

Study of Genesis 27

by

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Genesis 27:1-46

1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

וַיְהִי כִּי-זָקֵן יִצְחָק וַתִּכְהַיֶּינּוּ עֵינָיו מִרְאֵת וַיִּקְרָא אֶת-עֵשָׂו בְּנֵו הַגָּדֹל וַיֹּאמֶר אֵלָיו בְּנִי (וַיְהִי כִּי זָקֵן יִצְחָק וַתִּכְהַיֶּינּוּ עֵינָיו מִרְאֵת וַיִּקְרָא אֶת-עֵשָׂו בְּנֵו הַגָּדֹל וַיֹּאמֶר אֵלָיו הֲגַנִּי : Vayehiy Kit Zaqan Yitzchaq VaTikheyne Eynayv Merot Vayiqra Et Esav Beno HaGadol VaYomer Elayv VaYomer Elayv Hineniy, where the word VaYehiy is from the word Hayah, הָיָה, which means, to be, exist, happen, become, has become, was, existed, **came to pass**, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, Kiy, כִּי means, **that**, because, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the word Zaqen, זָקֵן, means, **old**, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, the word, Yitzchaq, יִצְחָק, is the name, Isaac, and is from the word, Tzachaq, צָחַק, which means, to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh, the word, Vatikheyne, is from the word Kahah, כָּהָה, which means, **to grow dim**, dull, faint, was turbid, was sad, was disheartened, weak, darkened, it also means to chide, rebuke, he caused pain by words, the word, Eynayv is from the word Ayin, עַיִן, means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and in the form that it is used here it means his eyes, the word, Merot, is from the word Reah, רָאָה, means, to see, he saw, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture, and in the form that it is used here, with the prefix letter Mem, it means **from seeing**, the word Vayiqra, וַיִּקְרָא, is from the word Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the word Kara'y or Karaite, קַרְאִי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix

letters Vav and Yod, it means, and he called, the word, Et, is the first and last letters of the Hebrew Alphabet and the represent Messiah, the First and the Last, the word Esav, עֵשָׂו, means, herb, herbage, grass, to cover with grass, to weed out, it is also, the name Esau, Jacob's brother, the word, Beno, means, his son, the word HaGadol, גָּדוֹל, means, great, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, here it is translated as **eldest**, the word VaYomer, is from the word Amar, אָמַר, which means, to say, saying, said, **he said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word Elayv, means, to or unto him, the word, Beniy, means, my son, the word VaYomer, is defined above, the word Elayv, means to or unto him, the word, Hineniy, הִנְנִי, means, here I am, I am here)

Here we are told that Yitzchaq was Zaqen, old, and וַתִּכְהַיֶּן עֵינָיו מִרְאָת, And were dim his eyes for seeing, which means that he was mostly blind. The word that is translated as Dim, is the word is Vatikheyne, which is from the word Kahah, כָּהָה, which means, **to grow dim**, dull, faint, was turbid, was sad, was disheartened, weak, darkened. Therefore this could also mean that it was not just his physical eyes that were Dim, but that his spiritual eyes were dim, dull faint, turbid, and that he was sad, and disheartened because of his blindness. Could that be why he favoured Esav over Ya'aqov, because Esav, was able to fulfill his fleshly lustful desires, where Ya'aqov placed more importance of the spiritual things in life as is evident, because of his interest in acquiring the birthright from his brother, Esav?

We are not told here, how old Yitzchaq is, but we can arrive at approximately what age he was, by following the rest of the story. This incident happened just before Ya'aqov went to live with his uncle Laban where he met and fell in love with Rachel. We are told that he was there for at least twenty plus years, before he returned, and met with his brother Esav, and then in Genesis 35 we are told that Yitzchaq died at the age of 180, which means that both Ya'aqov and Esav were 120 years old when their father Yitzchaq died.

Now as a point of interest, I believe that Ya'aqov returned to the land approximately twenty years before his Father Isaac died, which means, that when Ya'aqov returned, he was one hundred years old, which in turn means that he was around 80 years old when he went to his uncle, Laban's home, where he met and later married Rachel and Leah. Now someone might argue that those ages are not correct, but even **IF** Ya'aqov's return to the land was 30 or 40 years prior to his father, Yitzchaq's death, it means that he would have been sixty to seventy years old when he went to his uncle Laban's home, which means that he was **NOT** a young man, as he is often portrayed when his story is recounted.

Next we are told that Yitzchaq, lost his eyesight approximately twenty to forty years before he died, and that means that Yitzchaq lived a long time in the dark. Not much is said of Yitzchaq's life, in Scripture, BUT the fact that he was blind for that long period of time, makes me wonder, IF it was YHVH that afflicted him with this ailment. All we can do is speculate, as to why, but I would rather not do that, however, none of the other patriarchs were cursed with the ailment of blindness.

Next we are told that וַיִּקְרָא אֶת-עֶשָׂו בְּנוֹ הַגָּדוֹל, Vayiqra, and he called, Et, Aleph Tav, Esav, Esau, Beno, his son HaGadol, translated as the *eldest*. Why did he not call him Bekor, Firstborn? Did Yitzchaq, somehow sense in his heart, for some reason or other, that Esav, was **NOT** qualified to be the firstborn, since he had sold his birthright to Ya'aqov, eighty or ninety years ago? I do not know the circumstances of why Yitzchaq, called Esav, his *eldest son* rather than the *Firstborn*, **BUT** it is very curious to me, that Yitzchaq, did that. You of course are welcome to come to your own conclusions, but you have to admit that it is rather odd, that Yitzchaq did that

2 And he said, Behold now, I am old, and I do not I know the day of my death:

(וַיֹּמֶר הִנֵּה נָא זָקֵנְתִי לֹא יָדַעְתִּי יוֹם מוֹתִי)
 VaYomer Hineh Na Zaqnetiy Lo Yadatiy
 Yom Motiy, where the word, VaYomer is from the word, Amar, אָמַר, which means, to say, saying, *said*, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word Hineh, means behold, the word, Na, means, I pray you, I beseech you, the word, Zaqnetiy. Is from the word Zaqen, זָקֵן, which means, old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, Lo, means no or not, Yadatiy, is from the word Yada, יָדַע, which means, to *know*, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the word, Da, דָּע, means, knowledge, wisdom, the word, Yom יוֹם, means, day, time, year, but we also have to understand that the Hebrew letters of the word Yom, יוֹם, gives us a much more in depth meaning of what this word means. The word Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this word Yom, that His Right Hand (Messiah, the Living Torah made flesh) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the Words of our heavenly Father's Torah of Life, Motiy, is from the word Mot, מוֹט, which means, to totter, shake, slip, stagger, was shaken, was overthrown, he shook, he overthrew, he caused to fall, he deviated from the right course, cast, threw down, slipping, falling, and in the form that it is used here, it means my death)

Here Yitzchaq, recognizes that he is old, and because of the physical deterioration of his body and his eyesight, it appears that he believes that he has very little time left, so he wants to prepare for his death, by putting his affairs in order, and that is why he called his eldest son at his side. As far as I am concerned, it was a mistake **NOT** to invite Ya'aqov and his wife Rivqah to this meeting, because they too would be affected by what Yitzchaq was about to do, and I

believe that it would have been the proper thing to do to invite the whole family to this meeting, because in essence, Yitzchaq was making his will, which of course affects the whole family. Besides, when things are done in secret, not much good comes out of it, especially if the decisions that are made in secret affect the people that have NOT been invited to the meeting. This too tells us a little bit about Yitzchaq's character, and as far as I am concerned, at this point in his life he lacked integrity.

3 Now therefore take, I pray you, your weapons, your quiver and your bow, and go out to the field, and take me some venison;

(וְעַתָּה שָׂא־נָא כְלֵיךָ תִּלְיָךְ וְקִשְׁתְּךָ וְצֵא הַשָּׂדֶה וְצוּדָה לִי צִידָה) VeAtah Sa Na Keleyka Telyeka VaQashteka VeTze HaSadeh VeTzuda Liy Tzidah, where the word, VeAtah, עַתָּה, as an adverb, means, now, at present, at the time, it means shortest period of time, it is from the word At, עַת, which means, time, season, appointed time, Sa, is from the word Nasa נָשָׂא, which means, to lift, **lift up**, lifted, raised, carry, take, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the word Keleyka is from the word Keliy, כְּלִי, means, article, object, thing, vessel, utensil, dress, garment, organ, **weapon**, armour, artillery, bag, carriage, furniture, instrument, jewel that is made, that which {pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is from the word Kol, כּוֹל, which means to comprehend, contain, measure, the word, Telyeka, is from the word Teliy, תִּלְיָ, which means, **quiver** with its arrows, it is from the word Telah which means to hang, as the quiver hangs over the shoulder, the word, VeQashteka, is from the word Qeshet, קִשֶׁת, means, to make straight, **to arrange**, to adorn, decorate, ornament, embellish, to succeed, truth, he adorned, decorated, was ornamented, was embellished, to make true, correct, he made true, was verified, was confirmed, **to shoot, he shot an arrow**, it means truth, a bow that shoots an arrow to a target, it means decorator, it means Bowman, it means, bow, rainbow, arc, violin bow, Bowman, archer, arch vaulted, balance, equity, evenly weighed, reality, certainty, truth, the word, VeTze, is from the word Yatza or Yatzse, יָצָא, which means, to go or come out, goes forth, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, HaSadeh, means, the **field**, open country, land, outside, outdoors, it also means, a female evil spirit, it means a beautiful woman, it means chest of drawers, the word, VeTzudah, is from the word Tzud, צוּד, which means, to hunt, catch, capture, he hunted, caught captures, was hunted, caught, captured, the word, Liy, means to or for me, the word, Tzidah צִידָה, means, hunting, catching, from the word Tzayid, meaning, hunter)

This verse also speaks loudly as to what was important in Yitzchaq's life, at this point in time, for he tells his eldest son, Esav, to go and hunt for some wild game, and then bring it back to camp, prepared and or cook it the way that he loves, and then bring it to him so that he can eat it. It appears that at this point in his life, his fleshly desires governed his every day life. No a

glowing recommendation as a Patriarch of our belief system. Therefore I believe that that is why there isn't much written about Yitzchaq's life in Scripture.

4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless you before I die.

וַעֲשֵׂה-לִּי מִטְעָמִים כַּאֲשֶׁר אֲהַבְתִּי וְהָבִיֵּאָה לִּי וְאֶכְלָה בְּעֵבֶר תְּבָרַכְךָ נַפְשִׁי בְּיָרֵם (אָמוֹת, where the word, VaAseh Liy Matamiym KaAsher Ahavtiy VeHaviyah Liy Vokelah BaAvur TeBarekka Naphshiy BeTerem Amot, where the word VaAseh, is from the word Asah, עָשָׂה, which means, to do, doing, done, **make**, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, Liy, means, to or for me, the word, Matamiym, is from the word, Matam, מִטְעַם, which means, tasting savouring, **savoury food**, delicacy, appearing only in the plural, מִטְעָמִים it is from the word Tam, טָעַם, which means, to taste, it also means stressed, accentuated, recited, KaAsher, means, as we, when we, the word, Ahavtiy, is from the word Ahav, אָהַב, which means, to **love**, he loved, liked, he loved passionately, he was loved, he became beloved, he fell in love with, he was loved by, he caused to love, the word, VeHaviyah, is from the word Bo, בָּוֵא, which means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the word Bo, בָּא, means, he who comes, he who arrives, the word, Liy, means to or for me, the word, VeOkelah, is from the word Akal, אָכַל, which means, **to eat**, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the word, Ba'Avur, עֲבֹר, means, produce, yield, as a preposition it means, on account of, because of, **for the sake of**, for the produce of, it also means pregnancy, conception, growth, intercalation, suburbs, transgression, trespass, the word, TeVarekka, is from the word Barak, בָּרַךְ, which means, **to bless**, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word, Naphshiy, is from the word Nephesh, נַפֶּשׁ, which means, breath, breath of life, **soul**, mind, person, human being, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, the word, BeTerem, בְּיָרֵם, means, to do **before**, he did before, anticipated, preceded, as an adverb it means, not yet, before, the word Amot, is from the word Mot, which means, dead, to **die**, he died, put to death, killed, death)

As I mentioned above, Yitzchaq, says to Esav, *make me savoury meat, such as I love, and bring it to me, that I may eat*. Now, in and of itself, there doesn't seem to be anything wrong with this event, but then Yitzchaq says, *that my soul may bless you before I die*. I am not sure what to think about this, for it appears, by the words that YHVH sovereignly chose to use, that Yitzchaq's blessing, is dependant upon Esav, fulfilling Yitzchaq's fleshly desires, to please his senses. By using these words, is YHVH showing us, Yitzchaq's heart condition? Again, I have

to say that I do **NOT** know what was on Yitzchaq's heart, but because of the words that are used, it did raise some concerns for me.

5 And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

וְרִבְקָה שָׁמְעָה בְּדַבֵּר יִצְחָק אֶל-עֵשָׂו בְּנֹו יִצְחָק עֹשֶׂה הַשְּׂדֵה לְצֹוֹד צִיד לְהָבִיא),
VeRivqah Shoma'at BeDaber Yitzchaq El Beno VaYelek Esav HaSadeh Latzur Tzayid
LaHabiyy, where the word, VeRivqah, is the name, Rivqah, רִבְקָה, is the name of
Yitzchaq's wife, and the name Rivqah means, team, it is from the word Riveq, רִבֵּק,
which means to tie, and if we add the suffix letter Aleph to this word, we form the word
Rivqa, רִבְקָא which means, stall, which is the tying place, the place where you tie an
animal, he tied fast, noose, the word, Shoma'at, is from the word Shema, שָׁמַע, which
means, to hear, he **heard**, he heard with interest, he hearkened, listened to, he obeyed, he
fulfilled one's advice, was understood, was obeyed, he made a proclamation, he
summoned, hearing, report, it means to hear, listen, pay very close attention to,
understand, believe, follow and obey the words that you heard, the word, BeDaber, is
from the word Dabar, דָּבַר, which means, to speak, he said, speaking, **he spoke** of, he
spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked,
speaking, word, thing, speech, matter, affair, business, occupation, manner, something,
anything, came to an agreement, to follow behind someone's back, to drive cattle or
sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence,
plague, the word, Yitzchaq, is Isaac, the word El, אֵל, denotes, motion toward or **to**, or
direction toward, and it means, **to, unto, toward**, in, into, at, by, it is also the short form
of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing,
will make my speech worth nothing, and as an adverb it expresses prohibition, a negative
wish or request, and it means no, not, nay, the word, Esav, עֵשָׂו, means, herb, herbage,
grass, to cover with grass, to weed out, it is also, the name Esau, Jacob's brother, the
word, Beno, means, his son, the word, VaYelek, is from the word Halak, הָלַךְ, means, to
go, going, follow, followed, **went**, walk, walked, travel, go away, disappear, continue, he
went away, departed, he walked about, he proceeded, continued, he went reluctantly, was
gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer,
wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הִלְכָה, which
means, law, rule, traditional law, something to go by, your personal day to day walk, the
name Esav, is repeated, the word, HaSadeh, means, the Field, the open country, the land,
the outside, the outdoors, it also means, a female evil spirit, it means a beautiful woman,
it means chest of drawers, the word, LaTzur, is from the word Tzur, צֹוֹר, which means,
to bind, wrap, tie, to confine in, narrow, compress, to enclose, shut in, to lay siege,
besiege, it also means, to fashion, form, shape, image, picture, statue, it also means to
show hostility, treat as a foe, and it means rock, cliff, boulder, support, defence, fortress,
place of refuge, the word Tzayid, צִיד, means, to feed, provide with provisions, he
equipped, furnished, provided, supplied, it means hunting, game, food, provision, hunter,
the word LeHabiyy, is from the word Bo, בּוֹא, which means, to go or come, came, went,
come in, arrive, enter, reach, happen, set, came in, arrived, entered, **bring**, brought, he

brought in, caused to, led to, and the word Bo, **בא**, means, he who comes, he who arrives, and in the form that it is used here it means *bring it to me*)

Right away as you read this *verse*, you can see that there is some dysfunction in this home, for had Yitzchaq chosen to include his wife and his other son in this conversation, there would not have been any need for Rivqah, to sneak around and listen to what Yitzchaq had to say. Nevertheless, we are told that Rivqah did indeed listen in to the conversation, and that she did **NOT** like what she heard. At this point, Esav leaves to go hunting. Now I don't know nor are we told how long it takes, to go hunt for game,, find the game, kill, it take it back home, prepare it to be cooked and the cook it, place it on a platter, and then bring it to his father Yitzchaq, **BUT** since I believe that YHVH is indeed in charge of all things and since He had prophesied that the older Esav would serve the younger Ya'aqov, that it might be Him, that orchestrated the time that was needed for Rivqah to bring her plan to fruition.

