

One Messed Up, Blessed Up Family Genesis 27

Thesis: *God is at work in the mess to bless his children*

I. The Drama Unfolds

The drama centers around Isaac giving a blessing to one of his sons. And you remember, don't you, that Isaac's sons were twins. Now there's drama. Giving something very valuable to one child that you're not giving to another. If you imagine yourself in that situation, you can feel the tension already.

We would feel a tremendous amount of pressure to divide the thing in half to keep things fair.

How do you decide which son gets the blessing?

What would you say to the other one? How would you handle his disappointment?

1 When Isaac was old and his eyes were dim so that he could not see, he called Esau his older son and said to him, "My son"; and he answered, "Here I am."

The first little observation we want to make here is that Isaac is blind. And that means he's vulnerable.

Blind people are vulnerable because they can't see, and that makes them pretty dependent on those who can. It's can be pretty easy to take advantage of a blind person.

My friend Keith, or we always called him "Bear," has been a friend of our family since my Dad was in college. I've known him all my life, and we still stay in touch. He lives down in Cokato and works with Juvenile Delinquents.

Bear is an amazing cook, plays the piano, sings beautifully, knows more hymns than anyone I know. I remember once when I was a little guy he read Bambi to us from a big Braille book.

I used to just walk up to him, after not seeing him for maybe a year, I wouldn't say anything, and he'd reach out his hands, feel my ears, and he'd say, "Joe? Is that you?" He was never wrong.

I loved washing dishes with him. He'd wash, and I'd rinse. He didn't use a rag, just his hands, so he could feel if the dish was clean. And I remember once or twice he missed a spot, so I just quietly snuck the plate back to the dirty pile, and when he got to it again, he said, "Hey! I already washed this one!" Lots of great memories with Bear.

I've been at the store with Bear, when he was buying a snack or whatever, and he'd take his stuff to the register, pull out his wallet, and start pulling bills out – "What's this one?" That's a ten. "What's this one?" That's a five.

And you know, a devious person could really take advantage of that – that's a one dollar bill, when it's really a twenty – and sometimes people do take advantage of blind people that way.

Deuteronomy 27 lists a number of things God will curse his people for, look at this one: *"Cursed be anyone who misleads a blind man on the road."* Deuteronomy 27:18

Isaac's blindness makes him vulnerable, and his own family is going to take advantage of it.

But there's probably something more to this – Isaac is not just physically blind, he's blind in a metaphorical sense.

His eyes are blind because he's old, but the eyes of his heart aren't focused on what God wants, they're focused on what he loves. It's kind of like if a person is driving and looking at their phone. Their eyes are still working, but as far as driving goes, they're blind.

Isaac is blind because his eyes have turned from God to other things. His favorite son. His favorite food.

It's very easy to be blinded by our passions, isn't it? To be so focused on the things we love, the things we care about, that we lose sight of what God is passionate about. I wonder, how often do we even stop to ask, "What is God passionate about? What does God want me to be passionate about?"

And many times, the answer is, "I don't know!" because we're not looking that hard, we're not trying to find out.

Spiritual blindness is every bit as dangerous as physical blindness, because the enemy of your soul and mine is prowling about like a lion looking for someone to devour.

And if you watch the nature shows, who does the lion go after? The vulnerable. The sluggish, the blind.

Let's move on...

2 He said, "Behold, I am old; I do not know the day of my death. 3 Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, 4 and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die."

Esau is a bit of a thief. He should have said to Isaac, "You know Dad, I sold the birthright to Jacob, and God said that Jacob would be the blessed one, you should be blessing Jacob!" But he doesn't. He goes out hunting.

5 Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, 6 Rebekah said to her son Jacob, "I heard your father speak to your brother Esau, 7 'Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die.' 8 Now therefore, my son, obey my voice as I command you. 9 Go to the flock and bring me two good young goats, so that I may prepare from them delicious food for your father, such as he loves. 10 And you shall bring it to your father to eat, so that he may bless you before he dies." 11 But Jacob said to Rebekah his mother, "Behold, my brother Esau is a hairy man, and I am a smooth man. 12 Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing." 13 His mother said to him, "Let your curse be on me, my son; only obey my voice, and go, bring them to me."

