

The Stealing of Esau's Blessing

Genesis 27:1-46

- I. THE SETTING FOR THE DECEPTION (Genesis 27:1-5)
 - A. The Trouble in the Setting (Genesis 27:1)
 1. Isaac was old, and his eyes were dim
 - a. He thought he was near death
 - b. His eyes were dim, so that he could not see.
 - (1) Age had taken its toll on Isaac's eyesight.
 - (2) This played a big part in his beguiling by Jacob.
 - c. He thought he was nearing his departure from this life (see Genesis 27:2).
 2. He called Esau his eldest son
 - a. To bless him with the blessing of the firstborn
 - b. But wanted his (Esau's) savoury meats first (see Genesis 25:28).
 - B. The Pessimism in the Setting (Genesis 27:2)
 1. "Behold now, I am old, I know not the day of my death"
 2. While Isaac didn't know the day of his death, he evidently thought it was soon.
 - a. By comparing scripture with scripture, we learn that Isaac was about 137 years old here.
 - b. The fact that his elder brother Ishmael died at 137 would help in this pessimism.
 - c. However, Isaac was going to live 43 more years (Genesis 35:28, 29).
 - d. He wasn't as old as he thought, but he was right in that he did not know "the day of my death," for none know the date of their death.
 - C. The Arrangement in the Setting (Genesis 27:3-4)
 1. Esau would prepare him some meat (venison)
 2. That his soul might bless him (Esau) before he died.
 - a. While on the surface one might see this as an innocent request,
 - b. Carnal desires are written all over this setting. Keep in mind the history of the relationship (Genesis 25:28) and the remainder of the story we continue to see everyone being led by their flesh (Genesis 27:6, 8, 13, 20, 24, 41).
 - D. The Labour in the Setting (Genesis 27:5) – Esau went to the field to hunt the venison.

- II. THE SCHEME FOR THE DECEPTION (Genesis 27:5, 6-17)
- A. The Conversation for the Deception (Genesis 27:5, 6-13)
1. Rebekah heard what Isaac said unto Esau (Genesis 27:5).
 2. Rebekah was determined for God's will to be done but instigated with her other son to make it happen in their own wisdom, strength, and timing.
 - a. Note: True love never encourages one to do evil.
 - b. Rebekah encouraged her son to do a dastardly evil deed of deceiving his father. Real love does not do this.
 - (1) In fact, as Christians we are told to have charity one toward another. This is the highest Christian attribute.
 - (2) Some facts about the attribute of Charity according to 1 Corinthians chapter 13 (1 Corinthians 13:4-8).
 - (a) It suffereth long
 - (b) It is kind
 - (c) It envieth not
 - (d) It vaunteth not itself
 - (e) It is not puffed up
 - (f) It doesn't behave itself unseemly
 - (g) Seeketh not its own
 - (h) It is not easily provoked
 - (i) Thinketh no evil
 - (j) Rejoiceth not in iniquity, but rejoiceth in truth
 - (k) Beareth all things
 - (l) Beleiveth all things
 - (m) Hopeth all things
 - (n) Endureth all things
 - (o) It never fails.
 - (3) The Christians at Corinth were commanded to do all things with Charity (1 Corinthians 16:14), as were the believers at Colossae (Colossians 3:14).
 - (4) The believers at Thessalonica were commended for their charity on two separate occasions (1 Thessalonians 3:6; 2 Thessalonians 1:3).
 - (5) It is one part of three things mentioned as part of "the end of the commandment" given in 1 Timothy (1 Timothy 1:5).
 - (6) It is mentioned time and time again to be a part of one's Christian life (1 Timothy 1:5; 1 Timothy 2:15; 1 Timothy 4:12; 2 Timothy 2:22; 2 Timothy 3:10; Titus 2:2; 1 Peter 4:8; 2 Peter 1:7).
 3. The informing for the deception – Rebekah told Jacob of Isaac's intentions (Genesis 27:6-7).
 - a. Rebekah used injustice to motivate Jacob to participate in this evil scheme.
 - b. Few things so upset one as to be treated unjustly.
 4. The instruction for the deception – Rebekah instructed Jacob in what to do (Genesis 27:8-10).

