



The Book of Genesis

Lesson Number 43



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED =Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV =English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT =Goodspeed (1923), GWN =God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT =Young's Literal Translation (1862)

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

GREEK LEXICON LEGEND
LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE RESULT OF ESAU DESPISING HIS BIRTHRIGHT

Gen 27:1 "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. ² And he said, Behold now, I am old, I know not the day of my death: ³ Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; ⁴ And make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. ⁵ And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. ⁶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, ⁷ Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD before my death. ⁸ Now therefore, my son, obey my voice according to that which I command thee. ⁹ Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: ¹⁰ And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death." ¹¹ And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:" ¹² My 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. ¹³ And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. ¹⁴ And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. ¹⁵ And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: ¹⁶ And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. ¹⁷ And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob." (Genesis 27:1-17)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT
The series of events that now take place are the aftermath of Esau despising his birthright, and the irritation the Hittite wives of Esau

brought to both Isaac and Rebekah.
Knowing the impact that circumstance can have upon human thought – especially when very little is

known of the mind for the Lord – it is imperative that our view of this text be mingled with godly mercy. This text has not been written so men could judge Rebekah and Jacob. **They already had a**

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Judge, and it is His account of the events that we are reading. Only human audacity would dare to render a judgment that adds to the Word of God – and adding incurs plaguing (Rev 22:18).

Owing to the limited revelation at the time of the text, we ought not expect the responses that would come from extended revelation. I have mentioned before that when little revelation is given, there cannot be extensive godly thought and action. I do not believe this has been duly appreciated in our times. Keep in mind that at this time, about two thousand years after the creation of men, relatively little was known about God Himself. Notice the kind of things that God had made known. Here is a fairly extensive list of what God had made known about Himself until the time of this text. These are not human deductions, but Divine affirmations.

- ➔ GOD PROVIDES FOOD (Gen 1:29)
- ➔ GOD GIVES DOMINION (Gen 1:30)
- ➔ GOD CAUSES ENMITY (Gen 3:15)
- ➔ GOD JUDGES MEN (Gen 3:16,17; 11:8;15:14; 19:13-14)

- ➔ GOD CURSES MEN (Gen 4:11; 12:3)
- ➔ GOD APPOINTS ONE PERSON TO TAKE THE PLACE OF ANOTHER (Gen 4:25)
- ➔ GOD'S SPIRIT WILL NOT ALWAYS STRIVE WITH MEN (Gen 6:3)
- ➔ GOD ASSESSES MEN (Gen 6:5; 13:13)
- ➔ GOD DESTROYS THE UNGODLY (Gen 6:7)
- ➔ GOD HAS GRACE UPON MEN (Gen 6:8)
- ➔ GOD SPARES THE RIGHTEOUS (Gen 7:1)
- ➔ GOD MAKES AND ESTABLISHES COVENANTS (Gen 6:19; 17:7)
- ➔ GOD CAN CAUSE THINGS TO HAPPEN THAT ARE NOT NORMAL (Gen 7:4)
- ➔ GOD REMEMBERS HIS COVENANT (Gen 9:15)
- ➔ GOD MAKES THINGS HAPPEN (Gen 12:1-3)
- ➔ GOD SHOWS PEOPLE WHERE TO GO (Gen 12:1; 22:2)
- ➔ GOD IS THE LORD (Gen 15:1)
- ➔ GOD IS A SHIELD AND A GREAT REWARD (Gen 15:1)
- ➔ GOD BRINGS PEOPLE FROM ONE PLACE TO ANOTHER (Gen 15:7)
- ➔ GOD GIVES TO PEOPLE SOMETHING THAT BELONGED TO ANOTHER (Gen 13:17; 17:8)
- ➔ HE IS THE ALMIGHTY GOD (Gen 17:1)
- ➔ GOD MAKES PEOPLE FRUITFUL (Gen

- ➔ GOD DOES THINGS AT APPOINTED TIMES (Gen 18:14)
- ➔ GOD RESTRAINS THE WICKED (Gen 20:6)

There are Divine traits that were **not** affirmed during this period of time – even though men may have deduced them from what they heard and observed of God. For example:

- ➔ THE GOODNESS OF GOD. From Genesis 1:1 through Genesis 27:17, and with the exception of God's own observation of the creation, the word "good" is never applied to God Himself. BEGINNING WITH THE BOOK OF EXODUS, THERE ARE OVER FIFTY REFERENCES TO GOD BEING "GOOD."
- ➔ DIVINE GRACIOUSNESS. To this point, The word "gracious" is not even mentioned, much less revealed to be an attribute of God Himself. BEGINNING WITH THE BOOK OF EXODUS, THERE ARE EIGHTEEN REFERENCES TO GOD BEING "GRACIOUS."
- ➔ GOD'S KINDNESS. The only reference to God's "kindness" is when Abraham's servant asked the lord to show "kindness" to his master, Abraham (Gen 24:12-14). FROM EXODUS THROUGH REVELATION, THERE ARE TEN REFERENCES TO GOD'S "KINDNESS."
- ➔ GOD'S GRACE. The only reference to God's grace is given in relation to Noah: "Noah found grace in the eyes of the Lord" (Gen 6:8). FROM EXODUS THROUGH REVELATION, THERE ARE FORTY-THREE REFERENCES TO GOD'S "GRACE."
- ➔ GOD'S LONGSUFFERING. When speaking of God Himself, there is no reference to His "longsuffering" from Genesis

There are Divine traits that were not affirmed during this period of time – even though men may have deduced them from what they heard and observed of God.

17:6,20)

1:12 through the 27th chapter of Genesis. FROM EXODUS THROUGH REVELATION,

THERE ARE TEN REFERENCES TO GOD'S "LONGSUFFERING."

➔ **THE LOVE OF GOD.** There is not a solitary reference to God's "love" in that same section of Genesis. FROM EXODUS THROUGH REVELATION THERE ARE NINETY-SEVEN REFERENCES TO GOD'S LOVE.

➔ **GOD'S RIGHTEOUSNESS.** There is no reference to God's own "righteousness" Genesis 1:1 thru Genesis 27:17). FROM EXODUS THROUGH REVELATION, THERE ARE OVER ONE HUNDRED AND FIFTY REFERENCES TO GOD BEING "RIGHTEOUS."

➔ **DIVINE FORGIVENESS.** In the same section, There is no reference to God forgiving anyone, or to His forgiveness. The same is true of God remitting sin, or granting remission. FROM EXODUS THROUGH REVELATION THERE ARE TWENTY-THREE REFERENCES TO GOD'S FORGIVENESS.

➔ **THE MERCY OF GOD.** There are three references to God's mercy in the above section of Genesis. One is an inspired editorial remark written by Moses concerning the deliverance of Lot (Gen 19:16). One is Lot's comment to the angels who delivered him (Gen 19:19). One is a comment made by Abraham's servant concerning the finding of a wife for Isaac (Gen 24:27). FROM EXODUS THROUGH REVELATION THERE ARE ONE

HUNDRED AND SIXTY REFERENCES TO GOD'S MERCY.

Ponder how your thinking and actions have been impacted by your own knowledge of these Divine traits. Then consider that the patriarchs of whom we are reading did not have the advantage of knowing these things.

