



The Book of Genesis

Lesson Number 45



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.

ESAU PAYS THE PRICE FOR SELLING HIS BIRTHRIGHT

Gen 27:30 "And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. 33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. 34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. 35 And he said, Thy brother came with subtlety, and hath taken away thy blessing. 36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 37 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; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? 38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. 41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. 42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; 44 And tarry with him a few days, until thy brother's fury turn away; 45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? 46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? (Genesis 27:30-46)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

No sooner did Jacob leave with the blessing of Isaac, than Esau returned with the venison he had

hunted down and prepared. Isaac informs him that the blessing has already been given, and the action cannot be altered or reversed. Esau

laments, and weeps bitterly, yet is unable to regain the birthright he had despised. He pleads for just one blessing. Isaac gives him a small

Esau finds out that Jacob has received the blessing, and fervently seeks to regain the birthright he had despised. – Given O. Blakely

CONTENTS

- ▶ INTRODUCTION
- ▶ ESAU CAME IN FROM HUNTING (27:30-32)
- ▶ ISAAC TREMBLES (27:33)
- ▶ ESAU CRIES WITH A BITTER CRY (27:34)
- ▶ JACOB TOOK AWAY THE BLESSING (27:35)
- ▶ ESAU RESPONDS TO THE NEWS (27:36)
- ▶ ISAAC REPLIES (27:37)
- ▶ HAST THOU BUT ONE BLESSING (27:38)
- ▶ ISAAC DECLARES ESAU'S FUTURE (27:39-40)
- ▶ ESAU HATED JACOB (27:41)
- ▶ THE WORDS OF ESAU TOLD TO REBEKAH (27:42-45)
- ▶ I AM WEARY OF THE DAUGHTERS OF HETH (27:46)
- ▶ CONCLUSION

blessing, but tells him he has been made a servant to Jacob, and he will live by the sword. Isaac also tells Esau that when he has gained some dominion, he will break the yoke of Jacob from his neck. Esau leaves Isaac's tent hating Jacob, and resolving to kill him. The plot of Esau is told to Rebekah, and she quickly calls Jacob, telling him to go to her brother Laban's house until Esau's anger cools. In time, she tells Jacob, Esau will forget what he has done to him. She then lifts up a lament about the grief that the daughters of Heth – Esau's wives – have caused her.

THE FULFILLING OF GOD'S PURPOSE IN GENESIS TO THIS POINT

We are being exposed to the purpose of God and how it was fulfilled. This book is not simply recounting the history of Adam and Eve, Enoch, Noah, Abraham, Isaac, Jacob, etc. This should be very clear to us because of the total lack of a mere biographical review of these people.

It is good for us to briefly review

how God's will has been fulfilled to this point. There are two things that will direct our analysis.

- ➔ The initiation and/or announcement of the purpose.
- ➔ The fulfillment or the Divine purpose.

I will have particular regard to the redemptive purpose of God as it began to be unfolded in historical events – events that were ordained and managed by God Himself.

THE CALLING OF ABRAHAM

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." (Gen 12:1)

Ponder the incidents associated with the fulfillment of this call – getting from Ur of the Chaldees to Canaan.

- ➔ The death of Abram's father, Terah (Gen 11:32).
- ➔ A temporary stay in Haran until he was directed to leave (Gen 12:4).
- ➔ When Abram arrived in Canaan, the Canaanite was in the land (Gen 12:6).
- ➔ There was a famine in the land (Gen 12:10).
- ➔ Because of the famine Abram sojourned in Egypt (Gen 12:10).
- ➔ Pharaoh takes Sarai into his house (Gen 12:15).
- ➔ The Lord plagues Pharaoh's house, and Sarah is returned to Abram (Gen 12:17-20).

THIS WAS THE CALLING OF GOD CARRIED OUT, WITH ABRAM LEAVING UR OF THE CHALDEES, ARRIVING IN CANAAN, AND SURVIVING SATAN'S ATTEMPT TO THWART IT ALL. IT WAS GOD WHO FULFILLED HIS OWN PURPOSE.

THE PROMISED LAND

"And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him." (Gen 12:7)

In addition to the above considerations, take into account the incidents that led to Abraham actually dwelling in the land.

- ➔ Abram and Lot separate because the land is not large enough to contain them and their flocks (Gen 13:5-12).
- ➔ Abram hears of the capture of Lot, takes 318 trained servants, and pursues the captors – four kings – and brings back Lot, other captives, and the stolen possessions (Gen 14:14-16).
- ➔ Abram is met and blessed by Melchizedek, who tells Abram that *"the Most High God"* had delivered Abram's enemies into his hand (Gen 14:18-20).
- ➔ God tells Abram that it was He that brought him out of Ur, and would give Abram this land to inherit it (Gen 15:7).
- ➔ God confirmed his covenant to Abram, providing details of the land, as well as the coming experiences of his progeny (Gen 15:8-21).

THIS WAS THE OCCUPATION OF THE PROMISED LAND WAS CARRIED OUT, WITH ABRAHAM FINALLY DWELLING IN THE LAND, NEVER TO DEPART FROM IT. IT WAS GOD WHO FULFILLED PURPOSE.

THE PROMISED SEED OF ABRAHAM – ISAAC –

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." (Gen 12:2)

Survey the complex circumstances that had to be resolved for the promise of Isaac to take place.

- ➔ God promises Abram will have progeny (Gen 12:7).
- ➔ The Lord reaffirms He will give this land to Abram, and affirms he will have multitudinous seed (Gen 13:14-16).
- ➔ God again appears unto Abraham, telling him He is his *“Shield and exceeding great Reward;”* also informing the patriarch that he himself would beget the promised heir (Gen 15:1-4).
- ➔ God affirms Abram’s seed would be as numerous as the stars. Abram believed God, and it was imputed unto him for righteousness (Gen 15:5-6).
- ➔ Because she was Barren, Sarai told Abram to bear her a child through Hagar, her handmaid. After they had been in Canaan for ten years, Sarah gave her handmaid to Abram to be his wife (Gen 16:1-4).
- ➔ Fearing Sarah, Hagar flees from the house prior to the birth of Ishmael, and is directed by an angel of God to return to Sarah. The angel tells her she is with child, and is to name that child Ishmael, also outlining the kind of man he would be, and where he would dwell (Gen 16:6-12).
- ➔ When Abram was eighty-years old, Ishmael was born (Gen 16:15-6).
- ➔ God appears to Abram, changing his name to Abraham, confirming his seed would be large, consisting of *“nations.”* He made the *“covenant of circumcision”* with Abram at that time, and changed Sarai’s name to Sarah (Gen 17:1-19).
- ➔ For the first time God reveals that Sarah will bear Abraham’s own seed (Gen 17:19).
- ➔ God promises to bless Ishmael, but his covenant would be with Isaac (Gen 17:20-21).
- ➔ Abraham implements the covenant of circumcision by having all of the

males in his household, as well as Ishmael circumcised. He also circumcised himself. This was done when he was ninety-nine years old (Gen 17:23-27).

- ➔ God appears to Abraham in the form of three men, affirming that He would return the next year, and Sarah would have a son (Gen 18:10).
- ➔ After being told of the imminent destruction of Sodom and Gomorrah, Abraham asks God if He will destroy the righteous with the wicked, reasoning extensively with the Lord (Gen 18:17-33).
- ➔ Abraham encounters Abimelech, who thought to take Sarah into his house (Gen 20:1-18).
- ➔ Isaac is born when Abraham was one hundred years old (Gen 21:1). When he was weaned, Hagar and Ishmael were cast out of the house because Ishmael had mocked Isaac (Gen 21:1-14).

THUS WAS THE PROMISED HEIR, ISAAC BORN, JUST AS GOD HAD PROMISED, NOT WITHSTANDING SATAN’S EFFORTS TO HINDER THE FULFILLMENT. IT WAS GOD WHO FULFILLED PURPOSE.

**THE SELECTION OF ISAAC’S SEED
– JACOB –**

“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).

Consider the events leading up to this birth, and what followed.

- ➔ An appropriate wife had to chosen for Isaac. Abraham delivered the instructions on how to find this wife to his chief servant (Gen 24:1-9).
- ➔ The servant takes a caravan of ten camels, laden with gifts, and travels

through the desert until he arrives at a well in Mesopotamia, where he prays for God’s guidance, even specifying a sign (Gen 24:10-14).

