

Isaac and Jacob

Chapters 24-27 – December 28, 2022

Chapter 24: A Bride for Isaac

1. ABRAHAM ARRANGES FOR ISAAC' BRIDE – 24:1-9

The Commission:

"And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. ² And Abraham said unto his eldest servant of his house, that ruled over all that he had, 'Put, I pray thee, thy hand under my thigh: ³ And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: ⁴ But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.' ⁵ And the servant said unto him, 'Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?' ⁶ And Abraham said unto him, 'Beware thou that thou bring not my son thither again. ⁷ The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. ⁸ And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.' ⁹ And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter."

The purpose of Genesis 24 is to explain how Isaac acquired his wife, Rebecca. The focus of the passage is not on Abraham, but rather, it focuses on the servant of Abraham, as he follows God's guidance in finding the wife of God's choosing. The emphasis therefore is on the providential work of God, in the circumstances of a faithful servant. This account demonstrates how the LORD providentially insured the continual development of the promise by guiding Abraham's faithful servant in the acquisition of a bride for Isaac.

This passage shows the providence of God in the lives of faithful people, ensuring in this case, the perpetuity of the covenant. Two considerations are important here. First, God is declared to be the sole cause of the events.

For example, in Genesis 24:27 we find Abraham servant, declaring that “the LORD, led me to the house of my master’s brethren.”

Second, in this passage we discover God is working behind the scenes, directing every act. The account records no words from God, no miracles, or any prophetic message, however, within the passage. What we do find God silently working through the circumstances of those who are acting in faith. The role of faith is expressed in the personal prayers and in the trusting in God’s guidance through every circumstance. These are the predominant thoughts. It is an object lesson in divine guidance. It is also a major part of God’s program for blessing.

2. THE SERVANT’S JOURNEY TO HARAN – 24:10-14

Trust:

“And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. ¹¹ And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. ¹² And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. ¹³ Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: ¹⁴ And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.”

Abraham’s faithful servant trusted the Lord to grant him specific guidance, and then witness the answer to his prayer.

3. THE SERVANT MEETS REBEKAH - 24:15-27

The Virgin

“And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham’s brother, with her pitcher upon her shoulder. ¹⁶ And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.”

Verse 43 – “Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink.”

Verse 16 – “a **virgin** בָתּוֹלָה **Bethulah**, “neither had any man known her” and verse 43 – “and it shall come to pass, that when the **virgin** עַלְמָה ‘Almah cometh forth to draw water”

- a. The significance of the Hebrew term translated “virgin” in Genesis 24:43 helps settle an important truth found in the book of Isaiah. Isaiah predicted that “a **virgin** עַלְמָה ‘Almah shall conceive, and bear a son, and shall call his name Immanuel” (Isaiah 7:14).

Liberals argue that the Hebrew term ‘Almah, does not mean virgin, rather it means “young woman.” They continue to argue that if Isaiah intended to point out that the woman in his prediction was a virgin he would have used the Hebrew word בָתִיאָה Bethulah. However, the Genesis 24:16, 43 passages demonstrate how the words can be interchangeably used to reference a virgin. Therefore, ‘Almah refers to a young woman who has not known a man, hence “a virgin.”

The reason God may have moved Isaiah to use the Hebrew term ‘Almah, instead of **Bethulah**, may have something to do with the dual fulfilment of the Isaiah 7-9 passage. After Isaiah’s 7:14 prediction, he married a young woman who was a virgin and together they bore a son named Maher-shalal-hash-baz who fulfilled the contemporary 8th century BC portion of the prophecy (Isaiah 7:15-16; 8:4-8). Later in time, Jesus ultimately fulfills the Isaiah 7:14 passage and will complete the remaining prophecy found in Isaiah 9:6-7 at His Second Coming.

Praising God For Answered Prayer

¹⁷ And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. ¹⁸ And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. ¹⁹ And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. ²⁰ And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. ²¹ And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

²² And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; ²³ And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? ²⁴ And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. ²⁵ She said moreover unto him, We have both straw and provender enough, and room to lodge in. ²⁶ And the man bowed down his head, and worshipped the LORD. ²⁷ And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren."