In addition, there was barely anything known about God's "eternal purpose" – something that was not revealed to any measurable extent until Jesus had put away sin, and was exalted to the right hand of God. The prophets spoke of a purposing God, and introduced men to God working out His own purpose without failing in any aspect of it. As for the "eternal purpose" itself, it was not made known until after Jesus had been enthroned in the glory (Rom 9:11-17; Eph 1:11-12; 3:8-11; 2 Tim 1:9; 1 John 3:8).

THE THINKING OF REBEKAH

Whatever may be said of this event, **it should be clear that the thoughts of Rebekah were shaped by the promise God had made to her about seventy years earlier.** It is estimated that Jacob was about seventy years old at this time, buying the birthright around forty-five years prior to this. While these are approximate figures, they are of such length as impacts how

we think about this event.

These figures being reasonable, this event occurred seventy years after God had (only once) revealed the elder would serve the younger – something that had not taken place until this time. It was also more than four decades after Esau had sold his birthright to Jacob for some lentil stew. From the standpoint of appearance, the circumstances related to the birthright had not changed. **And yet, Rebekah had apparently clung to the promise with a tenacity that can only be attributable to her faith.**

Isaac determines to bless Esau before he dies, within the context his favorite food. After Isaac calls for Esau, Rebekah overhears his word to the eldest son. Knowing the promise of the Lord, she sets a plan in motion that has been questioned throughout the history of the church. However, what Rebekah did was not questioned by Moses, the Psalmists, the prophets, Jesus, the apostles, or any other inspired writer.

There is no question that God's mercy was over this whole matter. **We must also consider that this was no doubt the manner in which the Lord worked out His revealed purpose – that the elder would serve the younger.** This should not be too difficult for us.

ISAAC WAS OLD AND HIS EYES WERE DIM

Gen 27:1a **"And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see . . ."**

ISAAC WAS OLD

"And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see . . ."

According to reasonable estimates, Isaac was about one hundred and thirty years old at this time (some say 137 years of age ^{PULPIT COMMENTARY})– and he would live fifty more years, finally dying at the age of one

| EVENT | YEAR | ISAAC'S JACOB'S | |
|--|---------|-----------------|-------|
| | | AGE | AGE |
| ISAAC BORN | 1867 BC | 0 | 0 |
| ISAAC MARRIED | 1827 BC | 40 * | 0 |
| JACOB/ESAU BORN | 1807 BC | 60 * | 0 |
| ESAU SELLS BIRTHRIGHT | 1782 BC | 85 E | 25 E |
| JACOB OBTAINS BLESSING | 1737 BC | 130 E | 70 E |
| ISAAC DIES | 1687 BC | 180 * | 120 E |
| JACOB DIES | 1660 BC | | 147 * |
| <small>(130 when entered Canaan, lived there 17 years)</small> | | | |
| <small>* = Revealed Age; E = Estimated Age</small> | | | |

hundred and eighty (Gen 35:28). At this time he had lived about 72% of his life, and yet it is written that he was "old." One of the meanings of the word used here is "TO SHOW AGE."^{STRONG'S} Because of

what is said of him ("his eyes were dim, so that he could not see"), I gather that this is the particular perspective of the word as it is used here.

This same thing was said of Eli (1 Sam 3:2). **The idea is that the eyes were yielding to mortality,** which was in the process of swallowing life.

The Fact of Death

Throughout the Scriptures, death is frequently mentioned, confirming that the curse, "Thou shalt surely die" (Gen 2:17) is being carried out. In the

Scriptures, the word “*died*” occurs over two hundred times. The word “*death*” occurs over three hundred and seventy times. Since sin entered into the world, death is a reality that all men must face, for “*it is appointed unto man once to die*” (Heb 9:27). Only two men throughout all history have escaped death, and that was owing to Divine

intervention. Enoch was translated without seeing death (Gen 5:22-24; Heb 11:5), and Elijah was transported in a chariot of fire “*into heaven*” (2 Kgs 2:11-12).

Physical weakness, infirmity, illness, decline – they are all the prelude to death, and **they exist because of the**

sentence of death. Those who **emphasize** having good health, and even representing God as guaranteeing this to His people, have conveniently forgotten the fact that men are all mortal. Because of this, their dominating concern should be preparing for the resurrection of the dead (John 5:28-29; Phil 3:11).

ISAAC CALLS FOR ESAU

“^{1b} . . . he called Esau his eldest son, and said unto him, My son. ² And said unto him, My son: and he said unto him, Behold, here am I. ² And he said, Behold now, I am old, I know not the day of my death: ³ Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; ⁴ And make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.”

HE CALLED ESAU

“ . . . he called Esau his eldest son, and said unto him, My son . . . ”

Now that Isaac is noticeably deteriorating, he begins thinking about the preparations for the continuance of his household. He does this when he is in a good state of mind, even though his eyes no longer served him as they once did.

About seventy years had passed since his twin sons, Jacob and Esau, were born. A little prior to those births, while Rebekah was still carrying the children within, God revealed to her that the elder would serve the younger. We do not know if she told Isaac of that revelation. But if she did, he had apparently forgotten it in the intervening years. Also, forty-five years had passed since Jacob purchased Esau’s birthright. We also do not know if Isaac was aware of that transaction. At any rate, he called for his firstborn son, whom he loved (Gen 25:28). He said, “my son” – just as though he was his only son. At this point, he does not call Jacob. This leads me to believe that

he was not aware at this time of God’s choice of Jacob. Either he did not know of the choice, or he had forgotten it during the intervening years.

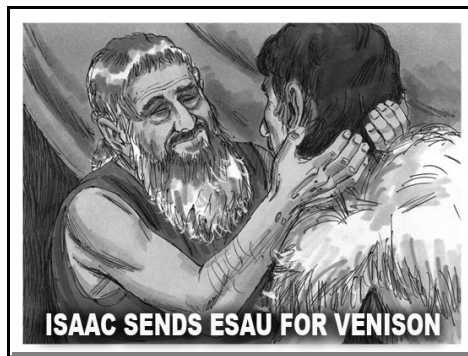
BEHOLD HERE AM I

“ . . . and he said unto him, Behold, here am I.”

Esau responds immediately to his father, presenting himself as one who was instantly available to his father.

I AM OLD AND KNOW NOT THE DAY OF MY DEATH

“And he said, Behold now, I am old, I know not the day of my death...”



Isaac was keenly aware of his own mortality. He knew he had an appointment with death – “*the day of my death*” – but did not know when it would occur. Although the doctrine had not yet been succinctly stated as it is now (Heb 9:27), in the patriarchs there was a keen awareness of the fact of death and their need to prepare for it.

It was faith that brought these men to this awareness. It was

strengthened by the cognizance of their strangership and pilgrimage in this world (Heb 11:13-16). **Their exposure to the Lord had wrested them at-homeness in “this present evil world.”** There really is no acceptable excuse for any professed believer to be lacking in this kind of awareness.

It appears to me that there comes a time when one especially senses his mortality. In fact, I am presently in that stage of life, being in my seventy-seventh year (2012). Without faith, and the assurance it produces, this could be a very intimidating experience. However, in the wake of the wave of faith “*the fear of death*” departs from us, praise the Lord. This is an experience that results from Divine purpose. As it is written, “*Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage*” (Heb 2:14-15). For Isaac, in the anticipation of that coming deliverance, the Lord gave him the kind of assurance that would be common under the administration of Jesus.

