

GENESIS 27

Jacob Deceptively Gains the Blessing of Isaac

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KEYWORD

God (Plural)
God (Singular)
LORD
GOD
Lord
lord
El Olam
Bara
Asah
Beth
Numbers

REVERANCE

Elohim (The Trinity)
El
Jehovah & or Yahweh (YHWH)
Jehovah & or Yahweh
GOD the Master (Kurios), Adonai
Man the Master
Everlasting God
God creating from nothing
God making or assembling from existent materials
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

Keywords "create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need

PRAYER

Father we thank you for the privilege of studying your word together.

Thank you for the records Jesus, that lead us to you and eternal life in you.

Jesus let your Holy spirit now implant upon our hearts your truths.

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

In Jesus's name and everybody say Amen!



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REVIEW

By the end of Genesis 27, Isaac unintentionally handed the family blessing down to his second-born, Jacob, something that was unusual, since Esau is technically the oldest and is entitled to that inheritance.

Isaac was old, blind and believed himself to be near the end of his life and as such the time had come to pass the blessing on in verses 1–4.

Isaac told Esau to go out into the field to hunt fresh game and to prepare for him a delicious meal such that he can eat the meal and give him the blessing.

Isaac's wife Rebekah overheard the exchange between Isaac and Esau in verses 27:5.

Unfortunately Rebekah loved Jacob more than Esau, and as such she wanted him to receive this blessing.

Before the twins were even born, Rebekah received an oracle from the Lord prophesying that the younger would one day rule over the older in Genesis 25:23.

So Rebekah decided to step in to help that prophecy along as was the case with Abraham, Sarah, and Hagar, trying to "help" God's plans in Genesis 16:1–5 & Genesis 21:9–12.

Rebekah compelled Jacob to participate in a scheme to deceive Isaac into giving him the blessing by pretending to be Esau.

- She prepared the meal Isaac was expecting from Esau.
- She dressed Jacob in Esau's clothes to make him smell like his brother.
- She covered his smooth hands, arms, and neck with goat's skin to make him feel to the touch like hairy Esau.

Jacob however offered one objection about the plan:

- What if his father caught him and cursed him instead of giving him the blessing?

It's worth noting that Jacob's concern here is not about whether or not this action is moral; rather, his concern is only about what will happen if he is caught in the lie.

Rebekah assured Jacob the curse will fall to her if he's caught and as such she commanded him to obey and do what she says.

When Jacob went to his blind father with the meal, it seemed like the plan was doomed from the start.

Isaac knew it was too soon for Esau to have returned, and the voice of this man claiming to be Esau sounded like Jacob.

But Jacob lied to Isaac's face that he was Esau.

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Jacob's deception about his identity is something God turned on him later in his life in Genesis 29:21–26 & Genesis 32:24–28.

Isaac was finally convinced by Jacob's disguised hairy hands and the smell of the fields on his clothes in verses 14–25.

- So he prayed for great wealth in grain and in the fat of the land.
- He also prayed for the one before him to be lord over his brothers and other nations.

Finally, Isaac passed on the promise that all who bless or curse this one will receive the same in return in verses 26–29.

Moments after Jacob left with these blessings from Isaac, Esau returned with his own meal.

Shocked and shaking with anger, Isaac realized he had been duped by Jacob.

Esau was distraught and he recalled the time Jacob "cheated" him out of the birthright for a bowl of stew and mocked the meaning of Jacob's name.

- *Ya'aqob* which literally means "heel grabber" or "usurper" or "he lies" or "cheater"

This is somewhat an ironic moment for Esau since the oath to sell the birthright should have meant allowing Jacob to take the blessing in the first place.

Anyways, Esau begged his father for some kind of a blessing of his own in verse 36–38 which he received though sounded more like a curse.

- Esau and his descendants will be wanderers, living away from moisture and the fat of the land.
- They will live by the sword and only at some point in the future break free from the rule of his brother in verses 39–40.

The sad end of this family strife, lived out through the nations of Israel and Edom, is summarized in the book of Obadiah.

Esau, heartbroken and bitter, fell into a dark rage, committing himself to murder Jacob after Isaac dies.

Rebekah learned of his plan and urged Jacob to run away to go and live with her brother Laban in Mesopotamia.

This will be the last time Rebekah will ever see Jacob again.

That's it, The Summary of Genesis 27

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GEN 27: 1-4

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son; and he said unto him, Behold, here am I,

(At this point, Isaac was 137 years old, he was blind and because his older brother Ishmael had died at that age; he, perhaps, thought that he was dying.

Fortunately he didn't die but lived for another 43 years and died at the age of 180 years.

In fact after this experience Jacob fled to Haran in Mesopotamia where he spent 20 years. When he came back Isaac was still alive.

