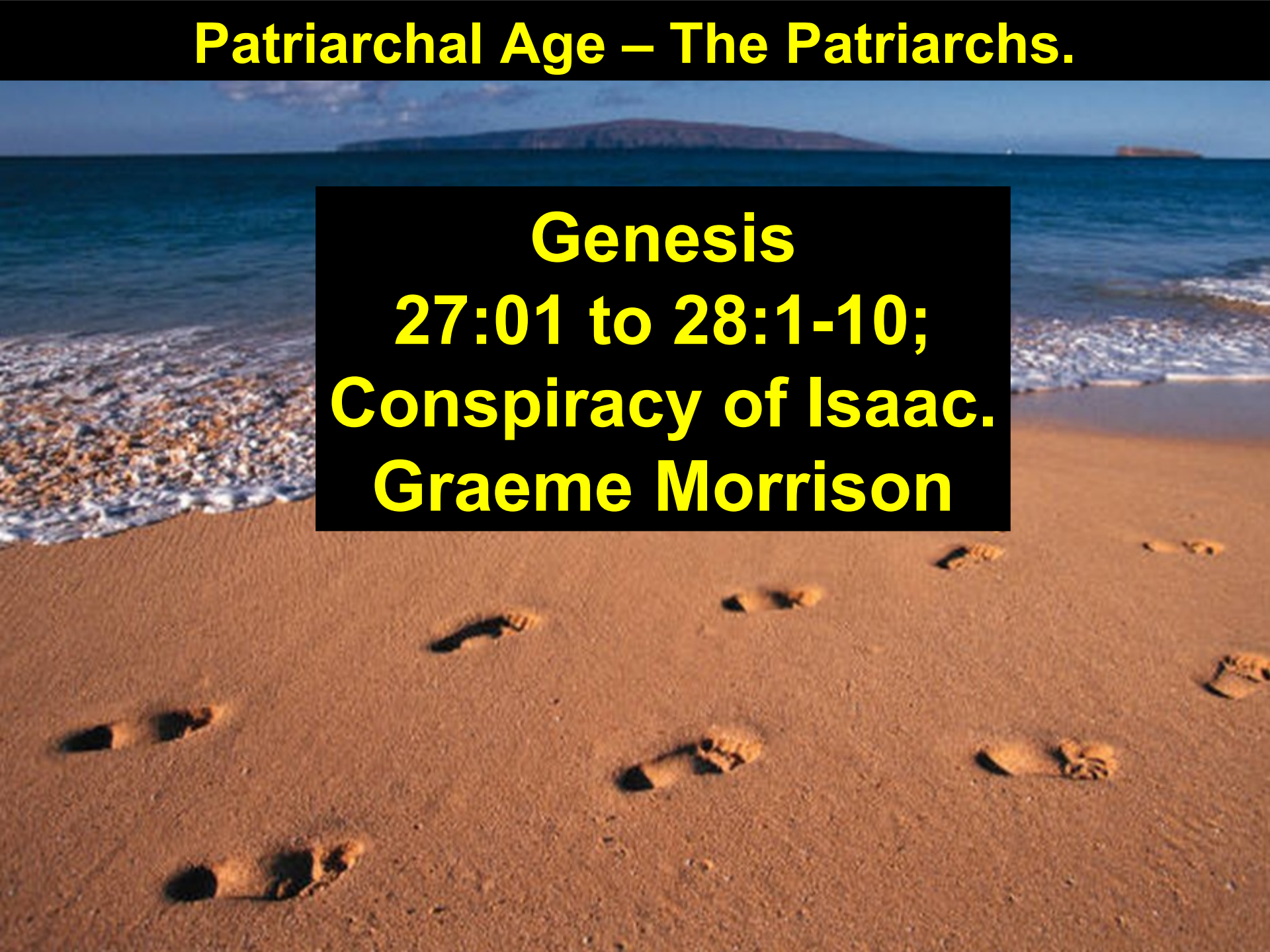
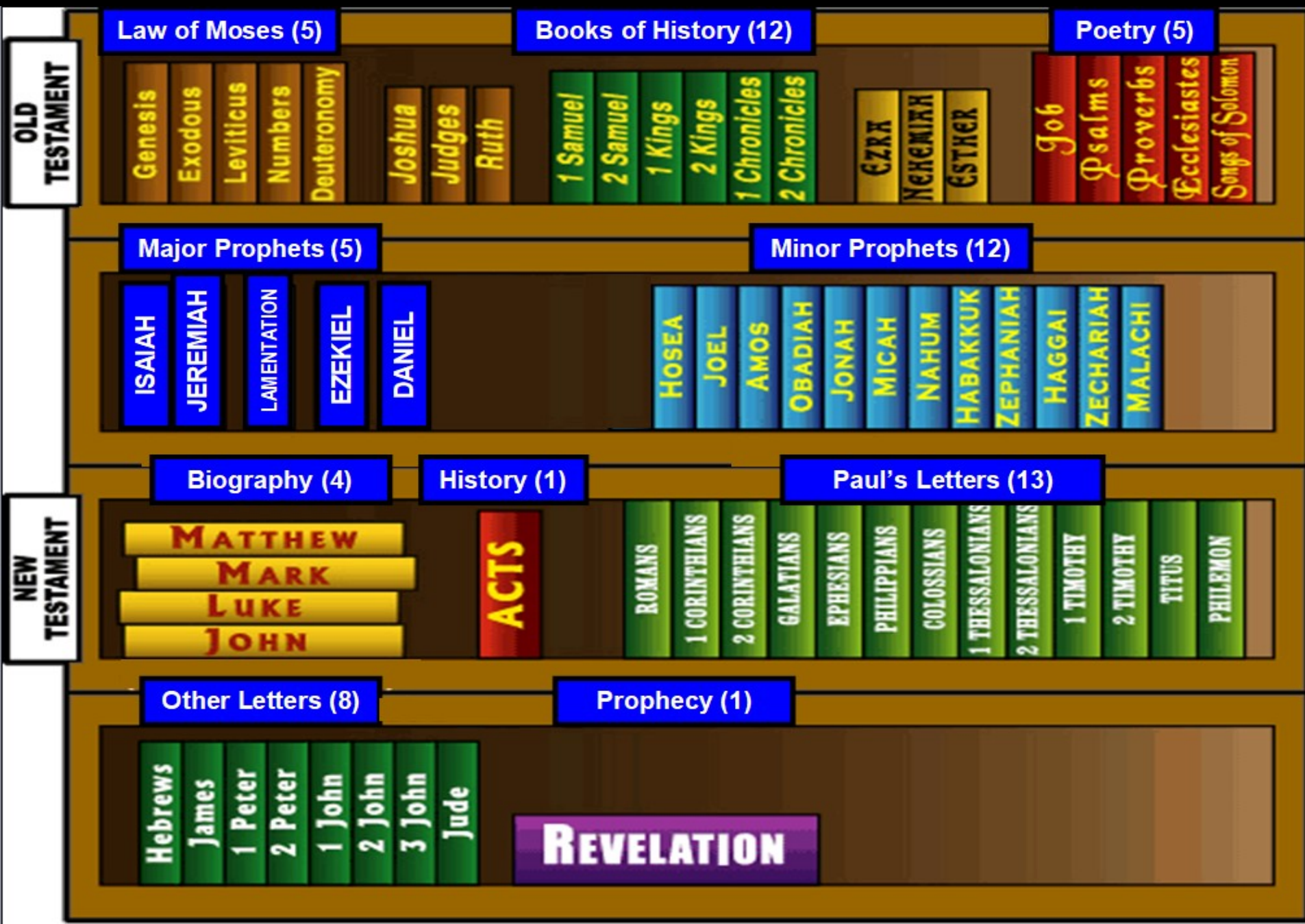


Patriarchal Age – The Patriarchs.

