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- **Russian Website:** <http://www.boruh.info/> This website is in Russian, many articles and the parasha are posted on it every week.



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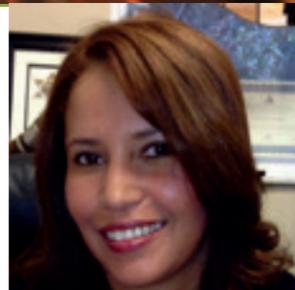
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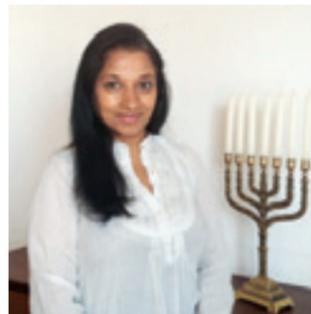
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Weekly  
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Journal  
of Information

We pray every  
week for the  
leaders of the  
Jewish Ministry  
or Jews  
somewhere in  
the world.

I suggest that  
our partners  
pray from  
November  
15 to 21 for  
Eduardo Kahl  
and Cynthia  
Wainz, Leaders  
of the Jewish  
Adventist  
ministry In  
Buenos Aires,  
Argentina.  
Let's pray for  
the success of  
Their ministries  
there.



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**NEWS**

**JEWISH MINISTRY IN PARIS**

**MICAEL MORITZ IN PARIS**

✧ It was with a great joy that we received Micael Moritz on Friday November 6. at the Jewish Adventist congregation of Paris.

Micael is the leader of the Jewish ministry in Berlin, Germany. He was visiting Paris as he a Russian speaking pastor and was invited to preach at the new Russian speaking congregation of Paris.

It is a congregation which grows very fast, they started their meeting last year with 20 people and they already are 70 people meeting every Sabbath. Richard Elofer spoke with the leader of this community who was attending the Jewish Adventist congregation too, and even though it is not a Jewish ministry, Richard Elofer promised to him that as soon as he will have a free Sabbath he will visit their congregation.

**RICK McEDWARD IN PARIS**

✧ The Jewish Adventist congregation of Paris depends on the ministry of the World Jewish Adventist Friendship Center, which is a Global Mission center of the Office of Adventist Mission at the General Conference. There are six similar centers in this office. And the director of the Global Mission Centers is Dr. Rick McEdward. Rick then is very supportive of our ministry. Last week he visited Richard Elofer and the Jewish Adventist congregation in Paris. It is was a great privilege for the Jewish Adventist community to see him on Friday evening during their worship and Kabbalat Shabbat.

On Sabbath Richard Elofer and Rick McEdward had a very busy day speaking at the 35th annual meeting of the French Adventist Medical Association, which is a French non-profit organization which gather all the physicians, dentists, nurses, and other medical staff. These people are very influential that is why it was important to be with them and to share our ministry with this people. Rick and Richard have led all together four meetings during the day, The reaction and response where very positive.



Credit Photo: Joseph du Mesnil d'Engente

## Parasha Overview: TOLDOT

After 20 years of marriage, Yitzchak's prayers are answered and Rivka conceives twins. The pregnancy is extremely painful. G-d reveals to Rivka that the suffering is a microcosmic prelude to the worldwide conflict that will rage between the two great nations descended from these twins.

According to the Jewish tradition Esav represents "Rome" and ultimately the "Goyim" or "nations" and Yaakov represents Israel.

Esav is born, and then Yaakov, holding onto Esav's heel. They grow and Esav becomes a hunter, a man of the physical world, whereas Yaakov sits in the tents of Torah developing his spiritual life. On the day of their grandfather Avraham's funeral, Yaakov is cooking lentils, the traditional mourner's meal. Esav rushes in, ravenous from a hard day's hunting, and sells his birthright (and its concomitant spiritual responsibilities) for a bowl of lentils, demonstrating his unworthiness for the position of firstborn.

A famine strikes Canaan and Yitzchak thinks of escaping to



### YITZCHAK & RIVKA

The Torah states: "and Yitzchak was forty years old when he married Rivkah daughter of Bethuel the Aramean from Paddan Aram and sister of Laban the Aramean." (Gen 25:20). Although it was Abraham's dearest wish and anxious concern to find for Yitzchak the right wife, and although Abraham was very old and did not know how much longer he would live, he nevertheless waited until Yitzchak was forty years old. Yitzchak's character was first to strengthen and solidify, and he was to reach full independence and maturity, so that he would be capable of being a support to his wife, spiritually no less than materially.