- ➔ Before he had finished praying, Rebekah comes to the well, fulfilling all the requirements of the sign. She assures the servant there is food and shelter for them at her father’s house (Gen 24:15-28).
- ➔ Rebekah’s brother and father agree to let her go with the servant, and Rebekah agrees, leaves with the servant, they arrive safely where Isaac is abiding, and he takes her as his wife (Gen 24:29-67).
- ➔ Rebekah is found to be barren, and Isaac entreats the Lord for her. His prayer is answered, and Rebekah conceives (Gen 25:21).
- ➔ Experiencing an uninterpretable condition – twins fighting in her womb – Rebekah inquired of the Lord and is told she is bearing twins. They will eventually become conflicting nations. One nation will be stronger than the other, and the elder will serve the younger (Gen 25:56).
- ➔ Instead of being born first, Jacob is born second, by nature signifying he would not be Isaac’s heir (Gen 25:24-26).
- ➔ Rebekah loved Jacob, but Isaac loved Esau (Gen 25:28).
- ➔ Esau willingly sells his birthright for some lentil stew, signifying that he despised his birthright (Gen 25:29-34).
- ➔ Believing that he was close to his death, Isaac determines to bestow the covenantal blessing upon Esau. To prepare for the blessing he calls for Esau to hunt down some venison and prepare it for him (Gen 25:2-4).
- ➔ Rebekah hears Isaac’s words to Esau and calls Jacob. She instructs him to quickly obtain two kids of the goats, which she would prepare to

taste like the venison Jacob enjoyed. Jacob remonstrates, but yields to his mother's command (Gen 25:5-14).

➔ Upon Jacob's return, Rebekah prepares the requested meal, puts some of Esau's best garments on Jacob, and covers the back of his hands and neck with goats hair. She instructs him to go to Jacob, taking him the meal, and await His blessing (Gen 25:15-16).

➔ Jacob goes to his father, and upon Isaac's inquiry says, "I am Esau, thy firstborn." Explaining his unusually quick return from the hunt he professed to have taken, he said, "the Lord thy God brought it to me." When Isaac asked, "Art thou my very son Esau?" Jacob replied, "I am." Isaac then blessed him (Gen 25:17-29).

THIS WAS THE DIVINE CHOICE OF JACOB FULLY IMPLEMENTED – CONTRARY TO NATURE, THROUGH MEANS OF THE HEIR-BY-NATURE WILLINGLY SELLING HIS BIRTHRIGHT, AND ISAAC BEING DECEIVED INTO BLESSING JACOB JUST AS THOUGH HE WAS ESAU. IT WAS GOD WHO FULFILLED HIS PURPOSE. THERE IS NO DOUBT IN MY MIND THAT SATAN, WORKING THROUGH HUMAN NATURE DID HIS BEST TO THWART JACOB BECOMING THE TRUE HEIR.

WHAT ARE WE TO LEARN FROM THESE ACCOUNTS?

If we judge according to appearance, this all appears to be a hodgepodge of irreconcilable factors. If, however, we consider the purpose of God to have been fulfilled in these matters, then they cannot possibly be what they appear to be.

The church has suffered over the years from overly simplistic views of both God and His purpose. God does not use the ideas of men to either develop or fulfill His purpose. In an inspired inquiry Isaiah writes, "Who hath directed the Spirit of the LORD, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the

path of judgment, and taught Him knowledge, and showed to Him the way of understanding?" (Isa 40:13-14). Paul takes up the refrain writing by the inspiration of the Lord, "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 11:34-36).

Many present the following as valid conclusions.

➔ Abram was fundamentally disobedient and unbelieving by coming out of Ur with his farther and nephew.

➔ That Abram disbelieved when he went down into Egypt during the famine in Canaan.

➔ Abram was little more than a liar when he said Sarah was his sister.

➔ That Abram was unbelieving when he asked God if Eliezer could be his heir.

➔ Sarah was essentially unbelieving when she gave Hagar to Abram to be his wife.

➔ That Isaac rebelled against God when he loved Esau rather than Jacob.

➔ That Jacob was himself a deceiver when he bought Esau's birthright.

➔ That Rebekah acted out of pure unbelief and hostility against God when she commanded Jacob to present himself as Esau to his father.

➔ That Jacob was acting according to his deceitful nature when he plainly said he was Esau, and had quickly obtained game God had brought to him.

First of all, let it be clear that there is not so much as a syllable of Scripture that indicts these former saints for

these actions. None of them were rebuked for their action – like Abimelech was for his. None them are ever represented by the Holy Spirit as being unbelieving and disobedient.

An Unavoidable Conclusion

If it can be established that something is the purpose of God, then it simply is not possible for it to be fulfilled by anyone but God. As it is written:

➔ ". . . yea, I have spoken it, I will also bring it to pass; **I have purposed it, I will also do it**" (Isa 46:11).

➔ "God is not a man, that He should lie; neither the son of man, that He should repent: hath **He said, and shall He not do it? or hath He spoken, and shall He not make it good?**" (Num 23:19).

➔ "But He is in one mind, and who can turn Him? and **what His soul desireth, even that He doeth.**" (Job 23:13)

➔ "The LORD of hosts hath sworn, saying, **Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand**" (Isa 14:24).

➔ "For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa 14:27).

➔ "What shall I say? He hath both spoken unto me, and **Himself hath done it . . .**" (Isa 38:15).

➔ "Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and His purposes, that He hath purposed against the land of the Chaldeans: **Surely the least of the flock shall draw them out: surely He shall make their habitation desolate with them**" (Jer 50:45).

➔ "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the

counsel of His own will" (Eph 1:11).

The Scriptures are too clear about this for there to be any question about it. If something is, in truth, God's purpose, then it is God who has brought it to pass – even when simple men are not able to see it.

God does not establish a purpose, then bring it to pass by assembling together bits and pieces of human wisdom. He *"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"* (1 Cor 1:27). **Note carefully that this text does not say God has chose to use the "foolish" and "weak" things men do.** He does not look about at the foolish and weak things men do, but He Himself causes the things through which He works. It is not possible to sustain the position that God uses the weak and foolish things that had their real origin in men.

On matters that have confused those who do not know the Lord, or have the mind of Christ, the question before us is not whether what Rebekah and Jacob did was right or wrong. Rather, it is if God fulfilled His purpose through these things or not.

WHY SPEAK SO EXTENSIVELY ABOUT THESE THINGS?

It may appear unneeded and even distracting to spend so much time on this matter. **However, I have been compelled to develop this subject because of the pervasive ignorance of God that exists in modern church circles.** Further, this ignorance has actually been the seed-bed from which a number of erroneous theological positions have been developed.

Any doctrine of God or view of things contained in the Scriptures that requires us to contradict or ignore one syllable God has said about Himself or His purpose, cannot possibly be true. It is to be rejected. Of course this postulates a working knowledge and valid comprehension of the Word of God. All believers are admonished to *"test the spirits, whether they are of*

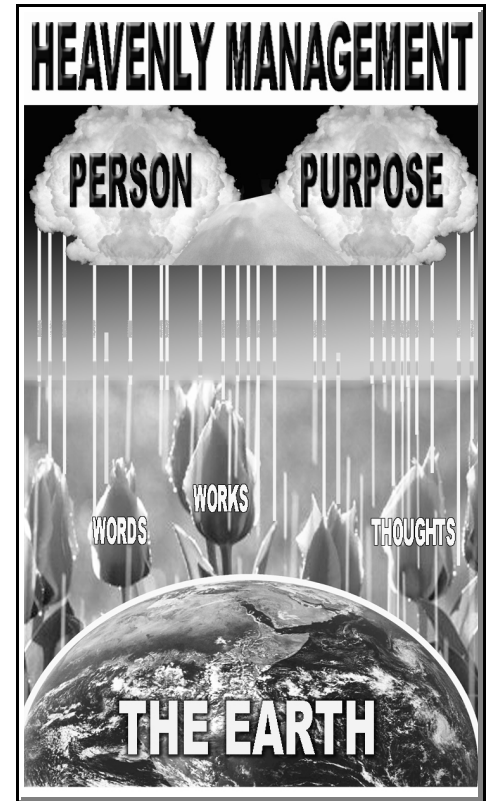
God; because many false prophets have gone out into the world" (1 John 4:1). There are some preliminary tests that every believer can apply:

- ➔ **THE PERSON WHO DENIES THAT JESUS IS THE CHRIST, THE SOLE PERSON THROUGH WHOM WE ARE SAVED, AND IN WHOM WE ARE MADE COMPLETE.** *"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son"* (1 John 2:22). *"And ye are complete in him, which is the head of all principality and power"* (Col 2:10).
- ➔ **WHOEVER DENIES JESUS IS THE SON OF GOD.** *"Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also."* (1 John 2:23)
- ➔ **WHOEVER DOES NOT DO RIGHTEOUSNESS, OR LOVE HIS BROTHER.** *"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."* (1 John 3:10)
- ➔ **EVERY SPIRIT THAT DOES NOT CONFESS JESUS CAME IN THE FLESH, OR WAS A REAL MAN.** *"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."* (1 John 4:3)

There are, however, some tests that are more difficult: like one who comes preaching **"another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."** (2 Cor 11:4)

There are also those who present assessments of the saints of old, like Job, Abraham, Sarah, Jacob, David, and others, that differ significantly from the revealed assessment of God. **Thinking and speaking that is not in strict consonance with the mind of the Lord, exclusively revealed in Scripture, is totally inappropriate.**

Earth is being managed by



heaven. Satan is its god, and is its under-ruler, **but he operates within the circumference of God's will.** From the higher vantage point, and in regard to the execution of the purpose of God, human responses are outworking of God's purpose, like the flowers of the earth are the response to His rain.

