



## The Book of Genesis

### Lesson Number 44



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 Polyglot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polyglot 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=Literary 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 Tanakh (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)

#### ----- 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

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.

**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.

# JACOB OBTAINS THE BLESSING

Gen 27:18 "And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? <sup>19</sup> And 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. <sup>20</sup> And 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. <sup>21</sup> 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. <sup>22</sup> And 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. <sup>23</sup> And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. <sup>24</sup> And he said, Art thou my very son Esau? And he said, I am. <sup>25</sup> 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. <sup>26</sup> And his father Isaac said unto him, Come near now, and kiss me, my son. <sup>27</sup> And 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: <sup>28</sup> Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: <sup>29</sup> Let 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." ..... (Genesis 27:18-29)

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

Following the instructions of his mother Rebekah, Jacob brings savory meat to Isaac, presenting himself as Esau. **Isaac is cautious, and makes six attempts to ensure it is really Esau that has come to him.** In each of these tests, Jacob feigns himself to be Esau, and Isaac is finally convinced that he

is. His judgment was based upon his physical senses – touching and smelling. However, these were not sufficient to detect the real circumstance.

Rebekah had foreseen every possible test that Isaac would apply to the circumstance, and made adequate

preparations for Jacob to pass them.

From one point of view, this passage is very difficult, for there are things that transpire that, according to life in Christ Jesus, are wholly unacceptable: deception, pretending, and speaking falsely. Yet, there are no inspired editorial or censoring remarks

## CONTENTS

- ▶ INTRODUCTION
- ▶ JACOB COMES TO HIS FATHER (27:18)
- ▶ ISAAC'S FIRST TEST (27:19)
- ▶ ISAAC'S SECOND TEST (27:20)
- ▶ ISAAC'S THIRD TEST (27:21-23)
- ▶ THE FOURTH TEST (27:22)
- ▶ JACOB COMES NEAR, THE FIFTH TEST (27:24-25)
- ▶ ISAAC'S SIXTH TEST (27:26-27)
- ▶ ISAAC BLESSES JACOB (27:28-29)
- ▶ CONCLUSION

made in the text. This is especially significant since the account is written by Moses around five hundred years later. The Law, which was "given by Moses" (John 1:17), would not have allowed such action. Yet, Moses, by whom the Law was given, did not condemn it.

### PRIOR TO MOSES

Before we commence, it is necessary to be aware of the kind of period during which these events occurred. It is described as "from Adam to Moses" (Rom 5:14). During this time, generally referred to as The Patriarchal Period, we read the following.

### DEATH REIGNED

*"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."* (Rom 5:14)

By saying "death reigned" from Adam to Moses, the Spirit means it dominated, swallowing up life, fulfilling the word of God to Adam, *"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return"* (Gen 3:19). The only exception to this law was Enoch, who was translated into heaven, not having to experience death. It is said of him, *"By faith Enoch was translated that he should*

*not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God"* (Heb 11:5). In this experience God confirmed that men continue to exist after their death. There is more to life than what is experienced in this world. The stark reality of death should cause men to have no question about this.

In the matter of death, the period from Adam to Moses was no different that the period after it: from Moses to Christ, and from Christ to the end of the world. Of every age and time it can be said, *"And as it is appointed unto men once to die"* (Heb 9:27).

### A SENSE IN WHICH THERE WAS NO DISTINCTION

*"For until the law sin was in the world . . . Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."* (Rom 5:13-14).

Here is a unique circumstance, never again duplicated after the giving of the Law. **Sinned reigned**, being committed with few limitations–i.e. the conscience and the work of the law written upon their hearts (Rom 2:15) – even though there was no law – i.e. no definitive law.

### HOWEVER, THERE WAS A DISTINCTION

Even though there was no

➔ **THERE WAS NO LAW.** We are reading of the period that was *"until the Law."* The Law, for the defining of sin, commenced with Moses. As it is written, *"For the law was given by Moses"* (John 1:17), and *"by the law is the knowledge of sin"* (Rom 3:20).

➔ **SIN WAS NOT IMPUTED.** It is written, *"For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come"* (Rom 5:13-14).

➔ **SIN REIGNED WITHOUT THE LAW.** After the giving of the Law, sinned reigned because it was stirred up by the Law, thus revealing man's hostility toward God, and his alienation from Him. But prior to Moses, sin reigned without the law.

➔ **THEY WERE TIMES OF IGNORANCE AT WHICH GOD "WINKED."** *"And the times of this ignorance God winked at; but now commandeth all men every where to repent."* (Acts 17:30).

### THE TIME FROM ADAM TO CHRIST ALSO HAD SOME DISTINCTIONS

These initial periods of human history, consisting of four thousand years, also were clearly distinguished from the era of the New Covenant, "the day of salvation" (2 Cor 6:2).

**Even though there was no distinction with regard to the committing of sin, the period before the Law did have some very real distinctions. These are defined for us by Scripture.**

distinction with regard to the committing of sin, the period before the Law did have some very real distinctions. These are defined for us by Scripture.

➔ The purpose of God was a *"mystery"* during the first 4,000 years of human history. That is, what God had purposed to do in men, was not clearly known. The

prophets, for example, who were the most informed among men, did not know the identity of the coming Christ, or when He would appear: *"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into"* (1 Pet 1:10-12).

- ➔ Paul affirms that what was revealed to Him pertaining to the purpose of God, the church, and the world to come, was not known prior to the exaltation Christ – in fact, Paul was made a custodian of this mystery.

♦ **A MYSTERY KEPT SECRET.** *"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of **the mystery, which was kept secret since the world began.**"* (Rom 16:25)

♦ **THE MYSTERY OF HIS WILL.** *"Having made known unto us **the mystery of His will, according to his good pleasure which he hath purposed in Himself**"* (Eph 1:9)

♦ **THE MYSTERY OF CHRIST.** *"How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ), **Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.**"* (Eph 3:3-5)

♦ **THE MYSTERY HIDDEN IN GOD.** *"And to make all men see what is the fellowship of the mystery, **which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.**"* (Eph 3:9)

The burden of this mystery was revealed to Paul, as he states (Eph 3:3,4). However, it was all unknown during the time covered in our text.

