TOLEDOT (Generations)

GENESIS (B’RESHIYT 25:19 – 28:9)

INTRODUCTION:

1. This is one of the most intriguing and, in some ways, puzzling of Torah portions.
   a. A new section of Genesis begins.
   b. It briefly describes the life of Isaac but focuses on birth of Jacob and Esau.
2. Compared to the amount of text devoted to Abraham and Jacob, very little devoted to Isaac.
   a. Rabbis note that Abraham taught many people about the one God
   b. Isaac only one - Jacob.
3. Further note that Abraham’s main virtue was kindness (חסד chesed) while Isaac’s was strength (גבורה gevurah).
   a. Isaac had to display strength to choose between good and evil (Jacob and Esau).
   b. Yet doesn’t abandon the kindness displayed by his father.
   c. These two must work together; alone either of them is dangerous and destructive.
4. Rebekah has a struggle within her – two nations (two ideologies) struggling with each other.
   a. Personified in Esau and Jacob (ruddy/earthy and shepherd/spiritual).
   b. Among other things, this story is a picture of the struggle that is within each of us.
5. Paul addresses this in Romans 8 when he defines the carnal nature and juxtaposes it with the spiritual nature.

“For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit; for to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God.” – Romans 8:5-8

6. Put simply, to be governed by flesh is to be carnally minded and that is not being subject to God’s laws.
   a. Meaning to be subject to God’s law is to be spiritually minded.
   b. Esau represents the earthy/carnal nature within us; Jacob represents the spiritual.
   c. Esau (carnal nature) came from the womb first; we were all born in sin.
7. In order to be God’s people, Israel, we must be born again and suppress the “Esau” within us.

CHAPTER 25: STRUGGLE FOR THE BIRTHRIGHT

1. Verse 19: “These are the generations (Heb. תולדות toledot) of Isaac, Abraham’s son”
   a. The word can also be rendered as “offspring.”
   b. “Abraham begot Isaac” - Important because only Isaac identified as his son.
   c. Just as Y’shua only begotten of the father; we are his sons but Y’shua is begotten.
   d. Also interesting that it was Abraham that begot him, not Abram (name change).
2. Verse 20: Torah tells us that Isaac was forty yrs. old when he married Rebekah.
3. Verse 21: “Isaac entreated the LORD for his wife because she was barren.”
   a. Isaac knew that he was going to have children because of promise to Abraham.
   b. He wanted the children to come through Rebekah – thus he prayed for her.
   c. This is in sharp contrast to Abraham where there is no record he prayed for Sarah.
   d. This was source of contention between Sarah and Abraham after Hagar conceived.
   e. The fervent prayers of the righteous avail much (James 5:16).

4. Sarah before her and Rachel after her were also barren.
   a. Emphasizes the fact that because they did give birth, it was due to God’s intervention.
   b. In other words, the very existence of Israel as a nation is an ongoing miracle.
   c. Messiah, the Promised Seed, was born of miraculous circumstances.
   d. Because Isaac was sixty when she gave birth (v.26), she was the barren for 20 years.

5. Verse 22: “And the children struggled together within her” – over who to be born first.
   a. More than two children struggling with one another but two opposing forces.
   b. These two forces still struggle with each other and will until end of the age.

6. She found it so troubling she went to inquire of the LORD.
   a. Nachmanides wrote that life was unbearable for her and she wanted to die.
   b. Tradition is she went to school of Shem and inquired in this manner.
   c. She, not Isaac, is told of what these two children will mean and represent.

7. When we come into the world, it is with the carnal nature.
   a. Can’t coexist with the “born again” nature.

10. In a culture that puts primacy on the firstborn, for him to be subservient to second-born will fuel the enmity between the two.
    a. Another example of how it is not firstborn of flesh that inherits birthright.
    b. Cain/Abel - Ishmael/Isaac.

11. Verse 24: “When her days to be delivered were fulfilled…there were twins in her womb.”
    a. It seems that she was the only one to know this.

12. Verse 25: “The first emerged red, entirely like a hairy mantle; so they named him Esau.”
    a. “Red” is אדום Adom – also rendered “ruddy.”

13. This term is related to דם Dām (blood), to אדם adam (man) and אדמה adamah (ground).
    a. God forms man from the ground and breathes into him breath of life (including blood).
    b. Adom is related to “blood,” “man” and “ground” or “earth” – i.e. “earthy, ruddy.”

