

13448

GLENLOCK BIBLE CAMP

PREVAILING WITH GOD - A STUDY OF JACOB

Speaker: Bro. John Martin

Study #2

Jacob the Supplanter

Reading: Genesis 27

My dear brethren and sisters and my dear young people.

At the end of our last study together, we left the household of Rebekah and of Isaac, we left them, b&s and young people, with that prophecy to the mother, 'the elder shall serve the younger', and the message that God told her, two-manner of people would be divided, as the RSV says, from her bowel. We had a brief look at the character of Esau, we saw him as a rough, cruel, coarse man, who was fully made at birth, in the sense, b&s, that he was nothing else but the product of flesh from the time he could think; he was completely and utterly irreligious, profane is the word that Paul uses, and he was a fornicator. He was a crude man, he had a dull intellect, his mind was completely and utterly carnal, but he was not like Jacob, they were two-manner of people, and Jacob is described in the record, and we didn't have a look at this, in chapter 25 and verse 27, 'and the boys grew: Esau was a cunning hunter, a man of the field, and Jacob was a plain man dwelling in tents'.

Just a brief word, b&s, at this stage of the character of Jacob as it was then developing; for we mustn't make the mistake of making Jacob, as the supplanter, altogether an evil man. He was not! basically, primarily he was a righteous man. He was always a man of faith, truly that phrase had to be perfected and strengthened, but as the boys grew so did that characteristic come out in him, that he was a plain man dwelling in tents. Well, wasn't everybody else dwelling in tents? What else were they dwelling in if they weren't dwelling in tents? Why does the record tell us that Jacob was living in tents? Weren't they all dwelling in tents? Of course, they were, but there's something about that record, b&s, that's arresting; and that's what I'm trying to impress upon you, one and all, listen! when many young brethren begin to study this book, make the book your first reference book! Everyone of these people are dwelling in tents, including Esau, but the record says, 'that Jacob dwelt in tents', and there's a reason for that.

But first of all this word 'upright', the word had been rendered variously in the Word of God, but basically it means 'he was a man of integrity'. Yes, he was a man of integrity,

the Hebrew word means 'to be complete', and the word 'upright' is well rendered in that way. So he was an upright man, he was 'a fine man' rendered here, but it could be rendered by the word 'upright'; he was an upright man and man of integrity. Now why does the record say, 'he dwelt in tents'? because of Hebrews chapter 11 and verse 9, you see, b&s, all these people in their pilgrimage from one place to another as nomads were, of course, dwelling in tents, but they were not all prepared to continue to dwell in tents, and that's the point that the record is making sure, that the apostle Paul in Hebrews 11 and verse 9 picks up for us. And here we read concerning Abraham, 'by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles or tents with Isaac and Jacob, the heirs with him of the same promise'. As I said, when these people originally came out, b&s, and they moved together as a family, for example, Isaac moved from Gerar in the land of the Philistines, he moved across to Beer-sheba and he was continually moving in that circle because of the flocks of herds that he had; they're all dwelling in tents! But the record states that Jacob dwelt in tents because it was trying to single him out to tell us, that he was prepared for ever and a day to dwell in that tent, until God's good time would come when He promised them all a city! And he looked for that city who's builder and maker is God!

But if you come back to the 25th chapter of Genesis again, you'll find that while the group, b&s, did dwell in tents, they were not, all of them, prepared to continue dwelling in tents. For example in the 25th chapter of Genesis and verse 16 we read concerning Ishmael, 'these are the sons of Ishmael and these are they by their towns, and by their castles'. Now there was a man, Ishmael, who commenced his life with the nomad, Abraham, and wandered with him, but finished up with castles! Ah, yes, they all started dwelling in tents, but they were not all prepared to continue to do that! Jacob, Abraham and Isaac, b&s, witnessed to the world because they were in that circumstance, they never sought any other, and they were prepared to stick with that circumstance until God should build them a city, and then they would stop, and only then would they stop from their wanderings and claim that land as their own. Until that time, they proclaimed to all and sundry that 'they were waiting upon God's good grace'. And so we read that Jacob dwelt in tents.