Therefore, we must consider this text within the framework of what has been revealed about this time. IT WAS A TIME WHEN:

- ➔ Sin reigned.
- ➔ There was no law.
- ➔ Sin was not imputed.
- ➔ The eternal purpose of God was not revealed.
- ➔ The mystery of Christ was not known.
- ➔ It was a time of ignorance, at which God "winked."

These are all matters of revelation, and there is no room for any human opinion that encourages men to ignore them. **They should temper our judgment, while they are by no means to be considered a license for sin.**

These conditions account for the absence of condemning editorial remarks by Moses, and for the failure of Moses or any of the prophets to charge them with transgression. **I do not doubt that when Moses recorded these events, he had a certain revulsion to some of the conduct of those involved. If that it so, it was owing to the revelation that Moses had received.**

**LESS THAN IDEAL CIRCUMSTANCES, BUT THE PERFECT WORKER AT WORK**

As we behold this incident, we see, what might be called, less than ideal circumstances. Then again, that is



a perspective held during a period of far greater enlightenment. During the time of this text, there was not so much as one detail concerning the great salvation that would be wrought by Abraham's "Seed" – unless it be that all families of the earth would be blessed (Gen 12:3). The most extensive words spoken to date, having to do with the salvation that is in Christ Jesus, was, *"and in thee shall all families of the earth be blessed"* (Gen 12:3; 28:14); *"all nations of the earth shall be blessed in Him"* (Gen 18:18; 22:18; 26:4). Will God work His will with such uncomely components as are found in our text?

**Ponder the things that you know that were not known to any degree by Abraham, Isaac, and Jacob.**

- ➔ Sin had not yet been defined, and thus man's knowledge of it was extremely small (Rom 3:10).
- ➔ That a single offering would be made that would *"perfect forever them that are sanctified"* (Heb 10:14).
- ➔ That the sin of the world had to be, and would be, taken away (John 1:29).
- ➔ That all men were in a state of alienation from God (Eph 4:18; Col 1:21).

**Throughout the entire process of making known and fulfilling that purpose, there will be no point at which men can receive the glory for what the Lord has done.**

- ➔ That the world would be reconciled unto God (2 Cor 5:18-20).
- ➔ That judgment to condemnation had taken place when Adam sinned (Rom 5:16).
- ➔ That by the righteousness of one Man, righteous would come upon men (Rom 5:18).
- ➔ That by one Man's obedience, many would be made righteous (Rom 5:19).

- ➔ That the preeminent gift of God was "eternal life" (Rom 6:23).
- ➔ That there would be a new and different kind of generation that would come from the promises "Seed" (Isa 53:8; Heb 2:13).
- ➔ That, for the believer, to be absent from the body was to be present with the Lord (2 Cor 5:8).

**I do not see any alternative to the persuasion that, as uncomely as the circumstances may appear to be, God**

**was working out His will.** Further, He was doing it so no flesh could glory in His presence. As it is written, *"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."* (1 Cor 1:27-29)

Throughout the generations of men, all would have to confess that *"salvation is of the Lord"* – from beginning to end. **Throughout the entire process of making known and fulfilling that purpose, there will be no point at which men can receive the glory for what the Lord has done.** Our text is a confirmation of that fact.

## JACOB COMES TO HIS FATHER

Gen 27:18 ***"And he came unto his father, and said, My father . . ."***

There is something to be learned from this record. Here we behold the thinking and response of a person who is lacking in knowledge and understanding – not because of a character flaw, but because of the lack of revelation during his time. **It is admitted that what is here recorded is not an example to follow.** This is quite different from the example of Abraham, which involved believing in the Lord as (Gen 15:6; Rom 4:3; Gal 3:6; James 2:23) – **an example that is not only to be followed, but that is the required standard for the believer.**

Abraham's response, however, was to the revelation of God Himself. God had made a specific promise to Abraham – a promise that contradicted both reason and experience: *"And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be"* (Gen 15:5).

In this text, Jacob's words were **not in response to specific revelation.** Concerning the matter at hand, the total revelation given by God was, *"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) – **and that was given seventy years prior to this incident.** The promise given to Abraham, concerning his seed, was reiterated no less than four times (Gen 12:7; 13:15-16; Gen 15:5-18; 17:7-12). It is written that Abraham *"believed in the Lord"* the third time that revelation was given.

However, this was not the case with the promise given to Rebekah concerning Jacob and Esau. **That promise was given only once, and it was not marked with the clarity of the promise given to Abraham.**

Rebekah and Jacob's thoughts and actions were the result of thinking outside the perimeter of Divine

revelation. No word had been given by God that forbade the kind of dialog that follows – either in the promise given, or the revelation of a moral Law.

Had this event taken place after the giving of the Law, our view of it might well be different – not to mention if it had taken place within the greater light that has now been shed forth by the Gospel of Christ. However, the lack of revelation must shape our view.

**I am careful to affirm that this is not a commendation of the actions of either Rebekah or Jacob.** God's nature is fixed, and can not change. Concerning the glorified state, He has affirmed, *"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life"* (Rev 21:27). Again He says of the Holy City, *"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie"* (Rev 22:15).

The complicating factor is that the Law, which defined the lie, showing it to be sinful, had not yet been given, and therefore, it would not be imputed.

#### HE CAME UNTO FATHER

*"And he came unto his father, and said, My father."*

Jacob came to his father with personal reluctance (Gen 17:11-12), but in obedience to his mother, to whom the promise had been given (Gen 25:23). We do not know if Jacob was familiar with that promise or not. I suspect that he was not. If he was, there certainly is no indication of that in

Scripture.