About Rivkah, it is said: "The young girl was very beautiful, a virgin" (Gen 24:16) according to the Jewish tradition, the expression *Na'ara*, which designates Rivkah as a young girl. Thus we understand the difference of strength between Itzchak and Rivka. When Itzchak was old and blind, Rivka was still in good health and could take care of the house, the

clan and the destiny of her sons according to the instructions received from Abraham and from G-d.

### THE PRAYERS OF THE RIGHTEOUS

The Torah states, "Isaac prayed to the L-rd on behalf of his wife, because she was barren. The L-rd answered his prayer, and his wife Rebekah became pregnant." (Genesis 25:21). Why, asks the Talmud, were our Patriarchs incapable of bearing children? Because G-d desires the prayers of the righteous. "The will of those that fear Him, He will do, and to their cries He will hearken and save them." (Psalms 145:19). Someone who truly fears G-d has only one desire to please G-d. To a person like this, all is good and appropriate and thus he or she seeks for the will of G-d for everything.

According to the Jewish tradition, Itzchak prayed for this wife for twenty years before she became pregnant. His wife was apparently barren, but he was not satisfied with this diagnosis, he knew the promised G-d gave to Abraham "... through Isaac shall your offspring be named." (Genesis 21:12) He

## PARASHA FOR THIS WEEK

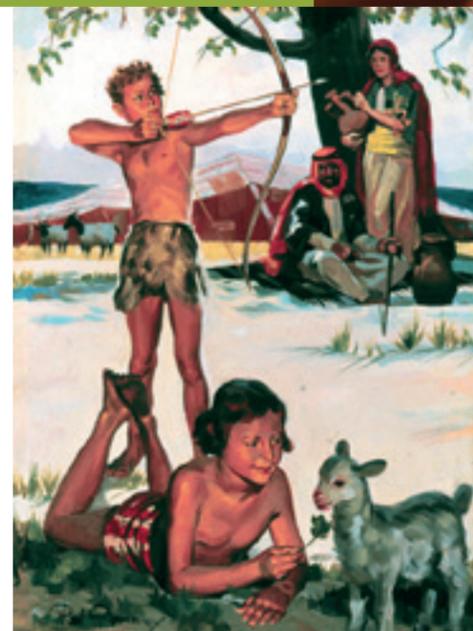
Toldot  
תולדות  
Genesis 25:19 - 28:9

prayed patiently until the promise was fulfilled.

### TWINS WILL BE BORN

The Torah continues saying "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 L-rd." (Genesis 25:22). However, Rivkah conceived twins in her womb. The twins were not in peace and moved violently against each other within her womb. She was not happy and she did not understand what was happening. The text adds that she "went" to inquire of G-d.

Where did she go, let's remember that according to the Biblical tradition there was a lineage of prophets linked to the Mount Moriah or Salem. The guardians of the traditions received from Noah were Shem, Heber, Melchisedek, and finally Abraham. She knew that it is only these people of G-d who could receive G-d's answer to her questions. That is why she "went" to them (Bereshit Rabbah 63:6) in that time of course it was Abraham who was still alive. Only Abraham



can help her to understand the destiny of her twins.

### THE RECEIVED PROPHECY

Rivkah received a prophecy as an answer to her prayer. "The L-RD said to her, 'Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger.' (Gen 25:23). It is very important to accept and to understand this prophecy when we read the story of the blessing of Itzchak to his two sons, Esau and Yaakov.

Rivkah is informed that she carries two nations in her womb, who represent two different social systems. One state will be built on spirit and morality, on man's human feeling; the other will be built on cunning and power. Spirit and strength, morality and power, will oppose each other; from the day of their birth, the two will go their separate, opposing ways.

It is important here to consider a problem of translation,

"When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents. Isaac loved Esau because he ate of his game, but Rebekah loved Jacob." (Genesis 25:27-28)

because the word translated by "older" is the Hebrew word *Rav* which means "greater in number or power". The descendants of Esau will be more numerous than the descendants of Yaakov, ultimately it will become clear that the mightier merely served the lesser. The one who thus far has seemed to be stronger has actually only set the stage for the victory of the weaker one, and will finally submit to him of his own free will.

The upholder of the spiritual and the moral will emerge from this struggle as the ultimate victory.

### YAACOV AN INNOCENT MAN

The Torah states, "Jacob was a quiet man (*ish tam*) who sat in tents" (Genesis 25:27). What is the meaning of this Hebrew expression *ish tam*? The best way to look for a word of the Bible is to look at some other occurrences of the specific word in the *Tanach* and to check its meaning. Most of us know the word *Tam* which is used in the Seder of Passover. It describes one of the four children of the *Haggadah*, it is the "Innocent".

