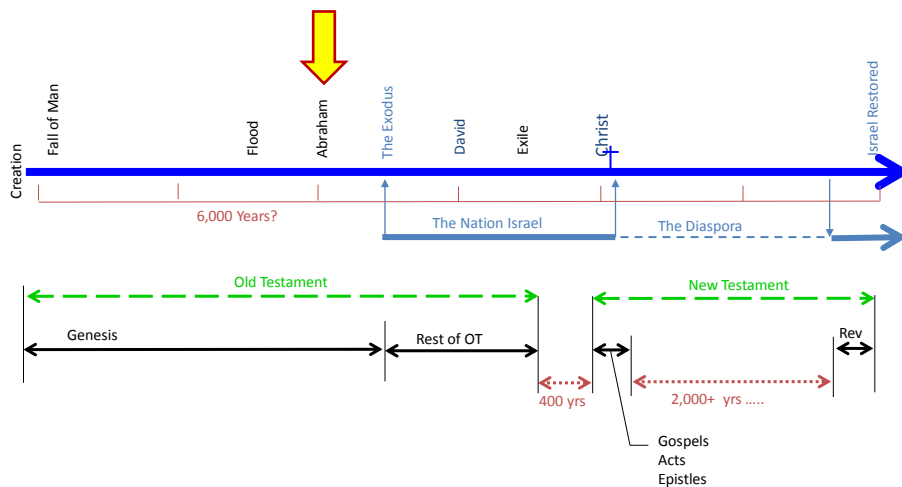


Genesis 23, 25-27 → Isaac – Jacob/Esau

Genesis 23 (The Death of Sarah);
 Genesis 25 (The Birth of Esau and Jacob);
 Genesis 26 (The Covenant Confirmed);
 Genesis 27 (The Stolen Blessing).

The Panorama of History



Genesis

Part 1:

Genesis 1, 2	Creation
Genesis 3	Fall of Man
Genesis 4	Cain & Abel
Genesis 5	Genealogy of Noah
Genesis 6-9	Flood of Noah
Genesis 10-11	Tower of Babel

Part 2:

Genesis 12-20	Abraham
Genesis 21-26	Isaac
Genesis 27-36	Jacob
Genesis 37-50	Joseph

22 July 2011

Major Topics:

Genesis 23 (The Death of Sarah);
 Genesis 25 (The Birth of Esau and Jacob);
 Genesis 26 (The Covenant Confirmed);
 Genesis 27 (The Stolen Blessing).

22 July 2011

4

Gen 23:1-2 The Death of Sarah

1] And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

2] And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

Sarah passed away, leaving Abraham bowed in grief.

His love for her had been genuine and tender. She was to him “the princess.”

In his sorrow Abraham revealed something of the dignity of soul that characterizes a strong man of God:

besides wailing and otherwise loudly manifesting his grief, he broke forth into weeping.

The Hebrew words for mourn and weep carry both ideas.

Sarah is the only woman in Scripture whose age, death, and burial are mentioned, probably to do honor to the venerable mother of the Hebrew people.

22 July 2011

5

Gen 23:3-6 A Place for Sarah

3] And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4] I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

5] And the children of Heth answered Abraham, saying unto him,

6] Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

Abraham's purchase of a burial cave “near Mamre” (v. 19; cf. 13:18; 14:13; 18:1) was occasioned by the death of Sarah,

Sarah lived to be 127.

Isaac was 37 at the time, 17:17

Abraham was 138 when Sarah died, and he died at 175.

22 July 2011

6

Gen 23:7-9 Negotiating for a Sepulcher

7] And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

8] And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9] That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

When Abraham bought this cave, he was renouncing Paddan Aram, that is, NW Mesopotamia (cf. 25:20).

Canaan was now Abraham's new native land.

There would never be a return to Mesopotamia.

This burial cave was the only part of the Promised Land Abraham ever received - and he bought it himself, .

This cave bound them to the Promised Land.

This was a real "occupation" of the land..

Later patriarchs would also die and be buried with their ancestors in Canaan.

