

# Parasha 6: Toldot (Generations) B'reshet/Genesis 25:19 – 28:9

\*All Scripture References from The Orthodox Jewish Bible - Referred to as OJB – unless otherwise noted

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תּוֹלְדוֹת

## PARASHA TOLDOT

As we enter into this parasha, YHWH is drawing our attention to the lineage of His chosen vessel Abraham. The meaning of our portion *'Toldot is generations'* in Hebrew. Immediately upon opening this parasha, YHWH makes an emphatic statement about Yitzchak/Isaac. We read,

*“And these are the toldot [generations] of YITZCHAK BEN [Isaac Son Of]AVRAHAM: Avraham FATHERED Yitz'chak [Isaac]. (B'reshet/Genesis 25:19 OJB- emphasis/ definitions mine)*

Why does the Torah make this opening statement so clear? Because the *'accuser of the brethren/Hasatan'* (**may his memory be blotted out forever**), is always out to cast doubt on the veracity of YHWH's purposes. Abraham and Sarah had gone for years without child. Now, suddenly she is pregnant? Whose child is it? What of Abraham and Sarah's deceitfulness with the Pharaoh in Mitzrayim/Egypt or Abimelech King of Gerar? Abraham had used both situations as opportunities for self-preservation and Sarah had gone along with his plan. Each time she had been placed into a compromising situation. Each of these men had desired to take Sarah as one of his wives. However, YHWH had prevailed and delivered her. Given these situations, a *'well-placed accusation'* could have proven detrimental to the veracity of Abraham's *'miraculous testimony'* in YHWH's *'promised provision of a son'*. The close proximity of Gerar to Cana'an could have further substantiated the possibility that the boy was the son of Abimelech!

This is *'why'* YHWH was so quick to deal with Abraham's failure in the instance with Abimelech. YHWH protected *'Abraham's testimony'* by intervening with Abimelech in a dream before he had touched Sarah sexually. He threatened to bring judgment on him and his people. While the compromise was averted, it did *'leave an opening'* for the enemy to work his *'dark intentions through lashon hara'* (**the evil tongue**). Thus, you have YHWH's emphatic statement in the very opening of our parasha. **YITZ'CHAK/ISAAC IS ABRAHAM'S SON!**

Beloved, the enemy will always do whatever he thinks he can at the outset to hinder and ultimately destroy YHWH's purposes. Why? Because this is the point of most vulnerability. If that should fail, then he picks up his next most potent weapon... 'accusation'. How careful we must be at every step **NOT** to play into the enemy's hand in a way that will abort YHWH's purposes. Even more so, remembering to keep our walk 'centered in His ways' through Torah obedience. One act of seeming insignificance, a momentary lapse of reason, and the door is opened for Hasatan (**may his memory be blotted out forever**) to begin his evil campaign. He desires to 'cast doubt' upon the validity of our efforts being truly of YHWH and ultimately upon His holiness.

YHWH had to act clearly here, because of 'who' was to come through Abraham's generations. Our blessed Adon/Lord Yeshua, the Mashiach/Messiah, must trace His lineage back to 'avinu/our father of faith'... Abraham. (**Mattityahu/Matthew 1:1-16**) Our redemption and the fulfillment of YHWH's 'eternal purpose' demanded that YHWH act clearly and decisively.

## The Struggle To Bring Forth The Next Generation

*“And Yitzchak [Isaac] was arba'im shanah [forty years old] when he took Rivkah [Rebecca] as his wife, the bat [daughter of] Betuel the Aramean of Padan Aram, the achot [sister of] Lavan the Aramean.*

*And Yitzchak [Isaac] davened [prayed] to Hashem [YHWH] on behalf of his isha [wife], because she was barren; and Hashem [YHWH] was entreated of him, and Rivkah [Rebecca] his isha [wife] conceived (B'resheet/Genesis 25: 20-21- OJB definitions mine)*

We haven't even gone another verse from our opening statement in this parasha when we are met again with more conflict. The number '40' in Torah stands for 'testing'. Yitz'chak/Isaac turns 40 and finds himself 'face to face' with a test. He has taken Rivkah/Rebecca to be his wife. She, like his mother before her, suffers from the same affliction... 'barrenness'. The rabbis say in their commentaries, this was a factor which YHWH 'purposefully allowed'! Why? **SO THAT ALL THINGS SURROUNDING THE ESTABLISHMENT OF THE NATION OF YISRAEL MIGHT BE MIRACULOUS.** In other words, these things were **BEYOND** what men could deal with. It was **BEYOND** human ingenuity. **ONLY YHWH COULD EFFECT A CHANGE THAT WOULD BRING FORTH HIS DIVINE PURPOSE.** The result? Only YHWH would **GET THE GLORY** for bringing forth the nation of Yisrael in His 'eternal and redemptive purposes'. (**Yeshayahu/Isaiah 42:8**)