A photograph of a sandy beach with several footprints in the foreground. The ocean is in the middle ground, and a distant landmass is visible on the horizon under a clear blue sky. A black rectangular text box is centered over the image.

**Genesis
27:01 to 28:1-10;
Conspiracy of Isaac.
Graeme Morrison**

Remember The BIBLE is a LIBRARY of 66 Books.



Working Like the Devil, Serving the Lord. Gen 27:1-46;

**C. S. Lewis once wrote,
“A little lie is like a little pregnancy.”
How aptly that statement summarizes
the events of Genesis 27.**

**Isaac, with the cooperation of Esau,
conspires to thwart the purpose of God
to fulfill His covenant with Abraham through Jacob.**

**Rebekah, aided by her son Jacob,
seeks to outwit and out manoeuvre
Isaac and Esau to maintain for Jacob
the right of the firstborn,
which he purchased from Esau.**

Working Like the Devil, Serving the Lord. Gen 27:1-46;

The secular songwriter has **caught the spirit of some Christian service** and surely the heartbeat of this chapter in the song entitled, **“Working Like the Devil, Serving the Lord.”**

It is difficult to see **who surpasses the rest in this web of scheming and deceit:- Isaac, Rebekah, Jacob, or Esau.**

This makes all four participants in the present scene almost equally at fault.

Isaac, whether he knew of the sale or not, knew God’s birth oracle of 25:23; Yet set himself to use God’s power to thwart it (27:29;). This is the outlook of magic, not religion.

Working Like the Devil, Serving the Lord. Gen 27:1-46;

**Esau, in agreeing to the plan,
broke his own oath of 25:33;**

**“Rebekah and Jacob, with a just cause,
made no approach to God or man, no gesture
of faith or love, and reaped the appropriate fruit
of hatred.” Derek Kidner, Genesis
(Chicago: Inter Varsity Press, 1967), p. 155.**

**The family unit has been split into two factions,
each headed by a parent who wants to live out
his own expectations through his son,
at the expense of the others.**

**It is indeed a tragic story and yet one that rings true to life
and reveals much of what we are like today.**

Jacob Deceived Isaac. Gen 27:1-4;

**When Isaac was old,
he called Esau to bless him. (27:1-4;)**

**Isaac told Esau to go hunt game
and prepare it for him to eat.**

**Isaac said after he had eaten
He would give Esau his blessing.**

The Conspiracy of Isaac and Esau. Gen 27:1-4;

1. “When Isaac was old and almost blind, he called for Esau, his older son, and said, ‘My son?’ ‘Yes, Father?’ Esau replied.

2. “‘I am an old man now,’ Isaac said, and I expect every day to be my last.”

3. “Take your bow and a quiver full of arrows out into the open country, and hunt some wild game for me.”

4. “Prepare it just the way I like it so it's savoury and good, and bring it here for me to eat. Then I will pronounce the blessing that belongs to you, my firstborn son, before I die.”

The Conspiracy of Isaac and Esau. Gen 27:1-4;

There are **several overriding themes** which are **interwoven** in these four verses.

These themes characterize **the attempt of Isaac and Esau to regain the blessings of God** as promised to Abraham, spoken to Isaac, and **unscrupulously secured by Jacob.**

Recognition of **these themes** will enable us to grasp **the significance of this turning point in the lives of these four members of the patriarchal family.**

The Conspiracy of Isaac and Esau. Gen 27:1-4;

The first theme is that of urgency.

There is obvious **haste** in what takes place.

Our impression is that **Isaac stands with one proverbial foot in the grave and the other on a banana skin.**

He is old, perhaps he thinks he is dying,
and **the blessing must quickly be pronounced upon Esau before it is too late.**

The Conspiracy of Isaac and Esau. Gen 27:1-4;

On the surface this urgency seems to be well founded.

Isaac is old, perhaps 137 years old if the calculations are accurate. **Stigers**, after a consideration of Genesis 47:9; 45:11; 41:26 27; 41:46; 30:22ff; and 29:18,27; calculates that **Jacob would have been 77 years old when he left for Padan Aram.**

If this is correct, Isaac would be **137 years old here**, since we know he was 60 years old when the twins were born. (25:26;)

Harold G. Stigers, A Commentary on Genesis.
(Grand Rapids: Zondervan, 1976), p. 211

The Conspiracy of Isaac and Esau. Gen 27:1-4;

It comes as no surprise that **Isaac suffers from some of the infirmities of old age, such as poor eyesight. (27:1;)**

Isaac was far from death's door, however, for we learn from Genesis 35:28; that it was more than forty years later before he died at the ripe old age of 180!

We should point out that his half brother Ishmael did die at age 137. (Genesis 25:17;)

Perhaps **Isaac** was not wrong to consider that his days were numbered, but **in his desire** to see his favourite son receive the Abrahamic blessings **he stooped to un-spiritual actions.**

The Conspiracy of Isaac and Esau. Gen 27:1-4;

“From excavations at Nuzi in central Mesopotamia we learn that the oral blessing or will had legal validity and would stand up even in the courts.”

“Nuzi tablet P56 mentions a lawsuit between three brothers in which two of them contested the right of a third to marry a certain Zululishtar.”

“The young man won his case by arguing that this marriage was provided for in his father’s death bed blessing.”

Howard Vos, Genesis and Archaeology (Chicago: Moody Press, 1963), p. 96. The information cited by Vos comes from Cyrus Gordon, “Biblical Customs and the Nuzu Tablets,” The Biblical Archaeologist, February, 1940, p. 8.

The Conspiracy of Isaac and Esau. Gen 27:1-4;

The second impression we have of verses 1-4; is that of secrecy. Normally the blessing would have been given before the entire family **because it was,** in reality, an oral will which legally determined the disposition of all that the father possessed.

Distribution of family wealth and headship would best be carried out in the presence of all who were concerned.

