

## TOLDOT – Generations

### Genesis 25:19 – 26:22

### Malachi 1:1-14 – 2:7

#### Main Theme is Story of Yaacov and Esau – Once again God's Choice Prevails

Outline:

- Birth of Yaacov and Esau
- Selling of Birthright
- Isaac lies about Rivka being his wife
- Yaacov passes as Esau
- Isaac confers the covenant blessing to Yaacov

Gen 25:19 These are the generations of Isaac, Abraham's son: Abraham fathered Isaac,

Gen 25:20 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 25:21 And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived.

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 the LORD.

**Gen 25:23 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."**

Gen 25:24 When her days to give birth were completed, behold, there were twins in her womb.

Gen 25:25 The first came out red, all his body like a hairy cloak, so they called his name Esau.

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.

Gen 25:27 When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents.

**Gen 25:28 Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.**

Gen 25:29 Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted.

Gen 25:30 And Esau said to Jacob, "Let me eat some of that red stew, for I am exhausted!" (Therefore his name was called Edom.)

**Gen 25:31 Jacob said, "Sell me your birthright now."**

**Gen 25:32 Esau said, "I am about to die; of what use is a birthright to me?"**

Gen 25:33 Jacob said, "Swear to me now." So he swore to him and sold his birthright to Jacob.

Gen 25:34 Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.

**Gen 26:1** Now there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went to Gerar to Abimelech king of the Philistines.

Gen 26:2 And the LORD appeared to him and said, "Do not go down to Egypt; dwell in the land of which I shall tell you.

Gen 26:3 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.

Gen 26:4 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,

Gen 26:5 because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."

Gen 26:6 So Isaac settled in Gerar.

Gen 26:7 When the men of the place asked him about his wife, he said, "She is my sister," for he feared to say, "My wife," thinking, "lest the men of the place should kill me because of Rebekah," because she was attractive in appearance.

Gen 26:8 When he had been there a long time, Abimelech king of the Philistines looked out of a window and saw Isaac laughing with Rebekah his wife.

Gen 26:9 So Abimelech called Isaac and said, "Behold, she is your wife. How then could you say, 'She is my sister?'" Isaac said to him, "Because I thought, 'Lest I die because of her.'"

Gen 26:10 Abimelech said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us."

Gen 26:11 So Abimelech warned all the people, saying, "Whoever touches this man or his wife shall surely be put to death."

Gen 26:12 And Isaac sowed in that land and reaped in the same year a hundredfold. The LORD blessed him,

Gen 26:13 and the man became rich, and gained more and more until he became very wealthy.

Gen 26:14 He had possessions of flocks and herds and many servants, so that the Philistines envied him.

Gen 26:15 (Now the Philistines had stopped and filled with earth all the wells that his father's servants had dug in the days of Abraham his father.)

Gen 26:16 And Abimelech said to Isaac, "Go away from us, for you are much mightier than we."

Gen 26:17 So Isaac departed from there and encamped in the Valley of Gerar and settled there.

Gen 26:18 And Isaac dug again the wells of water that had been dug in the days of Abraham his father, which the Philistines had stopped after the death of Abraham. And he gave them the names that his father had given them.

Gen 26:19 But when Isaac's servants dug in the valley and found there a well of spring water,

Gen 26:20 the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they contended with him.

Gen 26:21 Then they dug another well, and they quarreled over that also, so he called its name Sitnah.

Gen 26:22 And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, saying, "For now the LORD has made room for us, and we shall be fruitful in the land."

## **Chumash Intro: <sup>1</sup>**

The subject of *Parashat Toldot* is Isaac, Abraham's heir and successor. Isaac was the child of Abraham and Sarah's old age, the son for whom they had prayed and waited for decades and on whom they pinned all their hopes of continuing their lifework so that their vision of making the world into God's home not come to naught. They made great sacrifices in order to properly groom him for his future role and arrange a suitable match for him so that he, in turn, could perpetuate their heritage and vision.