But indeed I feel that it is tragic for Isaac to be enfeebled for such a long time, confined to bed, blind and all helpless.

Sometimes indeed death is not the worst thing that can happen to a person.

I think that when the body can no longer really function in its God given Manner and for the spirit just to remain in the body it is a hard thing onto the person lying there and even harder the persons that have to take care of them.

Many times in cases like this as far as the person is concerned, it's much better for the spirit to be absent from the body and to be present with the Lord.

The twins themselves were about 77 years now.

Several things about this verse and those that follow may be surprising to modern readers.

First, it was customary for fathers, near the end of their lives, to gather all of their children to explain their wishes and to pass on their property.

In a time before written wills, and when families might include multiple wives and many children, this makes sense.

Here, though, Isaac only calls one of his sons, Esau, and not Esau's twin brother, Jacob.

It is also surprising because of what we were told at the end of the previous chapter about Esau.

His marriages to local Canaanite women had made life bitter for Isaac and Rebekah.

Why would Isaac now be so eager to pass on his blessing to Esau alone?

Isaac probably assumed that if Rebekah or Jacob knew what he was about to do, they would interfere.

As it turned out, he was right.)

²And he said, Behold now, I am old, I know not the day of my death;

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(This is the kind of statement that probably should have been made in the presence of both sons.

However, Isaac and his wife Rebekah suffered from overt favouritism when it came to their sons.

It's also possible that Isaac knew that Esau had sold his birth right to Jacob, and as such this is an attempt to bless Esau without letting that mistake interfere.

The one that lives without Christ does not live at-all! To such a person death is Nye.)

³Now therefore take, I pray thee, thy weapons, thy quiver

(A quiver is a container for holding arrows or bolts)

and thy bow, and go out to the field, and take me some venison;

(This ability to hunt was the reason Isaac preferred Esau over his second son, Jacob in Genesis 25:28.

Isaac, just like me, was a man who loved muchomo)

⁴And make me savoury meat,

(This basically is a type of meat with generally little fat and is cooked with clarified butter, and it's so thoroughly cooked that it is easily divided with the fingers.

As Isaac was now old and in a feeble and languishing condition, it was necessary that the flesh be prepared so thoroughly and appetizing.)

such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

(Eating and drinking were used among the Asiatics on almost all religious occasions, and especially in making and confirming of covenants.

No covenant was deemed binding unless the parties had eaten together.

Now, in this, Isaac is deliberately seeking to circumvent the declarations of God.

If you recall, the blessing that he gives to Jacob, disguised as Esau, is that his brother will serve him.

In that, he is trying to cross what God had declared before the children were born.

Remember when Rebekah was having difficulty with her pregnancy and she asked God what was going on.

God answered that there were two nations in her womb and that the older would serve the younger.

➤ That was God's sovereign declaration before they were even born.

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- Isaac favoured Esau and tried to move out of God's plan.
 - Isaac was acting after the flesh and not innocent in this act at all.)
-

GEN 27: 5-8

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it,

(Like Sarah in Genesis 18:10, Rebekah was eavesdropping on the conversation between Isaac and Esau.

It's not clear as to whether she was intentionally spying on Isaac.

But chances are, she was as we've seen a pattern of deception and manipulation established in this family.

Remember:

- Jacob had bamboozled his older brother into selling his birth right in Genesis 25:29–34.
- Isaac appears to be trying to pass on the blessing to Esau without either Rebekah or Jacob finding out first—perhaps partly because he knows about Esau's foolish oath.)

⁶And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

(Rebekah immediately called Jacob.

Just like our jaja, the president of Uganda 😊

She will do whatever it takes to ensure that Jacob receives the blessing, whether opposition likes it or not. 😊

This is not the first time someone in Genesis has attempted to "help" God by scheming to force His will, as we also saw it in Genesis 16:1–5.

Unfortunately, this also will result in hurt feelings and a split family.)

⁷Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

(Rebekah was telling Jacob what she overheard Isaac saying to his older brother Esau.)

⁸Now therefore, my son, obey my voice according to that which I command thee.

(This is a strange way to talk to your son who is forty years old.

Rebekah plays the "mom card."

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She leverages her authority in Jacob's life as the reason Jacob should do exactly as she says.

She insists that he must obey her, hoping to get Jacob to act quickly and to overcome any objections.

Plus instead of trusting God to fulfill what He had promised in Genesis 25:23, Rebekah used manipulative scheming to accomplish what she thought was God's plan – and, likely, also her preference.

Spurgeon in writing about this event, he said:

“Good men have gone very wrong when they have thought of aiding in the fulfillment of promises and prophecies. See how Rebecca erred in trying to get the promised blessing for Jacob. We had better leave the Lord's decrees in the Lord's hands.”

