

## **“Bless Me Too”**

Genesis 27:30-46

So do you remember what we learned last week, in the first have of Genesis 27? Simply this, that God will accomplish his purpose, regardless of what we do. Despite our sinfulness. Despite our motives. Despite our foolishness. God will still accomplish precisely what he has determined to accomplish. Everything that happens, happens “according to the purpose of Him who works all things according to the counsel of His will,” according Ephesians 1:11.

Those sorts of thoughts can really blow your mind, and they should, for God is big. God is greater than our thoughts, greater than our minds. He is God, and he does whatever he pleases. And whatever he pleases, he does. He accomplishes his purpose, even when we act badly, as all four of the players did in this chapter, Isaac, Rebekah, Jacob and Esau. Everyone in this story learned that lesson. Yet all four of the people were forced to recognize God’s purposes. We’ll start this morning with the most dramatic example, and the most painful. Esau.

### **I. ESAU WAS FORCED TO RECOGNIZE GOD’S PURPOSES.**

Actually, Esau wasn’t very far from spoiling the whole conspiracy of Jacob and Rebekah by showing up at the same time Jacob was before his father.

v.30

But Esau was completely unprepared for what he was about to experience. He had been out hunting at his father’s request so that he could feed his father a good meal and receive that blessing which he so eagerly desired.

v.31

But he was immediately forced to realize that something had gone terribly wrong. The very question asked by his father was terribly wrong.

v.32a

Having to give an answer to that obvious question must have brought his soul into deep turmoil.

v.32b

Of course he was Esau. Isaac had sent him out to hunt game for the feast. Who else could he be? Who else could his father think that he was? His father’s answer must have absolutely crushed him.

v.33

It was then obvious to both father and son. Immediately obvious. Somehow, some way, Jacob had come to his father first, deceived him regarding his own identity, and stolen the blessing that both Isaac and Esau intended for Esau. And at that moment, Esau was forced to recognize God’s purpose. It was God’s purpose that Jacob would be blessed, for God had spoken it to their mother.

Gen. 25:23 “And the LORD said to her: “Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger.”

Esau is forced to realize that those words had been fulfilled in the prophetic blessing Isaac gave to Jacob. And how did Esau respond? What did he do when he was forced to recognize God’s purposes?

v.34

### **A. Esau was provoked to bitter anger.**

You can't underemphasize the bitterness of Esau's reaction. "He cried with an exceedingly great and bitter cry." "An exceedingly great and bitter cry." With a total lack of self-control, with no manly dignity whatsoever, he just vents all his emotions in an immature, self-centered temper tantrum.

Notice that this bitter anger causes him to blame Jacob. As if all this was Jacob's fault. Esau directed his bitter anger at Jacob, blaming Jacob for everything.

v.35-36

"Jacob stole my blessing." Esau said. "Bless me, too!" Esau is pathetic in all of that. In his angry frustration, he begs for that which he previously had despised. He's screaming like a little baby, or with the uncontrolled temper of an undisciplined toddler. And his cries are now too little, much too late.

v.38

Of course, Esau is blinded to his own sin. Jacob was certainly guilty of deception, he was certainly given an appropriate name, which means supplanter, or one who grabs the heel. Certainly, from the womb, we've seen Jacob's bad side, his desire to get ahead of Esau. BUT, none of that excuses Esau. Esau willingly sold his birthright because of a physical desire for food. He cared nothing for the consequences of his actions. He despised his birthright. Actually, it already belonged to Jacob, even before this deception foisted upon Isaac.

Because he blamed someone else for the bad that happened to him, and because he refused to acknowledge his own errors, he was provoked to bitter anger. That same formula is sure to produce the same bitter anger in people today. If you are prone to blaming other people for the things that happen to you, and if you have difficulty seeing your own faults, bitterness is not far

behind.

And so the NT exhorts us to avoid bitterness in the very same breath that it speaks about Esau.

