

## פְּרָשָׁה Parashah - 11/29/03

תּוֹלְדוֹת/Tol`dot - Generations/Families”

### I. Genealogy of Yitschaq & The Buying of Esav’s Birthright... 19-34

וְאַלֶּה תּוֹלְדוֹת יִצְחָק בֶּן-אַבְרָהָם אַבְרָהָם הוּא לֵיד) ¶ Genesis 25:19 בְּרֵאשִׁית

:יִצְחָק: > *V`el`le tol`dot Yitz`chaq ben-`Avraham Av`raham holid `et-Yitz`chaq:* } And-these are generations/families of Yitz`chaq, Av`raham's-son. Av`raham brought-forth/bore Yitz`chaq.

20 And~ Yitz`chaq ~will-be/was a-forty~ year ~son when-he-took Riv`qah, B`tu`el`s-daughter the `A`ram`mi/Syrian from Pad`dan `A`ram, Lavan`s sister the-`A`ram`mi/Syrian. (Riv`qah רִבְקָה = noose)

בְּתוֹאֵל/B`tu`el = Man of God; אֲרָמִי/`A`ram`mi /Aramean/Syrian = "Exalt-me"

אֲרָם פַּדַּן/Pad`dan `A`ram = "Field or plain of A`ram"

21 וַיִּצְתָּר יִצְחָק לַיְיָ לְנִכְחַ אִשְׁתּוֹ) > *Va`ye`tar Yitz`chaq la`Adonai l`nockach `ish`to* } And~ Yitz`chaq will-burn-incense/pray to-HaShem in-front-of his-woman, (כִּי עֲקָרָה הִוא) > *ki `a`qara hiv`* } for she is barren; (וַיִּתְהַר רִבְקָה) לוֹ יְיָ וַיִּצְתָּר > *va`ye`ater lo Adonai vat`tahir Riv`qa `ish`to:* } and~ HaShem ~will-burn-incense/pray for-him and~ Riv`qah his woman ~she-shall-conceive.

22 וַיִּתְרָצוּ הַבָּנִים בְּקִרְבָּה) > *Va`yit`rotz`tzu hib`banim b`qir`bah* } And~ the-sons ~broke-down/dashed-together/struggled-together in-side-her; and-she-said, "If-so/consequently/if-OK/alright, then-why am-I this-way/like-this?" And-she-traveled/went to-ask/inquire of w/t-HaShem.

23 And~ HaShem will-say/said to-her: (שְׁנֵי גֵיִם בְּבִטְנִי וְשְׁנֵי לְאָמִים מִמֵּעֵיךְ) > *sh`ne gi`yim goyim b`vit`necka ush`ne l`um`mim mim`me`ayick* } "Two-goyim/nations arein-your-belly/womb, and-two peoples from-your-intestines/bowels; וַיִּפְרְדּוּ/Yim`mare`du/they-will-break-apart/separate and-a-people/one-people will-be-stronger from-a-people, (וְרַב יַעֲבֹד צָעִיר:) > *v`rav ya`a`vod tza`ir:* } And-the-great/many will-serve the-smallest/least/younger."

(Malachi 1:2-3 > "I have loved you," says Adonai. "Yet you say, `In what way have You loved us?' Was not E-sav Ya-a`cov's brother?" Says Adonai. "Yet Ya-a`cov I have loved; But Esav I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness." . . . also in Rom 9:13)

Gen. 25: 24 And-they-will-be/were-filled/completed her-days to-bring-forth, and-behold \*תּוֹמִים /Tomim/twins were in-her-belly/womb. [Note: JPG, JPS but **not** ART, have an asterisk (\*) after the word \*תּוֹמִים /Tomim. JPS has ' אַ חָסֵר chasar, Alef Yod, meaning, "Missing Alef and Yod." They believe it should be spelled 'תָּאָמִ /Ta'ome.]

25 And-will-come the-first, red, all-of-him, (כְּאֶדְרֵת שֵׁעָר > k'ad`deret se`ar} [as/like-a-wide~ hairy ~cloak/garment](#); and-they-called his-name `Esav. (`Esav/Hairy/עֵשָׂו. He is also known as `E`dom/Red/אֲדָם )

26 וַאֲחֵי־כֵן יָצָא אָחִיו) > V'acha`de-cken yatza' `achiv} [And-yes-Afterwards his brother came](#), and-his-hand holding on-a-heel of `Esav; And-will-call his-name Ya`a`qov (Heel-holder/יַעֲקֹב). And-Yitz`chaq was a-sixty~ year ~son when-she-birthed/bore them.

27 (וַיִּגְדְּלוּ הַנְּעָרִים) > Va`yig`delu han`n`arim} [And~ the-boys they-twisted/ bonded-together...or...they-wrestled...or...they-grew-strong](#). (יָדַעַ עֵשָׂו אִישׁ יָדָעַ > Vay`hi `Esav `ish yode`a tzayid `ish sade} [And~ Esav ~was a-man, a-known hunter](#), a~ field ~man; And-Ya`a`qov (אִישׁ תָּם > ish tam} [a-whole/ upright man...or...a-man of Integrity](#), dwelling in tents. [Note: The root of וַיִּגְדְּלוּ /Va`yig`deluis גַּדַל /Gadal meaning 'To-twist-cords/strings-together/Make-Strong. Keep in mind that גָּדֹל /Gadol means 'Great. ']

28 And~ Yitz`chaq ~loved this-Esav (כִּי־צִיד בְּפִיו) > ki-tza`yid b`fiv} [for/because of hunted-game/food in-his-mouth](#), and-Riv`qah, she-loved this-Ya`a`cov.

29 (וַיִּצֵד יַעֲקֹב נֵזִיד) > Va`ya`zed Ya`a`qov na`zid} [And~ Ya`a`qov ~cooked/ boil-up-a-stew/boiled-food](#); and~ Esav ~will-come/came from-the-field, and-he was עָיֵף /`ayef/weary/worn-out/tired.

30 And~ Esav will-say/said to Ya`a`qov, (הֲלֵעֵיטֵנִי נָא מִן־הָאָדָם הָאָדָם הַזֶּה) > hal`ite`ni na' min-ha`adom ha`adom haz`ze}"Please [give-me-to-eat](#) from-the-red [this-red](#) for I'm weary/worn-out/tired. Therefore his-name-is-called Edom (Red/אֲדָם).

31 And~ Ya`a`qov ~will-say/said, (אֶת־בְּכֹרְתְךָ לִי הַיּוֹם) > mick`ra cka`yom `et-b`ckorat`cka li:}"As-today sell [this-your-firstborn/birthright](#) to-me."

Gen. 25: 32 And~ Esav ~will-say/said, "Look/Please, I'm going to-die; and-what's-this firstborn/birthright to-me?"

33 And~ Ya`a`qov ~will-say/said, (הֲשָׁבַעָה לִי הַיּוֹם) > hish`shav`a li ka`yom} "Swear to-me as-of-today." And-he-will-swear/swore to-him, and-he-will-sell/sold this-his-birthright to-Ya`a`qov.

34 And-Ya`a`qov gave to-Esav (לֶחֶם וּנְזִיד > *lechem un`zid*) bread and-pottage/boiled/stewed אֶדְשִׁים / *A`dashim* / lentils.

