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Genesis 27

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Genesis 27.

Topics.

- Isaac now old tells Esau to go and hunt for him food that he loves.
- Rebekah tells Isaac she will prepare food so Jacob will bless him.
- Rebekah tells Jacob to obey her voice and let his curse be on her.
- Rebekah puts Esau's best garments on Isaac and gives him food for Jacob.
- Jacob kissed Isaac and he gave him the blessing of the firstborn.
- Esau brings his game to Isaac and Isaac realizes Jacob had deceived him.
- Esau cries out with a bitter cry and asks his father to bless him.
- Isaac blesses Esau saying, he will break the burden of his brother.
- Esau hated Jacob and said to himself, I will kill my brother Jacob.
- Rebekah tells Jacob to flee to Laban in Haran until Esau's fury turns away.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

The previous chapter: in chapter twenty six the focus was upon the LORD telling Isaac to dwell in Gerar and not to go down to Egypt; Isaac telling the men of Gerar Rebekah was his sister; the Philistines filling the wells that Abraham Isaac's father had dug; Isaac digging four more wells and Esau taking Judith and Basemath daughters of the Hittites to be his wife.

1

GENESIS 27:1-4

Isaac now Old tells Esau to go and Hunt Food that He Loves.

- **Genesis 27:1-4:** 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." ²He said, "Behold, I am old; I do not know the day of my death. ³Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, ⁴and 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."

Isaac prepared to make his last will an act of the highest importance since it included the transference through a prophetic spirit of the LORD'S promised blessing to Isaac and his father Abraham. There is no doubt that there is a difficulty in understanding the motivation of Isaac and Rebekah to do what they did. The following notes may give some insight and help to understand why two godly people would act in what seems to be very ungodly ways.

- Isaac may have thought that the LORD'S word, "The older would serve the younger" (Gen. 25:23) was limited to the fact that Jacob and his offspring would rule over Esau and his offspring and included no more than this, and regarded Esau's selling of his birthright to Jacob, as not being valid and therefore purposes to bestow the blessing on Esau, his older son who he loved. (Gen. 25:28)

- Around a hundred and thirty-six years had passed since the LORD made the promise that "The older would serve the younger" (Gen. 25:23), and now after spending many joyful years of hunting with Esau the son Isaac loved (Gen. 25:28) and being old, frail and bedridden it is possible this promise had diminished in his mind and he was simply responding from the love he had in his heart for Esau since he preferred him to Jacob.
- Rebekah rightly believing the LORD'S prophetic word that He gave concerning her two unborn sons saying, "The older shall serve the younger," (Gen. 25:23) not only believed that this meant Jacob would rule over Esau, but also believed it included the promise concerning the Messiah and the inheritance of the Promised Land that God had made to her husband Isaac and his father Abraham. With this faith she would have naturally believed that Jacob was the rightful heir of the promise and not Esau and responded from this belief and the fact her dying husband was about to bestow the blessing upon Esau determined to take matters into her own hands to see that it went to the rightful heir and not Esau.
- Jacob believed the LORD'S promise, "The older shall serve the younger," (Gen. 25:23) meant that he and his offspring would rule over Esau and his offspring and also included the promise God had made to his father Isaac and to his father Abraham. Added to this Esau had sold his birthright to Jacob (Gen. 25:31-33) therefore he would have naturally believed he was the true and rightful heir to the blessing Isaac was intending to bestow on Esau. From this belief and his zeal toward God and his passion for the promise (Esau had neither of these) he obeyed his mother's voice as he most likely always had to gain what was rightfully his. When Jacob appeared as Esau before his father Isaac, his father believing Jacob was Esau unwittingly, gave him the following blessings: his land would have showers of rain and fertile soil; he would have an abundance of livestock, crops, corn grain and vineyards; nations would bow down to him (meaning he would have pre-eminence among the nations); he would be lord of over his brothers, (meaning he would have dominance amongst his kindred); those that curses him would be cursed and he that blesses him would be blessed, meaning that those who act hostile toward him would bring God's judgment upon themselves and those that show him kindness would bring God's favour upon themselves. (Gen. 27:26).