GEN 27: 9-12

Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth;

(Rebekah knew her husband well enough to know that he couldn't tell the difference between what she prepared and what Esau might bring home from hunting.)

¹⁰And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. ¹¹And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man;

(Jacob objected—but not to express a moral or ethical concern with his mother's plan.

Instead, he raised a practical concern. He's not a hairy guy. Esau is in Genesis 25:25. It's likely that Isaac will notice this, and what will happen when he finds out?)

¹²My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

(Notice, Jacob is not concerned about replicating Esau's appearance after all Isaac is nearly or completely blind.

He also does not express any worry about the difference in his voice, something that will very nearly ruin the whole scheme in verse 22.

Most importantly, he is not concerned about the morality of what he's about to do.

He just doesn't want to be caught and cursed.

Deuteronomy 27:18:

Cursed is he that maketh the blind to wander out of the way;

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You know when we are willing to abandon the question of right and wrong, and when our only concern is what *works*, we then agree with the modern idea of *pragmatism*, as many in the church do today.)

GEN 27: 13-15

And his mother said unto him, Upon me be thy curse,

(It is too daring for any creature to say, Upon me be thy curse, unless that creature is Christ who bore our curse.)

my son; only obey my voice, and go fetch me them.

(Significantly, at this point, each person in this drama acted in man-centered wisdom and energy, not according to divine or spiritual wisdom and energy.

Even Esau, in agreeing to Isaac's plan to give him the birthright, disregarded his previous promise to allow Jacob to have the birthright.

- All four of them – Isaac, Rebekah, Jacob, and Esau – did not trust each other.
- Worse yet, they did not trust the Lord.
- Each one of them schemed and plotted against each other and against God.

The whole story reflects no credit upon any of the persons concerned.

The worst aspect of this all is they seem to regard the blessing as *magical*, as something detached from God's wisdom and will.

But in giving the blessing, the most Isaac could do was to recognize *God's* call and blessing on Jacob.

Only God could truly bestow the blessing.

Esau could receive the blessing from Isaac a hundred times, but it only mattered if God in heaven honored it.)

¹⁴And he went, and fetched, and brought them to his mother; and his mother made savoury meat, such as his father loved.

(Once Jacob overcame his fear of getting caught in his deception, he was ready to carry it out.

Rebekah manipulated both Isaac and Jacob, but Jacob was willing to be manipulated.

Genesis never directly condemns or praises Jacob for this decision.

Does this mean he was right to participate in this plan?

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No, but Scripture simply records what happened.

God used the flawed choices of flawed human beings to accomplish His will for His people.

He still does.

Later in the book of Genesis, we will see the consequences of this action play out.

Rebekah will never see Jacob again, and Jacob will find himself caught in a scam in the near future in Genesis 29.)

¹⁵And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son.

(So Rebekah accesses to Esau's best garments and she puts Jacob into them.

Though Isaac is blind, the real purpose of this deception seems to be the difference in their smell.

Now, there is some speculation, as to the choice clothes, that perhaps they were the clothes of honour often given to the son who was to inherit the position in the family.

Remember the brothers of Joseph became extremely jealous when his father gave to him the coat of many colours.

A coat of honour indicating Jacob's intention to give to Joseph the place of headship in the family, after his death.)

GEN 27: 16-20

And she put the skins of the kids of the goats

(These were the Oriental camel-goats, whose wool is black, silky, and of a fine texture, sometimes used as a substitute for human hair.)

upon his hands, and upon the smooth of his neck; ¹⁷And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

(Rebekah dressed Jacob in Esau's clothes, to make him smell like his older brother.

She covered his smooth arms and neck with hairy goat's skin to make him feel like hairy Esau.

All that is now left is to send Jacob in and see if the scheme works.

Will Isaac believe that Jacob is Esau long enough to give him the blessing?

Katulabe in a bit 😊)

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¹⁸And he came unto his father, and said, My father; and he said, Here am I; who art thou, my son?

(Isaac may be old and blind, but he's not deaf.

Jacob came before his father carrying the delicious meal, supposedly meat freshly killed and prepared by Jacob's hairy brother, Esau.

Jacob began, perhaps too timidly, by saying, "My father."

Isaac immediately asked who was speaking.

He was expecting Esau, but he hears something not right in the voice, and it's too soon for Esau to have returned.

Unfortunately this moment inspired two future incidents in Jacob's life.

Through God's intervention, Jacob suffered under a bait-and-switch scam in Genesis 29.

And, he was forced to identify himself, honestly, before being blessed in Genesis 32:26–28)

¹⁹And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

(Jacob used every possible trick and deception in the book in order to accomplish his mission.