## II. Yitz`chaq Family Moves to G`rar... 1-14

**Genesis 26: 1** ¶ וַיְהִי רָעָב בְּאֶרֶץ מִלְבָּד הָרָעֵב הָרְאוּשׁוֹן > *Vay`hi ra`av ba`retz mil`l`vad ha`ra`av ha`ri`shon*} And-there-was hunger/famine in-the-land, apart-from the-first famine that exited/was in~ Av`raham ~days. And~ Yitz`chaq will-go/travel to Avi-melech (מֶלֶךְ-פְּלִשְׁתִּים גְּרָרָה > *meleck-p`lish`tim g`ra`ra*) P`lish`tim`s-King ("immigrants"), of G`ar-ra ("a lodging place").

2 And~ HaShem ~will/see/appear-to-him and-will-say/said: (לֹא-תֵרַד מִצְרַיִמָּה > *lo-tered mitz`ray`ma*) "Do-not-go-down to/towards-Egypt/ bondage; (שְׁכֹן בְּאֶרֶץ :אֲשֶׁר אֶמַר אֵלֶיךָ > *sh`ckon ba`aretz `a`sher `omar `ele`cka*:} settle-down in-a-land which I-say to-you. (Note:*Mitz`ra`yim*, means 'To-Restrain as in 'Distressed' or as in 'Bondage').

3 (גֹּר בְּאֶרֶץ הַזֹּאת > *Gur ba`aretz haz`zot*) "Turn-aside in~ this ~land, and-I-will-be with-you and-I-bless-you; for to-you and-your-seed/offspring/descendants I-give (אֶת-כָּל-הָאֲרָצוֹת הָאֵל > *`et-col-ha`a`ratzot ha`el*} with-all-these-lands, and-I-shall-rise-up/establish~ with/this-the-oath which I-swore to-Av`raham your-father.

4 (וְהִרְבֵּיתִי אֶת-זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם > *V`hir`be`ti `et-zar`a`cka c`ckock`ve hash`shamayim*) "And-I-shall-multiply/increase with/this-your-seed...or...I-shall-make this-your-seed great/multiply like/as-My-stars of the-heavens; and-I-shall-give to-your-seed/offspring/descendants (אֵת כָּל-הָאֲרָצוֹת הָאֵל > *`et kol-ha`a`ratzot ha`el*} with/this all-the-land these lands; (וְהִתְבָּרְכוּ בְּזַרְעֲךָ כָּל-גּוֹיֵי הָאֲרֶץ > *V`hit`bara`cku v`zar`a`cka kol gu`ye ha`aretz*:} and~ all My-goy/nations of the-earth~they-shall-be-bless by-your-seed...or...and~these~they-shall-bless with-your-seed all My-goy/nations of the-earth;

Gen. 26: 5 (עָקַב אֲשֶׁר-שָׁמַע אֶבְרָהָם בְּקוֹלִי יוֹשֵׁמֹר נִשְׁמַרְתִּי מִצְוֹתַי חֻקוֹתַי > *`Eqev `a`sher-shama `Av`raham b`qoli va`yish`mor nish`mar`ti mitz`otay chuq`qotay v`torotay*:} "Because/As-a-result-of Av`raham who-heard/listen by/for-My-voice and-kept/guard My-observances, My-precepts, what-I-have-established, and My Instructions."

6 ¶ And~ Yitz`chaq ~dwelt/settled-down in Ger`ar (*a lodging place*).

7 וַיִּשְׂאֲלוּ אֲנָשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ > *Va'yish'a'lu 'an'she ham'maqom l'ish'to*  
And~ my-men of the-place ~they-will-asked about-his-woman. And-he-will-say/said,  
(הוּא אַחֲתִי > 'a'choti hiv') "She is my-sister"; for he-was-afraid to-say, "my-  
woman," because he thought, "lest~ my-men of the-place kill-me about-Riv`qah,  
for/because she is of good-appearance/beautiful-to-behold."

8 וַיְהִי כִּי אָרְכוּ-לוֹ שָׁם הַיָּמִים > *Vay'hi ki 'ar'cku-lo sham ha'yomim* And-  
it-will-be, that they-gathered-to-him there the-days, (וַיִּשְׁקֹף אַבְיִמֶלֶךְ מִלְּךָ פְּלִשְׁתִּים)  
וַיִּשְׁקֹף אַבְיִמֶלֶךְ מִלְּךָ פְּלִשְׁתִּים > *va'yash`qef 'A'vi`meleck meleck P'lish`tim b`ad ha`chal`lon*  
And/that~ Avi`meleck king of the P`lish`tim {immigrants}~will-lay/leaned-over  
near the-window, and-will-see/saw, and-behold Yitz`chaq (מִצְחָק אֶת רִבְקָה אִשְׁתּוֹ):  
*m'tza`heq 'et Riv`qah 'ish'to:* from-laughing/playing/sporting, with Riv`qah his  
woman.

9 And` Avi`meleck will-call/called to-Yitz`chaq and-will-say/said, "Surley behold she  
is your-woman; and-how shall-you-say, `She is my sister'?" And~ Yitz`chaq will-  
say/said to-him, "Because I-said, (פֶּן-אָמוּת עָלַיָּה) > *Pen-'amut `ale'ha* Lest-I-die  
over-her."

10 And~ Avi`meleck will-say/said, "What's-this you've-worked/ done to-us? (כִּמְעַט)  
(וְהִבֵּאתְעֲלֵינוּ אֶשָׁם): *Kim`at shackav 'achad*  
*ha'tzam 'et-`ish`tecka v`heve'ta `ale`nu `asham:* For-a-little-while One of the-  
people may-have lay-down with-your-woman, and-you-brought guilt on-us."

11 And~ Avi`meleck will-set-up/appoint/give-instructions with-all-the-people, to-  
say/saying, "The-touch on-this-man and-on-his-woman, death, they-will-die."

12 ¶ And~ Yitz`chaq will-sow/sowed in~ that ~land, and-will-obtain/received in~ that  
~year a-hundred fold; and~ HaShem will-blessed-him.

Gen. 26: 13 (וַיִּגְדַּל הָאִישׁ וַיִּלְךְ הַלּוֹךְ וַיִּגְדַּל עַד כִּי-גָדַל מְאֹד): > *Va'yig`dal ha'ish*  
*va`yeleck ha`lock v`gadel `ad ki-gadal m'od:* And~ the-man ~will-be-great, and-  
will-go walking/the-way/one-way and-growing/increasing until when-becoming~very  
~great;

14 And-it-will-exist/be-to-him possessions-of-flocks and-possessionsof-oxen and-a-  
great-many servants. And~ the-P`lish`tim {strangers} ~will-envy him.

### III. Yitz`chaq Digs Wells, the P`lish`tim take them... 15-23

>15 וְכָל-הַבְּאֵרֹת אֲשֶׁר הִפְרוּ עֲבָדֵי אַבְיָו בְּיַמֵּי אַבְרָהָם אַבְיָו סָתְמוּם (פְּלִשְׁתִּים) >

: וַיִּמְלְאוּם עָפָר > V`kol-hab`b`erot `a`sher **chaf ru** `av`de `avi`v bi`me  
`Av`raham `avi`v **sit`mum** P`lish`tim vay`mal`um `afar:} And-all the-wells which  
My-servants of his-father they-dug in-my-days of Av`raham his-father  
P`lish`tim/strangers **stopped-them-up** and-will-fill-them-up with dry-earth/dirt.

