

Genesis 25-27

Bible Study

Genesis 25:1

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

The name Keturah seems to have an association with incense....several of her sons were involved in the international spice trade

(JFB) (Heb.) “added and took” “this record was postponed to form part of the winding up of Abraham’s biography”

- Abraham lived another 37 years after the death of Sarah
- This section seems to be inserted to show Abraham—a father of **many nations**

Genesis 25:2-3

²And she bore him Zimran, Jokshan, Medan, **Midian**, Ishbak, and Shuah.

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

V. 2-3

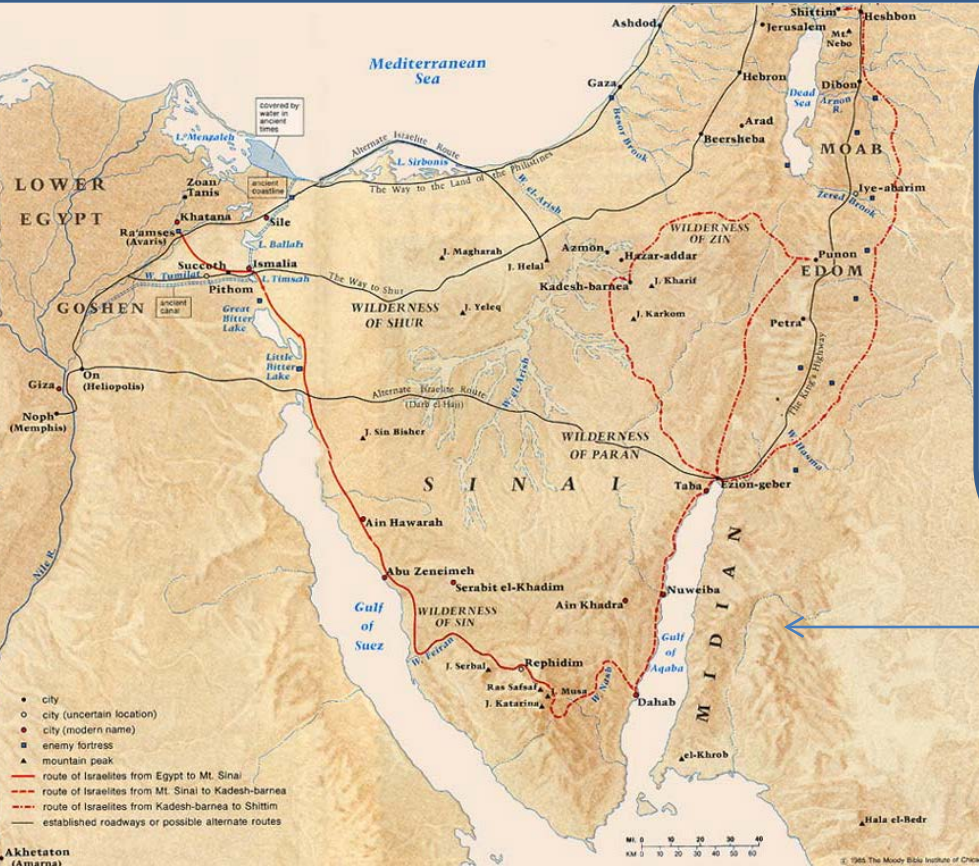
Basically Arabian people who intermingled and intermarried with descendants of Ishmael and Esau

v. 2 **Midian**-father of the Midianites (Sinai/Arabia)

- Joseph’s brothers sold him into slavery to them (Gen.37)
 - Moses married a Midianite
- Midianites and Edomites troubled Israel (Numbers 25)

Genesis 25:4

⁴And the sons of **Midian** were Ephah, Epher, Hanoch, Abidah, and Eldaah. All these were the children of Keturah.



(Aid to Bible understanding)
“At times the Bible seemingly refers to them as Ishmaelites (Gen. 37: 25,27-28, 36)

This may imply that...the sons of Ishmael and Midian were much alike in their way of life, and there may have been **intermarriage between the two peoples**”

Midian--Midianites

(v. 6) “he sent them **eastward**, away from Isaac his son, to the country of the east”

Arabia—east of Palestine

Genesis 25:5-6

⁵And Abraham gave all that he had to Isaac.

⁶But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.

