



**Parashah:Toldot: Bereshit (Genesis - Génesis) Genesis 25:19 - 28:9**

**Haftorah:Malachi 1:1-2:7.**

**Brit Chadashah (Nuevo Pacto) Romans (Romanos) 9:8-14**

## Toldot Aliya Summary - Bereshit 25:19-28:9

**General Overview:** In this week's reading, *Toldot*, Jacob and Esau are born. Isaac relocates to Philistine where he digs wells, resulting in friction between him and the locals. Rebecca and Jacob successfully deceive Isaac, tricking him into giving to Jacob the blessings he had intended for Esau.

**First Aliyah:** Rebecca had trouble conceiving. Isaac and Rebecca prayed for children, and after twenty years of marriage Rebecca became pregnant. She was concerned about her exceedingly difficult pregnancy, and was advised by G-d that this was due to two children – two nations – struggling in her womb. She gave birth to twin boys: a hairy, ruddy boy named Esau, and a second son, born clutching his brother's heel, named Jacob. Esau became a hunter, while Jacob was an honest man who frequented the schools of Torah. Isaac favored Esau, while Rebecca preferred Jacob. One day, Esau came home from the field hungry, and pleaded with Jacob to give him some of the stew he was cooking. Jacob agreed to Esau's request provided that he give him his birthright as firstborn in exchange—and Esau acceded to this barter. There was a famine in Canaan, and Isaac was escaping the famine by traveling to Egypt via Philistine when G-d told him to remain in Philistine. G-d also informed Isaac that he would visit upon him all the blessings He had promised to Abraham.

**Second Aliyah:** Isaac settled in Philistine. When the townspeople inquired regarding his wife, he told them that she was his sister, fearing that otherwise the Philistines would kill him in order to take Rebecca. Eventually, Abimelech, king of the Philistines, noticed that Rebecca was Isaac's wife and though he reprimanded Isaac, he issued a decree that no one touch them. While in Philistine, Isaac sowed crops, and miraculously harvested a hundred times more than a field's normal yield.

**Third Aliyah:** Isaac became extremely wealthy. He also re-dug some of the wells that his father Abraham had dug, but had since been stopped up by the Philistines. The Philistines eventually became envious of his wealth, and asked him to leave. Isaac complied, moving away from the city and settling in the Gerar Valley. There, Isaac's servants dug two new wells but the Philistines contested his ownership over these wells. The third well he dug was uncontested.

**Fourth Aliyah:** G-d appeared to Isaac and blessed him and assured him that He would always be with him. Abimelech approached Isaac and requested to enter into a peace treaty with him.

**Fifth Aliyah:** Isaac agreed to Abimelech's request. On that day, Isaac's servants informed him that they had successfully dug another well. At the age of forty, Esau married two wives. Their idolatrous ways anguished Isaac and Rebecca. Isaac had now advanced in age, and he became blind. He summoned Esau and told him that he wished to bless him, but first he should go to the field and hunt some game for him to eat. Rebecca heard this conversation and advised Jacob to don Esau's clothing and trick Isaac into blessing him instead. Rebecca prepared meat and gave it to Jacob to bring to his father. She also took hairy goatskin and put it on Jacob's smooth arms and neck. Jacob approached his father and presented himself as Esau, and Isaac ate from the repast Rebecca had prepared.

[Sixth Aliyah](#): Isaac blessed Jacob with the "dew of the heaven and the fat of the earth," and granted him mastery over his brother. No sooner than the blessing ended, Esau arrived from the field, only to be informed by his father – who now understood what had transpired – that the blessing was already given to his younger brother. Esau was furious and Isaac comforted him with a minor blessing. Esau was determined to kill Jacob, but Rebecca, who got wind of this plot, asked Isaac to send Jacob to Charan to find a wife. Isaac did so, and blessed Jacob again before he departed.

[Seventh Aliyah](#): Isaac sent Jacob to his brother-in-law Laban's home, to marry one of his daughters. Esau married again, this time to Machalat the daughter of Ishmael.

### **Toldot in a Nutshell Genesis 25:19–28:9**

[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.

### **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."

## **Resumen de la Parashá Génesis 25:19-28:**

Itzjak se casa con Rivka. Luego de veinte años sin hijos, sus plegarias son respondidas y Rivka concibe. El embarazo es difícil, ya que “los niños se pelean dentro suyo”; Di-s le dice que tiene “dos naciones en su vientre”, y que su hijo menor prevalecerá por sobre el mayor.

