

Genesis Chapter 27 Part 2

Ge 27:30-32 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother **came in from his hunting**. **31** And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. **32** And Isaac his father said unto him, **Who art thou?** And he said, I *am* thy son, thy firstborn Esau.

This is a sad event in scripture. Verse 30 says Esau “came in from his hunting” and missed the blessing. His priorities were misplaced (due in part to his father). He despised and sold his birthright, then missed the blessing while he was out in the world. This is not unlike the story of Cain, or the Rich man in [Luke 12 and 16](#).

When Isaac (*a type of the Father*) heard Esau’s voice (*a type of a carnal man*) he said, “Who art thou?” In the future many will hear these same words ([Mat.7:22-23](#)).

Ge 27:33-36 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, **and he shall be blessed**. **34** And when Esau heard the words of his father, **he cried with a great and exceeding bitter cry**, and said unto his father, Bless me, *even* me also, O my father. **35** And he said, Thy brother came with subtilty, and hath taken away thy blessing. **36** And he said, **Is not he rightly named Jacob?** for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

Even though Isaac realizes he was deceived by Jacob, he had already given his word and would not revoke the blessing.

This is great picture of the mercy and faithfulness of our Lord toward his children. The devil accuses the brethren day and night before God ([Rev.21:10](#)) but he will not take back his gift of eternal life, even though we are undeserving sinners. Instead, he blesses us with spiritual blessings in heaven and earth ([Eph.1:3](#), [2Cor.4:7](#)). Notice further that Esau is the consummate victim. He accuses Jacob of deceiving him, instead of taking responsibility for his own actions.

Ge 27:38-40 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. **39** And Isaac his father answered and said unto him, Behold, thy dwelling shall be **the fatness of the earth**, and of the dew of heaven from above; **40** And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Esau’s blessing (begins in [vs.39](#), 3x13) contains a total of only 52 words (4x13) and God’s name is omitted. Esau was promised “the fatness of the earth”. He is a picture of a worldly man who prospers in this world under the goodness of God ([Jer.12:1-3](#), [Ps.73:3-12](#), [Rom.2:4](#)). Worldly prosperity is **not** a measure of God’s blessing in this age.

Ge 27:41 And Esau **hated Jacob because of the blessing** wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then **will I slay my brother** Jacob.

Esau’s pride caused him to hate his twin brother “because of the blessing”. You’re never more like the devil than when you envy someone and want to harm them ([Lk.9:54-55](#), [Mat.5:21-22](#)). Thus, the bible instructs a believer to not compare himself with another brother ([2Cor.10:12](#)) but rather esteem them better than themselves ([Php.2:3](#)). We are to “Rejoice with them that rejoice, and weep with them that weep.” [Rom.12:15](#). Esau is filled with pride. The 13th word of Esau’s statement is “I”. The same sin that destroyed Lucifer ([Isa.14:12-14](#)) and Sodom ([Ez.16:49](#)). This is also the first occurrence of the word “hated” (occurs a total of 60 times in scripture, 6x10). The first use of the word “fury” is seen in [vs.44](#) which is defined as anger in the context. Fury appears 78 times (6x13) in the bible.

Ge 27:42-45 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee...

The bible doesn’t tell us who told these words to Rebekah, but we read in [vs.41](#) that Esau said them “in his heart”.

Perhaps the Lord told Rebekah. Perhaps Esau told one of the hired help. If so, it was wise of them to inform Rebekah. It is never right to hide such intentions even if it is provided in secrecy or from someone in authority.

Ge 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

Rebekah continues her manipulation of the situation. She conceals the true reason for Jacob leaving with a genuine concern of Isaac’s. The daughters of Heth were in fact a weariness to Isaac and Rebekah ([Gen.26:34-35](#)) so her plan succeeded. They were Canaanites and the original occupants of the land. The world calls these inhabitants Palestinians today, and claim they have an equal right to the land (United Resolution 67/19 on Nov.29, 2012). But the Lord has a different idea ([Gen.15:18](#), [Jos.3:10](#)).

One final thought. Rebekah pictures the N.T. church, and as such, provides us with a valuable reminder to never take matters into our own hands. Christ is the head of the church, and we can be confident in the biblical pattern laid out in scripture for a local N.T. assembly. We need not resort to worldly methods to manipulate “success”.