In the following chapter this blessing is more fully given in that Jacob is acknowledged as the heir of the promise that God gave to Abraham. In chapter twenty-eight we read:

- God Almighty bless you (Jacob) and make you fruitful and multiply you, that you may become a company of peoples. ⁴May he give the blessing of Abraham to you and to your offspring with you, that you may take possession of the land of your sojournings that God gave to Abraham!" (Gen. 28:3-4).

Following are the many precious promises God gave to Abraham:

- I will take you from your own people and make you the head of a great nation and another people.
- I will bless your offspring with an inheritance of land that they can call their own.
- I will make your name great.
- I will bless them that bless you, and curse those that curse you.
- In you all the families of the earth will be blessed.

All of these promises can be claimed by faithful Jews and Gentiles who have faith in Christ the true offspring of Abraham. Through Christ, God is at this present moment inviting children of Adam to forsake the ways of the world and enter into his spiritual Kingdom. God will not only make those who accept this invitation a great nation, but will also make them

the head of all nations of the world when His Son returns in glory as King of kings and Lord of lords. Their name will be great amongst the inhabitants of the earth and all families of the earth will be blessed by their rule of compassion, fairness and justice (in contrast to self-exaltation, fame and pride) over the nations with Christ as their head and their King. Added to this blessing those who take up God's invitation will inherit an immortal body, eternal life and everlasting happiness, while the wicked and those who rebel against him and his government will be condemned.

Ponder for a moment: Jesus Christ is the greatest blessing that has ever walked upon the earth and the greatest blessing that the world will ever know and he came through the bloodline of Abraham and his descendants. It is only through his offspring that we have the Bible, the Saviour, and the Gospel. Abrahams' descendants are the foundation upon which the Christian church has sprung up from. With this in mind, consider the struggles, backsliding, the gross wickedness, troubles and hardships that biblical history records of Abrahams' offspring and yet the sovereign and eternal plan God purposed in His eternal mind before time began is being accomplished. This shines a spotlight upon the truth that it matters not what kings, governments, nations, individual do nothing will prevent God's eternal plan for His Son, His people and His Kingdom coming to pass. For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

Whatever Isaac's, Rebekah's and Jacob's motivation was we can only speculate, but what is clear is that all of them acted in an ungodly manner to achieve their goals and all of them suffered certain consequences. However, despite the fact each one was acting from their own reasoning God's sovereign plan that He purposed prior to the birth of Rebekah's two sons (the older shall serve the younger) (Gen. 25:23) was fulfilled despite all the cunning behaviour, lies and deceptions. This shines a brilliant light upon the truth that if God has planned and purposed a thing, man rather than trust in God may take matters into their own hands, but regardless of what they do, regardless of their manipulations, lies and deceptions God's plan will not be thwarted, but will come to pass according to God's planned and purposed timetable.

The story: Isaac is now around a hundred and thirty-six years old, his sight is failing and he was aware that the day of his death maybe near therefore he tells Esau to hunt down his favourite meat and prepare for him the meal he loves and he will bless him with the inheritance of his worldly riches (i.e., the rule of his household and his cattle, flocks and servants) and the promised prophetic spiritual blessing concerning the Messiah and the inheritance of the Promised Land so that he would be the heir of all the blessings God promised him and Abraham. This was no common blessing that Isaac intended to bestow upon Esau, but the special patriarchal inheritance that related to the following covenant which God entered into with Abraham saying that:

- He would make Abraham a great nation, and make his name great. (Gen. 12:2).
- In Abraham all the families of the earth would be blessed. (Gen. 12:3).
- He would make Abraham's offspring as the dust of the earth (Gen. 13:16).
- He would give Abraham and his offspring all the land of Canaan for an everlasting possession. (Genesis 17:8).
- He would be Abraham's and his offspring's God. (Gen. 17:8).
- He would bless Abraham, and multiply his offspring as the stars of heaven and as the sand that is on the seashore. (Gen. 22:17).
- Abraham's offspring would possess the gate of their enemies. (Gen. 22:17).

- In Abraham's offspring all the nations of the earth would be blessed. (Gen. 22:18).