Abraham's other sons received gifts, but **Isaac** received the majority of the promises and blessings
➤ He may have sent them away (as Ishmael was) because they posed a threat to Isaac

100 years in Canaan

Genesis 25:7-8

⁷This *is* the sum of the years of Abraham's life which he lived: one hundred and seventy-five years.

⁸Then Abraham breathed his last and died in a good old age, an old man and full *of years*, and was gathered to his people.

Genesis 25:9-11

⁹And his sons **Isaac and Ishmael** buried him in the cave of Machpelah, which *is* before Mamre, in the field of Ephron the son of Zohar the Hittite,

¹⁰the field which Abraham purchased from the sons of Heth. There Abraham was buried, and Sarah his wife.

¹¹And it came to pass, after the death of Abraham, that **God blessed his son Isaac**. And Isaac dwelt at Beer Lahai Roi. (where God heard Hagar and delivered her after her prayer)

v. 9-10 Isaac and Ishmael reunite to bury Abraham in the same cave as Sarah

Genesis 25:12

¹²Now this *is* the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.

(Genesis 17: 20)

"As for Ishmael....he shall beget **twelve princes**, and I will make him a great nation"



Genesis 25:13-15

¹³And these *were* the names of the **sons of Ishmael**, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam,
¹⁴Mishma, Dumah, Massa,
¹⁵Hadar, Tema, Jetur, Naphish, and Kedemah.

Ishmael--Mainly Arabian tribes

Kedar—Mohammed traced his lineage to Kedar

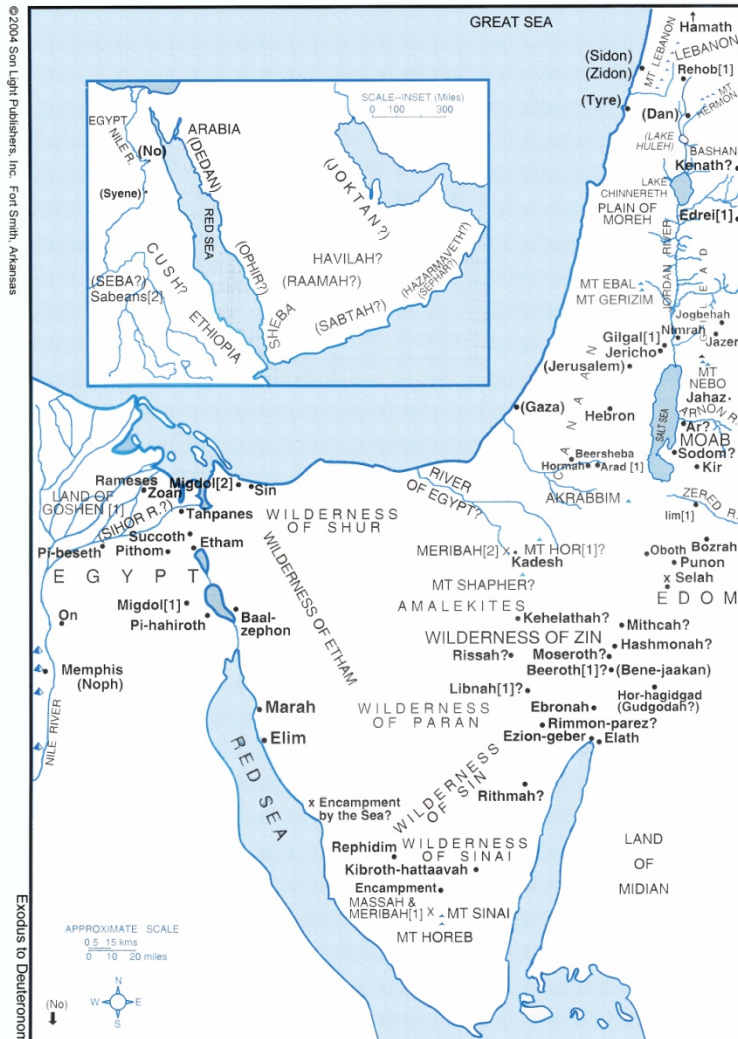
Genesis 25:16

¹⁶These *were* the sons of Ishmael and these *were* their names, by their towns and their settlements, **twelve princes** according to their nations.

Genesis 25:17-18

¹⁷These *were* the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people.

¹⁸(They dwelt from Havilah as far as Shur, which *is* east of Egypt as you go toward Assyria.) He died in the presence of all his brethren.



v. 18

“from Havilah as far as Shur” (between Beersheba and Egypt)

v. 18 (last part)

(NIV) “lived in hostility toward all his brothers”

A fulfillment of God’s word to Hagar (16:12)

Genesis 25:19-20

¹⁹This *is* the genealogy of Isaac, Abraham's son. Abraham begot Isaac.