**THIS IS THE DESIGN OF TORAH.** We are seemingly being brought **AGAIN AND AGAIN** to this place in the Scriptural record. We will also find ourselves coming to this place **AGAIN AND AGAIN** in our own walk with YHWH. Things 'seem' to have gotten beyond our abilities. The joy and excitement of the beginning 'seems' almost lost. The prospect 'seems to be' there is 'no hope' that the 'vision' YHWH gave to us will ever come to pass. At once we have a choice. Sink down in despair. Give up in hopelessness or... **TURN TO YHWH IN TRUSTING FAITHFULNESS KNOWING THAT WHAT HE HAS PROMISED HE IS WELL ABLE TO PERFORM!** (**Romans 4:21**) So, we read what Yitz'chak/Isaac did.

*“And Yitzchak [Isaac] davened [prayed] to Hashem [YHWH] on behalf of his isha [wife]...”  
(B'resheet/Genesis 25:21a OJB- definitions mine)*

What is the outcome?

*“...and Hashem [YHWH] was entreated of him, and Rivkah [Rebecca] his isha [wife] conceived.” (B’resheet/Genesis 25:21b OJB- definitions mine)*

Beloved, if we are to ‘walk the way’ of Torah in accord with the ‘Ancient Paths’ of Torah, then we must resign ourselves to the fact: **THIS WAY WE ARE BEING BROUGHT IS THE WAY OF YHWH’S GLORY!** Men may do great things. Even in religion, men may do great things. But when it comes to YHWH’s ‘eternal/redemptive purposes’... **THERE IS NO ROOM FOR MAN’S AMBITIOUS DREAMS OR PROWESS!**

The principle of the ‘execution stake’ (**Luke 9:23-24**) ‘forever stands’ in the way of such effort. **THIS IS THE LESSON OF TORAH.** There can be **NO ROOM** for ‘man’s prestige or glory’. Yitz’chak/Isaac knew this in his early years. We are not told of any struggle on his part when it came time to be offered on that altar by ‘Abraham Avinu/Our Father’. As we have seen in our previous Parasha Vayera, Yitz’chak/Isaac was no young child when this happened, He was in his mid-thirties, probably 37. **\*\*[B’resheet/Genesis 17:17 and 23:1-2; Sarah’s age when YHWH promised Yitz’chak’s/Isaac’s birth- and her age at her death ... 127-90 = 37]** He ‘surrendered in trusting faithfulness’ not only to ‘avinu/our father Abraham’, but to YHWH the Mighty One whom his father had taught him to worship. (**B’resheet/Genesis 18:19**)

May we all ‘learn the lesson’ Yitzchak/Isaac did. **HE TURNED TO YHWH IN PRAYER.** He put his ‘trusting faithfulness’ in the only One who was sufficient to meet the need. Remember and let this principle ‘sink down deep into your hearing’... **WHAT YHWH COMMANDS US TO DO, HE IS WELL ABLE TO PROVIDE FOR.** The key is: **DO WE TRULY KNOW THIS DEEP DOWN IN OUR SPIRIT?** This is the way of Torah. It is why we need so intensely to read, study and **DO THE LESSONS YHWH** by His **HARUACH HAKODESH/THE SPIRIT OF HIS HOLINESS IS SENT TO TEACH US.** It is not Torah alone though. It must be Torah **APPLIED TO OUR LIVES** in the ‘power of YHWH’s HaRuach HaKodesh/The Spirit of His Holiness’. Why? **BECAUSE IT IS ALL ABOUT YHWH’S GLORY!**

## **The Struggle Between The Flesh And Spirit**

*“And the banim [children] struggled jostling within her; and she said, If it be well, why am I thus? And she went to inquire of Hashem [YHWH].*

*And Hashem [YHWH] said unto her, two goyim (nations) are in thy womb, and two peoples shall be separated from within thee; and the one people shall be stronger than the other people; and the older shall serve the younger.*

*And when her days were fulfilled to be delivered, hinei [behold], there were twins in her womb.” (B’resheet/Genesis 25:22-24 OJB- definitions mine)*

In the above passage we find that the ‘blessing of YHWH’ brings about struggle. Rivkah/Rebecca realizes she is not only blessed with one child but two! Apparently, the struggle these two babies were having in the womb must have caused her some degree of physical and emotional discomfort. So much so, she began to ‘cry out to YHWH’. Have you ever had a blessing that has come to you and yet, in the midst of it, there seemed to be a steady stream of conflict? Why? If this is such a ‘blessing from YHWH’ why is there such a sense of discomfort?

