

TOLDOT - GENESIS

-Generations-

Dan Stolebarger - Holy Ground Explorations

Chapter 25:19 - 28:8

INTRODUCTION



TOLDOT - It means 'Generations'

INTRO

The Torah devotes much less space to Isaac's life than to the lives of Abraham and Jacob.

TERMS

Arab - descendants of Ishmael (Father: Abraham and Mother Hagar)

Edomites - descendants of Esau (Father: Isaac and Mother Rebecca) Esau became the father of the Edomites and Jacob became the father of the Israelites, and the two nations continued to struggle through most of their history. Because they were close relatives, the Israelites were forbidden to hate the Edomites (Deuteronomy 23:7). However, the Edomites regularly attacked Israel, and many wars were fought as a result. During the Maccabean wars, the Edomites were subjugated by the Jews and forced to convert to Judaism. Through it all, the Edomites maintained much of their old hatred for the Jews. When Greek became the common language, the Edomites were called Idumaeans.

Islam / Muslim - 7th century - 622AD

Abraham was a man of altars, and **Jacob** would be a man of tents. **Isaac** was a man of wells, and he knew God's constant provision.

⁵ **Abraham gave all that he had to Isaac,** ⁶ but Abraham gave gifts to the sons of Abraham's concubines. While he still lived, he sent them away from Isaac his son, eastward, to the east country. ⁷ These are the days of the years of Abraham's life which he lived: one hundred seventy-five years. ⁸ Abraham gave up his spirit, and died at a good old age, an old man, and full of years, and was gathered to his people. ⁹ **Isaac and Ishmael, his sons, buried him in the cave of Machpelah,** in the field of Ephron, the son of Zohar the Hittite, which is near Mamre, ¹⁰ the field which Abraham purchased from the children of Heth. Abraham was buried there with Sarah, his wife. ¹¹ After the death of Abraham, God blessed Isaac, his son. Isaac lived by Beer Lahai Roi. (Literally means: "The Well of the One Who Lives and Who Sees Me.")

Isaac was now seventy-five years of age, and Ishmael eighty-nine, and the two old men, with their enmity long over, metas friends at their father's burial.

Abraham passed from the scene, being one of the most important men of the Bible. He is mentioned 70 times in the New Testament alone. Only Moses is mentioned more times in the New Testament (80 times).

So his sons Isaac and Ishmael buried him in the cave of Machpelah, opposite Mamre, in the field of Ephron, the son of Zohar the Hittite, the field and the cave Abraham purchased from the sons of Heth. There they buried Abraham and Sarah his wife.

Glen Iverson – What struck me in this passage is that Abraham's death brought Isaac and Ishmael together after being apart for decades. Other than wondering how their reunion went after so much time had passed, it also brings to mind that like Abraham's death bringing enemies who are brothers together, Christ's death and resurrection also bring us together. Although Isaac was chosen by God to be the son of promise, Abraham is still the father of many nations (Genesis 17). Paul states in Galatians 3:29 that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. "

Today, there is obviously a lot of tension between Islam and Israel just as I'm sure there was tension between Ishmael and Isaac at Abraham's burial. If there is to be peace, it is only going to be through Christ and New Birth through His atonement. Outside of Christ, people are loyal to their tribes, whether that is their nation or their ideology. It's only through Christ that there will be peace.

²¹ Isaac entreated (pleaded passionately) Yahweh for his wife, because she was barren. Yahweh was entreated by him, and Rebekah his wife conceived. ²² The children struggled together within her. She said, "If it is like this, why do I live?" She went to inquire of Yahweh. ²³ Yahweh said to her, "Two nations are in your womb.

Two peoples will be separated from your body.

The one people will be stronger than the other people.

The elder will serve the younger."

Indeed the Israelites (Jacob's descendants) and the Edomites (Esau's descendants) fought continuously (under David, Edomites served Israel: 2 Sam 8:14).

²⁴ When her days to be delivered were fulfilled, behold, there were twins in her womb.

²⁵ The first came out red all over, like a hairy garment. They named him Esau. ²⁶ After that, his brother came out, and his hand had hold on Esau's heel. He was named Jacob. Isaac was sixty years old when she bore them.

Jewish legends say Jacob and Esau tried to kill each other in the womb. Also, every time Rebekah went near an idol's altar, Esau would get excited in the womb, and when she would go near a place where the LORD was worshipped, Jacob would get excited. Of course, these should be regarded as nothing more than legends.

²⁷ The boys grew. **Esau was a skillful hunter, a man of the field. Jacob was a quiet man**, living in tents. ²⁸ **Now Isaac loved Esau, because he ate his venison. Rebekah loved Jacob.** ²⁹ Jacob boiled stew. Esau came in from the field, and he was famished. ³⁰ Esau said to Jacob, "Please feed me with some of that red stew, for I am famished." Therefore his name was called Edom. ³¹ Jacob said, "First, sell me your birthright." ³² Esau said, "Behold, I am about to die. What good is the birthright to me?" ³³ Jacob said, "Swear to me first." He swore to him. He sold his birthright to Jacob. ³⁴ Jacob gave Esau bread and lentil stew. He ate and drank, rose up, and went his way. **So Esau despised his birthright.** According to Jewish tradition, on the day of the funeral of their grandfather Abraham, Jacob was cooking lentil soup for Isaac, the traditional mourner's meal. Esau rushed in from a hunting expedition, exhausted and hungry. He then begged Jacob to give him some of "that red stuff."