Thus we later find Jacob giving his blessing in the presence of all his sons. (Genesis 49;)

The Conspiracy of Isaac and Esau. Gen 27:1-4;

**No such atmosphere is to be sensed
in the conversation between Isaac and Esau.**

**Neither Jacob nor Rebekah were present,
and this was hardly an oversight.**

**Had it not been for the attentive ear of Rebekah,
the entire matter would seemingly have been
completed with only two parties involved.**

The Conspiracy of Isaac and Esau. Gen 27:1-4;

**The third impression which can hardly be missed
is that of conspiracy.**

**This follows closely on the heels
of the secrecy already described.**

Conspiracy and secrecy go hand in hand.

**There can be little doubt that Isaac intended
at this clandestine feast
to convey his blessings upon Esau
to the exclusion of Jacob altogether.**

**(This is why Isaac had no blessing left
to convey upon Esau. 27:37-38;)**

The Conspiracy of Isaac and Esau. Gen 27:1-4;

Here was a premeditated plot to thwart the plan and purpose of God for Jacob.

It is inconceivable that Isaac was ignorant of the revelation of God to Rebekah:

**“And the LORD said to her, Two nations are in your womb;
And two peoples shall be separated from your body;
And one people shall be stronger than the other;
And the older shall serve the younger.” (Genesis 25:23;)**

Can you really imagine in this on going contest between Rebekah and Isaac that she would not appeal to this revelation from God as the biblical basis for the favouritism shown toward “her” son Jacob?

The Conspiracy of Isaac and Esau. Gen 27:1-4;

Then again, can you imagine that
Isaac was ignorant of the sale
of Esau's birthright to his brother?

Isaac was not being informed for the first time
of this when **Esau** cried out in despair:-

“Is he not rightly named **Jacob**,
for he has **supplanted me** these two times?
**He took away my birth-right, and behold,
now he has taken away my blessing.”**
(Genesis 27:36;)

The Conspiracy of Isaac and Esau. Gen 27:1-4;

The final and compelling evidence of Esau's disqualification for spiritual headship is his marriage to two Canaanite wives:-

**“And when Esau was forty years old he married Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite.”
(Genesis 26:34).**

Totally disdaining spiritual purity, Esau did not hesitate to intermarry with the Canaanites. God's purposes for His people would never be achieved through a person with an attitude like this.

The Conspiracy of Isaac and Esau. Gen 27:1-4;

**In spite of all these elements,
Isaac sought to overrule the verdict
of God that the elder serve the younger.**

**He anticipated doing so by a magical misuse of
the pronouncement of the blessing before his death.**

**Normally the birthright belonged to the eldest son.
This entitled him to a double share of the property
in addition to the privilege of assuming
the father's position of headship in the family.**

**For the descendants of Abraham
it determined the one through whom
the covenant blessings would be given.**

The Conspiracy of Isaac and Esau. Gen 27:1-4;

“The birthright was more than a title to the family inheritance; it involved a spiritual position. The place of the individual in the covenant status of Israel was part of the birthright and it was this aspect which made the foolishness of Esau so profound.”

W. White, Jnr. “Birthright,” The Zondervan Pictorial Encyclopaedia of the Bible (Grand Rapids: Zondervan, 1975 1976), I, p. 617.

Under certain circumstances the possessor of this birthright could be dispossessed.

Such a change would normally be formalized at the giving of the oral blessing at the time of approaching death. Thus Jacob gave Ephraim precedence over Manasseh. (Gen 48:8ff.;)

The Conspiracy of Isaac and Esau. Gen 27:1-4;

**Jacob also gave Reuben's rights
of the firstborn to Judah because of
his misuse of his position. (Genesis 49:3ff;)**

**And so it would appear that Isaac intended
to manipulate God by reversing the decree of God
and the rightful ownership of the rights
of the first-born as purchased
(although unethically) by Jacob.**

The Conspiracy of Isaac and Esau. Gen 27:1-4;

**This he planned to do by giving
his oral blessing to Esau:-**

**“May peoples serve you, And nations bow down to you;
Be master of your brothers, and may your mother’s sons
bow down to you. Cursed be those who curse you,
And blessed be those who bless you.”**

(Genesis 27:29; cf. Genesis 12:3;)

**Either by a genuine or a contrived sense of urgency
Isaac sought to secretly overturn God’s revealed will
and Jacob’s rightful possession
by a clandestine conveyance of an oral blessing.**

The Conspiracy of Isaac and Esau. Gen 27:1-4;

By his willful participation Esau disregarded the legal agreement he had made with his brother.

In both instances a dinner provided the occasion for such deception.

To sit at the table of Abraham (and even Lot) was to be given hospitality and protection.

To sit at the table with Isaac and his sons was to face the dangers of deception and false dealing.

The PATRIARCHAL Age –The Patriarchs

Jacob *Genesis 28-35.* (*Esau is in Genesis 36.*)



Let's Talk about Jacob The Prince of God. Gen 27;-35;

Who was Jacob?

His father was Isaac and Mother Rebecca.

What is the meaning of his name?

Jacob (Supplanter); “heel grabber.”

Later called Israel (Prince with God)

Place of birth:-

Canaan, Padan-Aram, Egypt.

Occupation:

Shepherd.



Let's Talk about Jacob The Prince of God. Gen 27;-35;

The story so far:-

Jacob bargained for Esau's birthright.

The birthright granted:-

1. Superior rank in the family. (firstborn Gen 49:3;)

2. A double portion of the paternal inheritance.

(Deut 21:17;)

**Deceives Isaac and obtains
the blessing of the firstborn.**

Jacob in Canaan.

The Defilement of Dinah. (Gen 34:1-31;)

The Devotion at Bethel. (Gen 35:1-15;)

The Death of Rachel and Isaac. (Gen 35:16-29;)