4. THE SERVANT MEETS LABAN – 24:28-47

5. THE SERVANT REQUESTS REBEKAH – 24:49-54

6. REBEKAH WILLINGLY RETURNS WITH THE SERVANT – 24:55-61

- a. According to Hertz, a Hebrew scholar, "the ten-day delay may have actually been ten months. The Hebrew idiom would fit this."
- b. Also notice the Rebekah's nurse goes with her (Genesis 24:59). The nurse's name is Deborah, (see Genesis 35:8).

Gen. 24:59 – "And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men."

Gen. 35:8 – "But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth (oak of weeping)."

- c. This is quite a large retinue that left with Rebekah, for besides Deborah her nurse, she was sent off with "damsels" or maidservants. There must have been a number of camels added to the caravan to transport Rebekah, Deborah, and her hand maidens with all their belongings. So. her family appears to have been quite wealthy.

*Gen. 24:61 – "And Rebekah arose, **and her damsels**, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way."*

7. THE MARRIAGE – 24:62-67

"And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. ⁶³ And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. ⁶⁴ And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. ⁶⁵ For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. ⁶⁶ And the servant told Isaac all things that he had done. ⁶⁷ And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death."

Isaac goes out to meet his coming bride (cp 1 Thess. 4.13-17).

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. ¹⁵ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. ¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: ¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

He comes "from the way of the well La-hai-Roi", meaning "Him that liveth and seeth me" (Gen 24.62; cp 16.14). He chose to live beside this well to prepare a place for his bride amidst the memory of divine grace and revelation.

It is here that Abraham gives all he had to Isaac and here God blessed him (25.5-11).

CHAPTER 25: ABRAHAM'S LAST DAYS AND GENERATIONS OF ISHMAEL

Abraham's last days – 25:1-11

- a. He marries Keturah and dies at 175 years of age.

- a. **They have six children:** Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
- b. **They had ten recorded grandchildren:** Sheba, Dedan; Asshurim, Letushim, Leummim; Ephah, Epher, Hanoch, Abida, and Eladaah.

"And Abraham gave all that he had unto Isaac. ⁶ *But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.* ⁷ *And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.* ⁸ *Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.* ⁹ *And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;* ¹⁰ *The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife."*

- c. **The full inheritance went to Isaac.** Those born to his concubines (25:6), "*he gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.*"

2. The generations of Ishmael – Genesis 25:12-18

"And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi. ¹² *Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:* ¹³ *And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,* ¹⁴ *And Mishma, and Dumah, and Massa,* ¹⁵ *Hadar, and Tema, Jetur, Naphish, and Kedemah:* ¹⁶ *These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.* ¹⁷ *And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.* ¹⁸ *And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren."*

Isaac's History

3. Isaac and the birth of his sons Esau and Jacob – 25:19-26

- a. Isaac was 40 when he took Rebekah as his wife – Genesis 25:20

"And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian."

- b. Isaac entreats the Lord for his barren wife – Genesis 25:21.

"And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived."

Notice Genesis 25:26. Esau and Jacob were born after Isaac and Rebekah were married 20 years. Isaac was 60 years old. Abraham was 160 years old at the time.

"Isaac was threescore years old when she bare them."

- c. **Jacob and Esau:** The sale of the birthright 25:27-34

"And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.²⁸ And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob."

²⁹ And Jacob sod pottage: and Esau came from the field, and he was faint: ³⁰ And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. ³¹ And Jacob said, Sell me this day thy birthright. ³² And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? ³³ And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. ³⁴ Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

- a. **What does a birthright entail?**

- 1) A double portion of the inheritance – Deut. 21:17
- 2) Chieftainship over the whole family – Genesis 27:29
- 3) Title to the Blessing of Promise – Genesis 27: 4, 7, 10 (cf. Hos. 12:13)

- b. **Esau saw no value in the spiritual blessing (25:32) and despised it (25:34).**

Hebrews 12:16 – “Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.”