Yet, the picture the Torah presents us of Isaac seems in many ways the antithesis of all that we know about his father Abraham. True, Isaac is no less devoted to carrying out God's will than is Abraham, and is even prepared to sacrifice his life without hesitation at God's behest. But in the Torah's account of Isaac's life, we see no expansion of his father's great undertaking of educating humanity, no new branches in the family enterprise. Unlike Abraham, Isaac fights no great battles, hardly mingles in world affairs, never leaves the confines of the Holy Land, and takes no additional wives or handmaids in order to enlarge his immediate family beyond the two children born to him from his one wife. He seems content to passively let life unfold around him; he is much more passively acted upon by events and circumstances than actively initiating them. In fact, his life is so bereft of activity that although he lived the longest of the patriarchs, he is the subject of only one *parashah* (in contrast with Abraham and Sarah's three and Jacob's six!). The one and only active undertaking the Torah

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relates regarding Isaac is that he dug wells. Is this—of all things—the only achievement the illustrious heir to Abraham's legacy is capable of?

This is why this *parashah* is called *Toldot*, which means "descendants." Adam, Noah, Shem, Abraham, Jacob, and even Terach, Ishmael, and Esau—all the central personalities of Genesis—had descendants, and the Torah sees fit to enumerate them. Yet it is only the chronicle of Isaac's lifework, as recorded in the single *parashah* that focuses on him, that is entitled *Toldot*. For only Isaac embodied and preached the approach that ensures lasting results, that produces disciples—one's spiritual "children"—capable of standing on their own.

### **Toldot In A Nutshell**

**Isaac** and **Rebecca** endure twenty childless years, until their prayers are answered and Rebecca **conceives**. She experiences a **difficult pregnancy** as the “children **struggle** inside her”; G-d tells her that “there are **two nations** in your womb,” and that the younger will prevail over the elder.

**Esau** emerges first; **Jacob** is born clutching Esau's **heel**. Esau grows up to be “a **cunning hunter**, a man of the field”; Jacob is “a **wholesome** man,” a dweller in the **tents of learning**. Isaac favors Esau; Rebecca loves Jacob. Returning exhausted and hungry from the hunt one day, Esau sells his birthright (his rights as the **firstborn**) to Jacob for a pot of **red** lentil stew.

In Gerar, in the land of the Philistines, Isaac presents Rebecca as his **sister**, out of fear that he will be killed by someone coveting her beauty. He  **farms** the land, reopens the wells dug by his father Abraham, and  **digs** a series of his own wells: over the first two there is strife with the Philistines, but the waters of  **the third well** are enjoyed in tranquility.

Esau marries two Hittite women. Isaac grows old and blind, and expresses his desire to bless Esau before he dies. While Esau goes off to hunt for his father's  **favorite food**, Rebecca dresses Jacob in  **Esau's clothes**, covers his arms and neck with goatskins to simulate the feel of his hairier brother, prepares a similar dish, and sends Jacob to his father. Jacob receives his father's blessings for “the  **dew of the heaven** and the  **fat of the land**” and mastery over his brother. When Esau returns and the deception is revealed, all Isaac can do for his weeping son is to predict that he will live by his  **sword**, and that when Jacob falters, the younger brother will forfeit his supremacy over the elder.

Jacob leaves home for  **Charan** to flee Esau's wrath and to find a wife in the family of his mother's brother,  **Laban**. Esau marries a third wife— **Machalath**, the daughter of Ishmael. (Chabad. Org)





	ת	ד	ל	ו	ת
letter:	tav	dalet	lahmed	vav	tav
sound:	T	<b>Doh</b>	L'	OH	Tt

*generations* = **TOL'DOT** = תולדת

and these (are)	<i>v'eleh</i>	ואלה
<u>generations</u> (of) Isaac	<i>tol'dot Yitzhak</i>	תולדת יצחק
son of Abraham	<i>ben-Avraham</i>	בן-אברהם
Abraham	<i>Avraham</i>	אברהם
gave birth to	<i>holeed</i>	הוליד
—Isaac	<i>et-Yitzhak</i>	את-יצחק:

