

This week's Audio, Video, and Teaching Notes are posted here.

The Pentateuch: A New Look – Rebekah's Role – Class Seven (The Faithful Founders; These are The Generations of Isaac; Life Happens to Isaac; Disputes Over Wells; Don't Make Excuses for Biblical Heroes; Abraham to Sarah & Isaac to Rebekah – You Are My Sister; Matriarchs Who Guide the Plan of God; Through Isaac Your Seed will be Named; Rebekah is in the Leading Role; Abraham's Servant's Prayer – Make Something Happen Before My Face Today; Rebekah Leaves Home Sight Unseen to a Place Unknown; Rebekah is Barren 20-Years; Rebekah Conceives and Bears Esau and Jacob; Twins Yet Two Different Sons; Blameless in His Generation; The Birthright and the Blessing; The Fatness of the Earth and the Dew of Heaven; Esau Plans to Kill Jacob and He Flees)

**November 6, 2021 – Ross Nichols**

**The Pentateuch: A New Look – Rebekah's Role – Class Seven**

**Audio/Video Links:**

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-rebekah's-role-class-seven/>

<https://www.youtube.com/watch?v=TO7f3fpAACQ>

**Teaching Notes Link:**

<https://unitedisraelworldunion.com/wp-content/uploads/2021/11/2021.11.6-The-Pentateuch-A-New-Look-Rebekah's-Role-Class-Seven.pdf>

**TODAY'S INTRODUCTION**

-Welcome to United Israel World Union, this is our Sabbath morning scripture study coming to you live from the United Israel Center in Saint Francisville, Louisiana. Many of you are in your own place today, alone, Shabbat Shalom and thank you for joining us this morning. We need one another to help us go through what the world is going through today. I pray that all of you and the ones that you care for remain healthy today and throughout the coronavirus.

-United Israel is pleased to announce a new teaching series for the Jewish calendar year 5782 (October 2021 – October 2022). The entire year will be dedicated to a careful study of the words of the Bible's first five books (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) based upon an honest and objective new look at the Pentateuch. The materials for the weekly lessons will be arranged according to the annual cycle of readings.

-We're going to talk about some of the theological motifs, some of the things that inspire and move us to connect with God and the spiritual aspects of these texts. We'll also talk about some of the historical, critical, scholarly, and academic approaches to the text because we want to understand how this book came together. It's the most remarkable stories in all of history. How did we get these books and what makes them up?

-“Read the Bible as though it were something entirely unfamiliar, as though it had not been set before you ready – made... Face the book with a new attitude as something new... Let whatever may happen occur between yourself and it. You do not know which of its sayings and images will overwhelm and mold you... But hold yourself open. Do

not believe anything a priori; do not disbelieve anything a priori. Read aloud the words written in the book in front of you; hear the word you utter and let it reach you.” Everette Fox, *The Schocken Bible: Volume 1 – The Five Books of Moses*, New York – 1997.

-The first book of the Bible presented in an authentic translation that allows the English reader to “peer through” to the Hebrew and “come as close as we will probably ever come to the original text.” The Book of Genesis by Dr. James D. Tabor will be used while we are in the Book of Genesis. Also known as the Transparent English Bible (TEB). <https://unitedisraelworldunion.com/the-book-of-genesis-a-new-translation-from-the-transparent-english-bible/>

### **TEACHING NOTES**

-Some have asked me, where are we going with this study? We are identifying the underlying structure / sources that come together to make this book that we all know, love, and seek to live our lives by. It’s important to me to identify the edges where these important documents and ancient stories come together. Considering Abraham’s 175-year lifetime, what the bible tells us about Abraham is minimal. These faithful founders that we encounter of the faith, what do we really know about them?

-This week we are in our seventh class in our journey through the five books. We did an introduction and then we followed the ancient Annual Cycle of readings for the past six weeks. We are following the focus of the compiler who pulled these ancient stories together. We just finished focusing on Abraham and now we’re going to shift our focus to Isaac. We met Isaac and got to know him in Genesis 22 where he was to be offered as a burnt offering and Isaac is not a little boy. In today’s section we’re going to look more into Isaac, and he lives 180 years, yet we don’t know much about him. Today we will focus on these are the generations of Isaac and this is where we will focus the next few weeks.

-Gen 25: 19 These are the generations of Isaac, Abraham's son: Abraham fathered Isaac, 20 and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.