In view of these things, it is imperative that good teaching coordinate specific texts with what God has revealed about Himself, His purpose, and how He goes about fulfilling that purpose. It is imperative that the understanding of the hearers not be taken for granted. Nor, indeed, can the traditions of men be imposed upon such souls as though there were any truth in them. There is so much of this kind of teaching extant in our world that it is mind-boggling. The results have been devastating, with the number of uninformed disciples multiplying at a staggering rate. It ought to be obvious that men require a grasp of the content of Scripture, both at the detailed and summation levels.

ESAU CAME IN FROM HUNTING

Gen 27:30 *"And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. ³¹ And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. ³² And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau."*

In the fulfillment of the purpose of God – which particularly involved the blessing of Jacob and his preference over Esau – there is no such thing as coincidence or happenstance. **Coincidence is a thread that is never used in the weaving of the fabric of eternal purpose.** The oil of Divine purpose and the water of coincidence or happenstance do not blend.

AS SOON AS ISAAC HAD MADE AN END OF BLESSING JACOB

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

Had **Esau** come in **earlier**, it would have impacted directly upon what took place. If he would have arrived **before**, the elder serving the younger would involve the overturning of Isaac's blessing. If he had arrived **while** Jacob was with Isaac, unwarranted confusion would have taken place. As it played out, Esau did not enter until Jacob had been blessed, and left Isaac's tent.

Was all of this nothing more than a coincidence? **If it is judged to be so, where has God ever represented His stated objective as being fulfilled in such a manner?** If all of this was nothing more than a series of carnal planning and happenstance, how could God say years later, *"Jacob have I loved"* (Mal 1:2,3), and why would Paul base apostolic doctrine upon that statement (Rom 9:10-13)?

I gather that this is how God worked out His purpose. This is taking into consideration the nature of the times and the extremely limited revelation provided at the time.

A New Covenant proclamation of God is, *"One God and Father of all, who is above all, and through all, and in you all"* (Eph 4:6).

"THROUGH ALL"

"1) THROUGH 1A) OF PLACE 1A1) WITH 1A2) IN 1B) OF TIME 1B1) **THROUGHOUT** 1B2) DURING 1C) OF MEANS 1C1) BY 1C2) **BY THE MEANS OF** 2) THROUGH 2A) **THE GROUND OR REASON BY WHICH SOMETHING IS OR IS NOT DONE** 2A1) BY REASON OF 2A2) ON ACCOUNT OF 2A3) BECAUSE OF FOR THIS REASON 2A4) THEREFORE 2A5) ON THIS ACCOUNT **ORIGIN:** A PRIMARY PREPOSITION DENOTING THE CHANNEL OF AN ACT; TDNT - 2:65,149; PREP" ^{THAYER}

"A PRIMARY PREPOSITION DENOTING THE CHANNEL OF AN ACT; *THROUGH* (IN VERY WIDE APPLICATIONS, LOCAL, CAUSAL OR OCCASIONAL): — AFTER, ALWAYS, AMONG, AT, TO AVOID, BECAUSE OF (THAT), BRIEFLY, BY, FOR (CAUSE)...FORE, FROM, IN, BY OCCASION OF, OF, BY REASON OF, FOR SAKE, THAT, THEREBY, THEREFORE, X THOUGH, THROUGH (-OUT), TO, WHEREFORE, WITH (-IN). IN COMPOSITION IT RETAINS THE SAME GENERAL IMPORT." ^{STRONG'S}

The doctrine of Scripture is that, particularly in matters related to His purpose, **God Himself is found in all things.** They are being implemented by Him, and their effectiveness is owing to His influence.

Some might agree with that, but insist that God made the things turn to His advantage, even though they were motivated by ignoble purposes. That reasoning, however, is flawed on the core.

An example of the doctrine of Scripture being worked out is seen in the experience of Joseph. From the human point of view, Joseph said of his brothers sin against him, *"But as for you, ye thought evil against me; but God meant it unto good, to bring to*

pass, as it is this day, to save much people alive" (Gen 50:20). The Psalmist took the matter further: *"Moreover He called for a famine upon the land: He brake the whole staff of bread. He SENT a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him. The king sent and loosed him; even the ruler of the people, and let him go free."* (Psa 105:16-20).

Our text is of the same order. We must behold the Lord working in all these matters, not merely making them work out for His glory, but even initiating them, as He did in the case of Joseph.

When explaining the Divine rationale behind the acceptance of the Gentiles and the restoration of Israel, it is no wonder that the apostle 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). The AMPLIFIED BIBLE reads, *"Oh, the depth of the riches and wisdom and knowledge of God! How unfathomable (inscrutable, unsearchable) are His judgments (His decisions)! And how untraceable (mysterious, undiscoverable) are His ways (His methods, His paths)! For who has known the mind of the Lord and who has understood His thoughts, or who has [ever] been His counselor? Or who has first given God anything that he might be paid back or that he could claim a recompense? For from Him and through Him and to Him are all things. [For all things originate with Him and come from Him; all things live through Him, and all things center in and tend to consummate and to end in Him.] To*

Him be glory forever! Amen (so be it)."

An overly simplistic theology will not allow a person to accept this kind of reasoning. Notwithstanding that circumstance, God is depicted as being integrally involved in the execution of His own purpose, with no part of it being blended with the imaginations of men. Although it may seem overly simplistic, the execution of Divine purpose is not primarily accomplished by the overthrow of the purposes of men. Rather, as He works, the Lord often instigates facets of His will through ways and means that appear foolish to men. This is seen in such things as:

- ➔ Raising up an promised heir from an impotent man and a barren woman.

- ➔ Getting Joseph into Egypt so he could save alive a people.
- ➔ Having the birthright of Isaac being assigned to his second-born son.
- ➔ Arranging for the grafting in again of the Jewish people.

ESAU CAME IN FROM HUNTING

" . . . that Esau his brother came in from his hunting. And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.."

He Also Had Made Savory Meat

Esau had prepared the meat to his father's liking. He probably went to his own dwelling to do this, seeing nothing

that would make him aware that a special meal had already been prepared for his father.

WHO ART THOU?

" . . . And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau."

"Who art thou?" – the same question that Isaac had asked Jacob when he came To him (Gen 27:18). *"I am thy son, thy firstborn Esau"* – This is also the manner in which Jacob had answered – *"I am Esau thy firstborn."*

How will Isaac respond to this circumstance? Will he attempt to reverse what he has done, or will he recognize things cannot be reversed? His response will tell us very much.

ISAAC TREMBLES

³³And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed."

ISAAC TREMBLED

"And Isaac trembled very exceedingly . . ." Other versions read, *"trembled violently,"* ^{NASB} *"in great fear Isaac said,"* ^{BBE} *"trembling uncontrollably,"* ^{CJB} *"exceeding great trembling,"* ^{DARBY} *"astonished exceedingly,"* ^{DOUAY} *"stricken with a marvelous great fear,"* ^{GENEVA} *"amazed with very great amazement,"* ^{SEPTUAGINT} *"began to shake violently,"* ^{NET} *"seized with a violent trembling,"* ^{NJB} *"begins to tremble noticeably,"* ^{LIVING} and *"trembled and shook violently."* ^{AMPLIFIED}

One has said of this verse, *"LITERALLY, FEARED A GREAT FEAR, TO A GREAT DEGREE; SHUDDERED IN GREAT TERROR ABOVE MEASURE."* ^{LANG} Augustine observed, *"WONDERED WITH AN EXCEEDINGLY GREAT ADMIRATION"* (ONKELOS), EMPHASIZE THE PATRIARCH'S ASTONISHMENT, THE FIRST EVEN SUGGESTING THE IDEA OF A TRANCE OR SUPERNATURAL ELEVATION OF THE PROPHETIC CONSCIOUSNESS."

Here we behold the sensitivity of

There is a new generation of professed believers that appear to be totally lacking in this matter of fearing the Lord, even though the subject is addressed with great clarity in Scripture.

a person of faith – for Isaac was a man noted for his faith (Heb 11:9,20). He was a man God was not ashamed to associate with Himself – *"The God of Isaac"* (Gen 28:13; Ex 3:6,15; 4:5; Matt 22:32; Acts 7:32).

Did Isaac tremble because he thought Esau should have had the blessing, but he had mistakenly bestowed it upon another person? Or, was it because it suddenly dawned on him that the blessing really did not belong to Esau all along, although he had judged in error that it did? I prefer the latter view, which, it seems to me, will be justified in what follows. It dawned upon Isaac that he had fastened his preference upon the wrong

person, and it caused him to shake violently.

