



Parasha Toledot

November 22, 2025

Torah: Genesis 25:19 - 28:9

Haftarah: Malachi 1:1 - 2:7

Ketuvim Shlichim: Romans 9:1-10:4

Shabbat shalom Mishpacha! Our *parasha* begins with these words; *Veleh tol'dot Yitzchak: These are the generations of Isaac...* This marks a shift from Abraham to his son Isaac, who would have two sons, but even before they were born, there were signs of trouble. Their pregnant mother, Rebecca, felt the children struggling inside her and sought ADONAI for an answer: 23 Adonai said to her: “Two nations are in your womb, and two peoples from your body will be separated. One people will be stronger than the other people, but the older will serve the younger.” (Genesis 25:23 TLV). *Esav* עֵשָׂו (Esau) came out first and was all red and hairy, but the second son came out grasping his heel, and that is how he got his name, *Ya'acov*, יַעֲקֹב (Jacob), meaning, supplanter.

When the boys matured, they were very different in their interests. 27 *Esau became a man knowledgeable in hunting, an outdoorsman, while Jacob was a mild man, remaining in tents.* (Genesis 25:27b TLV). Esau became an *ish tzayid* אִישׁ צַיִד, a “skillful hunter,” while Jacob was described as an *ish tam*, a peaceful man. But the word *tam* also suggests something else. Other definitions for it are complete, blameless, and guiltless. This seems entirely different from how Jacob is typically described, usually as a thief and a supplanter. The name *Ya'acov* comes from the word *aqav*, which means to assail insidiously, to circumvent or overreach, to deal craftily, to restrain, to follow at the heel, supplanted or taken by the heel, as occurred during their birth. But, when these two themes, the words *tam* and *aqav*, are brought together, something other than the bad reputation which is usually given to Jacob appears. The *Torah* actually describes *Ya'acov* as a guiltless, peaceful man of integrity whose name means a crafty circumventer. The first part is usually overlooked in favor of “making Jacob into a scoundrel.” But that is not the way that ADONAI looked at him.

The main story in our *parasha* is about Jacob, who got the best of his older brother Esau twice! The first time it happened, they were young, and Jacob had made some stew. 29 Now Jacob cooked a stew. When Esau came in from the field, he was exhausted, 30 so Esau said to Jacob, “Please feed me some of this really red stuff, because I’m exhausted”—that is why he is called Edom. 31 So Jacob said, “Sell your birthright to me today.” 32 Esau said, “Look, I’m about to die. Of whatever use is this to me—a birthright?” 33 Jacob said, “Make a pledge to me now.” So he made a pledge to him, and sold his birthright to Jacob. 34 Then Jacob gave Esau bread and lentil stew, and he ate and drank, then got up and left. So Esau despised his birthright. (Genesis 25:29-34 TLV). Would we condemn *Ya'acov* for making a shrewd business deal, or should we condemn *Esav* for caring so little about his birthright, which he was due him as the firstborn son?

What was the stew that Jacob made? Esau said, “Give me some of that ‘red stuff.’” (25:30). Then, a few verses later (34), it is identified as *unazid adasim* “stew of lentils,” a stew made from red lentils, a common staple crop at that time. According to *Bava Batra 16b* in

