

Gen 25 to 26:11 Abraham's Death, Ishmael, Jacob and Esau

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Introduction

Geneses chapter 25 ^(verses 1-34)

The sons of Abraham by Keturah

¹ Then again Abraham took a wife, and her name *was* Keturah. ² And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. ³ And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. ⁴ And the sons of Midian; Ephah, and Ephher, and Hanoch, and Abida, and Eldaah. All these *were* the children of Keturah.

The division of his goods

⁵ And Abraham gave all that he had unto Isaac. ⁶ But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

His age, death, and burial

⁷ And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen ¹⁷⁵ years. ⁸ Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*; and was gathered to his people. ⁹ And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre; ¹⁰ The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

God blesses Isaac

¹¹ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

The generations of Ishmael

¹² Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: ¹³ And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, ¹⁴ And Mishma, and Dumah, and Massa, ¹⁵ Hadar, and Tema, Jetur, Naphish, and Kedemah: ¹⁶ These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

¹⁷ And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. ¹⁸ And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died in the presence of all his brethren.

Isaac prays for Rebekah, being barren

¹⁹ And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac: ²⁰ And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. (*Aramean* ^{H761}) ²¹ And Isaac intreated YHVH for his wife, because she *was* barren: and YHVH was intreated of him, and Rebekah his wife conceived.

The children strive in her womb

²² And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of YHVH (*LiDRaSh* ^{H1875} *Et-YHVH*). ²³ And YHVH 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.

The birth of Esau and Jacob

²⁴ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. ²⁵ And the first came out red, all over like a hairy garment; and they called his name Esau. ²⁶ And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore ⁶⁰ years old when she bare them.

Their different characters and pursuits

²⁷ And the boys grew: and Esau was a cunning ^a hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents. ²⁸ And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

Esau sells his birthright

²⁹ And Jacob sod pottage: and Esau came from the field, and he *was* faint: ³⁰ And Esau said to Jacob, Feed me, ^b I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom. ³¹ And Jacob said, Sell me this day thy birthright. ³² And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me? ³³ And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. ³⁴ Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

a legally binding contract between the parties Jacob and Esau. ^c The necessary elements of a binding contract are... **Offer** ^{Gen 25:31}, **Acceptance** ^{Gen 25:32}, **Consideration** ^{Gen 25:34}, **Terms and Conditions** (T's & C's) ^{Gen 25:33}, **Meeting of the Minds** ^{d Gen 25:34}

^a **Cunning** *Yada* ^{H3045} different than [Gen 3:1](#) which uses the word “more subtle” *arum* ^{H6175}

^b **Feed** H3938 *Laatanee*: found only in Gen 25:27, my notes say this means **tired**. Hardly life threatening Esau is not under threat duress and coercion (TDC) when selling his birthright.

^c See Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury, article #[141](#).

^d One might challenge the “Meeting of the minds” which cannot exist if e.g. it’s done under TDC (Thread Duress and Coercion). I reject this because Gen 25:34 says “Esau despised his birthright”.

Gen 26:1-11

Isaac, because of famine, sojourns in Gerar, and the Lord blesses him

¹ And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. ² And YHVH appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: ³ Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father;

⁴ And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

Standalone Aleph Tav - Gen 26:4 HSB5

ke· choch· Vei as the stars כְּכּוֹכְבֵי zar· 'a· Cha thy seed זָרַעְךָ -et' אֶת־ ve· hir· bei· Ti to multiply וְהִרְבִּיתִי
le· zar· 'a· Cha, unto thy seed לְזָרְעֶךָ ve· na· tat· Ti and will give וְנָתַתִּי hash· sha· Ma· yim, of heaven הַשָּׁמַיִם
ha· 'El; all these הָאֵל ha· 'a· ra· Tzot countries הָאָרְצוֹת kol- all כָּל־ et' אֶת
kol all כָּל ve· zar· 'a· Cha, and in thy seed בְּזָרְעֶךָ ve· hit· ba· ra· Chu be blessed וְהִתְבָּרְכוּ
ha· 'A· retz. of the earth הָאָרֶץ go· Yei shall all the nations גּוֹיֵי

⁵ Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

⁶ And Isaac dwelt in Gerar:

Isaac is reproved by Abimelech for denying his wife

⁷ And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

⁸ And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with אֶת Rebekah his wife.