For people of faith, the thought of having proceeded wrongly is a fearful thing. The realization that an error in judgment may have occurred, especially in matters pertaining to God, is a dreadful and disconcerting thought. I do not see much of this kind of attitude in the modern church, and, to me, it is cause of great concern and alarm. **There is a new generation of professed believers that appear to be totally lacking in this matter of fearing the Lord, even though the subject is addressed with great clarity in Scripture** (Rom 3:18; 11:20; 2 Cor 7:1ph 5:21; Phil 2:12; Heb 4:1; 12:28; 1 Pet 1:17;

2:17; 3:2,15). This new breed of disciple loves simplicity, lacks wholeheartedness, is too close to the world, and is satisfied with a modicum of Scriptural knowledge. It is characterized by presumption, entertains many erroneous views of the Lord, and has allowed the world to shape their thoughts. I am personally offended by this generation because it is arrogant, even though it is fundamentally ignorant. A considerable number of this generation has been college-trained, yet they have undisciplined and uninformed minds.

There is a sense in which we do not fear (Lk 1:74; 2 Tim 1:7; 1 John 4:18). That, however, speaks of a debilitating fear that moves one to draw back from the Lord.

HE SHALL BE BLESSED

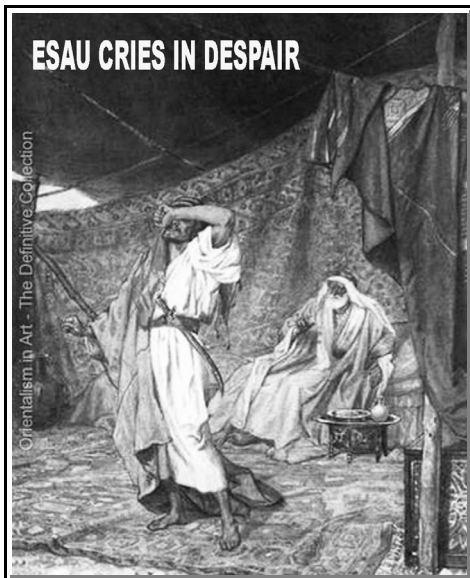
“ . . . and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.”

At this point Isaac is not sure who

he had blessed – now he knows that it was not Esau, and it is very troubling to him. Yet he seems to sense there is really nothing he can do about this. Whoever he had blessed would be blessed. This was not merely because Isaac had pronounced the blessing, but because in some way he associated this whole matter with the will of God, for the blessing was an extension of the Abrahamic promise, which was to be passed to succeeding generations. It was not something God left to men,

ESAU CRIES WITH A BITTER CRY

“³⁴ And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.”



WHEN ESAU HEARD THE WORDS

“And when Esau heard the words of his father . . .”

Esau did not seek his father's words when he took wives to himself. He did not seek his advice when he was hungry and willing to exchange his birthright for some lentil stew. Now, however, he has a keen interest in what his father speaks. Now, gripped by a

whim, he is concerned what Isaac says.

That is the way of the flesh. It is only interested in the wisdom and words of another when it impacts upon its own selfish desires. Such an attitude is totally without Divine approval.

A GREAT AND EXCEEDING BITTER CRY

“ . . . he cried with a great and exceeding bitter cry . . .” Other versions read, *“an exceeding great and bitter cry,”* NKJV *“Esau begins to sob with deep and bitter sobs.”* LIVING

When Esau was made aware that his wives were a source of grief to his father (Gen 26:35), he did not cry out *“with a great and exceeding bitter cry.”* He was not a sensitive man, but a selfish and self-seeking one. Up to this point, there is no evidence that Esau especially valued the words of his father – only when he requested Esau to obtain venison for him. Even then, it was purely self-interest that drove Esau, for he was, by Divine assessment, a *“profane person,”* or *“godless,”* NIV or *“irreligious,”* RSV or *“godless and sacrilegious”* AMPLIFIED (Heb 12:16).

BLESS ME, EVEN ME

“ . . . and said unto his father, Bless me, even me also, O my father.” Other versions read, *“Bless me—me too, father,”* NIV *“Give a blessing to me,”* BBE *“bless me too! he begged.”* NAB

Here is a son who thought nothing of his father's blessing prior to this. He had preferred to fill his belly, and was perfectly willing to part with the blessing in exchange for that meal.

The Spirit makes a point of this event in the letter to the Hebrew believers. *“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears”* (Heb 12:15-17).

Here was an event, placed in history by the Almighty God Himself, that stands as a warning to every believer. **Whatever a person may think about recovery and restoration, there is such a thing as a sin that cannot be reversed.** Esau was *“rejected,”* *“disqualified and set aside.”* AMPLIFIED Other versions read *“turned away,”* BBE *“reprobated,”* PNT *“disapproved,”* YLT and *“it was too late”* LIVING

Things to Note

There are some things that are especially worthy of note in this inspired commentary of this event. I am

Esau finds out that Jacob has received the blessing, and fervently seeks to regain the birthright he had despised. – Given O. Blakely

emphasizing the fact that this is how the Holy Spirit viewed this occurrence. No one has the liberty to view it any differently.

➔ **THE CHARACTER OF ESAU:** *“fornicator, or profane person, as Esau.”* Any sympathy for Esau must be rejected, for he did not qualify for mercy. The Genesis-record clearly states *“Esau despised his birthright”* (Gen 25:34).

➔ **HIS DISREGARD FOR THE BIRTHRIGHT:** *“ . . . who for one morsel of meat sold his birthright.”* The Spirit does not say that Jacob purchased the birthright, but that Esau sold it, and did so because he despised that birthright.

➔ **HE WAS REJECTED AT THE TIME HE WOULD HAVE BEEN ACCEPTED.** *“ . . . For ye know how that afterward, when he would have inherited the blessing, he was rejected.”* He **“rejected.”** The Spirit does not say he was cheated, but that he was rejected. He does not say Esau was deceived, but that he was rejected. Actually, that only formalized a Divine decision that had been made before he was even born (Gen 25:23; Rom 9:12).

➔ **HE FOUND NO PLACE FOR REPENTANCE.** *“ . . . for he found no place of repentance.”* Other versions read, *“he could bring about no change of mind,”* ^{NIV} *“He found no chance to repent,”* ^{RSV} *“he found no opportunity for undoing what he had done,”* ^{LIVING} *“he could not find any opportunity to repent,”* ^{ISV} *“he found no room for repentance,”* ^{MONTGOMERY} and *“he could find no opportunity to repair by repentance [what he had done, no chance to recall the choice he had made].”* ^{AMPLIFIED} Here, there is some disagreement among students of Scripture. **Some feel this means Esau could not induce Isaac to**

change his mind, while others are persuaded Esau himself could not repent. There is an element of truth to both views. However, the record gives no account of any kind of

wail because of him” (Rev 1:7).

The Hebrews text warns all believers, **“And make straight paths for your feet, lest that which is lame be**

There is altogether too much casualness and general disinterest in the professed churches of our time. They are not giving heed to these solemn exhortations. There is a serious deficiency of a “hunger and thirst for righteousness”

personal remorse in Esau. He did not lament that he sold the birthright. In fact, later he placed all of the blame upon Jacob (verse 36). **I will say that he did not repent because he could not do so.** He had crossed a line beyond which God would not give him repentance (2 Tim 2:24-26). At the foundation, there really is no measurable difference between Esau not repenting, and Isaac refusing to change his mind. God’s will was being carried out, and man could not alter that circumstance.

turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright”(Heb 12:16).

➔ **TEARFUL PLEADING COULD NOT GAIN THE INHERITANCE.** *“ . . . though he sought it carefully with tears.”* Other versions read, *“though he sought it diligently with tears,”* ^{NKJV} *“he sought the blessing with tears,”* ^{NRSV} *“he pleaded for it with tears,”* ^{NJB} *“Even though he cried, trying to find a way to change it, he could not,”* ^{LIVING} *“he found no place for a change of mind in his father, though he sought it diligently with tears,”* ^{ASV} and *“although he sought for it carefully with [bitter] tears.”* ^{AMPLIFIED} **There is a point at which bitter tears and great grief are of no avail.** Such will be the experience of the fearful and unbelieving when Jesus returns and *“and all kindreds of the earth shall*

There is altogether too much casualness and general disinterest in the professed churches of our time. They are not giving heed to these solemn exhortations. There is a serious deficiency of a *“hunger and thirst for righteousness”* (Matt 5:6). The modern penchant for brevity, shallowness, and entertainment betray the dominance of a carnal mind. These conditions have formed an impenetrable barrier to the *“entrance”* of God’s Word (Psa 119:130). Should they continue to dominate the people, they too will be *“rejected”* on the day of judgment, and no cry will be able to reverse the Divine verdict: *“Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels”* (Matt 25:41). Now is the time to prepare for that day! **This is the time to wake up and get up!** The Judge is standing at the door!