Heb.12:15 "...looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; 16 lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright."

It's not hard to understand what bitter anger produces. Vindictive hatred. Animosity that is not appeased without revenge.

## **B. Esau hardened his heart with vindictive hatred.**

v.41

He held a grudge. The Hebrew word means to hate, to put yourself in violent opposition to someone else. It is a deep seated animosity. Only revenge would satisfy. For Esau, that meant murder. It's sad to recognize that Esau's grudge was passed on to his children, and down through many generations. We read of God's judgment upon the nation of Edom, which consisted of the descendants of Esau.

Amos 1:11 "Thus says the LORD: "For three transgressions of Edom, and for four, I will not turn away its punishment, Because he pursued his brother with the sword, And cast off all pity; His anger tore perpetually, And he kept his wrath forever. 12 But I will send a fire upon Teman, Which shall devour the palaces of Bozrah."

God would judge the nation of Esau because "his anger tore perpetually, And he kept his wrath forever." Vindictive hatred is a horrible thing. And whatever anyone else ever does to do,

whatever evil others may inflict upon you, the vindictive quest for revenge will eat away your soul. The animosity of hatred will defile your inner being. And it can destroy your life. Particularly if you make plans the way Esau did.

And so we read in,

Rom. 12:17 “Repay no one evil for evil. Have regard for good things in the sight of all men. 18 If it is possible, as much as depends on you, live peaceably with all men. 19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord. 20 Therefore “If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.” 21 Do not be overcome by evil, but overcome evil with good.”

To the Lord, and to the Lord alone, belongs vengeance. “It is mine to avenge; I will repay,” says the Lord. We are called to a much different goal. Vindictive hatred is always out of place in the life of a Christian. So don’t let such an evil ever develop within you, but beware of the first indications of the presence of bitter anger.

Ask God that he might take such bitter anger from you. Don’t harden your heart in the example of Esau! Beware of bitterness, and be on guard against any hint of vindictiveness. It’s those sorts of things that come from our hearts, and lead us into terrible sin.

Esau was forced to recognize God’s purposes, and he hardened himself. What about Isaac?

## **II. ISAAC WAS ALSO FORCED TO RECOGNIZE GOD’S PURPOSES.**

Isaac and Esau obviously recognized what had happened at

the same time.

v.30-32

And when the question is asked in the next verse, it’s answered just as soon as the words come from his mouth.

v.33

The answer is obvious. The answer is Jacob. The realization which became so undeniable to Isaac was that he had already given his blessing to Jacob. And he had to realize, that despite the deception and trickery of his wife and son, God’s purposes had been carried out. In spite of his own personal desires to bless Esau, still Jacob was blessed. He must have seen the hand of God in this. He must have seen how God’s providence had overruled all the other circumstances, so that God’s own will was what was actually put into place.

And how did Isaac respond to that awesome realization? Did he harden his heart, like Esau? No. He was humbled, and deeply shaken.

v.33 “Isaac trembled exceedingly.”

That’s not even a strong enough translation. It could be something more like, “he trembled most excessively with a great trembling.” But even those words don’t convey enough of the emotion. He was literally shaking in his boots! He was violently struck with the awesome and sovereign power of God, and with that, with his own sinfulness.

### **A. Isaac was confronted by his own refusal to accept God’s will.**

He realized that God was sovereign, and that he had foolishly attempted to thwart God’s purposes by blessing Esau. This was a moment of great spiritual crisis, one, again, which literally shook

his bones. He must have sensed his own powerlessness before God. And his own foolishness for having thought that he could actually ignore what God had spoken.

There is no way to tell exactly what his deepest emotions actually were, but the awareness of his own sin in the sight of the awesome power of a sovereign God was certainly at the root of his trembling. This was, in large measure, the trembling of a man whose horrible sin has just been exposed to his own eyes by the overriding justice of God. This was the trembling of repentance.