The Birthright: the rights and privileges of the first-born, which were very important, the chief being that they were the family priests (Exodus 4:22) and had a double portion of the inheritance (Deuteronomy 21:17).

Dan - the word DESPISED doesn't complete this picture for me. I think Esau just did not see value - his eyes were on himself as well as the here and now. ME ME ME ME I wonder if our world today (both in the church and out) would be described as DESPISING God's birthright?

By-Pass of Firstborn

SETH	CAIN
SHEM	JAPHETH
ISAAC	ISHMAEL
JACOB	ESAU
JUDAH, JOSEPH	REUBEN
MOSES	AARON
DAVID	ALL HIS BROTHERS

"A woman once said to Mr. Spurgeon, 'I cannot understand why God should say that He hated Esau.' 'That,' Spurgeon replied, 'is not my difficulty, madam. My trouble is to understand how God could love Jacob.'"

DESPISING THE BIRTHRITE

"History shows that men prefer illusions to realities, choose time rather than eternity, and the pleasures of sin for a season rather than the joys of God forever. Men will read trash rather than the Word of God, and adhere to a system of priorities that leaves God out of their lives. Multitudes of men spend more time shaving than on their souls; and multitudes of women give more minutes to their makeup than to the life of the eternal spirit. Men still sell their birthright for a mess of pottage." (Barnhouse)

There was a famine in the land, in addition to the first famine that was in the days of Abraham. Isaac went to Abimelech king of the Philistines, to **Gerar**. ² Yahweh appeared to him, and said, "Don't go down into Egypt. Live in the land I will tell you about. ³ Live in this land, and I will be with you, and will bless you. **For I will give to you, and to your offspring, all these lands, and I will establish the oath which I swore to Abraham your father.** ⁴ I will multiply your offspring as the stars of the sky, and will give all these lands to your offspring. In your offspring all the nations of the earth will be blessed, ⁵ because Abraham obeyed my voice, and kept my requirements, my commandments, my statutes, and my laws."

The Lord appeared to Isaac for the first time on record.

As Isaac journeyed south, God warned him not to go any further. Isaac was to always **live in the land** that God told him to live in. The Son of Promise was always to live in the land of promise; if Isaac did, God promised to **be with** him and to **bless** him.



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¹² Isaac sowed in that land, and reaped in the same year **one hundred times** what he planted. Yahweh blessed him. To reap a hundredfold would have been a good return in a normal year. In a year of famine, and likely and supposed drought, a hundredfold return is simply amazing.

²³ He went up from there to Beersheba. ²⁴ Yahweh appeared to him the same night, and said, "I am the God of Abraham your father. **Don't be afraid, for I am with you, and will bless you, and multiply your offspring for my servant Abraham's sake.**"

²⁵ He built an altar there, and called on Yahweh's name, and pitched his tent there. There Isaac's servants dug a well.

For My servant Abraham's sake: God kept His covenant with Isaac for **Abraham's sake**. After the same pattern, God keeps His covenant with us for Jesus' sake.

Later Isaac relocated to Be'er Sheva (the place where Hagar heard from the Angel and was later regarded as sacred ground) where the LORD appeared to him and renewed the covenant of Abraham with him. There he built an altar and offered sacrifices to the LORD.

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4-5 "...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, because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."

Andrew Suedkamp - Although our obedience will not lead to the birth of Jesus, we need to focus on the last part: obeying His voice, keeping His charge, commandments, statutes, and laws resulted in all nations being blessed. Would your actions change if you knew that your obedience had the ability to result in blessings to your family, friends, co-workers, and those with whom you cross paths? In today's society, we are focused on self, but we need to consider that our actions don't just impact ourselves, but are much more far-reaching than we realize (for better or for worse!).

¹³ His mother said to him, **"Let your curse be on me, my son.** Only obey my voice, and go get them for me."

¹⁴ He went, and got them, and brought them to his mother. His mother made savory food, such as his father loved. ¹⁵ Rebekah took the good clothes of Esau, her elder son, which were with her in the house, and put them on Jacob, her younger son. ¹⁶ She put the skins of the young goats on his hands, and on the smooth of his neck. ¹⁷ She gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

¹⁸ He came to his father, and said, "My father?"
He said, "Here I am. Who are you, my son?"

In a sense Rebekah and Jacob won, though they gained nothing that God would not have given them anyway; and they lost much. Their family life was destroyed, and each had to bear lonely hours of separation, disillusionment, and regret. Rebekah would never see her favorite son again, and Jacob would have to face life without a father, mother, or brother.