Standalone Aleph Tav - Gen 26:8 HSB5

lo לו a· re· chu- And it came to pass when he had been there a long' אָרְכוֹ ki when כִּי vay· Hi, came וַיְהִי
vai· yash· Kef, looked out וַיֵּשֶׁקוּ hai· ya· Mim, time הַיָּמִים sham had been there שָׁם
pe· lish· Tim, of the Philistines פְּלִשְׁתִּים Me· lech king מֶלֶךְ a· vi· Me· lech that Abimelech' אַבְיִמֶלֶךְ
ve· hin· Neh and behold וַיִּבְהַל vai· Yar, and saw וַיִּרְא ha· chal· Lon; a window הַחַלּוֹן be· 'Ad at בְּעַד
et' אֶת me· tza· Chek, [was] sporting מִצַּחֵק yitz· Chak and behold Isaac וַיִּצַּח יִצְחָק
ish· To. his wife אִשְׁתּוֹ riv· Kah with Rebekah רִבְקָה

⁹ And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her. ¹⁰ And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. ¹¹ And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

Gen 25:20-34 - Esau sells his birthright to Jacob

This page excerpted from Gen 25-20-34-Esau-sells-his-birthright-and-Gen-27-1-46-Isaacs-dysfunctional-family, article #???

²⁰ And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian (aramian ^{H761}) of Padanaram, the sister to Laban the Syrian. ²¹ And Isaac intreated (*awthar* ^{H6279}) YHVH for his wife, because she *was* barren: and YHVH was intreated of him, and Rebekah his wife conceived. ²² And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire (*LiDRaSh* ^{H1875}) of YHVH.

²³ And YHVH said unto her, Two nations ^e

[גויים go·yim כ] [גויים go·Yim ק]

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. ^f

²⁴ And when her days to be delivered were fulfilled, behold, *there were* twins (*to-Mim* תּוֹמִים ^g) in her womb.

²⁵ And the first came out red, all over like an hairy garment; and they called his name Esau.

²⁶ And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob (*ya·'a·Kov* יַעֲקֹב ^h): and Isaac *was* threescore years old when she bare them. 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.

²⁸ And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

²⁹ And Jacob sod pottage: and Esau came from the field, and he *was* faint: ³⁰ And Esau said to Jacob, Feed me, (*hal·'i·Te-ni* הַלְעִיטֵנִי) I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom. ³¹ And Jacob said, Sell me this day thy birthright. ³² And Esau said, Behold, I *am* at the point to die: ⁱand what profit shall this birthright do to me? ³³ And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. ³⁴ Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus ^j Esau despised (*BaZaH* ^{H959}) *his* birthright (*BeKoRaH* ^{H1062}). ^k

אֶת־et' הַבְּכֹרָה : hab-be-cho·Rah'

^e This is misspelled it is missing a *vav* after the *gimel*. The meaning of the *vav* is a nail or hook, maybe meaning they were separated

^f "...the one people (the Edomites) shall be stronger than the other people (the Israelites); and the elder (the Edomites) shall serve the younger (the Israelites)."

^g This is where the word Thomas comes from. KJC: 4 twins, 4 [Gen 25:24](#), [Gen 38:27](#), [Son 4:5](#), [Son 7:3](#)

^h See Word-Study-H6118-eqev-because, Article #[547](#).

ⁱ Come on Esau, spare me the theatrics.

^j **a legally binding contract.** The required elements are 1. Offer ^{Gen 25:31}, 2. Acceptance ^{Gen 25:32}, 3. Consideration ^{Gen 25:34} 4. Terms and Conditions (T's & C's) ^{Gen 25:33}, 5. Meeting of the Minds. ^{Gen 25:34}. One might challenge the "Meeting of the minds" which cannot exist if e.g. it's done under TDC. I reject this because it said "Esau despised his birthright".

