

99-09-12b

We're ready now to resume our study in Genesis chapter 27. And I'll make a minor revision to what I said earlier because Patty pointed out during the break that the scripture does say that Jacob got blessed after he wrestled with the man. And that is in fact the case in Genesis 32, 28.

That account which we will be to in the very near future. You've struggled with God and have prevailed and so forth. And then at the end of 29, after he asks his name, it says he blessed him there.

I will say that this is in fact a blessing. It's a somewhat different kind of blessing. And we're going to revisit this idea of blessing when we get to the beginning of chapter 28.

Because Isaac, having already delivered the blessing of the firstborn to Jacob, when Jacob departs, you'll notice verse 1 of chapter 28, Isaac called Jacob and blessed him and charged him and said to him, Go, do thus and so. So there are different kinds of blessing. And this is a farewell blessing that Jacob receives in chapter 32 because the man with whom he has been wrestling is about to leave.

But we'll cover this in more detail when we get there. But the point, I think, is clear that you do not obtain the blessing of God by force. It's not by human effort.

And that's the idea that we have here is that right now, Jacob, for much of his early life, he is gaining things by his own efforts. We're going to see when he goes into the household of Laban, he's going to work to get his wife, and he's going to work to get his flock, and he's going to work. And this idea of working to get things is going to be a theme not only in Jacob's life, but in the nation that bears his name.

And this is going to be one of the fundamental problems and one of the hardest lessons to learn for believers down through the generations is to look to God in faith and to learn the lesson that's given over in Hebrews, where it says the one who comes to God in faith has rested from his own labors. It doesn't mean that we no longer work or we no longer exert ourselves, but there's a fundamental difference in what we are relying on. And whether we are relying on our own efforts or we are using our own efforts to obtain these good and worthy things from God, and that's why it's in the letter to the Hebrews.

As late as the New Testament, this is still something that needs to be learned. And when you come to Hebrews chapter 3 and verse 16, Who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? With whom was he angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? To whom did he swear that they would not enter his rest, but to those who did not obey? So we see that they could not enter in because of unbelief. And this is the idea.

You go to 4.9 of Hebrews, There remains therefore a rest for the people of God. For he who has entered his rest has himself also ceased from his own works, just as God did from his. And this is one of the lessons that we need to learn.

And people will carry these things to an extreme and say, Well, it's just a stretcher. I'm just going to lay on the grace of God. Let him carry me to glory.

That's not the idea. But it is a matter of how we view our lives, how we view the obtaining of things, whether it's the training of our children, the maturing of relationships we have with other people, whether it's our spouses or our family or our friends, our co-workers. We often shoulder the burden of making these things turn out well ourselves rather than going to God in faith.

When there are problems, when there are challenges, when there are difficulties in these different areas, when we seem to lack something to have as a pattern of life, to have as a reflex going to God and laying these things before God. Just like Solomon was talking about. When we encounter difficulties, when we wonder if our suffering is for blessing or for discipline, to go to God.

To use it as an occasion to examine ourselves to see if we are in the faith. But this is something that is markedly absent from Jacob's early life. He's going to get better, but even when he grasps God in the wrestling match, he's still got another lesson to learn.

We'll cover that in detail when we get there. But that is true. He does get a parting blessing there from the man.

So I stand corrected on that. But the interesting thing, the thing we want to take a look at is that God doesn't undo the results of wrong things. The blessing that is bestowed and it is obtained through deceit stands and God honors it.

And even though the means was wrong, that blessing is going to stand. It's irrevocable. And the Holy Spirit came upon Isaac when he pronounced this oracle.

He smells the smell of Esau's clothing and he delivers this blessing. And he says, Surely the smell of my son is like the smell of a field. It's interesting, he doesn't say the smell of Esau.

He says the smell of my son. And it's a curious thing because this is by way of a deception and yet God can work this together for good. And there's a beautiful picture in this scene that we find in verses 27 and following because Jacob wearing these fresh, we talked about the fact that these are freshly slaughtered animals that have been used to prepare the savory dinner.

And so these are untanned skins. They're still warm. If you've ever seen a freshly skinned animal and seen the underside of the skin, it's just what you would expect.