6 And Rebekah spoke unto Jacob her son, saying, Behold, I heard your father speak unto Esau your brother, saying,

(וְרִבְקָה אָמְרָה אֶל-יַעֲקֹב בְּנֵהּ לֵאמֹר הִנֵּה שָׁמַעְתִּי אֶת-אָבִיךָ מְדַבֵּר אֶל-עֵשָׂו אָחִיךָ לֵאמֹר
VeRivqah Amrah El Ya'aqov Benah Lemor Hineh Shamatiy Et Aviyka MeDaber
El Esav Achiyka Lemor, where the word VeRizqah, is the name Rivqah who is Yitzchaq's wife, the word, Amrah, is from the word Amar, **אמר**, which means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, *spoke*, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, El, **אֵל**, denotes, motion toward or to, or direction toward, and it means, to, *unto*, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Ya'aqov, **יַעֲקֹב**, is a composite word, made up of the letter Yod, which means, hand, and the Egev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, the word, Benah, means her son, the word, Lemor, is form the word Amar, is repeated, and it is defined above, the word, Hineh, means behold, the word, Shamatiy, is from the word Shema, **שמע**, means, to hear, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the word, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the word, Aviyka, is from the word Av, which means father, and in this form it means your father, the word, MeDaber is from the word Dabar, **דבר**, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it

also means pasture, to lead, guide, it also means, pestilence, plague, the word, El, is repeated and it is defined above, the word, Esav, means Esau, the word Achiyka, means your brother, the word, Lemor is from the word Amar, אָמַר, which means, to say, **saying**, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance)

Here in this *verse* we see that Rivqah, is no better than Yitzchaq, for she dreams up a way to deceive her husband, to trick him into giving the blessing to the son that she loves, and of whom she was told by YHVH, that he, Ya'aqov, would rule over his older brother; **BUT** at this stage Yitzchaq had not mentioned the Name YHVH. Now we will never **KNOW**, what **WOULD** have happened **IF** Rivqah had indeed chosen to go before YHVH, and say, **YOU** YHVH, said to me, that my son Ya'aqov was going to rule over his older brother, and he cannot do that, **IF** he does **NOT** have the blessing of the Firstborn son, from Yitzchaq. Would YHVH have intervened to assure that His prophecy would come to pass? I truly believe that he would have, **BUT** we will never know. This mistake is similar to what Abraham and Sarah, did when they tried to help YHVH to fulfill His promise to Abram that his heir, would come from his own bowels, and therefore, since the promise was not happening soon enough according to them, according to their timing, they dreamt up a scheme to make it happen in their timing, and their interference in YHVH's plans has created problems for the people of Israel ever since then.

7 Bring me venison, and make me savoury meat, that I may eat, and bless you before YHVH before my death.

(הַבִּיָּאָה לִּי צֵיד וַעֲשֵׂה־לִּי מִטְעָמִים וְאֶכְלָה וְאַבְרַכְכָּה לְפָנַי יְהוָה לְפָנַי מוֹתִי), HaBiyah Liy Tzayid VaAseh Liy Matamiym Vokelah Va'Abarekkah Liphney YHVH Liphney Motiy, where the word, HaBiyah, is from the word, Bo, בּוֹא, which means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, **bring**, he **brought**, brought in, caused to, led to, and the word Bo, בָּא, means, he who comes, he who arrives), the word, Liy, means, to or for me, the word, Tzayid, means צֵיד, means, to feed, provide with provisions, he equipped, furnished, provided, supplied, it means hunting, game, food, provision, hunter, the word, VaAsah, is from the word Asah, עָשָׂה, which means, to do, doing, done, **make**, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, Liy, means, to or for me, the word, Matamiym, is from the word, Matam, מִטְעָם, means, tasting savouring, **savoury food**, delicacy, appearing only in the plural, מִטְעָמִים it is from the word Tam, טָעַם, which means, to taste, it also means stressed, accentuated, recited, the word, the word, VeOkelah, is from the word Akal, אָכַל, which means, **to eat**, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the word, Va'Abarekekah, is from the word Barak, בָּרַךְ, which means, to bless, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee,

to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word, Liphney, לְפָנַי, as a preposition, means, in the presence of, *before*, at the face of, it is formed from the word Paniym, which means face, and the prefix letter Lamed which means to, toward, the word, Motiy, is from the word, Mot, מוֹת, which means, dead, to die, he died, put to death, killed, death, and the form that it is used here means, my death)

Here Rivqah repeats what Yitzchaq said in *verse 4*, but, this time she adds the Name YHVH, and bless you before YHVH before my death. Does this mean that Yitzchaq, rethought what he had said and realized that he had omitted the Name of YHVH, and that his statement might have sounded self centred? Could it be, that the first time he instructed his son, Esav, to go and hunt venison for him, that only the fulfilling of his fleshly desires was on his mind, and that now that he has had the time to think about it, he realizes, that he should bless Esav, through YHVH's Name and NOT by his fleshly desires.

8 Now therefore, my son, obey my voice according to that which I command you.

(וְעַתָּה בְּנִי שְׁמַע בְּקוֹלִי לְאֲשֶׁר אֲנִי מְצַוָּה אֹתְךָ, VeAtah Beniy Shma BeQoliy LaAsher Aniy Metzava Otak, where the word, VeAtah, means עַתָּה, as an adverb, means, *now*, at present, at the time, it means shortest period of time, it is from the word At, עַתָּה which means, time, season, appointed time, and in the form that it is used here it means and now, the word, Beniy, means my son, the word, Shma, is from the word Shema, שָׁמַע, which means, to hear, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and *obey* the words that you heard, the word, BeQoliy, is from the word Qol, קוֹל, means, voice, sound, noise, thunder, report, rumour, and in the manner that it is used here, it means, rely on my voice, the word, LaAsher, is from the word Asher, אֲשֶׁר, which means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, that, *which*, with which, that which, and as a conjunction, it means, in order that, the word, Aniy, means, I, the word, MeTzavah, is from the word Tzavah, צִוָּה, means, command, order, he commanded, ordered, he appointed, he charged, was commanded, was ordered, he bound, he united, he enjoined, bequeathed, the word Otak, means you)

Here we see that Rivqah's plan of deception is taking form, and she instructs her son, Ya'aqov, who by now is between sixty to seventy years old, what he has to do. She tells him to do exactly as she commands him to do. And before Ya'aqov gets an opportunity to speak, Rivqah, continues with her instructions and she says in *verse 9*:

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for your father, such as he loves:

(לְדָנָא אֶל-הַצֹּאן וְקַח-לִי מִשָּׁם שְׁנֵי גִדְיֵי עִזִּים טָבִים וְיַעֲשֶׂה אֹתָם מִטְעָמִים לְאָבִיךָ)
 לֶק נָא אֶל-הַצֹּאן וְקַח לִי מִשָּׁם שְׁנֵי גִדְיֵי עִזִּים טָבִים וְיַעֲשֶׂה אֹתָם מִטְעָמִים לְאָבִיךָ, Lek Na HaTzon VeQach Liy MiSham Shney Gedayey Iziym Toviyim

VeEseh Otah Matamiym LeAviyka KaAsher Ahev, where the word, Lek, means, you, the word, Na, נָא, means, I pray, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the word Ana, אָנָּא, which means, ah, now, I or we beseech you, I or we pray, the word, El, אֵל, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, HaTzon, צֹאן or צֹאֲנֵי means, the flock of small cattle, sheep, goats, the word, VeQach, is form the word Laqach, לָקַח, which means, to **take**, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, Liy, means, to or for me, the word, Misham, means from there, the word, Shney, means, two, the word, Gedayey, is from the word, Gedy, גֵּדִי, which means, kid, young goat, the word, Iziym, is from the word Ez, עֵז, which means, goat, it also means strength, might, fortress, refuge, splendour, glory, strong, mighty, firm, fierce, acrid, sharp, hard, grave, the word, Toviym, is form the word Tov, טוֹב, means, **good**, to be good, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the word, VeEseh, is from the word Asah, עָשָׂה, which means, to do, doing, done, **make**, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, Otam, means, to or for him, the word, Matamiym, is from the word, Matam, מִטְעָם, which means, tasting savouring, savoury food, delicacy, appearing only in the plural, מִטְעָמִים it is from the word Tam, טָעַם, which means, to taste, it also means stressed, accentuated, recited, the word, the word, the word, LeAvika, means to or for your father, the word, KaAsher, כַּאֲשֶׁר, means, as we, when we, the word, Ahev, אָהַב, means, to love, **he loves**, liked, he loved passionately, he was loved, he became beloved, he fell in love with, he was loved by, he caused to love)

Rivqah instructs Ya'aqov to go to the flock, and get her two good kids of the goats, and then she says I will make them savoury meat, exactly as your father loves it. Here we can see the deception taking place, for Rivqah knows the way to her husband's heart is through his stomach. Now we have to keep in mind what Eleazar thought of Rivqah when he first met her, because he was very impressed with this young lady, and furthermore we have to also keep in mind, that Rivqah was chosen by YHVH to BE Yitzchaq's a bride, because of her wonderful character traits, and here, it appears that she is doing something that does **NOT** line up with how Eleazar described her. Now we have to ask ourselves, IF Rivqah had voiced her opinion as to what should have happened, would Yitzchaq have listened to her? Well it is pretty apparent that Rivqah believed that she had no choice, so she goes ahead with the plan to deceive her husband, so that the prophecy that she received from YHVH, can be fulfilled.

10 And you shall bring it to your father, that he may eat, and that he may bless you before his death.

(וְהֵבֵאתָ לְאָבִיךָ וְאָכַל בְּעֵבֶר אֲשֶׁר יְבָרְכֶךָ לְפָנַי מוֹתוֹ) VeheVetah LeAviyka VeAkal BaAvur Asher YeBarekka Liphney Moto, where the word, VeheVeta is from the word, Bo, בּוֹא, which means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, **bring**, he brought, brought in, caused to, led to, and the word Bo, בּא, means, he who comes, he who arrives, the word, LeAviyka, means, to or for your father, the word, VeAkal, אָכַל, means, to eat, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the word BaAvur, עֲבֹר, means, produce, yield, as a preposition it means, on account of, because of, **for the sake of**, for the produce of, it also means pregnancy, conception, growth, intercalation, suburbs, transgression, trespass, the word, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, **that**, which, with which, that which, and as a conjunction, it means, in order that, the word, YeBarekka, is from the word Barak, בָּרַךְ, which means, to bless, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word Liphney, לְפָנַי, as a preposition, means, in the presence of, **before**, at the face of, it is formed from the word Paniym, which means face, and the prefix letter Lamed which means to, toward, the word, Moto, means, my death)

Here, after explaining to Ya'aqov what she is about to do, she tells him, that once the savoury meat is ready, you Ya'aqov shall bring it to your father, so that he can bless, you before he dies. Here again we see that the Name of YHVH is **NOT** mentioned.

11 And Jacob said to Rebekah his mother; Behold, Esau my brother is a hairy man, and I am a smooth man:

(וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֲנִי עֵשָׂו אָחִי אִישׁ שָׁעַר וְאַנְכִי אִישׁ חָלָק) VaYomer Ya'aqov El Ricqah imo Hen Esav Achiy Ish Sair VeAnokiy Ish Chalaq, where the word, VaYomer is from the word Amar, אָמַר, means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word Ya'aqov, יַעֲקֹב, is a composite word, made up of the letter Yod, which means, hand, and the Ekev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, the word, El, אֵל, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in,

into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Rivqah, is Yitzchaq's wife, the word, Imo, means, his mother, the word, Hen, הֵן, means, behold, yes, it is also the conjunction, if, and it is also translated as the personal pronoun, they, the word, Esav, is Esau, the word, Achiy, means my brother, the word, Ish, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, anybody, it also means, to man, was manned, the word, Sa'ir, שָׂעֵר, means to be hairy, was hairy, was or became hairy, to tremble, shudder, be horrified, , it is also the very same spelling as the word Sha'ar, which is defined as gate, entrance, Ve Anokiy, means and I, the word, Ish, is repeated and it means, man, the word, Chalaq, חָלַק, means, to divide, share, he determined, decreed, he measured, measured off, he counted, enumerated, apportioned, he assigned, allotted, he separated, differentiated, it also means, **to be smooth**, slippery, bald, part, portion, share, lot, fate, tract of land, character)

Here Ya'aqov expresses his concerns and says that my brother Esav, **IS** Sa'ir, שָׂעֵר. To get the full picture of what Ya'aqov is saying, we have to look at the full definition of the word Sa'ir, שָׂעֵר, for it does mean, to be hairy, became hairy, but it also means to tremble, shudder, be horrified, it also means, he goat, buck, the hairy one, it means hairy, satyr, demon, a demon having a he-goat's form, a thin shower of rain, it is also the very same spelling as the word Sha'ar, שַׁעַר, which means, gate, entrance, title page of a book, chapter, section of a book, goal, opening of the mouth, it means value, measure, price, market price, the price established at the town gate. So when Ya'aqov uses the word Sa'ir to express his concerns about his brother, is the Holy Spirit cautioning us to look at the life of Esav, and judge him by his deeds that seem to line up more with what satan does, rather than what YHVH has Commanded all of us to do?

Next when Ya'aqov says he is a smooth man, what do you think the Holy Spirit is trying to communicate to us? The word that is translated as smooth, is the word Chalaq, חָלַק, which means, to divide, share, he determined, decreed, he measured, measured off, he counted, enumerated, apportioned, he assigned, allotted, he separated, differentiated, it also means, to be smooth, slippery, bald, part, portion, share, lot, fate, tract of land, character. So the question that we have to ask our selves, **IS**, is the Holy Spirit comparing these two characters, Esav and Ya'aqov, and prompting us to govern our lives by the same metric that Ya'aqov did, instead of by the metric that Esav did? It is up to you to decide which camp you want to be in.

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon myself and not a blessing.