^k Esau, like antinomian Christianity foolishly believes that you can separate the blessing from The Birthright. This isn't so, the point of the blessings is to have the ability to perform the duties, responsibilities and obligations of The Birthright. They are, if you will, "joined at the hip". Esau was not interested in the work involved with The Birthright, he just wanted his first born inheritance. Compare birthright *BeKoRaH* ^{H1062} with Gen 27:32 firstborn *bekhor* ^{H1060}.

E-Sword Notes – Gen 25

4

did Keturah have incestual relationship with her children? Or the non Isaac sons of Abraham are seperated and so Keturah is mentioned as the patriarch for those sons. This leaves Isaac to be the Patriarch for his sons.

5

Maybe at this point Avraham is alive and he gives legal rights to Isaac but not equitable title. i.e. like a living will.

Maybe he (Isaac) is the trustee for all of the family and the meaning is that all the legal title of Abraham transferred to Isaac. As trustee then he can distributes equitable interest unto whom he wants. It could have been that this gifts (Gen 25:6) were earmarked to be distributed to the sons of the concubine after Abraham's death.

6

Abraham sent them away because of the law's for bond servitude, i.e. Abraham is being Torah compliant.

8

In [Gen 12:4](#), Abram was 75 years old, and he dies at 175, 100 years later.

9

I believe that in the book of Yasher, Yaachov and Esau were alive when Abraham died, but Esau didn't attend the funeral. This is what motivated Yaachov to take the birth right.

11

the well Lahairoi. [H883](#)

H883 beayrlakhaheeroee

sa· Mek ם ro· 'I. [the well Lahairoi](#) : ראִי la· Chai לחי be· 'Er בְּאֵר

From [H875](#) and [H2416](#) (with prefix) and [H7208](#); *well of a living* (One) *my Seer*; *Beer-lachai-roi*, a place in the Desert: - Beer-lahai-roi.

KJC: [lahairoi, 2 Gen 24:62, Gen 25:11, beerlahairoi, 1 Gen 16:14, well, 1 Gen 25:11](#)

12

[Gen 17:20 KJV](#) And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

19

Avraham is 175 years old and has just died.

Isaac is 75 years old, Rebecca is 49 years old.

Jacob and Esau are 15 years old. 48 years in the future Jacob will receive the blessing.

For Avraham's funeral attendants, Jacob, the keeper at home/farm, was making the traditional funeral meal – lentil stew. Esau was out pursuing his trapping/deceiving. Jacob wanted to lead the family in spiritual ways, while Esau wanted to gulp a meal and get back to his sinful life.

Source: Ahavta

Isaac was sixty years old when the twins were born. The boys' grandfather Abraham would have lived to see Esau and Jacob well into their teen years. Shem, Noah's son, and Eber, the great-grandson of Shem, were also still alive. Shem lived another fifty-two years and Eber for eighty-one years after the twins were born.

The twins may have grown up hearing their grandfather Abraham tell stories of their family history. Through Noah's son Shem, they not only heard how he built the ark with his father and brothers and cared for all the animals during the flood, but also learned of Shem's grandfather Lamech who actually walked and talked with Adam! As a result of their long live spans these men were all alive to pass on the eyewitness stories of YHVH's glory personally to their family.

Source: MIA <http://www.messianicisrael.com/Newsroom/TorahComs/archive/C-112406Parker.html>

20

NG points out that there is a (in his words) silly Rabbinic tradition that Rebekah was three years old. NG also points out that there is a debate about this however.

There are various midrashic traditions for Rebekah's age when she was married to Isaac. According to one tradition, she was born when Isaac was bound on the altar. Since Isaac was twenty-six years old at the time, and forty when he married Rebekah (Gen. 25:20), she was thus fourteen years old when she married (Seder Olam Rabbah 1). Another tradition gives her age as three years and three days when she left her father's house (Tractate Soferim, Hosafah [addition] 1, 1:4). Source: <http://jwa.org/encyclopedia/article/rebekah-midrash-and-aggadah>

JKM: I believe there is an oral law in the Talmud that a man can marry a wife who is 3 years old, and hyper-critiques love to point this out, which is think this criticism is a bit much because it only applies to one of the traditions and also it was probably meant to defend the patriarch Isaac, i.e. this practice, I'm guessing, was never accepted. Put the best construction on everything.