14. It is noted that Esau being “red” is premonition of his love of hunting and shedding of blood.
    a. His descendants – Edom – shed the blood of Israelites throughout history.
    b. In the end, Edom will be judged because of his murderous nature.
“Because you have had an ancient hatred, and have shed the blood of the children of Israel by the power of the sword at the time of their calamity, when their iniquity came to an end, therefore, as I live, says the Lord GOD, I will prepare you for blood, and blood shall pursue you; since you have not hated blood, therefore blood shall pursue you.”

– Ezekiel 35:5-6

15. However, Esau was not born to be bad – David also described as being *admoni* – “ruddy.”

“So he sent and brought him in. Now he was ruddy (Heb. אדמוני *admoni*) with bright eyes, and good-looking. And the LORD said, ‘Arise, anoint him; for this is the one!’”

– 1 Samuel 16:12

16. Difference is that, for the most part, David ruled his nature rather than his nature ruling him.
   a. He used the *admoni* nature to perform good.

17. “Hairy” is Hebrew יָדָן *se’ar* which is word also used for “hairy goat.”
   a. He is called יָדָן *Esau* because he looks fully developed being so hairy.
   b. This is the word from which is derived יָעָר *Seir* as in Mount Seir – Edom’s abode.
   c. Thus Esau is associated with the goats.

18. Verse 26: “After that came forth his brother and his hand had hold on Esau’s heel.”
   a. Most presume this was to keep Esau from being born first.
   b. Argument is made that Jacob conceived first and entitled to emerging first.
   c. Rebekah knew that it was Jacob God had ordained to be the heir to the promise.

19. Nevertheless, many scholars interpret the name Jacob (Heb. יעקב *Ya’akov*) as “supplanter.”
   a. Presume that he was “supplanting” Esau by taking by the heel.

“The LORD has an indictment against Judah and will punish Jacob according to his ways; he will repay him according to his deeds. In the womb he took his brother by the heel (Heb. יָעָר *akev*) and in his manhood he strove with God. He strove with the angel and prevailed; he wept and sought his favor. He met God at Bethel, and there God spoke with us.”

– Hosea 12:2-4

20. Some interpret this as to say: God will punish Jacob because he is a supplanter evidenced by he “took his brother by the heel.”
   a. He also strove with God and obtained the favor of God.
   b. Don’t believe things listed are the “ways” mentioned and why Jacob was punished.

21. V 26: “And his name was called Jacob (Ya’akov).”
   a. Later will see that Esau is one making accusation that Ya’akov is “supplanter.”
   b. It is my argument that his hand was on his heel to prevent his head being injured.
   c. יָעָר + יָדָן "hand" = יָעָר־יָדָן *Ya’akov*.

22. Jacob will later be called Yisrael and it is Israel that is to prevail over “Esau” at the end.
   a. The word “end” is יָעָר *akev* (e.g. Gen. 49:19).
   b. Esau (Edom) is understood to be representative of western civilization (Rome).
   c. Israel will prevail “at the end” (on the heel) of western civilization (Esau).
“And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” - Luke 21:24

23. V 26: “And Isaac was sixty years old when she bore them.”
   a. She had been barren 20 years.
   b. Footnote: Abraham and Jacob’s name were changed by God; originally named by man.
   c. Isaac’s name not changed because he was named by God before birth.

CHAPTER 25: CUNNING HUNTER AND A SHEPHERD

1. V 27: “Esau was a cunning hunter, man of the field; Jacob was a quiet man dwelling in tents.”
   a. Jacob was a “harmless, temperate” man.
   b. “Dwelling in tents” suggests he was a shepherd.
   c. Midrash says “schools of study.”

   a. Note Esau was man of field; Cain was a tiller of the ground.
   b. Both Jacob and Abel were shepherds.
   c. Esau was good at trapping/hunting implying good at laying snares.

3. Hunting is synonymous with art of deception; hunters go into the field:
   • Wearing camouflage in order to blend in with environment.
   • Many times under the cover of darkness.
   • They do it stealthily (quietly).
   • After they have scouted the area and observed signs of their prey.
   • After leaving bait.