16 And~ Avi`melech **k** ~will-say/said to-Yitz`chaq, "Go-away from-our-people/us, (כִּי  
: מֵאֵד מָאֵד > **עֲצַמְתָּ** מִמֶּנּוּ מְאֹד > Ki-`atzam`ta mim`men`nu m`od:} **for-you`re~ much/more**  
**~bond-up/tighter/stronger/bigger/mightier** from-us/than-we-are."

17 And~ Yitz`chaq will-go/departed from-there and-will-settle-down **בְּנַחַל גְּרָר**/  
B`bachal-G`rar/by-a-river-of-G`rar/journey/lodging, and-will-return/dwell there.

18 (אֶת־בְּאֵרֹת הַמַּיִם) \ וַיָּשָׁב יִצְחָק וַיַּחְפֹּר > Va`yashav Yitz`chaq **va`yach`por** /  
`et-b`erot ham`mayim} And~ Yitz`chaq ~will-return/again and-will-dig w/t-wells of  
water which they-dug in-days of Av`raham his-ab`ba, and~ the P`lish`tim ~will-  
obstruct/shut/stopped-them-up after the death of Av`raham. And-will-call to-them  
names like-the-names which his-ab`ba called them.

19 And~ my-servants-of-Yitz`chaq's ~they-will-dug in-a-river and-they-will-  
acquire/receive-there (: בְּאֵר מַיִם חַיִּים: > b`er mayim **Cha`yim:**) a-well of living  
water.

20 And~ shepherds/herdsmen of G`rar, ~they-will-contend/ quarreled with~  
Yitz`chaq's ~sheperds, to-say/saying, "The water is for-us." So-he-will-called the-wells  
name **עֵשֶׂק** / Eseq/Strife, because they-quarreled with-him.

21 (וַיַּחְפְּרוּ בְּאֵר אַחֶרֶת) > Va`yich`peru b`er `ach`eret} And-they-will-dig another  
well, and-they-will-quarreled also-over-it, So~ it~ ~will-be ~named  
שִׁטְנָה/Sit`na/Contention.

Gen. 26: 22 And-he-will-moved from-there and-will-dig another well, and~ they~  
~did-not ~contend/quarrel over-it. So-he-will-call its-name **רְחוֹבוֹת** / R`chovot/Streets,  
And-he-will-say, (**כִּי־עָתָה הָרְהִיב יְיָ לָנוּ וּפְרִינוּ בְּאֶרֶץ:**) > Ki-`at`ta **hir`hiv** Adonai  
**lanu u`fa`ri`nu va`aretz:}** For--now HaShem has-made-cities/great-room for-us, and-  
we-are-fruitful in-the-land."

#### IV. Avimelech makes a Treaty with Yitz`chaq... 23-32

23 (: שְׁבַע בְּאֵר מִשָּׁם וַיַּעַל > Va`ya`al mish`sham b`er shava`:) And-will-be-  
above from-there B`er shava (Well Seven / Well of Oath).

24 And~ HaShem ~will-see to-him in~ the-same ~night and-will-say/said, (אֲנֹכִי  
: אֲבִיךָ אֵלֹהֵי אֲבִרְהָם אֲבִיךָ > `anoki `Elohe `Av`raham `avi`ck:} "I am God/My-God of  
Av`raham your father; (אֶל־תִּירָא > `al-ti`ra`} shall-not-see/fear, (כִּי־אֶתְךָ אֲנֹכִי >  
ki-`it`t`cka `anoci} for I`am your-self/same/I`m with-you (וְהָרַבִּיתִּיךָ וְהָרַבִּיתִּיךָ

(:יְ) אֶת־זָרְעֶךָ בְּעִבּוֹר אֲבָרְהָם עֲבָדְךָ > U`verack`ti`ckā v`hir`be`ti `et-zar`a`ckā  
ba`a`vir `Av`raham `iv`di:} And-I-shall-bless-you and-I-will-increase/be-great with-  
your-seed/offspring/descendants...or...And-I-shall-bless-you and-I-will-increase this-  
your-seed/offspring because~ Av`raham ~offered my-servant...or... because of  
Av`raham My servant." [Note: The full meaning of the Hebrew.]

25 (יִ) \*וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְשֵׁם יְיָ > \*Va`yib`ben sham miz`beach va`yiq`ra`  
b`shem Adonai} \*And-a-son-will-bethere...or...And-will-be-a-son there...or...And-  
will-build there an-altar and-will-call on~ HaShems name, (וַיִּטּוּ שָׁם אֶהְלֹו) > Va`yet-  
sham `oholo} And-a-serpent-will-be-there his-tent...or... and-will-pitch/unfold~ his-  
tent ~there; (וַיִּכְרוּ שָׁם עֲבָדֵי יִצְחָק בְּאֵר) > Va`yick`ru-sham `av`de-Yitz`chaq  
b`er:} and~My-servants-of-Yitz`chaq's ~will-dug a well there. [\*Note: If it  
said וַיִּבֶן שָׁם מִזְבֵּחַ \* > Va`yiv`ne sham miz`beach, it would be translated 'And-will-  
build there an-altar.' Also: If it read וַיִּטּוּ שָׁם אֶהְלֹו > Va`yita-sham`oholo it would  
be translated 'And-will-pitch/unfold~ his-tent ~there. ']

26 ¶ And-Avi`meleck came to-him from-G`rar {place-of-lodging) and-A`chuz`zat,  
{possession) his-friend, and-Ficol {strong-voice/all-mouth) a-prince/commander-of-  
his-army.

27 And~ Yitz`chaq ~will-say/said to-them, (וַיִּבְרַח אֶתְּם אֵלַי וְאַתֶּם שָׂנֵאתֶם אֹתִי) >  
mad`du`a ba`tem `elay v`at`tem s`ne`tem `oti} "Why-have you-all-come to-me,  
and-you-all hate me and-sent-me-away from-you-all?"

Gen. 26: 28 And-they-will-say/said, (וַיִּבְרַח אֶתְּם אֵלַי וְאַתֶּם שָׂנֵאתֶם אֹתִי) > ra`v ra`iy`nu  
ki-ha`ya Adonai / `im`mack} "See-him, We-have-seen that~ HaShem ~exist/is with-  
you. And-we-said, `Now shall/let-it-exist/be an-oath of space/between-us, between-us  
and-between-you; and-we'll cut-out/make a-covenant with-you,

29 (וַיִּבְרַח אֶתְּם אֵלַי וְאַתֶּם שָׂנֵאתֶם אֹתִי) > Im-ta`a`se `im`manu ra`a  
ka`a`sher lo n`ga`a`nucka} If-you-work/labor with-us evil, just-as/like We~ did-not  
~touch-You (וַיִּבְרַח אֶתְּם אֵלַי וְאַתֶּם שָׂנֵאתֶם אֹתִי) > v`cka`a`sher `asi`nu `im`m`cka raq-  
tov} and-just-like we-work with-you only-good (וַיִּבְרַח אֶתְּם אֵלַי וְאַתֶּם שָׂנֵאתֶם אֹתִי)  
:יְ) > Van`n`shal`lecha`cka b`shalom `at`ta `at`ta b`ruck Adonai:} and-we-  
send/sent-you-away in-peace you now praise HaShem ...or... now your blessed of  
HaShem."

30 And-he-made for-them a-banquet, and-they-will-eat and-they-will-drink.

31 And-they-will-rise/arose-early in-the-morning and-they-will-swear, a-man to-his-  
brother; and~ Yitz`chaq ~will-send-them-away, and-they-will-go from-him in-peace.