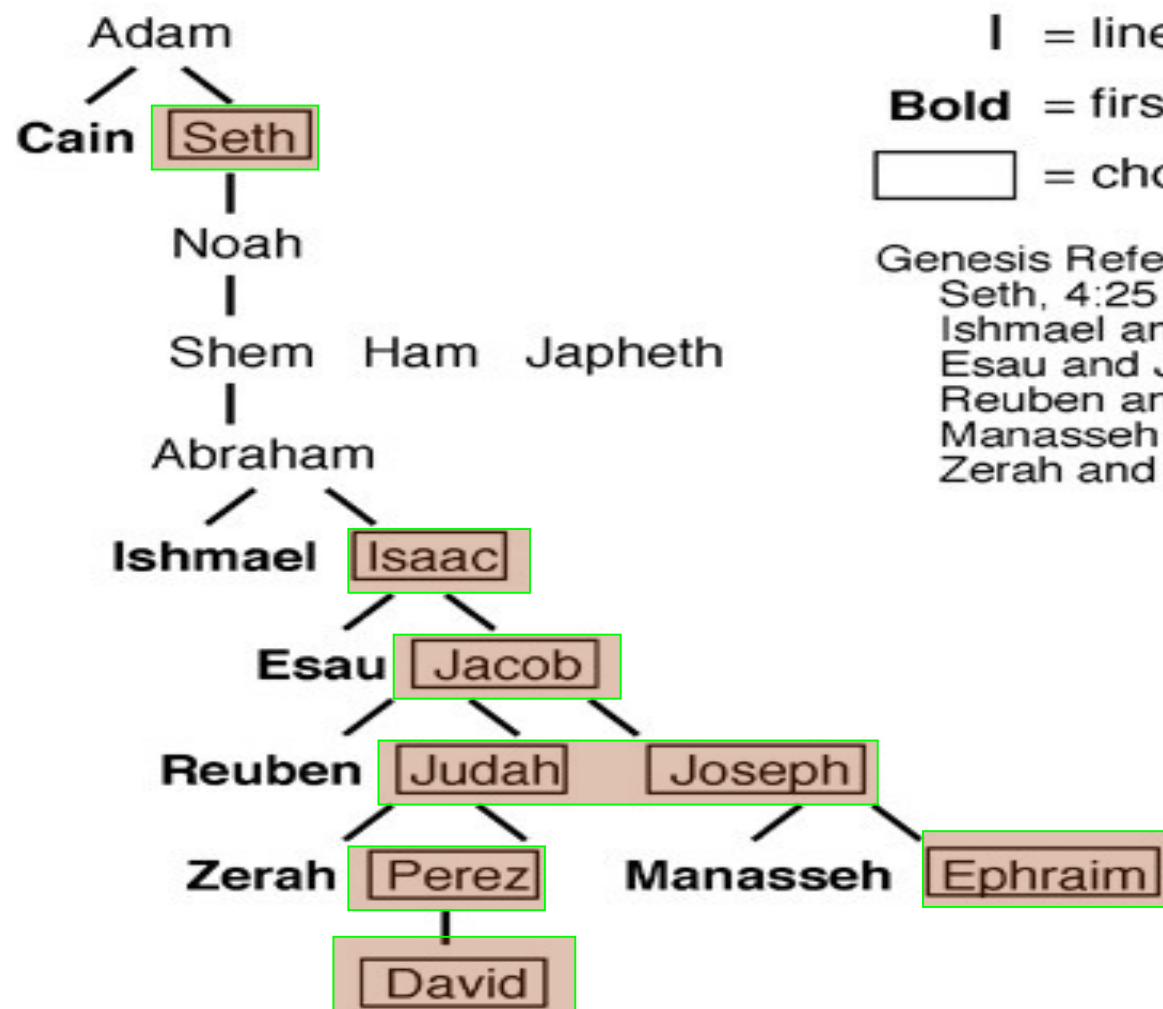
Jacob named Israel. (Gen 35:10;)

The History of Esau (Gen 36:1- 43;)

Let's Talk about Jacob The Prince of God. Gen 27;-35;

JACOB'S BIRTH.

Genesis Firstborn / Chosen Son



| = line of descent

Bold = firstborn

 = chosen son

Genesis References:

Seth, 4:25

Ishmael and Isaac, 21:10

Esau and Jacob, 25:23

Reuben and Judah, 49:3, 10

Manasseh and Ephraim, 48:19

Zerah and Perez, 38:27-30 (Ruth 4:18-21)

Let's Talk about Jacob The Prince of God. Gen 27;-35;

Jacob Gains Esau's Blessing. (Gen 27:1- 28:9;)

Jacob's Life at Haran.

Jacob's Dream and God's PROMISE. (Gen28:10-22;)

Jacob's Labours and his 12 sons. (Gen 29:1-30:43;)

Jacob's Flight. (Gen 31:1-55;)

Jacob's Return to Canaan.

Jacob Wrestles with the Angel. (Gen 32:1-32;)

Jacob makes Peace with Esau. (Gen 33:1-20;)

Rebekah devised a plan. Gen 27:26-17;

**Rebekah told Jacob to get 2 kid goats
and she would prepare them for Isaac.**

**Rebekah dressed Jacob in Esau's clothes
and put goat skins on Jacob's hands & neck.**

**Jacob took the food to his father
and pretended to be Esau.**

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

“But Rebekah overheard the conversation.

So when Esau left for the field to hunt for the venison, 6. she called her son Jacob and told him what his father had said to his brother.”

8. “Rebekah: Now do exactly as I tell you.

Go out to the flocks and bring me two young goats, and I'll prepare your father's favourite dish from them. Then take it to your father, and after he has enjoyed it he will bless you before his death, instead of Esau!”

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

Jesus once said to His disciples:-

“... all those who take up the sword shall perish by the sword.” (Matt 26:52;)

There is perhaps no clearer illustration of this principle than what can be seen in Genesis 27:5-17;

Isaac sought to further his own interests by means of cunning and deceit. God's method of dealing with this was to give Isaac a wife who was far more skillful at manipulation than he.

What a master of deceit this woman was.

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

Rebekah could easily have met
the job requirements for a position with **the MI 5**.
She served as a counter spy
in the service of her son.

She posed as the faithful, loving wife,
but under all of this
she sought to further Jacob's interests,
even at the expense of her husband Isaac.

Rebekah, not Jacob, was the mastermind
behind the “mission impossible”
of outwitting Isaac
and obtaining his blessing for Jacob.

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

**Rebekah did not just happen to overhear
the whisperings of Isaac and Esau
as they plotted the diversion of divine promises
to the elder son.**

**The text tells us that she “was listening.”
The Hebrew form that is used in the original text
suggests that this was a habit,
a pattern of behaviour, not an accident.**

**Esau had hardly gotten outside the house
before Rebekah had the wheels in motion
to overthrow this conspiracy
with a bigger one of her own.**

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

**When you stop to think about it,
the plan was an incredible one.**

**Only with a sense of desperation
or a very devious mind (or both!)
could hope such a plot would succeed.**

**How could a son with a totally different
disposition and physical appearance
possibly manage to convince his father
that he was his older brother?**

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

**The protests of Jacob are of particular interest.
What constitutes the basis for his objections?
Moses has recorded them for us:-**

**“Jacob answered his mother Rebekah, “Behold,
Esau my brother is a hairy men and I am a smooth man.
Perhaps my father will feel me, then I shall be
as a deceiver in his sight; and I shall bring upon myself
a curse and not a blessing.” (Genesis 27:11 12;)**

**There is the utter absence
of any moral considerations here.**

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

Jacob's objections are based upon two considerations, both of which deal with pragmatics rather than principle.

The first is simply that such a scheme is too incredible to possibly work.

Jacob's best reason for avoiding Rebekah's scheme was that it was likely to fail, but Rebekah was too shrewd to propose a scheme that she had not worked out to the smallest detail.

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

The second objection was based upon a consideration of what would happen if the plot did fail.

In other words, Jacob was concerned about the consequences of failure.

**Godly men ought to make decisions based first and foremost upon principle,
While the ungodly act only on the basis of practicality.**

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

**We say that crime doesn't pay,
but the criminal knows full well that it does,
and so the crime rate continues to spiral upward.**

**The law and the government which enforces it
serve as the only deterrent to evil,
for penalty counts far more than principle
to those who are evil.**

(Romans 13:2-4; I Timothy 1:9;)

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

Rebekah had a ready answer for this objection.

