



Message 11-18-17
Toldot-Generations
Genesis 25:19-28:9
1 Samuel 20:18-42
Romans 9:10-24

Introduction

Toldot tells the story of the second generation of patriarchs and matriarchs and begins the dramatic story of the third. Scenes from this Parashah are among the most famous in the Bible. It begins when Isaac is forty years of age.

Genesis 25:19-23

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. ²¹ And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. 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 the LORD. ²³ And the LORD 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." (ESV)

This is very prophetic in nature because it involves two future nations that would come into conflict because of an attempt to help God fulfill His plan, only to cause more problems that would resolve themselves later in the lives of the two brothers. Within Rebecca's womb were two children who would become the nation of Israel and the other the nation of Edom. Edom through Esau would become a strong nation but would wind up serving the younger nation of Israel, and eventually there would be a king on the throne of Israel, by the time of Yeshua who would be descended from Edom, thereby violating the Davidic line.

The Edomites first established a kingdom ("Edom") in the southern area of modern Jordan and later migrated into southern parts of the Kingdom of **Judah** ("Idumea", or modern southern Israel/Negev) when **Judah** was first weakened and then destroyed by the **Babylonians**, in the 6th century BC.

The struggle within Rebecca caused her to seek out God to show her what was happening. She was told she was carrying twins, and their struggle represented two

nations who would not be able to dwell together in peace. It would also lead to the parents, Isaac and Rebecca, to have favorites. Rebecca chose Jacob and Isaac chose Esau. Esau being the oldest would be the one who should have inherited the right of the firstborn but, as we know, he traded it away for a bowl of lentil stew. The Lord reveals the future, not just to Rebecca but to us as well. We see that the future of Israel would always be entangled in some sort of division throughout its history. We know this to be true because we read about it in the Bible, and we see it in the news and history books. Israel must learn to depend only on its Creator, God! But Israel has struggled with this for a very long time and just cannot become organized regarding following God and not the world. God can be trusted. He keeps His word no matter what. He made a covenant with Israel, and He intends to keep it. The world has used every opportunity it could to stick it to Israel. Had Israel maintained faith with God, then things may have turned out very differently for them.

Esau became an enemy of his brother Jacob because of his own lack of faith in the Holy One. He blamed Jacob for his loss of his inheritance. Granted, Jacob tricked Esau into giving him his birthright, but why would Esau trade it away for a bowl of lentil stew? It showed what Esau thought of the birthright, and God knew how Esau would act, which is why He had planned to have the birthright pass to Jacob. Rebecca got Jacob to deceive Isaac and get the blessing of the firstborn before Isaac died. In the end, Esau lost everything, and yet the Lord blessed him abundantly by making him the father of a strong nation so he would have to see to his own people and no longer worry about Jacob.

1Samuel 20:20:30-34

30 Then Saul's anger was kindled against Jonathan, and he said to him, "You son of a perverse, rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? ³¹ For as long as the son of Jesse lives on the earth, neither you nor your kingdom shall be established. Therefore, send and bring him to me, for he shall surely die." ³² Then Jonathan answered Saul his father, "Why should he be put to death? What has he done?" ³³ But Saul hurled his spear at him to strike him. So, Jonathan knew that his father was determined to put David to death. ³⁴ And Jonathan rose from the table in fierce anger and ate no food the second day of the month, for he was grieved for David, because his father had disgraced him. (ESV)

Just as we see the contention and strife in our Torah portion this week, we also see this in the history of Israel. It has been passed on by those who rebelled against God by not listening to Moses. In the first of the kings of Israel, Saul received an evil spirit as God found Saul to be too problematic to be king. Even though David has been anointed as the next king, he would lay a hand on Saul and allow anyone with him to take Saul's life. Israel's enemies would do that for him. God has a plan and Saul was no longer part of it. He had played his part in God's plan, and a new day was coming – through David; through his lineage would come the Messiah.

Genesis 31:36 Then Jacob became angry and contended with Laban; and Jacob said to Laban, "What is my transgression? What is my sin that you have hotly pursued me? (NAU)

Jacob would live part of his life being tested by God. Receiving a blessing from God may not always seem that way. Jacob's life would be in turmoil for many years. His brother wanted to kill him. He worked for his mother's brother, and Laban tried to cheat him going as far as to claim that everything Jacob had worked for the past twenty-one years was not his but Laban's. Jacob had entered into an agreement with Laban, and during the time he worked for Laban, Laban's sons were envious of Jacob. Jacob had entered a covenant with God on the mountain when he left home running away from Esau. It would not be until Jacob had his encounter with either God or Satan and how he came out of the encounter when he would finally give himself over to God and the covenant.

Romans 9:10-24

10 And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac; ¹¹ for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls, ¹² it was said to her, "THE OLDER WILL SERVE THE YOUNGER." ¹³ Just as it is written, "JACOB I LOVED, BUT ESAU I HATED." ¹⁴ What shall we say then? There is no injustice with God, is there? May it never be! ¹⁵ For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION." ¹⁶ So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy. ¹⁷ For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH." [Exodus 9:16] ¹⁸ So then He has mercy on whom He desires, and He hardens whom He desires. ¹⁹ You will say to me then, "Why does He still find fault? For who resists His will?" ²⁰ On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? ²¹ Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? ²² What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? ²³ And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, ²⁴ *even us*, whom He also called, not from among Jews only, but also from among Gentiles. (NAU)

The writer of the letter to the congregation in Rome is accepted as being Rav Shaul or the Apostle Paul. He writes in this passage that it makes no difference who we are or what we want in this life. It is up to God because He can do what He wants since He is God. God said he loved Jacob but hated Esau. That is strong language coming from our Creator. He will have mercy and compassion on who He wants to because He is God. What happens in this life only depends on what God will do. Yet, if that is true, then why are we told to keep the covenant of Torah? The passage from Romans goes further by telling us that Pharaoh was raised up so that God could show His power to all the nations

of the earth, and His name would be proclaimed throughout the earth. He caused Pharaoh's heart to be hardened, and according to Shaul, He did it because He is God. Like the potter who molds the clay, we are the clay God molds as He chooses. Does this imply free will or choice, on our part, means nothing. That it is simply an illusion allowed by God to let us think we can make decisions? Shaul is not the only Apostle who implies predestination. Shimon or Peter says similar things also.

2 Peter 3:1 This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, ² that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, ³ knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. ⁴ They will say, "Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation." ⁵ For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, ⁶ and that by means of these the world that then existed was deluged with water and perished. ⁷ But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. ⁸ But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. ⁹ **The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.** (ESV)

Does predestination conflict with this passage where it says that all should reach repentance? No! I believe it says exactly what I have been saying, which is that we have all been predestined to be saved, but that we can choose not to because the Lord allows it to happen. He sets the terms and brings it all about in a time of His choosing.

Isaiah 29:16 You turn things upside down! Shall the potter be regarded as the clay, that the thing made should say of its maker, "He did not make me"; or the thing formed say of him who formed it, "He has no understanding"? (ESV)

Remember, you have been created. You are the clay that has been molded into what the potter wants, not the other way around. Who took dirt and made it into a man? Who molded that human being and gave it life? Who is the Maker? The one who made everything there is. He molded the heavens and the earth out of nothing. So, who is really in control?

Torah Man says, "If we are faithful, God will look after our success."

Blessings in Messiah Yeshua,

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