

# Esau and Jacob

## Subtitle 1: The Story of Esau and Jacob's and Y'shua's Commentary at the Sermon on the Mount

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### Introduction

- It would make sense to have the introduction to include Marsing's Questions, followed up by my thesis as to how to explain them in a reasonable and rational way.
- Having the title of this article (and future book) being about the two characters of Esau and Jacob gives the book body; i.e. it gives a large enough foundation to expand out from to discuss bigger items like Torah Equity, Two House, Critical Thinking, Our American Birthright and my Motto's, Maxim's, Mission Statement and Goals.
- Based on the above comment, the style of book (or at least its body) should be a verse by verse commentary of those chapter in Genesis that deal with the twins. This could be the first half of the book (beyond the intro and TOC) with the rest of the book being topics that attempt to tie all of it together. As my subtitle suggests, Y'shua's Sermon on the Mount commentary may get so big that It's should be a bigger portion of the book.

ToDo – Thoughts Gathered from Bill Cloud's presentation (on May 4<sup>th</sup> 2014)

It was interesting listening to Bill Cloud yesterday and it got me thinking. The theme was how do we, as a Hebrew Roots Community, figure out how to get along? The first half or so of his presentation was hard to dispute. He hit many talking points that I agreed with (Joh 3:16, critical of the W.W.W. advocates, etc.) The only criticism might be was that he did not give any concrete examples how to avoid the problem. For the second half he just laid into Esau (which article takes great exception to) and it was like the principles he laid out in the first were ignored. To make my point here are some questions that I would have for Bill.

1. Y'shua of Joh 3:16, was that for the benefit of all mankind, or is it all mankind except Esau?
2. When Y'shua said to remove the beam from your eye before pointing out the speck in the eye of your brother's eye (Mat 7:4-5), is it an accident the Jacob's womb sharing brother is none other than Esau?
3. How can you deny the blessings given to Esau which are sanctioned and recorded in scripture? Do we error in ignoring them (i.e. is this a violation of *sola scriptura*)? Compare and contrast the blessings given by Isaac to Esau with the "blessings" given by Jacob to his first three sons (Gen 49:3-7) <sup>1</sup>, see [Esau's Blessing](#).

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<sup>1</sup> Gen 49:3-7 KJV <sup>3</sup> Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: <sup>4</sup> Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch. <sup>5</sup> Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations. <sup>6</sup> O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. <sup>7</sup> Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

4. What if Esau was very much ensconced in the worldly government i.e. the principles and powers of this world (Eph 2:2 ...ruler of the authority o the air)<sup>2</sup>, Not to mention many of the other points I bring out in this document? Wouldn't Bills' advice of not acting like a survivalist which is what he said in the first half, not make be consistent?
5. Is Bill giving Esau, the "Benefit of the doubt" and/or, "putting the best construction of everything"?

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<sup>2</sup> Also applicable **Eph 6:12** KJV "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

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## **Genesis Chapter 25 – Esau Sells his Birthright**

## **Genesis Chapter 27 – Isaac’s Dysfunctional Family Exposed**

## Genesis Chapter 28 – Jacob Goes to Laban

## Genesis Chapter 32 - Jacob Prepares to Meet Esau, Wrestles with God

**Hebrew Offset Note:** From Gen 32:2 to Gen 32:32 the English bible and the Hebrew bible verse numbers are off by one. For these range of verses in the English you need to add 1 to get the same Hebrew verse number.

<sup>1</sup> And Jacob went on his way, and the angels of God met him.

Could it be that YHVH says to himself “enough is enough” “Jacob, you've been screwing around here with Laban for 20 years it's time to get back to my objective which is your objective if you, Jacob, are in fact my servant for whom I have a covenant with”. So YHVH sends his modern day Notary Publics (i.e. his "angels" or better understood to be messengers that his brother is coming<sup>†</sup> ... you know the brother whom you had clearly caused a trespass against (see Gen 27) and the brother whom you have not dealt with for 20 years.

As a [BCR](#) metaphor does the twenty years have to do with Jacob “serving time” at the Prison Laban? I’m suggesting that because Jacob didn’t act like a creditor / accommodating party back in Gen 27, then YHVH allowed him to visit the debtor’s prison.

<sup>†</sup> The verse doesn’t explicitly say but the context of the story (e.g. verse 3) suggests that the message was that Esau is on his way to meet you

<sup>2</sup> And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. Mahanaim.<sup>H4266</sup> two groups.

... host:<sup>H4264</sup> ...

The word is in its dual form and means two or dual camps. It was used by Jacob to indicate that God had encamped in the midst of Jacob and his family. I would first like to focus on the fact that it is the host of Elohim which has a military / defense connotation (see for example [here](#)). This is important because this one of the two fundamental things about our faith...that YHVH will do what he said, he will bless us and protect us. The original “Two House” is 1) the Tents of Jacobs..all the tents of Jacob and 2) the tent (Tabernacle) of YHVH. More on the two house topic in the next verse.

<sup>3</sup> And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. <sup>4</sup> And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: <sup>5</sup> And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

At this point Jacob must be beaming with confidence. I’m in the camp with YHVH and Esau is coming to meet me and were going to settle this conflict once and for all. Could he be making conclusions that when Esau shows up, I’ll just sic God after him and have him cleanup my mess... oh Praise the Lord!

Thinking we can sic God after someone is just plain sick. Isn’t this also the mindset of Judea when the Messiah showed up ... will sic the Messiah after those dastardly Romans ([Edomites?](#)).

[BCR](#): Jacob is sending his modern day Notary Publics to Esau to settle the matter in private which was a result of Jacob acting as a debtor (see Gen 27) to him.

In verse 4 (Gen 32:4-5) He does not argue the dispute with his brother but is clearly prepared to set-off settle and close the matter. He does it humbly by referring to himself as a servant and by seeking the grace of Esau. He also does respectfully by twice calling Esau his lord.

<sup>6</sup> And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Jacob receives a report from the messengers so my question is how does he interpret this; as 1)

concerned, 2) bad or 3) evil.

The messenger simply states that he has four hundred men with him. The Hebrew word here for man is simply “ish”. It’s reasonable to suggest that anyone would be a little concerned of what the intent of this large quantity of men are doing. If you interpret this information using Jacob’s mindset, which is that of a debtor, i.e. he has a [guilty mind](#). It is from this mindset that causes him to start thinking irrational and make conclusions that the men are warriors with bad intent even though the text never alludes to their relationship with Esau or what their true intentions.

Whenever I hear the word report (or the topic is about a report) I instantly think of the events in the wilderness (see Num 13:32 & Num 14:37 for the most infamous report in all of scripture).

The ones who gave this evil report were none other than Jacob’s descendents while they were in the wilderness and it was this report that became the “straw that broke the camel’s back” and prevented that generation to enter into the promised land. The report is not just false or negative it is evil or slanderous. This is because they had slandered Elohim specifically the words and promises that Elohim made to Israel. They did not believe that YHWH would deliver them from their enemies.

Here is my [drosh](#) connecting the two reports with the number 400.

400 men = 10 bad reports in the desert \* 40 years in the desert

"...[four hundred men with him](#)"

Here is my [drosh](#) connecting the Messiah with the number 400 + 1.

Jacob didn't just have a problem with Esau, it was with Esau + his 400 men. so that's 1 man + his 400 man entourage = 401 = [Gematria](#) of Aleph & Tav see also (Gen 33:1). For more details on this see my article on the “Aleph Tav Gematria Style – Esau’s 400 men”<sup>3</sup>.

[BCR](#): I wonder if the 400 men could also represent the “public”. The two main parties of interest in this conflict are Esau and Jacob, but alas the public must be entertained as well. Also with regard to BCR it is important to get from the public ratification as a second witness to your private remedy.

<sup>7</sup> Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

### Two House

There is an important contrast between the “two houses” talked about here and the original “two house” which was talked about in Gen 32:2. In verse 7 where it says “...into two bands;”<sup>H426</sup> the word machanot is used which is a different word from Mahanaim<sup>H4266</sup> found in Gen 32:2. I’m suggesting that the meaning for machanot could imply camps not working as one. For more details see <sup>4</sup>.

If **Psalm 133:1** says

“Behold, how good and how pleasant *it is* for brethren to dwell together in unity! <sup>Echad H3162</sup>,  
then not being in being in unity is not good and not pleasant.”<sup>5</sup>

### Two House Doctrine

The two house doctrine is a big and controversial subject for those who have decided to go back and embrace the Torah while still having the testimony that Y’shua is the Messiah. If you are not familiar

<sup>3</sup> See [http://torahlawform.com/Documents/Standalone-Aleph-Tav-Gematria-Style\\_Esaus-400-Men.PDF](http://torahlawform.com/Documents/Standalone-Aleph-Tav-Gematria-Style_Esaus-400-Men.PDF).

<sup>4</sup> ToDO: add reference to “Word Study H4266 Machanim Two House.doc”

<sup>5</sup> ToDo: see my e-sword notes on this, somewhere in Gen 27 in think



with this controversy in the “Messianic community” please bare with me because it’s important to that community and it’s my hope and belief that my comments here will shed light on the subject. Those of today who argue against the two house doctrine I just think are wrong if the measure we use to determine this is confined to only the scriptures (Sola Scriptura). Be that as it may, I’m not arguing that it’s important that someone accept this doctrine (a doctrine which I clearly accept) what’s important is that the original “two houses” was that found in Gen 32:2, not Gen 32:7. Having said that though I argue the state that we find ourselves in today is the two house of Gen 32:7...to me that’s just biblically accurate and a proper description of our current situation. If you’re serious about solving a problem then you can’t allow yourself to be afraid of what it is which means you have to properly and accurately define it (pre-conceived ideas and emotions be damned).