21

"And Isaac intreated (entreated) YHVH for his wife, ..."

Looking at this in a negative way is it possible that the children were perceived to be his wife's and not his? In my commentary on Isaac I suggest that he was a good provider but was not good at passing the values down to the next generation.

This theory has some support because in the next verse, there's a contrast because it was Rebekah who went to YHVH regarding the struggle in her womb. My question is why didn't Isaac

How long did Isaac intreated (^{awthar H6279}) YHVH for?

In [Gen 25:20](#), Isaac was 40 years old when he took Rebekkah to be his wife and 20 years later [Gen 25:27](#) the twins are born.

Compare and Contrast the differences between Ishmael and Esau

Contrast	<ul style="list-style-type: none"> • In the previous generation, Ishmael and Isaac aren't twins like Esau and Jacob. • Isaac was the promised son whom YHVH specifically intervened
Compare	<ul style="list-style-type: none"> • Both fathers asked for blessings from the womb from YHVH and got it.

23

“...the one people (the Edomites) shall be stronger than the other people (the Israelites); and the elder (the Edomites) shall serve the younger(the Israelites).”

she· Nei unto her Two שְׁנֵי ,Lah לה Yah· weh And the LORD יְהוָה vai· Yo· mer said וַיֹּאמֶר
 be· vit· Nech, [are] in thy womb בְּבִטְנֶךָ go· Yim Gentile (גוֹיִם) כַּ go· yim גוֹיִם
 mi· me· 'A· yich from thy bowels מִמְעֵיךָ le· 'um· Mim, of people לְאֻמִּים u· she· Nei and two manner וּשְׁנֵי
 u· le· 'Om and [the one] people וְלְאֶחָד יִפְרְדּוּ yip· pa· Re· du; shall be separated
 ve· Rav and the elder וְרַב ye· 'e· Matz, shall be stronger יֵאָמֵץ mil· 'Om than [the other] people מִלְּאֻמִּים
 tza· 'Ir. the younger צָעִיר: ya· 'a· Vod shall serve יַעֲבֹד

This is misspelled it is missing a *vav* after the *gimmel*. The meaning of the *vav* is a nail or hook, maybe meaning they were separated.

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*

YHVH likes tension, it exists to prove out those who merely say the honor is covenant and those who do it.

My theories on principles of power:

- See [Word-Study-Principality-G746-Arche-and-Power-Exousia-G1849, #559](#)
- See [Eph-2-2-prince-of-the-power-of-the-air-is-Beelzebub-is-Lord-of-the-Flies-see-Mat-12-24, #577](#)

25

So what does Esau mean? Not red like the name Edom, also associated with Esau, but instead "fully developed." A newborn with much hair is said to be "fully developed." The hair of a newborn only grows after

the vital organs are fully developed. Esau was hairy and "fully developed." This is the meaning of the name "Esau." Later, the color of his hair played into the name Edom, which means "red." **Source Yavoh 2006-02**

Nehemia-Gordon-and-Keith-Johnson-Pearls-from-the-Torah-Portion-Toldot 5-10 NG talks about who are the Edomites from a Jewish tradition point of view.

26

Yavoh 2006-02 - Jacob and the Holy Spirit - <http://www.lionlamb.net/Yavoh/2006/Feb2006PN.htm>

Jacob's name is like Esau's. As he was born, he came forth with a hand on Esau's heel. That is the meaning of Jacob. Jacob's name is the contraction form of the single letter **Yod**, which means hand, followed by the word "ekev," the word "heel." **Hand on the heel** is Ya-acov pronounced Jacob in the English.

- - -

In [Gen 27:35-36](#), Esau calls him supplanter.

Jacob's name does not mean "supplanter." This is the false title and a definition given by Esau. **Esau was lying.** He lied about the first incident (he sold his birthright) and he is lying about the second incident. Many Christian teachers would rather believe the false testimony of Esau than the destined work of the Holy Spirit through Rebekah and Jacob's life. There is no question that God planned this, purposed this and orchestrated the circumstances (even Isaac's loss of sight) to bring this about.