## V. Yitz`chaq's servants Dig a Seventh Well... 32-33

32 (וַיְהִי בַּיּוֹם הַהוּא) > *Vay`hi / Ba`yom ha`hu`* } And-it-will-exist/be on-a-day the-same-day and~ my-servants of Yitz`chaq ~they-will-come/came and-they-will-tell/show to-him over-circumstances of the-well which they-dug, and-they-will-say/said to-him, "We-found water."

33 And-will-call it Shiv`ah {*seven*}. עַל־כֵּן /'al-ken/Therefore the-city's name is B`er sheva (seven wells) until this day. ס

## VI. E-sav marries two Hittite women... 34-35

34 (וַיְהִי עֶשָׂו בֶּן־אַרְבָּעִים שָׁנָה) > *Vay`hi `Esav ben-`ar`ba`im shana* } And-it-will-exist/be Esav a-forty~ year-old ~son, (וַיִּקַּח אֵשָׁה אֶת־יְהוּדִית בֵּת־בְּאֵרִי) > *Va`yiq`qach `ish`sha `et-y`hudit bat-B`eriy ha`chit`ti* } and-will-take this-Y`hudit woman B`eriy's-daughter the-Chit`tiy (: וְאֵת־בְּשֵׁמֶת בֵּת־אֵילֹן הַחֲתָי > *v`et-bas`mit bat-`e`lon ha`chit`ti*:) and-this-Bas`mat, Eylon's-daughter the-Chit`tiy. [Note:*Esav/Hairy; Y`hudit/Jewish; B`eriy/My-Well; Chit`tiy/Fearful; Bas`mat/Smell's-Sweet; Eylon/Oak.*]

35 (וַתְּהִינָּה מֵרַת רִוְחַ) > *Vat`tih`ye`na morat ruach* } And-they-shall-be a-sad spirit to-Yitz`chaq and Riv`qah. ס

## VII. Riv`qah Plots For Yitz`chaq to Deceive Esav ... 1-17 (Ya`a`qov/E`sav)

Genesis 27:1 (וַיְהִי כִּי־זָקֵן יִצְחָק וַתִּכְהֶינּוּ עֵינָיו מִרְאָת) > *Vay`hu ki-zagen Yitz`chaq vat`tick`nena `enav mer`ot* } And-it-will-exist/be, when~ Yitz`chaq ~grew-old and~ his-eyes ~shall-failed from-seeing, that-he-will-call/called w/t-Esav his-son, the-elder, and-will-say/said to-him, "My son." And-he-will-say/said to-him, "I`m hear."

2 And-he-said, "Behold-now, I`m-old. I-do~ not ~know my-death day.

3" And-now, please-take-up יָךְ כֶּלִי /*ckeli`cka*/your-tool/weapon, your-quiver and-your-bow, וָאֵלְ/ *V`tze`/and-Go!*to the-field and-lie-in-wait לִי /for-me

צַיִד /*tzayid* צַיִד /*tza`yida* hunting/prey/food. [Note: צַיִד /*Tza`yida* can mean 'Provisions-for-a-journey.' But the Hay (ה) suffix can also give direction as 'Towards/To' something.]

4" And-work/make--for-me (מִטְעָמִים כְּאֲשֶׁר אָהַבְתִּי) > *Mat`am`mim ka`a`sher `ahav`ti* } seasoned-foods, just-like I-love, and-bring-it to-me and-I`ll-eat, (בְּעֵבוֹר) > *ba`a`vur t`vareck`cka naf`shi b`teram `amut:* } for-

the-sake-of/for my-soul shall-bless-you before I-die."

5 And-Riv`qah heard/listen in~ to Yitz`chaq ~word/speech to-Esav his-son. And~ Esav will-walk/go to the-field (:לְהָבִיא לְצֹד צִיד > *la'tzud tzayid l'havi'*:) laying in-waithunting...or...huntingto-hunt-game to-bring.

6 ¶ And-Riv`qah spoke to-Ya`a`qov her-son, to-say, "Behold I-heard w/t-your-father speaking to-Esav your-brother, to-say,

7 (וְאֵלֶיךָ לִי צִיד וְעָשִׂה לִי מִטְעָמִים וְאֶכְלֶהּ: ) > *Ha'vi'ah li tzayid va'a`se-li mat'am`mim v'ockela*} The-coming/entering to-me hunting/game and-make for-me spicy/seasoned-food, and-I'll-eat and-I'll-bless-you before HaShem before my-death.'

8 "And-Now, my-son, hear my-voice that-which I appoint/charge you.

9 "Go-now to--the-flock and-bring-to-me from-there (שְׁנֵי גְדֵי עִזִּים טְבִים) > *Sh`ne g`da`ye `iz`zim tovim*} my-two good/choice goat kids, and-I-will-make them seasoned for-your-father, just-like he-loves.

10 "And-you-bring/take *them* to-your-father, and-*he`ll-eat* (בְּעֵבֶר אֲשֶׁר יִבְרַכְךָ) לְפָנָי מוֹתוֹ: > *bi'a`vur 'a`sher y`vareck`cka lifne moto*:} for-the-sake that he-will-bless-you before his-death."

Gen. 27:>11 And~ Ya`a`qov ~will-say/said to-Riv`qah his-im`ma/mother, "Look, Esav my-brother is a-hairy man, and-I`m a-smooth man.

12 "Perhaps my-father will-touch/feel-me, and-I-shall-be in-his-eyes as-from-a-mocker/scoffer; and-I-shall-bring on-me a-curse and-not a-blessing."

13 (וַתֹּאמֶר לוֹ אִמּוֹ עָלַי קִלְלָתְךָ בְּנִי: ) > *Vat'to`mer lo 'im`mo `alay qil`lat`cka b`ni*} But~ his-im`ma said to him, " on-me shall-your-curse be, my-son; only hear my-voice, and-walk/go, take--for-me."

14 And-*he-will-walk/go and-will-take and-will-come to-his-im`ma and~ his-im`ma ~made* spicy/seasoned-food, just-like his-father loved.

15 And~ Riv`qah shall-take this-clothing of Esav (בְּנֵה הַגָּדֹל הַחֲמֹדֹת) > *b`nah hag`gadol ha`cha`mudot*} her~ greater son, the-favorite/desired-clothing which were with-her in-the-house, (וַתִּלְבַּשׁ אֶת-יַעֲקֹב בְּנֵה הַקָּטָן: ) > *Vat`tal`besh 'et-Ya`a`qov b`nah haq`qatan*:} and-she-clothed this-Ya`a`qov her-son the-smallest/ younger-one.

16 And-with skins of the-goat kids, the-clothing-she-put on-his- hands and-on the-smooth of his-neck.

17 And-she-gave this-seasoned-food and-with--the-bread, which she-made/prepared, in-a-hand of Ya`a`qov, her-son.

**VIII. Ya`a`qov Deceives Yitz`chaq to Get E-sav's Firstborn Blessing... 18-29**

18 ¶ (וַיָּבֹאוּ אֶל-אָבִיו וַיֹּאמֶר אָבִי: ) > *Va`yavo' 'el-'aviv va`yo`mer 'avi*} And-he-

comes to-his-father and-will-say/said, "My-father.ׁ (ׁוַיֹּאמֶר הִנְנִי מִי אֶתָּה בְּנִיׁ) > *Va`yo`mer hin`neni mi`at`ta b`ni* } And-he-will-say/said, "I`m-Here. Who are you, my-son?"