-Gen 35: 28 Now the days of Isaac were 180 years. 29 And Isaac breathed his last, and he died and was gathered to his people, old and full of days. And his sons Esau and Jacob buried him.

-The Book of Genesis doesn’t follow the ancient Annual Cycle of readings, not the headings that your bible uses. It’s a system that was designed in the beginning and it runs from the birth of Isaac all the way through to the end where Isaac dies. The Book of Isaac begins not with the birth of Isaac, but when Isaac is 40-years old, and he took Rebekah, they give us a little more detail. Previously we read that Abraham sends an unnamed servant to get a woman for Isaac, but we don’t know how old anybody is and now we do.

-Gen 36: 1 These are the generations of Esau (that is, Edom).

-The story covered Abraham, Isaac, and now Esau and in the middle of all this we begin to get Jacob, but we’ll begin to focus on him much later. We’ll learn a lot more about Jacob then we due about most, but the compiler will show us more about Joseph. When we talk about Jacob, the compiler wants us to look at Joseph, but we’ll take about this later.

-Gen 36: 31 These are the kings who reigned in the land of Edom, before any king reigned over the Israelites.

-This particular section could not have been written before there were kings in Israel which is at the time of Saul. Genesis has some later edits and that's ok. Just like the story, these are the generations of Terah primarily focuses on Abraham, so the Book of Isaac contains more about Jacob than it does his father. We really know very little about Isaac, he lives to be 180-years old, and we see that most of his life he's a marked man, he's different. When it comes to Isaac, life happens to Isaac. Once he went to the altar his life forever changed. What we do have in terms of understanding the life of Isaac, and it's important for us to talk about. Of the 180-years, how much of the life of Isaac are we really given a window into? We see that Isaac's life, in some ways, follows the life of his father. Some of the things that happened to Abraham also happen to Isaac. That's to be expected when we deal with a family that's settled in the Negev, the southern desert region. One thing that's probably going to show up in that story is disputes over wells, because water is important. Isaac has to go re-dig the wells that were stopped up by the previous people who came through and there are fights over the water.

-Also, Isaac like his father, there's a mirroring of some of the same behaviors. Abraham on a couple of occasions tells leadership of another group that Sarah is his sister. (Genesis 12:1-10). In Genesis 20, when Abraham and Sarah do this again, Abimelech is innocent in this. We have a tendency as bible believers to do something that the bible doesn't do, we make excuses for the characters for the heroes. The bible doesn't make excuses for the characters and the heroes. Abimelech says, I did this in innocence, I didn't know she was another man's wife. In Genesis 20:6-11, he too encounters Abimelech and Phicol. The compilers template: write about a dispute over a well, have the patriarch say that the woman is his sister and not his wife, and have a woman who is infertile.

-Imagine that God gives the promise that your seed is going to be more than the stars of the heavens and more than the sand of the seas and more than the dust of the earth and your Abraham and you don't have any children and your old and your wife is barren and beyond the days of women. That makes it difficult and in the story of Isaac and Rebekah this is repeated again. This just didn't happen there's no way, it required the guiding hand of God to step in. Miraculous births are all through the five books and the matriarchal women are from the same family and from the same area, the land between the two rivers and it's the women in our stories that guide the plan even when the men would choose another path.

-Abraham says to God, just take Ishmael, but God tells him it's through Isaac that the plan will come. Throughout the bible, the men don't make the right decision. Isaac favors Esau, but Rebekah favors Jacob. Why is she right and what does she know? Isaac, unlike his parents and his son Jacob, has no name change, nor does Rebekah. Isaac, unlike his parents and his children, has only one woman, Rebekah. Abraham has Sarah, Hagar, and Keturah. Jacob has Rachel, Leah, and the two handmaids. Isaac lives longer than his father and his sons. Isaac lives to be 180, Abraham lives to be 175, and Jacob lives to be 147 and he later will say, that the days of his life are few and bad. Isaac is the promised son. He's the one through whom the great nation will come and through Ishmael there is going to be a great nation as well. But it's through Isaac that your seed will be called / named.

-Gen 21: 12 But God said to Abraham, "Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named.

-Central to the Isaac story and in the leading role, the one who's front-and-center is Rebekah. She's the one guiding the plan of God. Isaac would have been satisfied with Esau. We want to make the hero the ultimate good and the others are bad. When we have Abraham, Ishmael is the bad guy who represents those bad Arabs. They are from the same family, they're brothers. Quit thinking like that, think biblically. We have Ishmael and Isaac; these are the two sons and God blesses both. God has a plan through Ishmael and a separate plan through Isaac. Isaac has these two boys who are twins, but you have to look at what God says about both of them.