Scripture tells us that Jacob loved Esau (Gen. 25:28), it was from this special affection for Esau that Isaac completely ignored the prophecy that the elder would serve the younger (Gen. 25:23) and determined to pass the blessing onto Esau the elder rather than Jacob the younger. Isaac giving no thought to God's word concerning his two sons Esau and Jacob, (about seventy-five years old) that the elder should serve the younger, purposed to put all the honour and power that were in the promise upon Esau his eldest son.

GENESIS 27:5-10

Rebekah tells Isaac She will Prepare Food so Jacob will Bless Him.

- **Genesis 27:5-10:** 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, ⁶Rebekah 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.' ⁸Now therefore, my son, obey my voice as I command you. ⁹Go 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. ¹⁰And you shall bring it to your father to eat, so that he may bless you before he dies."

Prior to the birth of Esau and Jacob the LORD said to Rebekah:

- Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger. (Gen. 25:23)

This means that Rebekah was fully aware that the blessing was intended for Jacob and not Esau and because of this knowledge she took matters into her own hands and did what she had to do to make certain he would have it. However, though her motivation was right the way she went about it, was not for the following reasons:

- By cheating Isaac her husband in the way, she did she wronged him.
- By putting Jacob (the son she loved) (Gen. 25:28) in a position where he had to lie and deceive his father, she wronged him.
- By doing these things she caused Esau to hate his brother with such hatred that he set his mind upon killing him.

However, Rebekah was not the only one to be blamed, since all acted in an ungodly manner. Isaac by attempting to cheat Jacob from what was rightfully his, Rebekah by plotting an elaborate plan of deception, Jacob by blatantly lying and deceiving his father and Esau in believing that he could obtain the rights of the firstborn that he had previously sold to Jacob his younger brother. After hearing that Isaac intended to give the blessing to Esau Rebekah's love for Jacob and the knowledge that he was the rightful heir thinks it necessary to interfere so that Isaac's intention would be thwarted. To do this she forms a well thought out deceptive and risky plan to deceive her aged and frail husband from giving the blessing to Esau and instead bestow it upon Jacob.

GENESIS 27:11-13

Rebekah tells Jacob to Obey Her and to Let His Curse be on Her.

- **Genesis 27:11-13:** But Jacob said to Rebekah his mother, "Behold, my brother Esau is a hairy man, and I am a smooth man. ¹²Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing." ¹³His mother said to him, "Let your curse be on me, my son; only obey my voice, and go, bring them to me."

The word curse comes from the Hebrew word (*q^elalah*) it literally means vilification (i.e., to be criticized and abused) in the context of these verses it carries the idea that the one that is cursed would be looked upon with scorn, shame and contempt and be despised, and spurned and be treated as a most loathsome person by their family, friends and all who hear of their ungodly ways. This was Jacob's fear, there is no doubt if his father realized what Jacob was doing he would have looked upon him with scorn and loathing and certainly thrown him out of the room and given the blessing to Esau who then having all authority and power over Jacob and his offspring would have subdued them and made them servants. Rebekah to prevent this should Jacob's deception be discovered tells him that she will take all the blame upon herself and suffer the consequences accordingly. It should be kept in mind that Rebekah's passion and determination to have Jacob receive the blessing would not only be driven by her love for him, but also by the fact she was fully aware of how Esau had despised the best things and had shown a disregard to the mind of God by marrying Judith and Basemath daughters of Hittites (Gen. 26:34) and had considered his birthright of such little value he sold it to Jacob for a pot of red stew. (Gen. 25:31-33). She unlike Esau prized the blessing as invaluable and knew that God intended it for the younger son (Gen. 25:23) and in her anxiety to see that it was bestowed on the rightful son and one who had zeal and passion for God acted from the sincerity of her faith.

GENESIS 27:14-17

Isaac put Esau Best Garments on and Gives Jacob Food.

- **Genesis 27:14-17:** So he went and took them and brought them to his mother, and his mother prepared delicious food, such as his father loved. ¹⁵Then 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. ¹⁶And the skins of the young goats she put on his hands and on the smooth part of his neck. ¹⁷And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob.

