

## **GENESIS Lesson 29 – 5/26/19**

### **Jacob Steals the Birthright**

**25:24: And when her days to be delivered were fulfilled, behold, there were twins in her womb.**

**25:25: And the first came out red, all over like an hairy garment; and they called his name Esau.**

**25:26: And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.**

**25:27: And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.**

**25:28: And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.**

**25:29: And Jacob sod pottage: and Esau came from the field, and he was faint:**

**25:30: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.**

**25:31: And Jacob said, Sell me this day thy birthright.**

**25:32: And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?**

**25:33: And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.**

**25:34: Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.**

God always likes to use the struggle between the protagonist and the antagonist to expose the duality between good and evil; for example: Cain and Abel, Esau and Jacob, Saul and David, Satan and Christ, Israel and the heathen, the church and the world, etc.

Before the boys were born, they struggled within the womb; the prenatal struggle foreshadowed the struggle to come.

The day had come for the boys to be born and we are told that Esau was born hairy, and was a redhead; “Edom” means red in Hebrew (see vs. 30). Even today we often call redheads “Ginger”, “Red” or “Rusty.”

We are also told the Esau was a hunter and a man of the field. This is important for the Holy Spirit once again is giving us typology.

Who also was a hunter in the Bible? Nimrod; and he is a type of the Antichrist. In Daniel 8:21 the king of Greece, also a type of the Antichrist, is called the rough (hairy) goat.

In Gen. 27:3 Isaac tells Esau: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

The Antichrist comes carrying a bow: Rev. 6:2: And I saw, and behold a white horse: and he that sat on him had a bow...

Esau a type of the Antichrist despised his birthright (as did Lucifer) and hated Jacob (Israel) and has it in his heart to kill Jacob (as does the

devil). The Antichrist during the tribulation will seek to kill the Jews, God's elect.

In verse 28 we come to a source of family conflict and sibling rivalry; the preferential treatment of one child by one parent over another. Isaac favored one son while Rebekah favored the other.

Esau was a man's man, he was hairy, probably had a full beard, he was a skillful hunter, a true outdoorsman. But Jacob stayed inside most of time, watching mom cook and clean. Jacob was mommy's little helper.

What dad wouldn't want to have a son like Esau? Jacob was soft, not as rough and tough.

One day Esau comes back from hunting and didn't catch anything; out all day, home at dusk—he was famished. He walks through the door and smells mom's famous stew. But it wasn't mom who made it, it was Jacob; he learned how to cook by watching mom all those years. To "sod pottage" means to "boil some lentil stew".

But Esau didn't care who made it, he was starving—"Jacob give me some of that stew." Esau was used to getting what he wanted. He was daddy's boy, the one to receive the inheritance; all Abraham had, all Isaac had were his.

Jacob had heard all the stories from mom, the story about dad and grandpa and the blessings God promised them. But he was not the first born, "Only if I was born first" he probably lamented as he mused over the stories mom told him.

But today, today could be the day that perhaps he could get blessings for himself. "Hey Esau, you want some lentils?" "Are kidding, of course I

do.” “What will you give me for them?” “You’re joking, right?” “No, what will you give me in exchange for a bowl of lentils?” “Name your price, I am famished, hurry up.” “Your birthright.” “What, you’re nuts.” Esau always thought Jacob was a little weird. He would catch him daydreaming; Jacob never wanted to come out and play—too many bugs. “I’m not kidding, your birthright for mom’s lentils.” “Bro, come on; you know what’s mine is yours!” “Last chance, I’ll trade for your birthright—your choice.” “Fine, I’m hungry, just get me some lentils!”

But Esau thinking this was probably a joke; he didn’t realize that God was watching. In doing this the Bible say Esau despised his birthright (vs. 34).

But Jacob was probably thinking, “If I get the birthright then perhaps someday I can get grandpa’s promise. Uncle Ishmael was born first, but daddy got the promise—maybe I can too.”

And when Esau filled his belly, he went his way.

1 Cor. 6:13: Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

We can’t help but notice the similarities between Isaac and Esau. Why did Isaac love Esau? “Isaac loved Esau, because he did eat of his venison... (vs. 28). Esau thought, “I’m dad’s favorite son, there’s no way he’s going to give my inheritance to Jacob!”

Bob Jones Sr. used to say, “Don’t sacrifice the permanent on the altar of the immediate.”