**She promised to take the blame personally
if anything were to go wrong.**

**And we know that she did suffer greatly
for the part she played in this scheme.**

**What neither Rebekah nor her son considered,
however, were the consequences for their sin
even if they did succeed, which they did.**

**Their plan went off without a hitch,
but the results were the opposite
of what they had hoped for.**

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

One question remains:-

“What **should Rebekah have done
in these circumstances?”**

**Isaac was wrong in what he conspired to do.
Jacob was the son whom God chose
to be the “heir of promise.”**

**Nevertheless,
evil must not be resisted with evil;
it must be overcome by good.**

Rom 12:21;

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

**The first thing Rebekah should have done
was to speak honestly and forthrightly
to her husband about his contemplated sin.**

**Submission to authority
never includes silence toward evil.**

**We are to “speak the truth in love” (Ephesians 4:15;)
even to those in authority over us. (Acts 16:35-40;)**

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

**Having fulfilled her responsibility
to warn her husband of the consequences
of the evil he had planned, Rebekah should have
been content to leave the matter to God,
Who is all powerful and all wise.**

**Her actions betrayed her lack of faith
in the sovereignty of God.**

**She should have acted as Gideon's father did
when the people planned to put his son to death
for tearing down the altar of Baal:**

Counter Conspiracy of Rebekah & Jacob. Gen 27:5-17;

“Will you contend for Baal, or will you deliver him? If he is a god, let him contend for himself, because someone has torn down his altar.” Jud 6:31;

If God is God, then let Him act on His own behalf, particularly in those times when we are unable to act in a way that is consistent with His Word.

Jacob Believes the Big Lie . Gen 27:18-27;

Adolph Hitler believed in using the “big lie.”

Little misrepresentations and lies might arouse suspicion, **but the “big lie” would be so incredible that people would assume it must be true.**

It was Mark Twain, who said that
“fiction was believable
and that non fiction was beyond belief.”

**When Jacob posed as his elder brother
it was nothing less than an ancient application
of the principle of the “big lie.”**

Jacob Believes the Big Lie. Gen 27:18-27;

Perhaps Jacob never intended this lie to become as big as it did, but nevertheless, it grew bigger and bigger with every statement he made.

**It began with the words “I am Esau your first born” (19;) From this, lie began to be piled upon lie:
“I have done as you told me” (19;)
“eat of my game.” (19;)**

**In response to Isaac’s penetrating question,
“Are you really my son Esau?,”
Jacob replied, “I am” (24;)**

Jacob Believes the Big Lie. Gen 27:18-27;

**However, the lie that is the greatest
is found in verse 20:**

**And Isaac said to his son,
“How is it that you have it so quickly, my son?”**

**And he said,
“Because the LORD your God
caused it to happen to me.”**

**Don't you expect a bolt of lightning
to come from on high and with one “WHAP”
remove this deceiver once for all time?**

Jacob Believes the Big Lie. Gen 27:18-27;

Well, before we come down too quickly on Jacob, think of how **many who claim to be Christians today do precisely the same thing.**

Jacob excused his sin by claiming that God was his partner in its performance.

We can hear on the God channel,
“The Lord led me to do it ...” when often
it is **something they have always wanted to do**
and they have finally worked up the courage
(or the folly) to go ahead with it.
“The Lord told me to ...”

Jacob Believes the Big Lie. Gen 27:18-27;

“The Lord has blessed us by ...”

Be careful when you hear such statements.

**They may be evidence of the same kind
of thinking that caused Jacob to tell his father
God had prospered him by
giving him a goat rather than wild game.**

**With what pious words
we may seek to conceal our sin!**

Jacob Believes the Big Lie. Gen 27:18-27;

There is something strangely pathetic about Isaac in this chapter.

**He seems destined to fail,
as would any man attempting to overrule God.
His vulnerability is the result of several forces.**

**First of all, Isaac is the victim of old age.
His eyes are dim (v1) so that he cannot distinguish
between what is genuine and what is artificial.**

**His senses are dulled by age as well,
or so it would seem. He did not see
the difference between goat and game.
He could not differentiate between
goat skin and that of his son Esau.**

Jacob Believes the Big Lie. Gen 27:18-27;

Then, too, Isaac's judgment seems to have been impaired by his haste.

It was obvious that Isaac wanted to get this over with as soon as possible.

He wanted the blessing to go to Esau so that it would be done - finished.

Had there not been this sense of haste, Isaac might have insisted that his "other son" be present for the blessing too.

Good judgment now, as then, is suspended in the name of urgency.

Jacob Believes the Big Lie. Gen 27:18-27;

The fact cannot be overlooked that **the decision Isaac reached** was one **based upon all five of his senses: sight, sound, touch, taste, and smell.**
[The only one missing was common sense]

The garments which Rebekah had on hand were those of Esau, and **they smelled like him**, too.

Some have politely suggested that the smell was more like cologne?

It was not the smell of Esau's deodorant, the smell resulting from the lack of it that gave him away.

Even the dulled senses of **Isaac could not miss the smell of his son.** Imagine it – **Isaac, in the final analysis, was led by his nose.**

Jacob Believes the Big Lie. Gen 27:18-27;

Isaac's error is informative in the light of our scientific age that insists upon making decisions solely on the basis of empirical evidence.

If we cannot see it, hear it, feel it, or smell it, it does not exist.

A man whose heart is at enmity with God can look at empirical facts and come up with a conclusion that is totally false.

The problem is not with the facts; the problem is with man, whose head and heart lead him astray. Such was the case with Isaac; so it is today.

Isaac Learns and Esau Burns. Gen 27:30-40;

**The Bible is a wonderful book in that
what is true can also be beautiful.**

**While the Scriptures are given to edify
and to exhort us, this is done by literature
which is skillfully written.**

There is a distinct sense of drama in this narrative.

**It is so familiar to most of us that
we fail to sense it, but it is there none the less**

**We are kept in suspense till the very last moment
to see if Jacob can survive the interrogation
and inspection of his father.**

Gen 27:30; “As soon as Isaac had blessed Jacob, and almost before Jacob had left his father, Esau returned from his hunting trip.”

The blessing is not pronounced until the last,
causing us to fear that **at any moment**
Esau will barge into the room, expose the fraud
of his brother, and bring a curse upon him,
while he receives the blessing for himself.

Moses tells us that **Jacob had just left**
when his brother came
to his father with his meal.

Esau must have **arrived** at his father's bedside
with **an expectant look,** sensing
that **the blessing was almost in his grasp.**

**Gen 27:30; “Let my father rise, and eat of his son’s game,
that you may bless me.”**

**What a smug sense of satisfaction and revenge
Esau must have been flirting with.**

**At long last Isaac must have thought
he had outwitted his wife and had blessed Esau.**

**All of this was shattered when Esau approached
his father with the words: “Let my father rise,
and eat of his son’s game, that you may bless me.”**

**How puzzled Esau must have been at
the terrified look in his father’s eyes and at
the way he trembled violently upon his bed.**

What could possibly have gone wrong?

