

Torah: B'resheet (Genesis) 25:19-28:9

Haftarah: Mal'akhi 1:1-2:7

B'rit Hadashah: Romans 9:1-16

	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

These are the family stories of Isaac the son of Abraham / Abraham brought forth Isaac

v'eleh toldot Yitz'kháq ben-Av'rahám
Avrahám holid et Yitz'kháq

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם
אַבְרָהָם הוֹלִיד אֶת־יִצְחָק:

This parshah talks about the struggle between twin brothers Ya'aqov and 'Esav, as they began their lifelong struggle in their mother Rivkah's womb. Later in life, firstborn 'Esav would sell his birthright to Ya'aqov for some lentil stew, and then Ya'aqov would disguise himself as 'Esav to deceive his blind father into giving him a blessing. 'Esav then plans to kill Ya'aqov who flees to his uncle Lavan, who we met earlier as Rivkah's father.

The haftarah refers to Ya'aqov and 'Esav.

Aliyah Summaries

- Gen. 25:19-22 Part 1 – Legacy of a People** - The sparse but powerful patriarchal narrative about Yitz'khaq emphasizes his role as sole successor to Av'raham. Uniquely, his name, given by HaShem is never changed, there is only one mother of his children, he never leaves the land of promise, and he is the only patriarchal farmer. There are hints at other significant events, such as the title “the fear of Yitz'khaq” (Ge. 31:42, Amos 7:9, 16), possibly recorded in lost documents. Parallels with Av'raham tell the story. Barrenness is again the motif in contrast to the blessing Rivkah received (Ge. 24:60) twenty years ago, Yitz'khaq prays. By the hand of HaShem, offspring are predestined for his purpose. Twins “crush/break each other” (יִתְרוֹצְצוּ-יִתְרוֹצְצוּ) in the womb. Rivkah suffers (see also Ge. 27:46), and she inquires of *HaShem*. How this happened is not said, but, note that they live in Be'er-Lachai-Ro'i where HaShem spoke to Hagar (Ge. 16:7-13).
- Gen. 25:23-26** HaShem answers Rivkah in poetic form: two nations are in your womb, two peoples from your bowels (Col. 3:12, Phil. 2:1) rivals; one stronger, the greater will serve the smaller/younger. Esav emerges ruddy (*admoniy* – אַדְמוֹנִי, 1Sa. 16:12) with a coat of hair, and Ya'aqov grasping at Esav's heel.
- Gen. 25:27-34** Sibling rivalry continues into adulthood. Being first-born carried rights and privileges, though inheritance was negotiable (Ge. 49:3-4, 1Ch. 5:1, Ge. 48:13). Esav was hunter/outdoorsman, loved by Yitz'khaq, Ya'aqov was a blameless man (*ish-tam* – אִישׁ־תָּם), a tent dweller, loved by Rivkah – no reason given, but likely because of the word she had received. Esav barter his birthright (*b'korah* – בְּכֹרָה) to Ya'aqov for a bowl of lentils in five quick verbs: he ate, drank, arose, left, and despised the birthright. An oath was a sacred act in a day when words meant something, yet the text does not state that the purchase was legal as it did with Makhpelah.
- Gen. 26:1-5 Part 2 The Second Generation** - Famine hits, but HaShem tells Yitz'khaq to stay in the land – a trial of faith. HaShem promises his presence and blessing, reaffirming the promise to Avrahám which is repeated FIVE times in B'resheet (Ge. 12:3, 18:17-18, 22:16-18, 26:3-4, 28:10-14).

Parashah 6-1 Tol'dot תולדות

The foundation of “all this” is Avraham’s faithful action to follow the commands (mitz’vah – מצוה), statutes (khukah – חוקה) and laws (torah – תורה) of HaShem.

5. **Gen. 26:6-12** Yitz’khaq fears for his life and says that Rivkah is his sister, not his wife, similar to Avraham’s behavior. She is in fact, never endangered or kidnapped. Avimelekh sees Yitz’khaq and Rivkah laughing (m’tzakheq – מצחק) and offers respect and protection. Divine intervention is not required (Ge. 12:17, 20:7-9). Yitz’khaq becomes the only patriarchal farmer, receiving a hundred-fold blessing of HaShem
6. **Gen. 26:13-16** Yitz’khaq’s prosperity caused envy and contention, reminiscent of Avraham and Lot. The P’lishtim exhibit an anti-life scarcity mentality.
7. **Gen. 26:17-22** Yitz’khaq walks with a full-life abundance mentality, demonstrating that it is better to emulate the successful than to envy them.

Thought Focus

Living the Life of Blessing – Av’raham/Yit’khaq parallels: Barrenness (15:2/25:21), playing the “sister” card (20:2/26:7), growing wealth (13:2/26:13), quarreling herdsman (13:7/26:20), building an altar (12:8/26:25). Yitz’khaq experiences the merit of the fathers and the promise of international blessing (26:4), credit that was accrued to the account of Av’raham (Ge. 15:6, Rom. 4:22, Gal. 3:9, Heb. 11:8) sustains his descendants (Mat. 1:1).

Reality of Spiritual Life: This family takes spirituality very seriously – more than physical life. Yitz’khaq prays in front of his wife. Rivkah connects the physical with the spirituality behind it. She recognizes “seeing” HaShem. Ya’aqov and ‘Esav highly value intangible birthright and blessing.

Daily Devotional questions for reflection and application

1. (25:19) Yitz’chak 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’chak 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’chak “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)