JACOB TOOK AWAY THE BLESSING

³⁵ *And he said, Thy brother came with subtlety, and hath taken away thy blessing.*

The whole matter becomes clear to Isaac. He now knows it was Jacob

Esau finds out that Jacob has received the blessing, and fervently seeks to regain the birthright he had despised. – Given O. Blakely

that he had blessed.

THY BROTHER CAME

“And he said, Thy brother came with subtlety . . .” Other versions read, *“with guile,”* ^{ASV} *“deceitfully,”* ^{DOUAY} *“deceived me,”* ^{GWN} *“by a ruse,”* ^{NAB} *“by fraud,”* ^{NJB} *“he tricked me,”* ^{NLT} *“with*

- ➔ This confirmed that the purpose of God was not implemented according to the works of men: *“, not of works, but of him that calleth”* (Rom 9:11c).
- ➔ The elder serving the younger was a fulfillment of God loving Jacob and

On one occasion, David had *“fled from Saul, and went to Achish the king of Gath”* (1 Sam 21:10). While there, the servants of Achish told him how David had been praised for killing *“his ten thousands.”* Overhearing their words, and knowing that some of those *“thousands”* were Philistines like Achish, David *“laid up these words in his heart, and was sore afraid of Achish the king of Gath. And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house? David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.”* (1 Sam 21:12-22:1). From there he was directed of the Lord.

We therefore, conclude that Jacob did not get the blessing because of his works, but because of God’s mercy. God chose to give that mercy under circumstances that were most unusual.

cunning,” ^{ABP} *and “with crafty cunning and treacherous deceit.”* ^{AMPLIFIED}

Jacob, at the behest of his mother, had, indeed, employed deceit to obtain the blessing, feigning himself to be Esau. **It is certainly not my intent to justify Jacob in this matter, but rather to substantiate that this is the means by which God carried out His intentions.** We know this is the case, because the blessing of Isaac was not reversed, nor was he rebuked of God for bestowing it upon Jacob. At that time, he was not privy to what the Lord was doing. Yet, he was used of God to implement the fact that God loved Jacob, while He hated Esau (Mal 1:2; Rom 9:13). I have already pointed out that Paul solidly confirmed this fact in his exposition of the election of Jacob (Rom 9:11-15).

hating Esau: *“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 9:13).

- ➔ There was no unrighteousness with God in working things in this manner: *“What shall we say then? Is there unrighteousness with God? God forbid”* (Rom 9:14).
- ➔ Because God is God, He has mercy on whomever He wills, and whomever He wills, He hardens: *“For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion”* (Rom 9:15; Ex 33:19).
- ➔ The execution of God’s purpose is not made effectual by man who wills or runs, but *“OF God that showeth mercy”* (Rom 9:16).

We therefore, conclude that Jacob did not get the blessing because of his works, but because of God’s mercy. God chose to give that mercy under circumstances that were most unusual.

I do not know that it is wise to attempt to justify deceit, but it has been used at other times to accomplish a deliverance.

- ➔ God announced His purpose before Jacob and Esau were born: *“For the children being not yet born, neither having done any good or evil”* (Rom 9:11a).
- ➔ This was done in order that the purpose of God might stand – a purpose that was implemented by Divine election: *“that the purpose of God according to election might stand”* (Rom 9:11b).

The Case of Rahab

After Israel had wandered in the wilderness for forty years, and the unbelieving had died off, two spies were sent into Canaan once again. Arriving in Jericho, they lodged with a certain harlot named Rahab. When the king of Jericho heard of their presence, he sent unto Rahab commanding, *“Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country”* (Josh 2:3). After hiding the spies, the record reads, *“And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.”* (Josh 2:4-5). Rahab then aided the men in escaping, and was rewarded by the Lord with being spared when the Israelites destroyed the city of Jericho (Josh 2:8-21).

The Case of David

The Case of Jael

During the days of Deborah the Judge, Sisera's army was soundly defeated by her military leader Barak. During the defeat, Sisera jumped out of his chariot and fled, entering the tent of Jael, the wife of Heber the Kenite. Jael went out to meet him and said, "Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle," also giving him some milk to drink (Judges 4:18). After assuring him she would keep watch for him, Sisera fell asleep, and Jael **"took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died"** (Judg 4:21) – all of this, after telling him he had nothing to fear in her tent.

The Case of Ehud

Ehud was a Judge, of whom it was said, "But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab" (Judg 3:15). Before going to the king, Ehud "made him a dagger which had two sides, of a cubit length" (10"-11" long). After presenting the present, and sending the others away, Ehud went to the king who was alone in his parlor and said, "I have a message from God unto thee. And he arose out of his seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out" (Judges 3:20-22). It was after this that Ehud led Israel in a resounding defeat of the Moabites (Judges 3:23-30).

Conclusion

In all of these cases, the will of the Lord was carried out by means of deception. By no means does this sanctify deception. It does, however, confirm that God has used this means of carrying out His will.

The particular point here is that the blessing was not conferred upon Jacob because of what he did, but because of what God did. Who is he that will find fault with God for acting in such a manner?

TAKEN AWAY THY BLESSING

" . . . and hath taken away thy blessing." Other versions read, "got thy blessing," ^{DOUAY} "carried off your blessing," ^{NAB} "took your blessing," ^{ERV} "stole your blessing," ^{CEV} and "got thy blessing." ^{DOUAY}

Technically, the blessing did not belong to Esau, but had been, by Divine intention, given to Jacob. Notwithstanding, at this time, this was not as clear to Isaac as it would be. However, it appears that rays of light were beginning to shine into Isaac's heart – at least enough to know that the blessing could not be negated or reversed.

"But Isaac now felt that, whatever was the misconduct of Jacob in interfering, and especially in employing unworthy means to accomplish his end, he himself was culpable in allowing carnal considerations to draw his preference to Esau, who was otherwise unworthy. He knew too that the paternal benediction flowed not from the bias of the parent, but from the Spirit of God guiding his will, and therefore when so pronounced could not be revoked. Hence, he was now convinced that it was the design of Providence that the spiritual blessing should fall on the line of Jacob." ^{ALBERT BARNES}

A Revealed Principle Confirmed

We have in this event a clear confirmation of aspects of the Divine nature that were revealed much later. "Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" (Isa 43:13). The phrase "who shall let it" is represented in other versions as follows: "who will reverse it?" ^{NKJV} "who can reverse it," ^{NASB} "who can hinder it," ^{NRSV} "by whom will my purpose be changed?" ^{BBE} "who shall turn it away?" ^{DOUAY} "who can turn it back?" ^{ESV} "who

can undo it?" ^{GWN} "who can countermand what I do?" ^{NAB} "who can prevent it?" ^{NET} "who can thwart me?" ^{NJB} and "No one can oppose what I do." ^{LIVING} **This is a stirring challenge to all men!**

The following has been firmly established by Scripture.

- ➔ God announced the supremacy of Jacob before he and Esau were born (Gen 25:23; Rom 9:12).
- ➔ From the beginning God "loved" Jacob and "hated" Esau (Mal 1"2-3; Rom 9:13).
- ➔ Paul makes clear that this did not take into account anything they did (Rom 9:11a).
- ➔ God did it this way in order that His purpose according to election might stand (Rom 9:11b).
- ➔ In all of this, God did not act unrighteously (Rom 9:14).
- ➔ This is traced back to what God wanted to do, showing mercy on whom He would, and hardening whom He would (Rom 9:15).
- ➔ The fulfillment of God's purpose, therefore, is not of him that willeth, or him that runneth, but of God that shows mercy (Rom 9:16).

God's will was not altered to agree with what Rebekah and Jacob did. Rather, it was carried out through that means. Further, Isaac's intention to bless Esau did not change or hinder the purpose of God, nor did Esau's fervent pleading to be blessed.

Whether we choose to accept it or not, it was God who was working in this whole matter, both to will and to do of His own good pleasure (Phil 2:13). That is precisely why God did not rebuke Rebekah, Jacob, or Isaac, and the Holy Spirit did not present the record in a manner that represented them as being in any way rebellious or disobedient.

Men may assume such to be true,

but they are wrong in doing so. **Men are not at liberty to judge God for what He does, or how He does it.** If they are

tempted to do so, they must put their hand over their mouths and refuse to speak. Men are not to compound their

unbelief by putting it into words. This reproaches God, confuses the hearers, and gives opportunity to Satan to work.

ESAU RESPONDS TO THE NEWS

“³⁶ And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?”

IS NOT HE RIGHTLY NAMED JACOB?