4. Hunters are good at setting a trap – it is a skill.
   a. Esau, who is associated with blood, hairy garment (goats) sets traps; stalker.
   b. Had to appear harmless while harboring the intent to kill.
   c. Nimrod was a “mighty hunter before the LORD who set a snare for people.
   d. I argue he ensnared people with words; likewise Esau may have done this as well.

5. V 28: “Isaac loved Esau because he ate of his game.”
   a. Alternate translation: “Isaac loved Esau for game was in his mouth.”
   b. Considering second translation, who is referred to by “his mouth”? 
   c. Is “game” in Isaac’s mouth or Esau’s?
   d. Word “game” is תֶׁשָׁו tzayid – same as “trapping” or “hunting.”

6. How is it that a patriarch of Israel (Isaac) preferred the one that God rejected?

“I have loved you, says the LORD. But you say, ‘How have you loved us?’ Is not Esau Jacob’s brother? declares the LORD. Yet I have loved Jacob but Esau I have hated.”
   – Malachi 1:2-3

7. We should acknowledge that God did not reject Esau without cause; Esau first rejected God.
   a. Cain knew what to do and rejected God’s admonition to do right.
8. In other words, did Esau spin a web of deception where his father is concerned to present himself as something he was not?
a. Isaac loved Esau because Esau’s mouth used words to set a trap/snare for his father.
b. Isaac was going blind and Esau’s “game/trap” was in his mouth.

9. Rabbinical commentary states Esau asked Isaac questions that made him appear to be pious.
   a. Being a skillful hunter, he successfully posed as something he was not.
   b. This is Adversary’s methodology – appear as good while concealing evil intent.
   c. Being a skillful hunter he is likened to Nimrod who caused people to rebel (words).

10. The Adversary is cunning with his mouth.
    • “Has God said…” (Gen. 3)
    • Pharaoh [Heb. ] hints at an “evil mouth” - .

11. V 28: “Rebekah loved Jacob” – she knew God had His hand upon Jacob.

12. V 30: Esau said, “Let me swallow some of this red, red pottage for I am faint.”
    a. Tradition says, Abraham died that day; Jacob prepared a traditional meal for mourning.
    b. Esau comes in from the field with a voracious appetite.
    c. Thus, the meal (food) exposes Esau’s true nature.

13. Food has been instrument used to cause many to fall; e.g. the garden, Ba’al Peor.

14. In Egypt, the people sold themselves to Pharaoh in exchange for food.
    a. Today many people are doing likewise.
    b. Interesting quote from George Washington, 1789; speaking of America, he said:

America would endure “until the people of America shall have lost all virtue; until they shall have become totally insensible to the difference between freedom and slavery; until they shall have been reduced to such poverty of spirit as to be willing to sell that pre-eminent blessing, the birthright of a freeman, for a mess of pottage. In short, until they have been found incapable of governing themselves and ripe for a master.”

15. The word “swallow” or “feed me” is used only here and implies animal-like voracity.

16. Term translated “red, red pottage” is הָאֵדֹם הָאֶדֹם ha’edom ha’edom – “the red, the red.”
    a. V 30: “Therefore was his name called Edom.”
    b. Related to כָּדוֹם, אֲדוֹם, אֵדֹם, אַדּוֹם.
    c. Esau, who was ruddy (red) would sell his birthright for red food.”

17. Edom represents those who are shortsighted and desire to satisfy whims and fleshly appetites.
    a. Are willing to exchange something holy for something temporal and profane.
    b. Perhaps Jacob was aware of Esau’s true nature and lack of qualification for birthright.
    c. If Abraham died that day, this would accentuate the crisis should Esau keep birthright.

18. Thus, Jacob’s desire for birthright would not be motivated by greed but honor.
    a. His attempt to gain it was not hidden from Esau – he asked him plainly.
    b. Yet, Esau’s regard for the birthright is exposed.

19. V 31: “And Jacob said, ‘First, sell me your birthright.’”
    a. At first glance, it would appear to some to be the actions of a supplanter.
    b. The head of the clan (firstborn) was to be as priest – Esau did not respect this.
    c. This is important because this concerns the covenant God made with Abraham.
    d. He puts him to the test but not with stealth or power but with trivial food.

20. V 32: “Esau said, ‘I am at the point of death, so what will this birthright profit me?’”
    a. Esau gave in to his physical lusts that, once satisfied would return again soon.
    b. Had no regard for what was eternal as long as his physical appetites were satiated.
c. V 33: Esau sold his birthright for “a mess of pottage.”

