

Parshas Toldos

In this week's parsha, we are told of the birth of Yaakov and Esav- after Shem and Ever predicted that two nations would be birthed, and the elder would serve the younger. Arguably, it is because of this prediction that Yaakov had to be born second to Esav, even though, as Rashi explains, from conception, Yaakov was fertilized first, a reference to the fact that Yaakov's spiritual source is higher than Esav's.

The prediction of the two sons is a precursor to the predictions of Mashiach and that, specifically, we, as Jews, will prevail over our enemies. Mashiach and the end of days are woven into the fabric of all existence from before the world was created. The era in which Mashiach will come has been part of all existence and has been subject to different interpretations throughout history. For example, there are claims such as "had Moshe entered the land of Israel, Mashiach would have come," and there are other instances in which the era of Mashiach could have arrived earlier if something different than what occurred. But in those instances, it negated the process of the remaining part of history where we, as Jews, spend time extracting the sparks of holiness that exist in everything, ultimately preparing the world for the era of Mashiach¹. One of the contingencies is that the "older will serve the younger." Even the (more powerful) older sibling, i.e. Esav, will serve the younger Yaakov. (וְעָלוּ מִנְשָׁעִים בְּהָר צִיּוֹן לְשִׁפְטָהּ (אֶת הָר עֵשָׂו וְהִיטָה לִיהוָה הַמְּלוּכָה), As predicted in Ovadia about the end of days.

After the birth of Yaakov and Esav, we find in the second Aliya that Yitzchak acquainted himself with Avimelech (because of a famine). He left his hometown, Hashem told Yitzchak not to leave that area (i.e. to go into Egypt), and Hashem blessed Yitzchak similarly to Avraham. While in Avimelech's house, Yitzchak told Rivka to claim she was Yitzchak's sister so that Yitzchak would not get murdered. Avraham and now Yitzchak were of the stature that the king Avimelech welcomed him into his kingdom. The Torah, I believe, tells us this part of history to explain that the place of the forefathers was at the head of society. There was no coercion, conquering, or basis to say that the land wasn't given to the Jews because Hashem said so. Leading back to the first Rashi on Bereishis, the whole Torah, being true, is precise in telling us these facts to show that how Hashem created the world is the way everything will unfold. Therefore, when we look at the historical parts of the Torah, they provide the basis for that truth not only existing but being blatantly obvious, unequivocal, indisputable, and fact.

Two things are true, 1) there was a prediction that the older will serve the younger and Yaakov (the younger) was born second to Esav. 2) Since the beginning of creation, Hashem made the order of how the world will work. Our forefathers were royalty and treated as such, and were important and integral in all parts of the early history of the world, because Hashem willed it to be so, and Hashem made us his nation, which we see is obvious on how our forefathers existed in their time, and subsequently how we exist in our time.

¹ Is Mashiach a time or place, person etc.

A final point therefore is that we are truly living at the doorstep ushering the era of Mashiach. Our nation, the smallest globally, is making the most impact on a day-to-day basis. Our truth, and the truth is slowly unravelling the falseness and falsehoods of the world, which is a sign that the elder will serve the younger.

May we have the strength to channel Gdliness, and holiness through our Mitzvos so we can truly draw down the divine light as it is meant to be, so we can finalize the coming of Mashiach Now! Good Shabbos