Machpelah = the "double case."

Gen 23:10-11 The Cave not the Mountain

10] And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying,

11] Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

The point of this event was to ensure that the cave and field would be Abraham's possession. He was not presumptuous.

In faith he bought the land of God's promise, taking nothing from these people (cf. 14:21-24).

In this legal transaction Abraham wanted to purchase only the cave owned by Ephron, but Ephron wanted to sell the whole field.

Hittite Law: If you sold part of your property you still had to pay taxes on all of it. If you sold all of it you were exempt.

Gen 23:12-13 What's the Price

12] And Abraham bowed down himself before the people of the land.

13] And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

It was important in that day where people buried their dead;

Burial was to be done in their native land.

In burying Sarah where he did, Abraham ignored his ancestry, indicating he was not going back to Paddan Aram.

There was no going back.

Though Abraham was an alien and a stranger among the people (23:4), his hope was in God's promise to deliver the promised land to him and his posterity.

22 July 2011

9

Gen 23:14-16 The Deal is Made

14] And Ephron answered Abraham, saying unto him,

15] My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

16] And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

When Ephron said he would give the field and the cave (three times in v.11), he did not mean it was free.

This was bedouin bargaining—giving for giving.

Though Abraham did not want the whole field, he was willing to take it at a high price (400 shekels of silver) to get the cave.

The transaction was then finalized in the presence of all the Hittites at the city gate, the place of legal and business dealings.

In later years it became a Moslem possession and a mosque was built over it.

22 July 2011

10

Gen 23:17-20 Sarah is Buried

17] And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18] Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19] And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

20] And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

Machpelah = the “double case.”

In this double cave was buried not only Sarah but also Abraham (25:9), Isaac and his wife Rebekah, and Jacob and Leah (49:29-31; 50:13).

22 July 2011

11

Gen 25:1-4 Keturah’s Kids

1] Then again Abraham took a wife, and her name was Keturah.

2] And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3] And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4] And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah.

All these were the children of Keturah.

When Abraham married Keturah is unknown, but the verb “took” and the adjective “another” suggest it was after Sarah’s death.

Keturah was a concubine, *1 Chr 1:32*.

That would mean there was a maximum span of 37 years for the births of Keturah’s six sons.

Abraham was 138 when Sarah died, and he died at 175.

22 July 2011

12

Gen 25:1-4 Keturah's Kids

1] Then again Abraham took a wife, and her name was Keturah.

2] And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3] And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4] And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah.

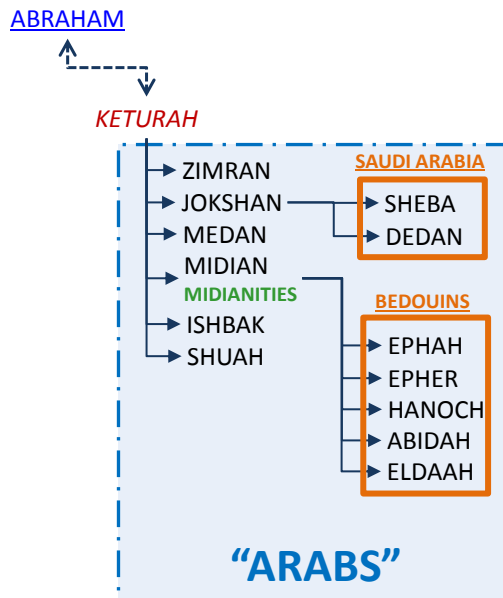
Note that Arabian tribes are *not descended* from Ishmael (Hagar), but the concubine Keturah.

Tribes in Sheba and Dedan, in Arabia, as well as the Midianites (v. 4), came from Abraham.

This was in fulfillment of God's promises to Abraham that he would become great since so "many nations" look to him as their ancestor.

22 July 2011

13



Gen 25:5-7

Isaac stays but the others must move

5] 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.

Abraham loved all these boys: he gave them gifts.

But they and their descendants may possibly have posed a threat to Isaac.