21. V 34: “So Esau despised his birthright.”
   a. Would he have despised it if it carried with it material advantages?
   b. The type that needed instant gratification at expense of something with eternal value.
   c. He was not deceived – he knew what he was doing because he didn’t care about it.
   d. Because he was a profane person (Heb. 12:16).

CHAPTER 26: ISAAC AND PHILISTINES

1. V 1: “There was a famine in the land...and Isaac went to Abimelech, king of the Philistines.”
   a. It makes clear that this was a different famine than the one in Abraham’s day (12:10).
   b. Thus, Abimelech may be a title rather than proper name – “my father, the king.”

2. V 2: “The LORD appeared and said, ‘Do not go down into Egypt to dwell.’”
   a. Implying Isaac may have been planning to do this just as his father had done.
   b. Remember the consequences of Abram’s journey into Egypt; e.g. Hagar.

3. Rabbinical commentary makes this point:
   “When Isaac was placed on the altar of the Akeidah, he became tantamount to a burnt offering. Just as such an offering may not be removed from the Temple Courtyard, so was Isaac forbidden from leaving the sacred soil of the Land.”

4. V 3: Isaac is instructed to dwell in Gerar where he will be blessed.
   a. God promised to give “all these lands” to Isaac and his seed.
   b. “I will establish the oath which I swore unto Abraham.”

“I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed.”
   – Genesis 26:4

5. V 5: “Because Abraham:
   • Hearkened to my voice.
   • Kept my charge or safeguards (shamar).
   • (Kept) my commandments (mitzvot).
   • (Kept) my statutes (chukot).
   • (Kept) my laws (torah).

6. Breaking it down: He listened to what I said and understood what I meant.
   a. He did these things when they were not written down.
   b. He had a heart to do what was right.

7. Notice that in verse 7 Isaac repeats the actions of his father by claiming Rebekah as his sister.
   a. Like his father, he is found out by the king while he was sporting with her (v. 8).
   b. This is the same word used in Genesis 21:9 when Ishmael was “making sport.”
   c. What kind of “sporting” would convince him they were married?
   d. What kind of sporting was Ishmael engaged in that provoked Sarah in such a manner?

8. V 12: “Isaac sowed in that land and found in the same year a hundredfold.”
   a. In the same year as the famine? He had lived in the land “a long time” (v.8).
b. If in the year of famine, it is not mentioned until after he was honest with the king.
c. If in the year of famine, would be viewed as divine favor; “the LORD blessed him.”

   a. Typically people will take pride in the success of their countrymen.
   b. They envy and despise the success of those they view as aliens or “favored.”
   c. V 15: They filled the wells that had been dug by Abraham’s servants.

10. V 16: “Abimelech said to Isaac, ‘Go from us for you are much mightier than us.’ ”
   a. His favor generated disdain from those he sojourned among.
   b. Pharaoh told Abraham to leave.

11. Notice the phrase “more and mightier than us.” In Exodus 1, Pharaoh said:

   “Behold, the people of the children of Israel are more and mightier than we.” – Exodus 1:9

12. What happens to the fathers is bound to happen to the children.

13. V 17 – 22: There is a dispute over the wells Abraham had dug and ones that Isaac dug.
   a. V 19: Isaac’s servants dug a well and found “springing (living) water.”
   b. V 20: Herdmen of Gerar claimed the water as theirs.
   c. Even though Isaac’s servants had done the work, the water was claimed by others.

14. Rabbinic commentary places prophetic significance on these three wells that are named.
   - Esek – “contention” (v. 20).
   - Sitnah – “strife, enmity” (v. 21).
   - Rehoboth – “living space, broad places” (v. 22).

15. Judaism believes these three wells allude to three temples.
   - First Temple – Solomon’s kingdom (prosperity) created contention with Babylon.
   - Second Temple – Became the cause of the strife between Judah and Rome.
   - Third Temple – Under Messiah when we “will be fruitful in the land” (v. 22).

   a. The LORD appeared to him there and said:

      “‘I am the God of Abraham your father. Fear not, for I am with you and will bless you
      and multiply your offspring for my servant Abraham’s sake.’ So he built an altar there and
      called upon the name of the LORD.” – Genesis 26:24-25

