

**Torah:** B'resheet (Genesis) 25:19-28:9  
**Haftarah:** Mal'akhi 1:1-2:7  
**B'rit Hadashah:** Romans 9:1-17

	year 1 25:19-26:22	year2 26:23-27:27	year 3 27:28-28:9
1	25:19 – 22	26:23 – 29	27:28 – 30
2	25:23 – 26	26:30 – 33	27:31 – 33
3	25:27 – 34	26:34 – 27:4	27:34 – 37
4	26:1 – 5	27:5 – 13	27:38 – 40
5	26:6 – 12	27:14 – 17	28:1 – 4
6	26:13 – 16	27:18 – 23	28:5 – 9
7	26:17 – 22	27:24 – 27	28:7 – 9

and he went up from there [to] Be'er-shava

*v'yá'al misham Be'er-shava*

וַיַּעַל מִשָּׁם בְּאֵר שָׁבַע:

The sparse patriarchal narrative regarding Yitz'khaq is contained in only this single parashah. He is the only patriarch who remains monogamous, becomes a farmer, and never leaves the land of promise. Much of his story is integrated into the biographies of his father, Avraham (birth, circumcision, Akedah, marriage) and his sons, Ya'aqov and Esav, who struggle from the womb with the issues of birthright and blessing.

## Aliyah Summaries

- Gen. 26:23-29** Yitz'khaq understands and acts on the relationship between HaShem, the guarantor of the promises, and his father, Avraham (Jos. 24:2) who received them. These promises are now passed on to him. He settles in Be'er Shava. "Fear not" (*al-tiyra* – אַל-תִּירָא) is the most often used phrase when HaShem reveals himself. Wells are significant – many prefer to fill-in the wells of the Avraham's of the world, rather than learn how to successfully dig them. Avimelekh comes to smooth over previous clashes now that Yitz'khaq has become the stronger force.
- Gen. 26:30-33** Yitz'khaq prepares a ceremonial meal. A play on the Hebrew words for "oath" (*sh'vuah* – שְׁבוּעָה) and "seven" (*shiv'ah* – שִׁבְעָה) is an anomaly that connects this story with a previous one involving Avraham and Avimelekh (Ge. 21:22-34), whose names appear exactly seven times each in both stories. So Yitz'khaq is not using a new name, but repurposing the original name given by Avraham to reflect a contemporary meaning.
- Gen. 26:34-27:4** Esav's Hitti wives show his unworthiness to be Yitz'khaq's heir and supports Rivkah's future fear of his anger. Esav' 1) contracts the marriages without parental initiative, 2) marries outside his own kinsmen, and 3) intermarries with native women. If Esav is 40 years old, Yitz'khaq is 100 (Ge. 25:20, 26, 27:1). His blindness appears to be not only physical, but spiritual as well. It seems that fatherly blessing (*berakah* – בְּרָכָה), which appears seven times in noun form, in view here, is separate from birthright (*b'korah* – בְּכֹרָה). The redundancy of the phrase "Esav his older son," emphasizes this in connection with a ritual meal connected with the act of blessing from Yitz'khaq's soul (*nefesh* – נֶפֶשׁ).
- Gen. 27:5-13** Rivkah makes it her business to know what transpires between father and sons. She adds to Yitz'khaq's words and intentions with the phrase, "in the presence of Adonai" (v.7). Ya'aqov's concern is not moral quality, but in getting caught (v.12).
- Gen. 27:14-17** Quickly fired verbs (went, took, brought) emphasizes Ya'aqov's sense of discomfort in the deception. Rivkah's motherliness is revealed with Esav's laundry in her house (v.15)

## Parashah 6-2 Tol'dot תולדות

6. **Gen. 27:18-23** Ya'aqov's single word greeting (*aviy* – my father – אבי) contrasts Esav's wordiness (v.31). Such suspense! Will the ploy work? Ya'aqov uses the name of HaShem (v.20) in a true (?) but deceptive (?) way. "Come closer..." – the suspense increases!
7. **Gen. 27:24-27** To the question – "are you really Esav?" comes a one-word response: *aniy* – אני – I [am], followed immediately by the "taste test." Most say Yitz'khaq was fully tricked by the deception, some say he knowingly participates in the deception. The blessing he gives is the pattern for the three-part Aharonic blessing (Nu. 6:24-26): assurance of abundant provision and fertility, political/military preeminence, protection, and peace – all through trusting in HaShem.

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### Thought Focus

**Ya'aqov's moral issues** – Ya'aqov is not portrayed very favorably in his younger days. HaShem's promises are fulfilled in and through his life, but not as result of Ya'aqov's deception, opportunism, or manipulation. Perhaps the personal toll can be seen toward the end of his life. But in his old age, Ya'aqov himself describes the years of his life as "few and difficult." Just as he treated Esav, so was treated by Lavan. Perpetrator becomes victim. He escapes his troubles from Lavan, only to encounter the danger of his brother. He permanently limps away from a mysterious encounter. His only daughter is violated. His beloved wife dies in childbirth and her firstborn is sold into slavery by his brothers, using his clothing to deceive their father, even as he did to his own father. The prophets confirm this censure (Hos. 12:3, Je. 9:3). There is much evidence that Ya'aqov's deceptive behavior was completely unacceptable. On the other hand, Torah says that Avraham died "at a ripe old age... full of years..." A similar statement is made at Yitz'khaq's death (35:29).

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### Daily Devotional questions for reflection and application

1. (25:19) Yitz'khaq is clearly defined as Avraham's son. Who is your father? Do people see Him in you? (John 8:19, Rom 8:29)
2. (26:6) In spite of famine, God directs Yitz'khaq to stay in the land. Has God directed you to stay where it is uncomfortable? Did He supply you with His grace to "dwell" there? (Joh 16:33, Luk 21:10-19)
3. (26:13) This verse literally says that Yitz'khaq "walked the walk" in the midst of greatness. Are you distracted by God's blessings? Are you growing in greater greatness? (Psa 112:1-3)
4. (26:24) A theme of scripture is God's presence in the midst of suffering/trials (Psa 23:4-5). Is your focus on your circumstances or His promises? (Isa 43:2, Joh 16:32-33, 2Co 12:7-10)
5. (26:30) Food, drink and celebration is a part of covenant relationships. Have you participated on either side of such hospitality recently? (Mat 25:35, Heb 13:2)
6. (27:28) Has God blessed you? How are you sharing His blessing with others? (Luke 6:38, 1Ti 5:8, Gal 6:10, Deu 33:13-16, Zec 8:12-13, Jam 2:13)
7. (28:8-9) Esav attempted to please his parents after Ya'aqov's departure. How do your actions show your desire to please your Father? (Mat 21:28-31)