Rav Sha’ul writes to us in his letter to the Galatians and says,

*“For the flesh covets against the spirit, and the spirit against the flesh; for these are contrary one to the other, that ye may not do the things which ye wish.” (Galatians 5:17 Worrell New Testament- **definitions mine**- **\*\*[Special Note- most Bible Translations have the ‘S’ capitalized in the word ‘spirit’. Unfortunately, causing it to ‘seemingly’ point toward the HaRuach HaKodesh/YHWH’s Spirit of Holiness. However, there is also a very valid supposition, that it could just as easily be understood to be the ‘reborn human spirit’ as the subject. The Worrell translation expresses this and I agree]***

This is what we see happening in Rivkah’s/Rebecca’s womb. The ‘two sons’, YHWH explains, are ‘two nations’. These ‘two nations’ are in truth ‘two peoples’, which will come forth from her and be separated. In the end, the **OLDER** will serve the **YOUNGER**. These two twin boys are Esav/Esau and Ya’akob/Jacob.

Even in the womb the boys struggled. Traditionally, most often, Ya’akob/Jacob is seen in the midst of this struggle in a negative sense. Esav/Esau is seen to have been ‘positioned ahead’ of or above his twin brother Ya’akob/Jacob. It was Esav/Esau that was ‘born first’. Thus, giving him the ‘right of inheriting the familial honor’ of being the ‘bechor/firstborn/family ruler’. Ya’akob/Jacob followed and is seen ‘grabbing his brother’s heel’. From this, most commentators connect one of the meanings of Ya’akob’s/Jacob’s name as ‘supplanter’ and by inference ‘a thief’. This ‘seems’ to further be supported by the way Ya’akob/Jacob came to ‘inherit the blessing of the bechor or firstborn birthright’ by the use of ‘trickery/deception’.

However, it was actually his mother, Rivka/Rebecca, who came up with the idea of how to trick Yitz’chak/Isaac into giving Ya’akob/Jacob the birthright blessing. In fact, the Scripture shows us, and the Talmudic commentary from the ‘Jewish Traditional Writings’ supports this. Here we read, that Ya’akob/Jacob **WAS NOT** in wholehearted agreement with his mother’s plan. **\*\*[The Talmud records that Ya’akob/Jacob shed tears as he carried out his mother’s plan. He was so broken hearted at the prospect of deceiving his abba, Yitz’chak/Isaac]** It was only after her ‘continued insistence’ that he reluctantly agreed to go along with it.

You see, while it is true that Ya’akob/Jacob did have hold of his brother Esav’s/Esau’s heel, was he really trying to pull his brother back so he could be born first? There is a hint of another possibility to be found by examining the ‘root word’ from which Ya’akob’s/Jacob’s name comes.

The Hebrew ‘root word’ contained in Ya’akob’s/Jacob’s name is, עִקֵב / ‘aquab’ (**aw-kawb**). It can mean ‘to hold by the heel’ in a figurative sense, ‘to trip up’. However, it can also mean figuratively, ‘to restrain, as if holding by the heel’. In deference to the traditional negative connotation, what if Ya’akob/Jacob was **NOT STRIVING** with his brother to be born first? What if he was actually ‘holding up his hand’ as a **MEANS OF PROTECTION**? What if there was a ‘spirit’ involved in Esav’s/Esau’s flesh that ‘recognized the anointing’ resting on Ya’akob/Jacob and sought to motivate Esav/Esau to kill his brother even **BEFORE** he could be born? **\*\*[We must not forget, YHWH had ALREADY SOVEREIGNLY DECREED that He intended to interrupt the natural order of succession. The son born first ‘inherited both the authority and power’ of being the ‘bechor/firstborn’. As M’lekh HaOlam/King of the Universe, YHWH, may give that title to whomsoever He wills. He had decreed that very thing in vs. 23 of the passage we quoted above from B’resheet/Genesis 25:22-24 to be! \*\*See also Romans 9:11-12]**

Now consider this. It is a fact of physiology, that all babies are born with a 'soft spot' on the top of their head. This is a place where the skull, which is still growing, will eventually close over. In the meantime, this 'soft spot' leaves the brain somewhat vulnerable. Doctors warn new parents to be very careful until that spot fills in. A blow to this most vulnerable place could result in severe brain trauma or even death. With this in mind, it could very well be that Ya'akob's/Jacob's use of his hand to 'grab Esav's/Esau's heel' was more a 'defensive effort'. One meant to 'protect' that 'soft spot' rather than an 'evil intention' of trying to struggle with his brother for preeminence?