So Abraham sent them away as he had done with Ishmael.

He sent them to the land of the East (Arabia), thus preserving Isaac's primacy and his right as Abraham's heir.

22 July 2011

15

Gen 25:8-10 The Death of Abraham

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.

At the age of 175 Abraham came to the end of his earthly sojourn and expired.

He gave up the ghost:

The expression is derived from Hebrew gawa, "to breathe out his breath," "to fail," "to sink."

Immediately he was gathered to his father's kin (literally), and took up his residence in Sheol, the place of departed spirits.

Jesus refers to this abode as "Abraham's bosom" in **Luke 16**...

While Isaac and Ishmael together buried their father in the cave where Sarah was buried, Ishmael's presence may have posed a possible threat to Isaac's rights, now that their father was dead.

But God's blessing rested on Isaac.

Gen 25:11 Isaac settles in...

11] And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

Isaac settles in and lives in the same land and area where he came and first met Rebekah - by the well Lahairoi.

Isaac was 40 years old when he married Rebekah.

22 July 2011

17

Gen 25:12-16 Ishmael's clans

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.

Ishmael had 12 sons just as God promised Hagar – Ge 16.

22 July 2011

18

Gen 25:17-18 Ishmael

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.*

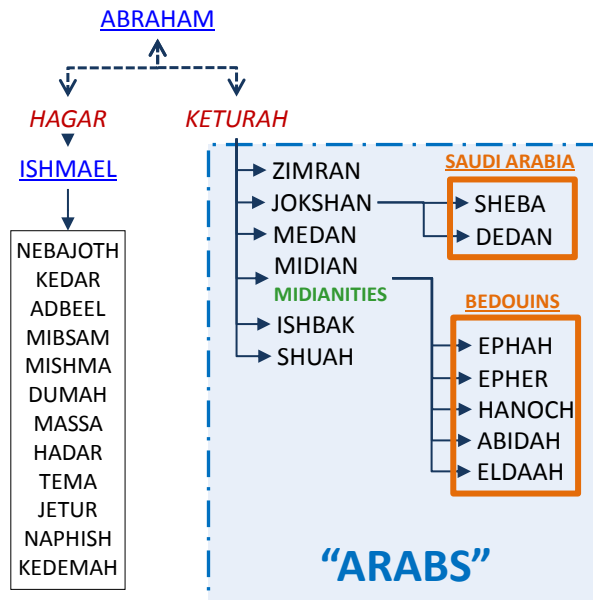
18] *And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.*

Ismael and his sons lived in the Arabian peninsula from Havilah (in north-central Arabia) to Shur (between Beersheba and Egypt).

The Ishmaelites lived in hostility toward all their brothers, a fulfillment of God's words to Hagar (16:12).

22 July 2011

19



Gen 25:19-21 Isaac

19] *And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:*

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.*

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.*

Rebekah, Isaac's wife, was also his cousin (cf. 24:15).

Similarly Nahor had married his niece (11:29).

Isaac's marriage to Rebekah tied him to Abraham's native country and family, and to the Arameans in northwest Mesopotamia (cf. 24:10), later known as Syria.

ISAAC-REBEKAH	1st cousins Once removed	Husband-Wife
REBEKAH-JACOB	2nd cousins	Mother-Son
JACOB-(LEAH/RACHEL)	2nd cousins Once removed	Husband-Wife
SARAH-ABRAHAM	Half brother-sister	Husband-Wife
22 July LOT >> (MOAB/AMMON)	Father >> Sons & Grandfather >> Grandsons	21

