

Genesis 27: 1- 33

Genesis 26 ended with good news and bad news.

Jacob was back in Beersheba and enjoying fellowship with the Lord.

However, his eldest son, Esau, had married two daughters of the land, **"Which were a grief of mind unto Isaac and to Rebekah."**

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Chapter 27 jumps ahead in time, and we now see Isaac as an old man.

Over the years, Isaac has changed a great deal, but time had not changed his determination to give a double portion of his inheritance to his eldest son.

V 1-4 **"And it came to pass, that when Isaac was old, and his eyes were dim, so that**

he could not see, he called Esau his
eldest son, and said unto him, My son:
and he said unto him, Behold, here am
I.

2: And he said, Behold now, I am old, I
know not the day of my death:

3: Now therefore take, I pray thee, thy
weapons, thy quiver and thy bow, and go
out to the field, and take me some
venison;

4: And make me savoury meat, such as I
love, and bring it to me, that I may
eat; that my soul may bless thee before
I die."

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Thus begins what is perhaps one of the
saddest chapters in Genesis.

Everyone is doing the wrong thing, and especially Isaac is doing the wrong thing.

No, Isaac was definitely not a type of Christ in this chapter.

And in his latter years, it would have been hard to imagine that his life was once a mirror of the beauties and graces of Christ.

Yes, at one point, while he was on Mount Moriah, he had been willing to lay down his life in obedience to his father.

And when Rebekah first saw this young man, he was meditating "**in the field at the eventide.**"

However, things have changed.

In fact, throughout his life, Isaac had gone through a series of highs and lows.

Faced with the prospect of famine, he had chosen Gerar--and chosen deceit--rather than trusting God for his preservation. However, after years of struggle, he returned to Beersheba, and to fellowship with his God.

There he lived a separated life in the presence of the Lord, and in peace with the Philistines.

Yes, those were the good days, but now we see an old man, enamoured with the accomplishments of his eldest son, and still set in his ways.

Esau could do no wrong.

In spite of his foolish choice of heathen wives, and the grief it had caused his parents, he was still Isaac's favourite son.

And in spite of God's clear proclamation that "**the elder shall serve the younger,**" Isaac was determined to pass on the double portion, and more importantly the Abrahamic Covenant, to Esau.

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Sometimes we have been very disappointed as we studied Genesis, and were impressed by the weakness and unreliability of God's servants.

Abraham, that great hero of faith, did not always walk by faith, and, indeed, this was certainly the case with his son Isaac and his grandson Jacob.

No, Genesis does not glorify the patriarchs' lives, but faithfully presents them with all their wrinkles and blemishes.

However, it is not the Holy Spirit's purpose to perpetuate the memory of sins that have been blotted out by the grace of God.

Their sins have been washed away forever, and they have taken their places with **"the spirits of just man made perfect."**

But their history still remains on the pages of scripture to demonstrate God's marvellous grace, and as a warning to God's people of all ages.

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So in Genesis 27, we see an old man that has drifted away from the Lord.

V 1-2 **"And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am**

I.

2: And he said, Behold now, I am old, I know not the day of my death."

Isaac is now 137 years old, the same age that his stepbrother Ishmael was when he died.

How time flies, doesn't it?

So no doubt Isaac thought his life was just about over, but he was wrong.

Actually, he lived for another 43 years.

And that was not the only thing that he was wrong about.

V 2-4 **"And he said, Behold now, I am old, I know not the day of my death:**

3: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

4: And make me savoury meat, such as I

love, and bring it to me, that I may eat; that my soul may bless thee before I die."

Here he was, by his own estimate, standing at the very portal of eternity, with this present world literally fading away, and all he could think of was **"savoury meat."**

He thought **"savoury meat"** would put him in the right mood for blessing his son, a blessing, by the way, that was in direct opposition to God's will.

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As God's patriarch, he had inherited the privilege and the responsibility to bestow the patriarchal blessing on the next generation.

And not only did this blessing involve earthly riches, but it also involved

the privilege of being in the direct line leading to Christ.

However, Isaac wasn't as free to choose as he thought he was.

No, God would not allow him to do just what he wanted with His blessing.

And certainly Isaac knew, at least in the back of his mind, that God had told Rebekah that **"the elder shall serve the younger."**

However, in his backslidden condition, he still refused to admit that the blessing belonged to Jacob.

He would use his patriarchal authority, which he had inherited from his father, to bless his favourite son Esau. ---
"make me savoury meat, such as I love, and bring it to me, that I may eat;

that my soul may bless thee before I die."