If you come forward to the 36th chapter of Genesis, you notice how that Esau spent his energy, b&s, to do a little bit more than dwell in tents, and you read for example in the 43rd verse of all the dukes of Esau. There's duke-so-in-so, and duke-so-in-so and we come to the last verse there and we read, 'these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites'. so what did Esau go and do, b&s? Why he's the father of dukes, tribal chiefs' names is the idea behind that, but they've got possessions, they've got habitations (now rule out the marginal division, rule out chapter 37 and forget it's there and read straight on). 'And Jacob dwelt in the land wherein his father was a stranger', and there's the direct contrast, (destroyed for us by the translators putting that chapter division there) So here's Esau with dukes and possession and habitations and immediately we're told that Jacob is dwelling wherein his father was a stranger; what's it telling us? He's dwelling there as a stranger because his father dwelt there as a stranger and because his father's father dwelt there as a stranger, therefore, Abraham dwelt in tents with them,

Isaac and Jacob, heirs of the same promise. He was, b&s, an upright man, a pilgrim in the earth and a stranger. He was a pilgrim in the earth and a stranger! and before we leave this place, the last hymn we're going to sing is a hymn of dedication of our life to that very way of life. Our last hymn will dedicate our life to that way of life! (Nobody's asking you to go away and buy tents, but there is a sense, b&s, in which this does apply; there is a thing to which this applies and there's no way or generation when there's been a greater temptation than to abandon that way of life!; and the day will come, and shortly come, when every one of us will have to pass that test and we will know by the very fact, of those who are like Lot's wife, their hairs will twiddle and they cannot leave this life and all their habitations and possessions. And in most cases, b&s, as you expend your energy and money in beautifying your mansions or mine (if you want to come and work for me) in measure as we do that, b&s, 'where our treasure is there will our heart be also'. There's a very great truth in this for the sons of God in this day and generation, we should be people dwelling in tents; we should open our homes to the brethren and sisters, we should expend our energy and our monies, b&s, wherever practical in service of Almighty God. We should live as if Christ was going to come at the very next second, we should live as our homes mean nothing to us, we should sever our connections with earthly things, we should be fearful, absolutely fearful of looking over that shoulder, and turning as it were into a pillar of salt, because our affections have always been centred upon things in this earth. Now Esau had habitations and possessions, and he was the head of dukes; and Jacob dwelt in the land wherein his father dwelt as a stranger. He followed a characteristic family pattern, and these, b&s, we very often, affectionately call them the fathers of Israel, and in that phrase I'm sure, if you do, I'm sure I do, I include myself as their seed, but our fathers (and as Jacob followed the example of his father and Isaac followed the example of his father), let's follow the example of those who we claim to be, their seed!

Now here's the character of Jacob briefly in that section; we can't illuminate his character at this point, because he was not fully made. Two-manner of people, one was fully made from his birth, the other man had a long, long, way to go, b&s, before his character was made in any sense of the Word; it's not our prerogative nor would it be our desire at this stage, b&s, to outline the character of Jacob, what we're here for, for the whole weekend, is to unfold that character as it rose from the pages of the record of God's Word. But tonight we're going to see him with the hands of Esau; the voice is the voice of Jacob but the hands, the hands are the hands of Esau and in that, Isaac sensed trouble, because what he was doing was characteristic of his heart. The hands, this is the sort of thing that Esau would do; oh, but Esau would never do it for the motives that Jacob did, why that wouldn't even occur to him. At the end of this study we will see, that that wouldn't possibly occur to a mind like his, it wouldn't even have got to first base in his mind. True the motive was different, but motive or no motive, the hands were the hands of Esau; they were the hands of Esau, and little did Isaac realize how truly he said in that! and that remnant in Esau and Jacob had to be gotten out, and it was a mission of Almighty God in this life, to eradicate that from his life.

And so we come to the 27th chapter of Genesis, to this chapter with his amazing judge of life, which was, b&s, to give him 40 long years of painful discipline, and of poetic

justice. Poetic justice, so poetic that one just stands in awe of the marvel of the providence of God in a man's life. And so we read, 'That it came to pass that when Isaac was old' (he would have been, b&s, around about this time, as you can see on the chart behind us here, about 116 years old.) We read that Jacob went into the land of Padan-aram, and we read that he served Laban for 20 years. I don't want to go into a long dissertation about the 20 and the 40 years, I firmly believe, and I don't think it's beyond gainsaying that Jacob was in Laban's household 40 years; it would be utterly impossible for Jacob to have served Laban for 20 years, and on the basis of the facts that are set out in the Words of God, we can work out that Isaac would have been 116 years old, because Jacob would have left him at the age of 56 or 57, returning from Laban 40 years later, at the age of 97. Just to show how it would be impossible for Jacob to be with Laban for 20 years, you take this, he would be unmarried for the first seven years, wouldn't he? because he served 7 years for Rachel. So he wouldn't be married for the first 7 years; he then marries Leah, who of course, was given to him by a trick, and so then he served Laban for another 7 years (he had already got Rachel, of course, we realize after the week) and then he had to serve Laban another 7 years, at the end of which he requested to return to the Land when all his boys would be brought. Now after 7 years he just got Leah, in 7 years with Leah, Leah would have had 6 sons and 1 daughter and a prolonged period of barrenness, because she was barren to such an extent that Jacob had ceased to live with her as a husband. Now, unless they were different people than what we understand today, then that would have been a physical impossibility! And there are many, many other things in the record, b&s, which make it absolutely impossible for Jacob to be with Laban for any less than 40 odd years. And there are, I believe, sufficient proof in the Word of God, that it's crystal clear, that there were two distinct periods of 20 years, that Jacob was with Laban for 4 periods of 10 years, and I believe that can be proven beyond dispute by the very terminology of the Hebrew itself, and by what it says in front of you. Enough of that, we can talk about it if you like in private sessions, and if you have any questions you can come and see me and check the chart as much as you like, and I'll give you the details of it. I don't want to spend time on that type of mechanical supposition. We want to get down to the moral issues of this record.