He comes as one loved by his mother (Gen 25:28b), while Isaac loved his brother (Gen 25:a). His intention, according to what his mother said, was to obtain the blessing of Isaac – something they were prepared to do.

## ISAAC'S FIRST TEST

*"... and he said, Here am I; who art thou, my son?"* <sup>19</sup> *And 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."*

If there is any question about the effects of sin's entrance into the world, and the absolute necessity of further revelation, consider how Jacob now responds to his father. **The capacity to reason within the framework of the definitive Law of God was not possible, for it had not yet been given.** To reason as those who have been reconciled to God and have access to all things pertaining to life and godliness, was simply not possible.

This is not to excuse Jacob, or to suggest that his response was in wisdom, as we now, by the grace of God, possess. It does not make his response morally right. **But when we consider that there was not yet a commandment saying, "Thou shalt not bear false witness"** (Ex 20:16), **our judgment must be tempered with mercy.** Also, we must remember *"where there is no law, there is no transgression."* *"sin is not imputed when there is no law"* (Rom 5:13).

#### WHO ART THOU

*"... and he said, Here am I; who art thou, my son?"*

Isaac responds to Jacob's greeting, being alert. However, he does not know who it is, so he applies the first test: *"Who art thou, my son?"* So far as the record if concerned, Jacob only had two sons at this time. Now he asks which one it is.

**The capacity to reason within the framework of the definitive Law of God was not possible, for it had not yet been given. To reason as those who have been reconciled to God and have access to all things pertaining to life and godliness, was simply not possible.**

#### I AM ESAU, THY SON

*"... And Jacob said unto his father, I am Esau thy firstborn..."*

I must admit that Jacob's words jar my soul – but that is because I am standing in a greater light than he was.

If Jacob had said, *"I am thy firstborn son,"* it might have been less abrasive, for he was coming as the one who was intended to have the firstborn's blessing. He did not say, "I am Jacob, but I come as one who has rightfully purchased the rights of the firstborn." That indicates that Isaac was unaware of that purchase, for it is sure that Esau would not have told his father, and it is doubtless that either Rebekah or Jacob did so. Thus, in Jacob's mind, and without any further word from the Lord, and no law forbidding saying something that was not true, he said what seemed to him to be the only thing he could say.

Of course, as I have said before, it is my persuasion that this is the means through which God fulfilled His purpose, **doing so in such a manner as would forbid boasting on the part of either Rebekah or Jacob.**

#### SIT AND EAT

*"I have done according as thou badest me..."*

Now Jacob adds to his misrepresentation, saying that he had done just as Isaac had bade Esau. However, he did not take *"a quiver and a bow, and go into the field, and take some venison,"* as Isaac had commanded Esau (Gen 27:3).

#### THAT THY SOUL MAY BLESS ME

*"... arise, I pray thee, sit and eat of my venison that thy soul may bless me."*

Apparently Isaac was counting on Esau not only hunting down some venison, but preparing it for him as well: *"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"* (Gen 27:4).

Therefore, Jacob presents the venison as something he has prepared, even though Rebekah actually prepared it. Again, he felt it was right to say this. After all, the birthright did belong to him now, so he cannot afford to speak otherwise. At least, that appears to be the manner of his reasoning.

## ISAAC'S SECOND TEST

*"<sup>20</sup> And 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."*

Other versions read, *"What is this thou hast hasted to find."* <sup>YLT</sup> All other versions read *"quickly."* The idea is that he *"succeeded quickly,"* <sup>NAB</sup> or *"found it so quickly."* <sup>JPS</sup>

Having been accustomed to Esau bringing him freshly killed meet from the wild, Isaac was surprised he was returning so soon. **Here, then, was his second test of the authenticity of the one before him, in fact, being Esau.** Isaac, then, was not a gullible old man. There was something about this whole circumstance that was suspicious to him. However, just as when Samson's parents tried to dissuade him from taking a Philistine wife (Judges 14:3-4), Isaac will not be able to stop what has

been set in motion.

We will be able to tell whether or not God was in this matter by the way it turned out. If God is not in it, then Jacob is acting in accord with his own crafty nature. If God is in it, then Jacob is acting contrary to his nature, which was revealed in his initial response to Rebekah. If God can move Nebuchadnezzar, Darius, and Cyrus to act contrary to their nature by serving His purpose (Jer 27:3; Dan 4:1–3; Dan 6:25-28; 2 Chron 36:23; Ezra 1:2), why cannot he move Jacob to act contrary to his otherwise tender nature, thereby fulfilling His own established purpose?

While this must be stated with great care, and with no suggestion that a pattern of conduct is here being established, **God has been known to use a lie to fulfill His own will.** We have

two cases of note. First, in sending a lying spirit to ensure His will would be done (1 Kgs 22:17-23). Second, in sending a strong delusion to those who do not receive the love of the truth, so they will believe a lie and be damned (2 Thess 2:10-12).

**This is intended only to establish that what God has purposed will be brought to pass -- often by mysterious ways that cannot be fully comprehended.** This incident falls under the statement made by Paul regarding the Divine way of saving both Jew and Gentile: *"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?"* (Rom 11:33-34). **For this reason, full and satisfactory explanations of our text are simply not possible.**

## ISAAC'S THIRD TEST

*"<sup>21</sup> 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. <sup>22</sup> And Jacob went near unto Isaac his father; and he felt him, . . . <sup>23</sup> And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him."*

Isaac is still a bit apprehensive – not sure if this is really Esau standing before him. In a steadfast effort to establish the truth of the matter, he therefore applies a third test.

### COME NEAR

*"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. . . ."* Other versions read, *"Come near so I can touch you, my son, to know whether you really are my son Esau or not,"* <sup>NIV</sup> *"that I can feel your skin,"* <sup>GWN</sup> *"I want to feel you, and be sure it really is Esau!"* <sup>LIVING</sup>

**Isaac knows there is a sharp difference in the appearances of Jacob and Esau.** He is sure he can detect the identity of the one before him by

touching his skin. That will be a sure test – at least that is what Isaac thinks.