19 And~ Ya`a`qov ~will-say/said to-his-father, "I`m Esav your- first-fruit/born; I-worked/did/prepared just-like you-said/told/asked; please rise-up, sit and- eat my-hunting/game, so-that your-soul shall-bless-me."

20 And~ Yitz`chaq ~will-say/said to-his-son, (ׁמַה־זֶּה מְהֵרָה לְמַצָּא בְּנִיׁ) > *Ma-ze mi`har`ta lim`tzo` b`ni* } How/What-is-this, you-have-skillfully/successfully~ acquired-it ~so-quickly, my son?" And-he-will-say/said, (ׁכִּי הִקְרָה יְיָ אֱלֹהֶיךָ לְפָנָיׁ) > *Ki hiq`ra Adonai`Elohe`cka l`fanay:* } Because HaShem your-God made-it-happen/to-fall before-me. [Note:The Tav (ׁ) suffix added to מְהֵרָה/Mi`har expresses an intensive type of action, 'Quickly And Skillfully.']

Gen. 27: 21 And~ Yitz`chaq ~will-say/said to Ya`a`qov, "Please-come-near, and-let-me-feel-you, my-son, (ׁהֲאֵתָּה זֶה בְּנִי עֵשָׂו אִם־לֹאׁ) > *ha`at`ta ze b`ni Esav`im-lo:* } is~ this ~you my-son Esav or not?"

22 And~ Ya`a`qov ~will-draw-near to-Yitz`chaq (ׁאָבִיו וַיִּמְשְׁחוּ וַיֹּאמֶר הַקֹּל קוֹל) > *aviv vay`mush`she`hu va`yo`mer haq`gol gol* Ya`a`qov v`hay`yada`yim y`de`Esav:} and~ his-father ~will-feel-him and-will-say/said, "The-voice is a-voice of Ya-a`cov, but-the-hands are my~ Esav`s ~hands."

23 (ׁוְלֹא הִכִּירוּׁ) > *V`lo hik`ki`ro* } And-he-did-not know-him, because~ his-hands ~they-existed/were as/like-hands of Esav's his brother, שְׂעֵרָת/S`irot/a-hairy/rough-she-goat; and-he-will-blessed-him. [Note:The root of הִכִּירוּ/Hik`ki`ro is נָכַר/Nackar meaning 'To-be-Estranged/Alienated/Ignorant.' The prefix Hireq-Hay (ׁ) taking the place of the Nun (נ) makes it a Hit`pa`el/a-reflexive-conjugation, expressing an intensive type of action. Therefore הִכִּירוּ/Hik`ki`ro means 'To-know-that-you-are- Ignorant/Contemplating-that-you-don`t-know-the-answer. He blesses Ya`a`cov against his better judgment.]

24 And-he-will-say/said, "Are you then my-son Esav?" And-he-will-say/said, "אֲנִי/I-am."

25 And-he-will-say/said, "Bring-it-near to-me, and-I`ll-eat my-son's hunted-game/food, so-that my-soul shall-bless-you." So-he-will-go-there to-him, and-he-will-eat; and-will-bring to-him wine, and-he-will-drink.

26 And~ Yitz`chaq his-father ~will-say/said to-him, (ׁגִּשְׁה־נָא וּשְׁקָה־לִּי בְּנִיׁ) >

g`sha-na' ush`qa-li b`ni:} "Now-Come-near and-join/kiss--me, my-son" [Note:The root of וּשְׁקָה/Ush`qais וּשְׁקָה/Nashaq meaning 'To-Join/Arrange/Put-in-Order/Adjust-oneself' Thereby giving the idea of A-Kiss.]

27 (וַיִּגַּשׁ וַיִּשְׂחַק-לוֹ וַיֵּרָח אֶת-רֵיחַ בְּגָדָיו:)} > Va`yig`gash va`yish`shaq-li va`yarach`et-re`ach b`gadav:} And-he-will-go and-will-join--to/with-him; and-he-will-breath/smell this-odor/scent of his-clothing, and-will-bless-him and-will-say/said: "See a-sent of my-son as/like-a-sent of a-field which he-praised HaShem.

Gen.27:28 (וְיִתֵּן-לְךָ הָאֱלֹהִים \ > V`yit`ten-l`cka ha`Elohim} And~ the-Elohim ~will-give to-you / from-the-due of the-heavens (וּמִשְׁמַנֵּי הָאָרֶץ > u`mish`man`ne ha`aretz} and-my-fatness of the-earth, (וְרֹב דָּגָן וְתֵירוֹשׁ:)} > v`rov da`gan v`ti`rosh:} And-abundant corn/grain and-new-wine-wine. [Note:וְתֵירוֹשׁ/ V`ti`rosh means 'And-to-intoxicate-the-head' giving the meaning of 'New-Wine.']

29 (וְיִשְׁתַּחֲוּ לְךָ וְיִשְׁתַּחֲוּ לְךָ וְיִשְׁתַּחֲוּ לְךָ \ וְיִשְׁתַּחֲוּ לְךָ > Ya`av`du`ucka `am`mim v`yish`tachv v`yish`tacha`vu l`cka} People (plural) will-serve-you, And-they-will-bow-down to-you. (וְיִשְׁתַּחֲוּ לְךָ לְאָחֶיךָ > l`um`mim he`ve g`vid l`ache`ck/} People (plural) to-be/exist power to-your-brothers/ (וְיִשְׁתַּחֲוּ לְךָ בְּנֵי אִמְךָ > v`yish`tacha`vu l`cka b`ne im`mecka} And-they-will-bow-down to-you my-sons of your-im`ma/ mother (וּמְבַרְכֶיךָ בְּרוּךְ:)} \ \ \ אָרַרְךָ אָרוּר > `or`re`cka `arur \ \ \ um`vara`ke`cka baruck:} your-curses curse \ \ \ and-your-blessings bless!"

**NKJ:** 29 Let peoples 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 everyone who curses you, And blessed be those who bless you!"

**JPS:** 29 Let peoples serve you, and nations bow down to you. Be master over your brothers, and let your mother's sons bow down to you. Cursed be they who curse you, blessed are they who bless you.

**RSV:** 29 Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be every one who curses you, and blessed be every one who blesses you!"

**BBE:** 29 Let peoples be your servants, and nations go down before you: be lord over your brothers, and let your mother's sons go down before you: a curse be on everyone by whom you are cursed, and a blessing on those who give you a blessing. (Bible in Basic English)

## IX. Esav Discovers He's Been Cheated... 30-41

30 ¶ And-it-will-exist/be just-as Yitz`chaq finished blessing with-Ya`a`qov, and-it-will~ only ~be as Ya`a`qov יָצָא יָצָא / yatza' yatza' / went out from before Yitz`chaq his-father, and-Esav his-brother came from-his-hunting.

31 and~ he~ ~will ~also ~make seasoned/spicy-food, and-will-bring *it* to-his-father, and-will-say/said to-his-father, "Will~ my-father arise and-will-he-eat from~ his-son's ~hunted-game/food, for-the-sake your-soul shall-bless-me."

