRAISE

Other definitions based on this word could also render:

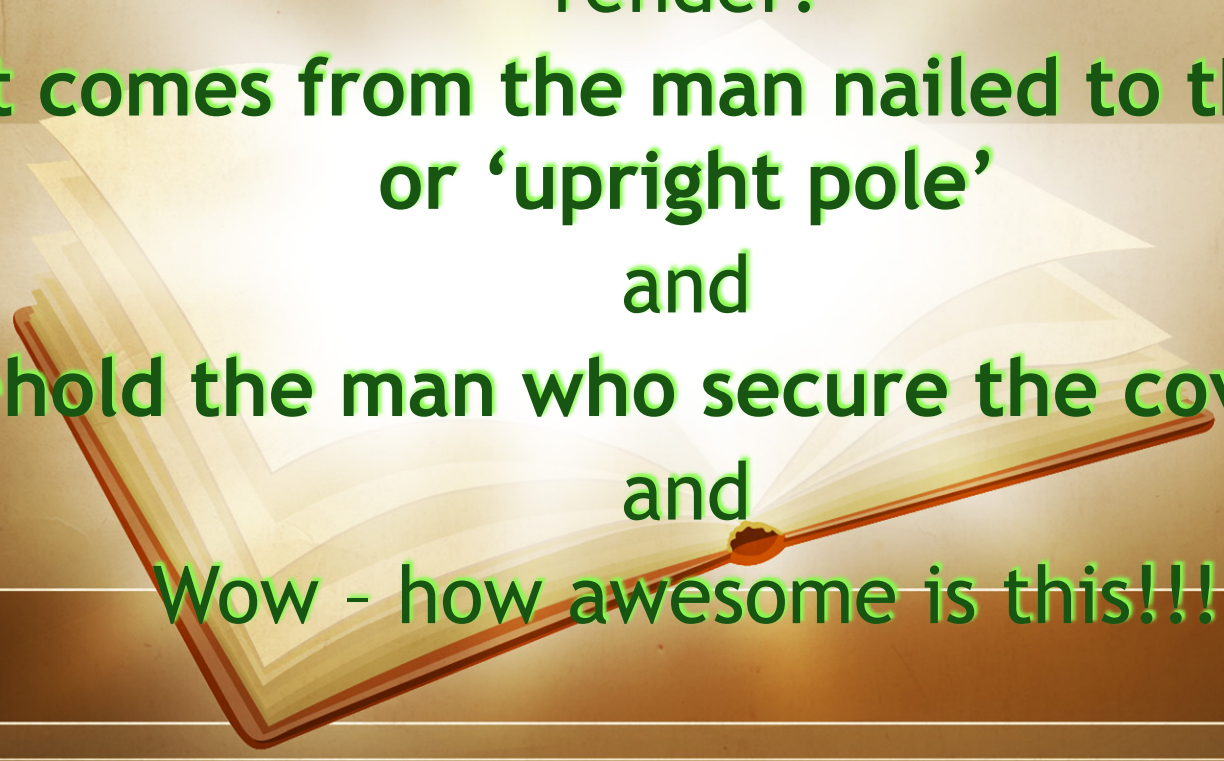
‘What comes from the man nailed to the ‘cross’ or ‘upright pole’

and

‘Behold the man who secure the covenant’

and

Wow – how awesome is this!!!



Now – does this sound like a heavy law??? Not at all!!!

This description or definition does not make me think of fines or of a judge or of punishment or even of prison! יהושע tells us that His yoke is easy – His yoke is His Torah (that is – His instructions and teaching)!

Understanding then, that sin **(חַטָּאָה ḥatta'ah (khat-taw-aw')- Strong's H2403)** means **'sin, sinful,"to miss the mark or target'**, it is so very clear that the Torah (instructions and commands) become very vital to us, if we do not want to miss the purpose and fulfillment of our life or **'miss the mark'**.

Remember, the term **'Torah'** can give us the understanding of **'aiming in the right direction and moving in that direction'**. Sha'ul describes this as fixing our eyes on **יהושע**- the author and perfecter of our faith.

We aim our sights at **יהושע**, lock them in and run with perseverance that which has been marked out.

Sin is **'missing the mark'** and **'running off the mark'**, as you take your eyes off of **יהושע**!!!

The Torah is the way to aim and go, in Him!