Ya'akob/Jacob, by virtue of YHWH's 'sovereign choice' does point to that which is 'empowered by YHWH' through His HaRuach HaKodesh/The Spirit of His Holiness. (see **Mala'khi/Malachi 1:2-3; Romans 9:13**) As the boys develop, it is clear that Esav/Esau does in fact, reflect the 'ideals of the flesh as opposed to the spirit'. The way he so lightly esteems his birthright shows his carelessness for 'spiritual matters'. Like the 'flesh is so prone', Esav/Esau is 'driven by his physical appetites'. He has 'no sense of future reward or need of preparation' for his one day becoming the heir and family ruler. Instead, he is 'driven by the lust for immediate gratification of his physical appetites'. In the end, he 'disqualifies himself' from attaining the promised familial promotion. It is only **AFTER** he realizes what he has lost that he seems to have any remorse. Albeit, all too late!

It is just here that Abba YHWH is seeking to 'instruct us' through His Torah about something of immense importance. Those of us who have come to understand the meaning of our having been 'awakened to see' the restoration of the Whole House of Yisrael, must learn to 'discern' the operation between the 'human spirit and the flesh'. **THEY ARE FOREVER OPPOSITES!** There can be **NO** middle ground. \*\*\*\***THE FLESH IS OUT TO DESTROY THE WORK OF YHWH IN OUR SPIRIT.** There is a 'constant warfare' between these two. We, like Ya'akob/Jacob, must learn how to 'deny the flesh' at every hand. Literally, to take hold of it as Rav Sha'ul said,

*“For if you live in accordance with the basar [flesh] (fallen humanity under slave master Chet Kadmon- [willful sin]) you will certainly die; but if by the Ruach Hakodesh [YHWH's Spirit of Holiness] you put to death the [shameful] acts of the body, you will live.” (Romans 8:13 OJB- definitions mine)*

How exactly do we 'put to death' the deeds (**appetites- lusts- wanton desires**) of the soul/body-our flesh? Remember what we said earlier about the 'principle of the execution stake'? Well our Adon/Lord Yeshua challenges all who would be His 'true talmidim/disciples',

*“And Rebbe [Teacher], Melech HaMoshiach [King, The Messiah] was saying to all, If anyone wishes to come after me, let him deny himself and lift up his etz shel hakarav atzmo yom yom [tree of self-sacrifice himself day by day] and let him follow me.  
For whoever wishes to save his nefesh [soul-life] will lose it. But whoever loses his nefesh [soul-life] on my account will save it.” (Luke 9:23-24 OJB- definitions mine)*

The word for 'life' in verse 24 is 'soul-life'. It is that 'life force' common to all created beings animal and human. The 'human spirit' is what separates man from the lower species. When we are 'born again our human spirit is what is changed'. This is where 'access' to the 'life of YHWH' is given to us. This life is 'eternal in nature'. It is a 'kind of life'. The term 'eternal' is not used to necessarily describe 'length'. It is used to reveal **THE KIND OF LIFE** it is. **IT IS LIFE AS**

**YHWH HAS IT!** It's **NATURE** and **MOTIVATION** is different than 'natural human life'. The 'principle of the execution stake' of our Master Yeshua works to 'divide the soul-life from the life received from our resurrected human spirit' when we were born again. The 'soul-life' exists to 'bring pressure on our senses'. (**lust**) To get us to act by our 'animal passions', wholly apart from the 'consciousness' of the 'life of YHWH that seeks to motivate us in the power of our reborn human spirit'. Listen to the words of our Adon/Lord Yeshua,

**“In reply, therefore, Rebbe [Teacher], Melech HaMoshiach [King, The Messiah] was saying to them, Omein, omein [Truly, truly] I say to you, HABEN [THE SON] IS NOT ABLE TO DO ANYTHING OF [LITERALLY... OUT FROM OR ORIGINATING WITHIN HIS OWN SOUL LIFE] HIMSELF except what he sees HaAv [The Father] doing, for what things that One [The Father] is doing, these things also HaBen [The Son] likewise is doing”**  
(Yochanon/John 5:19 OJB- *emphasis/comments/definitions mine*)