It's clammy and moist and got blood vessels in it and everything else. It's very pliable and soft because it hasn't been tanned. And that's what Rebecca has laced onto Jacob.

I was sitting thinking the other night, the mechanics of this and the time that it would take. It's easy to say, well, she put the skins on it, but how would you do this? Suppose you had a fresh goat skin. You've just prepared these goats.

And Rebecca's office, she's not only got the meal started and probably had some maidservants working there to stew the stuff and cook it and get it ready for Isaac to eat. I would imagine, did they have to do this downwind? Apparently Isaac's got a pretty keen sense of smell. He can smell Esau on these clothes and smell the fields and so forth.

So did they have to get away and do this in another place? But then she takes the skins, and she's got to find a way to get this hairy stuff onto Jacob. And so she's got to take a knife or something and cut these into strips and then affix them to him. These are gooey, fresh skins.

And so she's got to, what, poke holes and lace them on? Or you can't just kind of lay them there. They'll fall off. They've got to be held on in some fashion.

So she'd have to get an awl and poke some holes and get some leather lace or something and lace these on so that they'll stay and not move around. You can't have Isaac reaching up there to feel and have the thing come off in his hand, this fresh skin. I mean, that's going to give the game away.

So there's a lot of work and effort that goes into this. And it can't be comfortable. I'm trying to imagine a fresh skin off of a goat laced around my neck, laced around my arms and the backs of my hands.

This would have to be almost like these gloves that don't have fingers in. It would have to be laced up probably on the inside of the arms. And so here's how, you know, Isaac can't see.

And there's only Isaac and Jacob in there. But if you were a fly on the wall, if you were somewhere in the room and you could look over, how did Jacob look with these fresh skins laced onto him, sticking out the back of his neck and on his arms? It had to be hot and slimy. And they have to be fresh enough that they wouldn't have already started to smell bad yet because Isaac's got this keen sense of smell.

And if they had been even a few hours off the animal, they would start to get that stench. But once you see Isaac calling his son over in verse 26, he says, Come near and kiss me, my son. And he comes near and kisses him.

And he smells the smell of his clothing and blesses him and says, Surely the smell of my son is like the smell of a field which the Lord has blessed. I have to wonder if this wasn't

the smell of the goat skins more so than the smell of the clothing because the goats had just come in from the field. But here's the thing.

Jacob is not the one that Isaac intends to bless. Isaac has a favored son. Isaac has a son that he loves.

Isaac has a son that he desires to bless and give all of his possessions. Jacob is going to receive those things because he is standing there in the guise of the favored son. Isn't this the way that we receive our blessing? We stand before the Father, and the Father blesses us because we are in Christ.

Because of a sacrifice, we stand there in the position of blessing. And as always, there are limits beyond which you don't push a comparison. God the Father is not deceived.

He doesn't actually think that we are the Lord Jesus Christ. But isn't it interesting that the Father blesses us and gives us the blessing that He intends for His firstborn son because we stand there clothed in His righteousness. We are in Him.

He is the firstborn among many brethren, and He brings all of the sons to glory because they are all in Christ. And the birthright and the blessing, the inheritance, the promises that have been made to the Lord Jesus Christ, we share because we stand there clothed in His righteousness. And we seem to God the Father just like the Lord Jesus Christ.

The pleasing aroma, the aroma that is pleasing from the sacrifices, is in God's nostrils when He blesses us. And it is because of Jesus Christ and because of His sacrifice on our behalf. There are also wonderful contrasts between this situation.

Esau is by no means a willing... He doesn't willingly give this up. But God is complicit in this, isn't He? In a sense. You remember back in verse 20 when Isaac says, How is it that you have found the game so quickly, my son? He says, Because the Lord your God brought it to me.

What determines how soon Esau returns? How soon he finds the game out on the fields. And everyone recognizes that God has a hand in this. How soon is Esau going to be able to find an animal, dress it down, prepare it, and bring in a savory meal to Isaac? Well, a lot of this depends.

God could keep him... There are some days when Esau went out and didn't find anything, like the day that he lost his birthright. But God prepares the fish that has the coin in its mouth for Peter. God prepared a fish to swallow Jonah.