Gen 25:22-24 Esau and Jacob

22] *And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.*

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.*

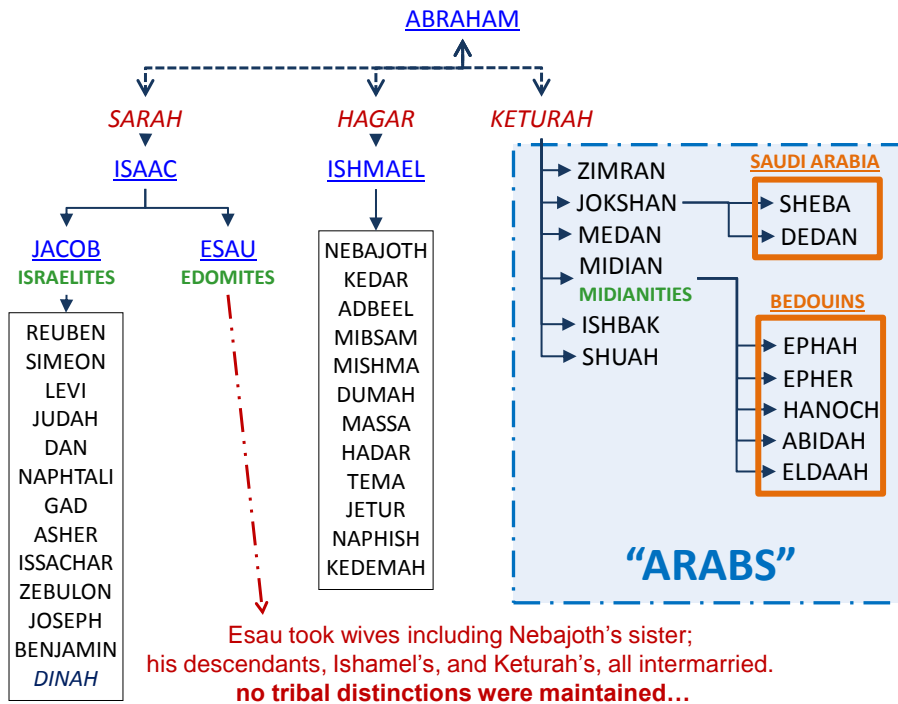
24] *And when her days to be delivered were fulfilled, behold, there were twins in her womb.*

Esau and Jacob struggle for supremacy even before their births (cf. *Hos 12:3*).

Two nations, that is, twin progenitors of two nations, were struggling in her womb and the younger would triumph.

The Israelites (Jacob's descendants) and the Edomites (Esau's descendants) fought continuously (under David, Edomites served Israel: *2 Sam 8:14*).

Isaac knew God's will in the matter (*25:23*). God's election of Jacob the younger over Esau the older was against the natural order.



Gen 25:22-24 Esau and Jacob

25] *And the first came out red, all over like an hairy garment; and they called his name Esau.*

26] *And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.*

27] *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.*

The parents observed the strange situation, and in view of God's oracle they commemorated the event by giving them appropriate names.

Gen 25:22-24 Esau

Fascinating wordplays were used to describe the first twin.

The first of the twins was red and hairy, like a little animal, so they named him Esau.

The mention of “red” anticipated the future rugged nature of Esau (vv. 27-34).

Esau (and Nimrod) were men of the field (“world” in *Mt 13*).

The name Esau (‘esiaw) has a loose connection with the word “Seir” (sie’ir),

the early name for Edom to the southeast of the Dead Sea, where Esau later lived .

The Hebrew word “red” (‘admoni) is related to the word “Edom” (‘edom; cf. 25:30); and

“hairy” (sie’ar) is similar to “Seir.”

Those words were carefully chosen to portray in the lad the nature of Edom, a later arch rival of Israel.

Gen 25:22-24 Jacob

The name Jacob (ya‘aqob, meaning “may He [God] protect”)

Selected because of its connection in sound and sense to the noun “heel” (‘aqeb).

The verb ‘aqab means “to watch from behind”;

‘aqob means “deceitful, sly, insidious.”

Thus, “one who grabs the heel” or “one who trips up.”

As with Esau, so Jacob’s name would take on a different sense later in life as his deceptive nature became evident.

Gen 25:22-24 Jacob and Esau

The twins' births had great significance for later events in their lives.

(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;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. Romans 9:11-13

God's fulfillment of His promise to Abraham was carried out by His election of Jacob (later, the nation Israel).