אוּלַי יִמְשֵׁנִי אָבִי וְהָיִיתִי בְעֵינָיו כְּמַתְעֵתֶעַ וְהִבֵּאתִי עָלַי קִלְלָה וְלֹא בְרָכָה, Ulay Yemusheny Aviy VeHayiytyi BeEynayv Kimtate'a VeheBetiy Alay Qelalah VeLo Brakah, where the word, Ulay, אוּלַי, is an adverb, that means, perhaps, **peradventure**, maybe, it is made up of the words U, אוּ, and Lo, לֹא, and literally means, and not, the word, YeMusheny, is from the word Mashash, מִשַּׁשׁ, which means, **to feel, grope**, he felt, he cause to feel, groped, the word, Aviy, means my father, the word, VeHayiytyi, is from the word Hayah, הָיָה, which means, to be, exist, happen, **become**, has become,

was, existed, **came to pass**, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, Beynayv, is from the word Ayin, (עַיִן, means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and in this form, it means in his eyes, the word, Kimtate'a, is from the word, Ta'a תַּעַע, which means, to deceive, to mock, he stammered, he shook violently, was mocked, was deceived, the word, VeheBetiy, is from the word Bo, בּוֹא, which means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in**, caused to, led to, and the word Bo, בּוֹא, means, he who comes, he who arrives, the word, Alay, עָלַי, means, on or upon me, it is from the word Al, which means on, upon, with the suffix letter Yod, the word, Qelalah, קִלְלָה means **curse, calamity, evil**, the word, VeLo, means and no or and not, the word, Brakah, בְּרָכָה, means, blessing, benediction, congratulation, gift, present, pond, pool, puddle, cistern)

Here Ya'aqov expresses his concerns to his mother, as to the flaws that he sees in her plan of deception. He says, maybe my father will feel my skin, and when he feels it, he will see me as a deceiver, and, because of it I will bring a curse upon myself? As you can see, Ya'aqov, is not sold on the plan, because somewhere in his heart, he knows that this is **deception**, but it is evident that he loves his mother, and that he wants to please her, but he is a little confused as to what to do, and in the next *verse* she says to him:

13 And his mother said unto him, Upon me be your curse, my son: only obey my voice, and go fetch them for me.

(וַתֹּמֵר לוֹ אִמּוֹ עָלַי קִלְלָתְךָ בְּנִי אֶךְ שְׁמַע בְּקוֹלִי וְלֶךְ קַח-לִי) VaTomer Lo Imo Alay Qillatka Beniy Ach Shma BeQoliy VeLek Qach Liy, where the word, VaTomer is from the word Amar, אָמַר, which means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Lo, לוֹ, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the word, Imo, means his mother, the word, Alay, means upon me, the word, Qillatka, is from the word Qelalah, קִלְלָה which means curse, calamity, evil, the word, Beniy, means my son, the word, Ak, אַךְ, means, surely, truly, but, only, however, the word, Shma, is from the word Shema, שָׁמַע, which means, to hear, he heard, he heard with interest, he hearkened, listened to, **he obeyed**, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and **obey** the words that you heard, the word, BePoliy, means on or upon my voice, the word, VeLek, means, and to you, the word, Qach, קַח, which means, **take**, he took, fetch, he fetched, it is from the word Laqach, לָקַח, which means, to take, **to fetch**, to buy, he took, took in, took away, he fetched, he received, captured, seized, conquered, he bought, he gathered, collected, he **fetches**, was taken, was seized, it also means,

learning, teaching, instructions, that which is received, the word, Liy, means, to or for me)

Here we can see that Rivqah wants to remove any and all guilt from her son, because she knows that he would never have dreamt up this *deceptive* scheme on his own, for it is **NOT** part of his character. So she says whatever curse or curses that come out of our action, let them be upon me, for you, my son, are guiltless. Now apparently that soothed Ya'aqov's concerns, but whether he knew it or not, he is **NOT** absolved for participating in this *deception*. So his mother insists that he hurry and fetch these two young goats for her.

14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ אִמּוֹ מִטְעָמִים כַּאֲשֶׁר אָהֵב אָבִיו, VaYelek VaYiqach Vayave Limo VaTa'as Imo Matamiym KaAsher Ahev Aviyyv, where the word, VaYelek, is from the word Halak, הָלַךְ, which means, to go, going, follow, followed, **went**, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, VayiQach, is from the word Qach, which means, take, he took, **fetch, he fetched**, it is from the word Laqach, לָקַח, which means, to take, to fetch, to buy, he took, took in, took away, he fetched, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word VayaBo, is from the word Bo, בָּוא, which means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, **he brought**, brought in, caused to, led to, and the word Bo, בָּא, means, he who comes, he who arrives, the word, LeImo, means to his mother, the word, VaTa'as, is from the word Asah, עָשָׂה, which means, to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, Imo, means his mother, Matamiym, מִטְעָמִים is from the word Tam, טָעַם, which means, to taste, it also means stressed, accentuated, recited, the word, KaAsher, means as we, when we, the word, Ahev, is from the word Ahav, אָהַב, which means, **to love**, he loved, liked, he loved passionately, he was loved, he became beloved, he fell in love with, he was loved by, he caused to love, the word, Aviyyv, means your father)

Here we see that Ya'aqov willingly complied with his mother's instructions, and got the two young goats, from the flock as she had commanded him to do. What do these two goats represent in this story? I believe they represent a witness as to Ya'aqov's participation in this ill thought up man made scheme, rather than trusting that *IF* Elohim prophesied it, then He would have to make it come to pass, or else all of his other prophecies would be in doubt, which would cause many believer to doubt Him, therefore I am convinced that even IF Rivqah and Ya'aqov had not intervened, that YHVH would have had, the elder Esav, serving the younger, Ya'aqov.

15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

וַתִּקַּח רִבְקָה אֶת־בְּגָדֵי עֵשָׂו בְּנֵה הַגָּדֹל הַחֲמֹדֹת אֲשֶׁר אִתָּהּ בְּבַיִת וַתִּלְבַּשׁ אֶת־יַעֲקֹב (בְּנֵה הַקָּטָן, VaTiqach Rivqah Et Bigdey Esav Benah HaGadol HaChamudot Asher Itah BaBayiy VaTalbish Et Ya'aqov Benah HaQatan, where the word, VaTiqach, is from the word Laqach, לָקַח, means, to take, to buy, he **took**, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, Rivqah, is Yitzchaq's mother, the word, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the word, Bigdey, is from the word Begeid, בָּגַד, which means to betray, deceive, to act treacherously, to act unfaithfully, he put on a dress, clothed, dressed, he disguised, he confused, to dress, garment, **raiment** mantle, cloak, betrayal, treachery, deceit, the word, Esav is Yitzchaq's brother, the word, Benah, means her son, the word, HaGadol, is from the word Gadol גָּדוֹל which means, great, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, and here it is defined as her eldest son, the HaChamudot, is from the word Chamdah, חֲמוּדָה, means, desire, desirable thing, object of delight, the word, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, that, **which**, with which, that which, and as a conjunction, it means, in order that, the word, Itah, means with her, the word, BaBayit, means in the house, the word, VaTalbish, is from the word, Labash, לָבַשׁ or לְבוּשׁ, which means, **to put on a garment**, wear, to clothe, to dress, he wrapped, he covered, but if we take the first two letters of this word we form the word Lev, which means heart, and the letter Shin, is representative of El Shadai, YHVH, therefore the garment that YHVH wants all of His children to out on, IS what is on His Heart, and that my friends is the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah of Life, the word, Et is repeated and it is defined above, the word, Ya'aqov, יַעֲקֹב, is a composite word, made up of the letter Yod, which means, hand, and the Egev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, the word, Benah, means her son, the word, HaQatan, קָטָן, means, to be small, insignificant, was reduced, became less, he made small, little, young, younger, youngest, unimportant, diminishing, the little finger, the small one)

Next we see that Rivqah understands that we have many senses, and, since Yitzchaq is blind, it means that his other senses, such as touch and smell would be heightened, and therefore, she gets some of Esav's clothes, and she instructs Ya'aqov to put them on, in case Yitzchaq asks him, to come near so that he could smell him. It appears that she thought of everything to make her plan to deceive Yitzchaq successful. I want you to see also, that Rivqah does **NOT** call

Esav, a Bekor, firstborn, but she also calls him, **עֵשָׂו בְּנֵהָ הַגָּדֹל**, Esav Benah HaGadol, which means, Esav the eldest son, for she knew because YHVH had told her, that Ya'aqov would be the Bekor, receive the birthright of the firstborn, in His eyes, and by His decree.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

(**וַעֲתֹר גֵּדַיִם הַלְבִּישָׁה עַל-יָדָיו וְעַל חֵלְקַת צְנָאָרָיו**), VeEt Orot Gedayey Halziym Hilbiyshah Al Yadayv VeAl Chelqat Tzavarayv, where the word, VeEt is from the word Et which is the first and the last letters of the Hebrew Alphabet and they represent Messiah, the First and the Last, the word, Orot, is from the word Or, **עֹר**, means, to rouse oneself, awake, cause to arouse, was awake, aroused himself, he was incited to activity, was lively, he instigated, he made a remark, observed, was stirred up, it means to be bared, exposed, was laid bare, it means to make blind, to blind, was one eyed, was blinded, it also means, **skin**, hide, leather, naked skin, the word, Gedayey, is from the word Gedy, **גֵּדִי**, means, kid, young goat, the word, Halziym, is from the word Ez, **עַז**, means, **goat**, it also means strength, might, fortress, refuge, splendour, glory, strong, mighty, firm, fierce, acrid, sharp, hard, grave, the word, Hilbiyshah, is from the word Labash, **לָבַשׁ** or **לְבִישׁ**, which means, **to put on a garment**, wear, to clothe, to dress, he wrapped, he covered, but if we take the first two letters of this word we form the word Lev, which means heart, and the letter Shin, is representative of El Shadai, YHVH, therefore the garment that YHVH wants all of His children to put on, IS what is on His Heart, and that my friends is the Words of His inerrant and everlasting teaching and instructions, the Words of His Torah of Life, the word, Al, **עַל**, means, height, upper part, and as a preposition, it means, in, **on, upon**, above, over, at, beside, by, toward, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, Yadayv, is from the word Yad, which means hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, the word, VeAl, means, and on, or and upon, the word, Chelqat, is from the word Chalaq, **חָלַק**, which means, to divide, share, he determined, decreed, he measured, measured off, he counted, enumerated, apportioned, he assigned, allotted, he separated, differentiated, it also means, **to be smooth**, slippery, bald, part, portion, share, lot, fate, tract of land, character, the word, Tzavarayv, is from the word Tzavar, **צִנָּאָר**, means, neck, that which turns)

As I said above Rivqah thought of everything for she was a very brilliant person, and understood that her husband's senses would be triggered by the sound of Ya'aqov voice coming out of the person that professed to be Esav, therefore she makes sure, that Yitzchaq's other senses tell him that the person that is before him, is indeed Esav.

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

(**וַתִּתֵּן אֶת-הַמִּטְעָמִים וְאֶת-הַלֶּחֶם אֲשֶׁר עָשְׂתָה בְיַד יַעֲקֹב בְּנֵהָ**), VaTiten Et HaMatamiym VeEt HaLechem Asher Asatah Beyid Ya'aqov Benah, where the word, VaTiten, is from the word Natan, **נָתַן**, means, to give, **gave**, granted, he permitted, he

gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the word, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the word, HaMatamiym, מִטְעָמִים it is from the word Matam, מִטְעֵם, means, tasting savouring, savoury food, delicacy, appearing only in the plural, מִטְעָמִים, it is from the word Tam, טֵעַם, which means, to taste, it also means stressed, accentuated, recited, the word, VeEt, is from the letter Et defined above, the word, HaLechem, means the bread, the word Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, that, **which**, with which, that which, and as a conjunction, it means, in order that, the word, Asatah, is form the word Asah, עָשָׂה, means, to do, doing, done, make, he did, **made**, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, Beyad, means in or into the hand, Ya'aqov, Benah, her son)

Now once the savoury meat was ready, she put the savoury meat and some bread in the hands of her son Ya'aqov and sent him on his way to see his father, in his tent. At this point, we see that Ya'aqov is just obeying his mother's commandment, but we are not told **IF** his heart is fully committed to what he is about to do, which means, that at any time, he could have changed his mind, and no one, including his father, would have known their plan to deceive Yitzchaq, but Ya'aqov stirred up his courage and went ahead with his mother's plan to deceive his father.

18 And he came unto his father, and said, My father: and he said, Here am I; who are you, my son?

(וַיָּבֹא אֶל-אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי מִי אַתָּה בְנִי, VayaBo El Aviyv VaYomer Aviy VaYomer Hineniy Miy Atah Beniy, where the word VayaBo, is from the word, Bo, בּוֹא, means, to go or come, **came**, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the word Bo, בּוֹא, means, he who comes, he who arrives, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward**, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Aviyv, means his father, the word, VaYomer, is form the word Amar, אָמַר, means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Aviy, means my father, VaYomer, is the word Amar repeated, and it is defined above, the word, Aviy, means, my father, VaYomer is the word Amar is repeated, and it means, said, the word, Hineniy, means, behold, I am here, the word, Miy, מִי, is the pronoun, who, whose, whoever, someone, anyone, the word Atah, means you, the word Beniy, means, my son)

Once Ya'aqov is inside his father's tent, he says the words, *my father*, and upon hearing these words, his father says, *here I am*, and then he asks, *who are you*. This tells us that although he was expecting Esav, he did not recognize the voice that was speaking to him, as the voice of his son Esav, which tells us, that his sense of hearing was working well, then in *verse 19*, Ya'aqov speaks again and says:

19 And Jacob said unto his father, I am Esau your firstborn; I have done according as you bade me: arise, I pray you, sit and eat of my venison, that your soul may bless me.

וַיֹּאמֶר יַעֲקֹב אֶל-אָבִיו אֲנֹכִי יֵשׁוּ בְכֹרְךָ עָשִׂיתִי כְּאֲשֶׁר דִּבַּרְתָּ אֵלָי קוּם-נָא שְׁבֵה (וַיֹּמֶר יַעֲקֹב אֶל-אָבִיו אֲנֹכִי יֵשׁוּ בְכֹרְךָ עָשִׂיתִי כְּאֲשֶׁר דִּבַּרְתָּ אֵלָי קוּם-נָא שְׁבֵה וְאָכְלָה מִצִּידֵי בַעֲבֹר תִּבְרַכְנִי נַפְשִׁי)
 VaYomer Ya'aqov El Aviyv Esav Bekoreka Asiyyiy KaAsher Dibarta Elay Qum Na Sheva VeAklah Mitzeydiy BaAvur TeBarkaniy Naphsheka, where the word, VaYomer is form the word Amar, אָמַר, means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Ya'aqov, is Jacob, the word, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto**, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Aviyv, means his father, the word, Anokiy, means I, the word, Esav, is Esau, thw word, Bekoreka, is from the word Bakar, בָּכַר, means, to bring forth, it brought forth, **firstborn**, eldest, virgin, woman having the first child, he invested with birthright, considered as firstborn, she bore for the first time, was considered as firstborn, was preferred, produced its firstfruits), the word, Asiyyiy, is from the word Asah, עָשָׂה, means, to do, doing, **done**, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, KaAsher, means, as we, when we, the word, Dibarta, is from the word Dabar, דִּבַּר, means, to speak, he said, speaking, he **spoke of**, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the Elay, אֵלַי, is a preposition, which means, to me, toward me, unto me, the word, Qum, קוּם, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was **established**, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, **make or made sure**, uphold. You also need to know that this Hebrew word, Qum, or one of its derivatives, is translated as the word Anastasis in the Greek Septuagint, and then it is translated as the word Resurrection in the English Scriptures. This word **resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek word ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the word

Anastemi, ανιστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek word, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the word used for, **resurrection**, in the verse above, **IS** the word Qayamta, קימתא. This Aramaic word translates into Hebrew, as the word Tequmah, תקומה, it is Strong's number H8617. In Modern Hebrew, the word for **resurrection** is this word Tequmah, תקומה, which is the very same word from the Peshitta. This word, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this word Tequmah, תקומה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the **resurrection of the dead**, is the rising up of the dead, or more literally, **the Qum, the standing up of the dead**, the word, Na, נָא, means, I pray, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the word Ana, אָנָּא, which means, ah, now, I or we beseech you, I or we pray, the word Sheva, is from the word Yashev, יָשָׁב, which means, **to sit**, remain, dwell, **he sat**, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the word, VeAklah, is from the word Akal, אָכַל, which means, **to eat**, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the word MiTzeydiy, is from the word Tzayid, צִיָּד, which means, to feed, provide with provisions, he equipped, furnished, provided, supplied, it means hunting, game, food, provision, hunter, the word, Ba'Avur is from the word Avur, עֲבֹר, which means, produce, yield, as a preposition it means, on account of, because of, for the sake of, for the produce of, it also means pregnancy, conception, growth, intercalation, suburbs, transgression, trespass, the word, Tebarkaniy, is from the word Barak, בָּרַךְ, which means, to **bless**, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word Naphsheka, is from the word Nephesh, נֶפֶשׁ, means, breath, breath of life, soul, mind, person, human being, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested)

Here we see that the deception is just about complete, for Ya'aqov tells his father a lie, and then he tells him a truth. He says, *I am Esav*, which **IS a Lie**, and then he says, ***I am Bekoreka, your Firstborn***, which is True, since he had bought the firstborn birthright from Esav some 60 or 80 years earlier. The word Bakoreka is from the word Bakar, בָּכַר, means, **firstborn**. Next to confirm that he is Esav, he tells Yitzchaq, *I have done according to what you bade me to do.* And then he says arise, which is the word Qum, and this word, Qum is translated as the word Anastasis in the Greek Septuagint and from there it is translated in our English Scriptures as

Resurrection. So when Ya'aqov told his father Yitzchaq, to arise, I pray you, and come and sit at the able and eat of my venison, so that your soul can bless me. Was Ya'aqov telling his father that it was time for him to receive his reward from YHVH, for the Life that he had lead? I am not saying that that is what happened here, but the thought did cross my mind. I have to point out again, the neither did Yitzchaq nor Ya'aqov invoke the Name of YHVH when they first mentioned the blessing.