God prepared the bears that swallowed up the children, who made fun of old Baldy there when he go up old bald head, and the bears came and devoured the children at the prophet's word. God has control over nature, and where and when these animals are going to show up and be available to be hunted down and brought back. And it seems as

though, in the background, God is complicit.

What if Esau had found the animal a half hour sooner, and had prepared it a half hour sooner, and had arrived on the scene while Jacob is still standing there in his fresh goat skins? Well, you know, the jig is up. The deception can't work because here's Esau. But God seems to arrange it to where Esau doesn't come in until after this deception is complete.

And God allows Jacob to finish this. And we think, well, but God is against deceit and so forth. Couldn't God have stopped this? Yes, he could, but he didn't.

And it is as though he purposely made it to where Esau didn't find the game and arrive back until it's too late. Because we find, in verse 30, that as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, Esau's brother came in from his hunting. Just a few moments sooner, and things would have turned out far differently.

But God seems to have had a hand in this. You almost want to say he's complicit in keeping Esau busy long enough for this deception to be perpetrated. We think, whoa, that's skirting around the edge of something I don't want to say, that God would actually have a hand in this deception.

But if you think about it, God could have certainly arranged for Esau to come back sooner, and he doesn't. It's just as it's finished that Esau comes back. And there is a sense in which God allows things to take place.

God didn't have Israel taken captive until they had filled up the measure of their iniquity. God can time things and will allow things to go forward, and God will work them into his plan. Because here you have this wonderful scene of blessing, and this is a wonderful blessing that Isaac pronounces, and this is under the ministry of God the Holy Spirit, when he says in verse 27, Surely the smell of my son is like the smell of a field which the Lord has blessed.

Well, it is, and it says he smelled the smell of his clothing, but his clothing is what he's wearing. And what do you think has the smell of the fields on it? He's got on Esau's clothing, but he's got on these goat skins, and which do you think is going to be more pungent? These goats are fresh out of the field, and Isaac has no idea where this smell is coming from. He thinks it's the smell of his clothing, and there may be a little of that on Esau's clothing, but I would bet you that these goat skins, if you've ever been around a goat or a sheep in its natural state, you've got some pungent aroma going there.

You can stand downwind of them and smell them from a good ways off. And it's the smell of a field. It's the smell of nature.

That's where they live. Surely the smell of my son is like the smell of a field which the

Lord has blessed. Therefore may God give you of the dew of heaven, of the fatness of the earth, and plenty of grain and wine.

The interesting thing about this is that you have a spectrum in this blessing, because the dew of heaven, this is not something you work for, is it? This is not something you go and labor to get. The dew of heaven is in God's hands. You find this out with Gideon and the fleece.

There's another situation where you have the skin of an animal, and you have the dew of heaven. Gideon knows that God controls the dew. He says, if it's really you, Lord, put the dew here, and the next night put it there.

The dew of heaven is something that God grants. It's not something you work for or that you even earn or deserve, but it is a symbol for prosperity. This is what watered the garden of Eden, was the dew that fell from God.

And the fatness of the earth, this is what the earth produces. This is the opposite of the curse on Cain, where the earth will no longer yield its bounty to you. And the curse on Adam, that by the sweat of your brow you will eat bread.

You're going to have to work to cultivate the ground. But this blessing implies a reversal of that curse, that the earth is going to produce its fatness. Some translations of this are the oil of the earth.

It's the wonderful bounty that comes from the earth. Plenty of grain and wine. Now, grain and wine are things that are the product of cultivation and the product of man's efforts to sow and to reap and harvest and so forth.

But the dew of heaven and the fatness of the earth, this is recognition of the fact that these things ultimately come by God's grace. Then he says in verse 29, let peoples serve you and nations or populations bow down to you. Be master over your brethren and let your mother's sons bow down to you.

How many mother's sons are there at this point? Why does he say the plural? Why does he say your mother's son bow down to you? He says be master over your brethren and let your mother's sons bow down to you. You can tell that Isaac has in his mind, who is his mother's son? Jacob. Jacob is Rebekah's favorite.