32 And~ Yitz`chaq ~will-say to-him, "Who-are-you?" And-he-will-say/said, "I'm your-son, your-firstborn, Esav."

Gen.27:>33 (וַיֹּאמֶר) וַיֵּצֵא יֵצָא יֵצָא / va`yeche`rad Yitz`chaq cha`rada `ad-m`od va`yo`mer} And~ Yitz`chaq ~will-tremble/be-frighten unto--very great fear, and-will-say/said, "Who~then *is the onewho* hunted- game and-will-come/came to-me? And-I-ate from-all just-before you-came, and-I-blessed-him (יְהִיָּה: גַּם בָּרוּךְ > gam-baruck yih`ye} also/even-blessed it-will-exist/be...or...he-also~ will-be ~blessed."

34 (וַיִּשְׁמַע עֵשָׂו אֶת דְּבָרֵי אָבִיו) > Kish`moa `Esav `et-div`re `aviv} When~ Esav ~heard with~my-words of his-father, And-will-cry-out until/with-a-very great and-rebellious out-cry, and-will-say/said to-his-father, (גַּם אָנִי אָבִי: ) > bara`ckeni gam-`ani `avi:} "Bless-me, me-also my-father!"

35 And-he-will-say/said, "Your-brother came בְּמַרְמָה / b`mir`ma/with-fraud/deceit and-will-take/took your-blessing."

36 And~Esav-will-say/said, (וַיִּקְרָא שְׁמוֹ יַעֲקֹב) > ha`cki qara sh`mo Ya`a`qov} "Really! His-name is called Ya`a`qov {One-who-snares/Sneaks-up-on-you)? (פְּעַמַּיִם זֶה וַיֵּצֵק בְּנִי > Va`ya`qe`veni ze fa`a`mayim} And~ this he~will-have-snook-up-on-me with two-footsteps...or... And-will-have-defrauded-metwice. He-took my-birthright, and-behold/see now, he-took my-blessing!" And-will-say/said, (לִּי בְרַכָּה: ) אֶצְלָתָּ לִּי אֶצְלָתָּ > Ha`lo-`atzal`ta li b`racka:} "Surly you-have-a-separate blessing for-me?"

[Note: The root of וַיֵּצֵק בְּנִי / Va`ya`qe`veni is יַעֲקֹב / Yaqov meaning 'To-Come-Up-From-Behind.' Also: The root of פְּעַמַּיִם / Fa`a`mayim is פָּעַם / Pa`am meaning 'A-Foot-Step.' The Suffix Yod-Heriq-Mem (ם) makes it plural, 'Two-foot-Steps.' Look-at: אֶצְלָתָּ / 'Atzal`ta, It means 'To-Join/Connect-Together' as in 'A-Joint/Side' there by giving the idea of 'On-The-Side/Separate.' Had Moshe used the word אֶצְרָתָּ / 'Atzar`ta, It would have been translated, 'Have you not laid/stored-up a blessing for me?']

37 And~ Yitz`chaq ~will-cry/call-out and-will-say/said to-Esav, "Here/behold I-

set/placed-him as-lord/master to-you, and-with-all-his-brothers I-shall-give to-him for-servants; and-corn/grain and-new-wine I-have-sustained-him. (וְלָכָה אִפּוֹא מָה) *ul`cka 'efo ma 'e'e'se b`ni* } And-for-you, What then/now can I-work/do my-son?"

Gen.27>38 And~ Esav ~will-say/said to--his-father, (הַבְּרָכָה אַחַת הוּא לְךָ אָבִי) *hav`racka 'achat hiv-l`cka 'avi bara`cke`ni gam-'ani 'avi* } "Just~ one ~blessing is-of-you, my-father? Bless-me, me-also, my-father!" And~ Esav ~will-lift-up his-voice and-weep.

39 And~ Yitz`chaq his-father `will-cry/call-out and-will-say/said to-him: (הִנֵּה מְשֻׁמְנִי) *hin`ne mish`man`ne ha'aretz yih`ye masha`vecka u`mit`tal hash`shamayim me`al:* } Behold, from-my-fatness of the-earth will-exist/be your-dwelling/habitation, And-from-the-dew of the-heavens from-above.

40 And-upon your-sword you-shall-exist/live, And-with--your- brother you-shall-serve; And-it-will-exist/be just-like/as you-wander/roam-about/ramble, you-shall-break his-yoke from-over your-neck."

41 ¶ And~ Esav ~will-lay-a-snar/trap with-Ya`a`qov over-the-blessing which his-father blessed-him, and~ Esav will-say/said in-his-heart, (יָקִרְבוּ יְמֵי אָבִל אָבִי) *Yiq`re`vu y`me 'evel 'avi v`ha`har`ga 'et-Ya`a`qov 'ahiv:* } My-days of mourning they-will-approach/draw-near of my-father; and-I'll-kill this-Ya`a`qov my-brother."

Obadiah 1:18 The house of Yacov shall be a fire, And the house of Yo`seph a flame; But the house of Esav shall be stubble; They shall kindle them and devour them, And no survivor shall remain of the house of Esav," For HaShem has spoken.

### X.Riv`qah Plots to Send Ya`a`qov To Her Brother... 42-46 (Difficult to translate)

42 And~ with-my-words of Esav her-son, the-older ~will-be-told to-Riv`qah. And-she-sent and-shall-call Ya`a`qov her-son the-younger, and-shall-say/said to-him, (הִנֵּה) *hin`ne 'Esav 'achi`cka mit`nachem l`cka l`har`gecka:* } Behold/see your-brother Esav from-groaning/grieving-shall by-you to-kill-you ...or... shall-take-comfort by-you to-kill-you...or... Hot-condition towards-you to-kill-you. [Note: The word מתנחם/Mit`nachem could be two words joined together מת/Death and נחם/Groan/Grieve as in 'Grieving-Death'...or...

מְתַנְּחָה/Term/Condition and חָם/Hotas in 'Hot-Condition;' ...or... Adding the suffix Mem-Tav (מת) to נַחֵם give us 'From-Groaning-Shall.' There is a secondary meaning of נַחֵם in that when someone groans it brings 'Relief/Comfort-to-them.']

Gen.27 43 "And-now my-son, by-my-voice hear/listen: And-arise, for-you–pass/break-through to-Lavan (white) my-brother towards-Charan (dry place).

44 "And-settle-down with-him (יָמִים אַחְדִּים > Yomim 'a`chadim} several days, (עַד אֲשֶׁר-תָּשׁוּב חַמַּת אָחִיךָ > `ad 'a`sher-tashuv cha`mat 'achi`cka:} until who/which–shall-turn-about your-brother's anger,

45 "until~ אָחִיךָ אַף- /af- 'achi`cka/your-brother's--nose/anger ~turns-away from-you, and- forgets what-you-worked/performed/did to-him; and-I-shall-send and-shall-take-you from-there. For-why should-I-be-bereaved/childless also of two-of-you one day?" > 46 And~ Riv`qah shall-say/said to-Yitz`chaq, "I'm-weary with- my-life from-before Chet's {fears) daughters; if~ Ya`a`qov ~takes a-woman from-Chet/s--daughters, like-these from-the-daughters of the-land/earth, for-what is my-life to-me?"

### XI. Ya`aqov is Sent Away to Laban's Home & Esav Takes Another Woman.. 1-9

Genesis 28: 1 ¶ And~ Yitz`chaq ~will-call/called Ya`a`qov and-will-blessed him, and-will-appoint/charged-him, and-will-say/said to-him: (לֹא-תִקַּח אִשָּׁה מִבְּנוֹת) :כָּנְעָן > Lo-tiq`qach 'ish`sha mib`b`not k`na`an:} "You shall~ not ~take a-woman from~ K`na`an daughters.