TAKE ME SOME VENISON

“*Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; ⁴ And make me savory meat, such as I love, and bring it to me, that I may eat . . .*”

Keep in mind that at this time in

human history, little was known about spiritual appetite. So far as revelation was concerned, there was not a clear line drawn between carnal and spiritual, or worldly and godly. **Nothing** about “the world to come” (Matt 12:32; Heb 2:5) had been made known. While there was a certain characteristic of faith that moved the patriarchs to look for a city “whose Builder and Maker is God” (Heb 11:10), and desire a “better country,

Yet, there was a faint glow of hope produced by faith that caused these patriarchs to sense there something beyond death, even though they were not sure what it was. This is reflected in some of the sayings of Job, who might well have been a contemporary of Isaac. I do not doubt that, if this was the case, Isaac must have had similar inclinations. Here are some of Job’s observations.

absent from the body, and to be present with the Lord” (2 Cor 5:8). “For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance” (Heb 10:34).

Why Say These Things?

I say these things so that you may better understand why Isaac, knowing his life was tentative, asked for his favorite meal, giving no expression of hope after death. **Those with lesser revelation, consequently having lesser insight, think differently than those with greater revelation and insight.** Therefore Paul, when his death was imminent, boldly wrote, “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” (2 Tim 4:6-8). **He did not ask for a special meal, but rather wrote to Timothy, “Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry”** (2 Tim 4:9-11).

Peter reasoned much the same way: “Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance” (2 Pet 1:15).

Thinking Has Limitations

Human thinking cannot extend beyond what has been revealed and comprehended – O, that the churchmen of our day were more aware of this!

Therefore Isaac requests a special meal, being uncertain about when he will actually die. He probably does so because he desires to feel his best as

As Isaac senses his mortality and the waning of life, he does not long for his heavenly home, for no such home has yet been revealed. He does not think in terms of being absent from the body and present with the Lord, for that kind of detail had not yet been made known.

that is an heavenly” (Heb 11:16), these longings were not marked with the clarity that those in Christ enjoy.

As Isaac senses his mortality and the waning of life, he does not long for his heavenly home, for no such home has yet been revealed. He does not think in terms of being absent from the body and present with the Lord, for that kind of detail had not yet been made known. The kind of reasoning concerning death that was extant in those times is reflected in Job’s words: “For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; Yet through the scent of water it will bud, and bring forth boughs like a plant. **But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?”** (Job 14:7-10). One can sense the vagueness that was associated with death – which vagueness was also reflected in the sayings of Solomon as well (Ecclesiastes).

➔ “For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” (Job 19:25-27)

➔ “If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of thine hands.” (Job 14:14-15)

These expressions are not to be compared with the ones uttered by those in Christ Jesus. That is not because of any inferiority in Job and others during the time of lesser light. **The contrast is owing to the small amount of revelation that had been given concerning after people died, and the world to come.** Think of the expressions of Paul, who wrote during the time of greater light: “We are confident, I say, and willing rather to be

he prepares to bless Esau. While we do not chide Isaac for this way of thinking, we must endeavor to rise higher in our approach to death than this.

THAT MY SOUL MAY BLESS THEE BEFORE I DIE

“ . . . that my soul may bless thee before I die.” Other versions read, *“so that I may give you my blessing before I die,”* ^{NIV} *“Then I will bless you [as firstborn], before I die,”* ^{CJB} *“so that I may give you my special blessing before I die,”* ^{NAB} *“Then I will pronounce the blessing that belongs to you, my firstborn son, before I die,”* ^{NLT} *“so that I may give you my innermost blessing before I die,”* ^{TNK} *“I will give you the blessings that belong to you, my first-born son, before I die,”* ^{LIVING} *“that I may eat of it, [preparatory] to giving you my blessing [as my firstborn] before I die.”* ^{AMPLIFIED}

Isaac is not thinking of a general blessing. **We know from the flow of**

t h i s text that this was intended to be the blessing of the firstborn. Isaac is thinking of passing along the blessing that was passed to him by his father, Abraham.

Had Isaac forgotten what the Lord had said seventy years earlier (Gen 25:23) – or did he even know about that revelation? After all, it had been given to Rebekah, and there is no record that she shared that revelation with Isaac. Or, perhaps she did share it, and Isaac did not make an association of *“the elder shall serve the younger”* with the covenantal blessing. Also, so far as the record is concerned, there is no evidence that he knew about Esau despising his birthright, and bartering it away for some lentil stew – something that took place at least forty-five earlier. Considering the following factors, we can afford to *“think no evil”* in this case.

- The revelation of God concerning the preeminence of Jacob 70 years earlier.
- There is no record of Rebekah passing this information to Isaac.
- Esau sold his birthright 45 years earlier.
- There is no record that Isaac knew what Esau had done.

Ideal responses are not to be expected where there has been relatively little revelation – even though they sometimes do take place – as in the case of Abraham (Gen 22:18; Heb 11:8; Gen 21:12-14; 22:1-3).

Only faith can function ideally under less than ideal, circumstances. Even then, faith is in proportion to the amount of revelation that has been granted to the individual.

REBEKAH HEARD

“^{5a} And Rebekah heard when Isaac spake to Esau his son.” Other versions read, *“Rebekah was listening,”* ^{NKJV} *“Isaac’s words to his son were said in Rebekah’s hearing,”* ^{BBE} *“when Rebecca had heard this,”* ^{DOUAY} *“Rebekah is hearkening while Isaac is speaking,”* ^{YLT} *“Rebekah overheard the conversation,”* ^{LIVING} and *“Rebekah was eavesdropping as Isaac spoke to his son Esau.”* ^{MESSAGE}

It is not clear from the text whether Rebekah was in the presence of Isaac and Esau when this was said, or if she was undetected in the background. The Basic Bible English version suggests she was present (*“in Rebekah’s hearing”*), while The Message suggests she was undetected (*“overheard”*). If Rebekah was actually present, the strong suggestion is that either Isaac was unaware of the revelation given to her, and the selling of the birthright, or that he was rebelling against it all. If she was nearby, but Isaac did not know it, it

If Rebekah was actually present, the strong suggestion is that either Isaac was unaware of the revelation given to her, and the selling of the birthright, or that he was rebelling against it all.

would suggest that Isaac’s manner was to give directions to Esau privately.

I prefer to think that she was conspicuously present when these directions were given to Esau, and that, at the time, **he was not aware that it was contradicting any word or directives from the Lord**, or that Esau had chosen to despise his birthright, choosing to give it away in exchange for a single meal.

The Providence of God

My own view of the matter is that this was arranged by the providence of God, and was the way in which He chose to carry out His purpose. This is based upon His unusual working in the following cases.

- **JOSEPH:** God worked out His will through the hatred of Joseph’s brothers, their plot to kill him, their sale of him as a slave, false accusations against him, and his unjust imprisonment (Gen 45:5-8; [Psa 105:16-17]).

When dealing with sections that record the experiences of godly men, unless an explanation is provided by the Spirit, it is best not to hurl charges at the very men with whom God has identified himself.