5

After Jacob's mother had subdued his fears, he obeys her and brings her two good young goats from the flock. This is why Rebekah was able to pull off her plan, before Esau returned, Jacob didn't have to go out and hunt wild game he just went outside and fetched the goats from the pens outside the house (v9). Rebekah clothes Jacob in Esau's garments and puts the skins of the goats on his hands and his neck.

GENESIS 27:18-20

Jacob tells Isaac He is Esau and to Eat of His Game and Bless Him.

- **Genesis 27:18-20:** So he went in to his father and said, "My father." And he said, "Here I am. Who are you, my son?" ¹⁹Jacob 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." ²⁰But 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."

Once prepared Jacob deliberately and consciously begins the process of blatantly deceiving his father, his father somewhat bewildered at the speed in which the game was able to be found asks him how was he able to return so quickly, "Jacob responds by saying, "The LORD your God granted him success." Ponder for a moment, Jacob is pulling off one of the greatest deceptions in Bible history and he uses the LORD'S name to bring about its success. Perhaps, because the LORD prior to the birth of his mother's two sons had sworn to her that, "Two nations were in her womb, and two peoples from within her would be divided and that one would be stronger than the other and the older will serve the younger." (Gen. 25:23) Jacob felt justified in lying in this way.

Now sit up and eat of my game: (v19) this implies that due to Isaac's old age, poor eyesight and frail body he was laying upon a bed or couch and therefore Jacob invites him to sit up so that he is in a suitable position for eating. If Jacob had only said that he was Isaac's firstborn he might have been excused for lying, because he had bought the birthright off Esau so he lawfully had the rights to it; but it is hard to excuse him for:

- Blatantly saying, "I am Esau your firstborn." (v19) and later when his father asked him, "Are you really my son Esau?" And he answered saying, "I am." (v24).
- I have done as you told me (v19) which is another lie, since Isaac had not told him to bring him any game, or to go into the field for it, or take it and dress it for him and Jacob had not done one of these things.
- Sit up and eat of my game (v19) which is another lie since he had not gone out hunting.
- The LORD your God granted me success (v20) which is a far greater lie since it is an abuse of God's good name.

GENESIS 27:21-25

Isaac Gives Jacob His Game, Bread and Wine and Ate and Drank.

- **Genesis 27:21-25:** 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." ²²So 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." ²³And he did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him. ²⁴He said, "Are you really my son Esau?" He answered, "I am." ²⁵Then 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.

6

These verses show that Isaac is near blind and why Jacob was able to deceive his father by such a crude deception. At the sound of Jacobs voice Isaac hesitates for a moment, but since he is almost blind and perhaps somewhat deaf, he trusts in Jacob's words, "I am Esau," and in what he feels (Jacobs hairy hands). One can only wonder how troubled Jacob's conscience and heart was when he said:

- I am Esau, your firstborn (v19).

And when his father asked him, "Are you my very son Esau?" And he replied:

- I am (v24).

And to say:

- I have done as you bid me (v19), when he had received no such command from his father, but was doing as his mother told him?

And to say:

- Eat of my game (v20), when he knew it came not from the field, but from the fold?

And to have the audacity to use God's name in this deception, saying:

- The LORD your God granted me success (v20).

We can only imagine the enormous conflict going on in Jacob's mind and the emotional tension going on within him, because of his inward desire to act honestly before God and his zeal and passion to obtain the birthright that rightfully belonged to him.

Jacob kissed Isaac and He Gave Him the Blessing of the Firstborn.

- **Genesis 27:26-29:** Then his father Isaac said to him, "Come near and kiss me, my son."
²⁷So he came near and kissed him. 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! ²⁸May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine. ²⁹Let 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!"

Come near and kiss me, my son: (v26) Isaac's suspicions had now passed away, he had eaten and drank his fill of wine and now invites Jacob to give him a kiss of endearing affection and for the preparation of giving the blessing which contained the following five things:

1. The dew of heaven referring to showers of rain upon fertile soil.
2. The fatness of the earth referring to an abundance of livestock, crops, corn grain and vineyards.
3. The peoples serving him and nations bowing down to him, meaning he would have pre-eminence among the nations.
4. He would be lord of over his brothers, meaning he would have dominance amongst his kindred.
5. He that curses him would be cursed and he that blesses him would be blessed, meaning that those who act hostile toward him would bring God's judgment upon themselves and those that show him kindness would bring God's favour upon themselves.