Why doesn't he say, let my sons bow down to you? He says your mother's sons. Because Isaac is still thinking he's blessing Esau and that Jacob is going to be the one. But he says sons in the plural as though there might be more.

If you look forward in Genesis, there are a few references, which we will see, where it talks about Jacob doing something with his brothers, plural. And yet the Bible only records Esau as his brother. And again, Dead Seas of Inc., scholars have wondered, well,

were there other brothers that are not mentioned and so forth? In Semitic thinking, brothers is used not only of your actual fraternal relatives, but your family.

It can be your cousins, anybody that's in the family element there. And this is talking about those who are going to be descendants. The descendants of Esau, these are his mother's sons.

So it's a loose term to talk about any of the near relations in the family. Be master over your brethren and let your mother's sons bow down to you. Cursed be everyone who curses you and blessed be those who bless you.

This is an ironic statement for Isaac to make, isn't it? Because Isaac himself is in the process of blessing Jacob. And he says a blessing on those who bless you. Well, in a way, he's pronouncing a blessing on himself, isn't he? Cursed be those who curse you.

Who's going to be cursing Jacob just a few minutes forward in time? Esau. And the very one that Isaac thinks he is blessing, he's actually pronouncing a curse on in advance here because Esau is going to be cursing Jacob for some time to come. And he's inadvertently reversing his own intentions here.

We'll be revisiting the content of this blessing because how does this relate to the heritage that comes in God's covenant with Abraham and with Isaac? Does this reiterate what God had spoken? In some ways it does and in some ways it doesn't. We don't find near the divine favor spoken of here. He only mentions God one time or actually twice here.

You smell like a field, God is blessed. May God give you of the dew of heaven and so forth. But the mastery and the servitude and so forth, he doesn't talk about in you may all the nations of the earth be blessed.

He doesn't talk about the possession of the land, the land promised to Abraham and to Isaac. You get the idea that Isaac is not really where he should be even as he delivers this blessing. And we'll find a contrast when we get to Jacob's deathbed blessing of his sons and how much more the things of God are on his mind.

And we find Isaac here at a weak time in his life. And his blindness is not only physical, it's also spiritual. But to the extent that he reflects a blessing here under the ministry of the Spirit and pronounces this oracle, it is irrevocable.

And it is recognized as irrevocable by everyone, even Esau. Isaac cannot reverse what he has said. And you think, well, it's just words in a tent.

What can it possibly mean? But everyone understood that when this blessing is delivered, it was in the presence of Yahweh, just like Rebecca said earlier. He's going to pronounce this blessing in the presence of the Lord. And this is a very profound thing.

And words mean something. Later on in Israel, we saw it even in Solomon's prayer. When someone takes an oath, these words are not retrievable.

They're not recoverable. You see it down in Judges when Jephthah pronounces an oath before the Lord. He says, the first thing that comes out to greet me, I will make an olah before the Lord.

And it turns out to be his daughter. Well, he can't take those words back. Words mean something.

When you pronounce words before the Lord, David in the Psalms talks about taking a vow and performing a vow. Job talks about performing a vow. And when you make a commitment before the Lord, even if it is a misguided one, there is an element of permanence to that that is not to be taken lightly.

And there are people today who take vows and make God promises and so forth. And we need to carefully consider because God takes words seriously. And we've come to take lightly what is said.

And you have to promise or you have to swear or whatever. A word is no longer as good as a promise or as good as an oath. But in God's eyes, it is.

And to promise, to love, honor, obey until death do you part, that's an oath taken in the sight of God. And it means something. And it's taken very lightly.

But it happened in verse 30. As soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from hunting. He also had made savory food and brought it to his father, and said to his father, Let my father arise and eat of his son's game, that your soul may bless me.

Very same thing that Jacob said back in verse 19. His father Isaac said to him, Who are you? So he said, I am your son, your firstborn, Esau. The very same thing that Jacob said in verse 19.

Then Jacob trembled exceedingly and said, Where is the one who hunted game and brought it to me? I ate all of it before you came, and I have blessed him, and indeed he shall be blessed. Isaac knows that this is an irrevocable blessing. It's the blessing of the firstborn.