➔ **ISRAEL:** Going down into Egypt, suffering unjustly for 400 years, harshly treated by Pharaoh, exempted from the plagues Egypt suffered at the hand of God; miraculously delivered; pursued by Pharaoh; delivered from Pharaoh at the Red Sea. Of that entire scenario it is written: *"And in very deed for this cause have I raised thee up, for to show in thee My power; and that my name may be declared throughout all the earth"* (Ex 9:16). And again, *"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made Me thus? Hath not the*

potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." (Rom 9:17-23)

➔ **SAMSON:** Choosing a wife from among the heathen, which contradicted God's own directive to Israel. It is written that in this event God *"sought an occasion against the Philistines"* (Deut 7:3-4 [Judges 14:1-4]).

➔ **DAVID:** His numbering of Israel, which was contrary to faith. It is credited:

- ▶ To God moving David against Israel (2 Sam 24:1).
- ▶ To David himself taking the initiative (2 Sam 24:2-4).

- ▶ To the provocation of Satan (1 Chron 21:1).

➔ **THE SALVATION OF ALL ISRAEL.** Some of the branches of Israel were broken off, yet tree and the root were preserved. Some Gentiles were grafted into the tree to provoke Israel to jealousy. The veil will be lifted from Israel's eyes, and they will be grafted in again – all for the glory of God (Rom 11:17-27).

It is no wonder that Paul exclaimed, *"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."* (Rom 11:33-36).

When dealing with sections that record the experiences of godly men, unless an explanation is provided by the Spirit, it is best not to hurl charges at the very men with whom God has identified himself. This should not be too difficult for us to do, seeing that such comments can be viewed as an unwarranted addition to God's Word. Notwithstanding that circumstance, some men are bold to accuse these saints.

ESAU WENT TO THE FIELD TO HUNT

"^{5b} And Esau went to the field to hunt for venison, and to bring it." Although Esau was a *"profane"* man, yet he instantly obeyed Isaac, while being a mature man at the time.

This was, indeed, a every comely quality, **but it did not negate the fact that he was a profane man**, and had married wives that were a source of grief to Isaac and Rebekah.

In this, we see why men cannot

be saved by works. In this instance, Esau's work was good – at least from Isaac's point of view. He was obedient. He did precisely what his father told him to do. Yet, *"he was rejected,"* even when he sorely wanted to obtain the blessing (Heb 12:16).

If it is difficult for men to receive that *"that a man is not justified by the works of the law, but by the faith of Jesus Christ"* (Gal 2:16), let them ponder the case of Esau. **His obedience**

to his father could not remove the fact that he was a fornicator and profane. Even so, it is possible for those who are actually alienated from God to do things that are, of themselves, comely. **Yet, those things cannot remove the fact that they are sinners.** They cannot wash the unclean or reconcile enemies of God. In this day of salvation, they cannot induce the new birth, purify the conscience, or raise one from death in trespasses and sins. Those things are the peculiar prerogative of faith!

REBEKAH SPEAKS TO JACOB

“⁶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, ⁷ Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD before my death.”

I HEARD THY FATHER SPEAK

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

As I understand it, Jacob was about seventy years old at this time – certainly not a lad. Rebekah was probably over one hundred years old herself, and Isaac well over one hundred and thirty years old.

That means that Rebekah had been waiting for seventy years for the fulfillment of the word God had delivered to her before Jacob and Esau were born: *“And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger”* (Gen 25:23). **There had been no further word from God on this matter for the last seventy years – not so much as a syllable**, and already Isaac is speaking about his death. Think how you would have reacted to such a circumstance.

BRING ME VENISON

“Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD before my death.”

Rebekah perceives that Isaac is going to bestow the blessing intended for the heir, while he is in a state of satisfaction. Yet, she knows by revelation that Esau is not the intended heir. **In view of this, she determines to take some decisive action – not because she does not trust God, but because He has given her no further**

directions. Admittedly, it appears as though it would have been better for her to have inquired of the Lord, like she did when the twins were struggling in her womb, and she did not know what was happening. However, this circumstance is different. She **does know** who the appointed heir is, and it is **not** Esau. She then acts in what she perceived as a wise manner, with the

not the way we are to think.

Rebekah was a woman of faith, yet God had not revealed to her how His purpose would be worked out. Not beholding the development of any favorable circumstance during the last seventy years, I assume Rachel concluded her only option was to proceed with a strategy that would

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aim of seeing that the promise of God was fulfilled.

I do not believe we can emphasize too much how blessed we have been to receive such an abundance of revelation. It has liberated those in Christ from a great deal of things, not the least of which is a mysterious spiritual environment.

Yet, Rebekah is motivated by the truth of God’s promise, not by her preference for Jacob. From the viewpoint that is afforded this side of the cross, we know that this was not the ideal response. **However, what we do not know for sure is that this was the the very means through which God’s counsel was intended to be carried out.** To me, it is imperative that we approach this passage with a perspective that honors God, who *“worketh all things after the counsel of His own will”* (Eph 1:11). The alternative manner of thinking God really does not work all things that are related to His purpose, is emphatically

ensure Jacob would obtain the blessing. **There is also the option that God put it in her heart to do this.**

God worked this mysterious manner during the time when Samiel was sent to anoint David. After God had rejected Saul as king over Israel, Samuel was greatly saddened. It is written, *“And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons”* (1 Sam 16:1). Knowing the volatile nature of Saul Samuel replied, *“How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD”* (1 Sam 16:2a). God replied, **“Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto Me him whom I name unto thee.”** (1 Sam 16:2b-3).

Technically, Samuel was not going to offer a sacrifice, even though he did offer a sacrifice. A person with lesser understanding might object that this

was a deception, designed to tone down the wrath of king Saul. **Notwithstanding, that is the way the Lord worked out the matter.**

I see no reason for discarding the possibility that God was working out the matters of our text also, working things together for Jacob's good.

OBEY MY VOICE

"⁸ Now therefore, my son, obey my voice according to that which I command thee. ⁹ Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: ¹⁰ And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

"Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen 25:23). God will later reveal His heart on the matter. He did it by the prophet Malachi: "I have loved you, saith the LORD. Yet ye say, Wherein

without regard to the works of either Jacob or Esau: *"neither having done any good or evil."*

➔ The determination was made before they were born: *"the children not yet born."*

➔ The determination was revealed to Rebekah prior to the birth of the sons: *"It was said unto her, The elder shall serve the younger."*

➔ The determination was made in order that the purpose of God might stand: *"that the purpose of God . . . might stand."*

➔ The purpose of God was made according to His election: *"That the purpose of God according to election might stand."*

➔ The election of God was not according to works, of Him that calls: *"not of works."*

➔ It was in view of this that God Himself said, *"The elder shall serve the younger."*

➔ All of this is encapsulated in the saying, *"Jacob have I loved, but Esau have I hated."* (Rom 9:13).

The whole matter, then, has already been assessed by God, and His thinking on the matter made known. Our own understanding of this event must be shaped by what God has said about it, not by what we ourselves may think about it.

