

TOL'DOT Generations

**Genesis 25:19-28:9,
Malachi 1:1-2:7,
Romans 9:1-13**

Genesis 25:19

¶ And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

The laws of writing a Torah scroll are called *soferut*. There are over 4,000 “laws” or rules used by scribes to prepare a kosher scroll. For instance, the Torah must contain exactly 304,805 well-formed letters in 248 *amudim* (columns or pages). Each *yeriah* (sheet of parchment) must come from the hide of a kosher animal that has been specially prepared for the purposes of writing. Special inks are used and whenever a scribe writes any of the seven Names of God, he must say a blessing (*l'shem k'dushat Hashem*) and dip his quill in fresh ink.

A Torah scroll may contain no errors of any kind or it is considered *passul* (invalid). Each line of every amud is carefully read (backwards) by the sofer and compared against a working copy (called a *tikkun*). If an error is detected in a yeriah, it must be removed from the scroll and buried in a *genizah*, a sort of “cemetery” or repository for sacred texts (the most famous genizah is the Cairo Genizah).

3"



Vav starts column

42
lines

2"

2"

4"



יְרִיעָה

Yeriah - sheet

עמוד

Amud - Column
(page)

42 lines
per amud

Safrut -
rules of sofer

Tikkun -
voweled text

304,805 letters
in Torah Scroll

Genesis 25:20

**And Isaac was forty years old
when he took Rebekah to wife,
the daughter of Bethuel the
Syrian of Padan aram, the sister
to Laban the Syrian.**

Genesis 25:

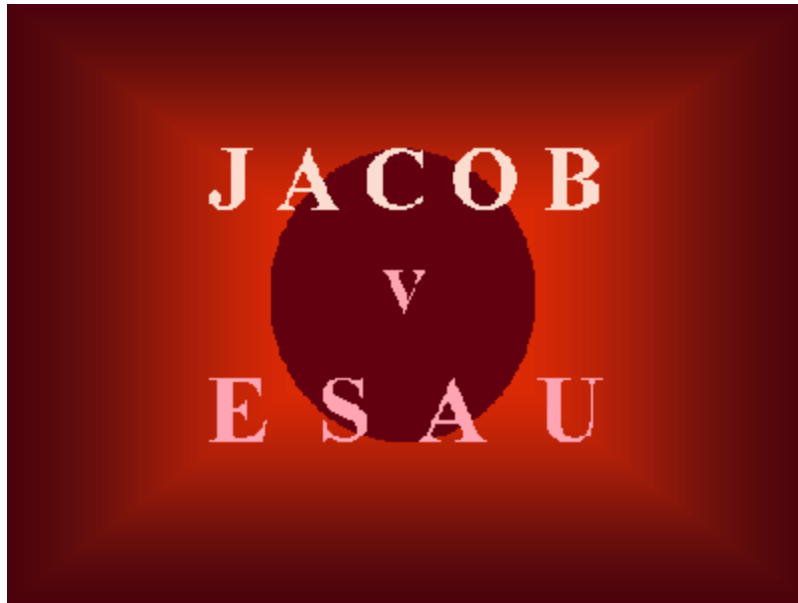
20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

21 And Isaac intreated 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 of 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 END-TIME BATTLE BETWEEN JACOB AND ESAU



Genesis 33:

1 ¶ 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.

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

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

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

JACOB BATTLES ESAU

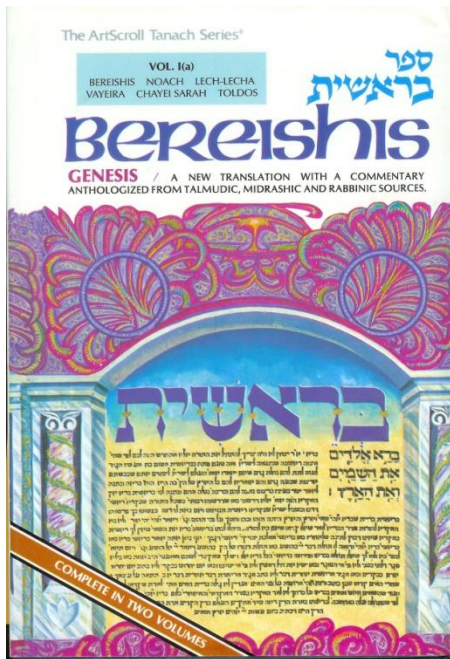


25

23

²³ And HASHEM said to her:
'Two nations are in your womb;
Two regimes from your insides
shall be separated;
the might shall pass from one regime
to the other,