Just a quick note, there's two unwritten, unexplained rules here:

- The blessing can only belong to one person
Again, there's not really an explanation for why this is. The blessing can't be divided. It belongs to one son or the other. And everybody in the story seems to know this.
- The blessing falls to whomever it is given, not whomever it was intended for. Everybody seems to know this too. To get the blessing, you just have to be the one standing in front of Isaac when he gives it. Doesn't matter if it's not who he thinks it is.

14 So he went and took them and brought them to his mother, and his mother prepared delicious food, such as his father loved. 15 Then Rebekah took the best garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. 16 And the skins of the young goats she put on his hands and on the smooth part of his neck. 17 And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob.

Let's think about Rebekah. Beautiful Rebekah. God's wife for Isaac, Rebekah.

She's at work behind the scenes, pulling the strings.

Nobody sees her as she listens in to Isaac speaking to Esau. She crafts her scheme in secret, and tells only Jacob. As far as we know, Isaac and Esau never discovered her involvement – Jacob sure doesn't rat her out.

Rebekah is a manipulator. For the kids, that means she works behind the scenes in a sneaky kind of way, getting other people to do what she wants. It's kind of like those puppets on strings – a manipulator knows how to pull the strings on other people to get them to do what they want.

We all have strings, and manipulators know how to pull them. We all have things we really care about. For instance, if I really care about being liked, you just have to convince me that people don't really like me anymore, and I'll do almost anything so they like me again. If you know how to make me feel bad, or guilty, or even if you know how to make me happy, you know my strings, you know how to control me.

Rebekah knows Jacob is a momma's boy. He really loves his mama and wants her to be happy with him. Now there's nothing wrong with that – unless you love it so much someone can use it to control you.

Because manipulative people are also exploitive. They take advantage of those weaknesses.

Rebekah Isaac's blindness, and Jacob's love for her. There's something ugly about a master manipulator, isn't there? Rebekah is outwardly stunningly beautiful, but inwardly, not so much. There's something unattractive about a mother who manipulates her family behind the scenes, to get what she wants. The family dynamics here are a mess.

And what should we say of Jacob? So far we can say this: he's forty years old, and like a surprisingly large number of men, he still can't stand up to his mother when she's out of line.

So here we are. Try to imagine if you will, Jacob standing just outside the door of Isaac's room, wearing Esau's clothes, he's got goat skins over his hands and on the back of his neck, a steaming plate of venison steak and fresh bread. He takes a deep breath, and steps inside...

18 So he went in to his father and said, "My father." And he said, "Here I am. Who are you, my son?" 19 Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me." 20 But Isaac said to his son, "How is it that you have found it so quickly, my son?" He answered, "Because the LORD your God granted me success."

Jacob is a liar – and lying to his father of all people.

Isaac is really suspicious, we'll see more in a bit, but here's the first indication that he's worried not all is well.

"How did you get the food so fast?"

For all Jacob's worries and preparations with the goat skins, he probably wasn't ready for this question. But he knew just how to answer.

“Oh, God blessed me!”

Jacob is a blasphemer. I don't know how much we worry about the sin of blasphemy.

But God does, so let's just pause for a minute and think about it.

Here, Blasphemy is giving God credit for something he didn't do. Jacob is just inserting God's name here because he knows it'll help set Isaac's suspicions to rest.

How did I get the food so fast? Oh, God helped me! That sounds plausible, doesn't it? Good things happen when God helps, right?

Jacob is using God's name to sell his lie. This is a great offense to God, and should scare the living daylights out of us.

But people do this all the time. They'll say, “I'm gonna do this thing because God told me I should.” Or they'll try to convince other people and say, “We need to do such and so because God told me this is what we should do.” It sounds so spiritual.

But it's strange – God seems to always tell those people to do exactly what they already wanted to do.