In the Hebrew *Tanach* we have this word 11 times: Genesis 25:27; Psalms 37:37; 64:5; Job 1:1; 1:8; 2:3; 8:20; 9:20; 9:21; 9:22. In all these texts it is clear that this word is used for blameless people as in Psalm 37:37 "Consider the blameless, observe the upright; there is a future for the man of peace." and also as "man of integrity" (Proverbs. 13:6) "Righteousness guards the man of integrity, but wickedness overthrows the sinner."

The legitimate question is then: Why the foreign language versions of the Bible have translated this verse using the word like "quiet" in English or "tranquille" in French etc.? I think that Christians have always read the story of Yaakov with some anti-Semitic prejudices. Yaakov is the father of the Jewish people, he has always been seen as the deceiver, the one who stole his brother's blessing (so by extension the Jewish people are deceivers and thieves). How can the Bible describe Yaakov as an innocent man, a man of integrity, a blameless man if he was a deceiver and thief? A man similar to Job about whom G-d said: "Then the L-RD said to Satan, 'Have you considered my servant Job? There is no one on earth like him; he is blameless [*tam*]

Egypt, but G-d tells him that because he was bound as a sacrifice, he has become holy and must remain in the Holy Land. He relocates to Gerar in the land of the Philistines, where, to protect Rivka, he has to say she is his sister.

The Philistines grow jealous of Yitzchak when he becomes immensely wealthy, and Avimelech the king asks him to leave.

Yitzchak re-digs three wells dug by his father. Avimelech, seeing that Yitzchak is blessed by G-d, makes a treaty with him.

When Yitzchak senses his end approaching, he summons Esav to give him his blessings. Rivka, acting on a prophetic command that the blessings must go to Yaakov, arranges for Yaakov to impersonate Esav and receive the blessings.

When Esav in frustration reveals to his father that Yaakov has bought the birthright, Yitzchak realizes that the birthright has been bestowed correctly on Yaakov and confirms the blessings he has given Yaakov.

Esav vows to kill Yaakov, so Rivka sends Yaakov to her brother Lavan where he may find a suitable wife.

## Haftara Overview MALACHI 1:1-2:7

This week's Parasha is about Yaakov and Esau. "The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them." (Genesis 25-26).

The Haftarah is also about Yaakov and Esau. "I have loved you, says the L-rd. But you say, 'How have you loved us?' Is not Esau Jacob's brother? Says the L-rd. Yet I have loved Jacob" (Malachi 1:1)

In the Haftarah the priests and the leaders deserved the reproaches of G-d "A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear? Says the L-rd of hosts to you, O priests, who despise my name. But you say, 'How have we despised your name?' By offering polluted food upon my altar. But you say, 'How have we polluted you?' By saying that the L-rd's table may be despised. When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil? Present that to your gov-



and upright, a man who fears G-d and shuns evil." (Job 1:8). Christians full of prejudices cannot understand why Yaakov was TAM, thus they translated this word by "quiet".

### CONFIRMATION OF G-D'S BLESSINGS

G-d people are human beings that is why we read in the Torah: "Isaac loved Esau because he ate of his game, but Rebekah loved Jacob." (Genesis 25:28) As most of the time, a father (here Itzchak) does not see his children in the right way, but a mother (Rivka) was able to see the potential of her son Yaakov. Itzchak was amazed by the strong character of his son Esav, that is why he admired him, and thought that he was the son of the promise. However, Rivka understood that Yaakov was more the son of the promise than Esav. And she organized everything to make the will of G-d to happen. Of course from time to time, it would be better to let G-d take care of his business and his people. However even if Rivka used a stratagem to get the blessing of the Promise on Yaakov, G-d did not blame Rivka or Yaakov for that. Later G-d spoke to Yaakov in Bethel through

the ladder dream and re-

peated to Yaakov the blessings he gave to Abraham and Itzchak.