When Esau heard the words of his father, he cried with an exceedingly great and bitter cry. And this word for bitter, you can circle it. It's the word Marah.

We have that word back in chapter 26 and verse 35. The two wives that Esau took were a bitterness of spirit to Isaac and Rebekah. And you get the idea in the return of the use of this word, that part of the reason this has fallen on Esau, even though it's happening

in a wrong way, and it doesn't justify deceit on the part of Rebekah and Jacob, but remember what God said about the iniquity being visited on one's own head, for those who don't heed his word? Esau's departure from the will of God in marrying these Canaanite women, and it becomes a bitterness.

That bitterness is returning on his own head. His own iniquity is visited on his head here, and now he is weeping with a loud and bitter cry, because something irrevocable, just like his marriage to these Canaanites, he can't take it back. He can't go back and turn the clock back and do things differently.

The priorities that he has set, the life that he has chosen for himself, now is coming back on his own head, because this is ultimately the reason. In the larger picture of the justice of God, Esau is receiving the end of a wrong, just as he has perpetrated a wrong within his family, now his family is perpetrating a wrong on him, and God has allowed this. The bitter end of his priorities and his actions is coming back on his own head.

An exceedingly great and bitter cry. This is one of those times when the scripture zooms in close, and you can really get a graphic picture. You can see Isaac in his blindness and his feebleness, trembling with a great trembling.

Everything that he has done is coming clear in his mind, and what he didn't realize is now very clear. Is he trembling with anger? Is he trembling with fear? Is he trembling with the recognition that God has intervened and has prevented him from doing a wrong thing, and has made him bless the very son that he didn't want to bless? Is he remembering the word of God back before the twins were born, the elder shall serve the younger? You get the idea that this stew pot of emotions is roiling around in Isaac, and he's shaking in his bed, and over here you've got Esau standing with the fresh game in his hand, with this dish that he's prepared for his father. He's all set to receive the blessing, and it is snatched away, and he just cries.

You can imagine it's heard through all the camp, this loud and bitter cry. And if you think they heard the conversation through the tent flap of getting the blessing, you can imagine that the whole camp is now hearing this cry of anguish and bitterness. And he says to his father, Bless me, me also, O my father.

And he says this several times. He's saying, Bless me, bless me, and Isaac is just sitting there trembling. In fact, his father replies in verse 35.

He says, Your brother has come. Isaac knows immediately who it was. He knew the voice was Jacob's, but the feel of the arms and so forth was Esau's.

And he says, Your brother came with deceit and has taken away your blessing. Esau said, Is he not rightly named Yaakov, supplanter, the heel-grasper, the chiseler, the finigler? For he has supplanted me these two times. He took away my birthright, and

now, behold, look, he has taken away my blessing.

He said, Have you not reserved a blessing for me? And here the failure of Isaac and the spiritual blindness and the shortcomings that are a part of Isaac's thinking at this time come back to haunt him because even in the act of blessing Esau, Isaac should have reserved a blessing for Jacob. Jacob is, after all, a twin and was born on the same day. He's just a few minutes behind his brother.

And Isaac reserved no blessing for Jacob. And this is going to come back to haunt him because there's nothing left to give Esau, his favorite son, in his failure because when we go forward in Genesis and we see Jacob blessing his sons, he reserves a blessing. He gives the blessing of the firstborn to Judah, who's actually like the fourthborn, but he reserves that blessing of the firstborn for Judah.

But he blesses his other sons as well. He reserves a blessing for each one all the way down to the end. Isaac didn't do that.

And it comes back to sting him because here's his son pleading for a blessing and Isaac realizes that in his blindness and in his favoritism, he gave everything to the son he blessed and he didn't reserve anything. And it really comes back to haunt him because here's his favorite son standing there with the game in his hand and he has nothing to give him. So Isaac answers and says to Esau, Indeed, I have made him your master.

All his brethren I have given to him as servants. Everybody in the family. He's going to be the ruling clan.

He's going to be in the family descendants as our nation grows. And Isaac knows that the family is going to be large and blessed and the rulership is going to be with the descendants of Jacob, not the Edomites. I have given his brethren to him as servants.