So we have Isaac about 116 years old. Jacob about 56 years old and this event took place in their lives; we read that Isaac's eyes were dim; he was not always like that, b&s, in a relative sense, because he lived another 64 odd years, he died at the age of 180. He didn't die as he thought he would, and as Esau thought he would, and evidently he had some disease which produced physical latitude, and affected his eyesight and he thought he was growing old, and he thought he was going to die, and of course, with those thoughts in his mind, he realized that the time had come when he had to pass on with the promises of God made to Abraham and to himself. His eyes were dim and they were truly dim, and we know, b&s, the light of the body is the eye; we discern almost all things from the Word of God by the eye or by the ear, but this man's eyes were dim. They were dim with spiritual things; it's strange to relate, the one that Jacob chose Rachel, was beautiful of form, beautiful of countenance; Leah could claim one aspect of beauty only, one thing Leah had to commend her, she had beautiful eyes. Isn't that remarkable! and we're going to see in the life of Jacob, as he went into the household of

Laban, and as he got into that household, poetic justice that is so complete that it absolutely reduces Jacob to a non-entity, the way that God dealt with him on the basis of this deceit; that time and time and time again, God impressed upon him what he'd done, the wrong that he'd done it, and how that God corrected it in his life, but for the moment, b&s, it's Isaac that's the great problem here!

And so we read in verse 1, 'It came to pass when Isaac was old and his eyes were dim, so that he could not see, he called Esau his eldest son' and the record keeps saying that, verse 5, 'Esau his son' and verse 6 says 'Rebekah spake unto Jacob her son', and that's how it was, b&s. And there was a division in this home, and you've got to read between the lines and the lines themselves to see that division. There was a sharp divisional force between Isaac and between Rebekah; these two boys had divided them in their attentions. It was not a good thing, you know as well as I do, b&s, what a tragedy it would be in your house if you and your husband or wife as the case may be, were divided on the question of a child, or the presence of a child. It's an absolute tragedy and Jacob had to bear that in a manner ten-fold worse than Isaac ever bore it! Ten-fold worse! when the boys were born, named against each other with inveterate hatred and envy by his two boys; the justice of God was heavy upon him, b&s, for his good; step by step he paid for everything he did wrong, in this chapter. And what was his wrongs?

What was his wrongs? I have been for years his defender, when people have taken him apart on this chapter, and I believe he's been unjustly dealt with, and so is Rebekah. Their motives, b&s, was absolutely staggering, those two people wanted nothing else in this life, but that promise and that blessing. Nothing else mattered with those two! nothing else in life entered into their minds, it was the be-all and end-all of their existence, what's wrong with that? Nothing's wrong with that! it was the absolute criterions of boasting that was bad. They should be admired and revered for that attitude of mind, they thought that and nothing else; the great fault in their life, the tremendous weakness that was there, which had to be eradicated by 7 years of discipline, was that they did not wait upon God to fulfill that promise. It wasn't the deceit of Isaac that was so wrong; that was wrong and God would not have condoned that, it wasn't that they'd wronged Esau, even that in the way they went about it was wrong, it wasn't that so much that outraged the Deity; what outraged Him was the fact that they were not prepared to wait upon God in His own due time to fulfill that which He had promised. In other words, they were saying, that He wasn't able to perform that which He had promised, and it needed their ingenuity, their scheming, their craft and Rebekah's extreme ingenuity here, to bring about the fulfillment of that promise. IT DIDN'T NEED THEM AT ALL! and mother and son joined together, they looked like two peas in a pod, Rebekah had complete control over that boy, not only here but she controlled him in Haran by the very influence she pleaded the way he went to work about the whole place, was Rebekah in every sense of the word. Her influence on that boy was tremendous, why? because there was a preference for one boy above another? NO; because ringing in her ears, 'the elder shall serve the younger', how do we know that? Look at verse 42, 'And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son'. Why does the record tell us

that? we know that Esau's the oldest, we know that Jacob is the younger? Why does the record keep repeating it? because this is in reference to what Rebekah was thinking! And it was to her that God said, the elder shall serve the younger, and this is what it's telling us, the record is implying they're the impressions of her brain. 'And these words of her elder son were told her and Rebekah sent and called her younger son', and ringing in her mind, the elder shall serve the younger, and that was the driving force of that woman, b&s. And that's what we've got to capture in our life, there's got to be a driving force in our lives and the motive has got to be good; what we've got to avoid at all costs, is to do evil that good may come! And that's what they did!