²⁰Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian.

v. 20 Points to Jacob's journey he would make and his dealings he would make with Laban
Padan Aram— in the vicinity of Harran

Genesis 25:21-22

²¹Now Isaac **pleaded** with the Lord for his wife, because she *was* barren; and the Lord granted his plea, and Rebekah his wife conceived.

²²But the children **struggled** together within her; and she said, "If *all is well*, why *am I like this*?"
So she went to inquire of the Lord.

v. 21 'pleaded'—the Hebrew term used elsewhere is a request to remove some serious illness

The contrast between Abraham and Isaac—Isaac prayed and God heard

v. 22

Isaac's prayer is answered and she has more than one child in her
"struggled"=(Heb) smashed, crushed—shows the violence of the struggle

(Word) "Their first battlefield is their mother's womb" (Jacob and Esau)...their descendents fought continuously

"She went to inquire of the Lord"—used elsewhere in **consulting a prophet** (Ex. 18: 15; I Sam. 9:9)

Genesis 25:23

²³And **the Lord said** to her: “Two nations *are* in your womb, Two peoples shall be separated from your body; *One* people shall be stronger than the other, **And the older shall serve the younger.**”

The prophecy looks to the time that Jacob (Israel) will dominate Esau (Edom)

“And the older shall serve the younger”

(Expositors) “As far back as chapter 4, the narrative has portrayed God approving and choosing the younger and the weaker through whom he would accomplish his purpose and bring about his blessing.

The offering of Cain, the older brother was rejected, whereas the offering of the younger brother, Abel, was accepted....

Isaac was accepted over his older brother Ishmael, Rachel was chosen over her older sister, Leah. Joseph, the younger brother was chosen over all the rest

The intention behind each of these ‘reversals’ was the recurring theme of God’s plan of grace. The blessing was not a natural right, as a right of the firstborn son would be. Rather God’s blessing is extended to those who have no other claim to it.

They all received what they did not deserve”

(BKC) “God’s fulfillment of His promise to Abraham was carried out by **His election of Jacob**...
From the outset the birth of the nation of Israel was supernaturally superintended.
God often reverses man’s natural order, for His ways are not man’s ways” -- [younger chosen
over the older]

Romans 9:11-12

¹¹(for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),
¹²it was said to her, “*The older shall serve the younger.*”[£]

Genesis 25:24-26

²⁴So when her days were fulfilled *for her* to give birth, indeed *there were* twins in her womb.

²⁵And the first came out red. *He was* like a hairy garment all over; so they called his name[£] Esau.

²⁶Afterward his brother came out, and his hand took hold of Esau’s heel; so his name was called[£] Jacob. Isaac *was* sixty years old when she bore them.

v. 25 Esau

‘reddish’—play on the name Edom, the name of the nation containing his descendents

‘hairy garment’—play on the name ‘Seir’ the name of the territory of Edom

v. 26 Jacob

Means: ‘heel-catcher’
Also means: ‘supplanter’ (deceiver)

The struggle between the two continued and would continue in history

Genesis 25:27-28

²⁷So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents.

²⁸And Isaac loved Esau because he ate *of his* game, but Rebekah loved Jacob.

Esau—a hunter and man of the open field

Jacob—a herdsman like his father and grandfather

v. 28 Family conflict
Isaac loved Esau.....Rebekah loved Jacob

Genesis 25:29-30

²⁹Now Jacob cooked a stew; and Esau came in from the field, and he *was* weary.

³⁰And Esau said to Jacob, “Please feed me with that same red *stew*, for I *am* weary.” Therefore his name was called [£]Edom.

v. 29 -30 “he was weary’—could not find any game
(the beginning of the next chapter mentions a famine)

Normally a brother would grant the request to feed the other but Jacob had other plans

Genesis 25:31-34

³¹But Jacob said, “Sell me your birthright as of this day.”

³²And Esau said, “Look, I *am* about to die; so what *is* this birthright to me?”

³³Then Jacob said, “Swear to me as of this day.” So he swore to him, and sold his birthright to Jacob.

³⁴And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised *his* birthright.