As a self proclaimed “Two Houser”, the goal is not to stay in the “Gen 32:7 two house” mode but rather to transition into (or back to) the “Gen 32:2 two house”, after all that’s where you will find Elohim. I argue that to get to this state you better know law and you better know how to resolve issues with your neighbor / brother / adversary because then and only then can you resolve any issues with your Elohim YHVH (see [Mat 5:23](#)).

In our situation today is there more than just the classical two houses of Israel namely Judah and Ephraim? Is it possible that this metaphor could apply between the two brothers Jacob and Esau? To me this is the core of the issue for these two awesome chapters found in Genesis and illt is my passion to articulate this to others. The “this” is the second part of our reality which is that we live in a Torah Equity / Commercial / Admiralty Maritime / UCC world which is not a problem because in that world we have a remedy if you choose to use it and know how to use it properly with honor with respect to all involved.

### **Back to Jacob and Genesis 32:7**

Jacob doesn't actually divide his camp into two until after he hears about the fact that Esau has 400 men with him and he starts to panic. What I’m trying to point out here and in comments that follow, is that it was not good that Jacob split his house up. This is not an action which is a result of righteousness but what coming from panic and guilt.

<sup>8</sup> And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

Jacob's mindset is that Esau is out to get him. It’s a bit understandable because Esau said he will kill him after the death of their father ([Gen 27:41](#)). The problem though is that this occurred 20 years ago i.e. is it possible that after this extended period of time Esau has gotten over it. Don’t we know with are Judeo/Christian values that if you, who may very well have a legitimate complaint, don’t forgive your brother then the harm of spite will be on your head. With these values don’t we say forgive and forget? Holding onto the bitterness is going to kill you.

Remember who has *mens-rea* here, it’s Jacob not Esau. I would go further and ask what claim is there that Jacob has that can show he’s the injured party. What exactly is he going to charge Esau with. Even if you go back and read Gen 27:41, the death threat was internal it says “in his heart ... I will slay my brother”, so Jacob can’t even “put out a restraining order” against Esau (for more details on this see [Threat of Murder](#)).

Continuing, why should we assume that Esau hasn’t figured this out. Could it be that upon reflection Esau realized maybe he shouldn’t have sold his birthright ([Gen 25:34](#)) and maybe just maybe he realized later on that without the birthright I have no claim to the double portion inheritance which is the topic, or the [res](#) if you will, in Gen 27 and what the whose dispute is over.

When dealing with the conflict that has occurred between the two brothers, who is the one in dishonor...Jacob. Jacob is the proximate cause of his own injury and the burden is on Jacob to ask for forgiveness and make things right with Esau. Whether or not Esau accepts the forgiveness ([A4V](#) if

you will) is not Jacob's problem. Jacob must ask for forgiveness first and have faith the YHVH's [Torah Equity](#) legal system will work out all issues.

My point is that Jacob has a perception problem regarding his brother which is effecting his judgment, not to mention [mens-rea](#) (Latin for guilty mind).

For more see [Jacob's Trouble](#).

Go back to verses 7 & 8 and look at what Jacob says in his own mind what he is willing to settle with. Boy am I smart, If "evil" Esau takes out half my family that's ok I still have the other half. How is this acceptable? How is this showing great strength in ones faith that YHVH will bless me and protect me.

<sup>9</sup> And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: <sup>10</sup> I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. <sup>11</sup> Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. <sup>12</sup> And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Hopefully by the previous comments I may have caused you to think about this in a completely different light. Isn't Jacob carrying on here like a man operating in a state of hysteria. The confidence he had at the beginning of this chapter has quickly escaped him. I have to wonder how much trust Jacob's has put into the faith that YHVH would deliver him. How does YHVH feel about this words coming from Jacob. Are they sincere words or are they just like that of any man who finds himself in a foxhole with artillery shells falling all about. At least the fox hole confessions and promises to God come when there are real shells that go boom and shake the earth. This is in contrast to Jacob who is letting his emotions get the best of him.

ToDo: to expand on my argument, consider what happens after this whole thing blows over i.e. comment on the events in Shechem.

<sup>13</sup> And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; <sup>14</sup> Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, <sup>15</sup> Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

A point I bring up later, was this very large and expensive gift all necessary? Is this ultimately for Esau's benefit or is the motivation here driven by a need to quell the mens-rea mindset of Jacob? You could argue that Jacob needs to do what Jacob needs to do and makes him feel better what's the harm. To a degree I can accept that as I argue in the BCR world we live in we are to be generous and not argue with our brother/neighbor/adversary but rather to be the accommodating party and simply set off-settle and close the matter at hand. On the other hand being motivated by someone doing the "guilt trip routine" is never a mindsets from which you want to make decisions. This almost always happens by one of your adversaries who knows you well enough and knows just the right buttons to push. A sibling rivalry is a primary candidate, but, as I read these verses in detail, in this case the "guilt trip routine" is self-inflicted.

In the world in which we live today it's unfortunately dominated by things political instead of things of law/religion. In this politically dominated world the Left is very effective in implementing the "guilt trip routine". The political calculation of FDR and the New Deal was to guilt America in to letting the national government be a part of e.g. dealing with the elderly through programs like Social Security. It is my observations that this strategy worked because America had long ago started to bow down to the god of socialism<sup>†</sup>.

BCR: I fundamental concept that you need to wrap your head around in understanding BCR is, as

Jack Smith says, “the money issue”<sup>††</sup>. The funds that allowed (and currently allow) these nationalized welfare programs is a result of the legal procedures such as the birth certificate, cestui-que trust, bankruptcy etc. These legal procedures are an example of America “behaving badly”.

The point I’m struggling to make here is that all of this [stuff](#) isn’t ours to casually give away. We may have equitable interest in the property, but it is YHWH’s as he holds the title for it, and for all things of his creation (includes ourselves). Jacob, and we, the descendents of Jacob, are his bond servants (employees if you will) have to be cognizant of this fact when we decide how to distribute his blessings. Therefore is it reasonable to questions the wisdom of Jacob’s action in giving this gift to Esau? Can we learn from Jacob in that if one is performing the duties of a bond servant to YHWH we need to be careful not to operate from a mens-rea mindset.

† I have thought and written extensively on this topic through my entire adult life and so the points I’m bring up here are very high level and therefore I’m barely touching the surface of this topic.

†† yet another topic way beyond the scope of this article but yet crucial to get what I’m saying.

**16-21** <sup>16</sup> And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. <sup>17</sup> And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? <sup>18</sup> Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. <sup>19</sup> And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. <sup>20</sup> And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. <sup>21</sup> So went the present over before him: and himself lodged that night in the company.

#### The package with delivery instructions

This verses describe what Jacob’s “battle plan” is for the next day when he meets up with Esau. It’s noteworthy to point out that this is the plan, not what actually happens as the narrative of the two events are not the same. It is not until the next chapter (Genesis 33) after the Jacob’s wrestles with God do we see a description of what actual happens.

BCR note in verse 19

In the world of BCR, two and three plays a significant role. The first deals with money, the second deals with the title issue and the third deals with possession. When you settle a matter with private funds be prepared to “pay” (setoff) three times the amount. I may be forcing this BCR point here as I question why he is giving the gift in the first place, but nevertheless I felt it was an important observation.

**22-23** <sup>22</sup> And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. <sup>23</sup> And he took them, and sent them over the brook, and sent over that he had.

#### Standalone Aleph Tav is with Jacob as he crosses over the Jabbok

וַיָּקָם בַּלַּיְלָה הוּא וְיִקְחַ אֶת־שְׁתֵּי  
נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחָתָיו וְאֶת־אֶחָד  
עֶשֶׂר יְלָדָיו וַיַּעֲבֹר אֶת מַעְבַּר יַבֹּק

<sup>22</sup> And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over אֶת the ford Jabbok

In Jacob’s mindset, passing over of the Jabbok was a huge event and the act is very symbolic. It’s indicative that his going for it and there is no turning back, I’m done worrying about it. Whatever happens happens, it’s in Elohim’s hand.

With this great symbolic act of him crossing over, I would like to explore my idea that he and all his family and all his stuff crossed over and never went back. If you say that the Aleph Tav is on one side and Jacob is on the other side, then it's hard to say that Jacob wrestled with God (more on this later). I may be bias describing the story this way, but I think it fits with what the scriptures actually say (or at least I say you can't disprove that my narrative is in accurate or unreasonable).

The first question I have is where exactly does the wrestling match occur and by implication where is Penuel (verses 30 & 31). I had remembered in times past that the wrestling with God occurred on one side of the bank and all his family and Esau's gift was on the other side. As I go back and read this though I just don't see where the bible says that Jacob crossed back over the river Jabbok. I'm guessing that those who would disagree with this would say that maybe he didn't cross over at all until the morning after the wrestling match. Verse 23 says that he "sent them" and "sent over" which could imply that he never left the bank but ordered that everyone and everything should go over. I would point out in that verse it also says that he "took" which implies that he did cross over that night. Critiques of my conclusion might also point out that verse 24 says he was "left alone". I would respond with the question "is it impossible for someone to be left alone and be on the same side of a river?" All you have to do is walk a little down the same side of the river a ways and you are left alone. If the river it is flowing well and it's "babbling" then the noise is such that you can't hear much past where you are so you don't have to go far to get a sense of being alone and separated from others.

The point I'm trying to make here by tying in the standalone Aleph Tav is that I can make a good drosh out the fact that no matter how much Jacob is muddling through the process of dealing with Esau the point is that he is doing it and he ultimately need not worry because the Aleph Tav is with him and his family. His "acts and actions" of "crossing over" the Jabbok are the acts of a righteous man<sup>†</sup>. My narrative bias is that Jacob crossed over the river and never looked back which is a good thing. If you say that he had to go back then this screws up the symbology that I think the scriptures is trying to portray. Anyway, it seems clear to me that this is exactly what YHVH wanted from him and indirectly wants from us and further this is what Y'shua is describing in [Matthew 5:22-26 "A gift for the altar and Agree with thine adversary quickly"](#).