And it brought about the intended result. Isaac ended his striving with God, he ended his attempts to disregard what God had said. He would submit to God's revealed will, and he would implement what God had prophesied.

### **B. Isaac was compelled to enforce his blessing upon Jacob.**

v.33

"Indeed, he shall be blessed." There is now in Isaac new-found resolve to do what he was supposed to do. Jacob was the chosen son, to continue the line of the covenant, and Jacob would be blessed. Isaac would not revoke that blessing he pronounced, nor would he continue his striving to resist God's purposes.

And so, when Isaac asked him, "Have you not reserved a blessing for me?", his response was simple and direct. The answer was "no." Isaac learned his lesson.

v.37

Isaac would not be moved. As we've read about Esau, Heb.12:16 "...who for one morsel of food sold his birthright.

17 For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears."

That change of mind, or repentance, is really the change of mind of Isaac. Esau's pleas would not bring about a change of mind in Isaac. Not now. But Esau kept pleading.

v.38

And he got an answer, though not a very pleasant one.

v.39-40

This answer can rightly and truly be called a prophetic vision. This was inspired prophesy, as the blessing of the patriarch should have been in the first place. This was the word of God announced to the person and nation of Esau. It was a two-fold curse. They would live out their lives unblessed, separated from the riches which would be poured out on Israel. And they would be undisciplined, uncontrolled in their anger and therefore full of conflict and strife.

Look more closely,

v.39

Reading that in the New King James, you get the impression that this is actually a blessing. It seems to "say that the blessing to Esau would be the fatness of the earth. However, I think that misses the meaning of the Hebrew word, which does have the sense of separation. More likely, I believe that verse should read that heir lives would be separated from the fatness of the earth. They would be separated from the dew of heaven above, an obvious symbolism of all the riches you could enjoy in life.

In other words, Esau and his descendants would be separated

from such blessing! And similarly, they would live lives of violent conflict, in forced submission and slavery to Jacob, whose name would become Israel.

The curse upon Esau was that of continual discontent and restlessness, forever seeking to cast off the mantle of God's sovereign control. In other words, they would continue to fight God's will for generations to come.

v.40

And so it was. God accomplished what he determined to accomplish. God brought to pass exactly what he had determined beforehand would happen. God is sovereign in all the affairs of man, and both Isaac and Esau were compelled to recognize that. Though with very different reactions.

Let's look then at Rebekah, the moving force behind this conspiracy. She must have been pleased at the outcome, for Jacob did receive the blessing. God's will, as it had been prophesied, did come to pass. In great part, she must have felt, because of her own actions.

But, as we studied last week, those actions were wrong. They were deceitful, and to put it bluntly, God didn't need her help. So everything didn't go well for Rebekah, due in large part because of her own deceitfulness, and this is a rather sad accounting. Yes, Jacob did get the blessing. But now, because of the human striving and worldly effort to bring that about, there were bad consequences that had to be dealt with.

### **III. REBEKAH WAS FORCED TO ENDURE THE CONSEQUENCES OF HER OWN ACTIONS.**

Most especially, the hatred that this deceitful conspiracy had provoked in Esau. So we read of Rebekah,

v.42-46

God brought about his purpose in having the blessing given to Jacob, but there would be grief to pay. Sin always brings grief.

#### **A. Rebekah would experience the grief of being separated from Jacob.**

In the wisdom of hindsight, Rebekah should have trusted in God more fully. She understood God's promise was to Jacob, and she should have prayed earnestly that God would bring about his purpose. She should have prayed to God that her husband's foolish desire to bless Esau, instead, would be thwarted. But she shouldn't have deceived him in order to help God out.

And had she avoided that deception, no doubt, by God's grace, Esau's anger Jacob would not be such bitter hatred. But all of that is hypothetical. Rebekah did act deceitfully. Esau was angry at Jacob. Jacob's life was in danger. And Rebekah came up with another plan to save him. Send him away for awhile.

v.42-45

There is a sense in which Rebekah is still trying to help God out, she is still trying to fix everything in her own strength and wisdom, but at least this plan is an honorable one. She was beset with grief. The grief of having consider the possibility of losing both her sons, for if Esau killed Jacob, then he would also be subject to capital punishment.