1. Lying to the face of Isaac "I am thy first-born Esau"
2. He prepares and gives Isaac goat's flesh for venison, and says he had executed his orders, and got it by hunting.
3. He puts on Esau's garments and the goat's skins upon his hands and the smooth of his neck so he may smell and feel like Esau.

Unfortunately many of us have labored, not only to excuse all this conduct of Rebekah and Jacob, but even to show that it was *right*, and according to the *mind* and *will* of God!

²⁰And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

(It is interesting that Jacob referred to Jehovah as "your God" implying that Esau had renounced all faith in God for himself.

Lies tend to lead to more and deeper lies.

And sometimes it is difficult to discern a lie, and whether a statement is sin or not comes back to the question of intent.

But other times it is not difficult at all, and here no doubt Isaac was beginning to become a little suspicious at this point.

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Caught, Jacob spiritualized his lie, claiming that God provided an animal in record time.

It's always hard to argue with an assertion that God provided.

In fact Jacob took God's name in vain, something that was later forbidden by the Ten Commandments.

But Isaac also is not honourable because he is trying to give the blessing to Esau, when God planned it for Jacob.

Esau had already sold his birth right and Isaac knew that. Rebekah is not totally honorable as she set up the whole deception.

Here, again, we have an interesting story in which there are people who believe firmly in the purposes that God has declared, have faith in God and his purposes; but, make the mistake of believing that God cannot accomplish his purposes apart from the help of man.

This is a condition that we often find ourselves in.

We are convinced in the purposes of God and believe that God will do what He has said He is going to do; but, sometimes we feel God can't do it without our help.

That's the same thing that Abraham and Sarah were involved in when Sarah said,

“Take my handmaid, Hagar, and raise up a son by her. Yes, God wants to give you an heir Abraham, I know He does. So, take Hagar and let's help God out.”

This is the exact situation where Rebekah makes the suggestion that they help God out.

He wants you, Jacob, to have the blessing.

It is interesting that, here again, it is the woman who tries to help God out.

This deception is for no other reason than to see that the purposes of God get fulfilled.

You don't have to worry about the purposes of God; they're going to stand.

What God has determined is going to be.

You cannot stop the purposes of God from being fulfilled.

You may fail, but God will raise up someone else.

God is going to get his work accomplished and He doesn't need our help.

This can be very disappointing when you want to help God out, but we only create problems in our endeavour to help God.

Unfortunately, in this story, they felt they had to lie and deceive to help God.

They are following that proverb which is not scriptural,

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“God helps those, who help themselves.”

Here is a classic example of them trying to help themselves, to help God fulfil His plan and fulfil His purpose.

I don't know how God would have done it, but I'm certain He would.

God had declared it; His purpose was that the blessing would be upon Jacob and that he should be the descendant from which the line of Christ should fall.

So, Jacob went in to Isaac.

The end does not justify the means.

That is a heresy which has been embraced many times by the church.

Paul came down on that philosophy.

“Let us do evil that good may come.” “God forbid,” Paul says.

We are never justified in doing wrong to bring about that which is good.)

GEN 27: 21-24

And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

(Isaac was still suspicious and wanted Jacob to come near so he can feel him.)

Esau was a very hairy man and Jacob was smooth skinned, but, Rebekah had put the goat's hair on Jacob and so Isaac wouldn't know it was Jacob.)

²²And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. ²³And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him.

(Isaac must have been so sick that he could not discern the skin of a goat from the flesh of his son.)

This no wonder he was fooled and lied to by deceit of his wife, and the cunning of his younger son Jacob.)

²⁴And he said, Art thou my very son Esau? And he said, I am.

(Even under repeated questioning, Jacob stayed confirmed in his lie.)

Partially, Jacob took advantage of his father's good nature.

Isaac probably would not believe that his Jacob would lie to him so repeatedly.)

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GEN 27: 25-27

And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank,
²⁶And his father Isaac said unto him, Come near now, and kiss me, my son,

(The kiss appears here for the first time as the token of true love and deep affection. But also Isaac wanted Jacob to get closer enough so as to smell him and also touch him.)

²⁷And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed.

(Jacob was wearing his brother's robe which smelled of the field & Esau and as such Isaac's suspicions were put to rest.

Then he blessed Jacob as the spiritual head of the family.

Isaac had the right (not Ishmael) to pass on this blessing related to the covenant of Abraham.

Likewise any of the sons (Jacob or Esau) who would receive this blessing would have the right to pass it on to his descendants.

- Now was it God's will that Jacob received the blessing; Yes it was.
- Did Jacob and Rebecca know that it was God's will that Jacob received the blessing yes they did

But they made a mistake and that in knows what God intended, endeavored to help God out in fulfilling is perfect.

And thus went into the deception which was a ploy of theirs to help God fulfill his will and fulfill his purpose.