-In talking about Rebekah, unlike Sarah and Rachel and Leah, other matriarchs in our story, she is the only one, who's only mentioned in Genesis and nowhere else. Sarah is mentioned in Genesis and elsewhere in the prophets. Rachel is mentioned in Jeremiah 31:15 – a voice is heard in Ramah and Rachel is weeping for her sons for they are not. Leah is also mentioned elsewhere in the bible. With Rebekah, we only get her birth, but not her death. We get the death of Sarah in Genesis 22, the death of Rachel in Genesis 35, and with Leah and Rebekah we get mention of their burial and that they died, but it's only in passing. With Rebekah, we meet her well before the Book of Isaac.

-Gen 22: 20 Now after these things it was told to Abraham, "Behold, Milcah also has borne children to your brother Nahor: 21 Uz his firstborn, Buz his brother, Kemuel the father of Aram, 22 Chesed, Hazo, Pildash, Jidlaph, and Bethuel." 23 (Bethuel fathered Rebekah.) These eight Milcah bore to Nahor, Abraham's brother.

-This mention to Abraham about the birth of family to his brother lets him know that there's a girl there. He knows that there's a woman who's probably about the right age and this happens right after the binding of Isaac. Then next we read that Sarah is dead. It's probably to let us know, you who read these stories understand now that you know the women are guiding the plan, before I tell you Sara's dead, I have to tell you there's another girl coming. Don't worry, God's got the next woman ready to guide the plan. It's as if the writer doesn't want to leave any gap and there's no loss of continuity between the execution of the unfolding plan. Even though Rebekah is noted here, we don't get to meet her for quite some time.

-After the binding of Isaac, the family is fragmented. Abraham goes to Beersheba. Isaac doesn't even come down the mountain with his dad. Next time we see him he's in Beerlahai-roi, the well of the one who sees me. And Sarah is 30 miles from Abraham in Hebron. When it says Abraham goes to mourn her, it literally says he has to go there. They have to send a messenger to go get him.

-Genesis 24 is one of the most beautiful stories in biblical literature because it demonstrates an unseen guiding hand moving on behalf of God's people to ensure that the plan comes to fruition. We have an unnamed servant whom some believe to be Eleazar. We know that Abram has a servant by the name of Eleazar of Damascus, but Genesis 24 doesn't give us a name. The unnamed servant is dispatched, and Abraham tells him he's going to go to Aram-Naharaim, to the city of Nahor. Abraham wants her to be from a specific group and he knows from Genesis 22:23 that there's a girl there, so he sends his servant there. Here we have the unknown servant's prayer.

-Gen 24: 12 And he said, "O YHVH, God of my master Abraham, please grant me success today and show steadfast love to my master Abraham. 13 Behold, I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. 14 Let the young woman to whom I shall say, 'Please let down your jar that I may

drink,' and who shall say, 'Drink, and I will water your camels'--let her be the one whom you have appointed for your servant Isaac. By this I shall know that you have shown steadfast love to my master."

-I love that the servant says, make something happen in front of me today. When I get up in the morning, I love to think about that very phrase.

-Gen 24: 15 Before he had finished speaking, behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, came out with her water jar on her shoulder. 16 The young woman was very attractive in appearance, a maiden whom no man had known. She went down to the spring and filled her jar and came up. 17 Then the servant ran to meet her and said, "Please give me a little water to drink from your jar." 18 She said, "Drink, my lord." And she quickly let down her jar upon her hand and gave him a drink. 19 When she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking." 20 So she quickly emptied her jar into the trough and ran again to the well to draw water, and she drew for all his camels. 21 The man gazed at her in silence to learn whether YHVH had prospered his journey or not.

-In some ways, Rebekah is a female version of Abraham. Just like Abraham, he gets the call, he leaves sight unseen to a place unknown, and he's got this faith. Rebekah is asked, will you come with me? He asks, can I stay at your house? Yes, you can stay, and we'll put you up. She brings him home; and he's welcome in the home, and he tells the story. It's a long story, but she agrees to go with him, sight unseen to a place unknown and she does it just like Abraham. Rebekah is the lead role in this story and it's showing the importance of women.