**Related Words**

derivative	<i>tolad</i>	תולד
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result, consequence, offspring, corollary	<i>toladah</i>	תולדה
historian, chronicler	<i>toladan</i>	תולדן
history, chronology, generations	<i>toladot</i>	תולדות
biography, life story, vitae	<i>tol'dot chayim</i>	תולדות חיים
to bear children, beget, bring forth	<i>yalad</i>	ילד
boy, girl	<i>yeled, yaldah</i>	ילד, ילדה
childhood	<i>yaldoot</i>	ילדות

Feinberg, J. E., Ph. D. (1998). *Walk Genesis!: in the beginning*. Clarksville, MD: Messianic Jewish Publishers.  
Page 5. Exported from Logos Bible Software, 12:08 PM November 12, 2015.

### Key Words

## Chapter 25

### Generations - #H8435

תולדה / לדה

tôledâh

#### **BDB Definition:**

1) descendants, results, proceedings, generations, genealogies

1a) account of men and their descendants

1a1) genealogical list of one's descendants

1a2) one's contemporaries

1a3) course of history (of creation etc)

1b) begetting or account of heaven (metaphorically)

**Part of Speech:** noun feminine plural

**A Related Word by BDB/Strong's Number:** from H3205

**Same Word by TWOT Number:** 867g

### Prayed - #H6279

עתר

ʿâthar

**BDB Definition:**

- 1) to pray, entreat, supplicate
  - 1a) (Qal) to pray, entreat
  - 1b) (Niphal) to be supplicated, be entreated
  - 1c) (Hiphil) to make supplication, plead

**Part of Speech:** verb**A Related Word by BDB/Strong's Number:** a primitive root [rather denominative from [H6281](#)]**Same Word by TWOT Number:** 1722**Nations - #H1471**

גוי / גַּי

gôy

**BDB Definition:**

- 1) nation, people (noun masculine)
  - 1a) nation, people
    - 1a1) usually of non-Hebrew people
    - 1a2) of descendants of Abraham
    - 1a3) of Israel
  - 1b) of swarm of locusts, other animals (figuratively)
  - 1c) Goyim? = “nations” (noun proper masculine)

**Part of Speech:** see above in Definition**A Related Word by BDB/Strong's Number:** apparently from the same root as [H1465](#)**Same Word by TWOT Number:** 326e**Peoples - #H3816**

לאום / לאוּם

le'ôm

**BDB Definition:**

- 1) a people, nation

**Part of Speech:** noun masculine**A Related Word by BDB/Strong's Number:** from an unused root meaning to gather**Same Word by TWOT Number:** 1069a**Birthright - #H1062**

בכורה / בכּוּרָה

bekôrâh

**BDB Definition:**

- 1) birthright, primogeniture, right of the first-born

**Part of Speech:** noun feminine

**A Related Word by BDB/Strong's Number:** from H1060

**Same Word by TWOT Number:** 244c

## Chapter 26

### Obeyed - #H8085

שמע

shâma'

#### **BDB Definition:**

1) to hear, listen to, obey (verb)

1a) (Qal)

1a1) to hear (perceive by ear)

1a2) to hear of or concerning

1a3) to hear (have power to hear)

1a4) to hear with attention or interest, listen to

1a5) to understand (language)

1a6) to hear (of judicial cases)

1a7) to listen, give heed

1a7a) to consent, agree

1a7b) to grant request

1a8) to listen to, yield to

1a9) to obey, be obedient

1b) (Niphal)

1b1) to be heard (of voice or sound)

1b2) to be heard of

1b3) to be regarded, be obeyed

1c) (Piel) to cause to hear, call to hear, summon

1d) (Hiphil)

1d1) to cause to hear, tell, proclaim, utter a sound

1d2) to sound aloud (musical term)

1d3) to make proclamation, summon

1d4) to cause to be heard

2) sound (noun masculine)