- c. Also note the revelation God granted Rebekah regarding Esau and Jacob – Genesis 25:23.

“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.”

This prophecy sheds light on latter passages regarding Esau and Jacob – Malachi 1:1-3 and Romans 9:10-13.

Mal. 1:1-3 – “The burden of the word of the LORD to Israel by Malachi. ² I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the LORD: yet I loved Jacob, ³ And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.”

Rom. 9:10-13 – “And not only this; but when Rebecca also had conceived by one, even by our father Isaac; ¹¹ (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ¹² It was said unto her, The elder shall serve the younger. ¹³ As it is written, Jacob have I loved, but Esau have I hated.”

God is sovereign, and can do as He wills, but He is not capricious and always has reason for what he does. He knew the younger would be as qualified spiritually and morally as Abraham was to transmit the seed in the covenant promises, whereas the older would not be so qualified. Men would have made a difference chose, but God knowing the choices Jacob would make, loved and chose Jacob, and hated and rejected Esau.

CHAPTER 26: ISAAC SOJOURNS

- 1. The covenant is confirmed – Genesis 26:1-5

“And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines

unto Gerar.² And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:³ Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;⁴ And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;⁵ Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

- a. A famine drives Isaac southward. God appears to Isaac, stopping him from going to Egypt and tells him to remain in Gerar (v. 2-3a).
 - b. There God reaffirms His covenant, this time with Isaac (v. 3b-5)
2. **Isaac has a lapse of faith before Abimelech king** of the Philistines at Gerar – Genesis 26:6-11

"And Isaac dwelt in Gerar: ⁷ And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. ⁸ And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. ⁹ And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. ¹⁰ And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. ¹¹ And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death."

This account concerns, Isaac's deception of Abimelech. It reminds us of Abraham's disobedience and how God stepped in to preserve the promise. This passage reports how God preserved the promise by intervening in the life of Abimelech.

This passage also serves as an interlude to show that the blessings of Abraham had indeed passed to Isaac, (and so on to Jacob).

3. Isaac's problem with wells – Genesis 26:12-33

"Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.¹³ And the man waxed great, and went forward, and grew until he became very great:¹⁴ For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him."

This passage describes God's abundant blessing on Isaac. Note at the end of verse 12 it says, "and the Lord blessed him." This explanation sets the tone for the entire passage. Its information is finally recognized by the king of Gerar when he says, "thou art now the blessed of the LORD" (v. 29c).

a. The Well of Esek (v. 20) – Contention/dispute

Our passage begins with the report that the Philistines envied Isaac and the envying seems to surround the blessings that God provided for Isaac.

"And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.¹⁸ And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.¹⁹ And Isaac's servants digged in the valley, and found there a well of springing water.²⁰ And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him."

In this scene, we find a conflict over the wells that Abraham had dug. It seems the Philistines attempted to hinder the prosperity of Isaac and caved in the wells, hindering his excess access to the water.

In every case that Isaac dug the LORD blessed him with water. This passage shows God's providential care. Isaac called this first well Esek, which in Hebrew means, "contention or strife," because of the strife he experienced from the Philistines.

b. **The Well of Sitnah** (v. 21) – Opposition

Isaac again digs another well of Abraham in Garar. He renamed them after the names that his father had given them. The opposition in this event is again the stopping of the wells by the Philistines. They apparently thought that once Abraham had passed off the scene their treaty with him ended, and that his son should not get the wells. Therefore, Isaac named the well “Sitnah” which in Hebrew means, “opposition.” It is interesting that in the Hebrew this name is related to the verb Satan, “to oppose” or adversary.” There is no reason given for the name, but its significance can be clear in the passage.

c. **The Well of Rehoboth** (v. 22) – Room to live

“And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.”

Isaac finally moved further away and dug another well, since he received no opposition over it, he named it, Rehoboth saying, “*for now, the LORD has made room for us, and we shall be fruitful in the land.*”

d. **The Well of Shebah** (v. 25, 33) – Overflow or oath

“And he went up from thence to Beersheba. ²⁴ And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham’s sake. ²⁵ And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac’s servants digged a well.”