the *Bavli* (the Babylonian *Talmud*), Isaac's father, Abraham, had died that day, and Jacob was preparing the lentil stew as the first meal for a mourner. This passage was written about some 2,430 years after the event, and I consider it a fable. The *Torah's* report that Jacob was a quiet man who remained in the tents is sufficient to explain why he was cooking the stew. The Hebrew word for "birthright" is *bekorah* בְּכֹרָה, meaning the right of the firstborn. One of its privileges was that the possessor of this right got a "double portion" of his father's estate. It's impossible to know what was going through the mind of a man who died thousands of years ago, but it might have been that Esau wasn't interested in money and property. However, the double portion of inheritance was only part of the birthright; there was another part to consider that Esau rejected. To understand this part of the birthright, we must go back to ADONAI's words to Abraham before the cutting of the Covenant of Circumcision (*B'rit Milah*). *1 When Abram was 99 years old, Adonai appeared to Abram, and He said to him, "I am El Shaddai. Continually walk before Me and you will be blameless. 2 My heart's desire is to make My covenant between Me and you, and then I will multiply you exceedingly much."* (Genesis 17:1-2 TLV). It was about a covenant that would be established with Abraham regarding his descendants. ADONAI continued: *7 Yes, I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, in order to be your God and your seed's God after you.* (Genesis 17:7 TLV). It was a covenant to be established not only with Abraham but also with his descendants. Even before Isaac was born, ADONAI had said: *19 ..., "On the contrary, Sarah your wife will bear you a son and you must name him Isaac. So I will confirm My covenant with him as an everlasting covenant for his seed after him."* (Genesis 17:19b TLV). This is about Abraham's seed, and Esau would have been the seed that came after Isaac. That is what he rejected, carrying on the covenant ADONAI made with his grandfather and passed down to his father. Abraham passed the birthright to his son Isaac, and Isaac was to pass it on to one of his sons. The son who received the birthright from his father, Isaac, was to get, in addition to a double portion of his father's estate, not only the right to lead the family but also the responsibility of carrying on Abraham's legacy. This meant that the birthright holder was also considered as *av-hamon*, אֲבִי הָעַם, the "father of many," the meaning behind the name *Avraham*. ADONAI said to Abraham, *5 No longer will your name be Abram, but your name will be Abraham, because I make you the father of a multitude of nations.* (Genesis 17:5 TLV). ADONAI proclaimed it thousands of years before it happened, a promise Abraham embraced in faith. And each descendant who received the birthright received this promise in faith. Isaac did. ADONAI had said to him: *3 Live as an outsider in this land and I will be with you and bless you—for to you and to your seed I give all these lands—and I will confirm my pledge that I swore to Abraham your father. 4 I will multiply your seed like the stars of the sky and I will give your seed all these lands. And in your seed all the nations of the earth will continually be blessed, 5 because Abraham listened to My voice and kept My charge, My mitzvot, My decrees, and My instructions.* (Genesis 26:3-5 TLV). Isaac received the words "I will multiply your seed" in faith and kept ADONAI's charge. While Isaac appears to have wanted Esau to succeed him, Esau apparently didn't believe in it or thought it wasn't important. He said, "I'm hungry, I'll worry about that later." We, human beings, often neglect a better future in favor of a quicker gain in the present.

I believe that Esau was rejected by ADONAI as the recipient of the birthright because he did not value it. ADONAI revealed this to the Prophet Malachi (1:2-3), which Sha'ul referenced, reflecting on ADONAI's divine choice. *12 ... it was said to her, "The older shall serve the younger."* *13 As it is written, "Jacob I loved, but Esau I hated."* (Romans 9:12-13 TLV). ADONAI gave the boy's mother, Rebecca, advance knowledge that Jacob was His

choice, but ADONAI did not hate Esau. This phrase is a Hebraism. G-d is love. It means that He loved Esau less when it came to the position of family leader, because He knew his heart. *34 Then Jacob gave Esau bread and lentil stew, and he ate and drank, then got up and left. So Esau despised his birthright.* (Genesis 25:34 TLV). *Yibez יִבֵּז*, which comes from *bazah* בָּזָה, meaning to disdain or view with contempt, shows Esau's lack of regard for his potential role as the leader of his father's household. More significantly, it seems that he held in contempt the idea of becoming "the father of many," the eternal calling of Abraham's early descendants. Because ADONAI is all-knowing and knows the heart of everyone, He knew that Esau would not treasure and care for the birthright, but that Jacob would.

The second time Jacob got the best of Esau happened years later when he tricked his father, Isaac, into giving him the blessing intended for the firstborn son. This was many years after Esau sold his birthright, and Isaac was very old. *24 But he said, "Are you really my son Esau?" So he said, "I am."* *25 Then he said, "Bring it to me and I'll eat some of my son's wild game, so that my soul may bless you."* *So he brought it to him and he ate, and he brought him wine and he drank.* *26 Then his father Isaac said to him, "Please come closer and kiss me my son."* *27 So he came closer and kissed him. When he smelled the smell of his clothes, he blessed him and said, "Behold, the smell of my son is like the smell of a field that Adonai has blessed.* *28 May God give you— from the dew of the sky and from the fatness of the land— an abundance of grain and new wine.* *29 May peoples serve you and may nations bow down to you. Be master over your brothers. May your mother's sons bow down to you. May those who curse you be cursed and may those who bless you be blessed."* (Genesis 27:24-29 TLV). And so, Jacob received his father, Isaac's blessing, and even though it was under a pretense, the blessing remained valid. Now, both birthright and blessing were possessed by Jacob, the peaceful man of integrity who was also a crafty circumventer. But the birthright was really his because he was ADONAI's divine choice.