### More Symbology

Who else "crossed over" a river, got his named changed by God and was later accounted as righteous? In Gen 12:6 it says

"And Abram passed through<sup>H5674 abar</sup> the land unto the place of Sichem,<sup>H7927</sup> unto the plain of Moreh. And the Canaanite was then in the land."

After the confrontation with Esau, where does Jacob go but to Shalem a city of Shechem<sup>H7927</sup> (see Gen 33:18). Is it possible that Jacob is following the exact same path that his grandfather Abram (aka Abraham) did years before? <sup>††</sup>

<sup>†</sup> Luk 9:62 says "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." I want to believe that Jacob is fit for the Kingdom of Elohim and he would not be if he were to look back i.e. go back over the Jabbok river.

<sup>††</sup> See Gen 8:11, 12:6, 14:13 & 15:17 for more examples of this Hebrew word *abar*. These verses also good examples of the idea of not turning back.

<sup>24-25</sup> <sup>24</sup> And Jacob was left alone; and there wrestled a man with him until the breaking of the day. <sup>25</sup>  
And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

Whatever criticism I have towards Jacob I can't take away his tenacity about not giving up on Elohim.

Glenn McWilliams and Nehemiah Gordon have suggested that “the hollow<sup>H3709 kaph</sup> “ might be his testicles. As I suggest latter in Gen 33:3 when Jacob emboldens himself and jumps ahead of the gift parade, it may have been because of this direct action of God. God ultimately gives him a new name (see verse 28) but maybe he also gave him, symbolically speaking, his manliness and that no more shall he be viewed as a momma’s boy.

As a believer that Y’shua is the Messiah and someone who is fascinated with the Standalone Aleph Tav, I have no problem believing that the one Jacob is wrestling with is Y’shua. I point this out here because it fits with my belief system, but also because many in Rabbinical Judaism would suggest, believe it or not, that this is Esau. For more details on this see “[Who Was Jacobs Wrestling Partner?](#)”

<sup>26</sup> And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

<sup>27</sup> And he said unto him, What is thy name? And he said, Jacob. <sup>28</sup> And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

A few hundred years in the future from this event (depending how you do the counting) the Creator of the Universe will enter into a contract with a nation called Israel a most awesome event. Israel is the new name of Jacob and also the name of the aforementioned nation which are Jacob’s descendants. It is that nation and their descendants that is a representative and bearer of his name for more on this see “[I-Have-Called-Thee-By-Thy-Name](#)”. Obviously a lot more can be said on this topic but I’m interested in the context of this story.

Having said this, I’m not entirely sure what the meaning here is. Maybe it’s just the fact that Jacob needs confidence from Elohim. Maybe it’s a second witness that YHVH has his back. Maybe this unbelievably long wresting match is related to the lengthy twenty years of pentup mens-rea induced emotions finally being released.

<sup>29</sup> And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

<sup>30</sup> And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. <sup>31</sup> And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. <sup>32</sup> Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.



## Genesis 33 1:17 - Jacob Meets Esau, Settles in Shechem

<sup>1</sup> And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

What (more accurately who) is the proximate cause of establishing the “bad” [Two House](#) pattern which in these verses is being set into motion and which has caused division between Jacob’s descendents to this day? Isn’t it Jacob who unfortunately is reacting to Esau and company from a panicked and mens-rea like mindset? Jacob’s faith in YHVH comes and goes and here it’s clearly going. The BCR connection is that his acting like a debtor, woe is me, I’m a victim and the big bad world is out to get me.

<sup>2</sup> And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

<sup>3</sup> And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

“And he passed over before them...” In the field of battle (which is Jacob’s mindset) battle plans can quickly change because you need to react to situations on the battle field, therefore a key to success in battle is to react quickly.

If you go back to Gen 32:7-8 it said he was greatly afraid and that he divided his camp into two. I’m not a military strategist and I understand deciding to divide one’s forces or keeping them together depends on the situation at hand. I do know that you want to exploit the advantage you possess as much as possible and diminish as much as possible your weaknesses you will, obviously, increase your chance of success. I’m suggesting that Jacob’s dividing of his forces is the result of Jacob’s perceived weakness. I want to emphasize that perception of Jacob’s weakness is his and his alone. It is a significant theme in this article that the whole idea that Jacob is even in a battle with Esau is a figment of his imagination (an imagination fueled by mens-rea). To be funny, Esau didn’t get the memo that he’s at war with Jacob.

I would argue that this also aligns itself with the theme Jacob is the proximate cause of his own injury (see [Jacob’s Trouble](#)) and that the injurious act was the splitting up of his house from a guilt ridden mindset.

In my comments for Gen 32:16-18 I hopefully laid the ground work to suggest that it was not the intent for Jacob to run ahead of the gift train, but that is what he actually did. So the question is what changed? I would suggest that what happened, to be crass, is that he “grew a pair”. Maybe his faith in YHVH (which comes and goes) got revived as a result of getting a jolt of testosterone. And that his jolt was the dynamic event on the “battle field” that caused him to run directly at Jacob’s (perceived) trouble Esau. Jacob didn’t call in sick that day, he manned up and acted life out.

I’m suggesting that he was going to lay back and “lead from behind” and see what will happen to the “first wave of Israelites” and if things didn’t go well he could do something else (like retreat). I’m further suggesting that when it finally came down to implement the plan that Jacob got a jolt of testosterone (which I suggested earlier in Gen 32

BCR: [10PCftRoC](#) #2 states that everything in court is contractual and they are dynamic.

<sup>4</sup> And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

In Hebrew the word for neck [נִשְׁקָדָהּ](#) has a dot above each letter which are called jots.

Monte Judah has a comment on these Jots “Many sages say that the kiss of Esau was disingenuous. What he wanted to do was bite Jacob in the neck with his teeth (the jots). While this seems fascinating, it doesn’t hold up for the other instances of the jots. However, an element of this does speak to the other instances of the jots. It has do with Jacob’s flock (his family).” Source [Yavoh 2004](#).

I think I’m in agreement here with Monte at least regarding the sages interpretation of Esau’s intent. No one really knows what the mindset of Esau was its speculation. What I’ve tried to argue in this article though is that we prejudice him nor his descendents. The only person I’m confident of commenting on is Jacob’s mindset based on his prior actions, and it’s not good.

<sup>5</sup> And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. <sup>6</sup> Then the handmaidens came near, they and their children, and they bowed themselves. <sup>7</sup> And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

For what it’s worth, Benjamin did not bow himself because he’s not born yet.

<sup>8</sup> And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. <sup>9</sup> And Esau said, I have enough, my brother; keep that thou hast unto thyself.

Is Esau sincere? What evidence do we have that he is not? Maybe, as I’ve already suggested, that at some point in the last twenty years Esau has gotten over this.

<sup>10</sup> And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

This is all about Mat 5:23-24...

“<sup>23</sup> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; <sup>24</sup> Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”

This reference to Matthew has a very powerful BCR connection see [Matthew 5:22-26 – “Agree with thine adversary quickly...”](#)

One of the sacrifices to Elohim is the Hebrew word qorban (H7133) and it means “to draw near”. Y’shua is saying to get close to Elohim, like maybe to do business with Him or, to put it another way, to report his business to him for which you are an agent, then you need to come with clean hands. You are not to have “ought” (to use the KJ wording) with your brother. I’m suggesting that this is what Jacob is trying to do.

<sup>11</sup> Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

|Jacob keeps insisting that he take the presents

<sup>12</sup> And he said, Let us take our journey, and let us go, and I will go before thee.

|

<sup>13</sup> And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.

|

<sup>14</sup> Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

|

<sup>15</sup> And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

<sup>16</sup> So Esau returned that day on his way unto Seir.

<sup>17</sup> And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

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<sup>18-20</sup> <sup>18</sup> And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. <sup>19</sup> And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. <sup>20</sup> And he erected there an altar, and called it Elelohe-Israel.

### Reading Ahead

Unfortunately for Jacob his troubles are not over as bad things happen to him and his family as a result of their interaction with the people at Shalem / Shechem. Detailed comments of this are beyond the scope of this article, but here again once the spiritual pressure is off it's as if he drops his guard.

The second to last verse of chapter 33 is verse 19 and it is indicative of another bad decision that Jacob makes. Verse 19 is a key verse as it sets up the next chapter (34) a chapter that, arguably is the darkest chapter of Jacob's life, even darker than the twenty years at "Prison Laban".

So the question is why?

In verse 19 he buys a piece of property from the local yokals he's in no hurry to continue any further.

**Gen 35:1-6** <sup>1</sup> And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. <sup>2</sup> Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments: <sup>3</sup> And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. <sup>4</sup> And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem. <sup>5</sup> And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob. <sup>6</sup> So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Bethel, he and all the people that *were* with him.

### Jacob's Trouble Redux

Once again I ask, "who is the proximate cause of Jacob's (ongoing) Trouble...Jacob!"

One might ask, how can I say that? All along haven't I been arguing that the conflict with Jacob's chief nemesis, Esau, has been resolved and therefore, presumably, his life should be clear sailing? Despite his muddling through nevertheless he resolved his issue. He wrestled with El, prevailed, got his named change, grew a pair, dropped the mamma's boy label, and has the Aleph Tav by his side.

Jacob "you-no-rissen"

(Forgive my culture insensitivity but when you say "you not listen" like an Asian whose first



language isn't English it just sounds funny.)

Here is the answer to the riddle that is Jacob's mens-rea infected mind set. You see the offended party was not just his brother Esau it was his father Isaac.

**Gen 35:27-29** And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned. (28) And the days of Isaac were an hundred and fourscore years. (29) And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

## Conclusion

How is all of this relevant today?