**34. "When Esau understood, he let out a loud and bitter cry.
"O my father, bless me, too!" he begged.**

**35. But Isaac said, "Your brother was here,
and he tricked me. He has carried away your blessing."**

**36. Esau said bitterly, "No wonder his name is Jacob,
for he has deceived me twice, first taking my birthright
and now stealing my blessing. Oh, haven't you saved even
One blessing for me?" 37. Isaac said to Esau,
"I have made Jacob your master and have declared that all
his brothers will be his servants. I have guaranteed him an
abundance of grain and wine-what is there left to give?"**

**38. Esau pleaded, "Not one blessing left for me? O my
father, bless me, too!" Then Esau broke down and wept.
39. His father, Isaac, said to him, "You will live off the land
and what it yields, 40. and you will live by your sword.
You will serve your brother for a time, but
then you will shake loose from him and be free."**

Isaac Learns and Esau Burns. Gen 27:30-40;

A sense of dread must have slowly fallen over Esau as it became more and more clear that his brother had once again gotten the best of him.

The irony of it all was that since Isaac had tried to give everything to Esau, there was nothing left that could be considered a blessing to his favourite son, for all had been given to Jacob.

The consequences for Rebekah and Jacob are recorded in 27:41-45; but the tragic results of the conspiracy of Isaac and Esau are seen sooner.

Isaac had sought to give all to his favourite son Esau at Jacob's expense. Instead, he gave all to Jacob at Esau's expense.

Isaac Learns and Esau Burns. Gen 27:30-40;

Isaac set his heart on that which was contrary to the revealed will of God, and because of this his world came crashing down upon him when God's purposes prevailed.

Esau despised spiritual things and thus sold his destiny for a dinner. Then he attempted to get it back by renouncing his solemn oath and conspiring with his father to dishonestly regain what he had lost through his own profanity.

Esau learned that there comes a point of no return in every man's life when regret cannot bring a reversal of past decisions.

Isaac Learns and Esau Burns. Gen 27:30-40;

**All who have rejected Christ as Saviour
will live in eternal regret and remorse.**

**This will not overturn the consequences
of living with their decision
to live in independence from God.**

**(Luke 16:19-31; Philip 2:9-11;
2 Thess 1:6-10; Rev 20:11-15;)**

Rebekah and Jacob Have a Price to Pay. Gen 27:41-46;

**For Rebekah and her son Jacob
the price tag for their success was
as costly as that of Isaac and Esau for their defeat.**

**I have never seen anyone come away from
the end results of sin with a smile on their face.**

Sin does not pay in the end.

Jacob and Rebekah can tearfully testify to this fact.

**Rebekah loved Jacob more than life itself
and, seemingly, more than Isaac.**

**She sought his success (which happened
to correspond with the revealed will of God)
at any price, even deception and deceit.**

**The price she paid was separation from her son,
which appears to have lasted for the rest of her life.**

Rebekah and Jacob Have a Price to Pay. Gen 27:41-46;

So far as we can detect, once Jacob left for Haran he never saw his mother again.

Rebekah underestimated the consequences of this sin, for she thought that Jacob would only need to be gone for a short time until the death of Isaac. (27:44;)

But Isaac lived for a good forty years until he died at age 180. Gen 35:28;

Rebekah and Jacob Have a Price to Pay. Gen 27:41-46;

Jacob faced the inevitable results of sin also.

**He must have felt an alienation from his father,
whom he had not only deceived but also mocked.
(cf. 27:12; marginal note in the NASV.)**

**He now had a brother who despised him
and who looked for the day
when he could put him to death. (27:41;)**

**And worst of all,
he had to leave the mother he loved.**

**In addition to this, all that he had gained
in a material way he was unable to enjoy because
he had to leave it behind to flee for his life.**

Ultimately Sin does not pay!

Rebekah and Jacob Have a Price to Pay. Gen 27:41-46;

Several doctrines which are illustrated by this chapter should be highlighted.

First, we learn more about the sovereignty of God. Consistent with other passages of Scripture, we see that **God is in control of His universe, even when men attempt to overrule His decrees:**

**The mind of man plans his way,
but the LORD directs his steps. (**Proverbs 16:9;**)**

**Many are the plans in a man's heart,
but the counsel of the LORD, it will stand.**

(Proverbs 19:21;**)**

**For the wrath of man shall praise Thee;
(**Psalms 76:10;**)**

The Sovereignty of God.

**From this passage in Genesis a principle
can be formulated concerning
the sovereignty of God:-**

**Man's sin can never frustrate the will of God,
but it can fulfill it.**

**The purpose of God as expressed
to Rebekah in Genesis 25:23; was
perfectly accomplished without one alteration.**

**The sins of Isaac and Esau and Rebekah and Jacob
did not in any way thwart
God's will from being done.**

The Sovereignty of God.

In fact, their sins were employed by God in such a way as to achieve the will of God.

God's sovereignty is never thwarted by man's sin. To the contrary, God is able to achieve His purposes by employing man's sinful acts to further His plans.

This does not mean that God makes man sin in order to achieve His purposes.

Nor is it even to imply that God regards disobedience any less sinful because He turns evil into good.

The Sovereignty of God.

**The sins of each party in this chapter
are not glossed over or excused.**

**No one can pass the responsibility
for their actions on to God.**

**No one can place the burden of guilt on God
because of His decree.**

Sin is due to man's wrong choices.

Had all acted in obedience,

**God would have employed some other means to
bring about the blessing of Jacob instead of Esau.**

**God did not create a situation in which
men had to sin in order for His will to be done.**

Neither will He ever do so.

The Sovereignty of God.

**We never have to sin as Christians. I Cor 10:13;
James 1:13; While God
“causes all things to work together for good.”
(Romans 8:28;)**

**He does not create evil
in order to bring resulting good.**

**We are responsible for our sin, not God.
He allows it; He uses it;
but He does not necessitate it.**

The Doctrine of Sin.

Second, we learn about the doctrine of sin.

Sin always produces separation.

**It separates men from men, and men from God.
(cf. John 15:18ff; 2 Thessalonians 1:5-10;)**

**Third, Man's sinfulness is manifested
in the distortion that it brings into every area
of his life: his intellect, his emotions, and his will.**

**The empirical method is a good one,
but our selfishness has touched our intellect
in such a way as to twist our thinking
so that we can take the right facts
and turn them to wrong conclusions.**

The Sovereignty of God.

The empirical method, when employed by sinful men, will often lead them astray.

Only when our true motive is to learn the will of God and to do it.

(Romans 12:2;)

Only when our minds are transformed by the Spirit of God through the Word of God can we expect to rightly interpret the facts before us.