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Now, a good meal is a grand thing, but it was not sufficient for the job ahead. No, this was a spiritual responsibility, and Isaac was operating in the power of the flesh.

And if he had actually asked for God's guidance, as he certainly should have, he would have been told that this was the wrong son.

He would have been told that he had chosen the wrong man for the wrong reason.

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And now we come to Rebekah.

Ladies, do you think it is ever right to deceive your husband?

Sometimes they can be real lunkheads, you know.

Well, Rebekah thought it was right in certain circumstances.

And to be fair, her husband's dogged determination to do the wrong thing certainly contributed to her decision. However, despite the circumstances, she was wrong.

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By nature, Rebekah had always been a quick and decisive person.

Years ago she had made a momentous decision without any hesitation, based solely upon the testimony of Abraham's eldest servant.

Yes, by nature, she was a clear minded, down to earth, practical, and strong-willed individual.

And she had never regretted her decision to marry Isaac.

He had given her the love and tenderness that every wife desires.

And when they had remained childless for 20 years, Isaac persevered in prayer, entreating "**the LORD for his wife.**"

However, as we have already noted, Isaac had always had his ups and downs, as, of course, his father had.

But unlike Abraham, Isaac was a mild mannered individual.

Abraham had conquered four kings, while Isaac gave up two wells without a struggle.

So this marriage had joined a mild-mannered man and a strong-willed woman in a relationship that God had designed to be led by the man.

So was the whole thing a mistake?

No, not at all.

In fact, their marriage was so carefully directed by God that it is a fitting type of the calling out of a bride for Christ.

Remember the beautiful types that we studied back in Chapter 24 when Abraham's eldest servant called out Rebekah to be the bride of Isaac?

No, Isaac and Rebekah's marriage was not a mistake.

And Isaac's and Rebekah's personal makeup was not the basis upon which God had built their marriage.

Like the calling out of the bride in the first place, God had designed the actual marriage to be a beautiful type of Christ and His church.

And did you know that is not really unique?
The truth is--every Christian marriage is
designed to be a type of Christ and His
church.

And because it is, the strengths and
weaknesses of the partners involved is
not God's blueprint for its structure.
God has designed Christian marriage to be a
mirror image of the relationship
between Christ and His church, and He
also designed it that way to preserve
the marriage itself.

Let's look in Ephesians 5:22-25 where we see
this design brought out.

**"Wives, submit yourselves unto your own
husbands, as unto the Lord.**

**23: For the husband is the head of the
wife, even as Christ is the head of the
church: and he is the saviour of the**

body.

24: Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25: Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

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Although these words were not written in Isaac and Rebekah's day, I am quite certain they understood the principles of a godly marriage.

However, it was a pattern that went against their very natures, a pattern that, under pressure, they failed to follow. This was first demonstrated in Isaac's failure to protect his wife.

Christ gave His very life for the church,
but in Gerar, Isaac relinquished his
responsibility lest he "**die for her.**"
No, Isaac certainly wasn't a type of Christ
when he said "**She is my sister!**"

And now, in his old age, he was failing in
his responsibility to be the spiritual
head of his family.

So, seeing her husband's backslidden
condition, and having lost faith in
God's ability to handle the situation,
Rebekah decided to take charge in their
home.

Granted, it was a supreme trial of her
faith, and it would have taken a godly
woman to keep her place as second in
command.

However, Rebekah was wrong when she stepped out of the place that God had designed for her in marriage.

If she had not stepped across that line and taken advantage of her husband's old age and poor eyesight to deceive him, God would have overruled Isaac's disobedience in His own way.

Yes, there were many things God could have done to accomplish His own will without Rebekah's help.

For instance, He could have chased away all the deer, and sent Esau home as empty-handed as he had been when he sold his birthright.

That would have put a spoke in Isaac's wheel, wouldn't it?

Or He could have appeared to Isaac and simply commanded him to abide by His wishes.

God had done that in his father's case when Abraham had been obliged to send Ishmael away.

Or He could have taken over Isaac's will completely, and caused him to give the blessing to Jacob.

There is at least one incident in scripture where God did that:

Caiaphas was an evil man and an enemy of Jesus Christ, but he was also God's high priest.

However, in spite of the man's personal character, and because of his divine office, God overruled his very being and spoke *through* him.

We see that in John 11: 49-51 "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50: Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51: And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation."

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So although God honours His appointed positions, He will never allow man to tie His hands.