Esau brings His Game to Isaac and Realizes Jacob Deceived Him.

- **Genesis 27:30-33:** 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. ³¹He 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." ³²His father Isaac said to him, "Who are you?" He answered, "I am your son, your firstborn, Esau." ³³Then 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."

Scarcely had Jacob's deception finished when the fraud was discovered. It is not difficult to imagine the enormous turmoil, astonishment, alarm and shock of Isaac when he discovered that the blessing had not gone to the son he loved (Gen. 25:28) and the great sorrow and disappointment that Esau would have been feeling when he discovered Rebekah's and Isaac devious plan, especially since the transfer of the blessing of the LORD was irrevocable.

Isaac trembled very violently: (v33) following are two reasons why Isaac would have been suddenly struck with violent trembling: -

1. He had given the blessing to the wrong son and wanted to give it to Esau the son he loved (Gen. 25:28).
2. The LORD'S promise to Rebekah that the older son shall serve the younger son (Gen. 25:23) suddenly came to his mind and he realized that God was in control of the circumstances and that by planning to give the blessing to Esau he had been resisting the will of God in spite of the prophecy given to his wife and despite Esau's own ungodly

character and marriages to Hittite women, he had determined to bestow on him the birthright by an act of his own will. He acknowledging God's purpose and has no word of blame for Rebekah or Jacob, but confirms to him the possession of the birthright declaring, "He shall be blessed." (v33).

GENESIS 27:34-35

Esau cries out with a Bitter cry and asks His Father to Bless Him.

- **Genesis 27:34-35:** 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!" ³⁵But he said, "Your brother came deceitfully, and he has taken away your blessing."

Understanding that the blessing pronounced upon Jacob could not be revoked Esau cried with great grief and pleads to his aged and frail father for at least some kind of blessing, but his father again repeats that his brother has taken away his blessing.

NOTE: Isaac's words to Esau, "Your brother has taken away your blessing," (v35) are not exactly true since the blessing did not belong to Esau, because he had previously sold it to Jacob for a pot of red stew. (Gen. 25:31-33) (Heb. 12:16).

GENESIS 27:36-38

Jacob took away Esau's Birthright and asks Isaac for a Blessing.

- **Genesis 27:36-38:** Esau said, "Is he not rightly named Jacob? For he has cheated (supplanted in KJV) me these two times. He took away my birthright, and behold, now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?" ³⁷Isaac 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?" ³⁸Esau 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.

Jacob: comes from the Hebrew word (*Ya`aqob*) it literally means heel-catcher, to seize by the heel and figuratively to supplant (i.e., displace, oust, unseat, supersede and usurp). As Rebekah was giving birth to Esau, Jacob his brother took hold of his heel and in this way immediately followed the birth of Esau (Gen. 25:26). Figuratively it could be said that Jacob by taking hold of Esau's heel was endeavoring even at birth to be the firstborn; this is why he was given the name Jacob meaning surplanter.

Is he not rightly named Jacob? (v36) Esau's accusation, "he has cheated (supplanted in KJV) me these two times," refers, firstly to when Jacob took away his birthright; and now secondly to his taking away Esau's blessing at his dying father's bedside. It should be mentioned, Esau accusing Jacob of taking away his birthright is a false accusation since he chose to give it away, Jacob did not force him to sell it for a pot of stew, but gave him a choice and he knowingly and foolishly made the wrong choice since he placed no value upon the birthright. (Gen. 25:27-34).

Have you but one blessing, my father? (v38) Esau deeply grieved and fearing that all blessings had been given pleads with tears flowing down his face with his father asking for at least one blessing.

GENESIS 27:39-40

Isaac tells Esau He will break the Burden of His Brother.

- **Genesis 27:39-40:** 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.
40By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck."

The King James Bible says:

- 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; 40And 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. (Gen. 27:39-40).

After pleading with tears for at least one blessing Isaac gives the son he loved (Gen. 25:28) a blessing. Concerning this blessing the English Standard Bible (and most other modern versions) says, "Away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high." While the King James Bible says, "Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." Obviously, these differ from each other, so which is right? To find the answer we will look at both translations.