Now you take Isaac, look at his preference for Esau; nobody can excuse Isaac in this record and he's the last one to excuse himself, as we'll see later on. Isaac would be the last one to excuse himself, he was blind, spiritually and physically, look, he knew that problem, he must have known that problem with Rebekah; he would be in that household when that woman suffered that inconvenience before the boys were born, wouldn't a husband know that? Wouldn't the wife console herself with him and tell him of the problems that she had? Wouldn't the husband live with that woman and know what she was going through? and wouldn't she come and discuss with him as they discussed the marriage relationships of Esau? They discussed that together and they agreed on that issue, wouldn't she have discussed with him the reasons it was thus with her? And he knew that prophecy, 'the elder shall serve the younger' and he still chose to ignore it. He knew it b&s, he knew it also, he knew the circumstances of his birthright being sold to Esau, Esau makes reference of that to his father, as a matter of common knowledge, and Esau makes reference to the fact that Jacob had got the birthright off him at any rate; he'd sold it to him, sold it not that that could have been a legal bargain, Isaac could have dismissed that, of course, and said 'it was merely extorting the motive'; but the fact that the boy would sell it should have been sufficient motive for Isaac to say, 'well, you thought a great deal of it, didn't you?' But even that didn't impress him! And the unfitness of this man's character; didn't he know he was a fornicator? Could it be missed? His wives, were they welcome in Isaac's society? they were not! We're told they were a grief of mind to him! Wasn't it a principle, b&s, that the prophecy said they could never marry the Canaanite? Didn't Abraham put that down as one of the first principles of the Abrahamic faith? wasn't that in their statement of faith? as a rule never to be broken? And hadn't that boy broken it twice? by marrying twice the daughters of the Hittites and upon all that, upon all that fact, Isaac preferred that elder son! because of the taste that was in his mouth!

It was based upon nothing else but a fleshly feeling; the venison that was in his mouth, and as I pointed out, the Hebrew word for 'venison' is the same word for 'hunting'. He was captivated by this active, powerful, rough, coarse brute of a man; captivated by him, and b&s, how tremendously, how tremendously just it was that Isaac was to see the way that he was, that he was to see him by the senses! His mouth deceived him; he tasted the kid of the goats and thought it was venison. His touch deceived him; he felt the skin of the kid of the goats and he thought it was Esau. And he smelt the smell of his raiment and because Rebekah had the foresight to clothe Jacob in Esau's clothing, his smelling deceived him! One thing never deceived him, the thing that was going up all

around him all the time, which he could rely upon and he never relied upon it, he could still hear, and he knew that was Jacob's voice! and he could equally know, b&s, the voice of Almighty God ringing in his ears, and he turned his ear away from it, but in other ways he was deceived by his senses, by taste, by touch and by smell.

And what happened? In verse 5, 'And Rebekah heard when Isaac spake to his son', now you take that, Rebekah heard when Isaac spake to his son, you know, it wasn't that she heard it as all the good translations will translate that word 'heard', she was listening! She wasn't just going past at that present moment of time, she was listening; this woman, look, I know a woman like this and she knows everything that's going on in the home. You get a saucer and turn it upside down, 'who did that?' but she knew everything that was going on in that house. You take for example verse 41, you listen to this, 'And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart', and verse 42, 'And these words of Esau her elder son were told to Rebekah', she definitely is (daft), and she knew it! not, of course, that it was ever expressed, but that's Rebekah! she never missed a trick! she was the sister of Laban, and you wait till we come to him, he should have been a bank manager! but she never missed a trick.