### HE FELT HIM

*" . . . And Jacob went near unto Isaac his father; and he felt him . . . "* Jacob had on one of Esau's garments, and it apparently covered most of his body. Only his hands, and possibly his neck, could be easily touched. Rebekah had thought of this, and covered the back of Jacob's hands, and the *"smooth of his neck"* with goats hair. She knew Isaac would apply this test, which, under normal circumstances, would have been a safe one. However, it is possible for what is felt to differ significantly from what is thought to be seeable.

### The Liability of Blindness

We see here the liability of blindness. One cannot fully compensate for the loss, of vision. Even though

**We see here the liability of blindness. One cannot fully compensate for the loss, of vision. Even though considerable can be detected by the other senses, there really is no substitute for vision.**

considerable can be detected by the other senses, **there really is no substitute for vision.**

**Many people have been deceived by what they felt, being unable to see properly.** This is never more pronounced than in our spiritual lives. If we lack spiritual vision, or are not enlightened, what we may sense to be right may actually be a great deception.

#### HE DISCERNED HIM, NOT

*“ . . . And he discerned him not, because his hands were hairy, as his brother Esau's hands . . . ”*

Because Isaac now thought that he was dealing with Esau, he will give him a preliminary blessing: **“so he blessed him.”** This was not the full blessing, as the following text will affirm, but was only a preliminary one. Further, it is not the blessing that Jacob

was seeking, or that his mother desired for him to receive.

#### SO HE BLESSED HIM

*“ . . . so he blessed him. ”*

This blessing was like the first reception of the Holy Spirit that the apostles experienced. After Jesus had risen from the dead, he made an appearance to His disciples – the one when Thomas was not present. It is said of that occasion, *“Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained”* (John 20:21-23).

This account of Jesus breathing on the disciples was not the fulfillment of the promise Jesus later articulated:

*“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence”* (Acts 1:4-5). This was after Jesus had breathed on His disciples, confirming that more was involved in them receiving the Spirit than took place at that time.

This endowment was sufficient for them to announce the remission of sins (Lk 24:47). However, it was not sufficient to fulfill the apostolic office, something that would require *“power,”* as compared with discernment.

#### EVEN SO

**Even so, the blessing Isaac now bestows upon Jacob is not the fullness of the blessing.**

## THE FOURTH TEST

*“ 22b . . . and said, The voice is Jacob's voice, but the hands are the hands of Esau. . . ”*

Now Jacob applies a fourth test. He can distinguish the voice is that of Jacob, yet the hands are, he thought, those of Esau. At this moment he chose the evidence of the hands rather than the authenticating voice. There evidently was not as sharp a contrast between the voices of Jacob and Esau, as their was in their appearance.

Jacob is unable to fully discern who he has heard and touched. He will yet apply one more test.

#### A Lesson to Be Learned

The saints face a similar dilemma. Sometimes what is thought to be right proves to be wrong. **The paramount example of this is our introduction to Babylon the great.** John saw this spiritual monster first as a beast – similar to the beast that represented earthly government. This beast spoke like the devil, yet appeared docile like a lamb. *“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon”* (Rev 13:11). This initially portrayed the Roman church, which took the form of earthly government, displacing the Scriptures with tradition

and earthly authority. Eventually it grew beyond the borders of Rome, becoming the great *“harlot”* which formed a relationship with the governments of the world (Rev 17:2-18).

Jesus said His sheep knew, or comprehended His voice: *“My sheep hear My voice, and I know them, and they follow Me”* (John 10:27). The “hands of men” are associated with what they do (1 Chron 21:13; Matt 17:22). When what men do does not match, or harmonize, with the *“voice”* of the Lord Jesus, as heard through the Scriptures, **we are to conclude that what men are doing is wrong.**

## JACOB COMES NEAR, THE FIFTH TEST

*“ 24 And he said, Art thou my very son Esau? And he said, I am. 25 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. ”*

Still, there are apparently lingering doubts as to the true identity of the person standing before him. Therefore, Isaac makes further inquiry, obviously

depending upon the integrity of the one now addressed.

ART THOU MY VERY SON ESAU?

*"And he said, Art thou my very son Esau?" . . . "*

A penetrating question indeed! Originally Isaac had asked, *"Who art thou, my son?"* (Gen 27:18). Now he asks, *"Art thou my very son Esau?"* Other versions read, *"Are yo u really my son Esau,"* <sup>NKJV</sup> *"Are you truly my son Esau?"* <sup>BBE</sup> *"Thou art he -- my son Esau?"* <sup>YLT</sup> *"You're sure? You are my son Esau?"* <sup>MESSAGE</sup>

If it was appropriate, there certainly was every opportunity for Jacob to acknowledge he was not Esau. However, that is not how he answered.

**"I AM"**

*And he said, I am. . . .* Other versions read, *"It is I,"* <sup>DARBY</sup> *"Yea,"* <sup>GENEVA</sup> *"certainly,"* <sup>NAB</sup> *"Yes, I am,"* <sup>NLT</sup> and

**To this point, Isaac has more confidence that it is Esau that has come to him. He tells his son to bring the venison to him now.**

*"Yes, of course."* <sup>LIVING</sup>

Jacob does not hesitate to insist that he is Esau, Isaac's eldest son. **In his thinking, as well as that of Rebekah, there is no other alternative available to him.** From Rebekah's vantage point, this was essential to the fulfillment of God's promise to her: *"the elder shall serve the younger."* From Jacob's point of view, it was necessary because he had legitimately purchased the birthright with the full agreement of Esau.

**BRING IT NEAR TO ME**

*"And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee . . . "*

To this point, Isaac has more

confidence that it is Esau that has come to him. He tells his son to bring the venison to him now. He will eat of it, and then bless him. This confirms that the blessing already confirmed to Jacob was only preliminary. The fulness of the blessing was yet to come.