Esau's blessing in the King James Bible: "thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." (v39). This is very similar to the blessing Isaac had previously given to Jacob saying, "May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine." (v28). There is no doubt that Jacob's blessing included showers of rain, fertile land and agriculture and an abundance of livestock, grain, orchards and vineyards. The question is how did Esau's blessing differ from this when the language of his and Jacobs blessing is almost the same? The fact Esau pleaded with tears begging his father for at least one blessing implies that all that was to give had been given, however Isaac being moved by Esau's great grief gives him a similar blessing, however the fact that the words, "plenty of grain and wine" (v28), are not mentioned in Esau's blessing shows that his blessing was not as abundant as the blessing given to Jacob and perhaps only a temporal blessing whereas Jacobs was to be forever. Supporting this idea is the following words of Malachi:

- I have laid waste Esau's hill country and left his heritage to jackals of the desert." 4If Edom says, "We are shattered but we will rebuild the ruins," the LORD of hosts says, "They may build, but I will tear down, and they will be called 'the wicked country,' and 'the people with whom the LORD is angry forever. (Malachi 1:2-4).

Esau's blessing in most modern Bibles: "Away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high" (v39), this implies desert regions of unproductive land destitute of fertile vegetation. It seems hardly likely that Isaac would have given to the son he loved such a blessing, especially since it seems more of a curse than a blessing. It would seem that the King James Bible translation is correct in that Esau's blessing was much like Jacob's, but not as abundant and unlike Jacob's blessing which was to be forever Esau's was a temporary blessing. It should be notice that in Esau's blessing there is no mention of:

- An abundance of corn, grain and vineyards.
- People serving Esau and nations bowing down to him.
- Esau lording it over Jacob his brother.
- Those who curse Esau being cursed and those who bless him being blessed.

Isaac, (howbeit unknowly) blessed Isaac (v28-29) according to his zeal and passion toward God and Esau according to his lack of these things. It could be said Jacob's was an eternal heavenly blessing whereas Esau's

was a temporal common blessing. This idea is especially supported by the following prophetic words of the prophet Isaiah:

- My sword has drunk its fill in the heavens; behold, it descends for judgment upon Edom (the offspring of Esau), upon the people I have devoted to destruction. 6The LORD has a sword; it is sated with blood; it is gorged with fat, with the blood of lambs and goats, with the fat of the kidneys of rams. For the LORD has a sacrifice in Bozrah, a great slaughter in the land of Edom. 7Wild oxen shall fall with them, and young steers with the mighty bulls. Their land shall drink its fill of blood, and their soil shall be gorged with fat. 8For the LORD has a day of vengeance, a year of recompense for the cause of Zion. (Isaiah 34:5-8).

The book of Obadiah is a continuous condemnation of the Edomites (descents of Esau), because they supported neighbouring nations against Judah. The book starts out saying:

- Thus says the Lord GOD concerning Edom: We have heard a report from the LORD, behold, I will make you small among the nations; you shall be utterly despised. (Obadiah 1:1-2).

He then he speaks of the Edomites treachery against Judah saying:

- They acted violently against their brother Jacob (Obad. 1:10).
- They stood aloof, on the day that strangers carried off Israel's wealth and foreigners entered their gates and cast lots for Jerusalem (Obad. 1:10).
- They gloated over the day of their brother's misfortune and rejoiced and boasted over Judah's ruin and day of distress (Obad. 1:12).

The book ends with Obadiah saying:

- Every man from Mount Esau will be cut off by slaughter. (Obad. 1:9).
- Israel will be a fire and flame they shall burn and consume the house of Esau and there shall be no survivor (Obad. 1:18).
- Saviors shall go up to Mount Zion to rule Mount Esau, and the kingdom shall be the LORD'S. (Obad. 1:21).

By your sword you shall live, and you shall serve your brother: (v40) the first part of Esau's blessing is a promise of temporal prosperity, the second part "by the sword you shall live," meaning by preying upon others, by violence, by military strength and by troubling others and being forced to defend themselves they shall survive. This was mostly fulfilled in Esau descendants who took Mount Seir by force and violence, ousting the Horites from there.