“And he said, Is not he rightly named Jacob? . . .” Other versions read, *“His name, Ya'akov [he supplants], really suits him,”* ^{CSB} *“His name should be Jacob right enough,”* ^{NJB} *“No wonder his name is Jacob”* ^{NLT} *“No wonder they call him ‘The Cheater,’”* ^{LIVING} *“His name is Jacob. That is the right name for him,”* ^{ERV} *“Isn't that why he's named Jacob?”* ^{GW} *“Not for nothing was he named Jacob, the Heel.”* ^{MESSAGE} *“Is it because one called his name Jacob,”* ^{YLT} *“Is he not rightly named Jacob [the supplanter]?”* ^{AMPLIFIED}

Although I have briefly touched on this earlier, I consider it essential to once again address the matter of the name “Jacob” – which is the Greek name “James” in the Hebrew language.

First, the word “supplanter,” as used in reference to Jacob, signifies one who takes the place of another – in this case, the place of the firstborn. God Himself was the author of this displacement, as announced to Rebekah while she was still carrying the twins, Jacob and Esau. The choice, therefore, was not that of Jacob, or of Rebekah, but of God Himself. It was His “election” (Rom 9:11).

Second, the etymological meaning of the word includes “TO SUCCEED, TO TAKE THE PLACE OF ANOTHER.” ^{ISBE}

Third, this is Esau’s assessment of Jacob, not the Lord’s. Even so, Esau

has many brethren living in our time who accept his assessment of Jacob, while rejecting the assessment of “the God of Jacob.” It is interesting to observe how many professed Christian teachers side with Esau in this assessment.

HE HATH SUPPLANTED ME THESE TWO TIMES

“ . . . for he hath supplanted me these two times . . .”

It has not been revealed if Isaac knew about Esau selling his birthright, which was a revelation that he did, in fact, despise that birthright (Gen 25:34). The Spirit testifies of Esau in Hebrews, “Esau, who for one morsel of

meat sold his birthright” (Heb 12:16). The whole blame was laid at his feet, and not even a minuscule portion of the blame was credited to Jacob.

HE TOOK AWAY MY BIRTHRIGHT

Esau cannot make this claim concerning his birthright. That was a straightforward and undisguised sale to which he wholeheartedly agreed, deferring to his belly.

HE HATH TAKEN AWAY MY BLESSING

“ . . . he took away my birthright; and, behold, now he hath taken away my blessing . . .”

According to the flesh, Esau might well argue that Jacob got his blessing by stealth, or trickery. **However, the will of the Lord was imposed upon Esau.** The circumstances were incidental. He was discredited from having the birthright before he was even born.

HAST THOU NOT RESERVED A BLESSING FOR ME?

“ . . . And he said, Hast thou not reserved a blessing for me?”

This is what I would call “Esau-talk.” He had despised his birth many years before, was a fornicator, married heathen women, and thought nothing of bringing grief to his father and mother by the wives he had chosen, without any regard for the spiritual stance of Isaac and Rebekah. Now he speaks as though blessings were in large measure, and pretends that he will settle for an afterthought. He will continue to seek a blessing “carefully with tears” (Heb 12:17).

WHAT DO WE LEARN FROM THIS?

There are some valuable lessons to be learned from this event, particularly regarding despising.

“JACOB”

“Supplanter, to bite the heel [to which signification there is allusion in Genesis 25:26; 27:36; Hosea 12:31; Septuagint and New Testament; Josephus, which latter is identical with the Greek name for “James”), the name of two men in the Bible.” ^{McCLINTOK}

“Such being the form and distribution of the name, it remains to inquire: What do we know of its etymology and what were the associations it conveyed to the Hebrew ear?”

The verb in all its usages is capable of deduction, by simple association of ideas, from the noun “heel.” “To heel” might mean:

(a) “to take hold of by the heel” (so probably Hosea 12:3; compare Genesis 27:36);

(b) “to follow with evil intent,” “to supplant” or in general “to deceive” (Genesis 27:36; Jeremiah 9:4, where the parallel, “go about with slanders,” is interesting because the word so translated is akin to the noun “foot,” as “supplant” is to “heel”);

© “to follow with good intent,” whether as a slave (compare our English “to heel,” of a dog) for service, or as a guard for protection, hence, “to guard” (so in Ethiopic), “to keep guard over”, and thus “to restrain” (so Job 37:4);

(d) “to follow,” “to succeed,” “to take the place of another” (so Arabic, and the Hebrew noun עֲקֵב, ‘*eqebh*), “consequence,” “recompense,” whether of reward or punishment. ^{INTERNATIONAL STANDARD ENCYCLOPEDIA}

“ . . . that supplants, undermines; the heel.” ^{HITCHCOCK}

“one who follows on another’s heels; supplanter.” ^{ESOP}

It is not easy to recover from despising sacred things

- ➔ **DESPISING PROPHECYINGS.** *"Despise not prophesyings"* ("prophetic utterances." ^{NASB} (as in 1 Cor 11:3)
- ➔ **DESPISING THE CHASTENING OF THE LORD.** *"Despise not thou the chastening of the Lord"* (Heb 12:5).
- ➔ **DESPISING THE WORD.** *"Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded."* (Prov 13:13).
- ➔ **REFUSING INSTRUCTION.** *"He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding."* (Prov 15:32)

- ➔ **DESPISING GOD'S WAYS.** *"He that keepeth the commandment keepeth his own soul; but he that despiseth His ways shall die"* (Prov 19:16).
- ➔ **DESPISING THE RICHES OF HIS GOODNESS.** *"Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"* (Rom 2:4).

There Are Words that Cannot Be Altered Or Recalled

While it may not be pleasant to think about, there are words that cannot be altered or recalled. There are several such words delivered in Scripture.

- ➔ THE WORD DELIVERED TO ADAM AND EVE.
- ➔ THE CURSING OF CAIN.

- ➔ THE ANNOUNCEMENT OF THE FLOOD.
- ➔ THE SAVING OF NOAH'S HOUSE.
- ➔ THE CURSING OF CANAAN.
- ➔ THE DISPERSION AT SHINAR.
- ➔ THE BLESSING OF ABRAHAM
- ➔ THE ACCEPTANCE OF JACOB
- ➔ THE REJECTION OF ESAU.

God's Ways Are Unsearchable

This is a fact we will never outgrow – a thing that will never become obsolete. *"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!**"* (Rom 11:33). And again, *"Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known"* (Psa 77:19). Only faith can gain some insight into God's working, or trace Divine workings. Further, there are times when this is the only response we can give.

ISAAC REPLIES

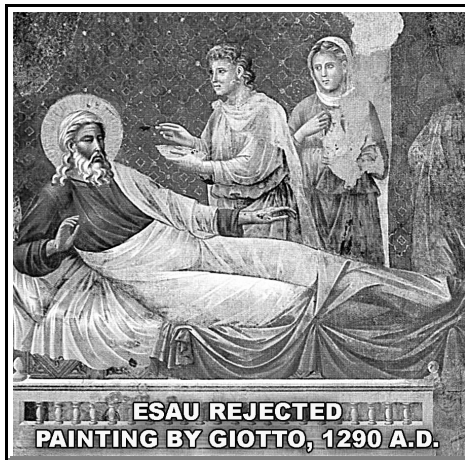
"³⁷ And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?"

Esau was to Isaac what Ishmael was to Abraham. Nothing could change his status, for it was announced before he was born. Those who imagine that God cannot impose His will upon men need to rethink their position. There have been too many people who experienced such an imposition for it to be denied: Adam, Eve, Cain, the wicked world of Noah's day, Canaan, the builders of Shinar, the house of Pharaoh, the house of Abimelech, etc.

I HAVE MADE HIM THY LORD

"And Isaac answered and said unto Esau, Behold, I have made him thy lord . . ."

This was a curse to Esau, but it was a blessing to Jacob: *"be lord over thy brethren, and let thy mother's sons bow down to thee."* This was the initial



carrying out of the promise made to Rebekah: *"the elder shall serve the younger."*

ALL THY BRETHREN HAVE I GIVEN TO HIM

" . . . and all his brethren have I given to him for servants . . ."

The word of blessing was, *"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" (Gen 27:29).

All of this is involved in the elder serving the younger – i.e., the progeny of Esau would serve the progeny of Jacob.

WITH CORN AND WINE HAVE I SUSTAINED HIM

" . . . and with corn and wine have I sustained him . . ."

The blessing was, *"Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine"* (Gen 27:28). This was the promise of prosperity. Moses told the people of the land to which they were going – the promised land. It was one that would fulfill the very promise Isaac had spoken over Jacob: *"But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year"* (Deut 11:11-

12). Moses told the people *"He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee."* (Deut 7:13). Although under the Old Covenant all of this was conditioned upon Israel's obedience to the Laws and ordinances of the Lord, it was a fulfillment of the blessing conferred upon Jacob by Isaac.

WHAT SHALL I NOW DO UNTO THEE?