- Why is it that we think that God can't do his work without our help?
- Why is it that we think that God is so dependent upon us to accomplish his purposes

Such is not the case.

- God can accomplish his purposes apart from our help.
- God will accomplish his purposes apart from us if necessary.

You remember with Esther as she was faced with that dangerous task of going into her husband the king uninvited.

According to the laws of the Persians, if she should go in without his asking for her to come, she would be grabbed by the guards and put to death.

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Unless he would raise his scepter to her.

No one would go to the king not even his wife unless the king is called for them.

And to dare to come into his court without being called meant instant death unless the king himself at that moment would give you the reprieve by holding up his scepter.

And yet the people of God were in danger of extermination by a foolish decree that the king had made.

And Mordecai came to Esther and said look:

Perhaps God has brought you into the kingdom for just a time as this or just an hour as this.

In other words maybe your whole life is going to be fulfilled in this one hour that God has brought you to this position just for this purpose.

She explained the difficulty and risk of just going into the king without his invitation.

And how the king had taken such a long time without asking for her, perhaps he doesn't like me anymore and blah blah blah ...

And Mordecai said to her you think that you can escape the decree of the king? You're a Jewish too.

And he said if you should fail at this time, our deliverance shall arise from another quarter.

God will save his people; he will not let his people get wiped out.

If you fail, God is not going to fail to save his people.

But you in your failure will lose your own life.

So while you may fail the purposes of God cannot and will NOT fail.

But what happens is that you lose out the reward and the blessing that could be yours by being that instrument that God uses to accomplish his work.

Now the work of God is going to be accomplished. What God is willed and purposed shall come to pass

We can be the instruments through which it happens if we yield ourselves to God and He will work through us.

If however we fail to yield ourselves; God will still do his work and yet we have lost the reward and the benefit and the joy of being the instrument.

But the work of God is never dependent upon our deception or our conniving or our scheming.

We don't have to scheme or connive to get the work of God done!

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I looked around today at people who are endeavoring to do the work of God.

And there are so many people who have great visions for what they can do for God; all they need is the money.

And so they've gone into all kinds of schemes to raise money in order to do the work of God.

Sad indeed but hey God is not dependent upon us ever. We are dependent on him always.

So Jacob & his mum's mistake was believing that God couldn't fulfill his purposes without their help!)

GEN 27: 28-29

Therefore God give thee of the dew

(This dew fell in great amounts so as to saturate everything.

- Judges 6:38 talks about the abundance of these dews that fell on Gideon's fleece and filled his bowl.
- 2 Samuel 17:12 talks about an army ready to fall upon its enemies to a dew falling on the ground.

Travellers in these countries say us that the dews fall there in an extraordinary abundance.)

of heaven, and the fatness of the earth, and plenty of corn and wine;

(Here Isaac, as the patriarch of the family who holds the covenant with God, prays for Jacob to be blessed with wealth in the form of the dew of heaven, meaning moisture for crops, the fat of the land, and plentiful grain and wine.

Now this raises a question.

- Is a blessing like this something that can be mistakenly passed on from a father to the wrong son?
- Are the words of the blessing magic that can be pronounced only once and then are spent?
- Can the God who will fulfill this blessing be so easily manipulated?

The answer, of course, is NO.

As has already been demonstrated, the gist of this on Jacob is what God had planned all along.

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The oracle God gave to Rebekah prior to the birth of her sons stated clearly that the older, Esau, would serve the younger, Jacob in Genesis 25:23.

Rebekah had held on to that revelation all along and unfortunately Isaac had not agreed to it.

Thus, Rebekah deceived him into doing what God had said would happen in the first place.

This was not a good choice on her part, however—the fallout from this act of fraud will mean never seeing Jacob again in verses 43–44.

Mount Seir, and the adjacent country, was at first in the possession of the Edomites.

Afterwards they extended themselves farther into Arabia, and into the southern parts of Judea.

But wherever they were dwelt, we find that the Edomites were inferior to the Israelites.

Edom wasn't always barren as indicated in Malachi 1:3:

I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness

But became barren as an effect of war.

The Edomites had dukes and kings reigning over them, while the Israelites were slaves in Egypt.

When the Israelites were returning from Egypt desired to pass through the territories of Edom.

It appeared that the country had FRUITFUL FIELDS and VINEYARDS as Numbers 20:17 says:

Let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells;)

²⁹Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee.

(In this blessing, Isaac is trying to disqualify what God had declared to be his purpose.

He's really at fault here and it is a direct disobedience to what God had declared in his endeavour to make Jacob subservient to Esau.

None the less, it is important to see it wasn't the bestowal of these words upon Jacob that made him blessed.