17. V 26: Abimelech travels to meet Isaac to establish an oath with him because:

      “We see plainly that the LORD has been with you. So we said, let there be a sworn pact
      between us, between you and us, and let us make a covenant with you, that you will do us
      no harm, just as we have not touched you and have done to you nothing but good and have
      sent you away in peace. You are now the blessed of the LORD.” – Genesis 26:28-29

18. Even though they hated him, they thought they had done only good to him.
   a. Perhaps they felt justified in their conduct concerning the wells and sending him away.
   b. Yet, they still saw the blessing of the LORD was upon him and so they feared him.
   c. Notice a similar situation in Egypt.
“But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel.” – Exodus 1:12

19. When Isaac asked “why have you come to me, seeing you hate me,” it hints at fact they had ignored the treaty that had been made with Abraham (Gen 21:27).
   a. Abimelech comes to Isaac to establish an oath (different than covenant).
   b. Abimelech isn’t establishing a new covenant but strengthening one already extant.
   c. An oath (Heb. אלah) is agreement that includes a curse against one who breaks it.
20. This is of interest because a curse is poured out upon Israel because they broke covenant with God in Daniel 9.

“All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse (olah) and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him.” – Daniel 9:11

21. It is also in Daniel 9 that we see a covenant that is strengthened.

“And he shall confirm (Heb. חרב gabar – “make strong”) the covenant with many for one week (Heb. שבוע shavu) and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

– Daniel 9:27

22. Depending on who “he” is, this may hint at end time events.
   a. The three contested wells are said to hint at the temple, including the last one.
   b. In midst of famine Isaac (Israel) will be blessed and fear will come upon his enemies.
   c. Prompting them to come to Israel to strengthen a covenant they had disregarded.
23. On the day of Abimelech’s departure, Isaac’s servants dug a well and found water (v. 32).
   a. Isaac calls it שבע Shiva – meaning either “seven” or “oath.”
   b. From same root word used in Dan 9:27 translated as “week.”
   c. Thus, they named the city Be’er sheva (v.33).
24. V 34: “When Esau was forty he took as a wife Judith daughter of Beeri the Hittite and Basemath the daughter of Elon the Hittite.”
   a. This would have been when Isaac was 100 years old.
25. V 35: “They were a bitterness of spirit unto Isaac and Rebekah.”
   a. Because he took wives from the people of the land.
26. Abraham sent Eliezer to find a wife for Isaac from his family.
   a. So that he wouldn’t marry from among the inhabitants of the land.
   b. Jacob is sent away to find a wife.
27. God’s people are not to mingle with the nations in this manner.
   a. Because you are not to mingle the holy with the profane.
   b. Destruction came when sons of God took wives of all whom they chose (Gen. 6).

“You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following me, to serve
other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly.” – Deuteronomy 7:3-4

“Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.” – Matthew 7:6

“Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?” – 2 Corinthians 6:14

28. Yet, Esau did just that, again demonstrating that he had no regard for what is holy.
   a. He was not fit to propagate the covenant made with Abraham.
29. Esau has already shown he thinks nothing of satisfying a physical appetite and desecrating what is holy in process.
30. Rashi says that Esau is a swine in that when he lies down he shows his cloven hoof as if to say, “I am clean.”
   a. But swine do not chew their cud – their uncleanness is, at first, hidden from view.

CHAPTER 27: ISAAC BLESSES JACOB

1. This is a crucial chapter in the Torah and quite puzzling in some regards.
   a. How did Isaac prefer the profane Esau?
   b. Why would Rebekah resort to such deception to obtain the blessing for Jacob?
   c. Rebekah did know that Jacob was the righteous one.
2. There is no reason to believe that Rebekah told Isaac about what she knew.
   a. Faced with Isaac’s intent to bless Esau in spite of being married to strange women.
   b. Perhaps this is what prompted her to take such drastic action.
3. “When Isaac was old and his eyes were dim, so that he could not see, he called Esau.”
   a. That he may bless him before he dies; was believed to be 123 years at this point.
4. Why was Isaac’s sight diminished? Two explanations given by rabbinical sources.
   • His eyes were sensitive to the disgraceful actions of Esau and his wives.
   • The LORD caused his blindness so that Jacob could obtain the blessing.
5. Before he blesses Esau, he is sent on a hunting trip that he may make savory food.
   a. Remember: Isaac preferred Esau because he ate of his “game.”
6. V 5: Rebekah heard (literally ‘was listening’) this conversation and was faced with a dilemma.
   a. She had been told the “older shall serve the younger.”
   b. She knew the blessing could not go to Esau.
   c. She knew that the two could not co-exist.