Understanding the very misunderstood term **'Torah'**, it could therefore be more accurately defined as:

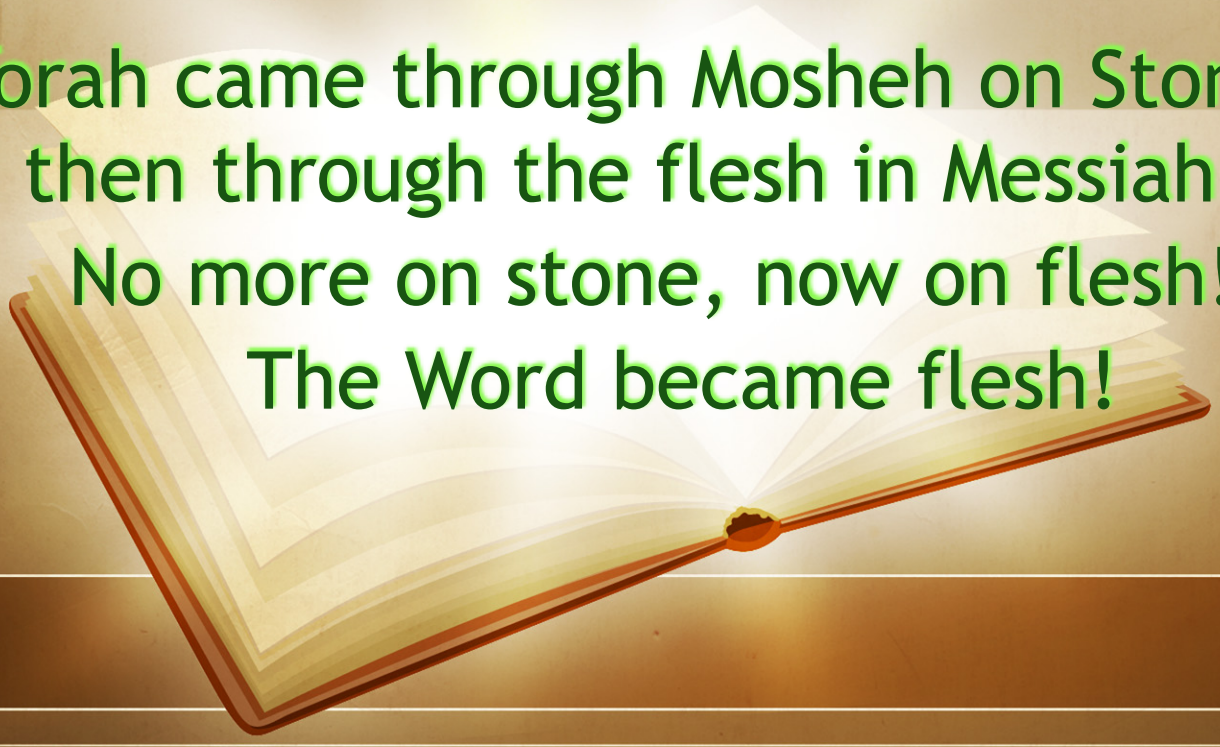
THE INSTRUCTIONS OF ELOHIM FOR HIS SET APART PEOPLE AS WAS GIVEN THROUGH MOSHEH AND REVEALED BY THE LIFE, DEATH AND RESURRECTION OF THE MESSIAH:

יהושע

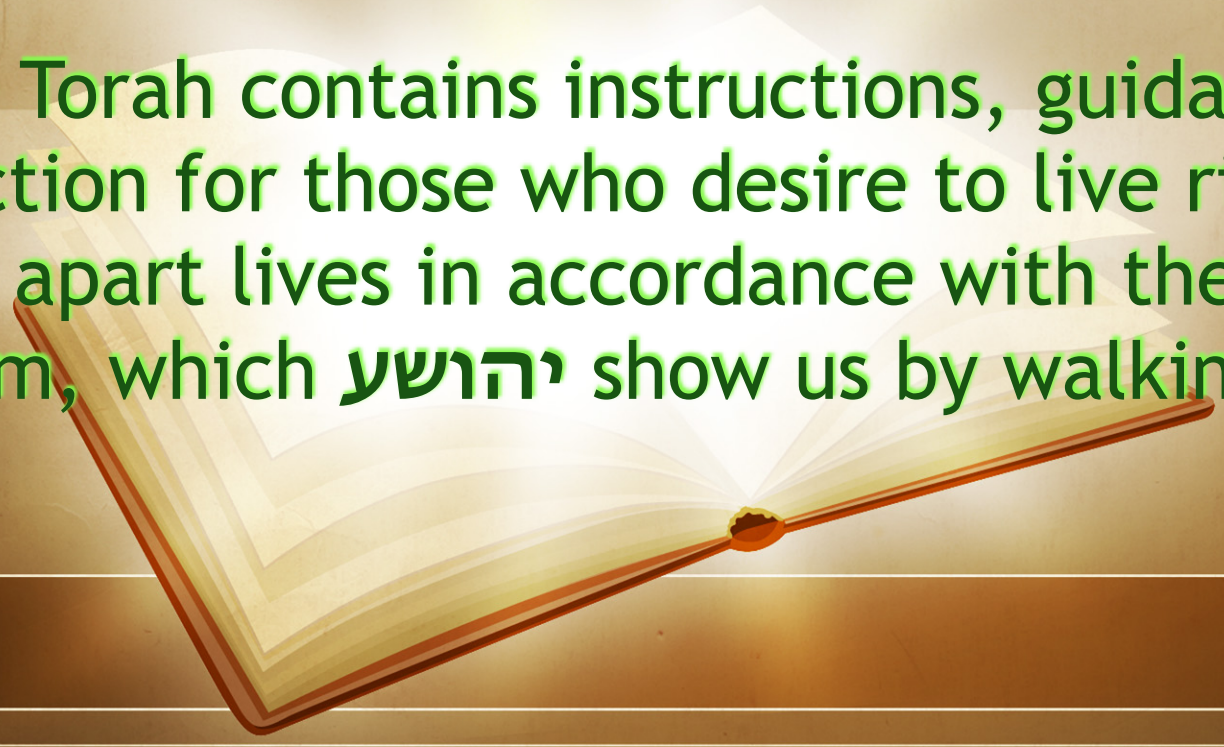
The Torah came through Mosheh on Stone Tablets and then through the flesh in Messiah יהושע!

No more on stone, now on flesh!!!

The Word became flesh!



The Torah contains instructions, guidance and direction for those who desire to live righteous, set apart lives in accordance with the will of Elohim, which יהושע show us by walking in Him.



Whoever claims to live in Him must walk as יהושע did (**Yoḥanan Aleph/1 John 2:6**).

How did יהושע walk? He walked according to Torah!

The reason for me highlighting this, in terms of our need to obey the commands of our father and not forsake the torah of our mother, in that we are able to see the clear pattern of rebellion to this instruction as well as obedience to this instruction, as given to us through the examples of Ěsaw and Ya'aqoḇ.

Gen 28:5 So Yitsḥaq sent Yaʻaqoḇ away, and he went to Paddan Aram, to Laḇan son of Bethu'ĕl the Aramean, the brother of Riḇqah, the mother of Yaʻaqoḇ and Ĕsaw.



In **verse 5** we also notice that Riḇqah is called the mother of Ya’aqoḇ and Ěsaw, where we see how Ya’aqoḇ is now mentioned here first, as he had now rightfully taken his place, and while Ěsaw was still the son of Riḇqah, his rebellion against her kept him far from the blessing and promises of his father!

Eph'siyim/Ephesians 6:1 "Children, obey your parents in the Master, for this is right"

Shemoth/Exodus 20:12 "Respect your father and your mother, so that your days are prolonged upon the soil which יהוה your Elohim is giving you."

Wayyiqra/Leviticus 19:3 "Each one of you should fear his mother and his father, and guard My Sabbaths. I am יהוה your Elohim."

Esau Marries an Ishmaelite

Gen 28:6 And Ěsaw saw that Yitsḥaq had blessed Ya‘aqoḇ and sent him away to Paddan Aram to take himself a wife from there, and that as he blessed him he gave him a command, saying, “Do not take a wife from the daughters of Kena‘an,”

Gen 28:7 and that Ya‘aqoḇ had obeyed his father and his mother and had gone to Paddan Aram.

Gen 28:8 So Ěsaw saw that the daughters of Kenaʻan did not please his father Yitsḥaq,
Gen 28:9 and Ěsaw went to Yishmaʻěl and took Maḥalath the daughter of Yishmaʻěl, Aḇraham's son, the sister of Neḇayoth, to be his wife, besides the wives he had.