Eisav sale primero. Isaacov nace tomando el talón de Eisav. Eisav crece para ser un “cazador, un hombre del campo”; Isaacov es un “hombre completo”, un habitante de las tiendas del estudio. Itzjak prefiere a Eisav, Rivka a Isaacov. Volviendo exhausto y hambriento del campo luego del día de caza, Eisav vende a Isaacov los méritos que le corresponden como primogénito por un guiso de lentejas rojas.

En Garar, en la tierra de los Filisteos, Itzjak presenta a Rivka como su hermana, por temor a ser asesinado por alguien que desee la belleza de Rivka. Trabaja la tierra, destapa los pozos que su padre Avraham cavó y cava una serie de nuevos pozos de agua: sobre los dos primeros hay una lucha contra los Filisteos, pero las aguas del tercer pozo son disfrutadas con tranquilidad.

Eisav se casa con dos mujeres Jititas. Itzjak se pone anciano y ciego, y expresa su deseo de bendecir a Eisav antes de su muerte. Mientras Eisav sale a cazar para preparar la comida preferida de su padre, Rivka viste a Isaacov con la ropa de Eisav, cubre sus brazos con piel de cabra para simular a su velludo hermano, prepara un plato similar y envía a Isaacov hacia su padre. Isaacov recibe la bendición de su padre para tener “el rocío del cielo y lo mejor de la tierra” y para gobernar a su hermano. Cuando Eisav vuelve y el engaño es revelado, todo lo que Itzjak puede hacer por su hijo es predecir que vivirá por su espada y que, cuando Isaacov descienda, Eisav subirá.

Isaacov deja su casa hacia Jarán para escaparse de la ira de Eisav y para encontrar una esposa en la familia del hermano de su madre, Laban. Eisav se casa con una tercera mujer, Majlat, la hija de Ishmael.

## **Toldot Haftorah en una cáscara de nuez Malaquías 1: 1-2: 7.**

La haftará de esta semana comienza con una mención del tremendo amor que Di-D alberga para los hijos de Jacob, y la retribución que visitará sobre los hijos de Esaú que persiguieron a sus primos. Esto sigue el tema de la lectura de la Torá de esta semana, cuyos dos protagonistas son Jacob y Esaú.

El profeta Malaquías reprende a los kohanim (sacerdotes) que ofrecen animales mancillados y demacrados en el altar de Di-s: "¿Podrías ofrecérselo a tu gobernador, estaría complacido o te favorecería? ... O incluso ¿uno entre ustedes que cerraría las puertas [del Templo] y que no encenderían fuego en Mi altar en vano! "

La haftará termina con un fuerte estímulo a los kohanim para que regresen al pacto original que Di-s había hecho con su antepasado, Aarón el Sumo Sacerdote. "La verdadera enseñanza estaba en su boca, y la injusticia no se encontró en sus labios. En paz y equidad, él fue conmigo, y trajo a muchos de la iniquidad".

Weekly Portion Selected Verses Porción Semanal de la Torá: Versos Seleccionados  
Cohen \* Beresheit (Genesis - Génesis ) 25:19-22

\*Descendants of the priests( Descendiente de los Sacerdotes)

## בראשית כה

יט ואלה תולדת יצחק בן-אברהם אברהם הוליד את-יצחק. כ ויהי יצחק בן-ארבעים שנה בקחתו את-רבקה בת-בתואל הארמי מפדן ארם אחות לבן הארמי לו לאשה. כא ויעתר יצחק ליהוה לנכח אשתו כי עקרה הוא ויעתר לו יהוה ותהר רבקה אשתו. כב ויתרצו הבנים בקרבה ותאמר אם-בן למה זה אנכי ותלך לדרש את-יהוה.

Genesis 25:19 ve.e.le tol.dot yits.khak ben-av.ra.ham av.ra.ham ho.lid et-yits.khak:

Genesis 25:20 va.ye.hi yits.khak ben-ar.ba.im sha.na be.kakh.to et-riv.ka bat-be.tu.el ha.a.ra.mi mi.pa.dan a.ram a.khot la.van ha.a.ra.mi lo le.i.sha:

Genesis 25:21 va.ye.tar yits.khak la.ye.ho.va le.no.khakh ish.to ki a.ka.ra hiv va.ye.a.ter lo ye.ho.va va.ta.har riv.ka ish.to:

Genesis 25:22 va.yit.ro.tsa.tsu ha.ba.nim be.kir.ba va.to.mer im-ken la.ma ze a.no.khi va.te.lekh lid.rosh et-ye.ho.va:

<sup>19</sup>Here is the history of Yitz'chak, Avraham's son. Avraham fathered Yitz'chak. <sup>20</sup>Yitz'chak was forty years old when he took Rivkah, the daughter of B'tu'el the Arami from Paddan-Aram and sister of Lavan the Arami, to be his wife. <sup>21</sup>Yitz'chak prayed to *Adonai* on behalf of his wife, because she was childless. *Adonai* heeded his prayer, and Rivkah became pregnant. <sup>22</sup>The children fought with each other inside her so much that she said, "If it's going to be like this, why go on living?" So she went to inquire of *Adonai*,

<sup>19</sup>Esta es la historia de Isaac, el hijo que tuvo Abraham. <sup>20</sup>Isaac tenía cuarenta años cuando se casó con Rebeca, que era hija de Betuel y hermana de Labán. Betuel y Labán eran arameos de Padán Aram.<sup>[a]</sup> <sup>21</sup>Isaac oró al Señor en favor de su esposa, porque era estéril. El Señor oyó su oración, y ella quedó embarazada. <sup>22</sup>Pero, como los niños luchaban dentro de su seno, ella se preguntó: «Si esto va a seguir así, ¿para qué sigo viviendo?» Entonces fue a consultar al Señor,

Levy \*\* Beresheit (Genesis - Génesis ) 25:23-26

\*\*Descendants of the Levites (Descendiente de los Levitas)

כג ויאמר יהוה לה שני גיים בבטןך ושני לאמים ממעיך יפרדו ולאם מלאם יאמץ ורב יעבד צעיר. כד וימלאו ימיה ללדת והנה תומם בבטנה. כה ויצא הראשון אדמוני כלו כאדרת שער ויקראו שמו עשו. כו ואחרי-כן יצא אחיו וידו אחזת בעקב עשו ויקרא שמו יעקב ויצחק בן-ששים שנה בלדת אתם.

**Genesis 25:23** va.yo.mer ye.ho.va la she.nei goi.yim go.yim be.vit.nekh  
u.she.nei le.u.mim mi.me.a.yikh yi.pa.re.du u.le.om mil.om ye.e.mats ve.rav  
ya.a.vod tsa.ir:

**Genesis 25:24** va.yim.le.u ya.mei.ha la.le.det ve.hi.ne to.mim be.vit.na:

**Genesis 25:25** va.ye.tse ha.ri.shon ad.mo.ni ku.lo ke.a.de.ret se.ar va.yik.re.u  
she.mo e.sav:

**Genesis 25:26** ve.a.kha.rei-khen ya.tsa a.khiv ve.ya.do o.khe.zet ba.a.kev e.sav  
va.yik.ra she.mo ya.a.kov ve.yits.khak ben-shi.shim sha.na be.le.det o.tam:

<sup>23</sup> who answered her, "There are two nations in your womb. From birth they will be two rival peoples. One of these peoples will be stronger than the other, and the older will serve the younger."<sup>24</sup> When the time for her delivery came, there were twins in her womb. <sup>25</sup> The first to come out was reddish and covered all over with hair, like a coat; so they named him 'Esav [completely formed, that is, having hair already]. <sup>26</sup> Then his brother emerged, with his hand holding 'Esav's heel, so he was called Ya'akov [he catches by the heel, he supplants]. Yitz'chak was sixty years old when she bore them.

<sup>23</sup> y él le contestó: «Dos naciones hay en tu seno; dos pueblos se dividen desde tus entrañas. Uno será más fuerte que el otro, y el mayor servirá al menor». <sup>24</sup> Cuando le llegó el momento de dar a luz, resultó que en su seno había mellizos. <sup>25</sup> El primero en nacer era pelirrojo, y tenía todo el cuerpo cubierto de vello. A este lo llamaron Esaú.<sup>[b]</sup> <sup>26</sup> Luego nació su hermano, agarrado con una mano del talón de Esaú. A este lo llamaron Jacob.<sup>[c]</sup> Cuando nacieron los mellizos, Isaac tenía sesenta años.