(JFB) “The **rights and privileges of the firstborn** (birthright) were very important”:

1. A double portion of the parental inheritance (Deut. 20: 17)
2. The rule and authority over the other members of the family (Gen. 27:9)
3. Whether or no the first-born possessed also the sacred dignity of the family priest (Ex.4:22)
4. Promise of permanent possession of Canaan for their future inheritance
5. Access to fellowship with God, through ordinances of His own appointment



Verse 34 (last part)

“Esau despised his birthright”—he did not care for nor want it

Chapter 26

(BKC) “Some have supposed that this story of Isaac in Gerar with Abimelech was confused in tradition with the occasions when Abraham was in Egypt (Ch. 12) and in Gerar (Ch. 20).

But the repetition of motifs is deliberate; it shows that the blessing was passed on to Abraham’s descendents....**the promise continued to Isaac**” (v. 3-4)

Genesis 26:1

¹There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar.

Abraham had been treated well in Gerar by Abimelech, so God was watching over Isaac by having him go to Gerar because of another famine

▪ This is most likely not the same Abimelech of chapter 20... as 90 years had gone by

Isaac commanded by God as Abraham was:
(12:2 go to a land I will show you)

Genesis 26:2-4

²Then the Lord appeared to him and said: “Do not go down to Egypt; **live in the land of which I shall tell you.**

³Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father.

⁴And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed;

The reason for the blessings:

Genesis 26:5

⁵because Abraham **obeyed** My voice and kept My charge, My commandments, My statutes, and My laws.”

This verse underscores the thoroughness of Abraham’s obedience

Isaac obeys (v. 2)

Genesis 26:6-7

⁶So Isaac dwelt in Gerar.

⁷And the men of the place asked about his wife. And he said, “She *is* my sister”; for he was afraid to say, “*She is my wife,*” *because he thought,* “lest the men of the place kill me for Rebekah, because she *is* beautiful to behold.”

v. 6

Isaac obeyed God—Egypt was a land of refuge during famine but he did not go there

v. 7

Out of fear for his life, Isaac deceives Abimelech, just as his father had done

Genesis 26:8

⁸Now it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked through a window, and saw, and there was Isaac, showing endearment to Rebekah his wife.

“showing endearment to Rebekah his wife”...and Abimelech thought she was his sister

Genesis 26:9-11

⁹Then Abimelech called Isaac and said, “Quite obviously she *is* your wife; so how could you say, ‘She *is* my sister’?” Isaac said to him, “Because I said, ‘Lest I die on account of her.’”

¹⁰And Abimelech said, “What *is* this you have done to us? One of the people might soon have lain with your wife, and you would have brought guilt on us.”

¹¹So Abimelech charged all *his* people, saying, “He who touches this man or his wife shall surely be put to death.”

v. 11

Abimelech issues a royal decree—of death to anyone who touches them

➤ God is with Isaac

Matthew 13:8
The best possible crop in Palestine

Genesis 26:12

¹²Then Isaac **sowed** in that land, and reaped in the same year **a hundredfold**; and the Lord blessed him.

The only time mentioned of any of the patriarchs sewing and harvesting crops (mostly herdsman)

- Isaac blessed in **both** crops and herds-- (v. 14)
- A hundred fold shows God's blessing—an abundant crop in a year of famine

Genesis 26:13-14

¹³The man began to prosper, and continued prospering until he became very prosperous;
¹⁴for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him.

Amid the great blessing Isaac faced adversity: “the Philistines envied him”

- Similar to Abraham's prosperity led to conflict between him and Lot

Genesis 26:15

¹⁵Now the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father, and they had filled them with earth.

Wells were valuable and needed for flocks and herds...and **a sign of God's blessing**

Genesis 26:16-18

¹⁶And Abimelech said to Isaac, “Go away from us, for you are much mightier than we.”

¹⁷Then Isaac departed from there and pitched his tent in the Valley of Gerar, and dwelt there.

¹⁸And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them.

v. 16

“you are mightier than we’—term used only here and in (Exodus 1:7, 20) of the Israelites growing mightily

v. 17-18

Forced to leave by Abimelech, Abraham continued to look for water and re opened wells his father had dug...and faces further opposition

Genesis 26:19

¹⁹Also Isaac’s servants dug in the valley, and found a well of running water there.

v. 19 (last part)

(OKJ) “ a well of springing water” (Heb. *living*)

Genesis 26:20-22

²⁰But the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water *is* ours." So he called the name of the well [£]**Esek**, because they quarreled with him.