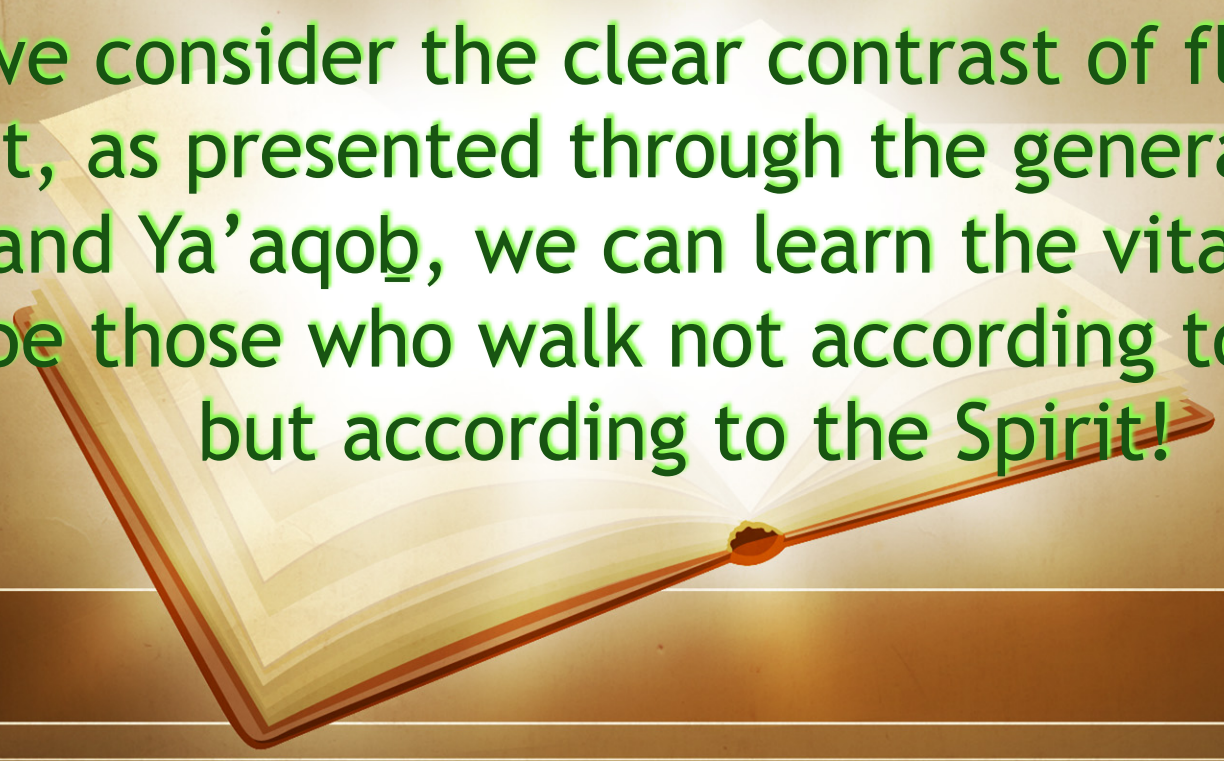
Verse 8

Ěsaw despised his brother, and seeing how his parents were displeased at him marrying foreign women, he went to take another wife from Yishma'ěl, and so he took as wife, besides the wives he already had, **מַחֲלַת Maḥalath (makh-al-ath')- Strong's H4258** which means, **'stringed instrument'**.

While he may have been trying to please his father, by marrying someone ‘**closer to home**’, he still did not do this in obedience to his parents, but rather did this is rebellion, as he joined himself to the house of Yishma’ĕl, by marrying the sister of the son of Yishma’ĕl and this therefore pictures for us the rebellious nature of those who cling to the flesh as opposed to the Truth.

And in doing so, they despise father and mother and forsake any association with the covenants of promise, despite their many tears they may shed, for they are simply tears without true repentance, which prophetically shadow pictures the many who will be rejected and there will be weeping and gnashing of teeth!!!

As we consider the clear contrast of flesh and spirit, as presented through the generations of Ěsaw and Ya’aqoḇ, we can learn the vital need for us to be those who walk not according to the flesh but according to the Spirit!