Now that we know that Jacob received the birthright, we ask, "Will Jacob pass the birthright and blessing on to his eldest son?" and discover that the answer is no. And we consistently find that the oldest son is not the favored one, a lesson for us. ADONAI does not follow human convention when deciding whom to bless. Because He sees the future, He knew that Esau was not the one who would faithfully fulfill the role, and we also find that each of Abraham's firstborn descendants had a trait that disqualified them. His firstborn son, Ishmael, was born to a concubine because of Sarah's insistence, and he was not ADONAI's son of promise. Isaac's son Esau despised his birthright, and Reuben, Jacob's oldest son, had sexual relations with Bilhah, his father's concubine (Genesis 35). None of the firstborn of the first three generations received the birthright.

The story of Jacob passing the blessing to his twelve sons took place in Egypt many years after Joseph had rescued his family from the famine in Canaan. *1 Jacob called his sons and said to them: Gather together so that I can tell you what will happen to you in the last days.* *2 Be assembled and listen, sons of Jacob, and listen to Israel your father.* (Genesis 49:1-2 TLV). His blessing was a prophecy of events in the future, the *acarit hayamim הַיָּמִים אַחֲרֵית*, the end of days. Jacob spoke first to Reuben: *3 Reuben, my firstborn are you, my vigor and firstborn of my power, endowed with extra dignity, endowed with extra strength— 4 like water boiling over you will not have extra, for you got up into your father's bed, when you defiled a maid's couch.* (Genesis 49:3-4 TLV). Jacob said, "You will not have extra," in other words, "You will not get the double-portion of the firstborn. In a moment of weakness and human desire for sexual pleasure, Reuben destroyed his birthright, just as Esau did years earlier for a meal of lentil stew.

Reuben didn't receive the birthright, but who did? To find out, we need to look back at what happened right before Jacob blessed all his sons. Joseph had brought his two sons with him: *9 Joseph said to his father, "They're my sons, whom God has given me here." Then he said, "Please bring them to me, so I may bless them."* (Genesis 48:9 TLV). *13 Then Joseph took the two of them—Ephraim with his right hand across from Israel's left, and Manasseh with his left hand across from Israel's right—and brought them close to him. 14 But Israel stretched out his right hand and placed it upon Ephraim's head (though he was the younger), and his left hand upon Manasseh's head, crossing his hands (though Manasseh was the firstborn).* (Genesis 48:13-14 TLV). In blessing them, Jacob gave his two grandsons the status of sons. Jacob blessed Joseph's son Ephraim with his right hand, thereby granting him not only a double portion of possessions compared to his older brother Manasseh but also a double portion over all the other sons of Jacob. But did Ephraim inherit the birthright? We aren't explicitly told here in Genesis, but these verses answer. *1 The sons of Reuben the firstborn of Israel—he was the firstborn, but when he defiled his father's bed, his birthright was given to the sons of Joseph son of Israel—so he **(Reuben)** is not reckoned as the firstborn in the genealogical record.* (1 Chronicles 5:1 TLV). Reuben's birthright was given to the sons of Joseph, but does this mean that Joseph got the right to carry out the lineage and the promise which ADONAI gave to Abraham, that nations and kings would come from him? No, it doesn't mean that. 1 Chronicles continues: *2 Though Judah was the strongest among his brothers, and a ruler came from him, the birthright belonged to Joseph.* (1 Chronicles 5:2 TLV). ADONAI gave Joseph's sons the birthright, the double portion, but not the right to pass on the lineage. The double portion, in addition to material wealth, consisted of the creation of two tribes, Ephraim and Manasseh, with Manasseh getting the larger tribal area, while Ephraim would receive honor as a leader among the tribes that defected to the north. However, the right to pass on the lineage from which nations and kings would come went to Judah. This is how Jacob blessed Judah: *10 The scepter will not pass from Judah, nor the ruler's staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples.* (Genesis 49:10 TLV). The TLV renders the word "Shiloh" as "he to whom it belongs," but it is better understood when "Shiloh" is left untranslated. *10 The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, as long as men come to Shiloh; and unto him shall the obedience of the peoples be.* (Genesis 49:10 Mechon Mamre). Strong's Online Concordance states that the word Shiloh is an epithet referring to the Messiah, a term that also means "he whose it is" or "to whom it belongs," a Messianic title. And we understand this to be an obvious foretelling of Messiah Yeshua, who was to come.