- The LORD destroyed the Horites before the people of Esau and they dispossessed them and settled in their place even to this day. (Deut. 2:22).

You shall serve your brother: (v40) it seems that Isaac now remembers and has a full understands that all that has happened has been in the sovereign will of the LORD since by these words he is reiterating the following prophetic words God had previously said to Rebebekah:

- Two nations and two peoples are in your womb they shall be divided one from the other and the older shall serve the younger." (Gen. 25:23).

Though both before and after the Babylonish captivity, Esau and his offspring were almost continually at war with Israel and Esau's descendants were subject and tributaries to the Israelites Esau himself was not personally subject to his brother. God made use of almost all neighbouring nations to successively oppress the Israelites, but He never permitted the Edomites to lord it over them.

You shall break his yoke from your neck: (v40) the King James Bible says, "It shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." This does not mean that the descendants of Esau will have dominion over Israel, but that they will

grow strong and powerful and appoint a king of their own. This they did when the Edomites revolted from Jacob's descendants in the times of (Joram king of Israel and Jehoram king of Judah), and set up a king of their own and thereby shook off the yoke of bondage and subjection they had been under and continued in a state of freedom for a long period of time.

- In his (Joram king of Israel and Jehoram king of Judah) (v16) days, Edom revolted from the rule of Judah and set up a king of their own. ²¹Then Joram passed over to Zair with all his chariots and rose by night, and he and his chariot commanders struck the Edomites who had surrounded him, but his army fled home. ²²So Edom revolted from the rule of Judah to this day. (2 Kings 8:20-22)

Though Esau was not personally subject to his brother, his descendants were tributary to the Israelites, till the reign of Jehoram when they revolted and established a kingdom of their own.

- In his (Jehoram king in Jerusalem) (v5) days Edom revolted from the rule of Judah and set up a king of their own. ⁹Then Jehoram passed over with his commanders and all his chariots, and he rose by night and struck the Edomites who had surrounded him and his chariot commanders. ¹⁰So Edom revolted from the rule of Judah to this day. (2 Chronicles 21:8-9).

GENESIS 27:41

Esau Hated Jacob and said to Himself, I will Kill My Brother Jacob.

- **Genesis 27:41:** 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."

Esau's statement, "I will kill my brother Jacob," (v41) reveals the evil malice that dwelt in his heart and that he followed in the way of murderous Cain who killed his brother Abel because he gained favour with God. Now Esau like Cain has such hatred toward his brother Jacob because of the blessing he had obtained intends to murder him immediately after they had buried their father together. Part of Jacob's blessing was that he would be lord over his brothers, and that his mother's sons would bow down to him. (v29). Esau's pride was so great that he would rather murder his brother than submit to him. Had he killed him he would have prevented Jacob and his descendants from ever having the dominion over him.

11

It is easy to understand why it is written in the book of Romans:

- Rebekah was told, "The older will serve the younger." ¹³As it is written, "Jacob I loved, but Esau I hated." (Rom. 9:12-15).

This is cited from the book of Malachi:

- I have loved you, says the LORD. But you say, "How have you loved us?" "Is not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob ³but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert." (Malachi 1:2-3).

For further information concerning the words, "Esau I hated," see:

Malachi 1:2-3

Romans 9:12-15

Both titles are in Commentary NT (ON WEBSITE MENU).

GENESIS 27:42-45

Rebekah tells Jacob to Flee to Laban until Esau's Fury Turns Away.

- **Genesis 27:42-45:** 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. ⁴³Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran ⁴⁴and stay with him a while, until your brother's fury turns away— ⁴⁵until 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?"

To prevent Esau from killing Jacob Rebekah warned him of his danger and advised him to flee to Laban her brother in Haran for safety. Poor Rebekah she now begins to reap the bitter fruits of her fraudulent ways, for his safety she is forced to part with the son she loved (probably never seeing him again) and Jacob is driven from his mother who he was bonded by birth and love to. All the parties to Rebekah's deceptive scheme suffered sorrow in some form, Isaac was grieved that the son he loved did not receive the blessing, Rebekah and Jacob would have grieved over parting from each other and Esau grieved that he never received the blessing.