**AND HE BROUGHT IT NEAR TO HIM**

*"And he brought it near to him, and he did eat: and he brought him wine, and he drank."*

Jacob does not hesitate, but comes near to Isaac with the meal Rebekah has prepared – including bread, venison, and wine. Isaac then eats what has been served, and prepares to confer his blessing on his son.

## ISAAC'S SIXTH TEST

*"<sup>26</sup> And his father Isaac said unto him, Come near now, and kiss me, my son. <sup>27</sup> And 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."*

**COME NEAR NOW**

*"And his father Isaac said unto him, Come near now, and kiss me, my son. <sup>27</sup> And he came near, and kissed him . . . "*

Other versions read, *"come close and kiss me,"* <sup>NASB</sup> and *"come here."* <sup>NIV</sup>

It is difficult for the Western mind to appreciate the ancient practice of kissing. In fact, the Eastern world still practices the kind of kissing that is mentioned in this text. It is not the kiss of fleshly affection, nor does it cause the arousal of lust. This is very similar

to our handshake, or a gentle embrace. This is the first mention of kissing in the Bible. This was the kiss of honor, respect, and esteem. The word is used when addressing the honoring of God's Son: *"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him"* (Psa 2:12).

In the account Jesus gave of the prodigal son, He said of the father, who greeted the son upon his return home, he *"he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him"* (Luke 15:20).

**One of the ironies of the betrayal of Jesus, is that Judas did so with a kiss, ordinarily an indication of respect and preference** (Mk 14:44-45), which Jesus challenged by saying, *"Judas, betrayest thou the Son of man with a*

*kiss?"* (Luke 22:48).

When Paul left the brethren from Ephesus, they, knowing they probably would not see him again, *"fell in his neck and kissed him"* (Acts 20:37). Paul refers to *"an holy kiss,"* practiced among fellow *believers* (Rom 16:16; 1 Cor 16:20; 2 Cor 13:12), and Peter refers to *"the kiss of charity"* (1 Pet 5:14).

**HE SMELLED**

*" . . . and he smelled the smell of his raiment . . . "*

Here is the sixth test Isaac applies to the situation. As Jacob comes close to him, he smells his raiment, and the scent of Esau is upon it. The clothing that Esau wore bore evidence that it belonged to him.

**Something to think about**

Spiritually speaking, professed

Jacob obtains the blessing through apparently deceptive means, and after extensive questions by Isaac. This is a hard text. – Given O. Blakely



believers can wear clothing and manners that are borrowed from the world, and they have a certain spiritual scent to them.

### THE TESTS

1. "Who art thou my son?" (Gen 27:17).
2. "How is it thou hast found it so quickly?" (Gen 27:20).
3. Isaac felt him" (Gen 27:21-22).
4. "The voice of Jacob's voice, but the hands are the hands of Esau" (Gen 27:22).
5. "Art thou my very son Esau?" (Gen 27:24).
6. "The smell of my son is as the smell of the field" (Gen 27:27).

In this incident, Isaac applied six tests – and, so far as Isaac was concerned, Jacob passed them all. Two of them particularly appealed to the integrity of the son before him.

- ➡ "Who art thou my son?"
- ➡ "Art thou my very son Esau?"

The one area where Isaac had doubts was in the matter of the voice that he heard. It was the voice of Jacob.

**However, the wheels of Divine providence were turning, and God's revealed purpose will be fulfilled – regardless of Isaac's suspicions.**

When sifted through what has been revealed in Christ Jesus, the actions of both Rebekah and Jacob are not acceptable. They are not even right if we sift them through the Law of Moses. However, we can do neither one, for neither the Law nor the era of the New Covenant had not yet been

revealed.

**The consequence of this, as stated before, is twofold.**

- ➡ The Law had not yet been given, and *"where no law is, there is no transgression"* (Rom 4:15).
- ➡ *" . . . but sin is not imputed when there is no law"* (Rom 5:13).

**This is, then, an example of God winking at sin, doing so because of the spiritually primitive nature of the times.** He further did this in anticipation of the coming of His son, to *"put sway sin by the sacrifice of Himself"* (Heb 9:26).

### AND BLESSED HIM

*" . . . and blessed him . . ."* The blessing is spelled out verses 28-29). This is a summary statement, and is made in view of the following.

### IT IS THE SMELL OF MY SON

*" . . .and said, See, the smell of my son is as the smell of a field which the LORD hath blessed."*

The statement is most intriguing. **He does not refer to a field in which Esau hunted, but a field that God had blessed.** That is, it was like a field that was full of fragrant plants and foliage. It reminds me of the statement of Solomon: *"A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams*

*from Lebanon."* (Song 4:12-15).

Isaac's statement was doubtless made in view of the blessing he was about to pronounce. This was, of course, a wholly improper view of Esau. Although Isaac loved him, he was not the son that was truly *"blessed of the Lord."* As time continues to march forward, this will become clear to the patriarch.

This is another example of what salvation apart from works involves. **Jacob would not be blessed because of Isaac's words, but wholly owing to Divine choice.** Even so, those in Christ Jesus are not saved because of their choice, but because they were chosen in Christ Jesus before the world began (Eph 1:4; 2 Thess 2:13). That is the foundation of our salvation, and is to be reflected in our faith, and acknowledged in our thanksgiving.

### A Spiritual Parallel

There is also a spiritual parallel in this event that foreshadowed our acceptance in Christ. Wearing *"the garments of salvation,"* and *"the robe of righteousness"* (Isa 61:10), **we emit the fragrance of Christ.** As it is written, *"For we are unto God a sweet savor of Christ"* (2 Cor 2:15).

This fragrance is actually identified with our death – dying with Jesus. Of Christ's death, it is written, *"Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor"* (Eph 5:2). **As the "dying of the Lord Jesus" is "made manifest in our body"** (2 Cor 4:10-11), **we, like Jacob, are as "the smell of a field which the LORD hath blessed"** (Gen 27:27).