### YAAKOV A STUDENT OF G-D'S WORD

The spiritual nature of Yaakov is also described in Genesis 25:27 when it is said "while Jacob was a man of integrity, staying in the tents." This expression "staying in the tent" (literally seating in the tent) is a typical expression to say that he was studying the G-d's Word and G-d's will. I don't know how Abraham transmitted to his family the word and will of G-d of his time, but Yaakov studied it. The Jewish tradition says that these tents where the Yeshivot (school) of Melchisedek and Abraham, that means Yaakov was educated spiritually by the spiritual men of G-d and spiritual leaders of his time. This expression reminds us also the story of Joshua who stayed in the tent, which was the Tabernacle. "The L-rd would speak to Moses face to face, as a man speaks with his friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent." (Ex. 33:11). The tent was really the symbol of spirituality, prayers and studies. That was the great sign Rivka recognized to be sure that Yaakov was

"So Jacob went near to Isaac his father, who felt him and said, 'The voice is Jacob's voice, but the hands are the hands of Esau.'" (Genesis 27:22)

the spiritual son, who has to receive the promise of Abraham.

### BLESSINGS

Because Yitzchak was blind, Esav was able to fool his father into thinking that he was a pious person. But Rivka knew the true character of her son. Yet, in order not to cause pain to her husband, she didn't reveal Esav's true identity to Yitzchak. When Yitzchak told Esav to bring him food so that he may bless him, Rivka prepared the food and asked Yaakov bring it to Yitzchak. Yaakov, dressed in Esav's clothes, pretended to be Esav. Yitzchak exclaimed, "The voice is Jacob's voice, but the hands are the hands of Esau." (Genesis 27:22). The blessings given to Yaakov began: "May G-d give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine." (Genesis 27:28). To Esav, Yitzchak later reversed the blessing and said, "Behold, away from the fatness of the earth shall your dwelling be..." (Genesis 27:39) Our sages explain that the blessing to Yaakov, patriarch of G-d's people, was that "heavenly matters" come first. That faithfulness to G-d will bring material success. "The fatness of the earth," should be secondary, a means, in order to achieve the spiritual goal.

## APOSTOLIC WRITINGS — MARK 11:15-25

The parasha is the narration of the story of Isaac and Rivka, the second generation of the patriarchs giving birth to Yaakov and Esau, the third generation of the patriarchs. This two brothers are very different, exactly like Abraham was different of his brothers and Isaac was different of Ishmael his brother. While Yaakov is a good boy, interested by spiritual things, —meditation on the divine promises, studying G-d's Word. Esau, on the opposite was not interested by spirituality but only hunting and girls. Later he will demonstrate also a great interest on possession, for him the birth rights was about money and the fortune of his father and grand-father. And even though he wanted to kill his brother, he did not do when he understood that his brother Yaakov had his own richness and will not try to ask his part on the inheritance.

In the Besorah of Mark we have these two brothers symbolized by Yeshua and the Merchants of the Temple. Yeshua as the Messiah is only interested by spiritual matter, prayers, meditations, teaching the will of his father who is in heaven, on the other side we have the merchants who are much more interested by the profit of their business.

Exactly as Yaakov is shocked by the behavior of Esau and knew that his brother was not spiritual and did not deserve the firstborn's rights, when Ye-

shua entered the temple he was shocked by what he saw: "Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold dove" (Mark 11:15). We see between Yeshua and Yaakov a similar character, we remember what the Torah said about Yaakov: "Yaakov was a 'quiet' [Isb Tam] (integer and blameless) man, living in tents." (Genesis 25:27). In the same way, Yeshua was a man of prayer and meditation, studying the Tanakh, both, Yaakov and Yeshua, are hurt by the lack of spirituality of the people of their time. That is why in the besorah, Yeshua tried to teach these people, reminding them the first purpose of the Temple, which is and should be first of all a house of prayers for all nations: "And he was teaching them and saying to them, 'Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers.'" (Mark 11:17).

Another parallel can be found between other characters of this story, because Rivka was a great woman, who has fully accepted the destiny of Abraham and his clan, she has accepted the promises of G-d and trusted Abraham in everything he taught her. She is a lady full of faith in G-d's promises. Her faith helped her

to understand, that these promises would be in danger in the hand of Esau, and trusted more Yaakov. she knows that he is a spiritual man. That is why she was prepared to do everything for Yaakov. She ordered to him: "Now therefore, my son, obey my word as I command you." (Gen. 27:8). The parallel can be made with Yeshua who was on earth a man of faith, a man who knew what would be the future of his people and who invited his disciples to have faith: "Yeshua answered them, 'Have faith in G-d'" (Mark 11:22). Esau was not happy that the blessing was given to Yaakov, for him what happened was not fair and wanted to kill his brother, he completely forgot that it was him who renounced to his first born rights. and the text says "Now Esau hated Jacob ... I will kill my brother Jacob." (Gen. 27:41). In the same way, jealousy and misunderstanding gave a wrong conclusion to the leaders of G-d's people of that time and their intentions were revealed: "And the chief priests and the scribes heard it and were seeking a way to destroy him, for they feared him" (Mark 11:18). They wanted to kill Yeshua, but they could not because the crowd believed in him: "all the crowd was astonished at his teaching." (Mark 11:18), Esau wanted to kill Yaakov, but as long as his parents were alive he refrained his hatred for a later time.