THE DEEDS OF THE PATRIARCHS ARE SIGNS TO THEIR DESCENDENTS



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Additionally, the story applies to future generations, since everything that happened to Jacob with his brother Esau foreshadows the future experiences of Israel with Esau's descendants. [This is consistent with *Ramban's* view that the events in the lives of the Patriarchs presaged events that would occur to their descendants (cf. *footnote* to 12:6, p. 436).] Accordingly, we

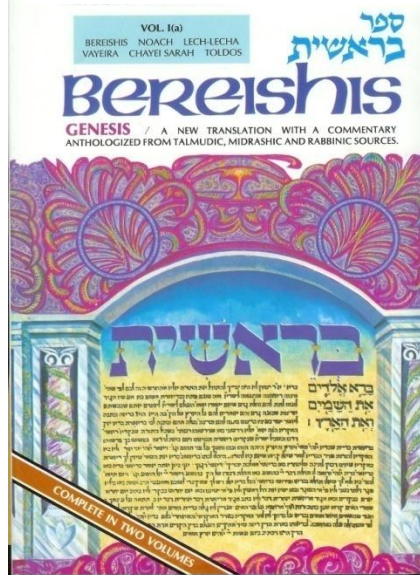
ESAU'S "KISS" OF JACOB IS REALLY A BITE

33

4-5

⁴ Esau ran toward him, embraced him, fell upon his neck and kissed him. Then they wept. ⁵ He raised his eyes and saw the women and children, and he asked, 'Who are these to you?'

לְקַרְאֲתוֹ וַיַּחְבֵּקְהוּ וַיִּפֹּל עַל-צַוְאָרֹו
וַיִּשָּׁקְהוּ וַיִּבְכּוּ: וַיִּשָּׂא אֶת-עֵינָיו וַיֵּרָא
אֶת-הַנָּשִׁים וְאֶת-הַיְלָדִים וַיֹּאמֶר מִי-



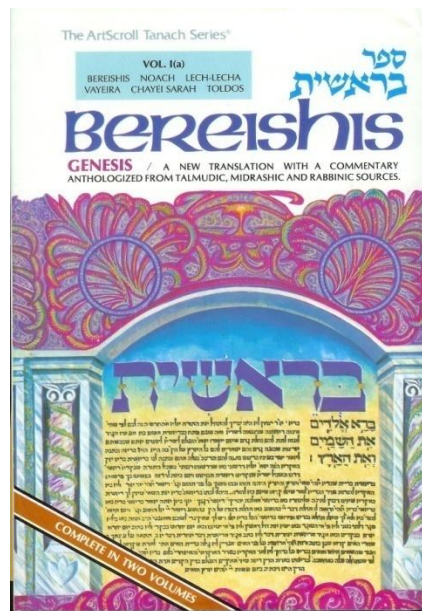
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[And] fell upon his neck, and [he] kissed him.

In Torah Scrolls, the word וַיִּשָּׁקְהוּ, and he kissed him, is dotted over each letter. Midrashically, this intimates that the word calls for a

special exposition since dotting is one of the methods by which the Torah calls attention to recondite allusions contained within a word

WHEN JACOB FOLLOWS TORAH HE IS ABLE TO DEFEAT ESAU



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'Because HASHEM, your God ...]
(Ramban to v. 7).

— The gentility of manner and address belongs to Jacob. Jacob spoke entreatingly קום נא, *rise up, if you please*, while Esau spoke harshly [v. 31] יקם אבי, *let my father rise* (Rashi).

But [lit. and] the hands are Esau's hands.

Since there is really little resemblance between animal skin and hairy human arms, it would appear from Isaac's response that either much effort went into preparing the disguise, or Isaac's sense of touch had greatly deteriorated (Sforno).