## Yisrael \*\*\* Beresheit (Genesis - Génesis) 25:27-26:5

\*\*\*Descendants of the Tribes of Israel (Descendiente de uno de los tribus de Israel)

כז ויגדלו הנערים ויהי עשו איש ידע ציד איש שדה ויעקב איש תם ישב אהלים. כח ויאָהב יצחק את-עשו כי-ציד בפיו ורבקה אהבת את-יעקב. כט ויזד יעקב נזיד ויבא עשו מן-השדה והוא עיף. ל ויאמר עשו אל-יעקב הלעיטני נא מן-האדם האדם הזה כי עיף אנכי על-כן קרא-שמו אדום. לא ויאמר יעקב מכרה כיום את-בכרתך לי. לב ויאמר עשו הנה אנכי הולך למות ולמה-זה לי בכרה. לג ויאמר יעקב השבעה לי כיום וישבע לו וימכר את-בכרתו ליעקב. לד ויעקב נתן לעשו לחם ונזיד עדשים ויאכל וישת ויקם וילך ויבז עשו את-הבכרה. {פ}

## בראשית כו

א ויהי רעב בארץ מלבד הרעב הראשון אשר היה בימי אברהם וילך יצחק אל-אבימלך מלך-פלשתים גררה. ב וירא אליו יהוה ויאמר אל-תירד מצרימה שכן בארץ אשר אמר אליך. ג גור בארץ הזאת ואהיה עמך ואברכך כי-לך ולרעך אתן את-כל-הארצת האל והקמת את-השבעה אשר נשבעתי לאברהם אביך. ד והרביתי את-זרעך ככוכבי השמים ונתתי לזרעך את כל-הארצת האל והתברכו בזרעך כל גויי הארץ. ה עקב אשר-שמע אברהם בקלי וישמר משמרתי מצותי חקותי ותורתתי.

**Genesis 25:27** va.yig.de.lu ha.ne.a.rim va.ye.hi e.sav ish yo.de.a tsa.yid ish sa.de ve.ya.a.kov ish tam yo.shev o.ha.lim:

**Genesis 25:28** va.ye.e.hav yits.khak et-e.sav ki-tsa.yid be.fiv ve.riv.ka o.he.vet et-ya.a.kov:

va.ya.zed ya.a.kov na.zid va.ya.vo e.sav min-ha.sa.de ve.hu a.yef:

**Genesis 25:30** va.yo.mer e.sav el-ya.a.kov ha.le.i.te.ni na min-ha.a.dom ha.a.dom ha.ze ki a.yef a.no.khi al-ken ka.ra-she.mo e.dom:

**Genesis 25:31** va.yo.mer ya.a.kov mikh.ra kha.yom et-be.kho.rat.kha li:

**Genesis 25:32** va.yo.mer e.sav hi.ne a.no.khi ho.lekh la.mut ve.la.ma-ze li be.kho.ra:

**Genesis 25:33** va.yo.mer ya.a.kov hi.shav.a li ka.yom va.yi.sha.va lo va.yim.kor et-be.kho.ra.to le.ya.a.kov:

**Genesis 25:34** ve.ya.a.kov na.tan le.e.sav le.khem u.ne.zid a.da.shim va.yo.khal va.yesh.te va.ya.kam va.ye.lakh va.yi.vez e.sav et-ha.be.kho.ra:

**Genesis 26:1** va.ye.hi ra.av ba.a.rets mil.vad ha.ra.av ha.ri.shon a.sher ha.ya bi.mei av.ra.ham va.ye.lekh yits.khak el-a.vi.me.lekh me.lekh-pe.lish.tim ge.ra.ra:

**Genesis 26:2** va.ye.ra e.lav ye.ho.va va.yo.mer al-te.red mits.rai.ma she.khon ba.a.rets a.sher o.mar e.lei.kha:

**Genesis 26:3** gur ba.a.rets ha.zot ve.eh.ye im.kha va.a.va.ra.khe.ka ki-le.kha u.le.zar.a.kha e.ten et-kol-ha.a.ra.tsot ha.el va.ha.ki.mo.ti et-ha.she.vu.a a.sher nish.ba.ti le.av.ra.ham a.vi.kha:

**Genesis 26:4** ve.hir.bei.ti et-zar.a.kha ke.khokh.vei ha.sha.ma.yim ve.na.ta.ti le.zar.a.kha et kol-ha.a.ra.tsot ha.el ve.hit.ba.ra.khu ve.zar.a.kha kol go.yei ha.a.rets:

**Genesis 26:5** e.kev a.sher-sha.ma av.ra.ham be.ko.li va.yish.mor mish.mar.ti mits.vo.tai khu.ko.tai ve.to.ro.tai:

<sup>27</sup>The boys grew; and 'Esav became a skillful hunter, an outdoorsman; while Ya'akov was a quiet man who stayed in the tents. <sup>28</sup>Yitz'chak favored 'Esav, because he had a taste for game; Rivkah favored Ya'akov. <sup>29</sup>One day when Ya'akov had cooked some stew, 'Esav came in from the open country, exhausted, <sup>30</sup>and said to Ya'akov, "Please! Let me gulp down some of that red stuff — that red stuff! I'm exhausted!" (This is why he was called Edom [red].) <sup>31</sup>Ya'akov answered, "First sell me your rights as the firstborn." <sup>32</sup>"Look, I'm about to die!" said 'Esav. "What use to me are my rights as the firstborn?" <sup>33</sup>Ya'akov said, "First, swear to me!" So he swore to him, thus selling his birthright to Ya'akov. <sup>34</sup>Then Ya'akov gave him bread and lentil stew; he ate and drank, got up and went on his way. Thus 'Esav showed how little he valued his birthright.

26 A famine came over the land, not the same as the first famine, which had taken place when Avraham was alive. Yitz'chak went to G'rar, to Avimelekh king of the P'lishtim. <sup>2</sup>*Adonai* appeared to him and said, "Don't go down into Egypt, but live where I tell you. <sup>3</sup>Stay in this land, and I will be with you and bless you, because I will give all these lands to you and to your descendants. I will fulfill the oath which I swore to Avraham your father — <sup>4</sup>I will make your descendants as numerous as the stars in the sky, I will give all these lands to your descendants, and by your descendants all the nations of the earth will bless themselves. <sup>5</sup>All this is because Avraham heeded what I said and did what I told him to do — he followed my *mitzvot*, my regulations and my teachings."

<sup>27</sup>**Los niños crecieron. Esaú era un hombre de campo y se convirtió en un excelente cazador, mientras que Jacob era un hombre tranquilo que prefería quedarse en el campamento.**  
<sup>28</sup>**Isaac quería más a Esaú, porque le gustaba comer de lo que él cazaba; pero Rebeca quería más a Jacob.**<sup>29</sup>**Un día, cuando Jacob estaba preparando un guiso, Esaú llegó agotado del campo y le dijo:**<sup>30</sup>**— Dame de comer de ese guiso rojizo, porque estoy muy cansado. (Por eso a Esaú se le llamó Edom).**<sup>31</sup>**— Véndeme primero tus derechos de hijo mayor — le respondió Jacob.** <sup>32</sup>**— Me estoy muriendo de hambre — contestó Esaú —, así que ¿de qué me sirven los derechos de primogénito?**<sup>33</sup>**— Véndeme entonces los derechos bajo juramento — insistió Jacob. Esaú se lo juró, y fue así como le vendió a Jacob sus derechos de primogénito.** <sup>34</sup>**Jacob, por su parte, le dio a Esaú pan y guiso de lentejas. Luego de comer y beber, Esaú se levantó y se fue. De esta manera menospreció sus derechos de hijo mayor.**

26 **En ese tiempo hubo mucha hambre en aquella región, además de la que hubo en tiempos de Abraham. Por eso Isaac se fue a Guerar, donde se encontraba Abimélec, rey de los filisteos.** <sup>2</sup>**Allí el Señor se le apareció y le dijo: «No vayas a Egipto. Quédate en la región de la que te he hablado.** <sup>3</sup>**Vive en ese lugar por un tiempo. Yo estaré contigo y te bendeciré, porque a ti y a tu descendencia les daré todas esas tierras. Así confirmaré el juramento que le hice a tu padre Abraham.** <sup>4</sup>**Multiplicaré a tus descendientes como las estrellas del cielo, y les daré todas esas tierras. Por medio de tu descendencia todas las naciones de la tierra serán bendecidas,** <sup>5</sup>**porque Abraham me obedeció y cumplió mis preceptos y mis mandamientos, mis normas y mis enseñanzas».**



## Haftorah: Malachi (Malaquías) 1:1-2: 7

Verses with the same idea as the Parashah (Versos con el mismo idea como la Parashá )