Note: **Isaac was old**, but perhaps not near death. Martin Luther calculated Isaac's age to be 137 at this point; he lived to be 180. Isaac lived 43 more years.

34 When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me, even me also, my father."

35 He said, "Your brother came with deceit, and has taken away your blessing."

36 He said, **"Isn't he rightly named Jacob? For he has supplanted me these two times. He took away my birthright.** See, now he has taken away my blessing." He said, "Haven't you reserved a blessing for me?"

37 Isaac answered Esau, "Behold, I have made him your lord, and all his brothers I have given to him for servants. I have sustained him with grain and new wine. What then will I do for you, my son?"

38 Esau said to his father, "Do you have just one blessing, my father? Bless me, even me also, my father." Esau lifted up his voice, and wept.

39 Isaac his father answered him,

"Behold, your dwelling will be of the fatness of the earth,
and of the dew of the sky from above.

40 **You will live by your sword, and you will serve your brother.
It will happen, when you will break loose,
that you will shake his yoke from off your neck."**

- 41 Esau hated Jacob because of the blessing with which his father blessed him. Esau said in his heart, "The days of mourning for my father are at hand. Then I will kill my brother Jacob."
- 42 The words of Esau, her elder son, were told to Rebekah.

All four of them – Isaac, Rebekah, Jacob, and Esau – did not trust each other. Worse yet, they did not trust the Lord. Each one of them schemed and plotted against each other and against God. "The whole story reflects no credit upon any of the persons concerned" (Spurgeon).

In this tragic story, everyone lost. Each of the main characters – Isaac, Rebekah, Esau, and Jacob – schemed and maneuvered in human wisdom and energy, rejecting God's word and wisdom. Nevertheless, God *still* accomplished His purpose. The tragedy was that each of the participants suffered, because they insisted on working against God's word and wisdom.

18-24 - Thus he went to his father and said, "My father." And he said, "Here I am. Who are you, my son?" Jacob said to his father, "**I am Esau your firstborn;** I have done just as you told me; arise, sit and eat of my game, that your soul may bless me." But Isaac said to his son, "How is it you have found it so quickly, my son?" He said, "**Because the Lord your God brought it to me.**" Then Isaac said to Jacob, "Come near, that I may feel you, my son, whether you are my son Esau or not." So Jacob went near to Isaac his father, and he felt him and said, "The voice is Jacob's, but the hands are Esau's." Thus he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him. Then he said, "Are you my son Esau?" He said, "**I am.**"

36 - Then Esau said, "Is he not rightly named Jacob? For he supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing." So he said, "Have you not reserved a blessing for me?"

Glen Iverson - We need to remember that while we're reading this story 4000 years after it happened, this is a real story with real people. Jacob lies 3 different times in one conversation to take Esau's blessing. He even uses God in one of his lies to Isaac. The result is a broken family and bitterness that lasts for generations that we can still sense today. What we also see is that God using Jacob's lie for His glory and we will also see Jacob learning many lessons over the course of his life. From Jacob the deceiver eventually Jesus the Messiah will come many generations later. If God can take a character like Jacob and redeem him, God can certainly take us and also use us for His glory.

Isaac called Jacob, blessed him, and commanded him, "You shall not take a wife of the daughters of Canaan. ² Arise, go to Paddan Aram, to the house of Bethuel your mother's father. Take a wife from there from the daughters of Laban, your mother's brother. ³ May God Almighty bless you, and make you fruitful, and multiply you, that you may be a company of peoples, ⁴ **and give you the blessing of Abraham, to you and to your offspring with you, that you may inherit the land where you travel, which God gave to Abraham.**"

⁵ Isaac sent Jacob away. He went to Paddan Aram to Laban

Isaac blessed Jacob in the name of **God Almighty**, that is, *El Shaddai*. This title for God was previously used in [Genesis 17:1](#), where God described Himself to Abraham with this phrase. Abraham passed the knowledge of *El Shaddai* on to his son Isaac, who now passed it on to Jacob. He first pronounced a general blessing of prosperity upon Jacob. **And give you the blessing of Abraham:** After the general blessing, Isaac then gave the specific **blessing of Abraham**, the covenant blessing made to Abraham and his descendants ([Genesis 12:7](#), [15:8](#), [17:7-8](#)).

SUMMARY

All participants were at fault: Isaac attempted to thwart God's plan by blessing Esau; Esau broke the oath he had made with Jacob; Rebekah and Jacob tried to achieve God's blessing by deception. Their victory would reap hatred and separation; Rebekah never saw Jacob again. Jacob alone did not destroy the family; parental preference did.

So in a sense Rebekah and Jacob won, though they gained nothing that God would not have given them anyway; and they lost much. Their family life was destroyed, and each had to bear lonely hours of separation, disillusionment, and regret. Rebekah would never see her favorite son again, and Jacob would have to face life without a father, mother, or brother. Yet God would work through their conniving. Their activities only succeeded in doing what God's oracle had predicted. God's program will triumph, often in spite of human activities. Natural senses play a conspicuous part—especially the sense of taste in which Isaac prided himself, but which gave him the wrong answer.

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