Strange Truth About Faith.

From **Genesis 27** we are introduced to a **strange truth** we may not have realised:
It is Possible to Practice Faith in a Way that is Inconsistent with Faith?

Generally we would all suppose that **actions based upon faith are righteous, while those things which are done apart from faith are evil.**

There is certainly an element of truth here, but we read in the book of Hebrews concerning the blessing of Jacob and Esau by Isaac:

“By faith Isaac blessed Jacob and Esau, even regarding things to come.” (Heb 11:20;)

Strange Truth About Faith.

**Would it ever have occurred to you
that Isaac's blessing of Jacob and Esau
was an act of faith?**

**In what sense can this be true?
Surely the deception and disobedience of Isaac
is not being called "righteous"
by the writer to the Hebrews.**

**How can these events in Genesis 27
in any sense, be acts of faith
on the part of Isaac?**

Strange Truth About Faith.

To try to understand the answer to this question.

**Look for a moment at what is found
just a few verses later in Hebrews 11:-**

By faith Rahab the harlot did not perish along
with those who were disobedient,
after she had welcomed the spies in peace.
(Hebrews 11:31;)

Rahab, as we know, **lied** about the two spies
(Joshua 2:3-7;) **She did this believing**
that God was with them and with the nation Israel.

**She knew that God would prosper His people
and destroy those who were their enemies.**

Strange Truth About Faith.

**In this sense, she had faith in the God of Israel
and was saved from destruction.**

**Her act of lying was not commended by God,
nor should it be seen as anything less than sin.**

**Yet it stemmed from her faith.
Her faith in God was manifested
to some degree in her deception.**

Strange Truth About Faith.

The same can be said for Isaac.

Isaac believed in God.

He believed in the covenant promises of God.

**He believed that the one upon whom
the blessing was pronounced
would be blessed indeed.**

**He believed this so confidently
that he was willing to deceive
and even to disobey to have those benefits
fall upon his favourite son Esau.**

Strange Truth About Faith.

**In this sense, Isaac blessed Jacob and Esau in faith.
He pronounced the blessing in the faith
that God would honour it
and that its recipient would be blessed.**

**Isaac's actions stemmed from faith;
but, at the same time,
they were not appropriate to that faith.**

Strange Truth About Faith.

**I believe that the same thing is possible
(and probably all too common)
for Christians today.**

**Our faith in God may lead us to witness,
but we may use methods which are
inconsistent with the gospel we proclaim.**

**Our faith may cause us to share
the way of salvation,
but we may corrupt that gospel
in order to cause no offence to the lost.**

Jacob Deceived Isaac. Gen 27;

Esau hated Jacob and planned to kill him as soon as Isaac died. (27:41;)

Rebekah wanted Jacob flee to Haran to her brother, Laban.

She convinced Isaac to send Jacob back to Mesopotamia to find a wife. (28:5;)

The Seeker Is Sought Genesis. Gen 28:1-21;

**God has a way of shaping the lives
of His children even before they have
entered into a relationship with Him.**

We need to look at the life of Jacob in a similar way.

**In Genesis 27:20; Jacob referred
to the God of Abraham and of Isaac as “your God.”**

**It is here in chapter 28 that Jacob states,
“The LORD will be my God.” (Genesis 28:21;)**

The Seeker Is Sought Genesis. Gen 28:1-21;

Jacob appears to be on the road to Haran much as Saul made his way to Damascus. (cf. Acts 9:1ff.), religious but not related to God by a personal faith and commitment.

Both Saul and Jacob were stopped short by a vision which was to change the course of their lives.

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

While the consequences for failure to pull off the deception of Isaac had been carefully considered, neither Rebekah nor Jacob had weighed the cost of success.

**Isaac had been deceived and mocked.
(cf. 27:12; marginal note in NASV)
due to the frailties of his age.**

**Esau was deeply resentful,
looking forward to the time
when he could kill his brother.
(Gen 27:41;)**

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

Rebekah must have found the gap between herself and her husband (not to mention Esau) widened by her deception of her mate.

More than this, Rebekah now saw that Jacob would have to leave until emotions cooled, although she had no conception of how long this separation must last.

In Genesis 27:42-45;

Rebekah began to expedite the plan which she had already formulated in her mind.

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

**She must see to it that Jacob
escaped the passions of Esau.**

**She would arrange for him to spend time
with her brother Laban, far from Esau, and so
she began to pave the way for Jacob's escape.**

**First, she prepared Jacob for his departure
by explaining the need for it (Gen 27:42-45;)**

**Just a few days, she reasoned,
would be needed for things to settle down.
(Gen 27:44;)**

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

Instead it was **twenty years**
before Jacob would return (cf. 31:38;),
and that, it appears, was after she died.

It is possible that **Rebekah** did realize
that Jacob's separation would be long term.

Perhaps she then making his exit more bearable
by saying it was **only for a “few days.”**? (27:44;)

Surely it would take **more** than this
to travel that distance and return.

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

The final verse of chapter 27 describes the skillful manipulation of Isaac by Rebekah, leading him to the inevitable conclusion that Jacob should be sent away to Haran, the city of her brother Laban:

“And Rebekah said to Isaac, “I am tired of living because of the daughters of Heth; if Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me?” (Gen 27:46;)

How different was Rebekah's approach from what Sarah could have been predicted to do.

We can imagine Sarah would have given Abraham an ultimatum: “Send my son to my brother Laban in Haran or else!”

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

**This she would have demanded, all the time
poking her bony finger in the face of Abraham.
(Gen 16:5; 21:10;)**

Rebekah believed in the subtle but sure approach.

**She never told Isaac what to do;
she just spelled things out in such a way
that Isaac could reasonably do nothing else.**