**Part of Speech:** see above in Definition

**A Related Word by BDB/Strong's Number:** a primitive root **Same Word by TWOT Number:** 2412, 2412a

### Statutes - #H2708

חוקה

chûqqâh

**BDB Definition:**

- 1) statute, ordinance, limit, enactment, something prescribed
  - 1a) statute

**Part of Speech:** noun feminine

**A Related Word by BDB/Strong's Number:** from [H2706](#)

**Same Word by TWOT Number:** 728b

**Laws - #H8451**

תורה / תרה

tôrâh

**BDB Definition:**

- 1) law, direction, instruction
  - 1a) instruction, direction (human or divine)
    - 1a1) body of prophetic teaching
    - 1a2) instruction in Messianic age
    - 1a3) body of priestly direction or instruction
    - 1a4) body of legal directives
  - 1b) law
    - 1b1) law of the burnt offering
    - 1b2) of special law, codes of law
  - 1c) custom, manner
  - 1d) the Deuteronomic or Mosaic Law

**Part of Speech:** noun feminine

**A Related Word by BDB/Strong's Number:** from [H3384](#)

**Same Word by TWOT Number:** 910d

**Commandments - #H4687**

מצוה

mitsvâh

**BDB Definition:**

- 1) commandment
  - 1a) commandment (of man)
  - 1b) the commandment (of God)
  - 1c) commandment (of code of wisdom)

**Part of Speech:** noun feminine

**A Related Word by BDB/Strong's Number:** from [H6680](#)

**Same Word by TWOT Number:** 1887b



## Haftarah Tolodot Malachi

### Toldot Haftorah in a Nutshell

#### Malachi 1:1-2:7.

This week's *haftorah* opens with a mention of the tremendous love G-d harbors for the children of Jacob, and the retribution He will visit upon the children of Esau who persecuted their cousins. This follows the theme of this week's Torah reading, whose two protagonists are Jacob and Esau.

The prophet Malachi then rebukes the *kohanim* (priests) who offer blemished and emaciated animals on G-d's altar: "Were you to offer it to your governor, would he be pleased or would he favor you? . . . O that there were even one among you that would close the doors [of the Temple] and that you would not kindle fire on My altar in vain!"

The *haftorah* ends with a strong enjoinder to the *kohanim* to return to the original covenant that G-d had made with their ancestor, Aaron the High Priest. "True teaching was in his mouth, and injustice was not found on his lips. In peace and equity he went with Me, and he brought back many from iniquity."

**Mal 1:1** An oracle: The word of Adonai to Israel by Malachi.

**1:1: Superscription.** The book has a double title, *a* (prophetic) *pronouncement* and *the word of the LORD*. It is important to note that *the word* is *to Israel*, meaning here Israel as a people with a particular relation to the LORD (see, e.g., 2:16), a particular history, and a particular obligation to follow the Torah of Moses (cf. 3:22) and to worship in Jerusalem. This conception of Israel is especially associated with the Persian period Yehud (or Judah), and it assumes a partial overlap between the concepts of "Israel" and "Judah" (a more geographico-political term). Thus references to Judah in 2:11 and 3:4 are identical with Israel in 1:1. The ancient readers of the book in ancient Yehud most likely identified themselves with both Judah and Israel.

Mal 1:2 "I loved you," says Adonai. But you say: "How have you loved us?" "Was Esau not Jacob's brother?"—it is the declaration of Adonai—"Yet I loved Jacob

Mal 1:3 and Esau I hated. I made his hills a wasteland and gave his inheritance to jackals of the wilderness."

Mal 1:4 For Edom may say, "We have been beaten down, but we will return and rebuild the ruins." Thus Adonai-Tzva'ot says: "They may rebuild but I will tear down. They will be called a wicked territory, the people Adonai denounced forever.

Mal 1:5 So you will see, and you will say: 'May Adonai be magnified beyond the border of Israel!'"

**1:2–5: The LORD loves Jacob.** This section is meant to persuade or remind the readers of the LORD's special relationship with them. This is shown in the divine preference of Jacob over Esau. Esau stands both for Edom and for all the other nations. The contrast between the fates of the siblings (Esau/Edom and Jacob/Israel) is a central motif in the book of Obadiah. (On the later identifications of Esau/Edom, see notes on Obadiah.) In the book of Malachi, however, the issue is not central; rather it is used for rhetorical purposes within an argument developed against a particular group in Israel. The central point is that Israel is beloved, even if certain of its members are acting improperly.