-Gen 24: 60 And they blessed Rebekah and said to her, "Our sister, may you become thousands of ten thousands, and may your offspring possess the gate of those who hate him!"

-She leaves with a blessing and then we get the death of Abraham and Ishmael in Chapter 25 and chronologically it's out of place. It tells us that Abraham dies at 175 and that Ishmael dies and they're not dead yet. The stories and the reports of their death are exaggerated and highly overrated. Now you have to go back in time when you get into today's parsha, Toledot (Genesis 25:19 – 28:9), because now it tells us that Isaac is 40-years old when he takes Rebekah. We know Abraham is 100 years old when Isaac is born. If Isaac is 40 years old, Abraham is 140 years old. The event where Rebekah is brought in to meet Isaac, Abraham is 140 years old, and he still has 35 years left. Ishmael is not dead yet either, he has many years to live. Now we are going to read, here they are Isaac is 40, he's got a woman and the plan has got to pass through him and guess what, his woman is barren.

-Gen 25: 21 And Isaac prayed to YHVH for his wife, because she was barren. And YHVH granted his prayer, and Rebekah his wife conceived.

-How long did it take for Rebekah to conceive?

-Gen 25: 26 Afterward his brother came out with his hand holding Esau's heel, so his name was called Jacob. Isaac was sixty years old when she bore them.

-That's 20 years of Rebekah not being able to bear children with Isaac. Rebekah for the first time hears from God, Isaac didn't hear from God first, it's Rebekah.

-Gen 25: 22 The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of YHVH. 23 And YHVH said to her,

"Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."

-Rebekah literally feels these two twins fighting and crushing one another in her womb. Rebekah hears this from God, in Hebrew it can be translated, the elder will serve the younger, but it can also be heard, the elder, the younger will serve. So, which one is it? She takes it and understands that the elder will serve the younger and that the younger is the number one son, Jacob, the heel grabber, the supplanter, that's her boy. Little hairy Esau is not number one, but that doesn't mean she doesn't love him, but she favored Jacob and Isaac favored Esau. We know that they're twins.

-Mal 1: 2 "I have loved you," says YHVH. But you say, "How have you loved us?" "Is not Esau Jacob's brother?" declares YHVH. "Yet I have loved Jacob 3 but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert."

-We have that they are twins, but not identical twins. They look different, they act different, and they have different characteristics, and they represent two people in the womb. Esau is red and hairy at birth. Then you have Jacob, he who's heels supplant, Esau comes out first and he is grabbing hold because he's going to show in his life, to fight for that firstborn right, and he ultimately gets it. When they come out, they're different. Jacob is smooth and he doesn't have all of that red hair on him. Later when Jacob deceives his father, he has to put on jacket covered in hair, so his daddy thinks he's Esau. But mom, I'm a smooth man, I pull this over on dad.

-Esau is a skillful hunter. He's an outdoorsman and has the smell of the woods on him when he walks in. Then there's Jacob who's a mild man who dwells in tents. He just not like his brother, they're different. In Hebrew, it says that Jacob is blameless or whole, or complete. In Genesis 6:9 it tells us Noah was blameless in his generation. In Genesis 17:1-2 God tells Abram to walk after me and be perfect. Here we also read that Jacob is perfect / blameless. We also get that in Job 1:1, Job 1:8, and Job 2:3. We have a series of stories that follow that lead some to love Jacob and excuse all of his bad behaviors. Don't hate Esau, let the story move you. Jacob tricked Esau into giving him his birthright.

-Hang on and don't overreact to the writer. According to the text do you know what Jacob's first words are, give me that birthright. The writer wants you to say, Jacobs whole life is about taking the birthright and the blessing. Esau's first words are, give me that soup. He's sort of a; I want what's mine now, whereas Jacob is more strategic. The deal is made in Genesis 25:31. Esau makes the deal and trades the bowl of pottage for the birthright. The deal is made, and we read that Esau despises the birthright. In Genesis 26 we get one of the main glimpses of the life of Esau which seems out of place.

-Gen 26: 2 And YHVH appeared to him (Isaac) and said, "Do not go down to Egypt; dwell in the land of which I shall tell you. 3 Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. 4 I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, 5 because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."

-This is certainly not the law of Sinai because it hasn't happened yet, even though some commentators want to make it that early. It's not, they didn't know. These words have meaning in the ancient world, and they don't need to imply the five books of Moses.

Abraham does show obedience to the things that God wants to be guarded and protected, his instructions and his commands that he's aware of at that time.