## ISAAC BLESSES JACOB

*"<sup>28</sup> Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: <sup>29</sup> Let 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."*

First, note several things about this blessing.

- ➡ No aspect of this blessing applies to the inward man.
- ➡ No part of it enhances the relationship of the blessed one to God Himself.

- ➔ No part of the blessing can transfer into eternity.
- ➔ Nothing has to do with character.
- ➔ No part directly has to do with faith or hope in God.
- ➔ All of the blessing, every jot and tittle of it, has to do with life in this world, in the realm of time, and prior to the resurrection of the dead.
- ➔ Apart from preparing the way for the Savior to come into the world, there is no direct connection of these things with the “*eternal salvation*” of God (Heb 5:9).

Allow me to be even more specific. None of the following things – all of which are integral to salvation – are found in this blessing. This is only a brief sampling of things unique to the salvation that is in Christ Jesus

- ➔ Being begotten to a living hope (1 Pet 1:3)
- ➔ Opening the heart (Acts 16:14)
- ➔ Faith (2 Pet 1:1)
- ➔ Repentance (Acts 11:18)
- ➔ Obedience (1 Pet 1:2)
- ➔ The remission of sin (Acts 10:43)
- ➔ The Hope of glory (Col 1:27)
- ➔ Holiness (Eph 4:24)
- ➔ Faithfulness until death (Rev 2:10)
- ➔ The new creation (2 Cor 5:17)
- ➔ Being begotten again (1 Pet 1:3)
- ➔ Being reconciled to God (2 Cor 5:18-20)
- ➔ Being purified (Acts 15:9)
- ➔ Having fellowship with God (1 John 1:3)
- ➔ Having fellowship with Christ (1 Cor

1:9)

- ➔ Experiencing the communion of the Holy Spirit (2 Cor 13:14)
- ➔ Having access to God (Eph 3:12)
- ➔ Being called unto liberty (Gal 5:13)

#### Why Is It This Way?

It is important to note the nature these things. **None of them can be conferred by one person upon another person. None of them are conferred by the blessing of men.**

**All such things are conferred upon men by God Himself, and are the result of His working alone.** None of them can be experienced independently of the direct work of God, Christ, and the Holy Spirit. All of them are realized within the framework of the Word of God, which is the “*Seed*” of the Kingdom (k 8:11).

For this reason, a blessing such as that of our text, and the blessing of Jacob upon his sons (Gen 49), is not spoken upon the fleshly descendants of those who are in Christ Jesus. **Every one who is in Christ Jesus must work out their own salvation with fear and trembling** (Phil 2:12). That salvation cannot be made sure by a father or a mother, or any other flesh-and-blood relative.

All of this is owing to the effective death of Jesus Christ, His triumphant resurrection and ascension into heaven, and His faithful intercession and mediation.

Now, take special note of the kind of blessing that is given to Jacob. In your mind, compare it with how those in Christ Jesus have been blessed.

#### GIVE THEE THE DEW OF HEAVEN

*“Therefore God give thee of the dew of heaven . . .”* Other versions read, *“the dew of the sky,”* <sup>CSB</sup> *“plenty of rain for your crops,”* <sup>LIVING</sup> and *“plenty of rain.”* <sup>ERV</sup>

The meaning of the word translated “*dew*” is “*NIGHT MIST.*” <sup>STRONG'S</sup>

#### THE DEW

“There is no dew properly so called in Palestine, for there is no moisture in the hot summer air to be chilled into dew-drops by the coldness of the night. From May till October rain is unknown, the sun shining with unclouded brightness day after day. The heat becomes intense, the ground hard, and vegetation would perish but for the moist west winds that come each night from the sea. The bright skies cause the heat of the day to radiate very quickly into space, so that the nights are as cold as the day is the reverse, a peculiarity of climate from which poor Jacob suffered thousands of years ago Genesis 31:40). To this coldness of the night air the indispensable watering of all plant-life is due. The winds, loaded with moisture, are robbed of it as they pass over the land, the cold air condensing it into drops of water, which fall in a gracious rain of mist on every thirsty blade. In the morning the fog thus created rests like a sea over the plains, and far up the sides of the hills, which raise their heads above it like so many islands. At sunrise, however, the scene speedily changes. By the kindling light the mist is transformed into vast snow-white clouds, which presently break into separate masses and rise up the mountain-sides, to disappear in the blue above, dissipated by the increasing heat.” <sup>EASTON BIBLE DICT</sup>

In Canaan, the dew was the result of hot summer air being chilled at night, which resulted in descending mist that watered all vegetation. When Israel received manna from heaven, the dew is what brought it to them. When the dew went away, the manna was left behind in the form of small seeds (Ex 16:13-14; Num 11:9). Solomon said, *“the clouds drop down dew”* (Prov 3:20). Isaiah wrote of a “*cloud of dew*” (Isa 18:4). The phrase “*dew of heaven*” is found seven times in Scripture (Gen 27:28,39; Dan 4:15,23,25,33; 5:21).

In our part of the world, we might think of dew as containing little moisture. Bit is not the way it was in the promised land. There it had an effect like a drenching night rain that went away as soon as the sun came up. **That dew is what kept the vegetation alive and flourishing – sent by God during the night seasons.**

This blessing had to do with the flourishing of Jacob’s fields with a nighttime refreshment that enabled them, to stand the heat of the day. It was God’s provision that enabled plants

to stand the heat of the day.