### With my harsh criticism of Jacob am I a self-hating Israelite?

The highest form of compliment I can give someone is to quote Mat 5:19 where Y'shua said in essence he who teaches Torah will be called great in the Kingdom of Heaven. So what evidence do I have of this being applied to Jacob...how about Joseph. As critical as I am of how Jacob handle things (or mishandled things) constructive critical view towards Joseph is the opposite. My observation of Joseph is that Torah and his faith that YHVH would do what he said he would was second nature to him and this was imparted to him by a teacher, Jacob his father, more than any of the other sons.

Joseph was Jacob's "son of his old age" (Gen 37:3) and was the first born son of Rachel who was the only woman he had wished to marry. Richard Ottens made a keen observation about this arguing that Jacob's influence over his other sons was limited because he was "under the thumb" of his father-in-law Laban and didn't have the time to teach Torah principles like he would have wanted to. Therefore the values imparted to them came much more from their mothers and further these values were the values of Laban...not good because it's not Torah values.

Here again I believe the pattern of "what happens to the fathers happens to the son" can be applied. In Gen 25:28 it says "And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob." Without getting into a critical word toward Isaac<sup>6</sup> what I think is being said here (among other things) is that the values of Rebekah were greatly influencing Jacob and these values were the values of the House of Laban (Rebekah's brother). To support my conclusions review [Threat of Murder](#) Gen 27:41-46

At this point in time Israel consists of one father, two wives, two concubines, twelve boys and one daughter and all of them including the head of the household were all influenced in a significant way by the values that were contrary to Torah. The exception would be Joseph. There is nothing magical about Joseph it's a simple matter of when you feed Torah to a boy early in his life expect good and blessed things to be the result. The contrast of Joseph to an otherwise dysfunctional family is stark.

### The School of Hard Knocks

Advisably this school is not one that people should attend as life is much much easier if you were to attend the school of Torah. The one thing that can be said about attending the school of hard knocks however, assuming you survive it, is that you know firsthand the consequences of not attending the school of Torah. This could then, in theory, make you more passionate then you would otherwise be to make sure those whom you have influence over to not follow in your footsteps. I argue that this is exactly what Jacob and it is a great testament to Jacob because most people who go to this school end up not caring about anybody else but themselves.

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<sup>6</sup> This is an article for another day besides I'm doing enough criticizing of Jacob), see <http://torahlawform.com/Documents/Critique-of-Isaac.PDF>

## Jacob's Trouble

Is it possible that this information is in the scriptures for our edification? I.e. does what happens to our ancient father Jacob and the conflicts and struggles he have have any relevance to his descendants? Or to put it another way can we as self-identifying Israelites expect the same kind of thing from the descendents of Esau? I say count on it, the hermeneutical principle “what happens to the fathers happens to the son” is alive and well.

## Am I Jumping Ship?

In my defense of Esau, am I secretly or subconsciously considering jumping ship theologically speaking? ToDo list various verses where Esau (more specifically the Edomites) are not put in a good light, also show the times where Edom is given respect (e.g. 1) Israel going through the desert and 2) the prophecy (Zech?) that gives a level of respect Edom and either Egypt or Assyria, can't remember. This is a concern that you shouldn't have. If you think my critique of Jacob is harsh my lack of criticism of Esau is actually harsher. By this I mean I don't waste my time criticizing Esau because that should be self evident that that is not the camp you want to be associated with. My attitude towards Esau is completely dismissive and one of indifference. Why I want to spend any biological CPU cycles to contemplate how to fix something you want nothing to do with. If the descendants of Esau want to intellectually speaking come into my camp, a Torah camp, then they have to do it on their own initiative. This reminds me of a comment that my friend Uri Harel made. For the sake of my argument let's say that the PLO is one of the descendants of Esau. Uri's insight was the answer to this question “how do you know when you have lost the argument with the PLO? Answer, when you start negotiating with them. The point being is that they have no moral ground to stand on when their stated policy to Israel is complete annihilation.

## Esau's Blessing

**Gen 27:39-40** And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; <sup>40</sup> And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

There are many things to notice in the blessing that Esau gets, the one I want to focus on is “...by thy sword shalt thou live...”. Doesn't Y'shua accuse Peter of living by the sword and that that leads to death...” leave by the sword die by the sword”. Peter is someone who clearly struggles with letting his emotions carry him away, and when he does so the fears of the world are replace the fear of YHVH. If he were alive today we would be an angry patriot. The problem with this is your not operating from your strengths i.e. the surety that YHVH will do what YHVH said he would do bless you and protect you.

ToDo: expand on the concept that if we, as descendents of Jacob, act righteously, honorable and respectfully towards the descendents of Esau all will go well with us in this world. If it is true that Edom is in control of this world my response is so what. My response is I'm glad they are because without them we would have the [public](#) running amok and would quickly lead to anarchy (something you definitely do

not want). My job is to fix this world on an individual by individual basis and the fact that someone (even if it is the Edomites) has a level of control of the public at the macro level is a good thing as this is a problem I don't have to deal with. The faith problem for the Sons of Israel is that the law will carry us through and in the end Edom will live us alone. We just need to make sure we're not messing with their business and that there is a distinction between their jurisdiction (public) and our jurisdiction (private)

ToDo: Inset here my thoughts on [Bill Cloud's presentation](#) where I compare Esau's blessing with Reuben, Simeon & Lev See Gen 49:3-7

## Dukes of Hazard Gen 36:15-43

This chapter describes the names of the leaders of Esau with their titles of Duke. Ultimately I don't care about this in detail, because it's not for me I'm not claiming to be in the camp of Esau, but rather the camp of Israel. My overall (below) I feel are very important and should not be ignored as there is no idol word in the Torah (ToDo find a reference).

If we, as descendants of Israel, are referencing our covenant with YHVH the Creator of the Universe, because it's written in scriptures and therefore authoritative, then don't we also have to acknowledge the authority (whatever it is) that is given to the descendants of Esau? We can't argue that YHVH isn't aware of this as it is in His book so therefore we don't have the right to disrespect the things the Edomites if they are operating under the authority of YHVH. What exactly the agreement (direct or indirect) is between YHVH and Edom is not my business. I don't want people to be 3<sup>rd</sup> party interlopers between myself and my Elohim, so I must respectfully do the same between others (e.g. Edom) and his Elohim. Note, I'm not necessarily talking about the god of Islam, YHVH holds the office of Elohim to Israel per Exodus 20, that does not preclude him from holding another office to other people, I mean after it's His creation. Not being a 3<sup>rd</sup> party interloper is, the meaning of the [Parable of the Workers in the Vineyard](#) (at least that's the meaning to me).

ToDo: Finish this

## Luke Warm

ToDo: consider the idea that it's better to be Esau than lukewarm because at least Esau is bring some assemblance of order Rev 3:6

[Gen 25:27](#) And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

I've commented (somewhere) that Esau is a hunter of men and Israel is a fisher of men. See [Mar 1:17](#). You can come to Y'shua the hard way via the hunters or the easy way via the fishermen. The comment wasn't so much a criticism of Esau but rather related to the idea that you don't want to be lukewarm i.e. like the public

## Edomites = Romans?

ToDo: Explore this idea

- Consider that Herod was an Edomite and only qualifies as being a Jew by marriage
- Do an article titled “the verse that never was” that articulates that there is not one verse where Y’shua is critical of the Romans who were in control of Judea during his life time.

## Compare and Contrast Jacob and Joseph

ToDo:

## Content List For Set-off, Settle and Closure – Genesis 32:14-15

[BCR](#): To Set-off Settle and Close is a BCR concept where your debt gets “paid”. Here is the list of the items that which make up Set-off Settle and Closure statement. I’m sure there some deep [drosh](#) meaning that someone could come up with but I don’t know of any right now.

Description	Quantity
she goats	200
he goats	20
ewes	200
rams (H352 the specific ruling ram, like Y'shua)	20
camels w/ their colts	30
kine	40
bulls	10
she asses (H860 aton, Y'shua came in on an atoning vehicle?)	20
foals	10
Total ➔	550

## 500 – Food for Thought

I did a search for 500 in the NIV and here is the list I got....

- **Gen 5:32** After Noah was **500** years old, he became the father of Shem, Ham and Japheth.
- **Gen 11:11** And after he became the father of Arphaxad, Shem lived **500** years and had other sons and daughters.
- **Exo 30:23** "Take the following fine spices: **500** shekels [3] of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant cane,
- **Eze 45:2** Of this, a section **500** cubits square is to be for the sanctuary, with 50 cubits around it for open land.

## Biblical Outline involving Esau in Scripture

For context, this section gives a bird's eye view of where the events of this article occur in scripture.

### Esau Referenced in Genesis

#### Gen 25 Abraham's Death; Ishmael, Jacob and Esau

Skipping Verses 1-11

12-16 The generations of Ishmael.

17-18 His age and death.

19-21 Isaac prays for Rebekah, being barren.

22-23 The children strive in her womb.

24-26 The birth of Esau and Jacob.

27-28 Their different characters and pursuits.

29-34 Esau sells his birthright.

#### Gen 26 Isaac and Abimelech

Skipping Verses 1-33

34-35 Esau's wives.

#### Gen 27 Jacob Gets Isaac's Blessing

1-5 Isaac sends Esau for venison.

6-13 Rebekah instructs Jacob to obtain the blessing.

14-29 Jacob, feigning to be Esau, obtains it.

30-32 Esau brings venison.

33 Isaac trembles.

34-40 Esau complains, and by importunity obtains a blessing.

41 He threatens Jacob's life.

42-46 Rebekah disappoints him, by sending Jacob away.

### The chapters between the birthright / blessing and Jacob's return

#### Gen 28 Jacob's Flight to Laban and Vision of a ladder

1-5 Isaac blesses Jacob, and sends him to Padan-aram.

6-9 Esau marries Mahalath the daughter of Ishmael.