The root of Jacob meaning last, see [Gen 49:19](#) .

See [Gen 3:15](#).

27

Open field / country is a reference to being outside the Torah, YHVH's teaching and instruction. *Staying among tents* is a reference to being inside the Torah, walking in obedience to YHVH's Word through the Living Torah, Yeshua, who brings illumination of the Word to Life.

Source: MIA <http://www.messianicisrael.com/Newsroom/TorahComs/archive/C-112406Parker.html>

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FYI, I don't believe the comments made above

See [Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury](#), article #[141](#)

See [Mar 1:17](#). You can come to Yeshua 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.

NG says that this could mean that he was a shepherd, not just someone living at home in the tent see [Gen 4:20](#). [Heb 11:9](#), NG also talks about what a true nomadic is.

"...*was* a plain [H8535 TaM](#) man, [H376](#) dwelling [H3427 YaShB](#) in tents. [H168 OHeL](#) "

[H8535 TaM](#)

Strong's From [H8552](#); *complete*; usually (morally) *pious*; specifically *gentle, dear*: - coupled together, perfect,

plain, undefiled, upright.

perfect, 9 [Job 1:1](#), [Job 1:8](#), [Job 2:3](#), [Job 9:20-22](#) (4), [Psa 37:37](#), [Psa 64:4](#)

coupled, 2 [Exo 26:24](#), [Exo 36:29](#)

undefiled, 2 [Son 5:2](#), [Son 6:9](#)

plain, 1 [Gen 25:27](#)

upright, 1 [Pro 29:10](#)

Book of Yasher 28 18-21

<http://www.sacred-texts.com/chr/apo/jasher/28.htm>

18 At that time Isaac sent his younger son Jacob to the house of Shem and Eber (see [Gen 11:14-17](#)), and he learned the instructions of the Lord, and Jacob remained in the house of Shem and Eber for thirty-two years, and Esau his brother did not go, for he was not willing to go, and he remained in his father's house in the land of Canaan.

19 And Esau was continually hunting in the fields to bring home what he could get, so did Esau all the days.

20 And Esau was a designing and deceitful man, one who hunted after the hearts of men and inveigled them, and Esau was a valiant man in the field, and in the course of time went as usual to hunt; and he came as far as the field of Seir, the same is Edom.

Sidebar

21 And he remained in the land of Seir hunting in the field a year and four months.

inveigle: persuade (someone) to do something by means of deception or flattery. Interesting to compare attribute of Esau with [Mat 10:16](#), were we are to be "wise as serpents & as harmless as doves".

29

JKM: [Gen 25:29-34](#) **Esau, Jacob and The Birthright.**

Esau, like modern day 'churchianity' foolishly believes that you can separate the blessing from The Birthright. This isn't so, the point of the blessings is to have the ability to perform the duties, responsibilities and obligations of The Birthright. They are "joined at the hip" (pun see [Gen 32:24-32](#)). Esau was not interested in the work involved with The Birthright, he just wanted his first born inheritance, what he thought he deserved simply because he was the natural first born, so that he could finance his fishing and hunting expeditions.

Definitions from Bouvier's 1856 Law Dictionary

Right

...

3. It is that quality in a person by which he can do certain actions, or possess certain things which belong to him by virtue of some title. **Right is the correlative of duty, for, wherever one has a right due to him, some other must owe him a duty....**

Duty

...

3. **Duties may be considered in the relation of man towards God, towards himself, and towards mankind.**
1. We are bound to obey the will of God as far as we are able to discover it, because he is the sovereign Lord of the universe who made and governs all things by his almighty power, and infinite wisdom.

See Esau-and-Jacob.doc

32

A commentary is that it is because Esau is living a dangerous life style, so he is giving up the birthright.

MIA

Esau is 'dying' because He is outside the life found in Torah.

or

He knew (correctly) that the promise to Abraham about possessing the land of Canaan was not going to happen in his life time.

<http://www.messianicisrael.com/Newsroom/TorahComs/archive/C-112406Lawrence.html>

CB Notes A famine accounts for the sale. See Gen 26:1.