20 And Isaac said unto his son, How is it that you have found it so quickly, my son? And he said, Because YHVH your Elohim brought it to me.

וַיֹּאמֶר יִצְחָק אֶל-בְּנוֹ מַה-זֶּה מְהֵרָה לְמִצָּא בְנִי וַיֹּאמֶר כִּי הִקְרָה יְהוָה אֱלֹהֶיךָ לְפָנַי, VaYomer Yitzchaq El Beno Mah Zeh MiHarta LiMtzo Beniy VaYomer Kiy HiQrah YHVH Eloheyka LePanay, where the word, VaYomer is from the word Amar, אָמַר, which means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Yitzchaq, יִצְחָק, is the name, Isaac, and is from the word, Tzachaq, צָחַק, which means, to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh, the word, El, means to or unto, the word, Beno, means, his son, the word, Mah, מַה, means, what, which, **how**, something, why, wherefore, how much, the word, Zeh, means this, the word, Miharta, is from the word Mahar, מָהַר, which means, to hasten, was practiced, was skilled, he trained, practiced, he made haste, hastened, quick, quickly, quickened, caused to hurry, was hurried, was anxious, became quicker, it also means to acquire a wife by paying the purchase price, and as an adverb it means, quickly, speedily, the word, LiMtzo, is from the word Matza, מִצָּא, which means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the word, Beniy, means, my son, the word, VaYomer, is from the word Amar, which means said, and is defined more completely above, the word, Kiy, כִּי means, that, **because**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the word, HiQrah, is from the word Qarah, קָרָה, means, to encounter, meet, befall, occur, happen, **made it come, brought it**, he went about, he chanced to be present, he received hospitality, entertained, he presented, offered as a sacrifice, he caused something good or right to occur, it also means, to lay beams, roof, cover, was furnished with beams, pleasure, satisfaction, feeling agreeably cool, to have nocturnal pollution, the word, the word, YHVH, is the Name Yahweh, the word, Eloheyka, means your Elohim, LePanay, is from the word Paniym, פָּנִים, which means, face, countenance, **presence**, forepart, before, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the word Peh, which means, mouth, speech, saying, command, opening, orifice)

Here Yitzchaq gets a little suspicious, because it appears that Ya'aqov, who is presenting himself as being Esav, got the venison and prepared it for Yitchaq to eat, in record time, and Ya'aqov, of course was prepared with an answer, to his father's question, and he said, it is

YHVH **YOUR** Elohim, brought it to me and made it happen that fast. Please notice that Ya'aqov did **NOT** say, it is YHVH **MY** Elohim that brought it to me, **BUT** YHVH your Elohim brought it to me. Was Ya'aqov's conscience bothering him, because he knew he was deceiving his father? Regardless of what was on Ya'aqov's heart, his answer seemed to satisfy Yitzchaq.

21 And Isaac said unto Jacob, Come near, I pray you, that I may feel you, my son, whether you be my very son Esau or not.

וַיֹּמֶר יִצְחָק אֶל-יַעֲקֹב בְּשֵׁה-נָא וַאֲמוּשְׁכָה בְנֵי הָאֲתָה זֶה בְנֵי עֵשָׂו אִם-לֹא), VaYomer Yitzchaq El Ya'aqov Geshah Na VaAmushka Beniy HaAtah Zeh Beniy Esav Im Lo, where the word, VaYomer, is from the word Amar, אָמַר, which means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the name, Yitzchaq, is Isaac, the word, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto**, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Ya'aqov, יַעֲקֹב, is a composite word, made up of the letter Yod, which means, hand, and the Ekev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, the word, Geshah, is from the word Nagash, נָגַשׁ, means, to draw near, **come near**, approach, brought near, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the word, Na, נָא, means, I pray, **I pray you, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the word Ana, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the word, VaAmushka, is from the word Mush, מוּשׁ, which means, to feel, touch, to depart, to remove, not to care for, he removed, took away, it is from the word Mashash, which means, to feel, touch, the word Beniy, means, my son, HaAtah, אַתָּה or אַתָּה, is also the personal pronoun, you, thou, to address a person in a familiar way, it also means, to come, he came back, he arrived, the word Zeh, means this, the word, Beniy, means my son, the word, Esav, עֵשָׂו, means, herb, herbage, grass, to cover with grass, to weed out, it is also, the name Esau, Jacob's brother, the word Im, אִם, as a conjunction, means, if, whether, although, verily, when, on condition, as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people Lo, means no or not

As you can see Yitzchaq is not completely convinced that the person that is before his **IS** his son Esav, and therefore he wants to rely on some of his other senses to confirm that the person before him is indeed his son Esav. Therefore he tells him to come close so that he can feel him, and thereby get more evidence to confirm whether or not this is really his son Esav.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

(וַיִּגַּשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמְשְׁחֵהוּ וַיֹּמֶר הֲקוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו), Vayigash Ya'aqov El Yitzchaq Aviyy VayeMushehu VaYomer HaQol Qol Ya'aqov VahaYadayim Yedey Esav, where the word, Vayigash, is from the word Nagash, נָגַשׁ, which means, to **draw near, come near, approach**, brought near, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the word, Ya'aqov, יַעֲקֹב, is a composite word, made up of the letter Yod, which means, hand, and the Egev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, the word El, אֱלֹהִים, denotes, motion toward or to, or direction toward, and it means, **to, unto**, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Yitzchaq, יִצְחָק, is the name, Isaac, and is from the word, Tzachaq, צָחַק, which means, to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh, the word, Aviyy, means, his father, the word, VayeMushehu, is from the word Mush, מָשַׁח, means, **to feel, felt**, touch, to depart, to remove, not to care for, he removed, took away, it is from the word Mashash, which means, to feel, touch, VaYomer, is from the word Amar, אָמַר, means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, HaQol, means, the voice, the word, Qol is repeated and it means voice, the word, Ya'aqov, is defined above, the word, VahaYadayim, is from the word Yad, which means hand, and in this form it means **and the hands**, the word, Yedey, is the same word Yad, which means, **his hand**, the word Esav, עֵשָׂו, means, herb, herbage, grass, to cover with grass, to weed out, it is also, the name Esau, Jacob's brother

Here we are told that Ya'aqov complied with Yitzchaq's demand and he drew near to his father, and that his father, Yitzchaq, deed indeed feel him, and he said the voice is Ya'aqov's voice, **BUT** the hands **ARE** the hands of Esav. This is just further proof to me, that we **CANNOT** rely on our senses to discern the **TRUTH**, we must learn to **TRUST** YHVH and believe His words, we **MUST** consult the Words that came directly out of His mouth, which of course **ARE** the Words of His Torah of life, which is the only way to get the complete Truth, for the Torah according to Scripture **IS** YHVH's eternal **TRUTH** (Psalm 119:142)

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

(וְלֹא הִכִּירוֹ כִּי-הָיוּ יָדָיו כִּיְדֵי עֵשָׂו אָחִיו שְׂעָרַת וַיְבָרְכֵהוּ), VeLo Hikiyro Kiy Hayo Yadayv Kiydey Esav Achiyv Sirot VayeVarkehu, where the word VeLo, means and no or and not, the word, Hikiyro, is from the word Nakar, נָקַר, means, to treat or regard as a

stranger, he denied, he delivered over, he acted as a stranger, it also means, to regard, recognize, to regard intently, **discern**, was known, was recognized, he knew, understood, distinguished, he acknowledged, he approved, foreign land, calamity, misfortune, the word, Kiy, כִּי means, that, because, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, Hayu, is from the word Hayah, הָיָה, which means, to be, exist, happen, become, has become, was, **were**, existed, came to pass, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, Yadayv, is from the word Yad, which means hands, and in this form it means his hands, the word, Kiyday, is from the same word Yad, and it means his hands, but referring to his brother's hands, the word, Esav, is Esau, and his name is defined above, the word, Achiy, means, his brother, the word, Sarot, is from the word Sa'ir, שָׂעֵר, which means, to be hairy, was hairy, was or became hairy, to tremble, shudder, be horrified, , it is also the very same spelling as the word Sha'ar, which is defined below, the word, VayeBarkehu, is from the word Barak, בָּרַךְ, which means, to bless, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, and in the form that it is used here it means blessed him)

Here it is important that we get the lesson that YHVH is teaching us through Yitzchaq's lack of **discernment**. Here we are told that one of the Patriarch's of our beliefs, relied on his human senses, instead of relying on the discernment that is found in surrendering our hearts to YHVH in total loving surrendered obedience to the Words of His Torah of Life, and as you can see, he was easily deceived by his very own son, who had been part of his life for the past sixty to seventy years. That is why, it is so important that we surrender our hearts, minds, souls and strength to YHVH on a daily basis, or else like Yitzchaq, it is easy to become complacent, and forget where **TRUE** discernment comes from.

*Psalm 121:1 I will lift up my eyes unto the hills, from **where does my help come from**. 2 **My help comes from YHVH**, who made heaven and earth. 3 He will **NOT** suffer your foot to be moved: he that keeps **YOU** will not slumber.*

24 And he said, Are you my very son Esau? And he said, I am.

(וַיֹּמֶר אַתָּה זֶה בְּנִי עֵשָׂו וַיֹּמֶר אָנִי, VaYomer Atah Zeh Beniy Esav VaYomer Aniy.

Where the word, VaYomer is from the word Amar, אָמַר, which means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Atah, אַתָּה or אַתָּה, is also the personal pronoun, **you**, thou, to address a person in a familiar way, it also means, to come, he came back, he arrived, the word, Zeh, means this, the word, Beniy, means, my son, Esav, is the name Esau, and is defined above, the word, VeYomer, is a repetition of the word Amar, defined above, the word, Aniy, means, I)

Here again we see that Yitzchaq, still has doubts about the authenticity of the claims that the man that is in front of him, is making, therefore he asks him again, *Are you my very son Esav*, and Ya'aqov says: *I am*.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless you. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

וַיֹּאמֶר הַגִּישָׁה לִי וְאָכַלְהָ מִצֵּיד בְּנִי לְמַעַן תְּבָרֵכֶה נַפְשִׁי וַיִּגֶשׁ-לוֹ וַיֹּאכַל וַיָּבֵא לוֹ יַיִן (וַיִּשְׁתָּה)
 VaYomer HaGishah Liy VeOklah Mitzeyd Beniy LeMaan TeVarekeka Naphshiy Vayagesh Lo VaYokal Vayaveh Lo Yayin VaYeshte, where the word VaYomer, is from the word, Amar, אָמַר, which means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, HaGishah, is from the word, Nagash, נָגַשׁ, which means, **to draw near, come near, approach**, brought near, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the word, Liy, means, to me, or unto me, the word, VeOklah, is from the word Akal, אָכַל, means, to eat, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here it means, I will eat, the word, Mitzeyd, is from the word, Tzayid, צִיָּד, which means, to feed, provide with provisions, he equipped, furnished, provided, supplied, it means hunting, game, food, provision, hunter, the word, Beniy, means, my son, the word, LeMa'an, is from the word Lema'an, לְמַעַן, and as a conjunction, it means, in order that, for the sake of, the word, TeBarekeka, is from the word Barak, בָּרַךְ, which means, **to bless**, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word, Naphshiy, means my soul, the word, Lo, means to or unto, the word, VaYokal, is from the word Akal, אָכַל, which means, to eat, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, and in the form that it is used here it means, I will eat, the word, Vayaveh, is from the word Bo, בּוֹא, which means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, **he brought**, brought in, caused to, led to, and the word Bo, בּוֹא, means, he who comes, he who arrives, the word, Lo, means to or unto, the word, Yayin, means wine, the word, VaYeshte, is from the word Shatah, שָׁתָה, means, to drink, **he drank**, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the word Shatat, שָׁתַת, which means, to lay the foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow)

After Ya'aqov past all of his father's tests, Yitzchaq finally gives in, and he agrees to eat of the meat that Ya'aqov's mother had prepared for him, and when his lustful desires are satiated, he says, he will bless Ya'aqov, who is falsely portraying to Yitzchaq, that he is his son Esav. Why

did he not bless him before eating the savoury meat? Could it be, that like his son Esav, that Yitzchaq's fleshly desires were more important to him than bestowing the blessing of the birthright upon his son Esav, which is the identical thing that Esav did for a bowl of pottage?

26 *And his father Isaac said unto him, Come near now, and kiss me, my son.*

(וַיֹּמֶר אֵלָיו יִצְחָק אָבִיו וְשָׂחָה-לִּי בְנִי) VaYomer Elayv Yitzchaq Aviyv Geshah Na Ushqah liyBeniy, where the word, VaYomer is from the word Amar, אָמַר, which means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Elayv, means, to or unto him, the word, Yitzchaq, is defined above, the word, Aviyv, means, his father, the word, Geshah, is from the word Nagash, נָגַשׁ, which means, **to draw near, come near**, approach, brought near, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the word, Na, נָא, means, I pray, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the word Ana, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the word, Ushqah, is from the word Nashaq, נָשַׁק, which means, **to kiss**, to touch gently, was joined, to be equipped, be armed, equipment, weapons, arms, the word, Liy, means to or unto me, the word, Beniy, means my son)

Now comes the final test, for it is evident that Yitzchaq, is not yet one hundred percent convinced that he is dealing with his son Esav, so he tells Ya'aqov to come near to him, so that he can smell him. That is why it was so strategic of Rivqah making sure that Ya'aqov wore Esav's clothes, which of course would have Esav's smell still upon them.

