

תולדות

TOLDOT (HISTORY)



B'RESHEET (GENESIS) 25:19 – 28:9

Ya'akov (James) 4:1-3

1 What is causing all the quarrels and fights among you? Isn't it your desires battling inside you? 2 You desire things and don't have them. You kill, and you are jealous, and you still can't get them. So you fight and quarrel. The reason you don't have is that you don't pray! 3 Or you pray and don't receive, because you pray with the wrong motive, that of wanting to indulge your own desires.

B'resheet (Genesis) 25

5 Avraham gave everything he owned to Yitz'chak (Isaac).

B'resheet (Genesis) 26: 12-25

12 Yitz'chak (Isaac) planted crops in that land and reaped that year a hundred times as much as he had sowed. ADONAI had blessed him.

Mattityahu (Matthew) 13

8 But others [seed] fell into rich soil and produced grain, a hundred or sixty or thirty times as much as had been sown.

Why state that Yitz'chak (Isaac) had reaped "a hundred times as much as he had sowed. ADONAI had blessed him" in that Avraham had already blessed him?

Both Yitz'chak (Isaac) and his neighbors had access to the same earth, rain, and sun. How does G-d cause you to prosper when everything seems to be the same?

13 The man became rich and prospered more and more, until he had become very wealthy indeed. 14 He had flocks, cattle and a large household; and the P'lishtim envied him.

Sh'mot (Exodus) 1:8-10

8 Now there arose a new king over Egypt. He knew nothing about Yosef 9 but said to his people, "Look, the descendants of Isra'el have become a people too numerous and powerful for us. 10 Come, let's use wisdom in dealing with them. Otherwise, they'll continue to multiply; and in the event of war they might ally themselves with our enemies, fight against us and leave the land altogether."

15 Now the P'lishtim had stopped up and filled with dirt all the wells his father's servants had dug during the lifetime of Avraham his father.

"Now the P'lishtim had stopped up and filled with dirt all the wells"

Why do people purposely sabotage things that they also could benefit from?

16 Avimelekh said to Yitz'chak (Isaac), "You must go away from us, because you have become much more powerful than we are."

B'resheet (Genesis) 21

27 Avraham took sheep and cattle and gave them to Avimelekh, and the two of them made a covenant.



HAARETZ

Wednesday, November 07, 2018.
Cheshvan 29, 5779 Time in Israel: 10:17 PM

Jordan Canceling Annexes of Peace Treaty With Israel, King Abdullah Says

<https://www.haaretz.com/israel-news/jordan-canceling-parts-of-peace-treaty-with-israel-king-abdullah-says-1.6575745>

17 So Yitz'chak (Isaac) left, set up camp in Vadi G'rar and lived there.

B'resheet (Genesis) 21

25 Now Avraham had complained to Avimelekh about a well which Avimelekh's servants had seized.

Ephesians 4

26 Be angry, but don't sin- don't let the sun go down before you have dealt with the cause of your anger;

Romans 12

18 If possible, and to the extent that it depends on you, live in peace with all people.

Avraham usually confronted his problems with people; Yitz'chak (Isaac) avoided confrontations. Was one method (confrontation / avoidance) better than the other?

18 Yitz'chak reopened the wells which had been dug during the lifetime of Avraham his father, the ones the P'lishtim had stopped up after Avraham died, and called them by the names his father had used for them.

Do we need to open the wells of our father Avraham? If so, what might those wells represent?

19 Yitz'chak's servants dug in the vadi and uncovered a spring of running water (מים חיים living water). 20 But the herdsmen of G'rar quarreled with Yitz'chak's herdsmen, claiming, "That water is ours!" So he called the well 'Esek [quarrel], because they quarreled with him.

Why state “the water is ours” and not the well is ours?

21 They dug another well and quarreled over that one too. So he called it Sitnah [enmity].

“Sitnah [enmity]”– Strong’s #7856 שִׂטְנָה **Sitnah** Meaning: 'hostility,' the name of a well near Gerar Origin: from the same as #7854



Strong’s #7854 שָׂטָן **satan** Meaning: *adversary*, also the name of the superhuman adversary of G-d

22 He went away from there and dug another well, and over that one they didn't quarrel. So he called it Rechovot (רְחֹבוֹת wide open spaces / Rehoboth) and said, "Because now ADONAI has made room for us, and we will be productive in the land."

He dug a well at Rehoboth and wasn't bothered any more by his enemies. The word "Rehoboth" means broad, wide, room, enlargement, or space. Rehoboth was a place of liberty for Isaac. He had a freedom here that he had no where else. *Mattoon's Treasures from Genesis.*

Why do you think ADONAI chose "Rehoboth" for our congregation's name?

23 From there Yitz'chak went up to Be'er-Sheva.

24 ADONAI appeared to him that same night and said, "I am the G-d of Avraham your father. Don't be afraid, because I am with you; I will bless you and increase your descendants for the sake of my servant Avraham."

Why is ADONAI reassuring Yitz'chak's (Isaac) that He will be with him? Do we need that same assurance at times?

25 There he built an altar and called on the name of ADONAI. He pitched his tent there, and there Yitz'chak's (Isaac) servants dug a well.

Do conflicts cause you to build alters of worship? If so, why?