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see Frequently used in place of *cf.*, but usually intended to begin a note attached to another passage in the Bible.

Mal 1:6 “A son honors his father, and a servant his master. So if I am Father, where is My honor? If I am Master, where is My reverence?”—says Adonai-Tzva’ot—“you, kohanim who despise My Name!” But you say, “How did we despise Your Name?”

Mal 1:7 “By offering defiled bread on My altar.” But you say, “How did we defile You?” When you say, “The table of Adonai is despicable.”

Mal 1:8 “When you bring a blind one as sacrifice, is it not wrong? Or when you bring a lame or sick one, is it not wrong? Offer them now to your governor! Would he be pleased with you? Or will he acknowledge you favorably?” says Adonai-Tzva’ot.

Mal 1:9 “So now, implore God’s favor! Then, will He be gracious to us? Since this has come from your hands, will He accept any of it from you?” says Adonai-Tzva’ot.

Mal 1:10 “If just one of you would shut the doors, and not light My altar uselessly! I have no delight in you,” says Adonai-Tzva’ot. “Nor will I accept any offering from your hand.

Mal 1:11 “For from sunrise to its setting My Name will be great among the nations, and in every place incense will be offered to My Name with a pure grain offering, for My Name will be great among the nations,” says Adonai-Tzva’ot.

Mal 1:12 But you are profaning it when you say, “The table of Adonai is defiled, and as for its fruit, its food—despicable!”

Mal 1:13 You also say, “It’s so tedious!” “And you sniff at it,” says Adonai-Tzva’ot. “So you bring plunder, the lame and the sick. Then you bring them as the offering. Should I accept this from your hand?” says Adonai.

Mal 1:14 “Moreover, cursed is a deceiver who has in his flock a male, but makes a vow and sacrifices something blemished to my Lord. For I am a great King,” says Adonai-Tzva’ot, “and My Name shall be revered among the nations.” TLV

**Improper cultic practices at the Temple. 8:** The logic of the argument is that if an animal cannot be offered to a provincial governor without risking punishment, it is certainly not a suitable offering for the King of Kings (cf. vv. 13–14). From the LORD’s perspective, the fact that these offerings are still brought demonstrates the priests’ disrespect for, and lack of fear of, the LORD, as proven by the validity of the previous statement of the LORD, *O priests who scorn My name* (v. 6). There are numerous references in the Bible to the belief that blemished animals were not acceptable for sacrifice (e.g., Exod. 12:5; 29:1; Lev. 1:3, 10; 3:1; 22:22, passim).

**10:** The first sentence may be translated as, “Oh, that someone among you would shut the temple doors, so that you would not kindle fire on my altar in vain” (NRSV). The LORD prefers no sacrifices at all, and even the closing of the Temple, over the improper situation described in these vv. **14:** [*Unblemished*] *male*: Blemished animals, which were not fit for sacrifice (cf. Lev. 1:3), were offered even by those who had unblemished animals. The main opposition in the text is not between female and male offerings, but between blemished and unblemished male animals. In Israel, as in other agrarian societies, the most common sacrifice was that of a male animal. Female sacrifices were rarer and more expensive, since each female is potentially a separate breeding animal, but any number of males can be sacrificed as long as one is kept to impregnate the females.<sup>2</sup>

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NRSV New Revised Standard Version

<sup>2</sup> *The Jewish Study Bible*. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.) (1270–1271). New York: Oxford University Press.

**Mal 2:1** “So now, kohanim, this commandment is for you.

Mal 2:2 If you will not listen, and if you will not take to heart to give glory to My Name”—says Adonai-Tzva’ot—“then I will send the curse on you, and I will curse your blessings. Yes, indeed I have cursed them, because you did not take it to heart.

Mal 2:3 Behold, I am rebuking the seed on account of you, and will spread dung on your faces—the dung of your festivals—and take you away together with it.

Mal 2:4 Then you will know that I have sent this command to you, to be My covenant with Levi,” says Adonai-Tzva’ot.