27 *And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which YHVH has blessed:*

(וַיִּנָּשֵׂא וַיִּשָּׂק-לּוֹ וַיִּרְחַח אֶת-רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רִיחַ בְּנִי כְרִיחַ שְׂדֵה אֲשֶׁר) וַיִּגַּשׁ וַיִּשָּׂחָה לוֹ וַיִּרְאֵחַ עֵת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רִיחַ בְּנִי כְרִיחַ שְׂדֵה אֲשֶׁר וַיִּגַּשׁ וַיִּשָּׂחָה לוֹ וַיִּרְאֵחַ עֵת רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רִיחַ בְּנִי כְרִיחַ שְׂדֵה אֲשֶׁר VaYigash VaYishaq lo VaYarach Et Reyach BeGadayv VayeBarakehu VaYomer Reah Reycha Beniy Kereyach Sadeh Asher, where the word, VaYigash, is from the word Nagash, נָגַשׁ, which means, to draw near, come near, approach, brought near, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the word, VaYishaq, from the word Nashaq, נָשַׁק, which means, to kiss, to touch gently, was joined, to be equipped, be armed, equipment, weapons, arms, the word, Lo, לוֹ, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the word, VayaRach, is from the word Reyach, רִיחַ, means, smell, odour, scent, to perceive odour, **he smelled**, scented, he felt, the word, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the word Reyach, which means to smell, is repeated, the word, Begadayv, is from the word Begeid, בָּגַד, which means to betray, deceive, to act treacherously, to act unfaithfully, he put on a dress, clothed, dressed, he disguised, he confused, to dress, garment, **raiment**, mantle, cloak, betrayal, treachery, deceit, the word, VayeBarakthi, is from the word, Barak, בָּרַךְ, means, **to bless**, like when a father kneels down in front of his little children to bless them with a

gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word, VaYomer, is from the word Amar, אָמַר, which means, to say, saying, *said*, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Reh, is from the word Reah, רָאָה, which means, *to see*, he saw, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture, the word, Reyak which means, smell, odour, scent, to perceive odour, he smelled, scented, he felt, the word, is repeated, the word, Beniy, means my son, the word, KeReyak, is the word smell repeated once again the word, Sadeh, שָׂדֵה, means, field, open country, land, outside, outdoors, it also means, a female evil spirit, it means a beautiful woman, it means chest of drawers, the word, Asher, אָשֶׁר, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, that, *which*, with which, that which, and as a conjunction, it means, in order that, the word, Breku, is from the word Barak, בָּרַךְ, which means, *to bless, blessed*, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word YHVH, is the name Yahweh)

This was the final test, and as I said above, because of Rivqah's meticulous preparation, of insisting that Ya'aqov wear Esav's clothing, Ya'aqov past all the tests. When Ya'aqov drew near to his father, and Yitzchaq smelled the smell of his other son, Esav, that was the final test that somehow proved to this blind man, that the man that was in front of him, was his son Esav, and after this smelling incident, that is when Yitzchaq, chose to bless him. Next we are privy to the actual blessing that Yitzchaq, gave to Ya'aqov who was pretending to be Esav.

28 Therefore Elohim give you of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

וַיִּתֵּן-לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירוֹשׁ) VeYiten Leka HaElohiym MiTal HaShamayim Umishmaney HaAretz VeRov Dagan VeTiyrosh, where the word, VeYiten, is from the word, Natan, נָתַן, which means, *to give, gave*, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the word, Leka, means to you, the word, HaElohiym, the Elohiym, Mital, is from the word Tal, טַל, which means, dew, light rain, the word, HaShamayim, means, the heavens, the word, UMishmaney, is from the word Mishman, מִשְׁמַן, means, *fertile piece of land, fatness*, a fat strong stout person,

fattened, oiled, greased, it also means, octagon, and it means rich food, dainty, the word HaAretz, means the land, the ground, the earth, the country, the word, VeRov, is from the word Rav, רב, which is an adjective that means, much, many, plenty, large, great, mighty, abounding, abundant, honoured, important, as an adverb, it means, enough, as a noun it means, lord, chief, master, teacher, a short form of the word Rabbi, it also means bowman, archer, it means multitude, great quantity, abundance, majority, the word, Dagan, דָּגָן, means, corn, grain, to gather corn, grain, the word, VeTiyrosh, is from the word Tiyrosh, תִּירוֹשׁ, which means, must, new wine, the juice pressed or squeeze out of grapes)

The blessings that YHVH promise will bring to Ya'aqov are:

The dew or the Tal טַל, of the heaven, is a metaphor for the Word of our heavenly Father's Torah of life descending to earth. This word Tal is spelled with the letter Tet, ט, and this letter has many meanings, it means, **dependable**, **obedient servant**, worship, **promise of usefulness**, impartation, gear up, basket of harvested fruit, inspected for import, export standards, seat of approval, **good fruit**, **set apart**, shield with lance, elite corps, purified, jewel Urim Tumim, and the letter **Lamed**, ל, means, judicial application, **authority**, staff, push/pull, unto, by, regarding, enforce, rudder, whip, security, protection, heart, pump, **teach**, **learn**, precision, assignment, timing, when, endowment, planting, **instilling**, reasonable, yoked, **sceptre**, distance, radius, **shepherd**, **guide**, obligation, privilege, **responsibility**, expression, language, tongue.

Therefore we could say that since the word Tal, טַל, means Dew, and Dew, is something that comes to us, each and every day, it means that it is as **dependable** as an obedient **servant**, who **worships** the one that sent him, and who is filled with the very **useful promises** of YHVH, which **impart** to all who choose to believe and obey them, a full **basket** of **His fruit**, (his Word, His Doctrine) that is **set apart** from all other fruits (all other words and or man made Doctrines), because they, His Fruit (His Words) are His purified Jewels, that are fashioned as a shield of protection for everyone that partakes of them, and when His fruit, the Words of His Torah of Life are consumed or internalized on a daily basis, then that person, becomes part of YHVH's **elite corps** of set apart saints, who are given the **authority**, as His shepherds, to teach, instill, guide and enforce His Word upon a world that is mired in darkness.

The fatness of the earth, וּמִשְׁמַנֵּי הָאָרֶץ, UMishmaney HaAretz, represents all that the **bountiful earth**, which He created, has to offer, and just like Yitzchaq, when he obeyed YHVH to stay in the land and planted his fields in Ber Sheva, and **reaped one hundredfold**. So to will all who choose to obey YHVH reap a hundredfold. Through this word Tav, YHVH is promising His obedient children that He will make the earth that He created, that is watered by the Dew, the Words of Heaven, to produce more than any genetic enhancement that man is able to dream up, and get the maximum yield, for He is the Creator, and He knows what His creation needs to produce, bumper crops, year after year.

Plenty of corn grain and or wine. The corn and or grain that YHVH will make grow in the fields of His people, will be more than enough to provide for His people and for many others also. We are told that YHVH gave us wine to make the heart of man happy, and that is what

these promises are about, **BUT only IF and WHEN** they are obeyed from surrendered contrite obedient hearts. Now that he has shown us what the land will produce, he tells us what other benefits that Ya'aqov can count on, He says in *verse 29*:

29 Let people serve You, and nations bow down to You: be master over your brethren, and let your mother's sons bow down to you: cursed be every one that curses you, and blessed be he that blesses you.

יַעֲבֹדְךָ עַמִּים וַיִּשְׁתַּחוּ לְךָ לְאֻמִּים הִנֵּה גִבּוֹר לְאַחֶיךָ וַיִּשְׁתַּחֲוּ לְךָ בְּנֵי אִמְךָ אֲרָרְךָ (אָרָרְךָ, Ya'avduka Amiyim VaYashtachavuv Leka LeUmiym Hevih Geviyr LeAcheyka Vayishtachavu Leka Beney Imeka Orreyka Arur UmBarakeyka Baruk, where the word, Ya'avduka, is from the word, Eved, עֶבֶד, means, to work, to *serve*, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the word, Amiyim, עַמִּים, is the plural of the word Am, עַם, which means, people, the word, Vayisteku, is from the wor Shachah, שָׁחָה, which means, to **bow down**, bend low, he depressed, he prostrated himself, fall down flat, humbly, beseech, make obeisance, do reverence, worship, it also means to swim, he bathed himself, the word, Leka, means, to you, the word, LeUmiym, is from the word, Leom, לְאֻמִּים, which means, **nation**, people, it is a sister word to the word Lam, לְאָמִם, which means to nationalize, ans with Yod and Mem suffix it makes it plural, nations, the word, Hevih, הִוִּיה, means, **be, to be**, to fall, fall in, **come to pass, come to be**, actual occurrence, happening, occurrence, he fell, fell down, destruction, ruin, disaster, the word, Geviyr, is from the word Gibor, גִּבּוֹר, means, to be strong, overpower, overbearing behaviour, **he conquered**, grew mighty, increased, he strengthened, **he prevailed**, he behaved himself proudly, he strengthened himself, confirmed, gathered strength, it means, man, male, warrior, hero, a strong young man, it also means a cock, a rooster, the word, LeAcheyka, is from the word Ach, which means brother, and in this form, it means to your brothers, the word, Vayishtachavuv, is from the word, שָׁחָה, which means, **to bow down**, bend low, he depressed, he prostrated himself, fall down flat, humbly, beseech, make obeisance, do reverence, worship, it also means to swim, he bathed himself, the word, Leka, means to you, the word, Beniy, means, sons, Imeka, is from the word Em, which means mother, and in the form that it is used here, it means your mother, the word, Orreyka, is from the word Arar, אָרָר, or אָרָרְךָ, which means, curse, he cursed, was cursed, **cursed**, damned, damnable, the word, UmBarakeyka, is from the word Barak, בָּרַךְ, which means, **to bless**, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he **blessed**, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, and in the form that it is used here it means blessed will the person be, that בָּרַךְךָ, Baruk, blesses you)

Here in Yitzchaq's blessing which is inspired by the Holy Spirit of YHVH, we are told that Ya'aqov, will have people *serve him* and that the nations will *bow down before him*. I have searched the whole Scripture, and except for a short period of time in Solomon's reign, this event of having people serve Ya'aqov who is Israel, and bowing down to Israel, has **NOT** been fully materialized yet, **BUT**, since it is a promise from YHVH, then that day will surely come in His timing. Then as we read on, we see that part of the blessing, is that he will be master over his brethren, and again except for a few times throughout the history of Israel, this has not fully matured yet, so it is a promise that is yet to be fulfilled. Then he goes on to say, let your mother's sons bow down to you. Well his mother's sons, is him Ya'aqov and Esav his brother, and of course all of Esav's and descendants, along with his descendants. We have to understand that when someone bows down, it means that the one that they are bowing down to, has their respect, and or authority over them, and that is what these prophecies promise Ya'aqov. Then he reiterates the promise that he made to Abraham, which is, let all that curse you be cursed, and let all that bless you, be blessed. Only an all powerful Creator, can make that promise, and then actually have it come to fruition.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

וַיְהִי כַאֲשֶׁר כָּלָה יִצְחָק לְבָרֵךְ אֶת־יַעֲקֹב וַיְהִי אַךְ יָצָא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק (וַיְהִי אַחַי יַצְאוֹ יַצְאוֹ אֶבְיֹו וְעֵשָׂו אָחִיו כִּי מִצִּידוֹ, VaYehiy KaAsher Kilah Yitzchaq LeBarek Et, Ya'aqov VaYehiy Ach Yatzo Yatza Ya'aqov MeEt Peney Yitzchaq Aviyv VeEsav Achiyv Ba Mitzeydo, where the word, VaYehiy is from the word Hayah, הָיָה, means, to be, exist, happen, become, has become, was, were, existed, **came to pass**, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, KaAsher, כַּאֲשֶׁר, means, as we, **when we**, the word, Kilah, כָּלָה, means, to be **completed**, be **finished**, was destroyed, perished, was spent, was consumed, he pined, wasted away, he ended, accomplished, fulfilled, he caused to cease,, it also means bride, daughter in law, end, completion, complete destruction, it also means mosquito netting, curtained bed, canopy, the name of Yitzchaq, is defined above, the word, LeBarek, is from the word Barak, which means, **to bless**, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he **blessed**, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the name Ya'aqov, is also defined above, the word, VaYehiy, is from the word, Hayah, הָיָה, which means, to be, exist, **happen**, become, has become, was, were, existed, **came to pass**, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, Ach, means brother, Yatza, יָצָא, means, to go or come out, **goes forth**, **went forth**, **burst forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, Ya'aqov, is defined above, the word, MeEt, is translated as from, the word, Penay, is from the word Paniym, פָּנִים, means, face, countenance, **presence**,

forepart, before, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the word Peh, which means, mouth, speech, saying, command, opening, orifice, the name, Yitzchaq, is defined above, the word, Aviyv, means his father, the word, VeEsav, means and Esau, and his name is also defined above, the word, Achiyv, means his brother, the word, Ba, is form the word Bo, בוא, which means, to go or come, *came*, went, come in, *arrive*, *enter*, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the word Bo, בא, means, he who comes, he who arrives, the word, MiTzeydo, is from the word Tzayid, צַיִד, means, to feed, provide with provisions, he equipped, furnished, provided, supplied, it means *hunting*, game, food, provision, hunter)

Here we are told that as soon as Yitzchaq had finished blessing Ya'aqov who was impersonating Esav, and after Ya'aqov had left, that Esav finished hunting, and that he, came into Yitzchaq's tent. What is the message that we are to get from this *verse*? Esav, obeyed his father, went out and did exactly what his father asked him to do, and yet he finds himself cut off from receiving the blessings of the birthright, of the Bekor, firstborn. It also appears like Esav was excited about getting his father's blessing, or receiving what he thought was his birthright. Maybe he did not remember selling his birthright to his brother Ya'aqov, since it was a long time ago.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that your soul may bless me.

(וַיַּעַשׂ גַּם־הוּא מִטְעָמִים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יְקֹם אָבִי וַיֹּאכַל מִצֵּיד בְּנִי בַעֲבוּר)
 VaYa'as Gam Hu Matamiym VayaBe LeAviyv VaYomer LeAviyv
 Yaqum Aviy VeYokal Mitzeyd Beno Ba'avur TeBarakaniy Naphsheyka, where the word VaYa'as, is from the word, Asah, עָשָׂה, which means, to do, doing, done, make, he did, *made*, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, Gam, means, also, the word, Hu, means he, the word, Matamiym, מִטְעָמִים is from the word, מִטְעֵם, which means, tasting savouring, savoury food, delicacy, appearing only in the plural, and they are both from the root word Tam, טַעַם, which means, to taste, it also means stressed, accentuated, recited, the word, VayaVe, is from the word Bo, בוא, which means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, *he brought, brought in*, caused to, led to, and the word Bo, בא, means, he who comes, he who arrives, the word, LeAviyv, means to his father, the word, VaYomer, means and he said, the word, LaAviyv, means to his father, the word, YaQam, means, rise up, Aviy, means my father, the word, VeYokal, means and eat, the word, MiTzayid, means, the meat, the game that I have provided, the word, Beno, means his son, the word BaAvur, is form the word Avur, עָבֹר, means, produce, yield, as a preposition it means, on account of, because of, *for the sake of*, for the produce of, it also means pregnancy, conception, growth, intercalation, suburbs, transgression, trespass, the word, TeBarakaniy, is from the word Barak, which means to bless, and in this form it means, that you can be blessed, the word Naphsheka, is from the word Nephesh, which means soul and in this form it means your soul)

Once Esav had prepared the savoury meat, and brought it to his father, he proudly announces to his father, *Let my father arise, and eat of his son's venison, that your soul may bless me.*

Again we can see that Esav did everything right, **BUT** he did not get the outcome that he wanted and hoped for. **WHY?** Well since YHVH is just, then there had to be something in Esav's heart condition that did **NOT** line up with YHVH's Ways. This story reminds me of Cain and Able, and as you know, they both brought their minchah, their offering to YHVH, but Cain's minchah, his offering was found lacking, because his heart, was not fully surrendered, nor committed to obey YHVH's words, and here, in this story, we see, that in Esav's past, he placed little to no value on the birthright, and therefore that established his faulted mindset towards YHVH's Ways, His Commandments, and therefore he lost the birthright, that would have been his, had he not treated it with so much disdain.