²¹Then they dug another well, and they quarreled over that *one* also. So he called its name [£]**Sitnah**.

²²And he moved from there and dug another well, and they did not quarrel over it. So he called its name [£]**Rehoboth**, because he said, "For now the Lord has made room for us, and we shall be fruitful in the land."

(BKC) "No matter how often the Philistines stopped up the wells, he reopened old dirt-filled wells. God's blessing on Isaac could not be hindered"

Isaac named three wells:

Esek= quarrel

Sitnah= opposition/hostility

Rehoboth= roominess (provided for by God)

v.22 "they did not quarrel over it"—giving him room provided by God
And the Philistines finally leave him alone

Genesis 26:23-25

²³Then he went up from there to Beersheba.

²⁴And the Lord appeared to him the same night and said, “I *am* the God of your father Abraham; do not fear, for I *am* with you. I will bless you and multiply your descendants for My servant Abraham’s sake.”

²⁵So he built an altar there and called on the name of the Lord, and he pitched his tent there; and there Isaac’s servants dug a well.

v. 24 God comforts Isaac “do not fear, for I am with you”—the Philistines had envied him and tried to thwart Isaac
God reassures Isaac of the promises

v. 25 Upon hearing God’s confirmation of the blessings, Isaac, like his father had done previously—he builds an altar and worships God...

The servants did another well (a sign of blessing)—but this had led to previous conflict

Abimelech came to realize there was something special with Isaac and calls for a treaty

Genesis 26:26-27

²⁶Then Abimelech came to him from Gerar with Ahuzzath, one of his friends, and Phicol the commander of his army.

²⁷And Isaac said to them, “Why have you come to me, since you hate me and have sent me away from you?”

Isaac is suspicious of their intentions
Abimelech then lays it on thick

Genesis 26:28-29

²⁸But they said, “We have certainly seen **that the Lord is with you**. So we said, ‘Let there now be an oath between us, between you and us; and let us make a covenant with you,

²⁹that you will do us no harm, since we have not touched you, and since we have done nothing to you but good and have sent you away in peace. You *are* now the blessed of the Lord.’”

A sign of reconciliation between them

Genesis 26:30-31

³⁰So he made them a feast, and they ate and drank.

³¹Then they arose early in the morning and swore an oath with one another; and Isaac sent them away, and they departed from him in peace.

Genesis 26:32-33

³²It came to pass the same day that Isaac's servants came and told him about the well which they had dug, and said to him, "We have found water."

³³So he called it [£]Shebah. Therefore the name of the city is [£]Beersheba to this day.

"This note demonstrates how unfit Esau was for God's blessing"



Genesis 26:34-35

³⁴When Esau was forty years old, he took as wives Judith the daughter of Beeri the **Hittite**, and Basemath the daughter of Elon the **Hittite**.

³⁵And they were **a grief of mind** to Isaac and Rebekah.

The religion of the Hittites was extremely pagan

Later God would condemn them and others for having defiled the land (Lev. 18: 25-27)

Chapter 27



Jacob's deception for the blessing—
▪ a story in which **all** of the family members were at fault

1) Isaac knew of God's prophecy concerning the twins (25:23)—the elder would serve the younger...and yet he was determined to bless Esau

2) Esau made an oath to Jacob and sold the birthright, but he still demanded the blessing

3) Rebekah and Jacob instead of waiting for God in faith obtained the blessing by deception

Genesis 27:1-4

¹Now it came to pass, when Isaac was old and his eyes were so dim that he could not see, that he called Esau his older son and said to him, “My son.” And he answered him, “Here I am.”

²Then he said, “Behold now, I am old. I do not know the day of my death.

³Now therefore, please take your weapons, your quiver and your bow, and go out to the field and hunt game for me.

⁴And make me savory food, such as I love, and bring *it* to me that I may eat, that my soul may bless you before I die.”

It was the intention of Isaac to give the blessing to Esau
(BKC) “Isaac knew of God’s oracle to Rebekah (25:23) that the elder would serve the younger; yet he set out to thwart it by blessing Esau!

(Companion) “He (Isaac) must have heard that he was **to bless Jacob**, for it was by faith that he did so....