From the outset the birth of the nation of Israel was supernaturally superintended.

Paul noted that before the twins' births the younger was chosen over the elder (Rom 9:11-12).

God often reverses man's natural order, for His ways are not man's ways.

22 July 2011

27

By-Passing of the Firstborn

Seth	Cain
Shem	Japheth
Isaac	Ishmael
Jacob	Esau
Judah, Joseph	Reuben
Moses	Aaron
David	All his brothers

22 July 2011

28

Gen 25:29-31 Soup's on ...

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.

Jacob and Esau developed in line with their initial characteristics. Esau, "the red man," was overcome by his physical appetite for red stew and sold his birthright;

Birthright: the rights and privileges of the first-born

- they were the family priests (Ex 4:22)
- they received a double portion of the inheritance (Deut 21:17).

Jacob, "the heelgrabber," cunningly overtook his brother and gained the birthright.

22 July 2011

29

Gen 25:29-31 No Soup For You ... Unless

Though Jacob was not righteous, in this case he was not deceptive.

He was open and obvious, but he was unscrupulous.

He knew what was of value and he went after it.

Esau, however, was totally "godless" ("profane," KJV; Heb 12:16.)

Esau was a skillful hunter; "a man knowing game" (sòayid),

a man of the open country, but he could not find game this time.

His father loved him because of his own taste for wild game.

Esau's nature and occupation were favored by Isaac because of Isaac's own appetite and the satisfaction of his palate.

Both Isaac and Esau made choices because of this.

22 July 2011

30

Gen 25 :29-31 Soup's on ...

Jacob was loved by Rebekah, partly because of the oracle which she probably mentioned often.

And he was a quiet man, staying among the tents.

Jacob becomes the craftier hunter, baiting his trap for the hungry "animal."

One day he was cooking ("boiling," wayyazed) some stew ("vegetable soup," nazid) made of lentils.

That pottage was probably made of Egyptian beans, which Jacob had procured as a treat; Esau doesn't seem familiar with it.

These words reflect by sound the word for "game" (sòayid).

The verb zid ("to boil") speaks of Jacob's presumption, it means "to be exalted or presumptuous."

The boiling soup portrays a man 'boiling' with such presumptuous desire, he exceeds his place.

Gen 25:32-34 I'm dying for some ...

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.

As the firstborn, Esau had the birthright but Jacob had the stew.

Esau received the stew and Jacob the birthright.

Words – the exchange took place on a verbal agreement.

Jacob, 2nd born, now had the birthright.

The calculating, quiet man who recognized the spiritual value in the birthright manipulated his profane brother who didn't hold it to be of value into giving it up.

Gen 25:32-34 I'm dying for some ...

Esau is emotional: he was hungry.

Was he dying? Did the bowl of soup save him?

In this instance he was not a skillful hunter; he was more like an animal he had trapped with bait.

To live to satisfy one's appetites, inevitably leads to a despising of spiritual things.

Jacob, the indoorsman, was a better hunter than Esau.

He too craved—but something worth craving.

Once he had grabbed by the heel; now he pressed the matter harder.

But danger lies even in such spiritual ambition.

Believers should seek things of spiritual value, but they should avoid the devices of the flesh to attempt to attain them...

The end does not justify the means...

22 July 2011

33

Gen 26:1-2 The Covenant is Confirmed

1] 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:

The Abimelech in 26:1 was probably not the same Abimelech as in Chapter 20, for the events were about 90 years apart.

Remember, the name Abimimelech was a title (like Pharaoh or Caesar or Emperor).

A dynastic name of the rulers in Philistia, not the man's name.

Achish (*1 Sam. 21:10*) was also known as Abimelech.

Isaac was on the verge of deciding to move on to Egypt to seek more plentiful food and pasturage, when Jehovah appeared to him in a special theophany.

Theophany: a pre-incarnation appearance of God to man (men)

Gen 26:3-4 The Covenant is Confirmed

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 swore 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;

The obedience of one man brought blessings to his descendants. The Lord confirmed the Abrahamic promises to Isaac (God's presence, His blessing, possession of the land, and posterity as numerous as the stars; cf. 12:2-3; 15:5-8; 17:3-8; 22:15-18; 28:13-14).