What we just described occurred over three short generations. ADONAI chose Abraham, blessed him, and promised to make him the father of nations with kings descending from him. ADONAI rejected Abraham's first son, Ishmael, and chose his second son, Isaac, to carry on the line. Among Isaac's sons, he chose the second-born Jacob over the first-born Esau to carry on the line. Among Jacob's sons, ADONAI rejected his firstborn, Reuben, his secondborn, Simon, his thirdborn, Levi, and selected his fourthborn, Judah, to carry forward the lineage. All of this was a matter of ADONAI's divine choice: *2 For Y'hudah became greater than his brothers, inasmuch as the ruler came from him.* (1 Chronicles 5:2 CJB). "As the ruler came from him," was a decision made by ADONAI. Because Abraham found favor with ADONAI, his descendants were also a favored nation and were chosen to be priests to the rest of the nations. Why did He choose Judah to be the father of the rulers to come? It was certainly not based upon his personal righteousness, for his history included

sleeping with his daughter-in-law, whom he took to be a prostitute, and suggesting selling his brother Joseph into slavery!

Here's Judah's story (Genesis 38). He had three sons with a Canaanite woman named Shua. This was wicked in the eyes of ADONAI, and by having this relationship with a Canaanite woman, he repeated his uncle Esau's actions. Then he married his eldest son, Er, to a woman named Tamar, but ADONAI killed Er because he was evil. Judah then sent his second son, Onan, to be Tamar's husband, but he refused to have a child with her, and so ADONAI killed him too because he was evil. Judah then assured Tamar that his third son, Shelah, would marry her when he was old enough. But after some time, he hadn't sent Shelah, or maybe he had forgotten about it. It's possible that all three of Judah's sons were rejected because ADONAI did not want Canaanite blood in this bloodline. But because Judah had not sent Shelah, Tamar took matters into her own hands and disguised herself as a prostitute sitting at the city gate. Judah passed by on his way to shear his sheep, saw her, and slept with her, not realizing she was his daughter-in-law. But what he did was not illegal. According to the Hittite law of that time, not ADONAI's law, a father, as the nearest of kin, was allowed to fulfill obligations by marrying a widowed daughter-in-law. While Tamar could have been punished for her deception, because of this law, she wasn't. And Judah was also at fault because he had been ignoring her marriage rights. Why did these two less-than-honorable persons end up in the lineage of the Messiah? It is because ADONAI's grace is large enough to cover a multitude of sins. If ADONAI can use a woman like Tamar and a man like Judah, who later redeemed himself in Egypt, there is hope that He can use any of us. The answer to the question, "Why did ADONAI choose Judah to pass on the kingly lineage?" is because He is G-d! And Judah became the ancestor of Yeshua, the Son of ADONAI.

Many years later, *Sha'ul*, from the Tribe of Benjamin, was saddened because most of his fellow Israelites had not chosen to believe in and follow Messiah Yeshua. Writing the congregation in Rome, he poured out his heart: *1 I tell the truth in Messiah—I do not lie, my conscience assuring me in the Ruach ha-Kodesh— 2 that my sorrow is great and the anguish in my heart unending. 3 For I would pray that I myself were cursed, banished from Messiah for the sake of my people—my own flesh and blood, 4 who are Israelites. To them belong the adoption and the glory and the covenants and the giving of the Torah and the Temple service and the promises. 5 To them belong the patriarchs—and from them, according to the flesh, the Messiah, who is over all, God, blessed forever. Amen. (Romans 9:1-5 TLV).* *Sha'ul* cared so deeply for Israel's future that he was willing to be separated from the Messiah if it would help her people to come to know Him. But he also realized this: *6 But it is not as though the word of God has failed. For not all those who are descended from Israel are Israel. What does the last phrase, "Not all those who are descended from Israel are Israel," mean? 7 ... nor are they all children because they are Abraham's seed; rather, "Your seed shall be called through Isaac." That is, it is not the children of the flesh who are children of God; rather, the children of the promise are counted as seed. (Romans 9:7-8 TLV).* He explains that children through Isaac were children of the promise, while children through Ishmael were children of the flesh. In other words, it's not just physical children who are children of God, but the children referred to by the promise, who are considered the seed. The children of God are those from the chosen seed. *Sha'ul* continues to explain that ADONAI chooses whom He wishes. *23 And what if He did so to make known the riches of His glory on vessels of mercy, which He prepared beforehand for glory? 24 Even us He called—not only from the Jewish people, but also from the Gentiles. (Romans 9:23-24 TLV).* Next, he quotes the Prophet Hosea (2:23 and 1:10): *25 ... as He says also in Hosea, "I will call those who were not My people, 'My people,' and her who was not loved, 'Beloved.' 26 And it shall be that in the place*