33

CB Notes: birthright. The Severus Codex here reads “ware”, i.e. **Esau treated his birthright as merchandise**. See App-34.

Companion Bible (CB) Appendix 34

Josephus tells us (Life, §§ 75) that Titus brought away with him from Jerusalem the codices (or manuscripts) that were in the Temple. These were among the spoils he took to Rome, and were deposited in the royal palace, about A.D. 70.

About A.D. 220 the Emperor Severus, who built a synagogue in Rome which was called after his name, handed over the codex of the Pentateuch of the Jewish community.

Both codex and synagogue have perished, but a list of thirty-two passages in preserved in the Massorah, wherein this codex differed in letters and words from other codices. There are two lists extant: one (prior to A.D. 1280) in the possession of the Jewish community of Prague, and the other in Paris National Library (no. 31, folio 399a). But there are other Severin preserved, which are noted in the margin of this edition.

The following is the complete list. Those that affect the sense and furnish instruction are referred to in the margin, in notes on the passages affected. Some of them relate only to spelling, and have no instruction in them

1. Gen 1:31. 2. Gen 3:21*. 3. Gen 18:21*. 4. Gen 24:7*. 5. Gen 25:33*. 6. Gen 27:2. 7. Gen 27:7. 8. Gen 36:5. 9. Gen 36:10. 10. Gen 36:14. 11. Gen 43:15. 12. Gen 45:8*. 13. Gen 46:8. 14. Gen 48:7. 15. Exo 12:37. 16. Exo 19:3. 17. Exo 26:27. 18. Lev 4:34. 19. Lev 14:10. 20. Lev 15:8. 21. Num 4:3. 22. Num 15:21. 23. Num 30:12. 24. Num 31:12. 25. Num 36:1. 26. Deu 1:26. 27. Deu 1:27. 28. Deu 3:20. 29. Deu 22:6. 30. Deu 29:22. 31. Deu 29:22. 32. Deu 32:26

34

See [Mal 1:2-3](#).

three things are mentioned to verify that they have truth i.e. truth is established by two or three.

"... thus Esau despised *his* birthright. "

"... thus Esau^{H6215} despised^{H959 BaZaH (H853) Aleph Tav-} *his* birthright.^{H1062 BeKoRaH ...}"

the commentary is built in to what Esau's mindset was.

When this issue comes up again in chapter 27, how would have Jacob, if he decided to act like a creditor, and bring this "summary judgment" into evidence? The essence of my question is whose speaking here i.e. whose making the "summary judgment"? This gets back to the question of who wrote the Torah.

I can see that when Esau despised the birthright which is connected to the Aleph Tav, he is despising the idea of entering into a contract with the Aleph Tav *visa vee* the birthright. You can understand that if one talks about a right it must necessarily be a contract lurking in the background. This give credance to my argument that in scripture where talks about Elohim hated Esau (e.g. [Mal 1:1-3](#)), it's connected to contract. The opposite of hate is love and as Y'shua says, if you love me do my commandments (i.e. honor the contract).

ToDo: research the number of times the birthright is found in scripture and if there's an Aleph Tav attached to it.

Search of H853 (Aleph Tav with a hyphen) and **H1062** (Birthright *BeKoRaH*) within the story of Esau and Jacob

- [Gen 25:31](#) And Jacob said, Sell me this day **thy** birthright.
- [Gen 25:32](#) ...what profit shall this birthright do to me? (No Aleph Tav)
- [Gen 25:33](#) ...and he sold **his** birthright...
- [Gen 25:34](#) ...Esau despised **his** birthright.
- [Gen 27:36](#) ...he took away **Aleph Tav** my birthright...

Search of H853 and **H1062** elsewhere.

- [Gen 43:33](#) No Aleph Tav, this is all brothers except Yoseph who sat at his table in order or birth
- [Deu 12:6](#) "... your tithes, and **Aleph Tav** heave offerings ..." "...the firstlings of your herds..."
- [Deu 14:23](#) "...the firstlings of thy herds ..." "to fear **Aleph Tav** the LORD thy God always. "
(Standalone in previous verse [Deu 14:22](#))
- [Deu 21:17](#) "...and the firstlings (**H1062**) of thy herds(H1241) ..." "... of the hated **for** the firstborn, ..." "" (Standalone in previous verse [Deu 21:16](#))

26:2

He can't go down because he's the Olah offering. In a similar way Y'shua says to the disciples to go into the nations. The ark is the sign of ownership and living the title is like abonding your claim.