10-17 Jacob journeys, and has a vision of a ladder.

18-19 The stone of Bethel.

20-22 Jacob's vow.

## **Gen 29 Jacob Meets Rachel, Serves Laban, Marries Rachel and Leah**

1-8 Jacob comes to the well of Haran.

9-12 He becomes acquainted with Rachel.

13-17 Laban entertains him.

18-22 Jacob covenants for Rachel.

23-27 He is deceived by Laban with Leah.

28-31 He marries also Rachel, and serves for her seven years more.

32 Leah bears Reuben;

33 Simeon;

34 Levi;

35 and Judah.

## **Gen 30 Jacob and His Sons Prosper**

1-4 Rachel, in grief for her barrenness, gives Bilhah her maid unto Jacob.

5-8 Bilhah bears Dan and Naphtali.

9-13 Leah gives Zilpah her maid, who bears Gad and Asher.

14 Reuben finds mandrakes,

15-16 with which Leah buys her husband's company of Rachel.

17-21 Leah bears Issachar, Zebulun, and Dinah.

22-24 Rachel bears Joseph.

25-26 Jacob desires to depart.

27-36 Laban detains him on a new agreement.

37-43 Jacob's policy, whereby he becomes rich.

## **Gen 31 Jacob Leaves for Canaan; Laban Pursues**

1-18 Jacob, displeased with the envy of Laban and his sons, departs secretly.

19-21 Rachel steals her father's household gods.

22-33 Laban pursues after him, and complains of the wrong.

34-35 Rachel's plan to hide the images.

36-42 Jacob's complaint of Laban.

43-55 The covenant of Laban and Jacob at Galeed.

## The Confrontation and Settlement between Jacob and Esau

### Gen 32 Jacob Prepares to Meet Esau, Wrestles with God

1-2 Jacob's vision at Mahanaim.

3-5 His message to Esau.

6-8 He is afraid of Esau's coming.

9-12 He prays for deliverance.

13-23 He sends a present to Esau, and passes the brook Jabbok.

24-30 He wrestles with an angel at Peniel, where he is called Israel.

31-32 He halts.

### Gen 33 Jacob Meets Esau, Settles in Shechem

1-16 Jacob and Esau's meeting; and Esau's departure.

## Gap between Gen 33-17 to the end of Gen 35

### Gen 36 Descendants of Esau; Kings of Edom

1-5 Esau's three wives.

6-8 His removal to mount Seir.

9-14 His sons.

15-19 The dukes which descended of his sons.

20-23 The sons and dukes of Seir the Horite.

24-30 Anah finds mules.

31-39 The kings of Edom.

40-43 The dukes that descended of Esau.

## Esau Referenced in Torah Excluding Genesis

**Deu 23:7** Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

See also Exo 15:15, Num 20:14 – 21:4, Num 24:18, Num 33:37, Num 34:3 & Deu 2:9-15



## Deuteronomy 26:5 – The wandering Syrian / Aramain

<sup>5</sup> And thou shalt speak and say before the LORD thy God, A ~~Syrian~~ **Aramain** ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

### Defending Laban

ToDo:

- Figure out where to put this page as defending Laban is similar to defending Esau.
- See Gematria-the-613-Commandments-and-the-Aleph-Tav.doc

Jewish commentary says this is Laban (NG agrees), I believe as well but disagree with the conclusions they make...see below

Nehemia Gordon see Truth2U - Nehemia & Keith - Ki Tavo 2 - Deu 26-1\_29-8 [5:00-11:45]

NG asks [7:40], who was the Aramian in verse [Deu 26:5](#).

ToDo

- transcribe this who thing, from 5:00-11:45,
- Regarding Aram, see Gen 26:5 e-Sword notes or <http://en.wikipedia.org/wiki/Aram-Naharaim>

This Zohar Vayishlach 166 reference below seems to be a lot of gibberish and typical of Rabbinic commentary which follows a hermeneutical anti-pattern of "Jacob can do no wrong and Esau/Laban can do no good". The argument that Laban wanted to kill him doesn't make sense. The only one who thought to kill him was Esau ([Gen 27:41](#)), but it was his mother who said that Esau said he wanted to kill him ([Gen 27:42](#)). By taking this position, how does one avoid the charge of being slanderous towards Laban? e.g. it says "a rumor"

**Sod** (esoteric, mystical meaning): source [KabbalaOnline.org](http://KabbalaOnline.org)

**...no one had ever escaped the clutches of Laban of Aram...**

**Zohar Vayishlach 166:** Rabbi Yehuda asked: What did Jacob have in mind when he sent Esau a message reading, "*I have sojourned with Laban?*" [[Gen 32:4](#), Heb Gen 32:5] Did this message accomplish anything regarding his mission to Esau? A rumor circulated that no one had ever escaped the clutches of Laban of Aram, as he was well versed in sorcery and wizardry. He was also the father of Be'or, who in turn was the father of Balaam. As it is written: "*Balaam the son of Be'or the sorcerer*" ([Jos 13:22](#)). Although Laban was the greatest practitioner of sorcery and wizardry, he could not overcome Jacob, whom he attempted to annihilate in several ways, as it is written: "*An Aramian wanted to destroy my father*". ([Deu 26:5](#))

Rabbi Aba said: Everyone was aware that Laban was the best at sorcery and wizardry, and he could

use sorcery to do away with anyone he wished. All that Balaam knew came from Laban. Regarding Balaam, it is written: *"for I know that he whom you bless is blessed, and he whom you curse is cursed"*. ([Num 22:6](#)) Because everyone feared Laban and his sorcery, the first words that Jacob sent Esav were, *"I have sojourned with Laban."* In case Esau thought it was for a short period, perhaps a month or a year, Jacob advised, "and stayed there until now" -- twenty years did I stay with him.

You may say that he gained nothing; "and I have oxen and asses". ([Gen 32:5](#) [Heb. Gen 32:5] These are sentences of judgment. When these two collaborate, they cooperate to harm the world. For this reason, it is written, *"You shall not plow with an ox and an ass together"*. ([Deu 22:10](#)) *"Flocks, and menservants, and women servants,"* refers to lower crowns which G-d slew in Egypt. They are called "the firstborn of cattle", ([Exo 12:29](#)) "the firstborn of the captive" and "the firstborn of the maidservant". ([Exo 11:5](#)) Esau took fright and came toward him; he feared Jacob as much as Jacob feared him.

## Glossary

**10PCftRoC:** An acronym for the “Ten Procedural Commandments for the Rules of Court” as enumerated by Jack Smith. This falls under the category of BCR.

**A4V:** Accept for value return for value. See also banker’s acceptance. This is what we as creditors are suppose to do to handle debts that come are way (as opposed to arguing about the merits of the debt). It is the mechanical process through which one’s signature is used to order funds from your private asset account to ~~pay-off~~ settle the account and make all parties whole.

**BCR:** (Biblical Commercial Redemption) This is the law form in which we Americans find ourselves. This is a huge but very important study. See Also Torah Equity. (Constitution = Bankruptcy) dictates the attitude we are to have towards judges.

**Critical Thinking:** It is very much my intent to use this concept here as I write this article. I define critical thinking as someone who urns to seek the truth beyond just a casual reading. It is someone who reads the text and identifies patterns, take note of them and is willing to go back to the text and reread again and again whilst applying patterns that have been accumulated and observing new patterns for future readings. What it is not is to be critical of something just for the sake of being critical. It means willing to sacrifice prejudicial concepts that you had had in previous readings that no longer match up with you newly discovered principles/patterns/maxims etc.. To implement this requires dedication, sacrifice and discernment

**Drosh:** Midrash, Hebrew study technique, see PaRDeS

**Gematria:** It’s a higher level of understanding scripture where each letter of the Hebrew Aleph Bet has a number similar to the idea of Roman Numerals. see PaRDeS.

**Mens-rea:** Latin for guilty mind. Guilty actions are the result of a guilty mind.

## Public as Defined in Ballentines 3<sup>rd</sup> 1969

**public.** Adjective: Belonging to the entire community. Unrestricted in participation. Noun: The people. The populace; the community. "That vast multitude, which includes the ignorant, the unthinking, and the credulous, who, in making purchases, do not stop to analyze, but are governed by appearance and general impressions." J.W. Collins Co. v F. M. Paist Co. (DC Pa) 14 F2d614. It is conceded that the public does not mean all. Source Pg. 1019 Ballentine’s Law Dictionary 3<sup>rd</sup> edition 1969

**Res:** a legal Latin term simply meaning thing. The legal perspective is property and the rights that go with it which is the cause all disputes. The example in the context of this article is the dispute of who as the right to the double portion inheritance.

## Genesis 27 – Jacob Behaving Badly

ToDo: write some comments explaining the root cause of the dispute between Esau and Jacob.

1. make a distinction between the double blessing and the birthright Gen 25 where it was Esau behaving badly.
2. Suggest a course of action that Jacob could have done to resolve the apparent conflict that Esau was going to get the blessing that is supposed to go to the holder of the birthright. In other words, how would a creditor have resolved this issue.
- 3.

## Genesis ?? – Isaac Behaving Badly

When I finally get around to praising Jacob I give him one of the most honorable awards that one can receive, which is that in the end he was a great Torah teacher (Mat 5:19). And the clear results of that are Joseph.

ToDo: having said that I want to inject the ideas found in “Confessions\_per\_Lev\_26\_40\_thru\_42\_The\_Iniquity\_of\_the\_Fathers.doc” and relate them to Isaac.

## Matthew 5:22-26 “A gift for the altar and Agree with thine adversary quickly”

### Mat 5:22-26

<sup>22</sup> “But I say unto you, That whosoever ...

- 1) is angry with his brother without a cause shall be in danger of the judgment: and
- 2) whosoever shall say to his brother, Raca<sup>7</sup>, shall be in danger of the council<sup>G4892 sanhedren</sup>;
- 3) but whosoever shall say, Thou fool, shall be in danger of hell fire.