2 (קוּם לָרִץ פַּדְנָה אָרָם) > Qum leck Pad`dena 'A`ram} "For-you Arise ...or... Arise, walk/go-to Pad`dena 'A`ram (Plain of A`ram/Exalted), V`tu`el/B`tu`el's house, (אֲבִי אִמִּי} my-ab`ba of your-im`ma's; and-take for-yourself from-there a-woman from~ Lavan's daughters, my-brother of your-im`ma.[**Note:** To-Go/Walk is לָרִץ and To-You is לָךְ (masculine-tense), לְךָ (feminine-tense). If it is to read Go-To then it's missing the Yod-Qames (ך). If it's to read To-You it should be masculine-tense לָךְ. **Also:** There is no word for Grandmother in Biblical Hebrew. In modern there is אִמָּתָא or בָּבָא. Grandfather is אָבִי or בָּאָא and some times אָבִיךָ.]

3 (וַיְבָרֶךְ אֱלֹהִים אֶת-יִצְחָק וַיֹּאמֶר אֵל שָׁדַי > V`el Shad`da y`vareck 'ot`cka} "And-God Almighty will-bless you, (וַיַּבְרֶךְ וַיִּנְרֶךְ וַיִּתֵּן לְךָ אֶת-בְּרַכְּתוֹ וְאֶת-אֶרְצוֹ > V`yaf`re`cka v`yar`becka v`ha`yi`ta liq`nal `am`mim:} And-will-bear-you/treat-you-like-His-child/make-you-fruitful and-will-multiply-you, And-it-shall-exist/be into-a-congregation/assembly of

people (plural, three or more);

Gen.28 4 And-will-give-to-you this-blessing of Av`raham, To-you and-to-your-seed/descendants/offspring with-you, That-you-take-possession/occupy this-land of your-wanderings which Elohim gave to-Av`raham."

5 And~ Yitz`chaq ~will-send this-Ya`a`qov and-he-will-walk/go-to Pad`dena `A`ram (Field/Plain of A`ram/Exalted/High), to-Lavan, son of B`tu`el the- `A`ram`mi/Syrian/ The-self-exalted-one, my-brother of Riv`qah, Ya`a`qov and Esav`s im`ma.

6 ¶ And~ Esav ~will-see that~ Yitz`chaq ~blessed this-Ya`a`qov and-sent him to Pad`dena `A`ram to-take to/for-him from-there a-woman, and in-his- blessing him and-he-appointed/charged upon/over-him to-say, "You-shall--not--take a- woman from~ K`na`an daughters,"

7 (: אַרְם פְּדִנָּה אָרָם וַיִּשְׁמַע יַעֲקֹב אֶל-אָבִיו וְאֶל-אִמּוֹ וַיֵּלֶךְ פְּדִנָּה אָרָם > Va`yish`ma` Ya`a`qov `el-`aviv v`el-im`mo va`yelecka Pad`dena `A`ram:} And~ Ya`a`qov ~will-hear/listen to-his-ab`ba and-to-his-im`ma and-will-walk/go-to Pad`dena-`A`ram.

8 And~ Esav ~will-see/perceive that K`na`an daughters are evil/bad in~ Yitz`chaq his-ab`ba`s eyes.

9 And~ Esav ~will-walk/go-to Yish`ma`el and-will-take/took this-Ma`cha`lat {מַחֲלָת/String-instrument) / Yish`ma`el`s-daughter, Avraham's-son, sister of N`va`yot {נְּוָיֹת/High-places), over-his-women belonging~ to-his ~woman.

[Notice the play on the words, נְּוָיֹת/High-places and אַרְם פְּדִנָּה/Exalted Field.]

### END of Parasha

This Parasha ends at B`re`shet 28:9 and the next *Para`shab* begins at B`re`shet 28:10.

**Malachi 1:1-2:7** {Shabbat Haftarah)

**Romans 9:1--10:21** {Shabbat Brit HaDashaw)

**Hebrews 11:20--12:14-17**

**Malachi 1:** ¶ The burden of the word of HaShem to Israel by Malachi.

2 "I have loved you," says HaShem. "Yet you say, `In what way have You loved us? Was not Esav Ya`a`qov's brother?" Says HaShem. "Yet Ya`a`qov I have loved;

3 But Esav I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness."

4 Even though Edom has said, "We have been impoverished, But we will return and build the desolate places," Thus says HaShem of hosts: "They may build, but I will throw down; They shall be called the Territory of Wickedness, And the people against whom HaShem will have indignation forever.

Malachi 1: 5 Your eyes shall see, And you shall say, `HaShem is magnified beyond the border of Yis`ra`el.'

6 ¶ "A son honors his Ab`ba, And a servant his master. If then I am the Ab`ba, Where is My honor? And if I am a Master, Where is My reverence? Says HaShem Z`va`ot (hosts) To you koha`nim who despise My name. Yet you say, `In what way have we despised Your name?'

7 "You offer defiled food on My altar. But say, `In what way have we defiled You? By saying, `The table of HaShem is contemptible.'

8 And when you offer the blind as a sacrifice, Is it not evil? And when you offer the lame and sick, Is it not evil? Offer it then to your governor! Would he be pleased with you? Would he accept you favorably?" Says HaShem Z`va`ot (hosts).

9 "But now entreat the face of God's favor, That He may be gracious to us. While this is being done by your hands, Will He accept you favorably?" Says HaShem Z`va`ot (hosts).

10 **"Who is there even among you who would shut the doors, So that you would not kindle fire on My altar in vain?** I have no pleasure in you," Says HaShem Z`va`ot (hosts), "Nor will I accept an offering from your hands.

11 **For from the rising of the sun, even to its going down, My name shall be great among the Gentiles;** In every place incense shall be offered to My name, And a pure offering; For My name shall be great among the nations," Says HaShem Z`va`ot (hosts).

12 "But you profane it, In that you say, `The table of HaShem is defiled; And its fruit, its food, is contemptible.'

13 You also say, `Oh, what a weariness!' And you sneer at it," Says HaShem Z`va`ot (hosts). "And you bring the stolen, the lame, and the sick; Thus you bring an offering! Should I accept this from your hand?" Says HaShem.

14 "But cursed be the deceiver Who has in his flock a male, And takes a vow, But sacrifices to HaShem what is blemished--For I am a great King," Says HaShem Z`va`ot (hosts), "And My name is to be feared among the nations.

**Malachi 2: 1** ¶ "And now, koha`nim, this Mitz`vah/precept/instruction is for you.

2 If you will not hear, And if you will not take it to heart, To give glory to My name," Says HaShem Z`va`ot (hosts), "I will send a curse upon you, And I will curse your blessings. Yes, I have cursed them already, Because you do not take it to heart.

3 "Behold, I will rebuke your descendants And spread refuse on your faces, The refuse of your solemn feasts; And one will take you away with it.

Malachi 2: 4 Then you shall know that I have sent this mitz`vah/precept to you, That My covenant with Levi may continue," Says HaShem Z`va`ot (hosts).

5 "My covenant was with him, one of life and peace, And I gave them to him that he

might fear Me; So he feared Me And was reverent before My name.