22 July 2011

35

Gen 26:5-7 The Covenant is Confirmed

5] Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6] 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.

Isaac in Gerar, like his father, deceived Abimelech and was rebuked by the pagan king who knew that the penalty for adultery was death (vv. 10-11).

This legal note also would remind Israel of the importance of preserving marriage for the future of their nation.

When that mainstay goes, a society crumbles (if Isaac's marriage would have ended, there would have been no Israelite society).

22 July 2011

36



Isaac - Parallels to Abraham

- A famine 12:10
- A plan to go to Egypt 12:11
- The stay in Gerar 20:1
- Calling his wife his “sister” 12:12-13; 20:2, 11
- The wife’s beauty 12:11, 14
- Abimelech’s concern about committing adultery 20:4-7
- Abimelech’s rebuke 20:9-10

Gen 26:8 Did you see that ?!?!?

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.

Abimelech observes Isaac and Rebekah 'sporting'
– as husbands and wives are intended to do ...

22 July 2011

39

Gen 26:9-11 What are you up to?

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.

Angry at this like father like son deception and even more that they placed him and his people in a guilty situation – even though they were unaware of their wrong, Abimelech issues a personal protection order to all his people concerning Isaac and Rebekah.

Who is acting honorably here?

22 July 2011

40

Gen 26:12-15 The Covenant is Confirmed

12] 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.

15] For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

Isaac sojourned in the land, enjoying divine prosperity (his crops flourished and he became rich).

The Philistines, envious of his wealth, filled Isaac's wells with dirt.

The importance of wells once again provides a focus:

Fresh clean water is tangible evidence of divine blessing

(cf. Abraham's dispute with the Philistines over a well, *21:25, 30*).

Gen 26:16-18 Water, water everywhere...

16] And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17] 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.

No matter where Isaac dug,
 No matter how often the Philistines stopped up the wells,
 Isaac reopened old dirt-filled wells and found fresh water.
 God's blessing on Isaac could not be hindered.

Gen 26:19-21 Isaac & Co. – Wells dug

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.

21] And they digged another well, and strove for that also: and he called the name of it Sitnah.

Driven away by the Philistines, Isaac encamped in the Valley of Gerar, and continued his search for water.

He faced opposition there too; the Gerarites claimed that the water from two of the three wells Isaac dug was theirs.

22 July 2011

43

Gen 26:22-23 Had enough, yet ??

22] 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.

23] And he went up from thence to Beersheba.

The names he gave the three wells reflect not only his struggle but also his triumph:

Esek (“contention”) and Sitnah (“hatred or opposition”)

reflect the conflict over two wells, and

Rehoboth (“room, open spaces”) room for all provided by the Lord

Isaac refused to fight back.

He continued to relinquish one well after another until the Philistines in frustration let him alone.

22 July 2011

44

Gen 26:24-25 The Covenant Confirmed

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.

After Isaac moved to Beersheba, God appeared to him, confirming again the Abrahamic Covenant. Isaac responded as did his father, by building an altar and proclaiming Yahweh's name (*cf. 12:7-8; 21:33*).

22 July 2011

45

Gen 26:26-28 The Covenant Confirmed

26] Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27] And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28] And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

Once the conflict over the wells was settled, Abimelech requested that he and Isaac make a treaty.

Just as an earlier Abimelech acknowledged that God was with Abraham (21:22), so this Abimelech acknowledged that God was with Isaac.

Isaac named the well there Shibah ("oath" or "seven") for they made a treaty by an oath similar to the earlier treaty Abraham made when he named the city Beersheba (21:23-24, 31).

That treaty was necessarily renewed with Isaac.

God's blessing was on the seed of Abraham; Isaac was the rightful heir.

Gen 26:29-33 The Covenant Confirmed

29] That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

30] And he made them a feast, and they did eat and drink.

31] And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

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.