With grain and wine I have sustained him. What shall I now do for you, my son? Well, didn't Isaac think about facing Jacob? Jacob, if things had gone according to Isaac's plan, Jacob would be asking this very same question. And what an oversight.

What a blindness is evidenced here in Isaac that he had reserved nothing for the other son. Esau said to his father, Have you only one blessing, my father? Bless me, me also, my father. And he just says this over and over.

He's distraught and anguished because they know what this blessing means. This is the oracle. This is the fate.

This is what's going to happen not only to the individuals, but to their families and to their descendants after them. And sons and descendants, this is everything at this time. Esau lifted up his voice and wept.

Isaac, his father, answered and said to him, And once again, you have God the Holy Spirit working through the father. Because you remember at this time, this is the family priesthood. And the patriarch of the family is the priest.

And he offers the sacrifices. And he is the mediator between the family and God. Job operates in this patriarchal time period.

And you see Job offering sacrifices on behalf of his children, praying for his children and so forth. You get the idea that Isaac has really been falling down. But nevertheless, even as God pronounces a prophecy through the lips of the apostate high priest in Jesus' day, when he says, What if it be God's will that one man should die for all the people? And even though he is a bogus high priest, nevertheless, he utters an oracle that is true under the ministry of the Spirit.

And that's what happens here. Isaac, his father, answered and said to him, Behold, your dwelling shall be, and it may say in your Bible, of the fatness of the earth or from the fatness of the earth. And this is a genitive, but it's a partitive genitive.

And this means away from. Isaac has granted the dew of heaven and the fatness of the earth to the son he blessed, which turns out to be Jacob. And so there is nothing left from the dew of heaven and the fatness of the earth that he can grant to Esau.

And so he says, Behold, your dwelling is going to be away from the fatness of the earth and away from the dew of heaven from above. And you notice he reverses the order. When he delivered the blessing, he said, May God give you of the dew of heaven and of the fatness of the earth.

And here it is as though he's thinking in reverse. This is the reverse of the blessing, because he's going to be away from these things. And he mentions them in reverse order.

He says, your dwelling is going to be away from the fatness of the earth and away from the dew of heaven from above. By your sword you shall live. This is the opposite of the blessing.

Remember, there's going to be plenty of grain and wine, and there's going to be servants, and people are going to be bringing their bounty and bringing their tribute and so forth to Jacob. How is Esau? How are the descendants of Esau going to obtain anything? Well, they're not going to get it from grain and wine. They're not going to get it from others serving them.

They're going to have to go and take it. They're going to have to live by the sword. They're going to have to go steal it.

They're going to have to hack their way into the granaries. They're going to have to hack

their way into taking what belongs to others. By your sword you shall live, and you shall serve your brother.

When you're not in the pillage and plunder mode, you're going to be in servitude. You will serve your brother, and it will come to pass when you become restless, you will break his yoke from your neck, and then you're going to be living as a fugitive, and you're going to be living by the sword. So one of two lots in life.

He's either going to be independent by the sword and having to raid and pillage to get his sustenance, or he's going to be in servitude. Neither one of those is a great way to live. But this is all that Isaac can pronounce for Esau.

And you can either be in one condition or the other, but neither one is good. And because of this, this is no kind of blessing in Esau's mind, and because of this Esau hated Jacob because of the blessing with which his father blessed him. And Esau said in his heart, The days of mourning for my father are at hand, then I will kill my brother Jacob.

And you get the echo back from what we remember from Genesis chapter 4, and Cain and Abel, and that blessing that fell on Abel. You remember that? Turn back just quickly to Genesis chapter 4. There was also animosity. Verse 3 of Genesis 4, In the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord.

Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel in his offering. But he did not respect Cain in his offering.

And Cain was very angry as countenance fell. The Lord said, Why are you angry? Why has your countenance fallen? If you do well, will you not be accepted? If you do not do well, sin crouches at the door. Its desire is over you, but you should rule over it.

And then we have Cain speaking with Abel, his brother, and saying, Let us go out to the field. And it came to pass, when they were in the field, Cain rose up against Abel, his brother, and slew him. And the Lord is going to hold him to account.