“Now therefore, my son, obey my voice as I command you. Go to the flock and bring me two good young goats, so that I may prepare from them delicious food for your father, such as he loves. And you shall bring it to your father to eat, so that he may bless you before he dies.” – Genesis 27:8-10

7. Jacob, who is accused of being a supplanter, deceiver etc. says:
“Behold, my brother Esau is a hairy man, and I am a smooth man. Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing.” – Genesis 27:11-12

8. The word translated here as “mocking him” literally means “deceiver.”
   a. In other words, the deceiver is concerned about being regarded as a deceiver.
9. What Rebekah was asking him to do was contrary to his nature – he wasn’t a deceiver.
    a. V 13: She took full responsibility for the deception; she knew what God had said.
    b. He was compelled to do as she said – they were racing against time.

“Then Rebekah took the best garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. And the skins of the young goats she put on his hands and on the smooth part of his neck.” – Genesis 27:15-16

10. This was done so that he would feel and smell like Esau – like a goat.
    a. Interesting that these clothes (not hunting clothes) were in her house.
    b. Esau associated with goats (םְשָׂר se’ar) trying to pass himself to Isaac off as sheep.
    c. Jacob associated with sheep ends up trying to pass himself off to Isaac as the goat.
    d. When we co-exist with the goats, we end up looking, acting and smelling like them.
11. No wonder that Y’shua has to separate the sheep from the goats (Matt. 25:32).
    a. The goats are always trying to get in the midst of the sheep.
    a. Jacob does, indeed, go along with the deception.
    b. So, did Rebekah and Jacob take matters into their own hands?
13. V 20: “How is it that you have found it so quickly?...The LORD sent me good speed.”
    a. Isaac is surprised and suspicious.
    b. That suspicion might have been accentuated by the response given.
    c. Esau most likely would not have said something like that.
    d. In fact, Isaac calls him over to feel him to see if it is indeed Esau (V. 21).

“So Jacob went near to Isaac his father, who felt him and said, ‘The voice is Jacob’s voice, but the hands are the hands of Esau.’ And he did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him.” – Genesis 27:22-23

14. “The voice is Jacob’s” may have multiple meanings:
    • It sounds like Jacob’s voice as distinguished from Esau’s.
    • The manner of speaking is that of Jacob and not of Esau (i.e. “The LORD”).
15. “The hands are Esau’s” – hands that were used to set snares.
    a. This is an episode that is still used against Jacob (Israel).
    a. At this point, Isaac eats the meal prepared for him.
“Then his father Isaac said to him, ‘Come near and kiss me, my son.’ So he came near and kissed him. And Isaac smelled the smell of his garments and blessed him and said, ‘See, the smell of my son is as the smell of a field that the LORD has blessed!’” — Genesis 27:26-27

17. In smelling him, was it a field he smelled or the odor of goats and/or wild game?
   a. Point: Jacob smelled like Esau.
18. V 28-29: Isaac blesses Jacob:

   “Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!” — Genesis 27:29

19. Esau is destined to, ultimately, bow to Jacob.
   a. Also Esau will curse Jacob bringing a curse upon himself.
   b. Interesting that “brothers” and “sons” (plural) is used when there are no others.
   c. Must imply that all of Esau’s descendants are to bow to Israel.
20. V 30. Almost immediately after this, Esau returns from the hunt.
   a. He brings Isaac the food he has prepared.
   b. Isaac asks, “Who are you?”
   a. Rabbis say because it was then that Isaac realized Esau was wicked.
   b. Perhaps it is that he realized he had been deceived by Jacob.
22. V 33: “I have blessed him; Yes, and he shall be blessed.”
   a. The blessing could not be revoked.
   b. Perhaps Isaac concluded what had happened to be God’s will.