The Midrash offers a wealth of insight into the implication of this verse. A short selection follows:

— *The voice is Jacob's voice:* Jacob wields power only by his voice [i.e. Jacob exemplifies spiritual strength]; *but the hands are Esau's hands*—Esau gains dominion only by his hands [i.e., Esau exemplifies material might.]

When Jacob's voice withdraws within itself [the word קול, *voice* is spelled defectively, without the ו so it can be read קול יעקב, 'the voice of Jacob is lightened' (Yafeh Toar)] — and Jews do not make proper use of their voices by praying and studying Torah, then הַיָּדִים יְדֵי עֵשָׂו, *Esau's hands have dominion*, ... but conversely when

the voice of Jacob rings out in the synagogues, Jacob cannot be dominated — for Esau has no hands [i.e. In such a case *Esau's hands* have no power to encroach upon Jacob].

[On the latter Midrash see footnote to ArtScroll Shir HaShirim 8:13 page 203. Perhaps, as Yafeh Toar explains, the interpretation is that since these two opposites, Jacob's voice and Esau's hands, cannot coexist simultaneously, the Sages perceive the verse to intimate that either the voice is the voice of Jacob — or — the hands are the hands of Esau: while one is strong the other is powerless.]

— The Midrash continues:

The voice is the voice of Jacob — the voice of Jacob cries out at what the hands did to him [i.e. at the incredible slaughters perpetrated against Israel by the descendants of Esau/Edom (Rome). The Midrash specifically cites the cries of the accursed Hadrian who slew eighty thousand myriads at Bethar in approximately 135 C.E. where the Bar Kochba revolt was finally crushed with incredible slaughter.]

— The Talmud [Gittin 57b] interprets the reference of *Esau's hands* to refer to the Roman Empire which destroyed the Temple and exiled us from our land.

— Similarly, the Talmud [ibid.] observes that 'wherever a prayer is effective, a descendant of Jacob must be among those who uttered it; whenever a war is victorious, Esau's descendants must have had a hand in it.

23. ... ולא הכירו — *But [lit. and] he did not recognize him because*

Genesis 25:

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 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: and Isaac was sixty 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.

Genesis 25:

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, 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?

Genesis 25

**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.**

Birthright vs the Blessing

- **Abraham died**
- **Jacob could not render honor to Abraham**
- **Only the Firstborn could do the honor**
- **Jacob wanted to honor his teacher Abraham**
- **Esau was scared because he killed Nimrod**
- **Esau did not care about the torah or the ways of YHVH**

Chapter 26 of Genesis

- 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 the LORD 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 swore 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;
- 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Genesis 26

6 ¶ And Isaac dwelt in Gerar:

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 Rebekah his wife.

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.

Genesis 27:

18 ¶ And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19 And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

Genesis 27:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

Genesis 27:

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

39 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;

40 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.

41 ¶ 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.

Genesis 29:

1 ¶ Then Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

Messianic type and shadow at the Well

- Moses met his wife at a well**
- Jacob met his Wife at the well**
- Isaac's wife was found at the well**
- Yeshua met the samaritan woman at the well**

Genesis 29:

15 ¶ And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender eyed; but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

Leah & Rachel

- Leah and Rachel were twins
- Jacob and Esau were Twins
- Esau was the oldest and was promise to Leah but he married a Canaanite woman instead of a woman from padan aram.
- Jacob was promise to Rachel

Laban lies to Jacob

- **Jacob paid measure by measure for what he did to Esau.**
- **YHVH promise Jacob's mother that his younger will be greater than the oldest but did things her way and Jacob listen to her advise to acquire the blessing but he would paid for it in the story with Laban and Rachel.**
- **Still YHVH bless him and he was bless**

Genesis 29:

21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

Genesis 29:

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

Prophetic message in the Names of Leah's children

1. Reuben

- **See a son**

2. Simeon

- **Hearing**

3. Levi

- **Joined**

4. Judah

- **Praised**

5. Issachar

- **he will bring a reward**

6. Zebulun

- **Habitation**

7. Dinah

- **justice**