<sup>23</sup> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; <sup>24</sup> Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

These verses, especially verse 25 have the smell of Torah Equity (Biblical Commercial Redemption) all over them. It also seems clear to me that this theme fits very well with Genesis 32 and 33 and I could easily imagine that Jacob confronting Esau was on his mind when he said these words.

See [http://torahlawform.com/Documents/Matthew\\_5-22-26\\_Agree-with-thine-adversary-quickly.PDF](http://torahlawform.com/Documents/Matthew_5-22-26_Agree-with-thine-adversary-quickly.PDF)

What are to taking to the altar (verse 23), could it be your ego? Is that the whole burnt offering that is most pleasing to YHWH?

<sup>7</sup> Raca: R'ACA, n. A Syriac word signifying empty, beggarly, foolish; a term of extreme contempt. Mat 5. (Strong's G4469)

ToDo: possibly review Deu 15:2 with this verse

Deu 15:2 And this *is* the manner <sup>H1697 DaBaR</sup> of the release: Every creditor <sup>H1167 ba'al H4874 mashsheh H3027</sup>  
<sup>yad hand</sup> that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of  
his brother; because it is called the LORD'S release.

## Threat of Murder

**Gen 27:41-46 KJV** 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. <sup>42</sup> 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, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. <sup>43</sup> Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; <sup>44</sup> And tarry with him a few days, until thy brother's fury turn away; <sup>45</sup> Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? <sup>46</sup> 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?

Verse	My Comments
41	He never verbalizes this threat.
42	If Esau never told anyone about his threat to Jacob then how does his mother hear about it? I don't know the answer to this but could this be hearsay evidence.
43	So once again we see Jacob's mother giving (hearsay?) advice and Jacob taking it. Don't solve your problems Jacob just run away, and also don't seek the advice of the man of the house.
44	a few days 20 years whatever hey whose counting.
45	<p>Standalone Aleph Tav</p> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;"> <p>עַד־שׁוּב אֶפְ-אַחִידָ אֶת וְשָׁכַח אֶת אֲשֶׁר־עָשִׂיתָ לוֹ וְשָׁלַחְתִּי וְלָקַחְתִּיךָ מִשָּׁם לָמָּה אֲשַׁכֵּל גַּם־שְׁנֵיכֶם יוֹם אֶחָד</p> </div> <div> <p>Until thy brother's anger turn away from thee, and he forget <i>that</i> אֶת which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?</p> </div> </div>
46	<p>Jot's and Titles: "... I am weary<sup>H6973</sup> Koof + Tsadik + Tav + Yood ..."</p> <p>Monte Judah states "The fatigue and distress of Rebekah is illustrated by the letter Koof. This letter means the back of the head. Not only did Rebekah bow her head but she also turned away from her son and daughters-in-law. By making the letter small, it means there was disappointment and discouragement (source <a href="#">Yavoh</a>).</p> <p>I don't think I agree with this. Could it be that the small koof is reflecting Rebekah small thinking? This isn't about whom Jacob is going to marry this is just a ruse to explain why Jacob need's to leave. Isn't she just covering up the mess she made by being a 3<sup>rd</sup> party intervener? It's the business of the father of the house to bless his sons. This intrusion which has now blown up in her face.</p> <p>The timing you have in your mind between verses 45 and 46 has an influence on what you think is going on here. I'm arguing that there is no gap in time between these verses. If you follow the "big gap theory" then it looks like Rebekah is waxing on all pious about her concerns about those evil Hethites. If you continue on to the next chapter it seems clear to me</p>



## Joseph and Esther

### Bill Cloud on Joseph in Egypt and Esther (aka Hadassah) in Babylon

- Both were hidden Israelites in the nations
- The book of Esther and the story of Joseph do not mention the name of YHVH.
- Both saved Yisrael
- Both were tested and did not panic i.e. they were confident in their faith.

### Rabbi Daniel Lapin

Source: Robots are Rational - Mar 7, 2012, 13th of Adar 5772 Volume V Issue #10

The four critical moments that transformed each of their lives were punctuated by decisions made under emotional intensity.

Joseph:

- His brothers hated him. (Genesis 37:4-5)
- Potiphar's wife felt scorned by him. (Genesis 39:13-15)
- Potiphar felt anger toward him. (Genesis 39:19)
- Pharaoh blew up at the butler and baker. (Genesis 40:2)

Esther:

King Ahashverush was angry at Vashti. (Esther 1:12)

- Bigtan and Teresh became angry at the king. (Esther 2:21)
- Haman became enraged at Mordechai. (Esther 3:5)
- King Ahashverush was furious at Haman. (Esther 7:7)

Neither Joseph nor Esther ever acted themselves under the grip of intense emotions but others in their lives did so. God used those moments of instability to change the course of history. If you ever see an opponent of yours act while under the influence of strong emotions, be happy. You may be close to deliverance.



## Referenced Documents

Folder: C:\Users\John\My World\TorahLawForm Web Site\Articles\

#	File Name
1	Standalone-Aleph-Tav-Gematria-Style_Esaus-400-Men.Doc
2	Matthew_5-22-26_Agree-with-thine-adversary-quickly.Doc
3	Who-Was-Jacobs-Wrestling-Partner.Doc
4	I-Have-Called-Thee-By-Thy-Name.PDF
5	Word_Study_of_Tikkun_as_in_Tikkun_olam_bmalkhut_Shaddai.doc
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### Gen 32:22

<p>וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו  וְאֶת־שְׁתֵּי שִׁפְחֹתָיו וְאֶת־אֶחָד עָשָׂר יְלָדָיו  וַיַּעְבֵּר אֶת מַעְבַּר יַבֹּק</p>	<p>And he rose up that night, and took his  two wives, and his two womenservants,  and his eleven sons, and passed over <b>את</b>  the ford Jabbok</p>
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Gen 32:9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well <sup>H3190 YaTaB</sup> with thee:

Here Jacob is quoting Gen 31:3...

Gen 31:3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be <sup>H1961 HaYaH</sup> with thee.

Two verses ahead of this there are two standalone Aleph Tavs.

Gen 31:1

וַיִּשְׁמַע אֶת־דְּבָרֵי בְנֵי־לָבָן לֵאמֹר לָקַח יַעֲקֹב אֶת כָּל־אֲשֶׁר לְאָבִינוּ וַיֵּאֲשֶׁר לְאָבִינוּ עָשָׂה אֶת כָּל־הַכָּבֹד הַזֶּה	And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.
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Gen 32:12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Here Jacob is quoting Gen 28:13-15. Notice the standalone Aleph Tav in verse 15, and notice that 15 talks about him being “with thee”. See also Gen 46:3-4, where YHVH tells Jacob to go down to Egypt.

וַהֲגִה יְהוָה נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אֲבֹתָהֶם אָבִיךָ וְאֱלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ אֶתְנַנָּה וְלִזְרַעְךָ	<sup>13</sup> And, behold, the LORD stood above it, and said, I <i>am</i> the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;
וְהָיָה זֶרְעֶךָ כַּעֲפַר הָאָרֶץ וּפְרָצְתָּ יָמָה וְקִדְמָה וְצָפֹנָה וְנִגְבָּה וְנִבְרָכֹי בָךְ כָּל־מִשְׁפַּחַת הָאָדָמָה וּבְזֶרְעֶךָ	<sup>14</sup> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.
וַהֲגִה אֲנֹכִי עִמָּךְ וְשָׁמַרְתִּיךָ בְּכָל אֲשֶׁר־תֵּלֵךְ וְהִשְׁבַּתִּיךָ אֶל־הָאָדָמָה הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר אֶת־עֲשִׂיתִי אֶת אֲשֶׁר־דִּבַּרְתִּי לְךָ	<sup>15</sup> And, behold, <u>I am with thee</u> , and will keep thee in all <i>places</i> whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done <del>that</del> <b>את</b> which I have spoken to thee of.

## Genesis 25:22-23 Rebecca's Prophecy regarding Esau and Jacob

**Gen 25:22-23** <sup>22</sup> And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD. <sup>23</sup> And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

I would be remiss in this article if I don't give the context of the prophecy regarding Esau and Jacob. Below I comment on that which comes from the perspective of Rabbinical Judaism and the points brought up are fascinating. But, if you don't have the whole picture, your conclusions will be in error.

What I want to comment on now is the idea of the two struggling in the womb. We, the descendants of Jacob/Israel just assume that the stirring the pot in the womb is Esau. I'm not saying that emphatically that can't be, but consider this from Esau's perspective. Threw the acts and actions of Jacob and his mens rea mindset can we glean that it is Jacob who stirs the pot. What I'm suggesting is that Esau is content with not having the birthright. In the eyes of YHVH this is very bad but in the end this is between YHVH and Esau. If the descendants of Jacob / Israel keeping rubbing the noses of the descendants of Esau, then aren't they the pot stirrers?

Commentary from Ahavta: "The elder (Esau) shall serve the younger (Jacob)."

According to *Midrash "Or HaAfeilah"*, this prophecy shall be fulfilled in the days of Messiah: "When Jacob later addressing Esau referred to himself as 'your servant Jacob' (Gen 32:5), God said to him, 'not only have you profaned the holy (by referring to yourself as his *servant* and addressing him as *my lord Esau*), but additionally you thereby disregard My promise that *the elder shall serve the younger*. By your life! Your own words shall materialize: Esau will dominate you in this world, but you will dominate him in the world to come.' " Although Esau's forces will be mightier and emerge triumphant in his quest for material strength, ultimately it will be seen that Esau's victories will have paved the way for Jacob's final triumph. The representative of strength will not be destroyed, but will submit to a new realization that spiritual principles are superior. – *Artscroll Tanach*

My commentary on the commentary "*Or HaAfeilah*" translated as "Light in the Darkness" <sup>8</sup> is to try to tie this back to BCR.