Instead, Jacob was blessed because God chose him long before in Genesis 25:23.

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What mattered was that *God said the older shall serve the younger* back in Genesis 25:23, not that *Isaac said **be master over your brethren.***)

GEN 27: 30

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

Boy! that was a close call. Jacob had just left and Esau came in.

GEN 27: 31-33

And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

(Now Esau is back, meal in hand, and says very similar words to Isaac that Jacob did not long before: Arise. Eat. Bless me.)

One can only imagine the rude awakening both Isaac and Esau experienced in the next few moments, as it becomes clear what has happened.)

³²And Isaac his father said unto him, Who art thou?

(This question may have seemed strange to Esau, but he remembered that his father was old and couldn't see well. Esau probably first thought this was a simple mistake.)

And he said, I am thy son, thy firstborn Esau.

³³And Isaac trembled very exceedingly,

(This phrase could be translated, "Isaac trembled most excessively with a great trembling.")

Isaac was troubled, because he knew he had tried to work against the plan God revealed in Genesis 25:23 – and God had beaten him.

At this moment, Isaac realized he would always lose when he tried to resist God's will, even when he didn't like God's will.

And he came to learn that despite his arrogance against God's will, God's will, will always prevail.

Later, in Hebrews 11:20, it says

By faith Isaac blessed Jacob and Esau concerning things to come.

GENESIS 27

Isaac's faith was demonstrated after his attempt to redirect the will of God was destroyed and he said of Jacob,

"and indeed he shall be blessed."

As soon as Isaac perceived that he had been wrong in wishing to bless Esau he did not persist in it.

He gave Esau such a blessing as he may, but he did not think for a moment of retracting what he had done.

He felt that the hand of God was in it.)

and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

GEN 27: 34

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry,

(Remember that Esau was the hardy rugged man of the field and that Jacob was a plain man which is translated as being a good man.

Now, here is Esau, this rugged man of the field, wailing and crying out for the blessing.

This is about the strongest description possible to describe the depth of Esau's horror upon learning that Jacob had used deception to "take" the birthright which technically he had despised.)

and said unto his father, Bless me, even me also, O my father.

(Esau repeated this agonized plea.

Yet we understand that Esau valued his father's blessing mainly in *material* terms and he did not value the blessing's spiritual value.)

GEN 27: 35

And he said, Thy brother came with subtlety, and hath taken away thy blessing.

The word Jacob or "heelcatcher" came to be translated, in time, as "supplanter."

The idea of catching a person by the heel, tripping him and then passing him up.

GENESIS 27

Earlier in the story when Esau had come in from the field faint with hunger and had asked Jacob for the “red” pottage that he was cooking; he sold his birthright to Jacob for some stew.

The scriptures say that Esau hated his birthright, but, he did care about the blessing. A typical man after the flesh, who wants just the blessings of life.

Hebrews 12:16-17 says,

“Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.”

This passage has been mistranslated by many thinking that Esau sought repentance but didn't find it; when in truth, Esau never repented.

What he sought with tears was the blessing but he didn't repent and that's why he wasn't blessed.

GEN 27: 36-37

And he said, Is not he rightly named Jacob? for he hath supplanted me these two times:

(Esau failed to take responsibility for the fact that in the first of the **two times** he referred to, he actually *despised his birthright*, selling it to Jacob for a bowl of stew.

In the first of the two times, Esau could not truly say that Jacob **took away my birthright**.

Esau *gave it away*.)

He took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

(Both Isaac and Esau were grieved when they understood what Jacob did, and *now* Esau was concerned about the birthright.

What's the difference between a birthright and a blessing?

- The birthright belonged, by default, to the oldest son.
- He would inherit a double portion of the family estate.
- But Esau had sold this right to Jacob.

The blessing, on the other hand, apparently could be given to any of the children as the father saw fit.

In Isaac's case, he had clearly planned to give the greater blessing to Esau, including future rule over his brother.

GENESIS 27

The giving of that blessing was seen as so tangible that even though it was received as part of a deception, the giving of the blessing remained intact.

Esau asked his father if there were any "left over" blessings that he can confer to him.)

³⁷And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what shall I do now unto thee, my son?

(It was not uncommon for a father, near death, to confer a blessing on more than one of his children, dividing his well wishes or predictions for their future.

However in Isaac's case, he had planned to give to Esau all the blessing he had to give.

In truth, Isaac had not reserved a blessing for Jacob.

He loved Esau so much more that He had intended all of the family blessing to go to him.

God, however, had planned all along for Jacob to rule over his brother.

It was not merely Jacob and Rebekah who had thwarted Isaac's plan.

Beyond the question of this particular blessing, God Himself had already planned to make Jacob the heir of His promises.)

GEN 27: 38-40

And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me, also, O my father, And Esau lifted up his voice and wept.