Mal 2:5 “My covenant was with him for life and shalom, and I gave them to him for reverence. So he revered Me, and he was awestruck by My Name.

Mal 2:6 Instruction of truth was in his mouth. Injustice was not found on his lips. In shalom and uprightness he walked with Me, and he turned many from iniquity.

Mal 2:7 For a kohen’s lips should guard knowledge, and instruction must be sought from his mouth. For he is a messenger of Adonai-Tzva’ot.

**The improper behavior of the priest.** The readers overhear, as it were, the LORD’s speech to the priests as reported in these vv. The speech reminds the readers of the importance of the rulings/torah/ teachings of the priests (cf. Hag. 2:10–13), and of their role as “the LORD’s messengers” (see v. 7 and notice the pun on the name Malachi, “My messenger”). To be sure, unless the priests perform their duty as the LORD expects them to, there cannot be proper worship, with all the consequences that this might entail. **4:** Cf. 2:8; Neh. 13:29. **9:** *Show partiality in your rulings* seems to point to the priests’ acceptance of unacceptable offerings brought by powerful members of society (e.g., Radak; cf. Prov. 18:5). Notice also the reference back to 1:8. (The Heb idiom translated as *show ... favor* in 1:8 is the same as *show partiality* here.) The point of the verse is that the priests’ privileged status is conditional and can be overturned.<sup>3</sup>

Commentary Keil & Delitzsch

### Malachi 1:1-5

The first verse contains the heading (see the introduction), “*The burden of the word of the Lord,*” as in [Zec 9:1](#) and [Zec 12:1](#). On *massa'* (burden), see [Nah 1:1](#). The prophet commences his address in [Mal 1:2](#), by showing the love for which Israel has to thank its God, in order that on the ground of this fact he may bring to the light the ingratitude of the people towards their God. [Mal 1:2](#). “*I have loved you, saith Jehovah; and ye say, Wherein hast Thou loved us? Is not Esau a brother of Jacob? is the saying of Jehovah: and I loved Jacob, Mal 1:3. And I hated Esau, and made his mountains a waste, and his inheritance for jackals of the desert. Mal 1:4. If Edom says, We are dashed to pieces, but will build up the ruins again, thus saith Jehovah of hosts: They will build, but I will pull down: and men will call them territory of wickedness, and the people with whom Jehovah is angry for ever. Mal 1:5. And your eyes will see it; and ye will say, Great is Jehovah over the border of Israel.*”

These four verses form neither an independent address, nor merely the first member of the following address, but the introduction and foundation of the whole book. The love which God has shown to Israel ought to form the motive and model for the conduct of Israel towards its God. אהבה denotes love in its expression or practical manifestation. The question asked by the people, “Wherein hast Thou shown us love?” may be explained from the peculiarities of Malachi's style, and is the turn he regularly gives to his address, by way of introducing the discussion of the matter in hand, so that we are not to see in it any intention to disclose the hypocrisy of the

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see Frequently used in place of *cf.*, but usually intended to begin a note attached to another passage in the Bible.

<sup>3</sup> *The Jewish Study Bible*. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.) (1271). New York: Oxford University Press.

people.

The prophet proves the love of Jehovah towards Israel, from the attitude of God towards Israel and towards Edom. Jacob and Esau, the tribe-fathers of both nations, were twin brothers. It would therefore have been supposed that the posterity of both the Israelites and the Edomites would be treated alike by God. But this is not the case. Even before their birth Jacob was the chosen one; and Esau or Edom was the inferior, who was to serve his brother ([Gen 25:23](#), cf. [Rom 9:10-13](#)).

Accordingly Jacob became the heir of the promise, and Esau lost this blessing. This attitude on the part of God towards Jacob and Esau, and towards the nations springing from them, is described by Malachi in these words: I (Jehovah) have loved Jacob, and hated Esau. The verbs אָהַב, to love, and שָׂנֵא, to hate, must not be weakened down into loving more and loving less, to avoid the danger of falling into the doctrine of predestination. שָׂנֵא, to hate, is the opposite of love. And this meaning must be retained here; only we must bear in mind, that with God anything arbitrary is inconceivable, and that no explanation is given here of the reasons which determined the actions of God. Malachi does not expressly state in what the love of God to Jacob (i.e., Israel) showed itself; but this is indirectly indicated in what is stated concerning the hatred towards Edom.