-Gen 26: 34 When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, 35 and they made life bitter for Isaac and Rebekah.

-The story starts with Isaac being 40 and now Esau is 40 here as well. Isaac was 60 when Esau was born, so now Isaac is 100 years old. We don't know how old Rebekah is and she could have been considerably younger than Isaac, we don't know. With Isaac being 100, Esau is 40 and he takes on some of these Hittite girls and Rebekah and Isaac don't like these Hittite women.

-In Genesis 27, Isaac is old and he's blind, how old is he? Remember he dies at 180 years old, and he doesn't die until Genesis 35:27-29 which is ten chapters from now and there's a lot that has to happen. The last thing we read is that when Jacob and Esau are 40, Isaac is 100. Does he lay in bed, old and blind for 80 years? Then there's another food story and a trick. Jacob has already tricked his brother of the birthright with a bowl of soup and now we have a common theme being established.

-This time Isaac says to Esau, go and get me this piece of meat and Rebekah is listening in. People typically excuse Jacob's behavior and denigrate Esau because that's the way they think they're supposed to act. The bible doesn't tell you to act like that, you're doing that on your own. The bible wants you to recognize that the thing that Isaac does, we say that Rebekah heard from God and that the older will serve the younger, so she's got to move in and do this because the blessing is coming. You can think that, but it still doesn't excuse Jacob in this, in fact the writer knows we're going to think that, and he has Jacob tell his mom, I don't know. So, if Jacob says, I don't know, I'm going to get a curse out of this, he's going to know mom. He going to feel my arm and know I'm not hairy. He says, I'll even take the curse for you.

-This is a plot / plan. We can say that it's because God is on their side or we can say, let's follow this through. This is a trick they're playing on the old blind daddy. What are the stories that we read about Jacob later? Guess what, he pays for these things. As he was the tricker, he becomes the tricked. If you've already excused that out of your mind, then you don't get the benefit of the stories. When Jacob meets Laban, he's met his match. Through maturity and forgiveness great lessons are learned by studying the lives of these characters.

-Jacob at his mothers bidding takes the blessing intended for Esau. Isaac wants to bless Esau, not Jacob, not with this blessing. The language is subtle and some of the words that Isaac speaks to Jacob, he uses the same Hebrew words to Esau. This is what he tells Jacob and then what he tells Esau.

-Jacob's Blessing: Gen 27: 28 May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine. 29 Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!"

-Esau's Blessing: Gen 27: 39 Then Isaac his father answered and said to him: "Behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high. 40 By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck."

-In the Hebrew, Jacob will benefit from the fatness of the earth and from the dew of heaven and Esau will be away from the fatness of the earth and from the dew of heaven. One, it's a blessing and a benefit. Jacob is purposely presented as a trickster, and you shouldn't take that out of the story. His name means trickster. He's one who usurps. Esau, after this second deal, says, I want to kill him. Rebekah hears this and so she devises a plan.

-Gen 27: 41 Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, "The days of mourning for my father are approaching; then I will kill my brother Jacob." 42 But the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, "Behold, your brother Esau comforts himself about you by planning to kill you. 43 Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran 44 and stay with him a while, until your brother's fury turns away-- 45 until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereft of you both in one day?" 46 Then Rebekah said to Isaac, "I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?"

-We only get a couple of glimpses of Rebekah; it the pregnancy is going to be like this I don't even want this. If he's going to marry one of the Hittite women, what good will my life be to me? Again, the idea is that she's brilliant, she's gutsy, she's bold and she's going to make sure that her plan, because she understands God's plan, comes to pass. Go Jacob, he's going to kill you – I'll call for you. Then Isaac called Jacob and he blessed him, may El Shaddai bless you. Where the patriarchs referred to God as El Shaddai. This is one of the earlier texts and it's confirming that. El Shaddai bless you and make you fruitful and multiply you and he sent him to Paddan-aram.

-We never read anything more about Rebekah and she never calls Jacob back. I guess she's dead, we just don't know. According to the text Jacob will never see his mother again alive. She saved him. She made sure he was safe and got him out. She helped him get the blessing and she worked with Isaac to get Jacob safe. Then her role is done. We never read any more about Jacob and Rebekah meeting.

-Gen 49: 29 Then he commanded them and said to them, "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, 30 in the cave that is in the field at Machpelah, to the east of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite to possess as a burying place. 31 There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I buried Leah-- 32 the field and the cave that is in it were bought from the Hittites." 33 When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people.