You can tell what a person thinks of God by the way they use his name. Do they use it with great respect, or as a handy word to help make a point? Or a meaningless expression? Jacob is telling us how little he thinks of God.

21 Then Isaac said to Jacob, “Please come near, that I may feel you, my son, to know whether you are really my son Esau or not.”

22 So Jacob went near to Isaac his father, who felt him and said, “The voice is Jacob's voice, but the hands are the hands of Esau.”

You can see the suspicion here, can't you? How frustrating for Isaac that he can't see!

23 And he did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him. 24 He said, “Are you really my son Esau?” He answered, “I am.”

He's still suspicious. And Jacob is still lying. But his answers are getting shorter!

25 Then he said, “Bring it near to me, that I may eat of my son's game and bless you.” So he brought it near to him, and he ate; and he brought him wine, and he drank.

Isaac fancies himself a connoisseur of venison. He loves the venison. Just like Esau makes it.

But here he just gulped down a plate of goat and thought he was eating venison. Even the thing he thinks he loves so much he doesn't really recognize. His blindness has affected his taste.

Reminds me of my sister. When she was little, she hated cooked carrots. She refused to eat them. My Dad insisted she couldn't even taste them. But she just wouldn't eat them. So one day we were having potato soup, and Dad made a deal with her. He'd blindfold her, feed her the soup, and she could spit out any carrots.

So he gave her a spoonful of soup with a little carrot, and she gobbled it down. Us boys were dying inside! He did a few more, she just ate it up, she loved it. Not one did she spit out. Then Dad took a spoonful with the biggest chunk of cooked carrot in the pot, fed it to her, and she said, "Mmmmm, that's good!"

The blindfold came off, and she's eaten cooked carrots ever since.

We're not always as perceptive as we think we are. We're more easily deceived than we think we are.

Isaac felt the goat skin and thought it was Esau. He ate the goat steak and thought it was venison.

He couldn't tell his sons apart, and he couldn't identify his favorite food. And again, just as physical blindness leaves us open to deception, spiritual blindness makes us vulnerable.

We spend a lot of time here at Lewis Lake studying the Bible, and studying it hard and deep. We teach theology. I'm not that entertaining. Sometimes I take a little ribbing for my theological snobbery and pickiness. But I don't mind. You need to know this stuff. You need to know what's in this book.

The Bible is a lamp to our feet and light to our path. If we don't know our Bible, if we don't understand the truths of the Word of God, we're like blind old Isaac, fumbling around in the dark thinking we know what we're doing, when all we've done is left ourselves open to being misled, to being deceived.

26 Then his father Isaac said to him, "Come near and kiss me, my son." 27 So he came near and kissed him.

Maybe the second most famous traitor's kiss in the Bible.

*And Isaac smelled the smell of his garments and blessed him and said,
"See, the smell of my son
is as the smell of a field that the LORD has blessed!
28 May God give you of the dew of heaven*

*and of the fatness of the earth
and plenty of grain and wine.
29 Let peoples serve you,
and nations bow down to you.
Be lord over your brothers,
and may your mother's sons bow down to you.
Cursed be everyone who curses you,
and blessed be everyone who blesses you!"*

You recognize so much of that language from earlier in Genesis, don't you?

Isaac blesses his son with prosperity – the dew of heaven, the fatness of the earth, plenty of grain and wine.

He blesses his son with power, “Let peoples serve you and nations bow down to you, Be lord over your brothers.” Remember, Rebekah was told “the older will serve the younger.” Isaac thought he could reverse that. But he unwittingly confirmed it.

He blesses his son with protection – “cursed be everyone who curses you, and blessed be everyone who blesses you.” That's some serious divine protection.

Let me give you one other unwritten, unexplained rule here quickly, and it's this:

The blessing is more than well wishes; it's a prophecy

When we think of “a blessing,” we tend to think of well wishes – “Bless you!” means something like, “I hope God does some really nice things in your life.”