**“I AM NOT ABLE TO DO FROM [meaning- OUT OF- [ORIGINATING FROM] MY OWN INITIATIVE; OUT FROM MYSELF [ORIGINATING FROM] MY OWN SOUL-LIFE] ANY THING. As I hear I judge, and mine is mishpat [judgment] Tzedek [righteous, true], because I DO NOT SEEK MY OWN RATZON (WILL) but the ratzon (will) of the One having sent me.”** (Yochanon/John 5:30 OJB- *emphasis/comments/ definitions mine*)

**“Therefore, Rebbe [Teacher], Melech HaMoshiach [King, The Messiah] said to them, When you perform the hagbah (lifting up) of the Ben HaAdam [Son of Man], you will have da'as [intimate revelation knowledge] that Ani Hu [I Am He], AND FROM MYSELF [OUT FROM [ORIGINATING FROM] MY OWN INITIATIVE; OUT FROM [ORIGINATING FROM] MY OWN SOUL-LIFE] I DO NOTHING, but as HaAv [The Father] of Me taught Me, these things I speak.”** (Yochanon/John 8:28 OJB *emphasis/ comments/definitions mine*)

The 'flesh' [the will originating from the soul/body] is always ready to 'assert its mind/will' according to its 'selfish desires'. Those of us who have been 'born again' have 'another mind set/will' resident in us. It is the 'mind' of our blessed Mashiach Yeshua **WHO IS** resident 'in our spirit' by the indwelling of YHWH by His HaRuach HaKodesh/The Spirit of His Holiness. (**1 Corinthians 2:16- mind of Messiah**) Every day we are faced with the conflict of 'what' life will we live by? Which 'mindset' are we going to allow to reign in us? Notice the words of our Master concerning His 'execution stake' and those who would be His 'talmidim/disciples'... **DAILY**. It is a **DAILY EFFORT** on our part to 'take up His execution stake', **CHOOSE TO DENY** our 'soul-life' and its demand to be preeminent. Rav Sha'ul/Paul says to the Corinthians,

**“...DAILY I DIE...”** (1 Corinthians 15:31b OJB)

He 'knew' and had been taught by YHWH about **HOW** to live by the 'eternal life resident in his spirit'. We too must learn how to 'restrain the spiritual intelligence' that lurks behind the 'mind and will of the flesh'. How clearly we need to heed Rav Sha'ul's exhortation,

**“But PUT ON Rebbe [Teacher], Melech HaMoshiach Yehoshua Adoneinu [The King, The Messiah Yeshua our Adon/Lord] and MAKE NO PROVISION for the basar [the flesh], to satisfy its ta'avot (lusts)”** (Romans 13:14 OJB- *definitions mine*)

The Torah teaches us **HOW** to *'discern the holy from the profane, the clean from the unclean'*. That's why we must *'study'* the Torah and *'meditate'* on it as well as the Whole Word of YHWH. **\*\*[Both the TaNaKh/Hebrew Scriptures and the Kethuvim HaNotzrim/Writings of the Nazarenes/The Messianic Writings- (Matthew-Revelation)]** It is what Rav Sha'ul calls *'renewing the mind'*. (**Romans 12:1-2**). This is *'how we learn to discern the source of our motivations'*. Do they come from the *'will of the flesh- within the realm of our soul... mind/body'*; or from the *'realm of our reborn spirit'*? The more we learn to *'yield to the anointing of YHWH'* through His indwelling *'HaRuach HaKodesh/The Spirit of His Holiness'* (**Mashiach in us**) in our *'reborn human spirit'* and bring our *'flesh under its subjection'*; then, the *'more sensitive'* we will become to the *'mind of YHWH'* and **BE ENABLED TO HEAR/DISCERN HIS VOICE!**

We will find in a later portion, how Ya'akob/Jacob has his name changed to *'Yisrael'*. That name means *'prince with The Mighty One'*, but it also means... *'one who struggles/wrestles and... OVERCOMES!* May Abba bless us to **OVERCOME** by the *'power of His life/Mashiach/Messiah in us'*. The heat of the conflict will transform us from *'faith to faith and from glory to glory'*. Amein!

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Baruch...  
Strength and Blessing!*

**This week's Torah Parasha reading...**

**Parasha 6: Toldot/Generations**