“³² And it came to pass the same day, that Isaac’s servants came, and told him concerning the well which they had digged, and said unto him, We have found water. ³³ And he called it Shebah: therefore the name of the city is Beersheba unto this day.”

Throughout these accounts, we find the constant provision of water, which emphasizes the intervention of the LORD in accordance with the promises of the covenant. The naming signify that the LORD had ended the conflicts, and now they would be fruitful in the land.

Because the Lord was with Isaac, and bless them, the blessing would thrive, no matter how much opposition came. The more the Philistines attempted to seize the water, the more water, Isaac servants found. In the final analysis, the people had to acknowledge that God's hand was on the seed of Abraham. The only recourse for the Philistines was to seek peace and share the blessing.

Therefore, as it was with Isaac, it would be with the children of Israel. When they were obedient worshipers, they would enjoy God's blessing. Thus, it is with God's people of all ages.

Isaac's responsibility was to continue to pursue the blessings by living by faith in the promises and worshiping the Lord at the altar. We may word the lesson of this whole unit as follows,

"In spite of the envy and hostility of the world over the LORD's blessing, the people of God must maintain their confident trust in the Lord's promise of his presence and his provision."

In this passage, Isaac never wavered and is confident trust. He quietly and resolutely went about his business of attaining water for his flocks, and his crops, and God abundantly blessed. Moreover, when he received the word of assurance from the Lord, he made a proclamation of the Lord through worship. By his living in God's provision, and by his proclamation of worship, he left, no doubt that God was with him. The people surrounding him could only acknowledge this presence and seek peaceful relationships.

The blessings that Isaac received were material, but they were proof of the spiritual heritage he had received from his father. In the New Testament also, believers often enjoy God's blessing. It is their responsibility to live in the expectation of divine provisions for the needs of this life, and, when enjoying them, to proclaim the divine presence. If opposition should come, believers can take the lead from the example of Isaac on how to live in peace with all people. If believers were truly confident that God will supply all their needs, no matter what hostility they faced from the world, their proclamation of the faith would be far more substantial and convincing.

4. Esau's wives – Genesis 26:34-35

"And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite: ³⁵ Which were a grief of mind unto Isaac and to Rebekah."

Simply put, Esau, the disqualified son continues to show his disregard for the divine oracle, and for his parents by marrying into the Canaanite line."

Chapter 27: The Stolen Blessing

1. Isaac's plan to bless Esau – Genesis 27:1-4

Isaac, in his old age, decides to bless, Esau. Whether he had forgotten Esau's disdain for the covenant or he never took it to heart is difficult to say. In any case, Isaac's intent to bless the older son, the one who had sold his birthright to the younger son, creates a major crisis.

At this point in Isaac's life, he is about 100 years old, he was losing his sight (which is a fact that enabled Rebecca's plan to work.) Isaac wished to bestow the blessing at this time, because he thought that he had not much longer to live. He actually lived at least 20 years more, because he did not die, while Jacob was in Paddan Aram.

Sadly, the motivation for giving the blessing was a tasty meal. Isaac instructs Esau to take his bow and go out into the field and hunt him some venison and then prepare him a savory meal . . . just like he loved. The expressions used here recalls the narrative where Esau sold his birthright. It was reported in the test that Isaac loved Esau, because the taste of venison was in his mouth. He loved the food. In this context, the love for savory meat from the hunt control Isaac's will.

2. Rebekah's plan of Jacob's blessing – Genesis 27:5-17

Rebecca overheard Isaac's plan and acted in a sense of urgency. She apparently thought deception would gain the blessing for Jacob, that this desperate situation demanded desperate measures.

We might think that the better approach would have been to confront Isaac, but the family was not that close, and favoritism had ruled for some time. What would've happened if Rebecca had not heard or if she had done nothing? We can only speculate, but we know that God had reserved the birthright for Jacob, and any attempted to remove that blessing would

have come to not. Perhaps the LORD would have overruled the effort by some unusual means.