6 תּוֹרַת אֱמֶת / Instructions of stability/faithfulness was in his mouth, And injustice was not found on his lips. He walked with Me in peace and equity, And turned many away from iniquity.

7 "For the lips of a priest (יִשְׁמְרוּ דְעֵת) they-should-keep/guard knowledge, And people should seek Torah/instruction from his mouth; For he is the messenger of HaShem Z`va`ot (hosts). 8. But you have departed from the way; **You have caused many to stumble at Torah.** You have corrupted the covenant of Levi," Says HaShem Z`va`ot (hosts). 9. "Therefore **I also have made you contemptible and abase Before all the people**, Because you are not שְׁמַרְיָם/keeping My ways וְנִשְׂאָיָם/But-have-lifted portions ...or... shown partiality in Torah." [*Refereeing to the Babylonian Talmud.*]

**Romans 9:** 1 ¶ I tell the truth in Messiah, I am not lying, my conscience also bearing me witness in the Holy Spirit,

2 that I have great sorrow and continual grief in my heart.

3 For I could wish that I myself were accursed from Messiah for my brethren, my countrymen according to the flesh,

4 who are Israelis, to whom pertain the adoption, the glory, the covenants, the giving of the Torah, the service of Elohim, and the promises;

5 of whom are the fathers and from whom, according to the flesh, Messiah came, who is over all, the eternally blessed Elohim. Amen.

6 ¶ But it is not that the word of Elohim has taken no effect. For they are not all Israelis who are of Israel,

7 nor are they all children because they are the seed of Av`raham; but, "In Yitz`chaq your seed shall be called."

8 That is, those who are the children of the flesh, these are not the children of Elohim; but the children of the promise are counted as the seed.

9 For this is the word of promise: "At this time I will come and Sarah shall have a son."

10 And not only this, but when Riv`qah also had conceived by one man, even by our father Yitz`chaq

11 (for the children not yet being born, nor having done any good or evil, that the purpose of Elohim according to election might stand, not of works but of Him who calls),

Rom.9: 12 it was said to her, "The older shall serve the younger."

13 As it is written, "Ya`a`qov I have loved, but Esav I have hated."

14 ¶ What shall we say then? Is there unrighteousness with Elohim? Certainly not!

15 For He says to Moshe, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

16 So then it is not of him who wills, nor of him who runs, but of Elohim who shows mercy.

17 For the Scripture says to Far`o/Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."

18 Therefore He has mercy on whom He wills, and whom He wills He hardens.

19 You will say to me then, "Why does He still find fault? For who has resisted His will?"

20 But indeed, O man, who are you to reply against Elohim? Will the thing formed say to him who formed it, "Why have you made me like this?"

21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

22 What if Elohim, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

24 even us whom He called, not of the Jews only, but also of the Gentiles?

25 ¶ As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved."

26 "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living Elohim."

27 Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved.

28 For He will finish the work and cut it short in righteousness, Because HaShem will make a short work upon the earth."

29 And as Isaiah said before: "Unless HaShem Z`va'ot had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah."

Rom.9: 30 ¶ What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faithfulness;

31 but Israel, pursuing after *Nomon*/Torah for righteousness, as *Noman*/Torah of righteousness has not arrived . [Note: *The Greek word Law/Dickaio is not in the text.*]

32 Why? Because they did not seek it by faithfulness, but as works of Torah. For they

stumbled at that stumbling stone.

33 As it is written: "Behold, I lay in Zion a stumbling stone and a rock of offense, And whoever *piste`uon/is-persuaded-to-be-faithful* to Him will not be put to shame."

**Romans 10:** 1 ¶ Brethren, my heart's desire and prayer to Elohim for Yis`ra`el is that they may be safe.

2 For I bear them witness that they have a zeal for Elohim, but not according to knowledge.

3 For they being ignorant of Elohim's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of Elohim.

4 For Messiah is the *telos/goal/reward* of Torah for righteousness to everyone who is faithful.

5 For Moshe writes about the righteousness which is of Torah, "The man who does those things shall live by them." [**Note:***The Greek word for End is **Terma** or **Ackro**.*]

6 But the righteousness of faithfulness speaks in this way, "Do not say in your heart, `Who will ascend into heaven?'" (that is, to bring Messiah down from above)

7 or, " `Who will descend into the **abyss**?" (that is, to bring Messiah up from the dead). [**Note:***Abussos 'A very deep gulf or chasm in the lowest parts of the earth used as the common receptacle of the dead and especially as the abode of demons'*]

8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, **the word of faithfulness** which we proclaim): [**Note:***Faithful to what? Torah, HaShems Instructions/Word. The Greek, **Rama Tas Pisteos**, should be translated 'Faithful To What-has-been-written'*]

9 that if you proclaim with your mouth Adonai Y`hoshua and *piste`usas en kardia*being-faithful in your heart that Elohim has raised Him from the dead, you will be safe.

10 *kardia gar piste`uetai eis dikaios`unan* For with the heart \* being-faithful unto righteousness, and with the mouth confession is made unto salvation. [**\*Note:***The word **Enaz/ One** does not appear in the Greek.*]

11 For the Scripture says, "Whoever is faithful to Him will not be put to shame."

Rom. 10: 12 ¶ For there is no distinction between Jew and Greek, for the same Adonai over all is rich to all who call upon Him.

13 For "whoever calls on the name of HaShem shall be safe."

14 How then shall they call on Him in whom they have *epi`ste`usan/not-believed/known*? And how shall they be faithful to Him of whom they have not heard? And how shall they hear without one who proclaims Him?

15 And how shall they proclaim Him unless they are sent? As it is written: "How beautiful are the feet of those who bring the good-news of peace, Who bring glad tidings of good things!"

16 But they have not all heard the good-news. For *Yish`she`yahu*/Isaiah says, "Adonai, who has believed our report?"

17 So then faithfulness comes by hearing, and hearing by the word of Elohim.

18 But I say, have they not heard? Yes indeed: "Their sound has gone out to all the earth, And their words to the ends of the world."

19 But I say, did *Yis`ra`el* not know? First Moshe says: "I will provoke you to jealousy by those who are not goyim/pagan/a-nation, I will move you to anger by a foolish/stupid goyim/pagan/a-nation."

20 But *Yish`she`yahu*/Isaiah is very bold and says: "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me."

21 But to *Yis`ra`el* he says: "All day long I have stretched out My hands To a disobedient and contrary people."

**Hebrews 11: 8** By faithfulness Av`raham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.

9 By faithfulness he dwelt in the land of promise as in a foreign country, dwelling in tents with Yitz`chaq and Ya`a`qov, the heirs with him of the same promise;

10 for he waited for the city which has foundations, whose builder and maker is Elohim.

11 By faithfulness Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised.

12 Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude----innumerable as the sand which is by the seashore.

Rom. 10: 13 These all died in faithfulness, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.

14 For those who say such things declare plainly that they seek a homeland.

15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return.

16 But now they desire a better, that is, a heavenly country. Therefore Elohim is not ashamed to be called their Elohim, for He has prepared a city for them.

17 By faithfulness Avraham, when he was tested, offered up Yitz`chaq, and he who had received the promises offered up his only begotten son,  
18 of whom it was said, "In Yitz`chaq your seed shall be called,"  
19 concluding that Elohim was able to raise him up, even from the dead, from which he also received him in a figurative sense.  
20 By faithfulness Yitz`chaq blessed Ya`a`qov and Esav concerning things to come.