Esau traded being the father of the nation that God would use to bring the Messiah for one bowl of lentil stew! When the time came for the blessing, Jacob supplanted it from him.

Heb. 12:17: For ye know how that afterward, when he (*Esau*) would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Esau is a great warning to the believer who is not living for Christ. Once the Rapture has taken place, there is no more opportunity to “suffer for or serve Christ.” After the rapture, the believer will have his glorified body and will be unable to “suffer” for Christ even if he tried. Now is the time for suffering (see 2 Cor. 4:16–17). Now is the time to take up your cross (Matt. 10:38; 16:24; Luke 9:23; 14:27). Now is the time to work (Rom. 13:11-14). The “place of repentance,” for which Esau sought “carefully with tears” is a picture of the believer whose works will be found wanting at the judgement seat of Christ.

The Christian who lived a life of comfort, maintained his social standing, stayed in good graces with the “in-crowd” and passed through life “accepted” in the eyes of the world system (see James 4:4) will weep at the Judgment Seat of Christ before the “tears are wiped away” (see Rev. 7:17; 21:4).

One commentator put it this way: “...many a Christian will be screaming, ‘Oh God, give me another chance! If I had only known! If I had only realized what you had prepared for those who loved you, what a different kind of a Christian I would have been! Let me go back down one more time in the flesh! Just once, oh God, and let me do something for Jesus!’”

Thus Esau despised his birthright (Gen. 25:34). Will you despise your birth right for the things of the world?

### Famine in the land

**26:1: And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.**

**26:2: And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:**

**26:3: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;**

**26:4: And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;**

**26:5: Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.**

There are thirteen famines in the Bible—see Lesson 12. This is the second famine in the Bible, and now it is occurring in Isaac’s life. The third famine occurs in Jacob’s life—coincidence? A famine in each of the lives of Abraham, Isaac, and Jacob. Even though these men were the patriarchs to whom the promises were made, their lives were not free from troubles and trials.

So Isaac goes to sojourn in the land of the Philistines. But notice the warning the Lord give Isaac: “Go not down into Egypt...” Why is that? What did Abraham do when there was a famine in his days?

Gen. 12:10: And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

Gerar was the same place his father had once sojourned.

Gen. 20:1: And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

And in Gerar, Isaac meets up with Abimelech. As we have mentioned before, Abimelech is not a name but a title just like Pharaoh. It means “my father is king.” And in the land of the Philistines, Isaac acts just like his father did—we’ll get to that soon.

Isaac, the son of promise was to live in the Land of Promise. And if he did, God would bless him.

And then the Lord repeats the Abrahamic blessing, and tells Isaac that he and his seed will now receive this blessing; the blessing that God promised to Abraham.

The Abrahamic covenant included three essential points, and what God promised Abraham, He now repeats to Isaac.

Promise to Abraham Gen. 12:1-3	Promise Repeated to Isaac Gen. 26:4
And I will make of thee a great nation	And I will make thy seed to multiply as the stars of heaven
unto a land that I will shew thee	will give unto thy seed all these countries
in thee shall all families of the earth be blessed	in thy seed shall all the nations of the earth be blessed

Likewise, we as Christians ought to live in the place God want us to serve Him at; and there we shall receive a blessing.

God said that He would keep the covenant with Isaac because of Abraham's obedience. A close look at Abraham's life shows us that his obedience wasn't perfect, but in the end he obeyed. In the end when it mattered, he was willing to sacrifice his son to God.

Gen. 22:12: And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

#### Isaac in Gerar

**26:6: And Isaac dwelt in Gerar:**

**26:7: And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.**

**26:8: And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.**

**26:9: And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.**

**26:10: And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.**



**26:11: And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.**

Isaac is now sojourning in Gerar, the same place his dad sojourned when he asked his wife Sarah to agree if he ever introduced her as his sister.

Isaac went from the silent son, willing to be offered to God, to the scared sojourner because of the weakness of his own flesh.

Often we hear the expression like father, like son; a son's character or behavior can be expected to resemble that of his father. The same can be said about daughters; like mother, like daughter. Children often look and act similar to their parents. Isaac is no different.

What we know is that Rebekah was a very beautiful woman, as was Sarah and Rachel. So these men, Abraham and Isaac knew the cultures of their day. The rulers took to them wives of all which they chose; oftentimes by force. If the women were married then their husbands were killed—Isaac, as his dad, did not want to die.