And you have an echo here, because here is an offering brought to the father by each son. And Esau is bringing something that he has worked to obtain by going out and hunting it down. And Jacob has brought an offering, which of course comes from the flock, and has been prepared by his mother.

And in a strange way, even in the midst of this deception, and in the midst of this wrong way of obtaining things, there is the echo of God's will and God's purpose. And Jacob is blessed. And Jacob receives the blessing, and Esau does not.

And even though it is done in a wrong way, the purpose of God stands according to what he has said, that the older shall serve the younger. And Esau is furious, and Esau is bitter. And Esau says, I'm going to kill my brother.

And he doesn't even think back to the bad fate. What's going to happen to him if he does kill his brother? Is he somehow going to obtain the blessing and obtain the double portion and the birthright in that way? He need only think back to what he well knows, and that's the story of Cain and Abel. But of course, he's not thinking in those terms.

The day is a mourning for my father at hand. I will kill my brother Jacob. The words of Esau, her older son, were told to Rebekah.

Rebekah doesn't miss much, does she? She pretty much catches everything that's going on in the camp there. So she sent and called Jacob, her younger son, and said to him, Surely your brother Esau comforts himself concerning you by intending to kill you. The only way he's getting through his day is just plotting how he's going to murder you.

Now therefore, my son, obey my voice. This is the second time she's told him to obey her voice, isn't it? She said the very same thing back in chapter 27, verse 13. Let your curse be on me, my son.

Only obey my voice. Go and get these animals. Now she says, Obey my voice.

Arise and flee to my brother Laban in Haran. Stay with him a few days until your brother's fury turns away. Do you really think that Esau's fury is going to turn away in a few days? Until your brother's anger turns away from you and he forgets what you have done to him.

This is not very likely. Then I will send and bring you from there. Why should I be bereaved also of you both in one day? Why does she say, Why should I lose you both in one day? Because she knows that in the day that Esau slays Jacob, his life is going to be forfeit.

This is what God told Noah right after the flood. If someone sheds man's blood, then by man his blood shall be shed. And it's not like the days before the flood where Cain's life was not required of him for slaying his brother.

But in the days after the flood, now man has to execute justice. And she would lose both her sons in the same day. Rebecca said to Isaac, I am weary of my life because of the daughters of Heth.

If Jacob takes a wife of the daughters of Heth, like these who are the daughters of the land, what good will my life be to me? And of course Esau is living in the camp there. That's why Rebecca could get his clothes and put them on Jacob and so forth. So her daughters-in-law are also living in the camp.

And they are making Rebecca weary of her life. The last time she was weary of her life was back in chapter 25 when the twins were struggling in her womb. In verse 22, the children struggled together within her.

And she said, why am I like this? So once again she expresses this anguish. If Jacob takes a wife of the daughters of Heth, like these who are the daughters of the land, what good will my life be to me? And as a result of this, Jacob is going to depart. Jacob is going to have to leave.

He has received the double portion. He has received the blessing. He now, on paper, possesses everything that belongs to the firstborn.

But what is going to happen? He's going to be living the life of a fugitive. He has to flee. He's not going to enjoy any of these things, is he? He's his mother's favorite son, but as far as we can tell from Scripture, he's never going to see his mother again for the rest of his life, for the rest of her life.

He is going to have to leave his household and his kindred and his people and all the flocks and things that are a part of his life that he's lived. He's a man of peace there and has tended all these things. He's going to leave.

He will go to Laban and have nothing in his hand. And the blessing that was pronounced on him that he's going to have of the dew of heaven and the fatness of the earth and the grain and the wine, well, he's not going to have any of that initially. And his brother is certainly not going to be serving him.

He is going to have to flee his brother. And for the next 20-something years, he is going to be living under the fear that his brother is going to track him down and kill him. So the means by which he has obtained these things are going to delay their fulfillment because it isn't until he recognizes the legitimate way of faith rather than relying on his own efforts and it's going to take him many, many years to learn this lesson.

And Rebecca, for her part in this deception, the son that she loves, she's never going to see again. She's not going to see her grandchildren. She's not going to see the daughter-in-law that doesn't bring a grief of mind.