where it was said to them, ‘You are not My people,’ there they shall be called sons of the living God.” (Romans 9:25-26 TLV). It is now becoming clear how people from the other nations on earth are included among the sons of God. It is because the chosen seed of ADONAI is spiritual. Both the people of Israel and the Gentiles are spiritually descended from Messiah Yeshua, the seed of Abraham.

This is how it came about: *30 What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness—that is, a righteousness of faith.* (Romans 9:30 TLV). The Gentiles entered in through trust, faith, and not by human birth. Even though Israel was of the seed of the flesh, they also had to enter by faith. But *Sha’ul’s* lament was that the majority of his brothers and sisters of Israel didn’t enter, and then explains why: *31 But Israel, who pursued a Torah of righteousness, did not reach the Torah. 32 Why? Because they pursued it not by faith, but as if it were from works.* (Romans 9:31-32a TLV). Most Jews in *Sha’ul’s* time did not seek righteousness by faith, as their ancestor Abraham did, but instead relied on legalistic works. This means that the way to righteousness for both Jew and Gentile is to pursue it by faith and not by works. Yes, pursuing righteousness means seeking to follow ADONAI's commands, but we must do it the right way. Faith, trust in Messiah Yeshua must come first, and then obedience. In fact, righteousness stems from our faith. When we trust in Messiah Yeshua, we then desire to do His will and naturally want to keep His commandments; to pursue righteousness.

But another major reason that all Israel has not yet come to this righteousness grounded in trust in Yeshua as Messiah is a stone that caused them to stumble over it: *32 ... They stumbled over the stone of stumbling, 33 just as it is written, “Behold, I lay in Zion a stone of stumbling and a rock of offense, and whoever believes in Him shall not be put to shame.”* (Romans 9:32b-33 TLV). The rock of offense, the stumbling stone—Yeshua our Messiah—continues to hinder most Jews from entering because of their partially hardened hearts, a hardening that can be overcome by faith. A statement often used by traditional rabbis to describe Messianic and Christian Jews reflects the fact that they are stumbling over this stone. They say, “A Jew who has accepted Jesus is no longer a Jew.” But the truth has been right before their eyes for thousands of years. A portion of the *Hallel*, something read publicly up to 21 times per year, says: *22 The stone the builders rejected has become the capstone. 23 It is from Adonai: it is marvelous in our eyes!* (Psalm 118:22-23 TLV). The stumbling stone, the stone the rabbis have rejected, is the chief cornerstone, Yeshua!

Because of our continued prayers for the “salvation of all Israel,” it is also essential to stay informed about current events in the rabbinic Jewish community, the people we are constantly praying for. Recently (November 10, 2025), the Temple Institute in Jerusalem, a religious authority with a self-proclaimed mission to rebuild the Temple, issued a report on the red heifers currently being kept at Shiloh. As reported by *Worthy News*, the Temple Institute issued a clarification about one of the red heifers after widespread misinformation was spread about the cow having been slaughtered and ritual ashes having been made. The ashes of an unblemished red cow are vital because they are necessary for the building and operation of the Third Temple, for the purifying of unclean objects. Their authorities stated that the recent slaughter of a red heifer was only a simulation, a part of a ten-year-long series of preparations, and not an actual, halachically valid production of red heifer ashes. Also, the simulation took place in the Samaritan Mountains rather than on the Mount of Olives, and they used a defective heifer, one with a damaged tail. Four red heifers remain under observation at Shiloh, but none have received final halachic approval.

Since Israel became a nation again, interest in a restored Temple has grown among many Jews and Gentiles, but not as much as you might expect. In 2009, the newspaper *Ha'aretz* conducted a survey and found that 43% of religious Jews and 31% of secular Jews supported the idea of rebuilding the Temple. The most recent poll was in *The Forward* magazine in 2013, where 30% of Israeli Jews supported the idea, 43% opposed, and 25% were unsure. Estimates suggest that 15-25% of American Christians follow Dispensationalism, which teaches that the Temple will be rebuilt before Christ returns.