We are reading about the historic details involved in the fulfillment of God's revelation. Men may not appreciate how the Lord worked this out, but there are other incidents, as I

Here is a case where the wife is operating independently of her husband. Furthermore, she is not carrying out the will of her husband, which is seemingly out of harmony with the mandate of God in the Garden: "and thy desire shall be to thy husband, and he shall rule over thee"(Gen 3:16). Yet, she is not restrained by God

OBEY MY VOICE

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

Here is a case where the wife is operating independently of her husband. Furthermore, she is not carrying out the will of her husband, which is seemingly out of harmony with the mandate of God in the Garden: *"and thy desire shall be to thy husband, and he shall rule over thee"(Gen 3:16). Yet, she is not restrained by God, whether by conscience or by revelation. She is operating according to a principle stated by Solomon to his son: "My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov 1:8). And again, "My son, keep thy father's commandment, and forsake not the law of thy mother" (Prov 6:20).*

Also, this is a matter that has to do with the revealed purpose of God:

hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness" (Mal 1:3). He also confirmed it in the doctrine of Paul, who was considered by the Lord to be a "faithful minister" (1 Tim 1:12). "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom 9:11-13).

Thus we have the inspired apostolic reasoning concerning Jacob and Esau.

➔ A Divine determination was made

have mentioned, which confirm that God does not always work in a manner that is detected and approved by men.

The alternative to thinking in this manner is to consider Rebekah as doing something that was fundamentally wrong, yet which God used to work out His purpose. In such a case, the purpose of Go would be brought to fruition through the blunder of men, who were operating outside of His will. In my own thoughts, such a conclusion is absolute foolishness.

FETCH TWO KIDS OF THE GOATS

“ . . . Go now to the flock, and fetch me from thence two good kids of the goats . . . ” Other versions read “two choice young goats,”^{NIV} “kids” meaning “YOUNG GOATS.”^{STRONG'S}

Coincidentally, this precise phrase is also used when providing for a sin offering: “And he shall take of the congregation of the children of Israel **two kids of the goats for a sin offering, and one ram for a burnt offering**” (Lev 16:5).

Isaac had sent out Esau to obtain wild game – “venison.” However, Rebekah does not send Jacob on a similar hunt, for there was not sufficient time to do so, and Jacob probably was not as skilled a hunter as Esau. Therefore, he goes to the flocks of which he most likely had charge.

The fact that Rebekah specified two kids of the goats suggests that from the two she would select meat that would most precisely parallel the savory game Isaac was expecting, which may have been larger than a young goat.

I WILL MAKE THEM SAVORY MEAT

“ . . . and I will make them savory meat for thy father, such as he loveth: And thou shalt bring it to thy father,

that he may eat . . . ” Other versions read, “I will make savory food from them,”^{NKJV} “prepare them as a savory dish,”^{NASB} “prepare some tasty food,”^{NIV} “I will make of them a meal to your father's taste,”^{BBE} “I may prepare from them delicious food for your father,”^{ESV} “an appetizing dish for your father,”^{NAB} and “your father's favorite dish.”^{NLT}

Rebekah appears very aware of the exact kind of food Isaac enjoyed, which suggests she herself had prepared such meals for him. One might wonder why Isaac did not ask her to prepare the meal in the first place. **However, eating was not the primary thing on his mind. He was thinking of blessing Esau, and wanted to do so while in the best frame of mind.** Therefore, Rebekah will skillfully prepare a meal she knows will be delicious and delightful.

Then Jacob himself would bring the meat to his father, doing so in the place of Esau, without his father realizing what was happening.

THAT HE MAY BLESS THEE

Admittedly, this does not conform to the kind of thinking that is now required of those in Christ Jesus. It does, however, confirm the truth of a statement made concerning those living in spiritually primitive times. (Heb 11:30-40).

“ . . .and that he may bless thee before his death.” Other versions read, “so that he may give you his blessing before he dies,”^{NIV} and “that he may eat and declare his blessing upon you before his death.”^{AMPLIFIED}

Rebekah considered Isaac's appraisal of the imminence of his death

to be correct – even though, in reality, he would live for fifty more years (Gen 35:28). **From her point of view, something had to be done immediately, else Isaac would confer the blessing upon Esau, and the word of the Lord would not be fulfilled.** Technically, she was not correct in her thinking. Yet, if God was in this, something I consider to be an imperative, her thinking can only be justified on the basis that God was working in her both to do and to will of His own will.

Admittedly, this does not conform to the kind of thinking that is now required of those in Christ Jesus. It does, however, confirm the truth of a statement made concerning those living in spiritually primitive times: “And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that **they without us should not be made perfect**” (Heb 11:39-40). They were not “made perfect” in their spiritual state, their thinking, or their expressions. That was not the result of personal transgression, but of unavoidable ignorance. God had simply

not revealed enough for them to think as those in Christ Jesus do, and we should not expect them to have had this ability.

The marvel is how God worked everything out to His own glory, all the while showing forth His wisdom, as men did what they wanted to do.

THE HESITANCY OF JACOB

“¹¹ And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:”¹² and I shall seem to him as a deceiver; My father peradventure will feel me, and I shall bring a curse upon me, and

not a blessing.”

This is a most arresting text, considering contemporary preachers and teachers have consistently set forth Jacob as a deceiver.

MY BROTHER IS A HAIRY MAN

“And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. . .” Other versions tread, *“a man with smooth skin”* ^{NIV} :-i.e. Jacob did not have a lot o body-hair.

Jacob balks at Rebekah’s word, considering it to be unwise. **He knows that, according to appearance, there is a radical difference between himself and Esau.** This difference was evident from the day of their birth: *“And the first came out red, all over like an hairy garment; and they called his name Esau”* (Gen 25:25).

Differences Must Be Taken Into

- ➔ The state of humanity was different after they were scattered at Shinar.
- ➔ By virtue of God choosing him, Abraham was different from the rest of the people.
- ➔ Isaac and Ishmael were different.
- ➔ Jacob and Esau were different.
- ➔ Israel and the rest of the nations were different.
- ➔ Those who believed God were different from those who did not.

It should not surprise us that those in Christ Jesus are clearly differentiated from those who are not. Those who teach people that everyone is the same, with the only differentiation being forgiveness, have seriously misrepresented the case. **The saints of God are different in nature.** Because of that they are different in speech, different

games with him” ^{message} and *“a cheat and an imposter.”* ^{AMPLIFIED}

The word translated *“deceiver”* can mean *“A MOCKER.”* ^{STRONG’S} In that case, as some commentators think, the meaning *“THE IDEA OF MOCKING AT HIS AGED SIRE’S INFIRMITIES.”* ^{KEIL/LANGE} Some versions represent this as being the meaning of the text (RSV, NRSV, DARBY, DOUAY, ERV, GENEVA, GWN, JPS, NET, LIVING). However, this does not appear to be what Jacob feared at all. He was not thinking of his father disrespecting him because he was taking advantage of his flawed vision. He was regarding the situation as a momentous one in which his father would bestow the blessing of the firstborn. In that context, deception would be particularly considered reprehensible.

I SHALL BRING UPON ME A CURSE, AND NOT A BLESSING
. . . and I shall bring a curse upon me, and not a blessing.”

In this case, the curse would not be because of disrespect, or a disdain of Isaac’s infirmity, but because he would be seen as one obtaining the inheritance by deception and misrepresentation.

An Interesting Observation
 Throughout the years, I have heard men say that Jacob was a deceiver and a trickster. **It is interesting to observe that here he feared being identified as such a person.** He therefore balked at his mothers command. It seems to me that if he was, in fact, a deceiver, **he would have leaped at this opportunity.** But he did not, which means his critics have erred. I believe there will; be a special time on the day of judgment when those who have maligned the saints of God will be called to account for their actions.