" . . . and what shall I do now unto thee, my son?" Other versions

read, "But Isaac answered and said to Esau, *"Now as for you then, what can I do, my son?"*" ^{NASB} *"So what can I possibly do for you, my son?"*" ^{NIV} *"What else is there that I can do for you, my son?"*" ^{CJB} *"What is left for me to do for you, Son?"*" ^{GWN} and *"what is there left to give?"*" ^{LIVING}

John Gill, summarized the question, "WHAT IS THERE REMAINS? WHAT CAN BE BESTOWED UPON THEE? THERE IS NOTHING LEFT; DOMINION OVER OTHERS, EVEN OVER ALL NATIONS, YEA, OVER THYSELF AND THY POSTERITY, AND PLENTY OF ALL GOOD THINGS, ARE GIVEN ALREADY TO JACOB; WHAT IS THERE TO BE DONE FOR

THEE, OR THOU CANST EXPECT?" ^{JOHN GILL}

In other words, sensing that the blessing has actually come from the Lord, Isaac knows there is nothing that can be added or taken from it. **He has no right to alter it, for it did not originate with him.**

Esau had not seen the gravity of his sin. He did not confess his sin or repent of it – the text suggesting that he was not able to do so. He had crossed that invisible moral line from which retrieval is not possible.

HAST THOU NOT ONE BLESSING

"³⁸ And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept."

This is the repentance and seeking of a blessing to which Hebrews 12:17 refers: *"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears"* (Heb 12:17). Esau sought

fervently. He sought diligently, pressing the matter. Now he is not so insistent upon a thorough blessing – just a single one will do.

Some years ago, Esau thought nothing of exchanging his entire birthright for a helping of lentil stew. Now he will settle for a relatively minuscule blessing. The flesh is erratic and fickle, moving men to act in an irrational manner.

In these days of God's "great

salvation," there are some who give up the blessing of the Lord for *"the pleasures of sin for a season"* (Heb 11:25). **However, there may very well come a time when they will beg for just a little consideration from God, yet be unable to find it.** This tragic circumstance is depicted in a lament recorded by Jeremiah: *"The harvest is past, the summer is ended, and we are not saved"* (Jer 8:20). Those professed believers who choose to live slip-shop lives need to be reminded of these sobering realities.

ISAAC DECLARES ESAU'S FUTURE

"³⁹ And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; ⁴⁰ And by thy sword shalt thou live, and shalt serve thy brother. And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

THY DWELLING SHALL BE THE FATNESS OF THE EARTH

"And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of

the dew of heaven from above . . ." Other versions read, *"Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above,"* ^{NASB/NIV/NRSV/RSV} *"Here! Your home will be of the richness of the earth and of the dew of heaven from above,"* ^{CJB} *"Behold, thy dwelling shall be of the fatness of the earth, And of the dew of heaven from above,"* ^{DARBY} *"In the fat of the earth, and in the dew of heaven from above, Shall thy blessing be,"* ^{DOUAY} *"The place where you live will lack the fertile fields of the earth and the dew from the sky*

above," ^{GWN} *"See, your abode shall enjoy the fat of the earth And the dew of heaven above,"* ^{TNK} *"Yours will be no life of ease and luxury,"* ^{LIVING} *"You will not live on good land. You will not have much rain,"* ^{ERV} *No dew from heaven for you, No fertile fields for you,"* ^{GNB} *"Behold, your dwelling shall be from the fat of the earth and from the dew of the heavens above,"* ^{LITV} *"Lo, of the fatness of the earth is thy dwelling, and of the dew of the heavens from above,"* ^{YLT} *Your [blessing and] dwelling shall all come from the fruitfulness of the earth and from the dew of the heavens*

Esau finds out that Jacob has received the blessing, and fervently seeks to regain the birthright he had despised. – Given O. Blakely

above," ^{AMPLIFIED} and "Behold, from oils of the earth he is becoming dwelling of you, and from night-mist of the heavens from-on." ^{INTERLINEAR}

Again, the various versions represent totally contradicting views. Some say that fatness and dew will be the place of Esau's dwelling, while others say such places will be far from him. **How can we have confidence in academic resources that come to such conflicting and divergent conclusions?**

The resolution is found in the Scriptural history concerning Edom. **At the beginning of its occupancy by Esau's progeny, it was apparently the kind of land described in Isaac's blessing.** However, because of their treatment of Israel, the offspring of Esau's brother, the land was consigned to permanent sterility. Malachi gives this record. *"And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever"* (Mal 1:3-4). Other versions read, *"but I have hated Esau, and I have made his mountains a desolation, and appointed his inheritance for the jackals of the wilderness,"* ^{NASB} *"but Esau I have hated, and I have turned his mountains into a wasteland and left his inheritance to the desert jackals."* ^{NIV} Other prophets spoke against Edom, declaring it would be made desolate.

➔ **JEREMIAH.** Jeremiah prophesied against Edom: *"Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss*

at all the plagues thereof" (Jer 49:17).

➔ **EZEKIEL.** Ezekiel also prophesied against Edom: *"Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword"* (Ezek 25:13).

➔ **JOEL.** Joel also prophesied in like manner: *"Egypt shall be a desolation, and Edom shall be a*

This very circumstance would dictate their demise, for Jesus Himself affirmed *"all they that take the sword shall perish with the sword"* (Matt 26:52).

YOU WILL SERVE YOUR BROTHER
"...and shalt serve thy brother..."

This was fulfilled in Esau's offspring – the Edomites. It is written of their subservience to Jacob's offspring, *"all they of Edom because David's servants"* (2 Sam 8:14; 2 Chron 18:13).

THOU SHALT BREAK HIS YOKE FROM

Thus, the future of Esau's progeny was set before him. He would be blessed, but in a limited way – nothing to be compared with Jacob, whom God had appointed, or elected, to receive the extended promise made to Abraham.

desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land" (Joel 3:19).

When, therefore, the land was originally given to Esau, it was productive. However, as time proceeded, and they became hostile to Jacob's descendants, the Israelites, their land was cursed to a state of desolation. Isaac's blessing, then, stands as it is stated.

BY THY SWORD SHALT THOU LIVE
"... And by thy sword shalt thou live..."

Not being protected by the Lord as was Isaac, Esau would be a militant man. Like Adam had to work to get anything from the ground, so Esau had to fight to gain any kind of advantage. His people would be a warring people.

OFF THY NECK

"... And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

This took place during the days of Jehosaphat, king of Judah. It is written, *"In his days Edom revolted from under the hand of Judah, and made a king over themselves"* (2 Kgs 8:20-22). Again, during a time when Israel was being chastised it is written, *"For again the Edomites had come and smitten Judah, and carried away captives."* (2 Chron 28:17).

Thus, the future of Esau's progeny was set before him. He would be blessed, but in a limited way – nothing to be compared with Jacob, whom God had appointed, or elected, to receive the extended promise made to Abraham.

ESAU HATED JACOB

⁴¹ *And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart,*

The days of mourning for my father are at hand; then will I slay my brother Jacob."

ESAU HATED JACOB BECAUSE OF THE BLESSING
"And Esau hated Jacob because

Esau finds out that Jacob has received the blessing, and fervently seeks to regain the birthright he had despised. – Given O. Blakely

of the blessing wherewith his father blessed him . . .”

The Living Bible mistranslates this verse, reading, “So Esau hated Jacob because of what he had done to him.” The Contemporary English (CEV) and Good News (GNB) versions make the same error: “Esau hated his brother Jacob because he had stolen the

was probably not able to reason real clearly on this matter, for his reaction was driven by his nature, not his mind.

A Parallel

This incident parallels the experience of the saints of God throughout the ages. They have been hated by the world because they are

The days of mourning for my father are at hand; then will I slay my brother Jacob.” Esau felt as though his father would die very shortly. He was seriously wrong, for Isaac lived for more than forty more years, dying at one hundred and eighty years of age (Gen 35:28).

The reaction of Esau was precisely the same as that of Cain. It was because Abel and his offering were accepted, while he was not, that provoked him to murder his brother (Gen 4:4-8). This is not how Cain would have explained the event, but that is the proper explanation of it. Now we have another man hating his brother because his brother was excepted, and he was not.

The Spirit is careful to properly account for the hated of Esau – it was “because of the blessing.” It was the blessing that drove the wedge between Esau and Jacob, not merely a personal feeling.

blessing that was supposed to be his.”

The Spirit is careful to properly account for the hated of Esau – it was “because of the blessing.” It was the blessing that drove the wedge between Esau and Jacob, not merely a personal feeling. Whether Esau himself realized it or not, he was angered by the focus of God upon Jacob rather than himself. He

not of the world – i.e. the blessing of the Lord is upon them. Jesus stated it clearly to His disciples: “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, **therefore the world hateth you**” (John 15:19).