And even though Isaac was God's patriarch, He would have never allowed him to give Esau a blessing that belonged to Jacob.

He had said "**the elder shall serve the younger,**" and that's the way it would be.

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But as far as Rebekah was concerned, God was cutting it too close.

So ignoring God's promise and her God-given position in the home, she flew into action.

And as a result, the trial that God had provided to increase her faith and obedience became her downfall.

Oh, she wanted the right thing, but she went about it the wrong way.

V 5-10 **"And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.**

6: And Rebekah spake unto Jacob her

son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,
7: Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.
8: Now therefore, my son, obey my voice according to that which I command thee.
9: Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:
10: And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

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----"And Rebekah *heard* when Isaac spake to Esau his son."

That's the problem with tents. The walls are too thin.

But was that the real problem?

If Isaac had lived in a regular house instead of a tent, would Rebekah have kept her nose out of God's business and everything would have turned out all right?

No, I don't think the tent was the problem anymore than the forbidden fruit was the problem in the Garden of Eden.

The problem wasn't Isaac's dwelling. It was the people living in it.

As far as Rebekah was concerned, she had persuaded herself that it was OK to deceive her husband, and she even used her parental authority to bring her son into the plot---"**my son, obey my voice according to that which I command thee.**"

Well, she had to do something, didn't she?

Isaac was disobeying God.

No, two wrongs don't make a right.

Oh course her plan worked, but that wasn't the point.

It had always been God's purpose to bless Jacob, so it would have happened anyway.

However, if it had been done God's way, the result would have been quite different.

As it was, Rebekah paid a tremendous price for doing it her way.

Her beloved Jacob would soon be fleeing for his life.

At the time, she consoled herself by saying, he will only be away for "**a few days.**"

But the "**few days**" became a year, and then seven years, and finally 20 years.

In fact, she was still waiting for her son
to come home when she died.

And the saddest part of this whole affair
was--there was no need for her
deception at all.

However, just as Abraham and Sarah had tried
to help God and produced everlasting
strife, so Rebekah, under extreme
pressure, made the same mistake her
husband had in Gerar.

She chose deception rather than God.

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I remember the words of a godly old Baptist
minister of my acquaintance by the name
of John McVicar Dodds.

He said something that at the time seemed
surprisingly simple, you might say even
obvious, and yet it was deeply
profound.

While illustrating a point in his sermon, he said, "It is never right to do wrong. It's never right to do wrong."

Rebekah wanted the right thing, but she was wrong.

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And Jacob was wrong also.

In his own devious way, he had set his affections on things above.

And this wasn't the first time he had used a good motive to excuse a wrongdoing.

He had started down that crooked path when he had taken advantage of his brother's hunger to obtain the birthright.

His little scheme had been quite successful, so it wasn't hard to go along with his mother's plan.

And his mother had put pressure on him by saying, "**My son, obey my voice**

according to that which I command thee."

However, I don't think Jacob was as much a victim as he was a willing partner.

In fact, when his mother presented her plan to him, his only objection was that he might get caught.

V 11-12 **"And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:
12: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing."**

No, he was not so much concerned that he would be a deceiver, only that he might seem to be a deceiver.

V 13 **"And his mother said unto him, Upon me
be thy curse, my son: only obey my
voice, and go fetch me them."**

Rebekah's words were rather chilling.

They were so similar to the Jews' words to
Pilot: **"---His blood be on us, and on
our children."**

Yes, Rebekah was *determined* to get what she
wanted at any cost.

Jacob, **"obey my voice."** *If things go wrong,
I'll take the consequences.*

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So was it OK to obey his mother's orders?

Did her parental command relieve him of all
responsibility for his actions?

No, Jacob was a big boy now, and it is never
right to do wrong.

He could no more avoid the consequences of his actions than Pilot could wash his hands of his part in Jesus' death.

But Jacob, who was so much like his mother, accepted her assurance of safety, and jumped in with both feet.

V 14-15 **"And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.**

15: And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

16: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17: And she gave the savoury meat and

the bread, which she had prepared, into the hand of her son Jacob."

Rebekah was a very resourceful woman in her own way, and probably Jacob was rather proud of her clever deception.

Yes, she knew exactly how to deceive her husband.

With her skill at cooking, she could make goat meat taste exactly like venison.

I bet Rebekah never had any trouble getting rid of leftovers in her house.

So with her cooking abilities, she was able to deceive her husband's sense of taste.

And using the skins of the same goats she had fixed for his supper, she deceived his sense of touch.

Then, of course, there was the problem of his sense of smell.