Where professing “Christians” are not essentially different, there has been no new birth or new creation.

Account

Throughout Scripture, differences are taken into account. They are seen to be pivotal matters.

- ➔ The state of Adam and Eve was different after their fall.
- ➔ Cain and Abel were different.
- ➔ Noah and the rest of the world were different.
- ➔ The world after the flood was different than the world before it.

in demeanor, and different in focus. **Where professing “Christians” are not essentially different, there has been no new birth or new creation.**

I SHALL SEEM TO HIM AS A DECEIVER
“ . . . My father peradventure will feel me, and I shall seem to him as a deceiver . . .” Other versions read, *“to be tricking him,”* ^{NIV} *“be mocking him,”* ^{NRSV} *“as one ill-intentioned,”* ^{SEPTUAGINT} *“making sport of him,”* ^{NAB} *“cheating him,”* ^{NJB} *“a trickster,”* ^{TNK} *“making a fool of him,”* ^{LIVING} *“as disdained,”* ^{ABP} *“as one leading astray.”* ^{INTERLINEAR} *“playing*

UPON ME BE THY CURSE

“¹³ And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.”

This entire section confirms the eagerness of Rebekah to see the will of the Lord accomplished. From one

vantage point, the lack of revelation accounts for her decision to have Jacob obtain the blessing in this manner. From

a higher perspective, this is the way in which the Lord intended for His mandate to be carried out. I do not understand God as in anyway leaving it up to Rebekah to determine how His will was carried out. In my understanding, the absence of a revelation on how His choice of Jacob would be implemented by no means suggested that He was leaving it up to chance. Also, the fact that Jacob did, indeed, obtain the blessing, confirms that the Lord was working all things according to His purpose.

THY CURSE BE UPON ME

"And his mother said unto him, Upon me be thy curse, my son . . ." Other versions read, *"Let your curse me on me,"* ^{NKJV} *"let the curse fall on me,"* ^{NIV} *"Let any curse on you fall on me,"* ^{GWN} *"Any curse against you will fall on me,"* ^{NET} *"On me thy disesteem,"* ^{YLT} and *"Let his curse be on me."* ^{LIVING}

This kind of reasoning is seen in some other Scriptural reports.

- ➔ When Joseph told his father Jacob that Benjamin was required to go to Egypt, and Jacob objected, Judah responded: *"Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones." "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever"* (Gen 43:8-9).
- ➔ When Abigail came to king David, and interceded for household, which David had vowed to destroy because of the foolish action of her husband, she laid her own life on the line. *"And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid"* (1 Sam 25:24).
- ➔ When a woman from Tekoah pled with king David for mercy to be extended to her house, she said, *"My lord, O king, the iniquity be on me, and on my father's house: and*

I do not understand God as in anyway leaving it up to Rebekah to determine how His will was carried out. In my understanding, the absence of a revelation on how His choice of Jacob would be implemented by no means suggested that He was leaving it up to chance.

the king and his throne be guiltless" (2 Sam 14:9).

- ➔ When Pilate told the Jews he could find no fault with Jesus, and told them to hand His case themselves, the Jews replied, *"His blood be on us, and on our children"* (Matt 27:25). That is one of the most dreadful vows of all history!

This kind of vow, however it may be viewed by men, confirms that there are some matters that men consider to be so serious, they will lay their lives on the line to see it done.

I cannot see this kind of vow being made by one who was, by nature, a deceiver – whether Jacob or Rebekah. However flawed Rebekah's thinking may be viewed, she was determined that the will of God be done, even if meant she would be cursed. Further, she was also not willing that the curse fall on any one other than herself.

Our Curse Fell on Jesus

We cannot leave this point without observing that the curse that was due us, fall upon the Lord Jesus. Thus it is written, *"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree"* (Gal 3:13).

THE THOUGHT OF SUBSTITUTION

This is now the second time the thought of substitution has been expressed. The first time the substitution was carried out – a ram being offered in the place of Isaac (Gen 22:13). In this case, it is only expressed, for no curse actually took place. Thus, the Spirit is shaping our

thoughts, so that the concept of one bearing the responsibility of another is being formed .

ONLY OBEY MY VOICE

" . . . only obey my voice, and go fetch me them." Other versions read, *"Just do what I say,"* ^{NIV} *"Just listen to me,"* ^{CJB} *"Only hearken to my voice,"* ^{DARBY} and *"only obey my word."* ^{AMPLIFIED}

I would again remind you that this is a hundred year-old woman speaking to her seventy year-old son. We are not, therefore, confronting the impetuosity of with age or youth.

The firmness with which Rebekah speaks is arresting. This is obviously a serious matter with her, and she does not consider the possibility that she is wrong. Further, she is willing to be cursed if what she has commanded proves to be a failure. To me, there are only two ways to account for what she has said. **I am stating this in view of the fact that God has made humanity to be subservient, and there are only two masters in the scenario: The Living God and Satan.**

- ➔ The first possibility is that she, like Eve, has been deceived by Satan. In that case she is firmly convinced that she is right, but only because she has been deluded into thinking so. While the action does belong to her, she has conducted herself in subjection to one greater than herself – in this case, the devil.
- ➔ The second possibility is that she has been motivated by the revelation of God, which she has believed. In this case, she has been moved by her faith in what the Lord has said.

Convinced that what God has said is true, and knowing that she has received no further directions from Him, she demands that Jacob obey her voice immediately. To her, it is

possible that Isaac is at the point of death.

The rightness or wrongness of her action will be confirmed by the manner

in which all of this works out. If it concludes with God's will be done, I do not know how a person could substantiate that carried out by ungodly means under the direction of Satan.

JACOB GETS TWO KIDS OF THE GOATS

Here we also see another difference between Jacob and Esau. Esau apparently thought nothing of marrying Hittite women that were a grief to both his father and mother. He thought nothing of the reactions of Isaac and Rebekah to his wives, for he as a "profane" man.

"¹⁴ And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved."

THE OBEDIENCE OF JACOB

"And he went, and fetched, and brought them to his mother . . ."

According to nature, age is not generally accompanied by a submissive spirit. At this time, being seventy years of age, Jacob had lived 47% of his life, for he died at the age of 147. Paralleling the age of Jacob with an age of a man of eighty years of age today, he represents an man of 38 years of

age being obedient to his mother.

Again, I am persuaded God was working these things together, compelling the recollection of His promise, and putting into the heart of Jacob to be obedient to his mother.

Here we also see another difference between Jacob and Esau. Esau apparently thought nothing of marrying Hittite women that were a grief to both his father and mother. He thought nothing of the reactions of Isaac and Rebekah to his wives, for he as a "profane" man. By way of comparison, Jacob, concerning

marriage, would choose a wife from his father's brethren – the same household from which Rebekah was chosen for Isaac (Gen 29:1-6).

THE WISDOM AND ABILITY OF REBEKAH

" . . . and his mother made savory meat, such as his father loved."

Having been married to Isaac for over seventy years, Rebekah had come to know what he enjoyed – in this case, the kind of meat he relished. She was able to take two young kids of the goats, and prepared a dish that tasted precisely like the venison Isaac had asked Esau to prepare. She had been an alert and a pleasing wife all that time.