And there she was, Rebekah was mystic, but the tragic part, b&s, we may have a little laugh at the record, but the tragic part is, this was not the common practice; we're going to get some other input from the Word, it was not the common practice for Isaac and Rebekah to do things without each other! It seems a little mixed up here and there, but they intimately discussed all their problems in life. The matters I mentioned before, of the marriage of Esau was something they had in common, but it was grief of mind to the two of them! But here, on this occasion, Isaac (and this comes out strongly later) Isaac knows that Rebekah doesn't agree, and Rebekah knows by his very action, that it's no good pressing the point with Isaac! And so he called his son...., we know that, why don't we just try and prove that from the record. Why didn't Rebekah press the matter with him? because it was useless to press it with him, because of the wide diversion of opinion that rested upon those two boys. When she sent Jacob to Padan-aram, b&s, because she overheard the plot of her son, Esau, to kill his brother, Jacob, did she go to Isaac and say, 'Esau's going to commit murder!' NO, what did she do? She chose to take the incident of his marrying the Canaanites and said, 'wouldn't it be a pity if Jacob did the same? and got married to one of the other girls? And he acquiesced on that because he agreed on that point! there was no point raised about murder, there's the sensitivity that went between the two of them. Why didn't she go to Isaac, why didn't she say what she'd overheard? because she knew she would be resisted in the end. Now there's the strength of the opinions of those two people, two very great people! And that, b&s, is the weakness of the flesh, it can enter into your house and into mine; we can be divided we can, especially when that division comes over something out of our own loins, as it were, part of ourselves! The standards in the faith, day by day, and manifesting characteristics which maybe like us or maybe like mom, and if we're not careful, we can divide wonderful houses on the basis of children! and there can be some decisions made which can have awful consequences like these decisions had, and so it was rather tragic, that Rebekah was listening! I would have rather felt that

Isaac would have been in a position to agree with Rebekah, and the two of them could have been there when the boys split. But now Isaac's going to go in secret about the place and Rebekah's going to go on listening at doors to hear what's going on, and this is the picture that you get presented with, as you read through this Word of God, b&s.

The problem comes up in verse 7 when Isaac said to Esau, 'bring me venison or hunting, and make me savory meat that I may eat, and bless thee before Yahweh before my death'. Bring me venison, now b&s, I can't explain this point, but what was it about this blessing that was so binding? One wonders, doesn't one, that if Jacob had not deceived Isaac, if Isaac had gone ahead and blessed Esau, well, it would have been an easy matter for God to intervene and cancel the blessing; but it seems that these blessings of the patriarchs were binding, they were prophetic and they were binding. Why that should be, escapes me in a sense, I can't explain that, but there is a sense in which these blessings of the patriarchs were both prophetic and binding, and they had to whip themselves to a point where they spoke the inspiration; Isaac had to get to that state where he could speak and he could feel that God was speaking through him, and it seems to be, b&s, the prerogative given to the fathers, to pass that blessing on from one to the other. So he called that boy in, this was going to be prophetic and binding, this was going to be critical! and Rebekah heard those plans.

I want you to know something, when she reported it to Jacob in verse 7 which we just read, 'bring me venison and make me savoury meat that I may eat, and bless thee before Yahweh before my death', that's what she said Isaac said, and he didn't say that at all! He said in verse 3, 'now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some hunting; 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'. He never said, before Yahweh, because it wouldn't have made any impression whatever upon that brute of a fellow to say that! It was like talking Chinese to him, it wouldn't make one adamant impression, that was Rebekah's impression, not Isaac's, and she added that phrase. But look what he said to Esau! Imagine him saying it, 'Take I pray thee thy weapons, thy quiver, thy bow go to the field, bring me some hunting! Where are all the impressions coming from brethren and sisters? they're all stemming from one source, nothing else but sensual feelings; weapons, quiver, bow, field, hunting, savoury meat, such as I love, he never says 'before Yahweh'. It was useless saying that to that boy, and he knew it! So when Rebekah reported that, she reported it as she understood it, to a boy who would have appreciated the covenant Name.

Of course, this is as far as it went with them, and they knew that the promise would be prophetic and it would be binding. But look, Isaac had told him to go out into the field and get the savoury meat, that hunting, that he saw with blessing before his son, in other words, he was going to make a covenant with him! Now this is interesting! You take the blindness of Isaac in this matter! If you were going to make a covenant in those days, and I know it's before the Law of Moses, but you can't find in the Law of Moses any principles that were not consistent with the fathers! You'll find the Law of Moses built out of the principles of the fathers! you won't find any inconsistency. And they knew

from the record of Genesis, right back in the garden of Eden what God required. And in those days when you made a covenant, b&s, and that covenant became binding, it had to be made with sacrifice! And where is Isaac getting the animals to sacrifice? where? out of the field, where did he read that in the Word of God? where did he understand that God would ratify a covenant that was spilt with the blood of a gazelle? And you see there's no ground at that point, later on in the Law of Moses, this is what the Law of Moses had to say, in Leviticus chapter 17, this is the situation into which Isaac had gotten himself! You see, in the Law of Moses, b&s, Israel was commanded never to eat blood, but I want you to know something, I want you to notice the difference between blood of domestic animals and the blood of wild animals, whatever happened to them.