### Brit Chadashah (Nuevo Pacto) Romans (Romanos) 9:8-14

<sup>8</sup>In other words, it is not the physical children who are children of God, but the children the promise refers to who are considered **seed**. <sup>9</sup>For this is what the promise said: **“At the time set, I will come; and Sarah will have a son.”**<sup>[e]</sup> <sup>10</sup>And even more to the point is the case of Rivkah; for both her children were conceived in a single act with Yitz’chak, our father; <sup>11</sup>and before they were born, before they had done anything at all, either good or bad (so that God’s plan might remain a matter of his sovereign choice, not dependent on what they did, but on God, who does the calling), <sup>12</sup>it was said to her, **“The older will serve the younger.”**<sup>[d]</sup> <sup>13</sup>This accords with where it is written, **“Ya’akov I loved, but Esav I hated.”**<sup>[e]</sup> <sup>14</sup>So are we to say, “It is unjust for God to do this”? Heaven forbid! <sup>15</sup>For to Moshe he says, **“I will have mercy on whom I have mercy, and I will pity whom I pity.”**<sup>[f]</sup> <sup>16</sup>Thus it doesn’t depend on human desires or efforts, but on God, who has mercy.

<sup>8</sup>En otras palabras, los hijos de Dios no son los descendientes naturales; más bien, se considera descendencia de Abraham a los hijos de la promesa. <sup>9</sup>Y la promesa es esta: «Dentro de un año vendré, y para entonces Sara tendrá un hijo».<sup>[e]</sup> <sup>10</sup>No solo eso. También sucedió que los hijos de Rebeca tuvieron un mismo padre, que fue nuestro antepasado Isaac. <sup>11</sup>Sin embargo, antes de que los mellizos nacieran, o hicieran algo bueno o malo, y para confirmar el propósito de la elección divina, <sup>12</sup>no en base a las obras, sino al llamado de Dios, se le dijo a ella: «El mayor servirá al menor».<sup>[d]</sup> <sup>13</sup>Y así está escrito: «Amé a Jacob, pero aborrecí a Esaú».<sup>[e]</sup> <sup>14</sup>¿Qué concluiremos? ¿Acaso es Dios injusto? ¿De ninguna manera! <sup>15</sup>Es un hecho que a Moisés le dice:

«Tendré clemencia de quien yo quiera tenerla, y seré compasivo con quien yo quiera serlo».  
<sup>[f]</sup><sup>16</sup>Por lo tanto, la elección no depende del deseo ni del esfuerzo humano, sino de la misericordia de Dios. <sup>1</sup>

# Announcements

## You are invited!!!

**Kehilat Bet Avinu 10th Anniversary Service**

**Shabbat November 24 - 10:30AM**

**Please see Margie or Janet for details**

**Each Tuesday 7:45PM - Bible Study at Rabbi Yosef & Marty's home.**

**Resumes soon.**

**Each Shabbat 3:30PM Hebrew Class**

**Each Shabbat 3:30PM Torah Class English or Spanish**

**New Calendars available - \$10.00**

**We are collecting clothes for an orphanage in Ecuador. Please bring the items to Bet Avinu.**

**Please return the lunch table flower receptacles. We are missing 20.**

**Cada Martes 7:45 PM - Estudio bíblico en la casa del Rabino Yosef y Marty. Se reanuda en diciembre.**

**Cada Shabat 3:30 PM Clase de Hebreo - Torá Clase Inglés o Español**

**Nuevos calendarios disponibles \$10.00**

**Estamos recolectando ropa para un orfanato en Ecuador. Por favor, traiga los artículos a Bet Avinu.**

**Por favor devuelva los recipientes de flores de mesa de almuerzo Nos faltan 20.**



**Judith Reyes is looking for individuals or businesses to sponsor her radio show “Shalom Desde Israel Para Las Naciones.” HaShem has raised up this program to restore “The Nations’ to their Hebrew roots. For further information please contact Judith at 954-394-6906**

**Judith Reyes está buscando individuos o empresas para patrocinar su programa de radio "Shalom Desde Israel Para Las Naciones". HaShem ha levantado este programa para restaurar "Las Naciones" a sus raíces hebreas. Para más información, póngase en contacto con Judith al 954-394-6906**

**NEW NEW NEW  
Our Shabbat Meal  
Is Now A Pot-Luck**

**Please Bring A Dish To Share**

- 1. Food already cooked and prepared to eat**
- 2. Food such as meats, salads, fruits, vegetables**
- 3. We will provide rice, beans and drinks**

**NUEVO NUEVO NUEVO  
Nuestra comida de Shabat  
Ahora es una Comida Casera**

**Por favor traiga un plato para compartir**

- 1. Comida ya cocinada y preparada para comer**
- 2. Alimentos como carnes, ensaladas, frutas, y verduras**
- 3. Proveremos arroz, frijoles y bebidas.**