The will of the flesh, made him wish to bless Esau, but his faith in the end overcame the will of the flesh in him”

Hebrews 11: 20

“By faith blessed Jacob and Esau concerning the things to come”

Rebekah takes action to secure the blessing for Jacob by deception

Genesis 27:5-10

⁵Now Rebekah was listening when Isaac spoke to Esau his son. And Esau went to the field to hunt game and to bring *it*.

⁶So Rebekah spoke to Jacob her son, saying, “Indeed I heard your father speak to Esau your brother, saying,

⁷‘Bring me game and make savory food for me, that I may eat it and bless you in the presence of the Lord before my death.’

⁸Now therefore, my son, obey my voice according to what I command you.

⁹Go now to the flock and bring me from there two choice kids of the goats, and I will make savory food from them for your father, such as he loves.

¹⁰Then you shall take *it* to your father, that he may eat *it*, and that he may bless you before his death.”

(BKC) “Rebekah and Jacob, with a just cause, each tried to achieve God’s blessing by deception, without faith or love.

Theirs would be the victory, but they would reap hatred and separation for Rebekah would never see Jacob again!”

¹¹And Jacob said to Rebekah his mother, “Look, Esau my brother *is* a hairy man, and I *am* a smooth-*skinned* man.

¹²Perhaps my father will feel me, and I shall seem to be a deceiver to him; and I shall bring a curse on myself and not a blessing.”

v. 12-13

(BKC) “Jacob had no guilt—only fear—regarding the plan

¹³But **his mother** said to him, “***Let your curse be on me***, my son; only obey my voice, and go, get *them* for me.”

(BKC) “The blessing was in danger, and all must be risked, including the possibility of a curse on Rebekah

¹⁴And he went and got *them* and brought *them* to his mother, and his mother made savory food, such as his father loved.

¹⁵Then Rebekah took **the choice clothes** of her elder son Esau, which *were* with her in the house, and put them on Jacob her younger son

v. 15 “**the choice clothes**”= (OKJ) ‘the goodly raiment’
(Companion) “All raiment in the East to this day marks the social rank and position of the wearer.

Among the Bedouins, the chief and eldest son wears a distinctive garment. This accounts for Jacob’s desire here, and his act with Joseph (37:3).

Being the garment of the first born it doubtless denoted also his official and priestly position. (Ex. 28: 2, 4; 35: 19)

Genesis 37:3

³Now Israel loved Joseph more than all his children, because he *was* the son of his old age. Also he made him a tunic of *many* colors

Exodus 35:19

¹⁹the [£]garments of ministry, for ministering in the holy *place*—the holy garments for Aaron the priest and the garments of his sons, to minister as priests.’”

Genesis 27:16-17

¹⁶And she put the skins of the kids of the goats on his hands and on the smooth part of his neck.

¹⁷Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

Genesis 27:18-20

¹⁸So he went 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 just as you told me; please arise, sit 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?” And he said, “Because the Lord your God brought *it* to me.”

v. 19 “I am Esau your firstborn”

(Companion) ‘said perhaps because he had bought the birthright’

Jacob was twice deceptive to his father—about his identity (v. 19) and that God had given him a successful hunt

Genesis 27:21-23

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

²²So Jacob went near to Isaac his father, and he 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.

Isaac was suspicious about the identity of the son but he blessed him thinking he was Esau...although the blessing was rightly to go to Jacob

Genesis 27:24-25

²⁴Then he said, “*Are* you really my son Esau?” He said, “*I am.*”

²⁵He said, “Bring *it* near to me, and I will eat of my son’s game, so that my soul may bless you.” So he brought *it* near to him, and he ate; and he brought him wine, and he drank.

Genesis 27:26-27

²⁶Then his father Isaac said to him, “Come near now and kiss me, my son.”

²⁷And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said: “Surely, the smell of my son *is* like the smell of a field Which the Lord has blessed.

Isaac asks for a farewell kiss and then proceeds to bless him



Genesis 27:28-29

²⁸ Therefore may God give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine.

²⁹ Let peoples serve you, And nations bow down to you. 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!”

v. 28 “**the dew of heaven:**

(JFB) “To an oriental mind this phraseology implied the highest flow of prosperity”

“**the fatness of the earth, and plenty of grain and wine**”

(Word) “These are not the concerns of the nomadic hunter but those of the settled farmer. So this remark is much more appropriate for Jacob, than for Esau, looking forward ultimately to the settlement in the promised land”

v. 29 the blessing includes domination over other nations

Genesis 27:30-31

³⁰Now it happened, 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 his hunting.