Let's take the wild animals first in Leviticus chapter 17 verse 13, 'And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore, I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off'. So when they went out and hunted and caught any manner of beast or fowl, they poured out the blood and they covered it with dust. 'Dust thou art, and unto dust shalt thou return', that blood was the blood of wild animals, and God's not interested in it.

So have a look at verse 10, 'And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul'. So when they brought a domestic animal, b&s, they took that blood, and they were not to eat of it for a positive reason; when they had wild game before them and they partook of the blood, they were not to eat of it for a negative reason; the negative reason first, because it's unacceptable to God. It's wild game like Deuteronomy chapter 12 says, I'm not interested in wild game; He said, what do you do with the life of wild game? you stick it where it belongs, in the dust! When you come to a domestic animal, God says don't eat that blood, why? because it's indicative of the life of the flesh and God says, NO, that's precious blood; He says I'm going to give you that blood upon the altar to make an atonement for your souls. Now, here's one of the fathers of Israel, not that he knew that Law, but the proof of that matter went back to Cain and Abel, and one of the fathers of Israel is about to confirm a covenant of the things promised to the Abrahamic line, with a gazelle! Now that's the way that Isaac's mind is gone!

Rebekah went and told Jacob, in verse 9, 'Go now to the flock', go to the flock. Now I know it's been said, b&s, that she had to send him quickly to get an animal; it would have been difficult for her to catch wild game; maybe that's the primary reason why she did that, but she, nonetheless, sent him to the flock. And there was the difference, two-manner of people! one who's blood really belonged where it started in the dust, and the other one's was going to go to the altar of God, in that sense, that God would accept

him. And so there was the way in which Isaac's mind obviously was going!

And so, of course, he goes on with the business and he's going to bless this son before he dies. But it never, of course, came to that, did it, b&s? we know the story how that Rebekah moved into the picture. Now, she says in verse 9, 'Go to the flock, get two kids of the goats and make savoury meat that thy father loves. Bring it to him that he may eat and so on and so on'. Jacob raises his objections, 'But mom, Esau's a hairy man; never mind, I'll fix that!' then he raised another objection, 'I might get cursed! never mind, 'obey my voice', she told him twice, and twice he obeyed her voice. She was in the meaning of her name, 'a rope with a noose' as far as he was concerned; he implicitly obeyed his mother. You know in verse 11, where Jacob said to Rebekah his mother, 'behold, Esau my brother is a hairy man', that word is a different word than the one used at his birth; this word is the Hebrew word 'saiyr' from which of course, we get the word 'Seir', the district of Seir which of course, is the district of Edom, where ultimately Esau went, a word which means of course, 'shaggy' and it's used of goats as I said before, and of satyr, the wild beast. It's rendered even by the word 'devil' in the Old Testament, and so there was the whole aspect of Esau which was brought out in that statement of Jacob, 'he was a shaggy goat'. He said, 'my father knows that he's a shaggy goat!' his mother said, 'we'll fix that'. She fixed everything, she had an answer for everything, b&s, and therein laid the problem.

We're going to see later on, some magnificent references in the Psalms; look, unbelievably beautiful taken from this record, and I'm going to bring them together when we come to Beth-el. The Psalms, how they bear upon this subject, so let's just look at one of the Psalms for the moment where the lesson that Rebekah missed was spoken of in the 37th Psalm; this is the problem, this was the real problem with Rebekah. In Psalm 37, we might say this epitomized the weakness of Rebekah because this is what she did not do; in verses 5 to 7 we read, 'Commit thy way unto Yahweh; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in Yahweh, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass'. Now there was the weakness of Rebekah, she was bringing wicked devices to pass; why? because she failed to follow out the principles of those verses. She was not going to wait upon Yahweh and trust in Him; she was not going to rest in Yahweh. You know, b&s, in the crisis of the extremity of his life, when Jacob needed more than any other part of his whole existence, his mother, and in lieu of his mother it was impossible for him to do it! you know that? And there's the great lesson of his life; all God did through the angel was to touch his body and He rendered him impotent in a situation which called for the very ingenuity which his mother would have brought to the situation, which he practised clearly himself, and finally God crippled him, to learn that lesson, WAIT!