What do we find in Scripture regarding a future Temple? Isaiah and Micah picture a future Temple, and Ezekiel had a vision of a Temple. Dispensationalists point to Daniel 9:27 as evidence for a future Temple, but another interpretation holds that it refers to the 1st-century Second Temple and to Yeshua, not the Antichrist. The case could also be made that Ezekiel's Temple is an allegory foreshadowing ADONAI's eternal city of Revelation, with both books sharing images of a high mountain, a river of life, and a measuring rod. The Scriptures don't picture a rebuilt Temple before Yeshua returns as Messiah/King of Israel. Based on my understanding, everything is currently following the pattern in the Scriptures of increased evil forces leading to a final battle, their defeat, and Yeshua's eternal kingdom, all of which takes place without a Temple. Whether Yeshua will build one after that, we don't know.

Sha'ul's sincere sorrow for his countrymen's separation from Yeshua persists as he pours out his heart to the members of the congregation at Rome: *1 Brothers and sisters, my heart's desire and my prayer to God for Israel is for their salvation. 2 For I testify about them that they have zeal for God—but not based on knowledge. 3 For being ignorant of God's righteousness and seeking to establish their own, they did not submit themselves to the righteousness of God.* (Romans 10:1-3 TLV). This last statement is still true today. Those in rabbinic Judaism, being satisfied and convinced of their righteousness through their methods of salvation, are not only deceived, but outside of G-d's righteousness. While those in *Sha'ul's* time may not have known how ADONAI made people righteous through Yeshua, many Jews understand it now but choose to reject it and continue on their own path. Following the destruction of the Temple, the rabbis chose another way. In *Pirkei Avot*, "The Ethics of the Fathers," Simeon the righteous says that the world rests on three things: On *Torah*, on *avodah* ("service" or worship), and *gemilut chasadim* (acts of loving kindness)." This was an oral belief from around 200 BCE, long before Yeshua, but in its written form, it did not appear until about 170 years after Yeshua came (200 CE). While all of these are good things and we should also practice them, they are not what ADONAI expects for our souls. *Sha'ul's* next verse reveals the message that ADONAI is conveying to Israel: *4 For Messiah is the goal of the Torah as a means to righteousness for everyone who keeps trusting.* (Romans 10:4 TLV). While the *Torah* study of Orthodox and Ultra-Orthodox Jews shows them the Messiah in the *Tanakh*, they still reject that He is Yeshua. This goes beyond knowing who the Messiah is and continues to be their rejection of Him. We pray that ADONAI will soon remove the blockage of the "stone of stumbling" from the Jews of the world, and they can finally recognize Yeshua as their Messiah pictured in the Hebrew Bible.

The words: *Messiah is the goal of the Torah as a means to righteousness for everyone who keeps trusting*, sum up what we have talked about today. *Toledot*, generations, can also be understood as: *Hatoledot shel Avraham*; "these are the generations of Abraham." The whole purpose of ADONAI's choice of Abraham, Isaac, Jacob, and Judah, and even the entire nation of Israel, was to point the way to Messiah Yeshua. May we, those whom ADONAI has called to be part of the Messianic Jewish Movement, share *Sha'ul's* passionate concern for his fellow Jews. For the goal at which the *Torah* aims is Messiah Yeshua, who offers

righteousness to everyone who trusts, everyone who has faith that Yeshua was sacrificed for us, and that ADONAI has raised him from the dead, and that he will return one day soon as Messiah and King to reign over us. For those who do not know Yeshua as Messiah, there is no better time than now to know Him. Just say yes, Yeshua, I believe you died for my sins. *Sha'ul* explains: *9 For if you confess with your mouth that Yeshua is Lord, and believe in your heart that God raised Him from the dead, you will be saved.* (Romans 10:9 TLV). This is Yeshua's magnificent gift to us. Our response is to love and obey Him, walking in His and the Father's ways.

Aveinu shebashamayim, Our Father in Heaven, we praise and thank you for Your mercy and Your grace. Father, none of us are deserving; none of us are worthy of what Yeshua did for us. But we thank you for Your mercy and grace, which allow us, even the worst of sinners, to be made clean through Messiah Yeshua. We pray that Your coming day, when the Jews of the world will mourn for Yeshua as one mourns for an only son (Zechariah 12:10), will come soon and that their revival will spread around the globe. Thank you, Father, for having found grace in your sight. May we be worthy of the calling and gifting which you have given us. *B'shem Yeshua HaMashiach*; In the name of Yeshua our Messiah, Amen. *Shabbat shalom!*