I love babies, and a few weeks ago there was one at our house, and I ended up walking up and down the driveway a few times with her, and as I did, I just prayed that God would bless her and that she'd grow into a godly woman and that God would use her in a wonderful way to bless her family.

And I believe God hears my prayer. But who knows if he'll answer it in the way I wish, right?

In the OT especially, a ‘blessing’ is a prophecy. It's not just well wishes from one person to another, it's a roadmap of the future. Some blessings are pleasant, some are less so, and we'll see that here in this chapter.

But that's why this blessing is a big deal. Isaac isn't just saying nice things to his son – he's bestowing on him a future written by the hand of God himself. Isaac is more than a Dad hoping his son succeeds, he's acting like a prophet speaking for God.

And as God would have it, his true prophets always say the right thing to the right person, even if they don't know what they're doing, or think they're doing something else.

The blessing has been pronounced. And once pronounced, it's a done deal. Jacob is blessed. But of course the story isn't over just yet...

30 As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. 31 He also prepared delicious food and brought it to his father. And he said to his father, "Let my father arise and eat of his son's game, that you may bless me." 32 His father Isaac said to him, "Who are you?" He answered, "I am your son, your firstborn, Esau." 33 Then Isaac trembled very violently and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed."

Now I have to believe that when Isaac asked this question, he knew the answer. He'd ignored the little red flags, set his suspicions aside, but suddenly the blind man sees everything crystal clear. But as with Esau, it's too late.

34 As soon as Esau heard the words of his father, he cried out with an exceedingly great and bitter cry and said to his father, "Bless me, even me also, O my father!" 35 But he said, "Your brother came deceitfully, and he has taken away your blessing."

Here's another unwritten, unexplained rule: whoever gets the blessing, gets the blessing. There's no taking it back. There's no mulligans, no whoopsies, no second take.

36 Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and behold, now he has taken away my blessing."

Esau is a blame-shifter isn't he? He blames Jacob for cheating him twice. Jacob didn't steal the birthright, he bought it for a bowl of soup. Esau despised the birthright. He showed he wasn't worthy of the blessing.

One commentator said Esau is also subtly blaming Isaac when he says, "You named him right! You named him the cheater." Dad, you should have known he was a deceiver, why weren't you more careful?

Then he said, "Have you not reserved a blessing for me?" 37 Isaac answered and said to Esau, "Behold, I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?" 38 Esau said to his father, "Have you but one blessing, my father? Bless me, even me also, O my father." And Esau lifted up his voice and wept.

Now Esau is going to receive a blessing. But remember, these blessings are prophetic pronouncements of a person's future. They might be good, they might be bad. These words come from God through Isaac. It's not what Isaac would want to say. But here goes:

*39 Then Isaac his father answered and said to him:
"Behold, away from the fatness of the earth shall your dwelling be,
and away from the dew of heaven on high.
40 By your sword you shall live,
and you shall serve your brother;
but when you grow restless
you shall break his yoke from your neck."*

This is an anti-blessing. It's backwards of Jacob's blessing. You're going to live in a lean place, an arid place. The Edomites end up living in caves and rocky, desert places. They survive by fighting.

Occasionally they'll rebel, they'll go to war with Israel, but they're never a major power.

41 Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, "The days of mourning for my father are approaching; then I will kill my brother Jacob." 42 But the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, "Behold, your brother Esau comforts himself about you by planning to kill you."

This is a remarkable phrase isn't it? Esau comforts himself by planning to kill you. He's not just a thief, not just a blame-shifter, he's murderous.

But before we shake our heads at Esau, consider this: don't we sometimes find comfort in thoughts of revenge when we've been done wrong? We might not be murderous, but even little kids are quick to plot their revenge!

Paul said in Romans 12:19 *Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord."*

It takes a lot of faith to believe that the Lord will really avenge the wrongs done to us, doesn't it? But this is a mark of genuine faith – we don't seek our own justice, we don't become our enemy's judge, jury, and executioner. That's Jesus' place. He'll take care of it.