And that's what Hosea said, you turn to Hosea, look at this, here's the lesson and I said we'd go back to Hosea and this is what he says, Wait! in the very context of that prophecy, when Hosea picks up the message of Jacob, this is what he's got to say. Verse after verse in this 12th chapter of Hosea is based upon this story of Jacob, listen!

again from verse 3, 'He took his brother by the heel in the womb, and by his manly or in his manly he had power with God: Yea, he had power over the angel, and prevailed: because he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us; Even Yahweh Elohim of armies; Yahweh is his memorial' (what's the lesson, b&s?) 'Therefore turn thou to thy God: keep mercy and judgment, and WAIT, wait on thy God continually'. Now that's the lesson, and how difficult it is to learn, b&s. How difficult it is to learn; think back in your own life, try and bring circumstances into your mind, when that principle could have applied to you! Let me describe to you, a man that I know, I know him very well, and the circumstances of his life, and see if it's a description of some of the circumstances in your experiences. A man that I know gets into an extremity, which is beyond his physical and mental powers to cope with; he nonetheless tries desperately every measure that he can bring to bear, in his own mind and by his own strength and ingenuity to solve that problem. Praying to God all the time to help him, and yet telling God by his very actions, by his attitude of mind, that the prayer is a high mockery that he doesn't really need Him! He suffers adversity after adversity, burns his fingers, gets completely upset, in all manner of mental anguish and nervous agitation, to such a degree that he reduced himself to a lump of jelly and goes on scheming and prays and prays and prays, yet never learns the lesson to wait upon God! And when he's forgotten all about the incident, and the passage of time has erased it from his mind, God answered his prayer, another passage of time goes by maybe six months. And then it suddenly dawned on him that God solved the problem! and he couldn't wait upon his God in faith, because he had forgotten what the problem was all about or what he had even asked God for! Is that your experience? I can tell you, b&s, it's mine; you see, we pray and open our mouth to God and say, 'dear God, do this for me, please, do this for me. I don't know what I'm doing; I haven't got a clue, I can't solve this problem, or I don't know how to handle the situation!' please solve it, and we promptly set about solving it ourselves by various manipulations, and in some mysterious way, weeks, months later, it all worked out for the better and if we're fortunate, b&s, flashes of memory may tell us how it worked out. Perhaps we'll go to the judgment seat one day and be told how He did it! that when we gave up the problem because it, as it were, just dissipated before us, never thinking it could be solved, and told it was solved in a most miraculous and marvellous way in our life, that we were not even aware of it. And what does Hosea say? 'To wait upon thy God continually', how long did Jacob wait, b&s? 40 years! but he remembered it, and came back to Beth-el, and named a specific incident in his life, coupled with all the other incidents that ever happened to him, and said to God, 'you did it, you fulfilled your promise', and from Beth-el to Beth-el he proved that God was equal to His Word.

And here's his mom sitting down with this scheme, and she's rushing from keyhole to keyhole to hear bits of conversation, piecing it altogether, making all sorts of plans and everything, and putting skins on his neck and all sorts of things; except one thing. WAIT! can't wait, the situation's too desperate; no, can't wait! we're going to do it ourselves. Doesn't work out, b&s. That's the lesson of that chapter, there's no doubt about that, that's the lesson of that chapter!

And so the time comes for Jacob to go unto his father, you know, it's rather remarkable

that Rebekah in verse 15, Rebekah even had the foresight not only to clothe her son with Esau's goodly raiment, but that she kept it in her own tent! Incredible woman! 'Rebekah took goodly raiment of her eldest son Esau, which were with her in the house', she'd even kept it probably against the day, what an incredible woman; but you see, b&s, there's some indication here, b&s, that this goodly raiment that Esau had was either a piece of cloth or a piece of yarn which was quite beautiful in itself, or as the Septuagint version seems to translate the word, 'a garment which marked him out distinctive as the firstborn'. The word that they use is a sacred word, 'marked that man out as the firstborn', and if that is the case, then no wonder Rebekah took that garment, 'the elder shall serve the younger'. And she kept that piece of clothing in her house, incredible isn't it? You talk about the dedication of Rebekah, and you'll see how Laban occupied himself, they were quite a remarkable family, but of course, the motives of Rebekah were even higher than Laban's, but nonetheless, the Syrians as Hosea pointed out, that Jacob was a Syrian, and he was too, a Syrian, until God drove that out of him, and they were forever stealing in this way; of course, she kept the garment and put it upon him!