That was easily solved by giving Jacob some
of Esau's clothes.

One wonders, since Esau was married, why he
had left some clothing at his mother's
home?

Maybe he wanted her to mend them or have a
button sewn on.

I wonder if he ever caught on that his
mother was even better at *meddling* than
she was at *mending*?

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But now it was Jacob's turn.

If this deception was going to work, he
would have to do his part.

His mother had prepared the external lie,
but he must provide the *internal* lie.

He must be the one with the lying tongue.
So, dressed in Esau's clothes, and with a
dish of spiced up goat meat in his

hands, Jacob set off to deceive his old dad.

V 18-24 "And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19: And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20: And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

21: And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22: And Jacob went near unto Isaac his

father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23: And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24: And he said, Art thou my very son Esau? And he said, I am."

His father said, "Who art thou, my son?"

And the lies came thick and fast.

"I am Esau." That was lie number one, quickly followed by lie number two-- "thy firstborn. I have done according as thou badest me."

That was lie number three.

And then, giving his poor blind father the bowl of goat meat, he said kindly-- "Arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

Oh, we're getting pretty good at this,
aren't we?

Four lies in a single breath!

And when his father asked him how he had
gotten the meat so quickly, he said in
a pious tone--"**Because the LORD thy God
brought it to me.**"

What a hypocrite he was to bring God's name
into his deceitful scheme.

But he had to do it, didn't he?

He couldn't have his father thinking he was
"**a deceiver,**" at least not until he
received the blessing.

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Poor old Isaac sensed there was something
wrong because the voice sounded like
Jacob's voice, but he just couldn't put
his finger on the problem.

So he did what any carnal man would do. He went by his feelings.

V 21-25 **"And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.**

22: And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23: And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24: And he said, Art thou my very son Esau? And he said, I am." (How many lies was that? I've lost count.)

25: "And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he

**brought it near to him, and he did eat:
and he brought him wine, and he drank."**

Well, he *smelled* all right, and he *felt* all right, and this was certainly excellent venison, so on that basis, Isaac discharged his patriarchal blessing.

And what a blessing it was!

V 26-29 **"And his father Isaac said unto him,
Come near now, and kiss me, my son.**

**27: And he came near, and kissed him:
and he smelled the smell of his
raiment, and blessed him, and said,
See, the smell of my son is as the
smell of a field which the LORD hath
blessed:**

**28: Therefore God give thee of the dew
of heaven, and the fatness of the
earth, and plenty of corn and wine:**

29: Let people serve thee, and nations

bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

He was to have unlimited prosperity--"the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

And he was to have unlimited power--"Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee."

And he was to have God's divine protection--
"Cursed be every one that curseth thee, and blessed be he that blesseth thee."

Of course it was a wonderful blessing.

After all, it was God's blessing, and

it was the blessing that He had always intended for Jacob.

But in his brother's eyes, Jacob's deception would always make it a stolen blessing. What a mess we can make of things!

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So, with a sigh of relief, Jacob scurried away, leaving his old father leaning back in his comfortable chair.

It had been a good day. Isaac was well fed, complacent, and satisfied with a job well done, pleased, that in spite of his wife's insistence that God wanted it otherwise, he had given the blessing to his favourite son.

No doubt he was just nodding off when the tent door flipped open and Esau cried joyfully---"**Let my father arise, and**

**eat of his son's venison, that thy soul
may bless me."**

Esau had been a busy man and a happy man,
that is, until he heard his father's
startled question---"**Who art thou? And
he said, I am thy son, thy firstborn
Esau.**

**33: 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."**

No doubt the poor man was shaking like a
leaf.

And although I'm sure he immediately
realized that his youngest son had
deceived him, I don't think he was
shaking with anger.

In fact, you never hear of him reprimanding Jacob for his actions.

No, I believe something much more momentous was going on in Isaac's mind.

He had suddenly come alive to the spiritual reality that in spite of his stubborn persistence, God had overruled him.

No, Isaac was not an angry man. He was a repentant man.

He was a man that had suddenly awakened from years of spiritual apathy.

And this sudden realization brought forth the words, "**Yea, and he shall be blessed.**"

It was a conviction that none of Esau's pleading would be able to shake.

Although God had honoured his position by allowing him to pronounce the blessing, He had accomplished His own will.

And God will always accomplish His own will.
However, in Esau's eyes, God's perfect ways
were now stained by treachery.
Rebekah's little scheme and her son's lies
had merely been a fly in the ointment.