**Rebekah let it be known how distressed
she was over the Canaanite women
whom Esau had taken as wives. (26:34-35;).**

**Then she insinuated that if Jacob did the same
she would not be fit to live with.**

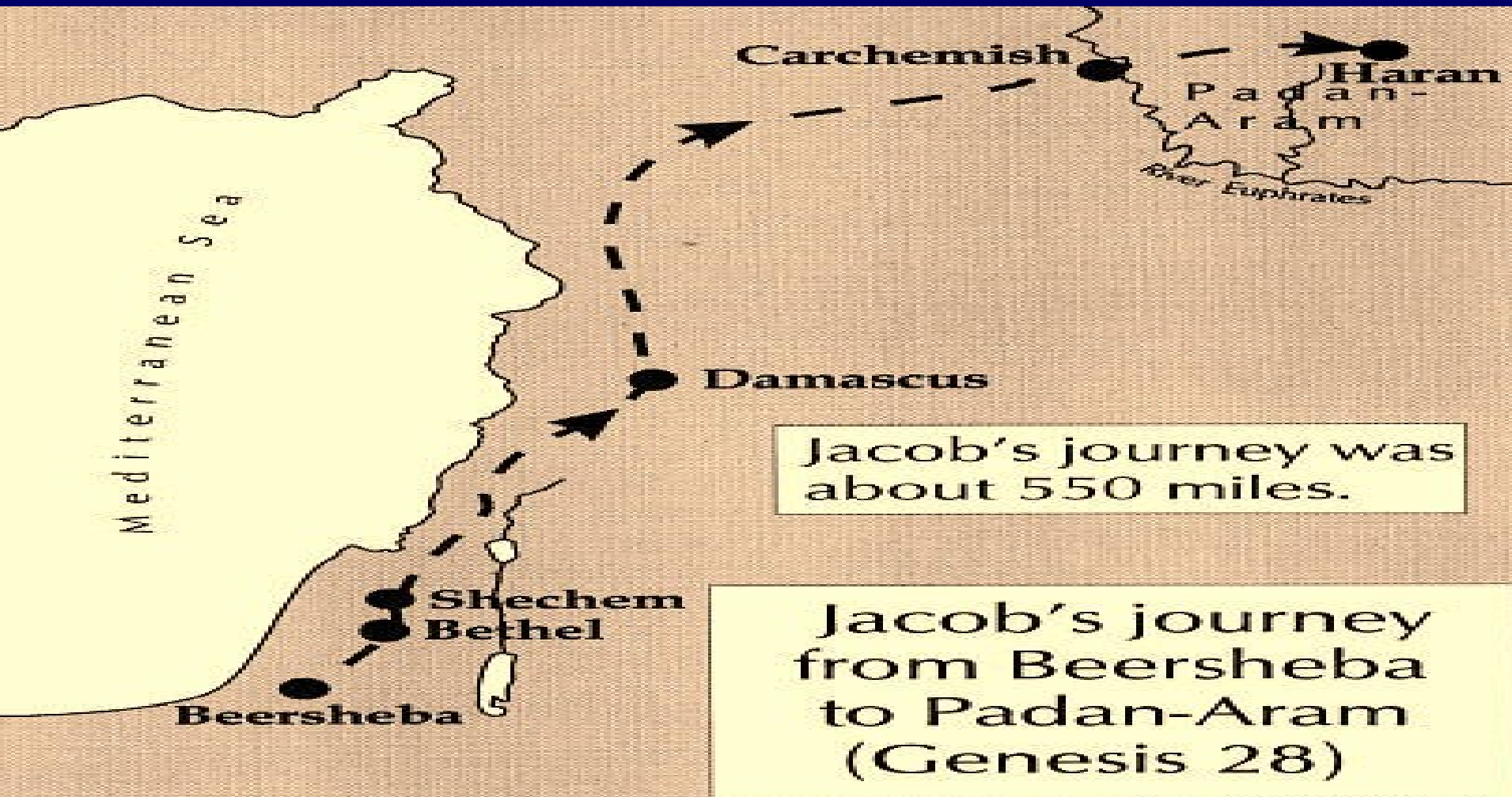
Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

**Little wonder then that Isaac did what is recorded
in the first two verses of chapter 28:**

**So Isaac called Jacob and blessed him and charged him,
and said to him, “You shall not take a wife from
the daughters of Canaan. Arise, go to Paddan aram,
to the house of Bethuel your mother’s father;
and from there take to yourself a wife from
the daughters of Laban your mother’s brother.”
(Genesis 28:1-2;)**

Flight into Paddan aram. (Syria.) Gen 27:41-28:1-3;

43. "This is what you should do. Flee to your uncle Laban in Haran. 44. Stay there with him until your brother's fury is spent. 45. When he forgets what you have done, I will send for you. Why should I lose both of you in one day?"



Esau Married Mahalath. Gen 28:6-9;

**Esau saw that Isaac did not want Jacob
to take a wife from Canaan.**

**In rebellion, Esau went and married
Mahalath, the daughter of Ishmael.**

Thus, Esau had at least 3 wives.

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

“Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan aram, to take to himself a wife from there, and that when he blessed him he charged him, saying, “You shall not take a wife from the daughters of Canaan,” and that Jacob had obeyed his father and his mother and had gone to Paddan aram.

So Esau saw that the daughters of Canaan displeased his father Isaac; and Esau went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

We must therefore conclude that neither Jacob nor Esau had never previously been taught that marriage to a Canaanite woman would be **inconsistent with the will of God and unsatisfactory to their parents.**

Two things are striking about this word of instruction from the lips of Isaac.

First, it is unprecedented.

Nowhere previously has this instruction been given.

We see this from Esau's response to the events of the early verses of chapter 28:

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

Second, this command to Jacob was untimely.
We must admit that Jacob going to Paddan aram
to seek a wife is a good one for this instruction,
but we must not overlook
how late in the life of these two sons this is.

We have previously stated that **Jacob**
was 77 years old when he went down to Haran.

This would mean that Jacob
did not marry until he was 84, since
he had to work seven years for his wife. (29:18,20;)

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

We must remember that Isaac was 40 when he married **Rebekah**. (25:20;), as was Esau when he took his **two Hittite wives**. (26:34;)

For Esau this instruction came 37 years late.

Imagine his **frustration** at finally learning the reason **for his parents' grief** about his marriage.

**Surely Isaac's words in 28:1-2;
are too little and too late for
Esau, and none too soon for Jacob.**

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

Coupled with the fact that **marriage**
was a secondary reason for Jacob's departure to Haran,
while **survival was primary**,
we begin to grasp the **casual attitude of Isaac**
toward the **spiritual training** of his sons.

To Isaac these matters must have been
of **minimal importance** to come
as little and as late as they did.

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

The blessing of Jacob is somewhat more positive.

While Isaac had blessed Jacob in the previous chapter, **he had done so as though it were Esau.**

That blessing does not reach the clarity and the particularity of 28:3-4;

“And may God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples.

May He also give you the blessing of Abraham, to you and to your descendants with you; that you may possess the land of your sojournings, which God gave to Abraham.”

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

**Only by allusion did Isaac convey
the blessings of the Abrahamic covenant
to Jacob in Genesis 27:28-29;**

**Here in Gen 28:3-4; it is stated in very specific terms.
Isaac has finally resigned himself to the fact
that God is going to bless Jacob and not Esau.**

**His words reflect this acceptance of things
as they must be and as God said they would be.**

Jacob's Farewell and Esau's Frustration. Gen 28:1-9;

Film and Television have conditioned us to delight in the destruction of the villain.

He gets his just desserts, and usually in a way that befits his dastardly deeds.

We all know that the good guy will win
(or at least this used to be true), but we must watch until we have had the pleasure of seeing the bad guy get what is coming to him.

Likewise, when we come to these verses concerning the response of Esau to what has happened between Isaac and Jacob, we tend to think of Esau as the villain.

**We expect to see his downfall,
and we plan to enjoy it when it comes.**

Genesis
27:01 to 28:1-10;
Conspiracy of Isaac.
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Next in the series:-
Genesis 28:10; Jacobs flight and love.