- a. There was urgency in Rebekah's instruction, for time was a factor in the success of this scheme.
- b. Evil will often solicit this way. It urges you to sin now. Evil cannot wait. It is important (Proverbs 1:10-15; Acts 4:19; Acts 5:29).
5. The promise in the deception (Genesis 27:10)
 - a. The promise was the patriarchal blessing.
 - b. This made the evil scheme/deception look profitable. Sin will many times make doing wrong look worth it. Sin will make big promises. But you do not have to do evil to do good.
6. The protesting of the deception (Genesis 27:11-12)
 - a. Jacob is the only one of the four members of the family involved in this evil that had some hesitation about doing this evil.
 - b. However, this hesitation wasn't due to having a problem in doing the evil deed, rather it was in the possibility in getting caught.
 - (1) If your only reason for not doing evil is because of fear of getting caught in the act, then you lack character.
 - (2) One day you will sin when the opportunity presents itself.
 - (a) An example of this is seen in David's son Amnon – Amnon thought it hard to do anything about Tamar (2 Samuel 13:1-2).
 - (b) Yet, Amnon had a friend named Jonadab (2 Samuel 13:3).
 - (c) Jonadab convinced Amnon that he could do something and coached him in what he could do (2 Samuel 13:4-5).
 - (d) The evil deed enacted (2 Samuel 13:6-14).
 - (e) The evil deed's result (2 Samuel 13:15-19).
 - (f) The damage of the evil deed (2 Samuel 13:20, 21-22, 23-29, 37-39; 2 Samuel 15:1-13, 14; 2 Samuel 18:1-18).
 - i. Tamar was desolate in her brother's house.
 - ii. Absalom would conspire to kill Amnon.
 - iii. Absalom would rebel against his father and would end up dead at the hands of Joab.
 - c. Rebekah calmed any fears that Jacob had concerning deceiving his father (Genesis 27:11-13).

B. The Labour for the Deception (Genesis 27:14-17; Proverbs 1:10-18)

 1. Jacob worked hard to deceive both his father and brother.
 - a. He went and fetched the kids of the goats
 - b. He brought them to Rebekah
 - c. He would take these into his father to deceive him into obtaining the blessing (Genesis 27:19).
 2. Rebekah worked hard to deceive her husband and son.
 - a. She worked to make the meat of the kid into a faux savoury venison meat and bread to go along with it.
 - b. She took the skins of the animals and sewed/laced them upon Jacob to make him feel hairy to Isaac, like his brother Esau was.

- c. Note: Rebekah had declared that “upon me be thy curse, my son” (Genesis 27:13). Rebekah would lose so many years of seeing her son because of the decision that was made this day (Job 4:8; Hosea 10:12).

III. THE SUCCESS IN THE DECEPTION (Genesis 27:18-29)

A. The Lies of Jacob (Genesis 27:18-19)

1. Isaac inquired concerning Jacob's identity (Genesis 27:18).
2. Jacob lied to Isaac and said he was Esau, stating that he had done what his father asked of him (Genesis 27:19).
 - a. Jacob used his mouth to tell at least four major lies to his father.
 - (1) **He lied about the person he was** (Genesis 27:19, 24) – Jacob lied twice about his identity—the first and last statements to his father.
 - (2) **He lied the performance he did** (Genesis 27:19) – Jacob, like many, lied about his performance. Men have a nature of claiming a performance greater than what they've done.
 - (3) **He lied about the provision he had** (Genesis 27:19) – Jacob did not have game (venison) that he had taken in hunting, rather he had goat that he had taken from the fold and his mother Rebekah, who took part in this lie, had dressed, and prepared to taste like venison.
 - (4) **He lied about the Providence he experienced** (Genesis 27:20) – This is the worst lie of the four. Jacob made sure to bring God into the equation to bring credence to his story. Men do this today when they try and convince themselves or others of what they're doing is right or true.

B. The Lack of Discernment by Isaac (Genesis 27:20-27)

1. Isaac's concerns (Genesis 27:20-22)
 - a. The speedy hunt (Genesis 27:20)
 - b. The voice (Genesis 27:21-22)
 - (1) Isaac asked Jacob to come near so that he could touch him and feel whether he was Esau (Genesis 27:21).
 - (2) Isaac felt Jacob and determined that he was Esau although he heard the voice of Jacob (Genesis 27:22).
2. Isaac's inability to discern the deception (Genesis 27:23-27)
 - a. Isaac relied upon his sense of touch (Genesis 27:23-24).
 - b. Isaac called for Jacob to bring him the savoury meat (Genesis 27:25).
 - c. Isaac called for Jacob to come near again (Genesis 27:26-27).
 - (1) Isaac asked Jacob to kiss him (Genesis 27:26).
 - (2) Isaac smelled Jacob's clothing (Genesis 27:27).
 - (a) Isaac sensed the smell of the field which deceived him further into believing that this was Esau.
 - (b) Isaac was deceived by the smell into believing that God had blessed the labours of his son.