(Esau's tears were the tears of frustrated selfishness, not of regret for his own sin and despising of his birthright.

Hebrews 12:15-17 uses the occasion of Esau as a warning:

Looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.

Now he sought what carefully? Not repentance!!

He wasn't crying here repentance tears at all. He was crying about the loss of the blessing.

Many people get confused to think that poor Esau was crying in repentance and all.

➤ No he never did seek repentance.

- What he was seeking for was the blessing.
- What he was crying about was the fact that there was no blessing for him.

Had he really repented then God surely would have done something for him.

God has said that a broken and a contrite spirit he will not turn away.

No man is yet truly repented before God that God did not accept him and bless him.

Actually they were tears of anger, tears of bitterness, tears of hatred against his brother and tears of a lost blessing but not at-all tears of repentance.)

³⁹And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

(These words of Isaac sound more like a curse than a blessing. Yet, in fact, Esau ended up being a blessed man.

Many years later when he met Jacob again in Genesis 33:9, he said the blessed words

I have enough, my brother

Now many scholars suggest that the blessing Isaac bestowed on Esau actually said,

“your dwelling shall be from the fatness of the earth”;

That is, he tells Esau that his dwelling will be away from the fatness of the earth and the dew of heaven.

Perhaps this describes the nomadic life of a wandering tribe.

Eventually, Esau's descendants became the nation known as Edom.

These Edomites lived in the mountainous land of Seir, and bitterly conflicted with the nation of Israel, which descended from Jacob.

The book of Obadiah predicts the eventual ruin of the Edomite people.)

⁴⁰And by thy sword shalt thou live,

(In other words whatever blessings and security Esau might enjoy, it would come as he skillfully wielded his **sword**.

His life would not be easy, though it will be blessed.)

and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

(Esau would be under Jacob, but not forever.)

GENESIS 27

The promise also was that Esau would **break his yoke from your neck** – that he would not forever serve or be under his brother Jacob.

Esau later moved to Edom and became the father of the Edomites, who during the period of the history of Israel were subservient to Israel.

The last known Edomite and descendant of Esau, that we know of in history, was Herod the Great.

He was the king over Israel, appointed by the Roman Government, at the time of Jesus Christ.)

GEN 27: 41

And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

He didn't want to do it while his dad was still alive lest he curses him.

Of course, killing one's brother was no small matter in this era, or any other.

In a sense, Esau had already been destined by his father's "blessing" to live the life of Cain as a wandering nomad (Genesis 4:11–12).

Now he planned to commit the sin of Cain (Genesis 4:3–8).

Esau's hatred rose against Jacob for many reasons, but mostly it was out of pride and envy.

- Pride, in that his brother would be preferred before him in regard to the covenant.
- Envy, in that his brother would enjoy greater prosperity.

Revenge is a comforting thought to those who feel they have been wronged like Esau.

He vowed to kill his brother after the death of his father, thinking it was soon, yet Isaac lived much longer, actually another 43 years.

Now this hatred of Esau continued down to his descendants.

Esau became the father of the Edomites and these became a thorn in the flesh for Israel for many generations.

- There was a great hostility through history of the Edomites against the Israelites.
 - Many times the Edomites sought to invade the land of Israel.
-

GENESIS 27

When the Israelites were coming out of Egypt and needed to pass through the land of the Edomites; The king of Edom met them with his armies and prohibited their Passage through the land.

The Edomites have since passed off of the scene and last Edomite we know is King Herod and his family and their ended the Edomite race.

Of course God has preserved Israel to the present time.

GEN 27: 42-44

And these words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

(Rebekah's description of Esau's heart is quite interesting.

It's a human experience to comfort oneself with a plan to take revenge on those who have hurt us.

And it's a false comfort that allows us to go about our daily activities until the moment comes when we can act.

In that sense, her assessment of Esau's plan was very sensible.

But again, one has to wonder what Rebekah thought would happen. She conspired with Jacob to cheat Esau out of his life's most valuable possession!

Did she really expect peace thereafter? This gender never ceases to amaze me 😊)

⁴³Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran:

(Specifically, she commanded Jacob to flee to her brother Laban's house, in Haran, in Mesopotamia.

We last saw Laban when Abraham's servant went to Abraham's people looking for a wife for Isaac in Genesis 24:1-4.

He found Rebekah in Genesis 24:23-28.

Her father and her brother Laban agreed to allow her to travel back to Canaan and marry Isaac.

That had been many, many years ago.

Now Rebekah is counting on her brother to provide Jacob a place to stay away from Esau.

In addition, we will see that she may also want Jacob to find a wife of his own from among her people.

GENESIS 27

At least, that's what she will tell Isaac.