32 And Isaac his father said unto him, Who are you? And he said, I am your son, your firstborn Esau.

וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי־אַתָּה וַיֹּאמֶר אֲנִי בְנֶךָ בְּכֹרְךָ עֵשָׂו), VaYomer Lo Yitzchaq Aviyyv Kiy Atah VaYomer AniyBinka Esav, where the word, VaYomer is from the word Amar, אָמַר, means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Lo, לוֹ, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the word, Yitzchaq, יִצְחָק, is the name, Isaac, and is from the word, Tzachaq, צָחַק, which means, to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh, the word, Aviyyv, means his father, the word, Miy, מִי, is the pronoun, who, whose, whoever, someone, anyone, the word, Atah, אַתָּה or אַתָּה, is also the personal pronoun, you, thou, to address a person in a familiar way, it also means, to come, he came back, he arrived, the word, VaYomer, is used a second time and it is from the word Amar, defined above, the word, Aniy, means, I, the word, Binka, your son, the word, Bekorka, is from the word Bekor, בְּכֹר, means to bring forth, it brought forth, **firstborn**, eldest, virgin, woman having a child, first fruits, first results, he invested with birthright, considered as firstborn, she bore for the first time, he preferred, he was invested with birthright, it ripened, early, the word, Esav, means Esau, and the name עֵשָׂו, means, herb, herbage, grass, to cover with grass, to weed out, it is also, the name Esau, Jacob's brother)

Here we find out that Yitzchaq is totally surprised to hear Esav's voice, for he asks Esav, who are you. At this point Yitzchaq in the story, Yitzchaq is starting to realize that he has been deceived, and that he can no longer rely on his senses, and even though, I am sure he recognized Esav's voice, he could not trust his senses, and therefore he asks him, who are you? And Esav says *I am your בְּנֶךָ בְּכֹרְךָ*, Binka Bekora. *your firstborn son.* Well we have to ask ourselves, is what Esav saying, a true statement, since Esav actually sold his birthright to his brother Ya'aqov for a bowl of pottage. Once you sell something, it is no longer, yours, and you have **NO** claim over it, therefore, Esav was **LYING**.

33 And Isaac trembled very exceedingly, and said, Who? Where is he that has taken venison, and brought it me, and I have eaten of all before you came, and have blessed him? Yea, and he shall be blessed.

וַיִּחְרַד יִצְחָק חֲרָדָה גְדוֹלָה עַד-מְאֹד וַיֹּאמֶר מִי-אֶפְסָא הוּא הִצֵּד-צִיד וַיָּבֵא לִי וְאָכַל (נִיחָד יִצְחָק חֲרָדָה גְדוֹלָה עַד-מְאֹד וַיֹּאמֶר מִי-אֶפְסָא הוּא הִצֵּד-צִיד וַיָּבֵא לִי וְאָכַל)
 VaYechedrad Yitzchaq Charadah Gedolah Ad Meod VaYomer Miy Epho Hu HaTzad Tzayid VayaVe Liy VeOkal MiKal BeTerem TaBo VaAbarakehu Gam Baruk Yiyeh, where the word, VaYechedrad, is from the word, Chared, חָרַד, means, to **tremble**, was startled, was anxious, was frightened, was alarmed, terrified, the word, Gedolah is from the word Gadol, גָּדוֹל which means, great, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he **magnified**, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, the word, Ad, עַד, as a preposition and conjunction, means, to, unto, up to, even to, **until, while**, it is related to the word Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the word Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the word Meod, מְאֹד, means, to increase, strength, might, power, and as an adverb it means, very, much, abundant, **greatly, exceedingly**, to be many, it grew, to add, the word, VaYomer, means, and he said, the word, Miy, means who, whose, whoever, someone, anyone, the word, Epho, אֶפְסָא, is an adverb, which means, then, now, so, the word, Hu, means, he, the word, the word, HaTzad, is from the word Tzud, צִיד, which means, to hunt, catch, capture, he hunted, caught captures, was hunted, caught, captured, the word, Tzayid, צַיִד, means, to feed, provide with provisions, he equipped, furnished, provided, supplied, it means hunting, game, food, provision, hunter, the word, VayaVe, is from the word Bo, בּוֹא, which means, to go or come, **came**, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the word Bo, בּוֹא, means, he who comes, he who arrives, the word Liy, means to me, the word VaOkal, is from the word Akal, אָכַל, which means, **to eat, he ate**, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the word, MiKol, is from the word Kol, which means, all, the whole of, the word, BeTerem, בְּטֶרֶם, means, to do **before**, he did before, anticipated, preceded, as an adverb it means, not yet, before, ere, the word, TaBo, is from the word Bo, which means, to come, he came, and is defined more completely above, the word, VaAbarakehu, is from the word Barak, בָּרַךְ, which means, **to bless**, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word, Gam, means also, the word, Baruk, is from the word barak, defined above, the word, Yiyeh, is from the word Hayah,

היה, which means, to be, exist, happen, shall happen, become, has become, was, were, existed, came to pass, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made)

Here we are told that Yitzchaq is shaking in his boots, because he now realizes, that he has placed his blessing upon a man that is **NOT** his son Esav, and he asks Esav, then, who was it that brought me some savoury meat which I did eat, before you came and I did bless him? And then Yitzchaq makes a comment that is very important, he says: Yea and he shall be blessed. Scripture makes it very clear that **NO ONE** can curse what YHVH has blessed, and did **NOT** YHVH bless Ya'aqov in Rivqah's womb when He prophesied that the eldest of the two boys that were in Rivqah's womb, which of course was Esav, would serve the Younger, which is Ya'aqov, and since it is a decree from YHVH Elohim, that is why it cannot be reversed?

As far as Esav is concerned, I have to believe that all of this is happening to him, not only because of the callousness that he demonstrated about his birthright, when he was younger, and sold it for a bowl of pottage, has now come back to haunt him, and actually take the **rights of the firstborn**, his birthright away, since he placed no importance on it, 70 or 80 years ago, but I believe that it was much more than this one incident that caused Esav, **NOT** to be worthy of being the Bekor, and receiving the Bekor Barak, the Firstborn's blessing. As we look at Esav life, apart from this incident of obeying his father Yitzchaq, it is very obvious, that unlike Ya'aqov, he irritated both his father and his mother by his actions, and that he is not interested in the things, nor the Words of Elohim, but that he governs his own life, by relying on his own understanding.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

כְּשָׁמַע עֵשָׂו אֶת־דִּבְרֵי אָבִיו וַיִּצְעַק צָעָקָה גְּדֹלָה וּמְרָה עַד־מְאֹד וַיֹּאמֶר לְאָבִיו בְּרַכְנִי
Kishmoa Esav Et Dibrey Aviyy YaYitzaq Tzaqah Gedolah Umarah Ad
Meod VaYomer LeAviyy Barakeniy, where the word, KiShmoa is from the word, is from the word Shema, שָׁמַע, which means, to hear, **he heard**, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the word, Esav, is Esau, the word, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the word, Divrey, is from the word Dabar, דִּבַּר, which means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, words, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word, Aviyy, means, his father, the word, VaYitzchaq, means, and Isaac, the word, Tzaqah, צָעָקָה, means, cry, outcry, cry of distress, shout, he complained, prayer, the word, Gedolah, is from the word Gadol, גָּדֹל, which means, great, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, the word,

Umarah, is from the word Marah, מָרָה, which means, to rebel, be rebellious, he irritated, *he disputed with*, he showed disobedience, he rebelled, argued, competed, it also means, gall, bile, poison, bitterness, trouble, grief, it means lady, mistress, mistress of the house, the word Ad, אֲדַ, as a preposition and conjunction, means, *to, unto*, up to, even to, until, while, it is related to the word Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the word Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the word, Meod, (מְאֹד, means, to increase, strength, might, power, and as an adverb it means, *very*, much, abundant, greatly, exceedingly, to be many, it grew, to add, the word, VaYomer, means, and he said, LeAviyv, means to his father, the word, Barakeniy, is from the word Barak, which means bless or Blessing, and in this form it means do you have a blessing for me, the word, Gam, means also, the word Aniy, mean I, Aviy, means my father)

Here we see that Esav is devastated for loosing the blessing, **BUT** as we will see he does **NOT** blame himself for any of it. We have to ask ourselves, **WHY** is Esav so devastated? He placed no value on his birthright in the past, and according to Scripture, it is quite evident that Esav, did **NOT** follow the Ways of YHVH, nor obey His Words, but that he did things that pleased him, rather than having any concerns for YHVH's Words. And then we are told that Esav says to his father, *Bless me, even me also, O my father.* What is Esav mourning? Is it because his brother did indeed inherit the birthright that **HE** Esav sold to him? Is it because of jealousy, like Cain was jealous and angry of his brother Abal, and killed him? As we read on we see that in Esav's heart, he, like Cain, plans to kill his brother because of his jealousy.

*Matthew 5:22 But I, Messiah, say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, you fool, **SHALL be in danger of hell fire.***

1John 3:15 Whosoever hates his brother (as Esav hated Ya'aqov) is a murderer: and you know that no murderer has eternal life abiding in him.

35 And he said, your brother came with subtlety, and has taken away your blessing.

(וַיֹּמֶר בָּא אַחִיכָא בְּמִרְמָה וַיִּקַּח בְּרִכְתֵּךָ), VaYomer Ba Achiyka BeMirmah VaYiqach Birkateka, where the word, VaYomer is from the word Amar, אָמַר, which means, to say, saying, *said*, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word Ba, is from the word Bo, בָּא, means, to go or come, *came*, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the word Bo, בָּא, means, he who comes, he who arrives, the word, Achiyka, is from the word Ach, which means brother and in this form it means your brother, the word, BeMirmah, is from the word

Mirmah, מִרְמָה which means, *deceive, fraud, deceived*, it is from the word Ramah, which means to deceive, beguile, deal treacherously with, betrayed, it means a worm, it also means to cast, throw, to shoot, to throw arrows, he shot, struck, aimed a blow at, and finally it also means height, high place, plateau, the word, VayaQach, is from the word Qach, קַח, which means, take, taken, he took, it is from the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, Birkateka, is from the word Barak, which means, to bless or blessing)

Here Yitzchaq says to Esav, בָּא אַחִיךָ בְּמִרְמָה וַיִּקַּח בְּרַכְתְּךָ, Bo, Came, Achika, your brother, MeMirma, means in a fraudulent way, a deceptive way, a treacherous way, and betrayed you and me, and VayaQach, and he took, Birkateka, your Barak, your blessing. So we can see that Yitzchaq, now recognizes, that it was Ya'aqov that deceived, and or tricked him into giving him the blessing that belongs to the firstborn. **BUT** to say something on Ya'aqov's behalf, he did **BUY** the birthright from his brother Esav, so it really did belong to him, however, instead of making his argument with Yitzchaq, by telling him that he bought the birthright from his brother Esav, Ya'aqov chose to go along with his mother's scheme to deceive Yitzchaq into giving him the blessing, which was wrong.

36 And he said, Is not he rightly named Jacob? For he has supplanted me these two times: he took away my birthright; and, behold, now he has taken away my blessing. And he said, Have you not reserved a blessing for me?

יֹאמֵר הַכִּי קָרָא שְׁמוֹ יַעֲקֹב וַיִּעֲקְבֵנִי זֶה פַעַמַיִם אֶת־בְּכֹרְתִי לָקַח וְהִנֵּה עַתָּה לָקַח.
 VaYomer, HaKiy Qara Shmo Ya'aqov
 Vayaqebeny Zeh Pa'amayim Et Bekoratiy Laqach VeHineh Atah Laqach Bitkatiy
 VaYomer Halo Atzalta Liy Btakah, where the word, Yomer, is from the word Amar, אָמַר, which means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, HaKiy, כִּי means, that, **because**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the word, Qara, קָרָא, means, to cry, call, invoke, to invite, to say, proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the word קָרָאִי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the word, Shmo, is from the word Shem which means name, the word Ya'aqov, יַעֲקֹב, is a composite word, made up of the letter Yod, which means, hand, and the Equev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and

together, the name, Ya'aqov, means hand on the heel, the word, Vayaqebeni, is from the word Aqav or Egev, עֲקַב, means, to follow at the heel, to circumvent, overreach, he attacked at the heel, he followed at the heel of somebody, he **circumvented**, he **supplanted**, superseded, it also means to hinder, prevent,, it also means to raise to the third power, to cube, it means heel, footprint, hinder part, footstep, trace, end, end of the month, it also means steep, crooked, insidious, deceitful, it also means buzzard, it means consequences, reward, and as a conjunction, it means, in consequence of, because, that which comes at the heel of somebody, the word, the word Zeh, means, this, the word, Pa'amayim, is from the word to take Pa'am, פָּעַם or פִּעְמָה, which means, to strike, beat, to thrust, impel, move, he struck, beat, thrust, impelled, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was troubled, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the hammer, occurrence, time, foot of a vessel, step, tread, pace, beat of music, the word, Et, is defined above, the word, Bekoratiy, is from the word Bekor, בְּכֹר, which means, to bring forth, it brought forth, **firstborn**, eldest, virgin, woman having a child, first fruits, first results, **he invested with birthright**, considered as firstborn, she bore for the first time, he preferred, he was invested with birthright, it ripened, early, the word, Laqach, לָקַח, means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, VeHineh, means and behold, the word, Atah, עָתָה, as an adverb, means, **now**, at present, at the time, it means shortest period of time, it is from the word At, עַתָּה which means, time, season, appointed time, the word, Laqach, which means, to take, is repeated, the word, Birkatiy, is from the word Barak, which means bless or blessing and in this form, it means, my blessing, the word, VaYomer, is from the word Amar, אָמַר, means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, HaLo, is from the word, Lo, which means no or not, the word, Atzalta, is from the word, Atzal, אָצַל, which means, to lay aside, set apart, **take away**, reserve, emanate, root, origin, source, was or became firmly rooted, withheld, withdrew, he influenced, to ennoble, raised to peerage, as a preposition it means by the side of, beside, near, the word Liy, means to me, the word, Brakah, is from the word Barak, which means, to bless, **blessing**)

Throughout Scripture Ya'aqov's name, has become synonymous with being a deceiver, but according the spelling of his name, Ya'aqov, יַעֲקֹב, it is a composite word, made up of the letter Yod, which means, hand, and the Egev, which means, heel, to follow at the heel, everything else that the people say are attributes of his name and the list is long, are attributes that were added to the definition of his name because of his perceived action, in acquiring a birthright that was rightfully his, because he had purchased it from his bother, therefore the added definitions that are attributed to his name such as, to circumvent, overreach, he supplanted, he superseded, to hinder, prevent, crooked, insidious, deceitful, are man made definition for they are **NOT** part of Ya'aqov's character. This tells us that Ya'aqov was **NOT** a supplanter, but that from the womb, which he shared with his brother Esav, his spirit knew that he would have to protect himself from his brother, for his brother, would grow up disliking him to the point that

he wanted to kill him, and therefore, Ya'aqov had to do all that he could to circumvent the plan of the enemy, and not allow what happened to Abel, to happen to him.

37 And Isaac answered and said unto Esau, Behold, I have made him your master, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto you, my son?

וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו הֵן גִּבִּיר שִׁמְתִּי לְךָ וְאֶת-כָּל-אֶחָיו נָתַתִּי לּוֹ לְעֲבָדִים וְדָגַן ()
 VaYa'an Yitzchaq VaYomer LeEsav Hen Gevir Samtiyv Lak VeEt Kal Echayv Natatiy Lo LaAvadiym VeDagan VeTiyrosh Semaktiyv UlKah Mah E'eseh Beniy, where the word, VaYa'an, is from the word Ya'an, ^{אֵן}, and it is a preposition, which means, because, purpose, intention, reference, as in book of reference, the word, Yitzchaq, is the name Isaac, the word VaYomer, is from the word Amar, ^{אָמַר}, which means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, LeEsav, means, to Esau, the word, Hen, ^{הֵן}, means, **behold**, yes, it is also the conjunction, if, and it is also translated as the personal pronoun, they, the word, Geviyr, is from the word, Gibor, ^{גִּבּוֹר}, which means, to be strong, overpower, overbearing behaviour, he conquered, grew mighty, increased, he strengthened, he prevailed, he behaved himself proudly, he strengthened himself, confirmed, gathered strength, it means, man, male, warrior, hero, **ruler**, a strong young man, it also means a cock, a rooster, the word, Samtiyv, is from the word Sim, ^{שִׁים} or Sum, ^{שׁוּם}, which means, to place, put, set, he inserted, sheathed, he computed, to fix, determine, he established, **appointed**, he settled, fixed, ordained, **he made**, he turned into, transformed, he made, fashioned, it also means, to name, Lak, means, to you, the word, VeEt, is from the word Et, which us defined above, the word, Kal, means, all, the whole of, the word, Echayv, means his brethren, the word, Natatiy, is from the word Natan, ^{נָתַן}, means, to give, **gave, given**, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the word, Lo, ^{לוֹ}, is an inflected personal pronoun, meaning, **to him**, as an adverb it means would that, oh that, if only, the word, LaAvadiym, is from the word, Eved, ^{עָבַד}, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, **servant, slave**, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the word, VeDagan, is from the word Dagan, ^{דָּגָן}, means, corn, grain, to gather corn, grain, the word, VeTiyrosh, ^{תִּירוֹשׁ}, means, must, **new wine**, the juice pressed or squeeze out of grapes, the word, Semaktiyv, is from the word, Samek, ^{סָמַךְ}, which means, to support, sustain, uphold, fulcrum, he laid hands on, leaned, he drew near, brought near, approached, he ordained, authorized, he supported himself, he referred to, he made thick, it is also the name of the fifteenth letter of the Hebrew Alephbet, the word, Ulkah, means, for you, the word, Epho, ^{אָפּוֹא}, is an adverb, which means, then, now, so, the

word, Mah, מַה, means, what, which, how, something, why, wherefore, how much, the word, E'ese, is from the word Asah, עָשָׂה, means, to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, Beniy, means, my son)

Here Yitzchaq tells his son Esav, that he has already blessed Ya'aqov, and that from now on, he will have power over you, and all his brethren shall serve him, which, I am sure, did **NOT** sit well with Esav, for according to everything that we read about Esav, he sought to have power to rule over people. Then to add insult to injury, Yitzchaq tells Esav, that he has sustained Ya'aqov, with grain and with wine, which means that Ya'aqov will never lack for anything, which I am sure just infuriated Esav even more. And then Yitzchaq says something that must have been devastating to Esav, he says , *and now my son what is it that I can give you*. This can be taken to mean that I have given your brother everything and there is nothing left to give except a few crumbs. Is it any wonder that Esav is so angry.

38 *And Esau said unto his father, Have you but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept.*

וַיֹּאמֶר עֵשָׂו אֶל-אַבְיוֹ הַבְּרָכָה אַחַת הֲוֹא-לְךָ אָבִי בְּרַכְנִי גַם-אַנִּי אָבִי וַיִּשָּׂא עֵשָׂו קֶלֶד (וַיִּבְרַךְ, VaYomer Esav El Aviyyv HaBrakah Achat Hi Leka Aviy Barakeniy Gam Aviy VaYisa Esav Polo Vayevék, where the word, VaYomer is from the word Amar, אָמַר, means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the wrd Esav, is Esau, the word, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto**, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Aviyyv, means his father, the word, NaBrakah, is from the word Barak, בָּרַךְ, which means, **to bless, blessing**, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word, Achat, means one, the word, Hi, means she or it, the word, Leka, means to you, the word, Aviy, means my father, the word, Barakeniy, is from the word Barak, which means to bless, or blessing, the word, Gam, means also, the word, Aniy, means, I, the word, Aviy, means, my father, the word, Vayisa, is from the word Nasa, נָשָׂא, which means, **to lift**, lifted, raised, carry, take, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the word, Esav, means Esau, the word, Qolo, means his voice, VaYebake, is from the word Bekah, בָּכָה,

which means, to **weep**, it dripped, dropped, he **wept, cried**, he bewailed, lamented, weeping, he caused to weep)

Here Esav asks his father, have you only one blessing, and then, he pleads with Yitzchaq to bless him also. What Esav does not understand is that while the blessing does include some material things, the blessing has much more spiritual blessings than can be seen by the naked eye. The blessings that Yitchaq bestowed upon Ya'aqov consist of **ALL** the blessings of YHVH, that will only be manifested in the life of those who willingly choose to surrender their wills to our heavenly Father and then commit to believe, follow and obey **ALL** the words of His Torah of Life, for all of their lives here on earth. It is therefore painfully obvious that Esav, could **NOT** inherit this blessing, because of his prideful attitude, which does **NOT** allow him to humble himself before Elohim, which means that he cannot and will not give his heart to YHVH, and humbly obey Him.

39 And Isaac his father answered and said unto him, Behold, your dwelling shall be the fatness of the earth, and of the dew of heaven from above;

וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הֲיֵה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מִוֹשְׁבֵיךָ וּמִטַּל הַשָּׁמַיִם מֵעַל,
VaYa'an Yitzchaq Aviyy Tichyeh Elayv Hineh Mishmaney HaAretz Yihyeh Moshaveka
Umital HaShamayim MeAl, where the word, VaYa'an, is from the word, Ya'an, יַעַן,
which is a preposition, that means, **because**, purpose, intention, reference, as in book of
reference, the word, Yitzchaq, יִצְחָק, is the name, Isaac, and is from the word, Tzachaq,
צַחֵק, which means, to laugh, he laughed, he mocked, derided, he sported, he played, he
jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh,
the word, Aviyy, means his father, the word, VaYomer, is from the word Amar, אָמַר,
means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his
heart, thought, he caused to say, induced to say, he avouched, it also means, to be high,
he boasted, it means, word, speech, saying, utterance, the word, Elayv, means, to or unto
him, the word, Hineh, means behold, , the word, Mishmaney, is from the word Mishman,
מִשְׁמָן, which means, fertile piece of land, fatness, fat strong stout person, fattened, oiled,
greased, it also means, octagon, and it means rich food, dainty, the word HaAretz, means
the earth, the ground, the Land, the country, the word, Yiyeh, is from the word Hayah,
הָיָה, which means, to be, exist, happen, **shall happen**, become, has become, was, were,
existed, came to pass, came into being, became, he remained, it came to pass, happened,
it was done, brought about, he caused something to become, he made, the word,
Moshaveka, is from the word Moshav, מוֹשָׁב, which means, sitting, seat, dwelling,
residence, meeting, session, situation, site, as an adjective it means, returned, made to sit,
seated, the word, UmiTal, is from the word Tal, טַל, which means, dew, light rain, the
word, HaShamayim, means the heavens, the word, MeAL, means from above)

In verse 39 Yitzchaq his father says to Esav, Behold, your dwelling shall be the fatness of the earth, and of the dew of heaven from above;

In verse 28 Yitzchaq's blessing to Ya'aqov's included the same words The dew of heaven and the fatness of the earth,

What is the difference? It seem like they are getting the very same blessing?

וַיִּתֵּן-לָהֶם הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירוֹשׁ

Veyiten, And give, Leka, to you, Ha Elohim, MiTal, from the dew of HaShamayim, the heavens, Umishmaney, and from the fatness of HaAretz, the earth, VeRov, and plenty Dagan, corn or grain grain VeTirosh, and wine.

Well in verse 28, the full verse says, *28 Therefore Elohim give you of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:*

Verse 39 וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הֲיֵה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מִוִּשְׁבֵּךְ וּמִטַּל הַשָּׁמַיִם מֵעַל, VaYa'an and answered Yitzchaq, Aviyv, his father, VaYomer and said, Elayv, to him, Hineh, behold, Umishmaney, and from the fatness, HaAretz, of the earth, Yiyeh, shall come to pass, Moshaveka, our dwelling, UMatal and from the dew HaShamayim the heavens, MeAl, above

In verse 39 Yitzchaq his father says to Esav, Behold, your dwelling shall be the fatness of the earth, and of the dew of heaven from above;

The difference is that to Ya'aqov, Yitzchaq says, **Elohim GIVE YOU**, of the Dew of Heaven, the fatness of the earth and plenty of corn or grain and wine. That tells me that Ya'aqov's crops will be blessed by YHVH, which means that like, the time that Yitzchaq obeyed YHVH, and YHVH made the ground to yield one hundredfold, so to will the land produce one hundredfold for you. And to top it all off, the blessing is that he will receive plenty of corn or grain and plenty of wine, and since Scripture tells us that YHVH has given wine to man, to gladden his heart, it means that Ya'aqov will experience joy in his life.

However, for Esav there is a very different picture painted, for in *verse 39* when Yitzchaq is blessing his son Esav, there is No mention of Elohim being involved in the blessing, therefore it is only Yitzchaq and **NOT** Elohim that is telling Esav that his dwelling shall be the **FATNESS** of the earth. So what do you think it means when Yitzchaq tells his son, your dwelling place shall be the **fatness of the earth?** Is YHVH telling us that since Esav sold his birthright, that from that point onward, Esav will have to rely on his own understanding, he will have to do what Adam did when he was kicked out of the garden, does it mean that Esav will also have to work the ground by the sweat of his brow, to get the earth to produce **FATNESS** for him? Is YHVH telling Esav, that since you relied on your own understanding, and gave your birthright away, then you will have to figure things out for yourself, because you will receive none of My blessings, since you counted your birthright, which, by the way, includes My blessings, as worthless. Could YHVH be telling Esav, that he will have to make a living by what he can get out of the ground, and contend with the elements, that could ruin his crops. And, since it says, *your dwelling shall be the fatness of the earth, and of the dew of heaven from above;* could YHVH be telling Esav and us, that he will not get the blessing of the early and later rains, and that all he can count on, is the dew that comes from heaven that falls on everyone. We have to

understand, that there are far reaching consequences when anyone chooses to reject the birthright that YHVH has given to all people that have been born, and I am sad to say that the majority of the people of the world, are in that category, but we serve a merciful Elohim who does NOT want even one person to perish, and because of His great love, I believe He will cause many people to turn to Him and choose to surrender their hearts to Him, and then place them on the path that will lead them to their birthright, which is a place in His everlasting kingdom.

40 And by your sword shall you live, and shall serve your brother; and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck.

וְעַל-חַרְבֶּךָ תְּחַיֶּה וְאֶת-אֶחִיךָ תַעֲבֹד וְהָיָה כְּאִשֶּׁר תִּלְוֶה וּפְרַקְתָּ עָלָיו מֵעַל צְוֹאֲרֹךְךָ,
 VeAl Charbeka Tichyeh VeEt Achiyka TaAvod VeHayah KaAsher Tariyd UPharaqta Ulo
 MeAl Tzavareka, where the word VeAl is from the word Al, **עַל**, which means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, beside, **by**, toward, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, therefore the word VeAl means and by, the word, Charbeka, is from the word Cherev, **חֶרֶב**, which means, **sword**, lance, spear, it also means to be dry, be dried up, was dry, was dried up. drought, to be waste, be was in ruins, was destroyed, devastated, desolate, the word VeEt, is from the word Et, which is the first and the last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the word, Achiyka, is from the word Ach, which means brother, and in the form that it is used here, it means, your brother, the word, TaAvod, is from the word Eved, **עֶבֶד**, which means, to work, **to serve**, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the word, VeHaayah, is from the word Hayah, **הָיָה**, means, to be, exist, happen, shall happen, become, has become, was, were, existed, **came to pass**, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, KaAsher, means, as we, when you, when we, the word, Tariyd, is from the word Rud, **רָוַד**, which means, to wander restlessly, roam, he went to and fro, moved about, he ran upon, invaded, attacked, to show restlessness, the word, UPharaqta, is from the word Paraq, **פָּרַק**, which means, to break, break off, to tear away, to unload, to deliver, he redeemed, he rescued, he separated from, broke loose, he departed, removed, withdrew, he split, divided, he tore away, the tore apart, away from, he rescued, he delivered, he separated, he separated into parts, was dislocated, he unloaded, parting of ways, plunder, that which is snatched away, the word Ulo, is from the word Al, **עַל**, which means, height, upper part, and as a preposition, it means, in, on, **upon**, above, over, at, beside, by, toward, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, Meal, **מֵעַל**, means, to act unfaithfully, behave treacherously, was perfidious, some scholars say, that it originally meant, to cover, upper garment, robe, coat, that which covers, he was guilty of sacrilege, he induced someone to act unfaithfully, an unfaithful treacherous act, a high place, height, raising, lifting, ascent,

the word, Tzavarek, is from the word Tzavar, צִוָּאָר, which means, neck, that which turns

Here, Yitzchaq prophecies that Esav will live by his sword. In Scripture in *Ephesian 6:17* it says: *And take the helmet of salvation, and the **SWORD** of the Spirit, which is the **WORD** of Elohim.*

Therefore I believe that YHVH is telling us that Esav will live by his own words and **NOT** by the Words of YHVH, furthermore Scripture tells us that those who live by the sword die by the sword, and that little parable tells us that anyone that relies on his own strength, represented by the sword, will **NOT** be able to save himself and will perish forever.

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

וַיִּשְׂטֹם עֵשָׂו אֶת-יַעֲקֹב עַל-הַבְּרָכָה אֲשֶׁר בֵּרַכּוּ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ יִקְרְבוּ יָמַי (וַיִּשְׂטֹם עֵשָׂו אֶת-יַעֲקֹב אֶבְיָאֵל אָבִי וַאֲהַרְגָה אֶת-יַעֲקֹב אֶחָי Beraku Aviyy VaYomer Esav Belibo Yiqrevo Yemey Evel Aviy VeAhargah Et Ya'aqov Achiy, where the word, VayiSotom is from the word, Satam, שָׂטַם, means, to hate, bear a grudge to, cherish animosity to, he hated, bore a grudge to, he caused to hate, hatred, the word, Esav, עֵשָׂו, means, herb, herbage, grass, to cover with grass, to weed out, it is also, the name Esau, Jacob's brother, the word Et, is defined above, Ya'aqov, יַעֲקֹב, is a composite word, made up of the letter Yod, which means, hand, and the Ejev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, the word, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, beside, by, toward, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, NaBarakah, is from the word Barakah, בְּרָכָה, means, blessing, benediction, congratulation, gift, present, it is related to the Word Barak defined above, the word, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, that, which, with which, that which, and as a conjunction, it means, in order that, the word Berako, is from the word Barak, בָּרַךְ, means, **to bless, blessing**, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word, Aviyy, means his father, the word, VaYomer, is from the word Amar, אָמַר, which means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word,

speech, saying, utterance, the word Esav, is Esau, the word, Belibo, is from the word Lev, לב, means, heart, mind, will, the inner part, the middle, Yiqrevo, is from the word, Qarav, קרב, which means, to come near, approach, he came near, approached, was offered as a sacrifice, he was brought near, he came near, approached, he befriended, nearness, vicinity, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, the word, Yemey, is from the word Yom, means the days, the word, Ebel, אבל, means, to mourn, lament, mourner, desolate, it also means, truly, indeed, but, however, nevertheless, on the contrary, the word Aviy, means, my father, the word, VeAhargah, is from the word, Harag, הרג, which means, to kill, *slay*, slaughter, to murder, to fight, to kill, he killed, slew, murdered, was killed, was slain, was murdered, was slaughtered, killer, murderer, assassin, the word, Et, is the first and last letters of the Hebrew Alphabet, and they represent Messiah, the First and the Last, the word, Ya'aqov, is Jacob, and the word, Achiy, means my brother)

Here Scripture makes it very clear that Esav **HATES** his brother Ya'aqov, and in *1 John 3:15 Whosoever HATES his brother IS a murderer: and you know that no murderer has eternal life abiding in him.*

We are told that Esav **HATES** his brother so much, that he plans to kill him as soon as his father Yitzchaq dies. That is why YHVH calls the wisdom of man **FOOLISHNESS**, because to most people the thought of revenge, the thought of getting back at someone that has harmed them, is very appealing and even satisfying, and I know that in the majority of the cultures of the world that the people, for the most part, believe that the desire for revenge is a quality, that we should all strive to acquire. I know, because at one time in my life, I thought of revenge as something very sweet and satisfying, **BUT** YHVH has made it very clear, revenge is MINE says YHVH.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, your brother Esau, as touching you, does comfort himself, purposing to kill you.