I WILL SLAY MY BROTHER JACOB

“ . . . and Esau said in his heart,

This is still the manner of the worldly – they hate the godly. They think it is because they are so different from them, but the actual reason is that the blessing of God is upon them. It is God who has separated (Acts 15:14) and delivered them (Gal 1:4) from the world. It is the grace of God that has taught them to “deny ungodliness and worldly lusts,” and to “live soberly, righteously, and godly, in this present world” (Tit 2:11-12).

THE WORDS OF ESAU TOLD TO REBEKAH

“⁴² And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. ⁴³ Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; ⁴⁴ And tarry with him a few days, until thy brother's fury turn away; ⁴⁵ Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?”

We now have another example of the Lord governing the affairs of men.

On a practical level it will be to Jacob's advantage to know of Esau's intention, for “A prudent man foreseeth the evil, and hideth himself” (Prov 22:3; 27:12). However, in this case, neither Rebekah nor Jacob have been privy to Esau's resolve. Notwithstanding that circumstance, the Lord will make them aware of it.

THESE WORDS WERE TOLD TO REBEKAH

“And these words of Esau her elder son were told to Rebekah . . .”

We do not know who relayed these we words to Rebekah, and it is not necessary that we do. God so orchestrated the events so that the

words of Esau were overheard by an interested person, and then conveyed to Rebekah.

This incident reminds me of Paul's nephew, who overheard the Jews plotting against Paul, and relayed the information to the apostle, who directed him to make it known to the centurion in charge of keeping him safe. The result was that Paul was safely transported to Felix the governor (Acts 23:16-24). That is a sterling example of how God rules among men – in an unquestioning and effective way.

REBEKAH SAID TO JACOB

“ . . . and she sent and called Jacob her younger son, and said unto

Esau finds out that Jacob has received the blessing, and fervently seeks to regain the birthright he had despised. – Given O. Blakely

him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee . . . ”

Rebekah knows how to evaluate Esau, her own son. She knew his manner, having been alerted to his future by God Himself (Gen 25:23). She knew that Esau and his progeny would serve Jacob and his offspring, and therefore proceeds to arrange for Jacob’s protection – like Paul’s protection was arranged because of the knowledge of his nephew.

FLEE TO LABAN MY BROTHER

“ . . . Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; ⁴⁴ And tarry with him a few days, until thy brother’s fury turn away; ⁴⁵ Until thy brother’s anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence . . . ”

It had apparently been many years since Rebekah had seen her brother – at least for seventy years. We know this to be the case, for Isaac never left Canaan. God did not even allow him to go down into Egypt during the time of famine (Gen 26:2). Yet the tender tie between Rachel and Laban still existed.

More is involved in this action, however, than being safe from the wicked intentions of Esau. Jacob will

More is involved in this action, however, than being safe from the wicked intentions of Esau. Jacob will obtain a wife from his own brethren, as Isaac did. This action is setting the stage for that to take place.

obtain a wife from his own brethren, as Isaac did. This action is setting the stage for that to take place.

Tarry With Him A Few Days

A “few days” eventually turned out to be “twenty years” (Gen 31:41). Rachel was counting on Esau calming down after a period of time, and forgetting about losing the blessing. We do not know when Rebekah died. There is no record of her calling for Jacob to return, as she said she would. The last mention of her, apparently being alive, is found in Genesis 28:5 where she is referred to as “Jacob’s and Esau’s mother.” She is not mentioned again until Genesis 49:31, where she is said to have been buried with Isaac “in the cave that is in the field of Ephron the Hittite,” where Abraham and Sarah were buried (Gen 49:29-31). I do not doubt that Rebekah’s closing years were difficult for her – as she will indicate.

WHY SHOULD I BE DEPRIVED OF YOU BOTH?

“ . . . why should I be deprived also of you both in one day?” Other

versions read, “Why should I be bereaved also of you both in one day?” ^{NKJV} “Why should I lose both of you in one day?” ^{NIV} “Why should I be bereft of both of you in one day?” ^{NRSV}

In what way would she lose both Esau and Jacob at the same time. Rebekah doubtless knew of the law revealed to Noah: “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen 9:6). Thus she may have perceived Esau as killing Jacob, and an avenger taking the life of Esau – maybe even by Isaac’s command. There is also the possibility that they would kill each other. However, it seems to me to be more likely that God would either take the life of Esau as He did the life of Er (Gen 38:7), or drive him away as He did Cain (Gen 4:15-16).

There is no record of Rebekah having any more children, and the thought of losing them both was not a pleasant thought to her. Her suggested action would, she reasoned, keep them both alive.

I AM WEARY OF THE DAUGHTERS OF HETH

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

We receive some insight into the sorrow that attended Rebekah during her life. Her tenderness is certainly revealed in all of this.

REBEKAH SAID TO ISAAC

“And Rebekah said to Isaac . . . ”

There is no indication that Rebekah told Isaac of Esau’s intention. The manner in which the rest of the text flows suggests that she did not. There was another critical matter, however, that she addressed – one with which Isaac was painfully familiar.

I AM WEARY OF MY LIFE

“ . . . I am weary of my life . . . ”

Other versions read, “I am tired of living,” ^{NASB} “I am disgusted with living,” ^{NIV} “My life is a weariness to me,” ^{BBE} “I’m sick of my life,” ^{CSB} “I loathe my

life,” ^{ESV} and “I am deeply depressed.” ^{NET}

There are factors and circumstances that can make life burdensome. Elijah experienced this kind of burden when confronted with spiritually dull and disinterested Israelites and the threats of Jezebel (1 Kgs 19:4). Job faced such circumstances when he was being tried (Job 3:20-22). Once he said, “My soul is weary of my life” (Job 10:1).

The Psalmist frequently expressed

the burden of living: "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears" (Psa 6:6); "I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God" (Psa 69:3).

Why had life proved wearisome to Rebekah? She reveals the cause with startling clarity.

BECAUSE OF THE DAUGHTERS OF HETH

" . . . because of the daughters of Heth . . ." Other versions read, "because of these Hittite women,"^{NRSV} "I'm sick to death of Hitti women!"^{CJB} "I can't stand Hittite women!"^{GWN} "The Hittite women sicken me to death,"^{NJB} "because of the presence of the daughters of Heth,"^{YLT} "I'm sick and tired of these local girls,"^{LIVING} "Those Hittite wives of Esau are making my life miserable!"^{CEV} and "because of the daughters of Heth [these wives of Esau]!"^{AMPLIFIED}

Already, it has been revealed that Esau's wives caused grief to both Isaac and Rebekah: "And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the

Hittite: Which were a grief of mind unto Isaac and to Rebekah" (Gen 26:34-35). Now, probably more than thirty years later, the Hittite women have not changed, and therefore still were causing grief to God's chosen ones. **Living in the proximity of the elect of God had no moral or spiritual impact on these women.** Kindness and toleration did not change them. They made life bitter for Rebekah, like the lives of Israel were made bitter in the land of Egypt (Ex 1:14).

There is a certain unavoidable hostility that exists between those who are chosen by God and those who are not – those who are in Christ, and those who are not – those whom God has accepted, and those He has rejected. Men may attempt to ignore this hostility, or imagine that it should not be present, but that will not change the reality of the situation. It is true that believers are to be kind, peaceable, and patient – but those required virtues will not change the hearts of men, although they may reduce some of the friction.

Many of the people of God have had sorrow increased in their lives

because of the decisions of their children – decisions over which they had no power. They are not required to take the credit for those decisions anymore than Isaac and Rebekah were held responsible for the choices of Esau. However, that does not remove the sorrow and vexation that are caused by choices like those made by Esau.

IF JACOB TAKE A WIFE

" . . . if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

Now Rebekah paves the way for more than Jacob escaping the wrath of Esau. She does not want him to marry "the daughters of the land" like Esau did. She has sent him to the same house from which Isaac obtained her as his wife. It appears from the text that follows that her father Bethuel was still alive (Gen 28:2-5).

The thought of Jacob choosing a wife from among the Hittites would have made life unbearable for Rebekah. Oh, that there were such sensitive souls in our time! How i would glorify God!

Our next Hungry Saints Meeting will be held on Friday, 11/16/12. We will continue our series of lessons in the book of Genesis. The forty-sixth lesson will cover verses 1 through 8 of chapter twenty-eight: "ISAAC BLESSES JACOB AGAIN." In agreement with Rebekah, Isaac sends Jacob away, instructing him to the house of Laban and Bethuel. Esau sees Jacob being blessed. He also saw that his wives did not please Isaac. 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.

2012 PREACHING FESTIVAL

Beginning Next Friday
November 9-11, 2012

THE WORD OF GOD

Friday, 7:00 PM, Blakely Home
Saturday, 1:00 PM Blakely Home
Lord's Day, 9:00 AM and 6:30 PM

Esau finds out that Jacob has received the blessing, and fervently seeks to regain the birthright he had despised. – Given O. Blakely