**"This prophecy shall be fulfilled in the days of Messiah"** As someone who accepts that Y'shua is Messiah (the first coming has occurred and the second hasn't) then one could argue that in theory we at least have the capacity to have the elder (Esau) serve the younger (Jacob i.e. us). If you come from Rabbinical Judaism, you won't catch this. Notice that I say you have the capacity to have the results of this prophecy apply to you today and not some vague / spiritual world to come. To make this happen

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<sup>8</sup> "Or" is light and the darkness HaFeilah is the definitive article Hey plus the root of the word consisting of Aleph + Pey + Lamed. A quick search of related strong's numbers are H652, H653, H3990, H3991 & H4588. For the sake of contrast, this darkness is not the utter darkness which is ChoSheK (e.g. H2822).

in your life, I'm suggesting strongly that you might have to consider apply BCR principles in your life and glean the from the mistakes that Jacob has made and not repeat them.

I've pointed out many times in this article that Jacob need not worry as the "standalone Aleph Tav" was with him, therefore that Jacob himself had this capacity some 1,800 years or so prior to the first coming of Y'shua to make this happen.

**Genesis 32:5** It must be pointed out that the views articulated by the above midrash on Gen 32:5 is just that a view / opinion. To put these views in quotes implies that there is some verse in the bible that says this. I'm very confident that you can't find this in scripture and so the quote is an opinion of what God was thinking and not rooted in scripture. In and of itself I don't really have a problem with that as I'm trying to verbalize what I think the verses are telling me and so they become my commentary. My point here is that as it is written it implies that it is scriptural.

Having said that, my commentary disagrees with the aforementioned conclusion, let me explain.

Although I like the commentary of the days of Messiah fulfilling this prophecy and have already commented on them, If you don't accept the first coming teaching of the Messiah, the Aleph Tav, etc. then your conclusions about how YHVH judgment regarding Jacob are going to be skewed. I would go further to suggest that if you don't understand the principles BCR / Torah Equity then your conclusions will even be more skewed.

This article is attempting to apply the Torah Equity principles to the story of Jacob and Esau, and one of the major themes is that you need to give your brother / neighbor / adversary due process and therefore you need to "go to peace" with them not "go to war". The key to understanding this is that there are two worlds, one private and one public; one is in the republic and one that is in the military democracy. I'm not interested in being in control in the public / military democracy and therefore not being found in that jurisdiction. To meddle in this world substantively (ToDo: reference) is not to be found in the scope / purview / jurisdiction of our "Employee contract" that we, the descendants of Jacob/Israel, have with YHVH.

The "*Or HaAfeilah*" commentary fails to recognize these two worlds and can see how there is any good in Jacob referring to Esau as "my lord". My article is suggesting strongly that Esau is lord of this (public / military) world and we are not and further that's a good thing. In deal with Esau's world administratively (not substantively) there is no problem calling him "my lord" or even "your honor". If you're going to act out and follow BCR principles then you have to do so with honor and respect to your brother / neighbor / adversary.

### **"disregard My promise"**

To "disregard My promise" is not about telling Esau to "go fly a kite", it's about having faith that I, YHVH, will do what I said I will do, namely bless you and protect you, IF you follow my commandments like, giving your brother / neighbor / adversary due process.

### **"By your life! Your own words shall materialize"**

If your words are the result of a mens-rea mindset then expect trouble to happen. If you resolve your mens-rea issue, like what YHVH is trying to encourage Jacob to with Esau, then expect blessings even mega blessings.

**“Esau will dominate you in this world, but you will dominate him in the world to come.”**

Esau will dominate you in his world if you let him (e.g. not following the principles of BCR). The world to come is already here if you can accept it. The “world to come” is your world, it’s here today and that’s where your power is.

**“Esau’s forces will be mightier”**

More power to him. When your job is to control a world dominated by knuckle heads who live in the public, you need a big stick to keep the public mob from going utterly crazy and resulting in anarchy. For this I’m glad, the last time this happened YHVH had to flood this place and essentially do a worldwide reboot. As long as you aren’t meddling in Esau’s affairs and challenging his authority his mighty forces will in no way be pointed at you.

**“ultimately it will be seen that Esau’s victories will have paved the way for Jacob’s final triumph”**

The fact of the matter is that if Esau wasn’t doing his job, we the sons of Jacob/Israel couldn’t do ours.

**“The representative of strength (Esau) will not be destroyed,”**

It’s not our job to attack Esau/Edom but rather to go to peace with them. Listen to Moshe’s words, do they not reflect what I’m saying regarding Esau.

**Deu 2:4-8** <sup>4</sup> And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: <sup>5</sup> Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau *for* a possession. <sup>6</sup> Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. <sup>7</sup> For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing. <sup>8</sup> And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

**Deu 23:7** <sup>7</sup> Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

**“but will submit to a new realization that spiritual principles are superior”**

The power that we, the sons of Jacob/Israel, have are superior to Esau and they are available today. The sons of Jacob/Israel have this capacity if they follow the principles and reality of BCR / Torah Equity.

When you start the ball rolling of resolving your issue i.e. set-off, settle and close the matter in private, you can count on the fact that you will be tested in the steps necessary for due process. All of the tests have one thing in common, they (the Edomites or whomever) are trying to see if they can cause you to give up your remedy. If however you overcome this and do not allow yourself to give up your private

remedy, they will be forced to “submit to the realization that spiritual principles (i.e. your private remedy) are superior”. Period, end of sentence, have a nice day.

## The Kingdom of YHVH is at hand

**Mat 3:1-2** In those days came John the Baptist, preaching in the wilderness of Judaea, (2) And saying, Repent ye: for the kingdom of heaven is at hand.

**Mat 4:14-17** That it might be fulfilled which was spoken by Esaias the prophet, saying, (15) The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; (16) The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. (17) From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

**Mat 10:5-7** These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: (6) But go rather to the lost sheep of the house of Israel. (7) And as ye go, preach, saying, The kingdom of heaven is at hand.

**Mar 1:15-17** And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (16) Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. (17) And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

**Luk 21:31** So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

**Luk 9:59-62** And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. (60) Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. (61) And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. (62) And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

**Mal 1:1-5** The burden of the word of the LORD to Israel by Malachi. (2) I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob, (3) And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. (4) Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. (5) And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

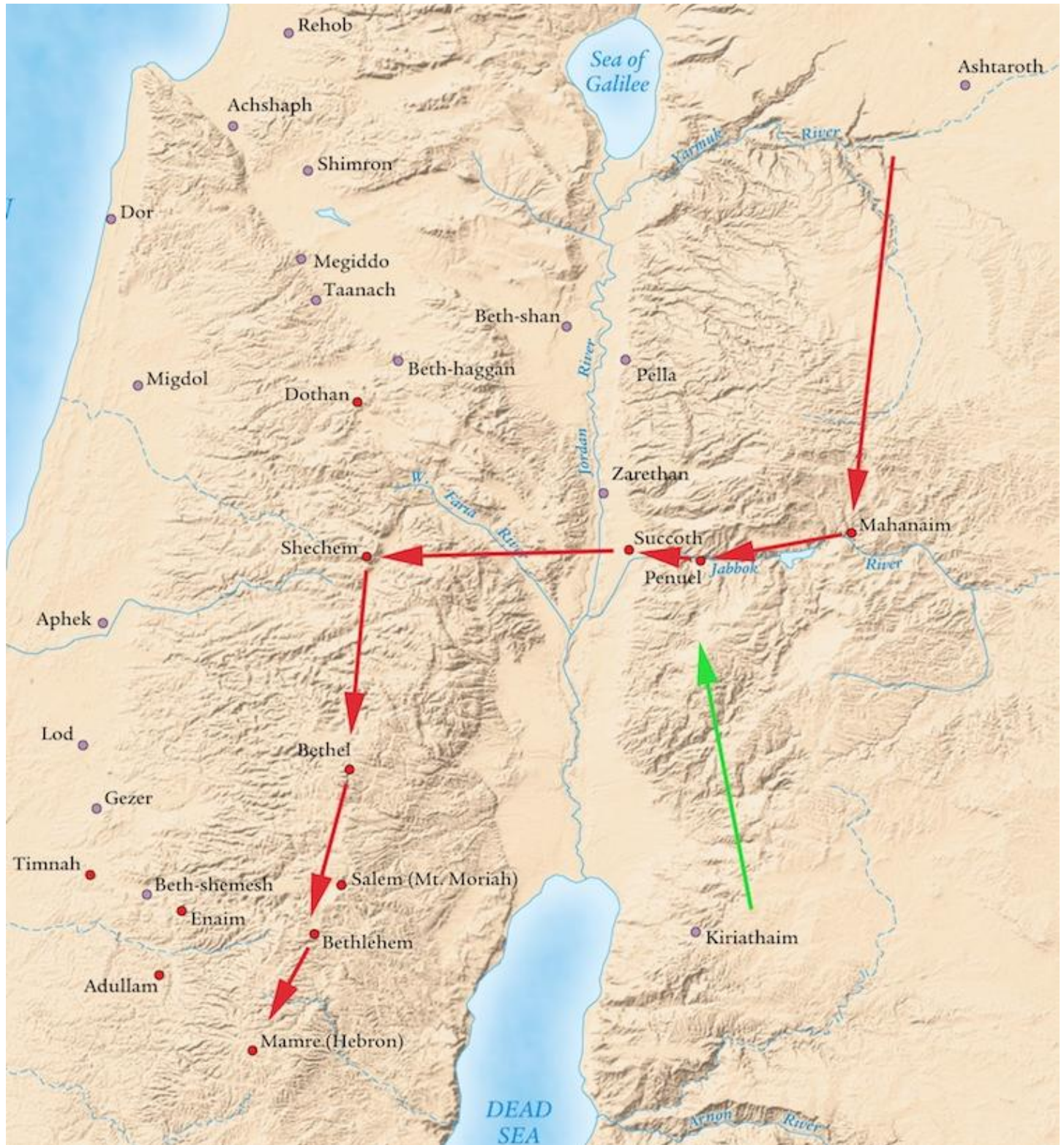
**Rom 9:8-19** That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. (9) For this *is* the word of promise, At this time will I come, and Sara shall have a son. (10) And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; (11) (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) (12) It was said unto her, The elder shall serve the younger. (13) As it is written, Jacob have I loved, but Esau

have I hated. (14) What shall we say then? *Is there* unrighteousness with God? God forbid. (15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. (16) So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. (17) For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. (18) Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. (19) Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Heb 12:14-29 Follow peace with all *men*, and holiness, without which no man shall see the Lord: (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; (16) Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. (17) For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. (18) For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, (19) And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more: (20) (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: (21) And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) (22) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. (25) See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: (26) Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. (27) And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. (28) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: (29) For our God *is* a consuming fire.