### God is sovereign in His choice

**Romans 9:1** I tell the truth in Messiah—I do not lie, my conscience assuring me in the Ruach ha-Kodesh—

Rom 9:2 that my sorrow is great and the anguish in my heart unending.

Rom 9:3 For I would pray that I myself were cursed, banished from Messiah for the sake of my people—my own flesh and blood,

Rom 9:4 who are Israelites. To them belong the adoption and the glory and the covenants and the giving of the Torah and the Temple service and the promises.

Rom 9:5 To them belong the patriarchs—and from them, according to the flesh, the Messiah, who is over all, God, blessed forever. Amen.

Rom 9:6 But it is not as though the word of God has failed. For not all those who are descended from Israel are Israel,

Rom 9:7 nor are they all children because they are Abraham's seed; rather, "Your seed shall be called through Isaac."

Rom 9:8 That is, it is not the children of the flesh who are children of God; rather, the children of the promise are counted as seed.

Rom 9:9 For the word of promise is this: "At this time I will come, and Sarah shall have a son."

Rom 9:10 And not only this, but also Rebecca having twins, from one act with our father Isaac.

Rom 9:11 Yet before the sons were even born and had not done anything good or bad—so that God's purpose and choice might stand not because of works but because of Him who calls—

Rom 9:12 it was said to her, "The older shall serve the younger."

Rom 9:13 As it is written, "Jacob I loved, but Esau I hated."

Rom 9:14 What shall we say then? There is no injustice with God, is there? May it never be!

Rom 9:15 For to Moses He says, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

Rom 9:16 So then it does not depend on the one who wills or the one who strives, but on God who shows mercy.

Rom 9:17 For the Scripture says to Pharaoh, "For this very purpose I raised you up—to demonstrate My power in you, so My name might be proclaimed in all the earth."

Rom 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.

**1 Corinthians 1:26** For you see your calling, brothers and sisters, that not many are wise according to human standards, not many are powerful, and not many are born well.

1Co 1:27 Yet God chose the foolish things of the world so He might put to shame the wise; and God chose the weak things of the world so He might put to shame the strong;

1Co 1:28 and God chose the lowly and despised things of the world, the things that are as nothing, so He might bring to nothing the things that are—

1Co 1:29 so that no human might boast before God.

1Co 1:30 But because of Him you are in Messiah Yeshua, who became to us wisdom from God and righteousness and holiness and redemption—

**God choose Jacob/Israel to bring forth the 12 tribes, the Nation of Israel and through them would come the promised Messiah and Redeemer of Israel and mankind, Yeshua HaMashiach. It is through Israel that all the promises and covenants would be preserved via Messiah Yeshua.**

**Deteronomy 7:7** It is not because you are more numerous than all the peoples that Adonai set His love on you and chose you—for you are the least of all peoples.

**Isaiah 41:8** “But you, Israel, My servant, Jacob whom I have chosen, descendant of Abraham, My friend—

Isa 41:9 I took hold of you from the ends of the earth, and called from its uttermost parts, and said to you, ‘You are My servant—I have chosen you, not rejected you.

Isa 41:10 Fear not, for I am with you, be not dismayed, for I am your God. I will strengthen you. Surely I will help you. I will uphold you with My righteous right hand.

**It is through Isaac would be given the following promises**

Gen 26:3 Live as an outsider in this land and I will be with you and bless you—for to you and to your seed I give all these lands—and I will confirm my pledge that I swore to Abraham your father.

**Gen 26:4** I will multiply your seed like the stars of the sky and I will give your seed all these lands. And in your seed all the nations of the earth will continually be blessed,

Gen 26:5 because Abraham listened to My voice and kept My charge, My mitzvot, My decrees, and My instructions.”

**John 15:16** “You did not choose Me, but I chose you. I selected you so that you would go and produce fruit, and your fruit would remain. Then the Father will give you whatever you ask in My name.