But G-d had other plans for Yaakov and Yeshua.

error; will he accept you or show you favor? says the L-rd of hosts." (Malachi 1:6-8).

The Prophet Malachi is the voice of G-d and says that G-d is not happy with what happens in the temple. "Oh, that someone among you would shut the temple doors, so that you would not kindle fire on my altar in vain!" (Mal. 1:10). But there is hope: For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the L-rd of hosts. (Malachi 2:7)

## STORIES AND TRADITIONS

### WHAT IS G-D DOING?

When a Roman Lady asked the Talmudic sage, Rabbi Yosei ben Chalafta, “Ever since G-d finished creating the world what does He do to keep Himself busy?” He replied, “He’s busy matching up couples!” At times G-d causes events to take place which may seem strange and questionable in the beginning, but, as with Yaakov and Moshe, we must believe that in the end everything G-d does is for the good.

### STUDYING TORAH

Rabbi Yaakov David Wilovsky, known as the Ridvaz, had a very interesting life. Born in Lithuania in 1845, he eventually resided in Chicago for some time, but then immigrated to Eretz Yisrael and lived out his days in Tzefat.

One day a man walked into a shul in Tzefat and saw the Ridvaz hunched over, crying bitterly. The man ran over to the Rav to see if he could help him. “What is wrong?” he asked with concern. “Nothing is wrong,” replied the Ridvaz. “It’s just that today is my father’s yahrtzeit (death anniversary).”

The man was astounded. The Ridvaz’s father must have passed away more than half-a-century earlier. Could the Rav still cry such bitter tears for a relative who had passed away so long ago?

“I was crying,” explained the Ridvaz, “because I was remembering the deep love of Torah that my father possessed.”

The Ridvaz illustrated his point with a story. When I was six years old, my father hired a private tutor to study Torah with me. The learning was going well, but my father was very poor, and after a while he could no longer afford to pay the tutor.

One day, the tutor sent me home with a note, reminding my father that he owed two months, worth of back wages. He gave my father an ultimatum. If my father could not come up with the money, the tutor would have no choice but to stop studying with me. My father was distraught. He really had no money for anything, let alone private tutoring. But he could not bear the thought that I would stop learning.

That night in shul, my father heard a rich man conversing with his friend. He said that he was building a new house for his son-in-law, and he just could not find bricks with which to build the chimney. My father had heard enough. He rushed home and painstakingly dismantled the chimney of our house, brick by brick. Then he delivered them to the rich man, who paid him a large sum of money.

Full of joy, my father hurried to the tutor and paid him his back wages, plus wages for the coming six months. I re-

member the bitter cold of that winter, the Ridvaz continued. Without a chimney, we could not light a fire, and the whole family suffered miserably from the cold.

But my father felt that he had made a good business decision. All the suffering was worthwhile if I could study Torah.”

### PRAYERS

Why did G-d make it so that the matriarchs, Sarah, Rivka and Rachel had difficulty conceiving? Our sages explain that G-d wanted them to pray to Him, for G-d desires the prayers of the righteous. . Rabbi Chama bar Chanina said, “If a person sees that their prayer wasn’t answered, one should not get discouraged but continue to pray as long as needed.”