This is the last passage we read of the active life of Isaac. Jacob his son now becomes the leading figure in the sacred history of Israel. Up to here we have seen the zeal and passion Jacob had for the things of God, but his true spiritual character has yet to come into full view however the following general distinction in the lives of the three patriarchs Abraham, Isaac and Jacob can be made.

1. Abraham's life was one of authority and decision.
3. Isaac's life was one of submission, compliance and acceptance.
4. Jacob's life was one of trial and struggle.

Israel's Messiah the Christ and the Saviour of the world was to be born of one family and that chosen family was the family of Jacob this was the special privilege and blessing of Jacob. God, to fulfil His sovereign purposes for mankind's salvation that he planned in His eternal mind and according to His eternal foreknowledge, overruled the wrongful actions recorded in this chapter; however, everyone suffered the painful consequences of them.

GENESIS 27:46

If Jacob marries A Hittite Rebekah's Life would be Worthless.

- **Genesis 27:46:** Then Rebekah said to Isaac, "I loathe my life because of the Hittite women. 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?"

Heth and the Hittites: are mentioned prominently in early Bible history. After the flood the Hittites originated from Noah's great-grandson Heth, through Ham and Canaan, and were sometimes referred-to as the "sons of Heth" (Gen. 23:3) or "daughters of Heth" (Gen. 27:46).

They were an ancient nation that occupied the general area of Asia Minor and Syria. The Hittites were not as well-known as other ancient empires (e.g. Egypt, Assyria, Babylon, Greece, Persia and Rome) nevertheless at the peak of their power they challenged the Egyptians and the Assyrians for control of what is now the land of Israel. Esau's first two wives Judith and Basemath can rightly be called daughters of Heth (meaning descendants of Heth), because they were Hittite woman.

- When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite. (Gen. 26:34)

I will loathe my life: (v46) Rebekah tells her husband that death would be more comforting to her than seeing Jacob takes a Cannanite woman to be his wife as Esau at forty had taken Judith and Basemath daughters of the Hittites and by doing so had made the life of Isaac and Rebekah's bitter (Gen. 26:34-35). This is most likely because their spirits were grieved by Esau's wives practice of idolatry and their indifference to the God of Abraham and lack of respect toward Isaac and Rebekah. Following are the two most common interpretations of these verses concerning Rebekah's motivation amongst commentators:

- 1 Some say that Rebekah was concealing her true reason for telling Isaac that she was concerned about who Jacob took as a wife and was cunningly using this as an excuse to deceive Isaac, because her true intention was to persuade him to command Jacob to leave and go to her brother Laban in Haran so that he would be safe from Esau's murderous plot.
- 2 Others teach that Rebekah to protect Isaac from even greater grief and sorrow before being laid in the grave does not tell him that Esau was intending to kill Jacob and instead says with tender affection that they should follow the example of Abraham his father who sent his servant to take a wife for Isaac from among his kindred, so that he would not take a wife from the daughters of the Canaanites (Gen. 24:2-4). This is of course how Rebekah and Isaac became husband and wife. Rebekah is basically encouraging Isaac to do the same for Jacob as his father did for him. The following chapter shows that she succeeded in her appeal to Isaac her husband.

It is true of course that Rebekah was motivated by great love for Jacob to protect him from Esau's murderous plot, but it is not true that at this time she was still deceiving her husband to bring such a thing to pass. This is supported by the fact that Isaac was lying on his death bed and Jacob was a grown man and could flee at any time he desired. When reading this chapter, it should be kept in mind that it was to Rebekah that the LORD said. "

- Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger." (Gen. 25:23)

This was a prophetic promise to Rebekah, her actions may have been wrong, but her motivation was not. Her passion and zeal toward God and the promise He had given her at the birth of her two sons drove her to take matters into her own hands so that her husband's wrongful actions would not rob Jacob the lawful heir to God's promise from the blessing that was rightfully due to him. Though Jacob was not the first born he was the rightful heir by the promise of God and by the fact Esau had sold him his birthright. (Gen. 25:33).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.