22 July 2011

47

Gen 26:34-35 The Covenant Confirmed

34] And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35] Which were a grief of mind unto Isaac and to Rebekah.

Esau's marriages to two Hittite women (Judith and Basemath) were a grief to his parents.

This note demonstrates how unfit Esau was for God's blessing, and how foolish was Isaac's later attempt to bless Esau (27:1-40).

Marrying a Canaanite would be forbidden in the Torah (Deut 7:3).

Esau later married a third wife, Mahalath (28:9).

22 July 2011

48

Gen 27:1-3 The Stolen Blessing

1] And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

2] And he said, Behold now, I am old, I know not the day of my death:

3] Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

Scene 1 (Isaac and Esau) — Issac offered to bless Esau.

Note Isaac's weak eyesight and old age (137 years old).

Stress is again placed on the love he had for wild game and tasty food.

Isaac's palate and his stomach governed his heart and ruled his decisions and actions.

22 July 2011

49

Gen 27:4-6 Home life ? Trust me !!

4] And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

5] And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6] And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

Scene 2 (Rebekah and Jacob) — Rebekah sent Jacob into action to stop Isaac.

Her favorite son, Jacob, already had the birthright;

Rebekah was determined that he should receive the blessing from the lips of the Lord's representative too,

so that all would be well with the divine inheritance.

22 July 2011

50

Gen 27:7-12 The Stolen Blessing

7] Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8] Now therefore, my son, obey my voice according to that which I command thee.

9] Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10] And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11] And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

12] My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

Rebekah seemed certain she could duplicate the taste of meat from wild game with goat's meat. **(She HAD to be a good cook to please Isaac).**

Jacob was not so sure he could deceive his father.

If Isaac touched him, Isaac would know the difference between Esau's hairy skin and Jacob's smooth skin.

Jacob had no guilt — only fear—regarding the plan.

Gen 27:13 The Stolen Blessing

13] And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

The blessing was in danger and all must be risked, including even the possibility of a curse on Rebekah.

Gen 27:14-18 The Stolen Blessing

14] And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

15] And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

So Jacob did as his mother told him.

16] And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17] And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18] And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

22 July 2011

53

Gen 27:19-21 The Stolen Blessing

Scene 3 (Jacob and Isaac)—Jacob deceived his father and obtained the blessing.

19] And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20] And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

21] And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

Prodded by his mother Jacob lied twice to his father, first, about his identity and second, that God had given him success (in hunting, v. 20).

22 July 2011

54

Gen 27:22-24 The Stolen Blessing

22] And Jacob went near unto Isaac his father; and he felt him, and said, *The voice is Jacob's voice, but the hands are the hands of Esau.*

23] And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

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

Three times the old man voiced his suspicion.

But deceived by his senses of touch and smell, he blessed Jacob, thinking he was Esau.

22 July 2011

55

Gen 27:25-29 The Stolen Blessing

25] *And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.*

26] *And his father Isaac said unto him, Come near now, and kiss me, my son.*

27] *And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:*

28] *Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:*

29] *Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.*

The blessing included prosperity in crops, domination over other nations and his brothers, cursing on those who cursed him, and blessing on those who blessed him.

Gen 27:30-31 The Stolen Blessing

30] And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31] And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

22 July 2011

57

Gen 27:32-33 The Stolen Blessing

Scene 4 (Esau and Isaac)—When Esau brought in his food, emotions ran high.

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

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

Isaac trembled violently over what had happened and Esau was very bitter and angry.

Isaac knew he had been tampering with God's plan and had been overruled; there was no going back now.

He recognized that God's will for his sons is better than his own for them.

Heb 11:20: By faith Isaac blessed Jacob and Esau concerning things to come.

Gen 27:34-39 The Stolen Blessing

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

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

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

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

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

39] And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

22 July 2011

59

Gen 27:40 The Stolen Blessing

40] And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

All that was left was a blessing for a profane person.

The Edomites, Esau's descendants, would live in a land less fertile than Palestine.