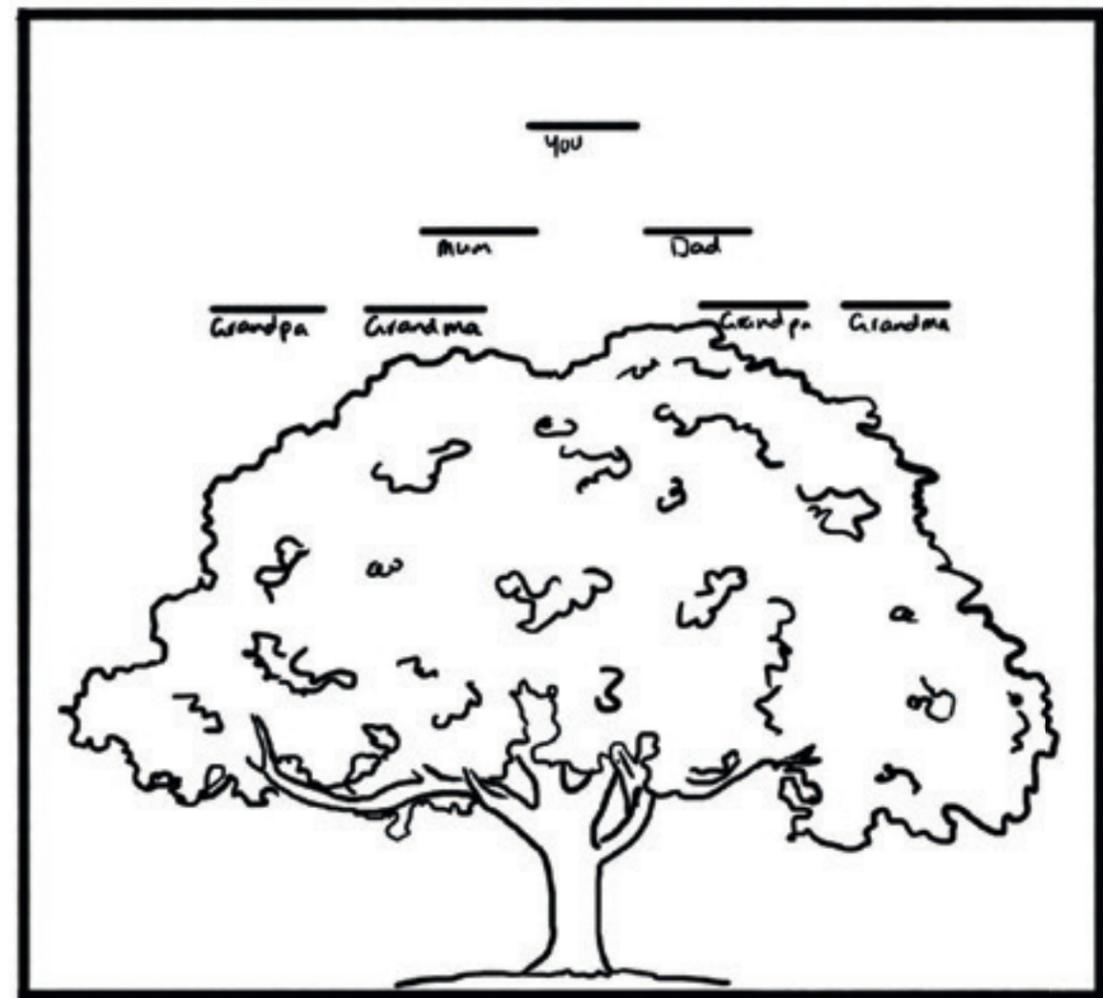
Rabbi Ze’era said, “A person who has a friend who beseeches him with his needs and pleas continuously may in time come to dislike him and avoid him. But, with the Holy One blessed be He, it is not so. The more one pleads with G-d for their needs the more G-d loves them.”

Rabbi Yochanan and Rabbi Elazar said, “Even when the sharp side of the sword is on a man’s neck, he should not refrain from praying for G-d’s mercy!”



## KIDS PARASHA TOLDOT

### תולדות



### Genesis 25:19-28:9

“These are the generations of Isaac, Abraham’s son: Abraham fathered Isaac, 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. And Isaac prayed to the L-rd for his wife, because she was barren. And the L-rd granted his prayer, and Rebekah his wife conceived. 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 L-rd.” (Genesis 25:19–22)

<http://www.bnai-tikkun.org.nz>

### Inspirational Corner

❖ Jacob prevailed because he was persevering and determined. His experience testifies to the power of impetuous prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the people of G-d or to the individual believer are not those that are gained by talent or education, by wealth or the favor of men. They are those victories that are gained in the audience chamber with G-d, when earnest, agonizing faith lays hold upon the mighty arm of power. (Pr 125)

### Inspirational Corner

❖ Ever subject to mere outward and earthly attractions, Esau took two wives of the daughters of Heth. They were worshipers of false gods, and their idolatry was a bitter grief to Isaac and Rivka. Esau had violated one of the conditions of the covenant, which forbade intermarriage between the chosen people and the heathen; yet Isaac was still unshaken in his determination to bestow upon him the birthright. The reasoning of Rivkah, Jacob’s strong desire for the blessing, and Esau’s indifference to its obligations had no effect to change the father’s purpose. (PP 179)