Rebekah goes on:

43 Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran 44 and stay with him a while, until your brother's fury turns away— 45 until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereft of you both in one day?"

She's going to send Jacob away. She explains it to Isaac this way:

46 Then Rebekah said to Isaac, "I loathe my life because of the Hittite women.

"The Hittite women" were Esau's two wives. The end of chapter 26 recounts how Esau had married them, and in v.35 it says, "they made life bitter for Isaac and Rebekah." No way Rebekah wanted Jacob to marry like that. So she says,

If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?"

That's the drama. This is one messed up, blessed up family.

Let's turn now and consider three significant lessons:

II. The Drama Teaches

A. There's no mess like a family mess

Family is supposed to be the one place we can expect unconditional love, selfless care, trust, loyalty, and safety. You don't necessarily expect those things from strangers, but you do from family.

And that's why when things go awry in the family, the damage is so intense.

There's really no devastation like the devastation wreaked by a family blown apart by mistreatment and betrayal.

We've just come off a big election, and the future of our nation is near the front of our minds. But really, there's only so much you and I can do to affect the future of our country.

But if our family is a mess, who really cares if the GDP is through the roof and unemployment is next to nothing? And likewise, if our family is in order, and functioning as it should, we can live happily in a pretty difficult world. *Little House on the Prairie* taught us that much.

The success or failure of a family begins with you, husbands and fathers. Isaac's family began with a beautiful romance, but somewhere along the way he'd become blind, he lost his way, and really, he lost his family.

Dads, you're not going to be perfect, we know that. But you must keep your family in order. Love your wife. I can't stress just how important that is. It was so easy when you were first married, you didn't have to try. But guess what? Marriage is work. And you've got to put in the work.

Love your kids. All of them. Equally. Train them, discipline them, protect them. Tell them “no” when you need to. You just have to do it. You’re the head, the leader. You’ve got to do the work. God’s given you the tools, use them.

And if you’ve failed – seek forgiveness. From your God, and from your family. You can’t change the past. But you can start over again today.

B. You will reap what you sow.

The Bible makes it very clear that our future is shaped by our present. What we do today will bear fruit for tomorrow, for good or ill. And it’ll be fruit in kind. We reap what we sow.

There’s a poetic justice to this. Proverbs says the man who digs a pit falls into it. And that’s all over this story.

We could just run down the list here.

Remember how Isaac treated his wife among the Philistines? Like, “Honey, take off your wedding ring, and if anybody asks, you’re my sister. They’ll think you’re available, so they might take you, but they won’t kill me!”

What a terrible thing to do to a woman – put her in a dangerous place, and not protect her. Now blind Isaac is vulnerable, and Rebekah is taking advantage of it.

For her part, Rebekah’s greatest fear was losing her favorite son Jacob. At the end of the story, she sends him away to her brother’s house, she thinks maybe for a few days while Esau cools down. Jacob stays there for twenty years. As far as we know, she never saw him again.

Jacob the deceiver is going to spend the next two decades of his life getting played by Uncle Laban, who’s an even better deceiver than he is.

Esau threw his birthright away, he treated it as nothing. And he lost the blessing, too. He thought he could get the blessing without Jacob finding out, and Jacob snatched it away when he wasn’t looking.

There’s no gaming God’s system. You will reap what you sow. In kind, and in spades.

C. God uses sinful actions to bring about his perfect plans.

This one is just remarkable, and I hope you find some comfort in it.

Let me ask you, who should we be like in this story? Who should we imitate?
Nobody!

So, if everybody is messing up, and nobody is trying to do what God wants, that must mean God's plan doesn't happen?

That's the marvel of it all. It's messy, it's painful, it's destructive, but in the end, it all works out just as God planned.

And isn't there such great comfort in that? Some of you have suffered greatly, others have made huge mistakes, but never for a single moment was God's plans at risk. Whatever happens in our nation, in our world, God's plans are not at risk.

The old preachers like to say that God knows how to draw a straight line with a crooked stick. In some marvelous way, God can turn the devil loose, and the devil makes a mess of things, but when the dust clears, all he's done is accomplish everything God wanted done in the first place.