When Abraham and Sarah tried to scheme a solution, they created heartache and a split family in Genesis 16:1-5; & Genesis 21:9-14.

Rebekah's deception of Isaac may have fulfilled a prophecy in Genesis 25:23, but it also created a rift between brothers.

And, in her own case, it will mean saying goodbye to her favored son;

Unfortunately after this passage, Scripture only mentions Rebekah in reference to her death in Genesis 49:31.)

⁴⁴And tarry with him a few days, until thy brother's fury turn away.

(Rebekah perhaps thought that Esau in a few days, would no longer be angry and Jacob could come home again.

Unfortunately the few days Jacob were to stay with Laban and Rebekah's family in Haran turned out to be more than 20 years.)

GEN 27: 45-46

Until thy brother's anger turn away from thee, and he forget that which thou hast done to him; then I will send, and fetch thee from thence; why should I be deprived also of you both in one day?

(If Esau should kill Jacob, then the nearest akin to Jacob would kill Esau per the law in Genesis 9:6.

Rebekah knew that the blessing was intended for Jacob, and expected he would have it and yet:

- But she wronged Isaac by putting a cheat on him;
- She wronged Jacob by tempting him to wickedness.
- She put a stumbling-block in Esau's way, and gave him a pretext for hatred to Jacob and to religion.

All were to be blamed.

It was one of those crooked measures often adopted to further the Divine promises; as if the end would justify, or excuse wrong means.

Thus many have acted wrong, under the idea of being useful in promoting the cause of Christ.

GENESIS 27

The answer to all such things is that which God addressed to Abraham, I am God Almighty; walk before me and be thou perfect.)

⁴⁶And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

Rebekah does not tell Isaac her true fear that Esau would kill Jacob.

- Perhaps she doesn't think that would compel Isaac to act quickly enough.
- Perhaps she doesn't think Isaac would believe such a thing of his favorite son.

Instead, Rebekah manipulates Isaac once again, this time by complaining about Esau's wives, the Hittite women who had made life bitter for both of them, according to Genesis 26:35.

Now she says to Isaac colorfully that she hates her life because of those women.

In fact, what good will her life even be if Jacob also marries one of the local women?

She does not come out and say directly that Isaac should send Jacob to her brother to find a wife. At least, we're not told that she does so.

But, in the following verses Isaac sent Jacob away for that very reason to the area of Haran, which was about five hundred miles away and was there for twenty years before he returned.

Jacob's reunion with Isaac happened in Genesis 35:27, but no mention is made of his mother, who presumably had passed away, never again seeing her favorite son in Genesis 49:31.

As a result of setting up this deception, Rebekah lost the son she loved because she never saw him again.

In this tragic story, everyone lost.

Each of the main characters – Isaac, Rebekah, Esau, and Jacob – schemed and maneuvered in human wisdom and energy, rejecting God's word and wisdom.

Nevertheless, God still accomplished His purpose.

The tragedy was that each of the participants suffered, because they insisted on working against God's word and wisdom.

THE LESSONS WE LEARN FROM THIS STUDY ARE:

1. Tricking a poor old blind man for personal gain is a disgraceful thing to do. But God can use people with disgraceful pasts for future good.
-

GENESIS 27

2. Later in Genesis, we will read how God used Jacob to father the Israelite nation. His sons became the 12 tribes of Israel, and they are super important to the overall Bible story.
3. Likewise, your usefulness in God's story isn't limited just because you have a few disgraces marring your past.
4. When Esau understood that Jacob had got the blessing, he cried with a great and exceeding bitter cry.

The day is coming, when those that take lightly the blessings of the covenant, and sell their title to spiritual blessings for that which is of no value, will, in vain, ask urgently for them.

5. We must not follow even the best of men further than they act according to the law of God.
6. We must not do evil that good may come.

And though God overruled the bad actions recorded in this chapter, to fulfil his purposes, yet we see his judgment of them, in the painful consequences to all the parties concerned.

7. God will not give his blessing to even a Divine service, if not done in his own way, on principles of truth and righteousness.
8. Those who are ever endeavouring to sanctify the means by the end, are full of perplexity and distress.

We will start from Chapter 28 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
 - But right now I repent of my sins
 - I make you my Lord
 - I receive the free gift of forgiveness of sin
 - I need you, Jesus
 - Be my savior
 - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
-

GENESIS 27

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

LET'S STANDUP FOR THE FINAL BLESSING

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
 - May the Lord cause his face to shine upon you and give you peace
 - May your heart be filled with his love
 - May you walk in the spirit
 - May you be strengthened by the work of his Holy spirit in your inner man
 - May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
 - And may God increase your faith and your trust
 - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
 - May your life be enriched in all things in Christ Jesus
 - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
 - Amen
-