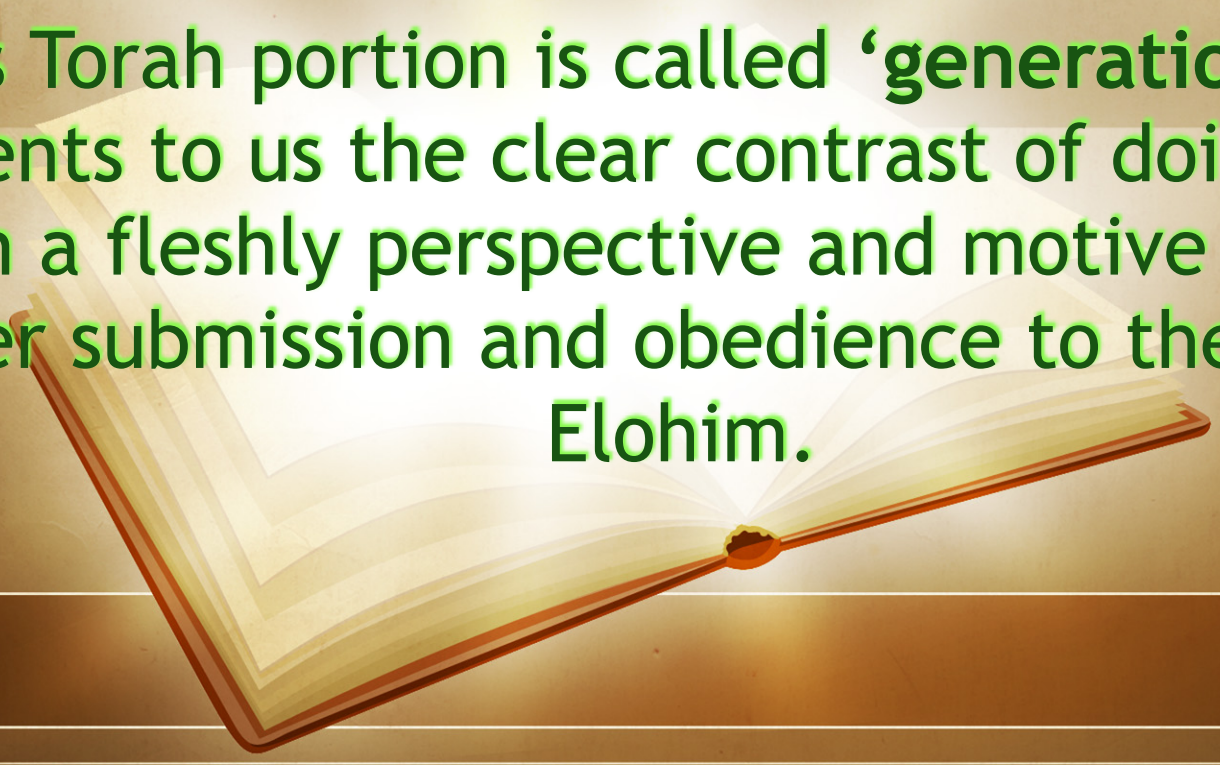
Sha’ul expands on this, as seen in his letter to the Romans, in the following verses contained in:

Romiyim/Romans 8:1 “There is, then, now no condemnation to those who are in Messiah יהושע, who do not walk according to the flesh, but according to the Spirit.”

To walk according to the Spirit, is to walk according to the Torah of Elohim, for the Torah is spiritual **(Romiyim/Romans 7:14)** and to walk according to the flesh, is to walk according to man-made customs and dogmas, that have deceitfully twisted the Truth and perverted its interpretation into something that tickles the ears of the hearers and satisfies the lusts of the flesh!

Walking according to the Spirit, entails obedience to that which came from above, as we also take note that Mosheh was told to make the Tabernacle exactly according to the pattern he was shown on the Mountain, when he spent 40 days and nights with Elohim, being sustained in the Spirit!

This Torah portion is called ‘**generations**’ and presents to us the clear contrast of doing things from a fleshly perspective and motive versus a proper submission and obedience to the Spirit of Elohim.



As mentioned at the start of this Torah portion, the Hebrew word that is translated as **‘generations’** comes from the root word **תּוֹלֵדוֹת toleḏoth (to-led-aw’)- Strong’s H8435** which means, **‘generations, account, genealogical registration, births, course of history’**, and the reason for me making mention of this again, is to highlight something I think is worth taking note of.