Also Esau would live by force, be subservient to Jacob, and be restless (cf. Ishmael, *16:12*).

Though Esau was not personally subject to his brother, his posterity were tributary to the Israelites, till the reign of Joram when they revolted and established a kingdom of their own (*2Kgs 8:20; 2Chr 21:8–10*).

22 July 2011

60

Gen 27:41-46 The Stolen Blessing

The descendants of Esau intermarried with those of Ishmael and the sons of Keturah.

41] And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42] And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43] Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44] And tarry with him a few days, until thy brother's fury turn away;

45] Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

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

Gen 27:41-46 Enter Laban

Rebekah told Jacob about Esau's anger, and urged him to go immediately to her brother Laban in Haran.

This passage begins the transition to the Laban stories.

Because of his deception Jacob had to flee from home.

But it created the possibility for Jacob to take a wife from his relatives in the East.

Isaac had remained in the land while Abraham's servant had gone to find and fetch his wife (chap. 24),

Jacob's had to flee due to the threat of being killed by his angry brother (27:41-42).

God would deal with Jacob severely under the hand of his uncle Laban.

The sojourn out of the land in several ways parallels the later sojourn of Jacob's family in Egypt.

Summary

All participants were at fault:

- Isaac attempted to thwart God's plan by blessing Esau;
- Esau broke the oath he had made with Jacob;
- Rebekah and Jacob tried to achieve God's blessing by deception.

Their victory would reap hatred and separation;
Rebekah never saw Jacob again.

Jacob did not destroy the family alone;
parental preference did.

22 July 2011

63

Summary

In one sense Rebekah and Jacob won even though they gained nothing that God would not have given them anyway; but by 'dponing it their way', they lost much.

Their family life was destroyed, and each had to bear lonely hours of separation, disillusionment, and regret.

Rebekah would never see her favorite son again, and Jacob would have to face life without a father, mother, or brother.

Yet God would work through their conniving.

Their scheming did not hinder God's plan and promise.

God's purposes will triumph, often in spite of human activities.

Natural senses play a conspicuous part — but natural senses and methods often give a the wrong solution.

What God has said He will do – He will do !!

22 July 2011

64

Many Lessons

- Parental favoritism
 - brought about lying, deception, and separation tearing the family apart
- Spiritual insensitivity
 - reliance on senses versus spiritual discernment, failing to recognize the real reality
- Deception
 - Jacob's only hesitancy was his fear of getting caught and being cursed rather than blessed
 - Later Jacob learns that blessings are given by God, not gained by trickery and deceit.

22 July 2011

65

Ways to Study

- Archaeological (Historical)
- Theological (Doctrinal)
- Comparative (Integral with NT, etc)
- Devotional (Personal)
 - Observation (Who, What, Where, When)
 - Interpretation (Why, Primary implications)
 - Application (So what: How about me?)

Jacob received a blessing from his father by hiding behind the name and wearing the garments of his father's beloved firstborn son.

So do we!

22 July 2011

66

Study Questions

- 1) List the people buried in the cave of Machpelah.
- 2) Why are the Saudi Arabians and the Bedouins not “sons of Ishmael”?
- 3) In what ways are the descendants of Esau and the descendants of Ishmael similar?
- 4) What does “Jacob” mean?
How is it significant?
- 5) List the occasions that God by-passes the role of the “firstborn.”
- 6) List the parallels between the narratives of Abraham and those of Isaac.

22 July 2011

67

Discussion Questions

“Where two people agree, one is redundant.”

- 1) What is an “Arab”?
- 2) What are the dangers of parental favoritism in the family?
Of spiritual insensitivity?
Of deceptions?
- 3) Did God accomplish His will through the deceptions within the family or despite them?
Were they necessary or were they distractions?
- 4) Discuss the alternative approaches to studying the Word of God and their respective strengths and weaknesses.

22 July 2011

68

Research Projects

1) What is an “Arab”?

How does confusion on this issue complicate our understanding of current events in the Middle East?

2) Study the role of Edom and its associated region in end time prophecy.