“As soon as Esau heard the words of his father, he cried out with an exceedingly great and bitter cry and said to his father, ‘Bless me, even me also, O my father!’” — Genesis 27:34

23. Notice that Esau was upset over losing the blessing (perhaps thinking in material terms) but thought nothing of the birthright.
   a. He wanted the blessing but did not want the responsibility.
   b. Many believers claim the blessing but shirk the responsibility that goes with firstborn.
   c. Many Americans want the blessings (material) but not the effort needed to produce.
24. V 35: “You’re brother came deceitfully and has taken away your blessing.”
   a. Isaac acknowledges Jacob’s deceit which cannot be denied.
   b. The word can be translated “outwitted.”
   c. Yet, Isaac doesn’t know Rebekah put him up to it and why she did.
   d. He doesn’t know that Jacob was resistant to do this for fear of being called a deceiver.

“Esau said, ‘Is he not rightly named Jacob? For he has supplanted [Heb. עםך] me these two times. He took away my birthright, and behold, now he has taken away my blessing.’” Then he said, ‘Have you not reserved a blessing for me?’” — Genesis 27:36

25. The Hebrew root of word translated “supplanted” is עקץ akav – also root for “heel.”
   a. Esau makes claim that עקץ Ya’akov means “supplanter.”

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b. Esau is profane and has no regard for the birthright, thus is untrustworthy.

26. Notice he claims that Jacob deceived him twice, which is not true.
   a. Presumably, Isaac is unaware of fact that Esau willingly sold his birthright to Jacob.
   b. Thus Esau uses this act of deceit on Jacob’s part to suggest the other was deceit.
   c. He mixes truth with a lie and spins a web (snare).

27. Esau is the accuser of his brother by spinning his web of deceit.
   a. Satan is the “accuser of our brethren” (Rev. 12:10).
   b. Esau’s accusation resonates even today, even among believers re: Israel is deceiver.

28. In response to Esau’s request for a blessing, Isaac informs “I have made him lord over you.”
   a. V 38: Esau grieves over this decision and weeps bitterly.
   b. Isaac does pronounce a prophecy over Esau.

   “By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck.” – Genesis 27:40

29. Esau wields a sword not a staff.
   a. “When you grow restless” is also rendered “When you break loose” or “are aggrieved.”
   b. Remembering prophecy given to Rebekah – “one shall be stronger than the other.”
   c. Meaning one will always be over the other – can’t coexist.
   d. If one ascends the other must decline.

30. Isaac implies that when Jacob acts deceitfully (disobedience), Esau will rise over him.
   a. When Jacob not worthy of the blessing and birthright, Esau is “aggrieved.”
   b. Esau, through the sword, would become a chastening rod.

31. Later, we see that Israel was to be an example to the nations.

   “See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.’” – Deuteronomy 4:5-6

32. The nations closest to Israel were Edom, Moab and Ammon.
   a. God instructed Israel that they should not molest these nations upon entering Canaan.
   b. So that if Israel lived up to the birthright and blessing, these nations would see a light.
   c. When Israel disobeyed, these nations led by Edom were allowed to rise up with sword.

33. In particular Edom was blessed with victory in war.
   a. Roman Empire (west) is viewed as being descendant of Esau.
   b. They lord over Jacob at this time because Jacob has been in disobedience.
   c. The last kingdom of Daniel 2 is feet with ten toes (and two heels).
   d. Adversary has tried to overturn the prophecy given in Gen. 3:15

   “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” – Genesis 3:15

34. The bruising of the heel comes as a result of crushing head of the serpent.
   a. Satan, through Cain, Ishmael and most notably Esau has tried to turn the tables.
b. Continues to do this until the very end.
c. Prophecy of Genesis 25 declares that, in the end (בָּעֵד akav) Jacob (Israel) will ascend. 
d. Meaning that Esau, once and for all, will descend.
35. Obadiah’s prophecy is about destruction of Edom (Esau).

“Because of the violence [Heb. כמת hamas] done to your brother Jacob, shame shall cover you, and you shall be cut off forever…. The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor for the house of Esau, for the LORD has spoken.”
– Obadiah 1:10, 18

CHAPTER 27: ESAU’S HATRED FOR JACOB

1. Notice the “violence done to your brother” is reason for his demise.
   a. All started because he had no regard for the birthright. 
   b. Likewise, Cain was admonished to do right; instead he hated his brother.
2. Cain set a snare for Abel in order to kill him. – lured Abel into the field (Gen. 4:8).
   a. Esau a man of the field.
   b. Esau is also a man of blood.