Unfortunately, God's people often attempt to assure God's plan for blessing by deceptive and manipulative measures. They may appear to achieve success through their manipulation, but eventually they will realize how wrong their actions were, and how the LORD overruled. They may even bring danger upon themselves through their deceptive deeds. In spite of the predicament they bring upon themselves, God is still faithful to his Word.

3. **Jacob's deceit** – Genesis 27:18-28
4. **Isaac blesses Jacob** – Genesis 27:29-30

The blessing that Isaac bestowed on his son, had four main parts. The first element built on the smell of the field that Isaac smelled, which became the symbol of fertility for the blessings of the Lord. The second element called for the Lord's blessing of fertility in the field. The third element, and perhaps the most important part, may Jacob Lord over his brother in and over the nations. The fourth element repeats the protection of the Blessing. Given to Abraham, "And I will bless them that bless thee, and curse him that curseth thee."

Jacob was successful in gaining what he set out to obtain. It is important to remember that, while God used this incident, for the bestowing of the blessing on the proper son, he did not condone it.

5. **Esau's remorse** – Genesis 27:31-40

When Esau came and presented his venison to his father, the deception of Jacob became painfully clear, but it was too late. Isaac trembled violently over what had happened, and over what he had just done in his attempt to bless Esau. He now knew that he had blessed Jacob, and there was no going back on that now. If he had simply blessed Jacob under false pretenses, that would be one thing, but the blessing of that son fulfilled the promise of God. Therefore, the matter was done.

Isaac's trembling was exceeded by Esau's great and bitter cry. Still, in his anguish, he sought a blessing from his father as well. But Isaac's explanation made it clear that little was left for him:

"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?" Genesis 27:34-36

It seems at this point Esau began to understand the true nature of his brother. He said, "is he not rightly named Jacob, for he has supplanted me these two times." Jacob had been named to commemorate his grabbing his brother by the heel at birth, but in the opinion of Esau that playful act now took on ominous proportions. The real significance of the name would now become "overreacher" or "deceiver."

The birthright and the blessing both belong to the firstborn, but Esau had traded them to Jacob in an earlier moment of weakness. But now he's lamenting his double loss to his deceiving brother. Hebrews 12:16-17 unites the birthright and blessing, when describing how Esau regretted selling them, all that was left for Esau was the anti-blessing, a "blessing" that would reiterate, that the real blessing went to Jacob, for, as Isaac said, "I have made him your Lord" (v. 37).

The blessing for Esau was that he would live off the fat of the land and serve his brother until he would break Jacob's yolk from his neck. It was a blessing from God to be sure, but it restricted Esau's descendants to a subservient roll under Jacob's descendants. Jacob would be Esau's Lord, and Esau, and his brethren would serve their brother Jacob.

6. Subsequent plots 27:41-46

Jacob got what he desired, but he also incurred the wrath of Esau. It was to be expected that sooner or later Esau would have occasion to bear a grudge against Jacob, in view of the parental favoritism. After all, if the father loved one son, and the mother, the other, harmony between the sons would be impossible. But the occasion recorded here in the blessing brought Esau's animosity to a boiling point where he bowed to slay his brother over the blessing.

A comparison can be made between Cain and Abel and Esau and Jacob. In both cases, the older brother became angry over the younger brothers' possessions of God's blessing. In the story of Cain and Abel, Abel's actions were completely righteous, and yet Cain slew him.

In the account of Jacob and Esau, Jacob's actions were anything but righteous, but Esau only threaten to kill him. According to Rebecca, this plan to slay Jacob was Esau's way of consoling himself.

Rebekah's plan was simple. Jacob should flee to Paddan Aram and stay with her brother Laban for a few days until Esau settle down. She based her instructions to Jacob on the great urgency she sensed from Esau's anger. The situation was critical.

What must have been surprising to Jacob, Rebekah placed responsibility for the crisis on Jacob. For she said, "Until thy brother's anger turn away from thee, and he forget **that which thou hast done to him**" (v. 45).

For Jacob to remain in the land was certain death. His only recourse was to leave and stay with Laban for "a few days," a period that would turn into 20-years.