The only daughters-in-law she ever sees in her life are the two that make her life not worth the living. And for all her alertness and for all her great faith and her understanding, she fails in this regard because she doesn't go to the Lord in faith. She encourages Jacob down a path of deception rather than down the path of faith and it's going to cost her.

It's going to cost Jacob. So in chapter 28, Isaac will call Jacob and bless him. And Isaac gets over this.

You get the idea that Isaac recognizes the divine hand and the divine justice in all of this. And just as he was going to try to pull one over on the family and deliver a blessing only to Esau and he's thwarted, this comes back to him. But he's going to call Jacob and bless him.

And he's going to charge him and say, You shall not take a wife from the daughters of Canaan. Now you get the idea, this is what Isaac should have done with Esau and did not. Blinded by love, much as David is going to be later on in loving Absalom, he doesn't do right by him.

He doesn't charge him and instruct him to not take wives from the daughters of the land. And he's permissive and he is complicit, at least partly, in Esau's failure. But he makes sure that this doesn't happen with Jacob.

And he says, You shall not take a wife from the daughters of Canaan. Arise, go to Pat and Aram, to the house of Bethuel, your mother's father, and take yourself a wife from there of the daughters of Laban, your mother's brother. Then he pronounces this blessing.

And now he knows who he's blessing. And notice the content of this blessing. You get the idea that this has been a big wake-up call to Isaac.

May God Almighty bless you and make you fruitful and multiply you, that you may be an assembly of peoples and give you the blessing of Abraham to you and your descendants with you. Why didn't he pronounce this on Esau? Remember what we talked about earlier? That the talking about God and the things of God was apparently not even a part of the relationship between Isaac and Esau. And it almost gives him a clue that all is not well when Jacob, talking as though he's Esau, says, Well, God brought the game to me.

And this raises Isaac's suspicions because apparently Isaac and Esau, in their relationship of father and son, God is not a part of it. And in the blessing that he thinks he's pronouncing, he barely mentions God. He pronounces all of these blessings of the land and prosperity and so forth.

But now Isaac seems to have awakened. And in blessing Jacob and in knowing who he's blessing, look at what he says. This is the real blessing.

This is the blessing that comes from Abraham. May God Almighty bless you and make you fruitful and multiply you so that you may be an assembly of peoples and give you the blessing of Abraham to you and your descendants with you that you may inherit the land in which you are a stranger, which God gave to Abraham. This is the heritage.

And this is the real blessing. And this is what Esau could have had, what he possessed initially as the firstborn, but what he frittered away by his bad decisions, by his apathy and indifference toward the things of God. And Isaac sends Jacob away in verse 5. And he went to Paddan-aram, to Laban the son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

And so we see that the career of Jacob is now launched. And the deceit and the failure and the human effort that are a part of this have created great rifts in the family. It has split the family up.

He's not going to see his father or mother. Actually, he'll see his father. He won't see his mother again.

He will come back to bury his father some many years hence. But this is going to open a new phase in our account in Genesis. And it is going to sow the seeds that are going to be a part of the national life of Israel.

And many of the things that we find in the individual life of Jacob are going to be reflected as you trace the history of Israel throughout the Old Testament all the way down to and through the time of Christ even into the early days of the church. And we have many wonderful things to learn from Jacob. But the thing that is in view here is pursuing a right thing in a wrong way is going to have consequences even if the right thing comes to pass.

And a lot of the bogus ministries that we see in evangelism and so forth, people do come to Christ, don't they? There are churches who actually do achieve a ministry and are a blessing to people. But that doesn't justify the means. And God will hold us to account.

And you can't just look at the end and say, see, I must be doing it right because the end has been accomplished. Any more than Moses and the children of Israel could look at the water gushing from the rock and say, well, everything must be okay because here is the water when Moses struck the rock instead of speaking to it. And in disobedience, you still have accountability.

But all things do work together for good. And that's where we will begin when we resume our study next time. Father, we thank you for the privilege of studying your Word together.

We pray that God the Holy Spirit will give us insight and understanding as to how these principles and these observations apply in our daily walk before you. We pray in all things, our Savior, the Lord Jesus Christ.