וַיִּגְדַּר לְרֵבֶקָה אֶת־דְּבָרַי עֵשָׂו בְּנֵה הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא לְיַעֲקֹב בְּנֵה הַקָּטָן וַתֹּאמֶר (וַיִּגְדַּר לְרֵבֶקָה אֶת־דְּבָרַי עֵשָׂו בְּנֵה הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא לְיַעֲקֹב בְּנֵה הַקָּטָן וַתֹּאמֶר)
 VaYogad LeRivqah Et Divrey Esav Benah HaGadol VaTishlach VaTiqra LeYa'aqov Benah HaQatan VaTomer Elayv Hineh Esav Achiyka Mitnachem Leka LeHargeka, where the word, VaYogad, is from the word, Nagad, נגד, which means, to rise, be high, be conspicuous, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, oppose, contradicted, he **made known, announced**, was declared, was reported, was told, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, conspicuous, the word, LeRivqah, means to Tivqah, the word, At, is defined above, the word, Divrey, is from the word Dabar, דבר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an

agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word, Esav, is Esau, the word, Benah, means her son, the word, Hagadol, means her eldest son, the word, VatiShalach, is from the word Shalach, שָׁלַח, means, **to send**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, **he sent away**, sent off, was dismissed, was driven away, he **divorced**, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the word, Vatiqra, is from the word Qara, קָרָא, means, to cry, call, invoke, to invite, to say, proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the word קָרָאִי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the word, LeYa'aqov, means to Isaac, the word, Benah, means, her son, the word, HaQatan, is from the word Qatan, קָטָן, means, to be small, insignificant, was reduced, became less, he made small, little, young, **younger**, unimportant, diminishing, the little finger, the small one, the word, VaTomer, means and said, the word, Elayv, means to or unto him, the word, Hineh, means behold, the word, Esav, is Esau, the word, Achiyka, your brother, the word, MitNachem, is from the word, Nacham, (נָחַם or נָחַם means, to have compassion, to console oneself, he was sorry, suffered, grief, repented, he comforted himself, consoled himself, he was relieved by taking vengeance, grieved, he had compassion, comfort, consolation, he was sorry, grieved, he had compassion, the word, Leka, means, to you, the word, LeHargeka, is from the word Harag, הָרַג, which means, to kill, slay, slaughter, to murder, to fight, to kill, he killed, slew, murdered, was killed, was slain, was murdered, was slaughtered, killer, murderer, assassin)

Here we are told that Rivqah somehow found out about Esav's plan to kill his brother Ya'aqov. This tells me that Rivqah was well respected in the camp of Yitchaq, and that she had informants all over the camp, because they trusted her judgement. Now that she is armed with the serious information, she tells Ya'aqov, that his brother Esav wants to kill him, and in the next verse she devises a plan to save Ya'aqov.

43 Now therefore, my son, obey my voice; and arise, flee to Laban my brother to Haran;

(וְעַתָּה בְנִי שְׁמַע בְּקוֹלִי וְקוּם בְּרַח-לְךָ אֶל-לָבָן אָחִי חָרָנָה, VeAtah Beniy Shma BeQoliy VeQum Berach Leka El Laban Achiy Haranah, where the word, VeAtah, עַתָּה, as an adverb, means, **now**, at present, at the time, it means shortest period of time, it is from the word At, עַת which means, time, season, appointed time, the word, Beniy, means, my son, the word, Shma, is from the word Shema, שָׁמַע, which means, to **hear**, he heard, he heard with interest, he hearkened, listened to, he **obeyed**, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow

and **obey** the words that you heard, the word, BeQoliy, is from the word Qol, קול, means, voice, sound, noise, thunder, report, rumour, and in this form it means my voice, the word, VeQum, is from the word, Qum קום, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was **established**, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, **make or made sure**, uphold. You also need to know that this Hebrew word, Qum, or one of its derivatives, is translated as the word Anastasis in the Greek Septuagint, and then it is translated as the word Resurrection in the English Scriptures. This word **resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek word αναστασις, Anastasis, Strong's number G386. This noun is derived from the word Anastemi, ανιστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek word, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the word used for, **resurrection**, in the verse above, **IS** the word Qayamta, קימתא. This Aramaic word translates into Hebrew, as the word Tequmah, תקומה, it is Strong's number H8617. In Modern Hebrew, the word for **resurrection** is this word Tequmah, תקומה, which is the very same word from the Peshitta. This word, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this word Tequmah, תקומה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the **resurrection of the dead**, is the rising up of the dead, or more literally, **the Qum, the standing up of the dead**, the word, Brach, is from the word Barach, ברח, which means, to go through, flee, he went away, withdrew, he caused to flee, he fled, he eloped, he fled across the frontier, he smuggled, it also means, to bolt, to fasten with was bolted, the word, Leka, means to you, the word, El, אל, denotes, motion toward or **to**, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word Laban, לבן, means, to be white, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened, it also means to make bricks, he made bricks, brick, brickmaker, it means laundryman, it is also the name of Rivqah's brother, the word Achiy, means, my brother, the word, Charanah, חרן, is the name of one of the sons of Terah, and brother of Abraham, his name could mean mountaineer, or sanctuary, it is also the name of a city, Mesopotamia)

Rivqah's plan is very simple, she wants Ya'aqov to obey her voice and go live with her brother, Laban in Charan for a while. Therefore she tells him to Qum, קום, arise and go there. As you know the word Qum is translated as the word Anastasis in the Greek Septuagint and from there it is translated as resurrection in our English Scriptures. Therefore, by sending Ya'aqov away, Rivqah is keeping him alive, saving him from a sure death at his brother's hand

44 *And tarry with him a few days, until your brother's fury turn away;*

(וַיִּשְׁבֹּתָ עִמּוֹ יָמִים אַחְדָּיִם עַד אֲשֶׁר-תָּשׁוּב חַמַּת אָחִיךָ), VeYashavta Imo Yamiym Achadiym Ad Asher TaShuv Chamat Achiyka, where the word VeYashavta, is from the word, Yashav, 2. יָשַׁב, which means, **to sit, remain, dwell**, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the word, Imo, means, with him, the word, Yamiym is from the word Yom, יוֹם, means, day, time, year, but we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word** means. The **word** Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this **word** Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the Words of our heavenly Father's Torah of Life, the word, Achadiym, is from the word Echad, אֶחָד or אַחַת, means, one, single, first, someone, to be one, make one, unite, he united, **joined**, combined, became united, he unified, it is the male equivalent to the word, Achat, אַחַת, the word, Ad, עַד, as a preposition and conjunction, means, to, unto, up to, even to, **until**, while, it is related to the word Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the word Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the word Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, that, which, with which, that which, and as a conjunction, it means, **in order that**, the word TaShuv, is from the word Shuv, שׁוּב, means, **turn**, to return, **turn back**, restore, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the word,

Chamat, is from the word Chemah, חַמָּה, which means, heat, sun, fever, poison, **wrath, anger, rage**, fury, it also means, to see, observe, protect, he protected, the word Achiyka, means my brother)

Here we see that Rivqah believes that Ya'aqov will only be gone from her, for a short period of time, **BUT** no matter how pure hearted we think our plans are, when we choose to deceive someone, even if we think it is for the right reason, there will always be a price to pay, for the Torah clearly states, that we will reap what we have sown, and in this case, Rivqah sowed deception and therefore she will reap deception.

45 Until your brother's anger turn away from you, and he forget that which YOU have done to him: then I will send, and fetch you from thence: why should I be deprived also of you both in one day?

עַד-שׁוּב אַף-אַחִיךָ מִמֶּךָ וְשָׁכַח אֶת אֲשֶׁר-עָשִׂיתָ לּוֹ וְשָׁלַחְתִּיךָ מִשָּׁם לְמָחָר (אָחִיךָ אֶת אֲשֶׁר עָשִׂיתָ לּוֹ וְשָׁלַחְתִּיךָ מִשָּׁם לְמָחָר) Ad Shuv Aph Achiyka Mimka VeShakach Et Asher Asiyta Lo VeShalachtiy Ulqachtika MeSham Lamah Eskal Gam Shneykem Yom Echad, where the word Ad, עַד, as a preposition and conjunction, means, to, unto, up to, even to, **until**, while, it is related to the word Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the word Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the word, Shuv שׁוּב, means, **turn**, to return, turn back, restore, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the word, Achiyka, means, your brother, the word, Mimka, is from the word Min, מִן, denotes separation, and means, **away, away from**, from, thereof, of, out of, since, because, than, more than, it is also the pronoun, what, the word, VeShakach, is from the word Shakach, שָׁכַח, which means, **to forget, he forgot**, was forgotten, he cause to be forgotten, he caused to forget, forgetfulness, oblivion, amnesia, it also means, to find, the word, Et, is the first and last letters of the Hebrew Alphabet and they represent Messiah, the First and the Last, the word, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, that, **which**, with which, that which, and as a conjunction, it means, in order that, the word, Asiyta, is from the word, Asah, עָשָׂה, means, **to do, doing, done**, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, Lo, to you, the word, VaShalachtiy, is from the word, Shalach, שָׁלַח, means, **to send**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was

dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, and in the form that it is used here, it means, I will send, the word Ulqachtika, is from the word Laqach, לָקַח, means, to take, to buy, he took, *fetch*, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, MeSham, means from there, the word, Lamah, לָמָּה, means, why, wherefore, the word, Eskal, is from the word Shakal, שָׁכַל, means, to be prudent, act wisely, he instructed, he taught, he looked at, observed, considered, he did prudently, acted wisely, acted intelligently, he prospered, had success, he caused to consider, was comprehended, was understood, was done with understanding, was done prudently, prudence, insight, understanding, intelligence, cunning, craft, but it also means, to be bereaved of children, became childless, miscarried, the word, Gam, means also, the word Shneykem, is from the word, Shnayim, שְׁנַיִם, which means, *two, both*, is in the female gender, and Shtayim שְׁתַּיִם, is in the male gender) is from the word, the word, Yom, יוֹם, means, day, time, year, but we also have to understand that the Hebrew letters of the *word* Yom, יוֹם, gives us a much more in depth meaning of what this *word* means. The *word* Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this *word* Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only *ONE* True Light, and that that *ONE* True Light *IS* the Words of our heavenly Father's Torah of Life, the word, Echad, אֶחָד or אֶחָת, means, *one*, single, first, someone, to be one, make one, unite, he united, joined, combined, became united, he unified, it is the male equivalent to the word, Achat, אַחַת)

Here Rivqah is setting herself up to be deceived for she believe that Ya'aqov will only need to be gone for a short while before his brother's anger subsides, but we know that Ya'aqov will be gone for at least twenty to twenty two years. Rivqah has deceived herself, by thinking that Ya'aqov will return to her very soon. There is no mention of Rivqah ever seeing her son again. By deceiving Yitzchaq, and causing him to place the Bekor Barak, the Firstborn Blessing upon Ya'aqov instead of Esav, she put in motion events that will eventually deprive her of ever seeing her son again. Good intentions is *NOT* enough, obedience to the Words of the Father's Torah is what is absolutely necessary if we want to reap what YHVH has for us instead of what the world has for us.

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

וַתֹּאמֶר רַבֵּקָה אֶל-יִצְחָק קְצֹתֵי בְחַיֵּי מִבְּנֵי בְנֹת חֵת אִם-לִקְחָ יַעֲקֹב אִשָּׁה מִבְּנֹת-חֵת)

 פְּאֵלָה מִבְּנֹת הָאָרֶץ לָמָּה לִּי חַיִּים, VaTomer Rivqah El Yitzchaq Qatztiy BeChayay

 Mipney Benot Chet Im Loqecha Ya'aqov Asher Mibnot Chet KaEleh Mibnot HaAretz

 Lamah Liy Chayiym, where the word VaTomer, is from the word, Amar, אָמַר, means, to

 say, saying, *said*, you told, uttered, he commanded, ordered, he said in his heart, thought,

 he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it

 means, word, speech, saying, utterance, the word, Rivqah, רַבֵּקָה, is the name of

 Yitzchaq's wife, and the name Rivqah means, team, it is from the word Riveq, רִבֵּק,

 which means to tie, and if we add the suffix letter Aleph to this word, we form the word

 Rivqa, רִבְקָא which means, stall, which is the tying place, the place where you tie an

 animal, he tied fast, noose, the word, El, אֵל, denotes, motion toward or *to*, or direction

 toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title

 Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make

 my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or

 request, and it means no, not, nay, the word, Yitzchaq, יִצְחָק, is the name, Isaac, and is

 from the word, Tzachaq, צַחֵק, which means, to laugh, he laughed, he mocked, derided,

 he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused

 laughter, was made to laugh, the word, Qatztiy, is from the word Qutz, קִוֵּץ, means, to

loathe, abhor, feel a sickening dread, weary, he feared, it means to wake up, he

 awakened, aroused, it means, to put thorns in somebody's path, he removed thorns,

 cleared of thorns, thorn, thornbush, it mans to shrink, shrivel, contract, the word,

 BeChayay, is from the word Chayah, חָיָה, means, life, to live, he lived, was alive, he

 was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life,

 revived, refreshed, he nourished, restored, renewed, he came to life again, spirit of life,

 soul, the word, Mipney, מִפְּנֵי, means, turn, turning, change, and as an adjective. it

 means, directed, evacuated, evacuee, single, unmarried, as a preposition it means form

 the face of, from the presence of, *because of*, the word, Banot, means, the daughters, the

 word, Chet, חֵת, means terror, fear, shattered, dismayed, and as an adjective it means

 one, it is also the name of the son of Canaan, the grandson of Ham, he is the ancestor of

 the Hittites, the word, Im, means if, the word, Loqach, is from the word Laqach, לָקַח,

 which means, *to take*, to buy, he took, fetched, took in, took away, he received, captured,

 seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized,

 it also means, learning, teaching, instructions, that which is received, the word, Ya'aqov,

 יַעֲקֹב, is a composite word, made up of the letter Yod, which means, hand, and the Ekev,

 which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the

 heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the

 third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means

 steep, crooked, insidious, deceitful, covered with footprints, and together, the name,

 Ya'aqov, means hand on the heel, the word, Ishah, means, a wife, the word, MiBenot,

 means from the daughters, the word, Chet, this name is used a second time and it is

 defined above, the word, KaElah, is from the word Aleh, which means, these, those, th

 word MiBenot is repeated and it means, the daughters, the word, HaAretz, means the

 land, the earth, the ground, the country, the word, Lamah, לָמָּה, means, why, wherefore,

what good, the word, *Liy*, means to me, the word, *Chayim*, is from the word *Chayah*, (*חַיָּה*, means, *life*, to live, he lived, was alive, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, spirit of life, soul)

Here we see that Rivqah is again deceiving Yitzchaq, and even though it is for a good cause, of saving both of her sons, one from dying and the other one from becoming a murderer. Instead of telling Yitzchaq the whole truth, about what has just transpired, she believes that she has to convince Yitzchaq to send Ya'aqov away, and therefore she tells Yitzchaq, *I am weary of my life because of the daughters of Heth*: which was probably true, and then she says I don't want Ya'aqov to marry one of them, or my life will be worth nothing, and I will have nothing to live for. Which I believe is also true. However, the underlying reason for all of these comments is because she wants Yitzchaq to make the decision, that it would be better to send Ya'aqov to Rivqah's brother's house to get a bride, which in reality is just another form of deception.

Studying and keeping Torah together as a community.

Have a great Elohim blessed week and may YHVH bless your every thought, and your every deed. Until we meet again. Amein