This also contributes to the view that this whole incident was being accomplished within the circumference of God's will, and under His strict administration. **If this was not the case, then Rebekah is depicted as being driven by self-interests, without a due regard for her husband. I do not believe it is possible to support such a notion.** The fact that the Holy Spirit does not provide some negative editorial remarks convinces me this is the case.

REBEKAH CLOTHED JACOB APPROPRIATELY

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

The thoroughness with which Rebekah proceeds is remarkable. To me, there are only two ways to account

for this thoroughness.

➤ Operating under the supervision of the flesh and the devil, she was unusually shrewd and crafty.

➤ God was managing the entire affair, and thus nothing essential was

omitted.

I choose to accept the latter.

REBEKAH TOOK GOODLY RAIMENT

This means that she knew Esau, expecting the blessing, would prepare himself appropriately for coming before

his father. He would not appear before him in uncomely attire, or fresh from the field. He would put on his best garments in honor of the occasion.

It appears that Esau did not wear these clothes regularly, for they were in his mother's tent. It is also clear, that she was acquainted with the manner in which Esau would attire himself for special occasions.

Without making an uncomely issue of the matter, it appears clear that wearing attire was viewed quite differently than it is in our time, when casualness is the rule of the day.

JACOB, HER YOUNGER SON

It appears that Jacob and Esau were of similar size, though quite different in temperament and character.

It is of significance than the words "her younger son" are used. If this reflects the manner in which Rebekah was thinking, it is clear that she had the promise of God in her mind: "the elder shall serve the younger" (Gen 25:23).

A NEW COVENANT MANNER

Thinking with the promises of God in mind is a New Covenant manner. It is written, ". . . glory and virtue . . . Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust" (2 Pet 1:4).

And how is it that we are made "partakers of the Divine nature" through God's "exceeding great and precious promises"? On God's part, it is through His glory and virtue. **The means through**

which we participate is through thinking, pondering, meditating, and cogitating. Our lives are shaped by how we think, and by the subject matter upon which we dwell. As it is written, "For as he thinketh in his heart, so is he" (Prov 23:7).

God indicted Israel for not thinking properly: "For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD. For as the

protracted thinking, is integral to spiritual life (2 Tim 2:7; Heb 3:1; 7:4; 10:24; 12:3; 13:7).

Thinking is brought to a high level when it centers upon the promises of God (2 Cor 1:20; 7:1; Gal 3:16; Heb 6:12; 8:6). Thinking upon what God has revealed He will do has an impact upon the heart and mind of man that cannot well be described.

I am saying that Rebekah was thinking upon what God had promises regarding her sons. Apart from such a consideration, I do not know how you could account for what she did.

heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa 55:8-9). It is said of the wicked, "God is not in all his thoughts" (Psa 10:4). **The judgment against the world during Noah's time was owing to the way men thought: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually"** (Gen 6:5).

However, in the New Covenant, a fundamental change takes place in the thinking of the people. The word of Solomon is fulfilled: "Commit thy works unto the LORD, and thy thoughts shall be established" (Prov 16:3). There are things upon which we are admonished to think (Phil 4:8). Considering, which is

I am saying that Rebekah was thinking upon what God had promises regarding her sons. Apart from such a consideration, I do not know how you could account for what she did.

If a person is still convinced she transgressed in this matter, and if it is true that she was thinking about what God had promised, then we would be driven to the conclusion that thinking upon what God had promised moved her to sin. Or, the other possibility is that she was not thinking of what God said at all. It is not possible to support either of these postulates, and so I have chosen to reject them as nothing more than human imaginations. The words that the Holy Spirit has given concerning this event are sufficient to shape our thinking of it.

REBEKAH PREPARES JACOB AND THE MEAT

¹⁶ *And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.* ¹⁷ *And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob."*

THE SKINS OF THE KIDS

"And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck . . ." Other versions read, "covered his hands and the smooth part of his neck with the

goatskins," ^{NIV} "she made him a pair of gloves from the hairy skin of the young goats, and fastened a strip of the hide around his neck," ^{LIVING} and "covered the smooth part of his hands and neck with goatskins." ^{CEV}

When Esau was born, a special notation was made of his hairiness: *"And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau"* (Gen 25:24-25).

The Treasury of Scriptural knowledge notes: "TRAVELERS INFORM US, THAT THE EASTERN GOATS HAVE LONG, FINE, AND BEAUTIFUL HAIR, OF THE MOST DELICATE SILKY SOFTNESS; INDEED THE ANIMALS GENERALLY IN THOSE HOT COUNTRIES ARE NOT COVERED WITH SO THICK A COAT OF HAIR AS THEY ARE IN

MORE NORTHERLY REGIONS; SO THAT ISAAC MIGHT EASILY BE DECEIVED, WHEN HIS EYES WERE DIM, AND HIS FEELING NO LESS IMPAIRED THAN HIS SIGHT."

I have already spent enough time affirming that I feel this is the working of the Lord – the means through which he chose to accomplish His will. It has already been established that the Lord worked in a similar manner on other occasions. There is no need to spend more time providing an explanation on these matters.

SHE GAVE MEAT AND BREAD TO JACOB
" . . . And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob."

It is enough to say here that Rebekah was well aware of what pleased her husband, and how he preferred that the meat be served to him. This suggests the possibility that she had been accustomed to preparing the venison that Esau had taken from the wild for his father.

CONCLUSION

| JACOB | JESUS |
|----------------------------|---------------------------------|
| SHADOW -- TYPE | SUBSTANCE – ANTOTYPE |
| PROMISED YOUNGER | PROMISED SECOND MAN |
| HEAD OF A PEOPLE | FIRSTBORN OF GENERATION |
| PROMISED RULE | GIVEN THE KINGDOM |
| LOVED | WELL BELOVED SON |
| DWELT IN CANAAN | DWELT IN CANAAN |
| TOOK PLACE OF OLDER | TOOK OUR PLACE |
| WORE THE BEST | ATTIRED IN RIGHTEOUSNESS |
| APPEARANCE OF OLDER | IN THE LIKENESS OF MEN |
| OBTAINED BLESSING | HIGHLY EXALTED |

A TYPE OF CHRIST

As difficult as it may appear to the academic mind, there is a remarkable type of Christ seen in this whole incident.

PROMISED

Both Jacob and Jesus were promised (Gen 22:18; 25:23; Isa 9:6). Jacob was promised as the ongoing seed of Abraham, and as the progenitor of a people. Jesus was promised as the "Seed" of the woman (Gen 3:15), and the ultimate "Seed" of Abraham (Gen 12:3).

YOUNGER

From the standpoint of manhood, both Jacob and Jesus were the younger. Jesus was the "second man (Gen 25:23; 1 Cor 15:47).

Jacob was the second-born twin – a person with a differing manner (Gen 25:23). Jesus is the "second" kind of man, having a generation that differed from all others – a "new creation" (2 Cor 5:17).

HEAD OF A PEOPLE

Both Jacob and Jesus were the head of a people – progenitors with progeny (Gen 25:23; Rom 8:29). Jacob was the last of "the fathers" from whom the Israelites were generated, while Jesus begat a new kind of children (Heb 2:13).