### The Type

There is a remarkable parallel here to the life of faith. It is generally true that the light of day is about twelve hours, and the dark of night is the same. **Further, on the average, men spend about one third of their lives sleeping in the night seasons – when their minds are not being governed by their wills.**

However, during those night hours, for God's elect, there is a spiritual dew from heaven that refreshes the soul, keeping it alive and well. This is the kind of activity that cannot be measured or fully explained by men. However, be assured that God has appointed means of keeping His saints "alive" (Psa 33:19). His "doctrine" depicted in Scripture as distilling "As the dew, as the small rain upon the tender herb," as well as "the showers upon the grass" (Deut 32:2). Much of this comes during the night seasons, in the forms of dreams, visions, and sacred thoughts. It is one of the means a gracious God keeps His people alive – during the night, when darkness reigns, which is ordinarily associated with Satan (Lk 22:53; John

can produce. This is not speaking of wild fruit, but of fruit that is yielded to the one tending it. It would be similar to Isaac reaping a hundredfold in the same year, when he first sowed in the promised land (Gen 26:12). This would be the opposite of the seed rotting in the ground (Joel 1:17). It is also the antithesis of how the ground, by Divine determination, did not respond to Cain: "When thou tillest the ground, it shall not henceforth yield unto thee her strength" (Gen 4:12).

### Another Type

There is a remarkable parallel here to spiritual life. There is a condition where a person can search the Scriptures, yet fail to reap anything significant – like the Jews, to whom Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life" (John 5:39-40). **God can impose a veil on the hearts of men so that they cannot perceive the message in them** – i.e. like the ground would not its fruit to Cain, so the Word of God, which is living and active, will not yield its fruit to some people.

Others have the blessing of God

quality of the fruit, this text speaks of the abundance of fruit that is harvested – one hundredfold. It would be similar to the landmark harvests that Egypt had prior to the seven-year famine than came upon it: "Behold, there come seven years of great plenty throughout all the land of Egypt . . . "And in the seven plenteous years the earth brought forth by handfuls" (Gen 41:29,47).

### The Type

There are some who gather a phenomenal amount of insight and nourishment from the Word of God, while others never seem to glean much substance. However, there are "treasures of wisdom and knowledge" that are hidden: in Christ – all of which are expressed in Scripture. God can bless His people to experience a "great plenty" in their harvest of the Word of God. Do not settle for meager harvests, but seek a blessing that parallels that bestowed upon Jacob.

### LET THE PEOPLE SERVE THEE, AND LET THE NATIONS BOW DOWN TO THEE

" . . . Let people serve thee, and nations bow down to thee . . . " Other versions read, "Let people serve thee, and nations bow down to thee, let people be your servants." <sup>GENEVA</sup>

Although at any given time the descendants of Jacob would be comparatively small, yet other peoples and nations would serve them – i.e. they would fulfill their interests.

There are at least two notable examples of this. First, when Nehemiah went to rebuild the wall of Jerusalem the Persian king Artaxerxes sent Nehemiah with an accompanying letter to the keeper of his forest. Nehemiah reported that the king sent, "a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me" (Neh 2:8).

Again, when Solomon built the

**Whereas the fatness of the earth addresses the matter of the growth and quality of the fruit, this text speaks of the abundance of fruit that is harvested – one hundredfold.**

3:19; Acts 26:18; Rom 13:12; Eph 5:8,11; 6:12; Col 1:13; 1 Pet 2:9).

### GIVE THEE THE FATNESS OF THE EARTH

" . . . and the fatness of the earth . . . " Other versions read, "the earth's richness," <sup>NIV</sup> "good things of the earth," <sup>BBE</sup> "richness of the land," <sup>CSB</sup> "Fertile fields on the earth," <sup>GWN</sup> and "fertility of the earth." <sup>NAB</sup>

The phrase "fatness of the earth" speaks of the earth, when cultivated,

upon them, so that the Scriptures become a rich and nourishing field of sustaining fruit.

### PLENTY OF CORN AND WINE

" . . . and plenty of corn and wine . . . " Other versions read, "plenty of grain and wine," <sup>NKJV</sup> "an abundance of new grain and new wine," <sup>NASB</sup> "grain and wine in full measure," <sup>BBE</sup> "abundant harvests of grain and bountiful new wine." <sup>RWB</sup>

Whereas the fatness of the earth addresses the matter of the growth and

Temple, *"Hiram [king of Tyre] sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household. So Hiram gave Solomon cedar trees and fir trees according to all his desire"* (1 Kgs 5:8-10).

It is said of the Moabites, *"And so the Moabites became David's servants, and brought gifts"* (2 Sam 8:2).

It is said of Solomon's reign, *"And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life"* (1 Kgs 4:21).

#### The Type

God has promised that the nations of the earth shall yet come to Israel, to inquire of their God. That will be their ultimate and greatest recognition.

➔ *"Thus saith the LORD, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God."* (Isa 45:14)

➔ *"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee."* (Isa 55:5)

➔ *"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."* (Isa 60:3)

➔ *"But in the last days it shall come to pass, that the mountain of the house*

*of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."* (Micah 4:1)

➔ *"Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."* (Zech 8:23)

#### Another Type

We have another type in the saints of God. Eventually, the nations will be subdued by them, especially during the day of judgment. As it is written, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" (1 Cor 6:2). And again, *"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as*

*everlasting kingdom, and all dominions shall serve and obey him."* (Dan 7:18,22,27).

#### BE LORD OVER THY BRETHREN AND LET THY MOTHER'S SONS BOW DOWN TO THEE

*"... be lord over thy brethren, and let thy mother's sons bow down to thee ..."* Other versions read, *"be master over your brethren."* NKJV

Before Jacob and Esau were born, God revealed to her, *"the elder shall serve the younger"* (Gen 25:22). Later Isaac will say to Esau, *"And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants"* (Gen 27:37).

*The "brethren" of reference are primarily the progeny of Esau, Jacob's brother.*

Years later it was said of Esau's offspring, *"And he put garrisons in*

**God has promised that the nations of the earth shall yet come to Israel, to inquire of their God. That will be their ultimate and greatest recognition.**

*the vessels of a potter shall they be broken to shivers: even as I received of my Father."* (Rev 2:26-27).

The full extent of this rule has not yet been revealed. Daniel spoke of a time when the kingdom would be given to the saints: *"But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever ... Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom ... And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an*

*Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went"* (2 Sam 8:14).