It is no different today. In our society today, despite “women's liberation,” women are preyed upon by the system more than ever.

The Rockefeller Foundation has been investing in women's empowerment since the 1970s.

Aaron Russo had a conversation with one the Rockefellers and he says this is what they told him about it.

“Let me tell you what that was about. We, the Rockefellers, funded that. We funded Women's Lib. And we're the ones who got it all over the newspapers and televisions — The Rockefeller Foundation.”

“You want to know why? There were two primary reasons. And one reason was: we couldn’t tax half the population, before Women’s Lib. And the second reason was: now we get the kids in school at an early age. We can indoctrinate the kids how to think. So that it breaks up the family. Your kids start looking at the state as the family. As the school, as the officials as their family, not as the parents teaching them.”

<https://sites.google.com/site/themattprather/Reading/aaron-russo/reflections-and-warnings-full-transcript>

Society has devolved to such a state that is nearly impossible for families to exist according to Biblical role model.

Society is after our women, they are looking to pick up those are fair and exploit them—to feed the cycle. The media and Hollywood need fresh faces.

It is obvious that the men of the land, once they saw Rebekah, asked him about her—probably scouts for the king. And Isaac did as his father, he told the men she was his sister; but Isaac had no grounds to do this—Abraham on the other hand was telling a half-truth.

And it happened one day that Abimelech was looking out his window and saw Isaac and Rebekah play-fighting; the conclusion this “heathen” man reached was that this woman was not his sister! The type of interaction he saw could only be had between a husband and his wife.

This sets a principle for us, a guide as to how men and women should behave toward one another. If a man “plays” or “jests” or “sports” with a woman and gives the impression that she is his “wife” then it is wrong.

And once Abimelech observes this behavior he calls Isaac out on it. He perhaps remembers what his dad or granddad went through when Sarah was taken from Abraham.

But this Abimelech has no conversation with the Lord, nevertheless he fears what may happen to his people and so says to Isaac: “thou shouldest have brought guiltiness upon us.” In a similar manner to Pharaoh’s rebuke of Abraham and of Abimelech’s rebuke; this Abimelech rebukes Isaac for his lie.

Therefore Abimelech decrees: “whoever touches this man or his wife will die.”

Even in the midst of sinful conduct God will still protect His children. Abraham was, so was his mother Sarah, and now Isaac and Rebekah are likewise protected.

### Isaac is blessed

**26:12: Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.**

**26:13: And the man waxed great, and went forward, and grew until he became very great:**

**26:14: For he had possession of flocks, and possessions of herds, and great store of servants: and the Philistines envied him.**

**26:15: For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.**

**26:16: And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.**

**26:17: And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.**

Isaac was blessed by the Lord. One “hundredfold” is the abundant blessing, the maximum one can be blessed (see Mark 4:20). Isaac, like his father, becomes very rich. And he then is the envy of the gentiles—the Philistines. Likewise today, people envy the Jews; they know how to make money. There are 10 Jews in the Forbes top 50 billionaires list; yet they comprise barely 2% of the world’s population.

The Philistines try to stop him from becoming rich and powerful; evidenced by their repeated efforts to cut off his herds from their water supply. But in spite of the opposition God blesses Isaac. Isaac eventually departs and returns to the same wells that had sustained his father.

The child of God will not find peace in the world, eventually you will have to make a decision to leave it behind; Lot had to leave, Abraham too, and now Isaac. The Lord used Abimelech to keep Isaac moving. The Lord will bring strife in our life to get us to go to the place He would have us be.

Isaac is the only Patriarch who does not leave the land of promise. In the present chapter, Isaac is providentially preserved (vs. 24), providentially blessed (vs. 13), and providentially provided for (vs. 18). He is “fruitful in the land” (vs. 22), and this reminds the believer that Christ’s blessing can only come if he remains in the “land”.

### Back to faith of his father

**26:18: And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.**

After a brief sojourn into the land of the Philistines, Isaac returned to the wells of his father.

Proverbs 22:6: Train up a child in the way he should go: and when he is old, he will not depart from it.

**26:25: And he builded an altar there, and called upon the name of the LORD and pitched his tent there: and there Isaac's servants digged a well.**

This is the first time we read in the Bible that Isaac builds an altar and calls on the name of the Lord.