PROMISED RULE

Both Jacob and Jesus were promised to rule (Gen 25:22-23; Rom 9:12; Isa 9:7). Although Jacob never ruled Esau, his progeny were favored, and ruled over

that of Esau. As a Man, Jesus did not rule over Adam personally, but over all of His progeny.

LOVED

Both Jacob and Jesus were loved (Gen 25:28; Mal 1:2; Matt 3:17; John 3:35). Jacob was loved by Rebekah, while Jesus was the "well Beloved" of the Father.

DWELT IN CANAAN

Both Jacob and Jesus dwelt in the land of promise (Gen 37:1; Matt 4:13-15). Jacob dwelt in Canaan, living without its borders only when there was a famine in the land. As a Man Jesus dwelt in the land of Canaan. As a glorified man, He dwells in the heavenly places, in which the saved are seated (Eph 2:6).

TOOK OUR PLACE

Both Jacob and Jesus took the place of the older – Jacob of Esau, and Jesus of Adam (humanity) – Gen 27:15-18; 2 Cor 5:21; Heb 9:24; 1 John 3:16). Jacob appeared before Isaac as Esau. Jesus is now appearing before God as "the Man Christ Jesus" (1 Tim 2:5).

WORE THE BEST

Both Jacob and Jesus wore the best attire: Jacob "goodly raiment" (Gen 27:15), and Jesus with "the robe or righteousness" (Isa 61:10). When Jacob appeared before Isaac, he was wearing the best garments of Esau. As Jesus appeared on earth, and as He now appears before God, He is wearing "the robe of

righteousness.”

APPEARANCE OF THE OLDER

Both Jacob and Jesus appeared before their father's in the likeness of another – Jacob in the likeness of Esau (Gen 27:11), and Jesus in the likeness of man (1 Tim 2:5). Jacob came before his father Isaac in the appearance of Esau. Jesus presently appears in the presence of God for us,

as the glorified “man Christ Jesus” (1 Tim 2:5).

OBTAINED THE BLESSING

Both Jacob and Esau received the blessing (Gen 27:23,27; Rom 9:5; 1 Tim 6:15). In the behalf of his offspring, Jacob received the blessing. In the behalf of redeemed humanity, Jesus is “*God blessed forever*” (Rom 9:5).

GAINED THE INHERITANCE

Both Jacob and Jesus obtained the inheritance (Gen 28:13-22; John 3:35; 13:3; Heb 1:4). The inheritance of the firstborn was obtained by Jacob, and the inheritance has been obtained by “*the man Christ Jesus*” for all of His offspring (Heb 2:8).

These remarkable parallels cannot be attributed to mere coincidence. This is the working of the Lord.

Our next Hungry Saints Meeting will be held on Friday, 10/19/12. We will continue our series of lessons in the book of Genesis. The forty-fourth lesson will cover verses 18 through 30 of chapter twenty-seven: “JACOB OBTAINS THE BLESSING” This is one of the most controversial texts of Scripture. Men have made a lot of observations concerning this passage, but we will emphasize what God has made known. The meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

PARTICIPATING BROTHERS AND SISTERS

A DESCRIPTION OF THE VARIOUS MINISTRIES DURING OUR GATHERINGS

“Openings and Introductions” = 7-10 minute exposition of truth to promote spiritual focus; “Lead Singing” – AM Songs selected by Leader, PM Songs Lead in favorites by the brethren; “Calling” = 7-10 minute exposition of truth designed to provoke disciplined thought; “Sermon” = 45 minute exposition of the things of God as revealed in Scripture; “Exhortation” = 5-8 minute challenge to act upon the truth we have heard; “Table Meditation” = 8-12 minute exposition of matters relating to Christ’s role in salvation; “Lead Scripture shower” = Leading of the quoting/reading of Scripture without comment; “Lead prayer session” = Presentation of three matters for prayer that are taken from the Word of God; “Lead Intercessory Prayer” = A time of focused prayers for personal needs; “Closing Scripture/Benediction” – Closing of the AM Gathering

SPEAKING/LEADING/MINISTERING IN THE ASSEMBLY

The Word of Truth Fellowship, Joplin, MO

DURING SEPTEMBER, 2012

1. *Blakely, Given O.* (PM Sermon, PM Sermon, PM Sermon).
2. *Blakely, Jonathan* (Lead AM Singing, AM Calling, PM Sermon, PM Table Meditation).
3. *Blakely, June* (Lead PM Prayer Session, Teach AM Class, Lead PM Singing).
4. *Blakely, Mattie* (PM Introduction).
5. *Blakely, Michael* (AM Sermon, Table Meditation, PM Exhortation, PM Exhortation).
6. *Blakely, Michele* (Play Piano, PM Introduction).
7. *Blakely, Paul* (PM Introduction).
8. *Cobb, Matthew* (AM Sermon, AM Opening Word).
9. *Cobb, Nicole* (Lead AM Singing, PM Introduction).
10. *Cobb, Robert* (AM Exhortation, AM Exhortation, AM Sermon).
11. *Dill, Sarah* (Closing Scripture/Benediction)
12. *Hutcraft, Aaron* (AM Sermon, AM Table Meditation, Teach AM Class, PM Table Meditation, PM Exhortation, PM Table Meditation, PM Table Meditation).
13. *Hutcraft, Barbara* (Lead AM Singing, AM Calling, AM Opening Word, Lead PM Singing).
14. *Hutcraft, Debbie* (AM Opening Thought, Lead PM Singing).
15. *Hutcraft, Gene* (Lead PM Intercessory Prayer, Teach AM Class, AM Table Meditation. AM Exhortation, AM Sermon, PM Exhortation, PM Exhortation).
16. *Hutcraft, Judah* (AM Calling, Read AM Sermon Text, Read PM Sermon Text, Piano Solo, Introduction to PM Sermon).
17. *Hutcraft, Silas* (Read AM Sermon Text).
18. *Lizcano, Gretchen* (Lead AM Singing).
19. *Lizcano, Antonio* (Closing Scripture/Benediction).
20. *Murphy, Mariah* (Lead AM Singing).
21. *Murphy Tobiah* (AM Table Meditation).
22. *Neumann, Roxanne* (Lead Scripture Shower).
23. *Parker, Melissa* (AM Calling, AM Calling, Lead Scripture Shower, Lead PM Singing).
24. *Parker, Tony* (AM Opening Word).
25. *Sims, Annie* (Read AM Sermon Text, Read PM Sermon Text, Lead PM Singing).
26. *Sims, Baylie* (Read AM Sermon Text, Read AM Sermon Text).
27. *Sims, Hannah* (Closing Scripture/Benediction)
28. *Sims, Rachel* (Closing Scripture/Benediction)
29. *Sims, Ricky* (Teach AM Class, AM Exhortation, PM Table Meditation).
30. *Sims, Tasha* (Lead Scripture Shower, PM Introduction).
31. *Williams, Jeremy* (AM Opening Word, AM Exhortation, PM Sermon).
32. *Williams, Levi* (Closing Scripture/Benediction).
33. *Williams, Logan* (Play AM/PM Lord’s Table Interlude, Lead Scripture Shower, Introduction to AM Sermon, Read PM Sermon Text).
34. *Williams, Nichole* (Lead Scripture Shower).
35. *Williams, Sydney* (Read PM Sermon Text).
36. *Preparing Lord’s Supper* (Various sisters).