- C. The Blessing Given to Jacob (Genesis 27:28-29)
 - 1. The blessing upon Abraham (Genesis 12:3), the 12 tribes (Numbers 24:9)
 - 2. The blessing of provision (Genesis 27:28)
 - a. The dew of heaven
 - b. The fatness of the earth
 - c. Plenty of corn and wine
 - 3. The blessing of servants (Genesis 27:29)
 - a. Let people serve thee.
 - b. Let nations bow down to thee.
 - c. Be lord over thy brethren.
 - d. Let thy mother's sons bow down to thee.
 - 4. Blessings or curses for others based upon their treatment of Jacob (Genesis 27:29)

IV. THE AVOIDABLE DEED OF DECEPTION

- A. The Apparent Success of the Deception
 - 1. In the eyes of Rebekah and Jacob the deed of deception was successful long enough for Jacob to obtain the blessing.
 - 2. Jacob managed to fool his father long enough to obtain the blessing of the firstborn and take the position that, traditionally, went to Esau.
- B. The Reality of the Deception
 - 1. However, the scheme was not necessary for Jacob to obtain the blessing, this had already been promised from God (Genesis 25:23).
 - 2. Whether Isaac gave the blessing to Jacob or not, it was not necessary in order to obtain it.
 - 3. Jacob needed to wait patiently in faith for God to fulfill the promise that He had made. There are countless examples of this in scripture...
 - a. The Psalmist David wrote of these things (Psalm 27:14)
 - b. The psalmist placed hope in the word (Psalm 130:5)
 - c. Jeremiah understood the necessity of waiting and trusting in the Lord (Lamentations 3:24-26).
 - d. Simeon waited on the arrival of the Messiah (Luke 2:25).
 - e. The saint is to wait patiently on the Lord for the salvation of the body (Romans 8:25).
 - f. In our practice, our daily lives, we should be patiently placing our faith and trust in the Lord (Colossians 1:9-13), as we walk by faith, not by sight (2 Corinthians 5:7; Galatians 2:20).

- V. THE SHOCK AFTER THE DECEPTION (Genesis 27:30-40)
- A. The Arrival of Esau (Genesis 27:30-32)
 - 1. Esau arrived shortly after Jacob had departed (Genesis 27:30).
 - 2. Esau brought the savoury meat and asked his father to eat (Genesis 27:31).
 - 3. Isaac asked Esau of his identity (Genesis 27:32).
 - B. The Alarm of Isaac (Genesis 27:33)
 - 1. Isaac trembled at the thought of what had happened.
 - 2. Isaac realized that he had been deceived by Jacob.
 - C. The Anger of Esau (Genesis 27:34-36)
 - 1. Esau wept bitterly and asked his father for his blessing (Genesis 27:34).
 - 2. Isaac told Esau that Jacob had taken his blessing (Genesis 27:35).
 - 3. Esau vented concerning Jacob (Genesis 27:36).
 - a. Jacob had taken his birthright.
 - b. Jacob now had his blessing.
 - c. Note: The name *Jacob* means *supplanter*.
 - D. The Appeal of Esau for Another Blessing (Genesis 27:36-38)
 - E. The Awarding of Another Blessing by Isaac (Genesis 27:39-40)
 - 1. Esau's blessing concerning land (Genesis 27:39)
 - a. Thy dwelling shall be of the fatness of the earth.
 - b. Thy dwelling shall be of the dew of heaven.
 - 2. Esau's blessing concerning life (Genesis 27:40)
 - a. By the sword, Esau will live and serve his brother.
 - b. One day, he (Edom) would break Jacob's yoke from his neck (2 Kings 8:22).
- VI. THE SEQUEL TO THE DECEPTION (Genesis 27:41-46)
- A. The Hate of Esau (Genesis 27:41)
 - 1. The motivation of the hate (Genesis 27:41)
 - a. This kind of hate never produces righteous deeds. It motivates doing evil.
 - b. Good hatred is the hatred of evil (Psalm 139:2; Jeremiah 44:4).
 - 2. The murder because of hate (Genesis 27:41)
 - a. Esau's plan was to murder his brother.
 - b. Hatred unchecked will grow into murderous plans.
 - 3. The moment because of hate (Genesis 27:41)
 - a. The delay in slaying
 - b. Esau assumed that Isaac would die soon (based on his father's own statement); then he would exact revenge upon his brother Jacob.

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- B. The Protection from Rebekah (Genesis 27:42-45)
1. The cognizance for the protection (Genesis 27:42)
 - a. Rebekah would move quickly to protect her favourite son, Jacob, from the potential murderous hands of Esau.
 - b. Esau evidently talked to much about his plans and was not careful of who heard of his plans. Likely some of the servants spilled the news to Rebekah.
 2. The counsel for the protection (Genesis 27:42-44)
 - a. Rebekah's plan was to ship Jacob off to her brother's land where Esau could not touch Jacob.
 - b. Once again it was "*obey my voice*" like when she told Jacob the plans to deceive his father. Rebekah thought that Jacob would only be gone for a few days.
 3. The consequences for the protection (Genesis 27:42-44)
 - a. Jacob would be gone some twenty years.
 - b. Rebekah reaped some heavy losses and judgment for her deception.
 4. The craftiness for the protection (Genesis 27:45-46)
 - a. Rebekah's selfish request was a ploy to provide for the protection of Jacob under the guise of being sent to Haran for a bride.
 - b. She knew that Isaac would relate to the bride opportunity, for that is where he had gotten Rebekah.
 - c. Rebekah was still being deceitful here (Proverbs 31:30). Once you start lying, you must continue lying to cover for the previous lie you told.