26:4

[Gen 28:14](#).

multiply: [Gen 13:16](#), [Gen 15:5](#), [Gen 15:18](#), [Gen 17:4-8](#), [Gen 18:18](#), [Gen 22:17](#); [Heb 11:2](#)

seed shall: [Gen 12:2-3](#), [Gen 22:18](#); [Psa 72:17](#); [Act 3:25](#); [Gal 3:8](#), [Gal 3:16](#)

26:5

av· ra· Ham that Abraham' אַבְרָהָם sha· Ma' obeyed שָׁמַע a· Sher- after' אַשֶׁר E· kev Because' עֵקֶב
 mish· mar· Ti, my charge מִשְׁמֶרֶתִי vai· yish· Mor and kept וַיִּשְׁמֶר be· ko· Li; my voice בְּקוֹלִי
 ve· to· ro· Tai. and my laws : ותורתִי chuk· ko· Tai my statutes חֻקוֹתַי mitz· vo· Tai my commandments מִצְוֹתַי

... obeyed [H8085 SheMaH](#) my voice, [H6963 BeKoLiY](#) ...

First use of the words...

- my Torah and my laws. ^{H8451} Torah VTarot.
- my charge, ^{H4931} mishmereth . Shomer
- my commandments, ^{H4687} mitsvah
- my statutes, ^{H2708} chuqqah

See [Gen 18:19](#)

To Shema is to hear and do, the doing is the four things listed after Shema.

H4931 mishmereth Feminine of H4929; watch,

Shomer ==> From H8104; a guard

Gen 26:6

[Gen 20:1](#). Abraham went south, so YHVH is telling Isaac to stop at Gerar and not go farther south to Egypt.

26:7

JKM: What happens to the fathers, happens to the sons. [Gen 20:2](#). [Gen 20:2-5](#).

2Sa 5:17-25 - 2Sa 6:1

¹⁷ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold. ¹⁸ The Philistines also came and spread themselves in the valley of Rephaim. ¹⁹ And David enquired of YHVH, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And YHVH said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. ²⁰ And David came to Baalperazim, and David smote them there, and said, YHVH hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baalperazim. ²¹ And there they left their images, and David and his men burned them. ²² And the Philistines came up yet again, and spread themselves in the valley of Rephaim. ²³ And when David enquired of YHVH, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees. ²⁴ And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall YHVH go out before thee, to smite the host of the Philistines. ²⁵ And David did so, as YHVH had commanded him; and smote the Philistines from Geba until thou come to Gazer.

^{6:1} Again, David gathered together all *the* chosen *men* of Israel, thirty thousand. ¹

Heb 12:14-29

¹⁴ 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.

¹ The next verse has a Standalone Aleph Tav

Rom 7:1-25 Optional verses from Ahavta

¹ Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? ² For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. ³ So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. ⁴ Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. ⁵ For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. ⁶ But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. ⁷ What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. ⁸ But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. ⁹ For I was alive without the law once: but when the commandment came, sin revived, and I died. ¹⁰ And the commandment, which *was ordained* to life, I found *to be* unto death. ¹¹ For sin, taking occasion by the commandment, deceived me, and by it slew *me*. ¹² Wherefore the law *is* holy, and the commandment holy, and just, and good. ¹³ Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. ¹⁴ For we know that the law is spiritual: but I am carnal, sold under sin. ¹⁵ For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. ¹⁶ If then I do that which I would not, I consent unto the law that *it is* good. ¹⁷ Now then it is no more I that do it, but sin that dwelleth in me. ¹⁸ For I know that in me that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. ¹⁹ For the good that I would I do not: but the evil which I would not, that I do. ²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. ²¹ I find then a law, that, when I would do good, evil is present with me. ²² For I delight in the law of God after the inward man: ²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴ O wretched man that I am! who shall deliver me from the body of this death? ²⁵ I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.