“Because you have had a perpetual hatred, and have shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: Therefore, as I live, says the Lord GOD, I will prepare you for blood, and blood shall pursue you: since you have not hated blood, even blood shall pursue you…. Because you said, ‘These two nations (of Rebekah’s womb) and these two countries (Canaan and Edom) shall be mine, and we will possess it; whereas the LORD was there: Therefore, as I live, says the Lord GOD, I will even do according to your anger, and according to your envy which you have used out of your hatred against them; and I will make myself known among them, when I have judged you.’” – Ezekiel 35:5-6, 10-11

3. Where and when did this ancient hatred begin?

“Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, ‘The days of mourning for my father are approaching; then I will kill my brother Jacob.’” - Genesis 27:41

4. Like Cain, Esau was motivated to kill his brother out of jealousy.
   a. He envied something that he thought was his (birthright) but never was.
   b. But he would wait until Isaac died.
5. V 42: “The words of Esau were told to Rebekah and she called Jacob…”
   a. She warns Jacob of Esau’s intent to make himself feel better by killing his brother.
   b. Instructed him to flee to her brother Laban in Haran:
“And stay with him a while, until your brother's fury turns away - 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 bereft of you both in one day?”

– Genesis 27:44-45

6. Notice she says, “stay a while until he forgets what YOU have done to him.”
   a. She wants him to flee that she will not be bereft of Isaac and Jacob in the same day.
7. Rebekah thought Esau’s anger would subside and he would forget but Amos says otherwise.

“Thus says the LORD: ‘For three transgressions of Edom, and for four, I will not revoke the punishment, because he pursued his brother with the sword and cast off all pity, and his anger tore perpetually, and he kept his wrath forever.’”

8. As far as we know, Rebekah never again saw Jacob; he was in exile over 20 years.
   a. Esau’s anger endures to this very day.
   b. Ezekiel 35, 36 and Obadiah details destruction of Edom in last days.
   c. His anger still prods him to attack and harass Jacob.
9. Rebekah goes to Isaac to prompt him to send Jacob away.

“Then Rebekah said to Isaac, ‘I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?’” - Genesis 27:46

10. Notice she didn’t go and tell Isaac that Esau was planning to kill Jacob.
   a. She used the disgrace Esau had brought upon them to prompt Isaac to send him away.

CHAPTER 28: JACOB DEPARTS FOR PADDAM ARAM

1. V 1: “You shall not take a wife of the daughters of Canaan.”
   a. He is sent to Paddam Aram to the family of his mother to find a wife.
   b. Not being deceived this time, he ratifies the blessing he had already given him.

   “‘God Almighty [Heb.   El Shaddai] bless you and make you fruitful and multiply you, that you may become a company of peoples. May he give the blessing of Abraham to you and to your offspring with you, that you may take possession of the land of your sojournings that God gave to Abraham!’ Thus Isaac sent Jacob away.” – Genesis 28:3-5

2. This verse lets us see that Isaac gave Jacob the blessing of Abraham and the promise that attended it.
   a. He is the God of Abraham, Isaac and Jacob, i.e. the God of Israel.
3. V 6: “Esau saw that Isaac had blessed Jacob and sent him to Paddan Aram to take a wife.”
   a. They could have easily sent Esau to do the same but Jacob was the heir.
   b. Furthermore, he had taken two wives from among the Hittite women.
   c. Something Esau noticed Jacob was instructed not to do.
4. V 8: “Esau saw that the daughters of Canaan pleased not Isaac his father.”
a. Would seem that Esau did love his father even if he did not seek to please him.
b. Surmised his previous marriages were reason for being stripped of the blessing.

5. V 9: “So Esau went to Ishmael and took Mahalath, daughter of Ishmael, as his wife.”
   a. He did not put away the other wives; took another unsuitable wife in addition to these.

“And Ezra the priest stood up and said to them, ‘You have broken faith and married foreign women, and so increased the guilt of Israel. Now then make confession to the LORD, the God of your fathers and do his will. Separate yourselves from the peoples of the land and from the foreign wives.’” – Ezra 10:10-11

   a. Related to the word chällal “profane”; also related to word älāh “curse.”
   b. Went to Ishmael and formed an alliance by marrying his daughter (Psalm 83).

“For they conspire with one accord; against you they make a covenant - the tents of Edom and the Ishmaelites.” – Psalm 83:5-6

7. Esau took a sickness, that is profane and brings a curse.
   a. Ishmael lived in Arabia.

8. Esau was a selfish person, tending only to his desires.