# Map

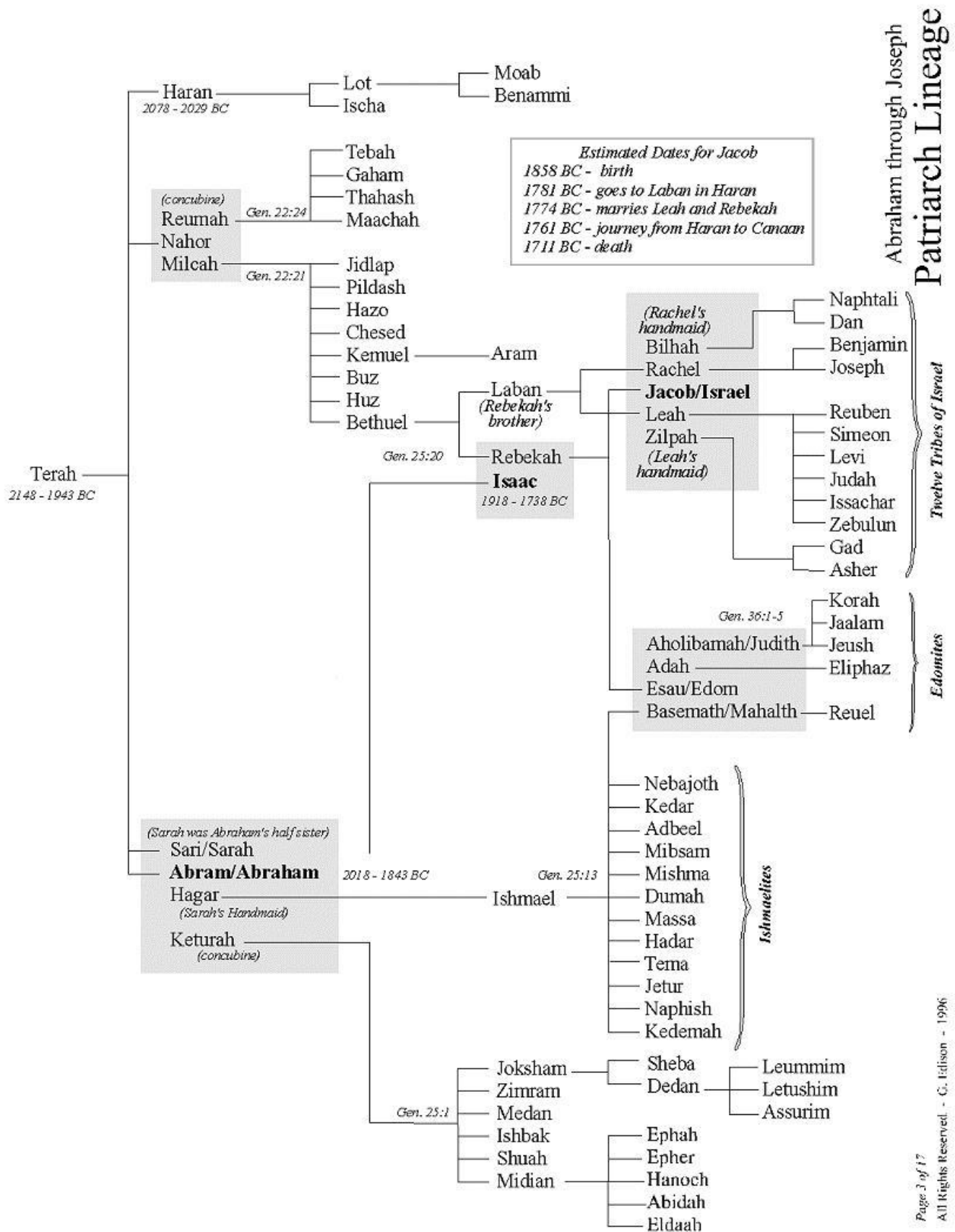




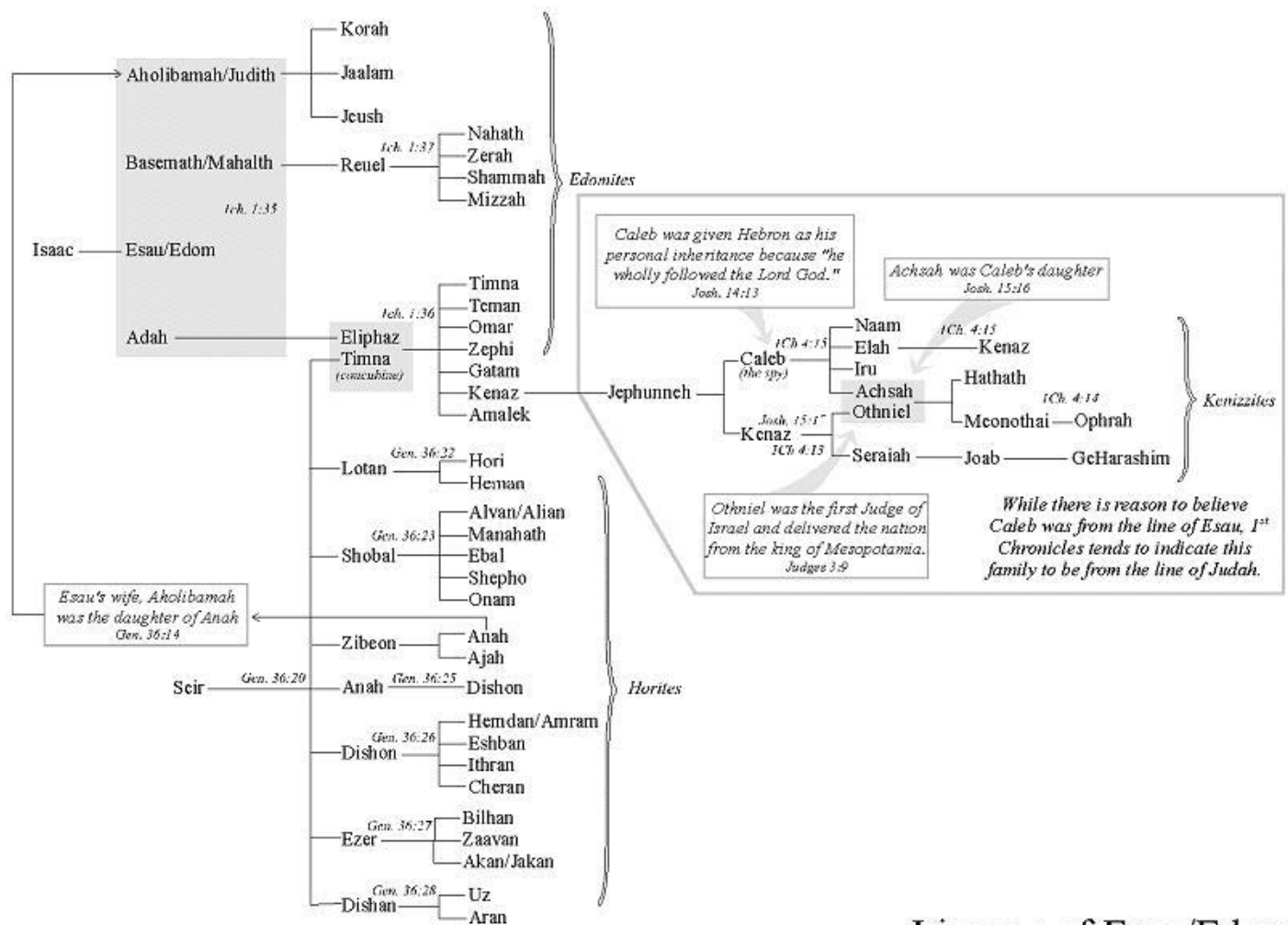


# Lineages

## Ishmael



## Esau Lineage



## Lineage of Esau/Edom

### H6002 Almaleq

A proper noun designating Amalek. Amalek was the son of Esau's son Eliphaz and his concubine Timnah. Hence, he was a grandson of Esau's wife Adah who was Canaanite and Hittite (Gen 36:2, Gen 36:10-12). His descendants became the Amalekites according to the biblical record. They were hostile toward Israel after the Exodus and threatened God's people through guerrilla warfare (Deu 25:17-19). God placed a curse on them to exterminate them for attacking His people (Exo 17:8-16). They ranged far and wide, but the Negev was a central location for them (Num 13:29). God confirmed His intent to destroy them through Balaam's prophecy (Num 24:20).

They teamed up with the Ammonites to attack Israel (Jdg 3:13) and with others (Jdg 7:12; Psa 83:7 [8]). Saul defeated them but failed to destroy them (1Sa 14:48; 1Sa 15:1-32; 1Sa 28:18). David removed them as a national threat (1 Sam. 30; 2Sa 8:12).