³¹He 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.”

v. 30 “had scarcely gone out”

(Heb.) “going was gone”—figure of speech for emphasis

➤ How close it was that the blessing could have been stopped

Genesis 27:32

³²And his father Isaac said to him, “Who *are* you?” So he said, “I *am* your son, **your firstborn**, Esau.”

Esau was still claiming what he has sold to his brother

(Heb) ‘trembled a great trembling greatly’—a figure of speech for emphasis

Genesis 27:33

³³Then Isaac **trembled exceedingly**, and said, “Who? 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.”

Genesis 27:33

³³Then Isaac trembled exceedingly, and said, “Who? 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.*”

(Companion) “Here was the confirmation of the faith. His faith looked to the future; to things not seen as yet

Hebrews 11: 20

→ “By faith Isaac blessed Jacob and Esau concerning the things to come”

Genesis 27:34-36

³⁴When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, “Bless me—me also, O my father!”

³⁵But he said, “Your brother came with deceit and has taken away your blessing.”

³⁶And *Esau* said, “Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!” And he said, “**Have you not reserved a blessing for me?**”



Genesis 27:37

³⁷Then Isaac answered and said to Esau, “Indeed I have made him your master, and all his brethren I have given to him as servants; with grain and wine I have sustained him. What shall I do now for you, my son?”

(OKJ) “Behold, I have made him thy lord...”
“thy lord”= ‘a mighty man unto you’

The blessing was irrevocable

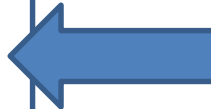



Genesis 27:38

³⁸And Esau said to his father, “Have you only one blessing, my father? Bless me—me also, O my father!” And Esau lifted up his voice and wept.

(NSB) “This repetition suggests a prolonged period of grieving”

Esau repeats: ‘Bless me—me also, O my father’ (v. 34)



Genesis 27:39-40

³⁹Then Isaac his father answered and said to him: “**Behold**, your dwelling shall be **of** the fatness of the earth, And **of** the dew of heaven from above.

⁴⁰ By your sword you shall live, And you shall serve your brother; And it shall come to pass, when you become restless, That you shall break his yoke from your neck.”

v. 39 ‘of the fatness’.... ‘of the dew’
(Heb.) ‘of’= from—properly translated: *away from*

Should read: ‘away from the fatness of the earth, And away from the dew of heaven’
➤ Esau/Edom would be located in the desert; SW of the Dead Sea

V. 40 “By your sword you shall live”—Edom a militaristic nation throughout the OT

v. 40 “you shall break his yoke from your neck”
(Word) “From the time of David, Edom was part of the Israelite empire, but later gained its independence (II Kings 8: 20-22) and after the fall of Jerusalem took revenge on Judah

The verb used is rare and means a long persistent hatred

⁴¹So 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.”

Esau mistaken—Isaac would live many years longer

He planned to kill Jacob after his father’s death

⁴²And the words of Esau her older son were told to Rebekah. 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.**

‘comforts himself concerning you’—phrase suggests that he is ready to take action

Rebekah does not say that Esau is waiting till Isaac dies—she wants Jacob to flee

Rebekah mistaken—he would be there 20 years

Genesis 27:43-45

⁴³Now therefore, my son, obey my voice: arise, flee to my brother Laban in Haran.

⁴⁴And stay with him a few days, **until your brother's fury turns away**,

⁴⁵**until your brother's anger turns away** from you, and he forgets what you have done to him; then I will send and bring you from there. Why should I be bereaved also of you both in one day?"

The double reference underscores her concern

Rebekah feared that if Esau killed Jacob, vengeance would come upon him—she would then lose both sons

Genesis 27:46

⁴⁶And Rebekah 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?"

Another reason for him to go to Haran—she did not want him to take a Hittite wife like Esau had

Lessons

Chapter 25

(Word) “If God did not overlook his promises to Ishmael, how much more certainly will he fulfill those guaranteed by oath to Abraham about Isaac and his descendents”

Chapter 26

Isaac obeyed God’s command not to go to Egypt—he was blessed tremendously
He followed his father’s footsteps—received promises, had trials, made mistakes but was
blessed exceedingly

Chapter 27

(Rebekah and Jacob’s deception)—
God expects his servants and disciples to carry out their spiritual responsibilities by faith

Principle—reaping what you sew
Jacob would reap what he had sewn by hardship and a bitter life under Laban in the
process of building his character