This root word **תּוֹלֵדוֹת toledoth (to-led-aw')- Strong's H8435** is used 39 times in the Tanak (O.T.) and the Greek equivalent to this root word, that is used in the **LXX** (Septuagint – Greek translation of the Tanak), is **γένεσις genesis (ghen'-es-is)- Strong's G1078** which simply means, **'the origin'** or, **'the coming into being of something'** and this comes from the Greek word **γίνομαι ginomai (ghin'-om-ahee)- Strong's G1096** which means, **'to come into being, to happen, to become, accomplish, begin to be, come into existence'.**

Why I am mentioning this, is that the root word **γένεσις genesis (ghen'-es-is)- Strong's G1078** is also used in the **LXX** 39 times and the first time we see it being used in the Renewed Writings (N.T.), which would make it the 40th occurrence of this Greek word, is in:

Mattithyahu/Matthew 1:1 "The book of the genealogy of יהושע Messiah, Son of Dawiḏ, Son of Aḇraham:"

With the Hebrew and Greek renderings of the words that are translated as ‘**genealogy**’ or ‘**generation**’, being used 39 times in the Tanak (O.T.); this is therefore the 40th use of the term genealogy/generation and is the one that declares the genealogy of יהושע Messiah!

I find this extremely fascinating and we know that the number 40, in Scripture, is often one that carries the idea of testing and refinement and with the genealogy of יהושע Messiah being the 40th use of the word that announces a generation or genealogy, we can identify a very unique covenant marker, highlighting how vitally important it is for us to be in our Master and stay in Him!

We know that Messiah is the Word made flesh and He was in the beginning and He is the beginning and the end and, as High priest in the order of Malkitsedeq, who was without mother, without father and without genealogy, having neither beginning of days nor end of life, was made like the Son of Elohim **(Ib'rim/Hebrews 7:3)**.

Therefore, the genealogy of יהושע Messiah, as given in **Mattithyahu/Matthew 1**, begins with Aḇraham as it is a genealogy of a Covenanted people, from Aḇraham to the Promised Seed, which is Messiah!

And this is the genealogy/generation that we are grafted in to, by the Blood of Messiah, becoming a Covenanted Bride of The Lamb, who walk according to the Spirit and not according to the flesh!

We, who were once not a people, have become a covenanted people of Elohim and while we once walked according to the flesh, now, in Messiah we have become a spiritual house of The Spirit of Elohim, having died to sin in order to live unto righteousness! Through our immersion in His Name we put off the old and have been raised to walk in newness of life, in the power of His resurrection.

Titos/Titus 3:3-7 “For we ourselves were also once foolish, disobedient, led astray, serving various lusts and pleasures, living in evil and envy, being hated and hating one another. 4 But when the kindness and the love of Elohim our Saviour toward man appeared, 5 He saved us, not by works of righteousness which we have done but according to His compassion, through the washing of rebirth, and renewal by the Set-apart Spirit, 6 which He poured out on us richly through יהושע Messiah our Saviour, 7 that having been declared right by His favour we should become heirs according to the expectation of everlasting life.”

He saved us through the washing of rebirth and renewal by His Spirit, in order for us to become heirs of the promise!

The Greek word that is translated as ‘**rebirth**’ is **παλιγγενεσία paliggenesia (pal-ing-ghen-es-ee’-ah)- Strong’s G3824** which means, ‘**regeneration, renewal, new birth**’ and comes from the two root words:

1 - πάλιν palin (pal'-in)- Strong's G3825 which means, 'again, renewal or repetition of an action, anew' and

2 - γένεσις genesis (ghen'-es-is)- Strong's G1078 which simply means, 'the origin' or, 'the coming into being of something' – the word that we have already discussed as being used to mark the 40th Scriptural rendering of 'genealogy/generation'!!!

Once we were foolish, disobedient and led astray, serving various lusts and pleasures, just as Ěsaw did! But now, in Messiah, we have received a washing of rebirth and a renewal by His Spirit, causing us to be a covenanted people that are grafted in by His Blood and therefore, grafted in to His Genealogy, so that we can be sons of Elohim and walk according to His Spirit, and no longer be disobedient, but guard to do all He has commanded us through His Torah, after all, that is what the generations of Messiah do!!!

As we consider this week's Torah portion called '**Generations**', may we learn the clear lessons on guarding our identity in Messiah, as we do our utmost in walking according to the Spirit and not be led astray by the lust of the flesh, the lust of the eyes and the pride of life, which are not of Elohim, and guard righteousness at all times!