The *"brethren"* had an even more minute application to some of the offspring of Jacob serving his primary offspring. Jacob was represented by Judah, from which tribe Jesus descended, *"For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's"* (1 Chron 5:2).

#### A Type

Here we have another type – one which perfectly parallels the text. The

*"old man,"* like Esau was first. The *"new man,"* like Jacob, was born last. Yet, by Divine decree, and by nature, the *"old man"* is subservient to the *"new man."* This is the result of being *"begotten again"* (1 Pet 1:33), and thus being freed from *"the law of sin and death"* (Rom 8:2). **It is most unfortunate that, due to faulty teaching, relatively few believers have a confident awareness of this.**

# **CURSED BE EVERYONE THAT CURSETH THEE**

*" . . . cursed be every one that  
curseth thee . . ."*

This is something God also promised Abraham – at the very beginning (Gen 12:3). Later God would say to Israel, *"But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries"* (Ex 23:22).

In a most remarkable prophesy,

aware of this aspect of God – but it is very real. Speaking of those who oppose and reproach His people, the saints are solemnly reminded, *"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord"* (Rom 12:19).

## **The Type**

Jesus spoke very specifically about the matter of neglecting, harming, or persecuting His brethren – the redeemed ones. In His teaching, He took His disciples to the day of judgment where all men would be gathered. **He made particular note of those who despised and neglected His people,** telling them, *"Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me"* (Matt 25:45). He then gave this awful summation: *"And these shall go away into everlasting punishment: but the righteous into life eternal"* (Matt 25:46).

**will be executed at one time upon all who maltreated His people.**

Today there is a lot of simplistic talk about forgiving those who have in some way sinned against us, yet have not repented. It is commonly taught that we should forgive them anyway, which is very un-Godlike. God forgives no one until they have repented. In fact, Jesus told some of His listeners, *"I tell you. . . except ye repent, ye shall all likewise perish"* (Luke 13:3,5). Thus we see that to pretend to forgive those who have not repented is also un-Christlike.

**The understanding of this aspect of the Divine nature will keep believers from retaliation,** enabling to wait for the Lord to adjudicate their case. In the meantime, perhaps their enemies will be given repentance. But, let not the saints think to avenge themselves.

# **BLESSED BE HE THAT BLESSETH THEE**

*" . . . and blessed be he that  
blesseth thee."*

This word was also given to Abraham: *"And I will bless them that bless thee"* (Gen 12:3). Balaam also spoke this word in his prophecy: *"Blessed is he that blesseth thee"* (Num 24:9).

This is a most marvelous aspect of the Divine nature, and demonstrated in Divine history. Laban confessed he had been blessed for Jacob's sake, having taken him into his house (Gen 30:27). Having made Joseph the *"overseer of his house,"* God blessed house of Potiphar (Gen 39:5).

On one occasion there was a certain centurion, whose servant *"was sick and ready to die."* He sent unto Jesus *"the elders of the Jews, beseeching Him that He would come and heal his servant."* It is written, *"And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them"* (Luke 7:6). It was then that the one who had blessed the people of God was Himself blessed by God's only

**Today there is a lot of simplistic talk about forgiving those who have in some way sinned against us, yet have not repented. It is commonly taught that we should forgive them anyway, which is very un-Godlike.**

Balaam said of Israel, *" cursed is he that  
curseth thee"* (Num 24:9).

When Moab and Ammon rose up against Israel, the Lord saw it and said, *"I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them"* (Zeph 2:8-9).

Some professing Christians are not

**On the other side there are brethren who were beheaded for the word of their testimony.** They remain very aware of the fact that the Lord will curse those who curse His people. John saw these souls under the altar, and they were making this inquiry: *"How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"* (Rev 6:10).

These souls were not rebuked, or told they should forgive their enemies. Instead, *"white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled"* (Rev 6:11). Their blood would be avenged, to be sure. **But that vengeance**

Begotten Son.

#### **The Type**

In our day it is not uncommon to hear pretentious preachers admonish the people to make more friends of the ungodly. All of this is done, it is said, to make it more likely that they will *"come to Christ."* **Let it clear that no messenger of God, from Moses and the Prophets through the apostles, gave such a word.** The feet that are, by Divine definition, *"beautiful,"* are not the feet of those making friends of worldly people. Rather it is *"the feet of them that preach the gospel of peace, and bring glad tidings of good things!"* (Rom

10:15).

Actually, we have some advice for those who are of the world. Like the Centurion, Cornelius, and others, **let them make friends with the godly and bless them in any way that they can.** That is something for which we have a precedent. It may also be that the Lord will send a messenger to such as He did to Cornelius.

#### **The Ultimate Person**

**The ultimate Person who received this promise is the Lord Jesus Christ – "I will bless them that bless thee, and curse him that curseth thee" (Gen 12:3).**

Actually, the eternal destiny of every individual of our time hinges on how they respond to Jesus. If they believe on Him, they will be saved. If they do not, they will be damned (John 3:18,36; 1 John 5:10). God is quite clear about this matter. It is our business to clarify the matter with diligence and consistency.

The church needs to be clear about this, setting before the people how God has revealed He will react to those who receive His Son, and to those who spurn Him. Further, how men treat His people will also determine whether they go to heaven or hell (Matt 25:32-46).

**Our next Hungry Saints Meeting will be held on Friday, 11/2/12. We will continue our series of lessons in the book of Genesis. The forty-fifth lesson will cover verses 30 through 46 of chapter twenty-seven: "ESAU PAYS THE PRICE FOR SELLING HIS BIRTHRIGHT" As soon as Jacob left Isaac, having provided the venison he requested, Esau arrived and brought in the venison he had prepared, Isaac inquired whop he was, and upon hearing it was Esau, told him that he had already given his blessing. Esau wept bitterly and cried out for a blessing, but could receive none. Instead, Isaac told him he had made him and his offspring the servants of his younger brother. 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.**