-Evidently Jacob was not there when his mother was buried. There they buried Isaac and his wife Rebekah. Interestingly enough he doesn't say my father Isaac or my mother Rebekah. It's like he's distanced himself, he probably had to. Can you imagine not being there when your mother dies? Evidently, they buried his mother.

-As the story is called, these are the generations of Isaac, continues, Jacob is on his way to Paddan-aram. What awaits him? A series of life lessons. He's going to reach maturity. Physically of course, but spiritually and intellectually as well. He never sees his mother again, but we know that Rebekah acted on the word which she heard from God and based



on that word it drove her very actions. She made sure that she advanced her favored son, just like Sarah had done before her. Rebekah is not mentioned outside of Genesis. Rebekah heard God say, whether it was supposed to be this way or not, she heard that the elder would serve the younger and you know what she did, she made sure of it. Rebekah is the lead actor in the story. Thus far, it's because of the women in these stories that God's plan is carried onto the next chapter. We'll get into that next chapter next week.

Shabbat Shalom, Shavua Tov, Have a great week!

### **THIS WEEK IN TORAH**

NOVEMBER 6, 2021

This week's Torah Portion Toledot: "Generations" (Genesis 25:19 – 28:9) Rebecca's barrenness and pregnancy; The birth of Jacob and Esau; The personalities emerge; Esau sells his birthright; A famine forces Isaac to Philistia; Isaac in Gerar; The prophetic dispute over the wells; God's promise to Isaac; Abimelech reaffirms the treaty; Esau marries; Isaac's decision to bless Esau; Rebecca's scheme; Jacob comes to Isaac; Isaac blesses Jacob; Esau arrives for his blessings; Esau's hatred of Jacob; Jacob flees to Laban; The admonition against marrying a Canaanite; The Abrahamic Blessing is conveyed to Jacob; Esau marries the daughter of Ishmael. "Shavua Tov" and Have a Great Week!

"This Week in Torah" FB Page: <https://www.facebook.com/groups/571648826269105/>

**[Portion 23 – Bringsings Forth of Isaac – Genesis 25:19-26:35](#)** (Continuity of God's Plan – The Promise of YHVH; Seed and Land; God Answers Prayers – Hold on and Don't Give Up; Barren Women – Miraculous Births; Passing of the Birthright – Be Patient; YHVH – Our Living Waters; God Makes a Distinction Between Jacob and Esau)

**June 10, 2017 – Ross Nichols**

**Audio/Video:** <https://unitedisraelworldunion.com/bringsings-forth-isaac-genesis-2519-2635/>

**Teaching Notes:** <https://www.facebook.com/notes/united-israel/teaching-notes-portion-23-bringsings-forth-of-isaac-genesis-2519-2635-20170610/338839736534387/>

**[Portion 24 – Passing the Blessing – Genesis 27:1-28:9](#)** (Look to Abraham and Sarah; Protecting the Plan of God; Jacob and Esau – Two Crushing Nations; The Large One Serves the Small One; Women Heroes; Don't Trick the Blind or Deaf; Isaac Trembles and Esau Cries; Jacob Goes Out and Esau Goes In; Seek to do Good; An Unseen Hand – God Makes Things Happen)

**June 17, 2017 – Ross Nichols**

**Audio/Video:** <https://unitedisraelworldunion.com/passing-blessing-genesis-271-288/>

**Teaching Notes:** <https://www.facebook.com/notes/united-israel/teaching-notes-portion-24-passing-the-blessing-genesis-271-289-20170617/342249356193425/>

### **UPCOMING EVENTS**

-Blossoming Rose Israel Tours (2022): <https://blossomingrose.org/>

-Walking the Ancient Paths – (2022): Tabor – Nichols Israel Tour March 4-15, 2022;

<https://unitedisraelworldunion.com/israel-tours/>; <https://blossomingrose.org/2022-walking-the-ancient-paths/>  
-UNCC Mt. Zion Archaeological Project, Dig Mt. Zion (2022): June/July 2022;  
<https://digmountzion.uncc.edu/>, <https://www.facebook.com/groups/digmountzion/>  
-Accessible Adventure Israel Tour – (2022): Nichols – Young; October 17 – 27, 2022;  
<https://blossomingrose.org/accessible-adventure-israel-tour-2022/>  
& <https://www.youtube.com/watch?v=gyUGXC4fUvU> -