Take comfort in that.

III. The Drama Finishes

A. **God's Blessing does not end with Jacob**

Jacob is going to pass on the blessing – in a different way, and it's going to be more equally spread out among his twelve boys, but still, the power is going to Judah. And from Judah, it'll go to David, and from David it'll go to the Lord Jesus.

B. **The Blessing comes from a better Father to a better Son**

Ultimately, the blessing, the covenant, the promise of eternal life enjoying the best the earth has to offer comes from a Father better than Isaac, to a Son better than Jacob.

Isaac's blessing gave Jacob authority over his brother, look how the better Father blessed the better Son:

...he raised him from the dead and seated him at his right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. Ephesians 1:20-21

The better son is above everyone. Far above. His rule is absolute.

C. **The Blessing gets just as messy**

How did Jesus receive the blessing?

Well, one night, one of the few people Jesus should have been able to trust gave him a kiss. And Jesus just stood there and let him do it.

Some men arrested Jesus. Peter tried to stop them. But Jesus stopped Peter, and just let them arrest him.

The priests ran Jesus through a mock trial, with phony witnesses, and pronounced him guilty. And Jesus let them do it.

They sent him off to Pilate, who sent him to Herod, the offspring of Esau, by the way, who set a crown of thorns on Jesus' and beat it onto his head, and Jesus let them do it.

He went back to Pilate, who said he was innocent, but treated him like he was guilty. He flogged Jesus within an inch of his life. And Jesus let them do it.

The soldiers forced the bloodied Jesus to carry his own cross. And he did exactly what they asked, until his strength gave out.

They nailed him to it, and Jesus let them do it.

A crowd gathered around Jesus and mocked him mercilessly, and refused him a drink. And Jesus let them do it.

Satan has his way with every character in the story – everything is going exactly according to his plans. And Jesus lets him do it.

In the whole story of the crucifixion, there's all kinds of activity surrounding Jesus, and everybody is acting wickedly. Jesus says and does almost nothing, and nothing he says or does changes the outcome in any significant way.

What do we say about that?

Check this out, here's what the early church said about it:

in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place. Acts 4:27-28

All these people doing evil and wicked things, by their own free will we might add, and guess what? It was really like they just all got together and did exactly what God had always intended them to do.

In God's hands, evil is self-destructive. Satan is self-destructive. Satan is like a snake that bites his own tail, and doesn't know it until it's too late. God does that. He knows how to use evil to destroy evil. It's remarkable.

What of Jesus? Here's what happened to him:

he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, Philippians 2:8-9

Out of that dreadful experience came the richest blessing for Jesus. The greatest name. The highest power. Jesus received all the blessings promised to Abraham, and more beyond any human imagination.

But if you think that's as good as it can get, you're wrong. Because the story still doesn't end yet. Here's how it finally ends:

D. This Son freely shares the Blessing with his brothers

Jacob and Esau fought over Isaac's blessing. There was no sharing. But it's different with the better son.

Here's one of my favorite verses in all the Bible, from Romans 8:17

if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

We relate to God as our God and Father, we relate to Jesus and our God and our brother. Our blessed brother. We're the messed up family, but he's the blessed up brother.

But this brother shares his blessing. To be a fellow heir with Christ means to share in Christ's inheritance, to share in Christ's blessing. If you are in Christ, you're in line for a blessing beyond anything you can begin to imagine. Not because of who you are, and what you've done, but because of who he is, and what he's done.

This is the generosity of our Lord Jesus Christ. He is not a selfish brother. He has every right to all the blessing, but you know what? He's gonna share it. And by the way, the blessing is, so far as I can tell, infinite. So if you split infinity a finite number of ways, how much is each share? I think it's infinite. There's no end to the blessing that belongs to those in Christ.

And you don't have to lie, cheat, steal to get it. He's already gotten it. You just go to him. Trust him. Love him. Serve him. Follow him. Join God's family. It's still messed up, but it's blessed up.