Grief too great for a mother to bear. Instead, she resigned herself to the grief of having to be separated from Jacob. And so she was. But it wouldn't be for just a little while. The fury of Esau wouldn't subside in a short time. They were separated over twenty years. And the biblical record never tells us that they ever saw each other again. Presumably, they didn't. She was never

able to send word for him to come back.

It was a bitter pill to swallow. One which, no doubt, caused here great anguish. Notice that anguish in the last verse, v.46

Now, there may well be some additional scheming on Rebekah's part in this, raising the issue of finding Jacob and acceptable wife to be sure that Isaac would actually send Jacob away with his blessing. That power of suggestion did, in fact, stir Isaac to send off his son to Mesopotamia to find a wife, though as we've just read, the real purpose in Rebekah's mind was to protect Jacob from Esau's murderous wrath. With diplomatic skill this time, instead of outright deceit, she gets Isaac to do what she wants him to do.

Still, with Jacob sent away, protected from danger and in a position to find a good wife,

### **B. Rebekah would experience the grief of having wayward children.**

And that is a great grief. Rebekah's own words reveal it. v.46a "I am weary of my life because of the daughters of Heth."

In other words, the wives of Esau. And even the thought of Jacob following that example crushed her. v.45b

Turn back to a couple verses we skipped a couple weeks ago, that fit in well here.

Gen. 26:34 "When Esau was forty years old, he took as wives Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite. 35 And they were a grief of mind to

Isaac and Rebekah."

That grief was the pain of wayward children, particularly in regard to marriage. Isaac and Rebekah both would have this grief of wayward children, particularly in Jacob's absence. They were forced to live with Esau and his two Hittite wives, heathen women who did not know God. And as we'll see next week, Esau didn't stop at two wives.

Gen. 28:8 "Also Esau saw that the daughters of Canaan did not please his father Isaac. 9 So Esau went to Ishmael and took Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife in addition to the wives he had."

Such spite. Such dishonoring rebellion. Solomon gives us such obviously true wisdom, when he writes that,

Prov. 10:1 "A wise son makes a glad father, But a foolish son is the grief of his mother."

Prov. 17:5 "A foolish son is a grief to his father, And bitterness to her who bore him."

So this is quite sad in many ways, but that's not really the point of emphasis of this chapter. The point of all this, to reemphasize the message last week, is that God will accomplish what he has determined to do. God will bring about everything that happens just as he has determined in his own sovereign power.

And I don't mean that in any sort of hopeless or fatalistic way, but rather as something quite comforting and encouraging, for God works all things together for good.

Thus the real emphasis for us is this, to believe it! To embrace it, happily. To believe it with all your heart, to believe it so much that you won't ever be tempted to resist God's purposes or even

to promote them by your own worldly wisdom.

It's that sort of a gentle spirit that brings about true contentment, and much joy. And with that, the maturity of faith to accept with great joy, and contentment, whatever God circumstances God brings to you. That is a maturity of faith, a strength of great faith, the faith to live with the assurance of God's sovereign purposes, his good purposes, and to recognize and interpret all the circumstances of your life in that context.

God's greatest purpose, is of course, for those who believe. Thus Paul writes in,

Eph. 1:3 "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, 6 to the praise of the glory of His grace, by which He made us accepted in the Beloved."

In the glory of that grace shown to us in Christ, Paul gives us this great hope,

Eph 1:11 "In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, 12 that we who first trusted in Christ should be to the praise of His glory."

So learn from this example of Isaac and Rebekah, Jacob and Esau, even their bad example. Learn to delight in God's purpose, "the purpose of Him who works all things according to the counsel of His will." And may the maturity of such faith bring you much joy and contentment.