He goes in, fearful and apprehensive, you've only got to read the record to see how fearful Jacob was. And he goes in, 'my father' straight away, Isaac picks up that voice. What's wrong with Isaac, b&s, that record presents him, you can't escape it, that man is nervous; he's obviously nervous, as nervous as Jacob is. 'Who's that?' I'm Esau! and that lie was paid for, b&s, four-fold, the poetic justice of that was awful as far as Jacob was concerned, and it was extorted from him twice, 'I am Esau thy firstborn' and then he made a colossal blunder. The biggest blunder he ever made, in verse 20, Isaac said unto his son, 'How is it that thou hast found it so quickly, my son? And he said, Because Yahweh thy God brought it to me'. COME NEAR, come near! Yahweh thy God brought it to me', come near! why now Isaac's a thinking, what does Esau know about Yahweh his God? Would he see that in the field, b&s, and see the providence of God bringing him wild game? Not on your sweet life, he was trusting in big long hairy legs! Look at the brute he was, when he'd see a little gazelle trotting along, would he say, 'ah, golly go' to him; not on your sweet life. His bow, his quiver, his weapons this is what Isaac saw, this was his pride, this was what swelled his father's heart with pride, b&s, this! And here's Jacob saying, 'Yahweh thy God brought it'; 'you come near to me!'

He wants to feel him now, the voice is the voice of Jacob, but the hands are the hands of Esau; he said, 'I may feel thee, whether thou be my very son Esau or not'. That was a mistake of all mistakes, b&s, to make a statement like that, and of course, Isaac felt him, 'and he discerned him not because his hands were hairy as his brother Esau's hands. So he blessed him on the basis of his hands. Isn't that indicative to what Jacob was doing where his motive might have been excellent, but his hands were the hands of Esau. And so the blessing went to him, he had his venison and he kissed his son, and Rebekah's ingenuity paid handsomely, the fact that he embraced his son, and there were the garments, with the smell of the field. Ah! and with the smell of the field which Yahweh hath blessed; (the heart of the devil) wild game which He'd never accept in sacrifice, in that spirit the blessing comes out of his mouth. But, b&s, the blessing came out of his mouth alright, but have a look at the blessing!

You look at what Isaac said, you go through it word by word, and there's only one phrase, a short one at that, that has any religious overtones at all, and even that can be interpreted

in two ways. Listen to it, verse 28, 'Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 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'. That blessing there has almost no resemblance whatever to the blessing which God gave to Isaac through Abraham, hardly any resemblance at all! What was it in Isaac, b&s, that held him back, so that all he gave Esau was political supremacy and agricultural prosperity? Where's 'all nations of the earth shall be blessed'? where is 'that thy seed shall inherit this Land?' where is the words 'God Almighty bless thee?' El Shaddai, the covenant God of the fathers, He's not there, nor are the religious overtones; the only phrase in that whole promise, b&s, that's Abrahamic is, 'He will curse every one that curseth thee, and blesseth them that blesseth thee', and that in itself does not necessarily have to have a religious aspect. It could merely be, that in the political sphere, in the agricultural or economic sphere those who joined themselves with Esau would be blessed and those who opposed him would not! So there need not be in that blessing whatever, any tinge of religious aspect whatever; but my word, it would appeal to Esau! God give thee, he says, plenty of corn and wine, why? because he was a man of the uncultivated field, the fruits of which are the blessings of God's hands.

What is 'fruits' spoken of in the Word of God? Is it not the work of righteousness which are induced in us by the power of the living God? 'By their fruits ye shall know them'; that man had no intention whatever of growing any fruit. He lived by the strength of his arm and by wild game, and if you don't believe that, when Jacob came back from Padan-aram and he met him at Beer-sheba, Jacob noted that he was far more powerful than he was, and Esau voluntarily left Beer-sheba and went down into the wilds of Edom to live! He volunteered to do that, why? because he didn't want to get into plowing and sheep etc. who wants that? Now out in the hills of Edom, the rugged sparse lands, there's a great cliff, a crag, b&s, the hunt and the chase the smell of blood, that's all he cared for, and there's his father blessing him with plenty of corn and wine! Whose corn and wine? 'If by thy sword thou shalt live, says Isaac to him later, 'know there was nothing in that promise that I didn't hold back; Isaac was frightened and you know, there was just a hint of that, there are just a hint in there, of some of the motives that were prompting Isaac to do what he did! Listen to it, verse 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'. She only had one other son, let thy mother's son bow down to thee. And that was indicative, b&s, of the rift and the antagonism that existed; she only had one other boy. It could only mean one, Jacob! and there was the father's sin coming out; it didn't work because Almighty God even in the midst of all that deceit, b&s, even through all that guile brought to bear by Rebekah the Syrian, God superintended the whole thing, and in the sadness and tragedy of it all, He saw a mother and a son, who had such tremendous motives, who were caught up with

enthusiasm for the love of the truth, but who could not, nor would not, wait upon God; even in that, God superintended that affair. If He didn't, why was Jacob scarcely out of that tent before Esau returned? Wasn't that indicative of the providence of God? He's barely out of the place, says the record, when Esau came back. No, there was something in this, b&s, that held back Isaac, what held him back? I believe that Isaac was frightened desperately within himself, I believe he was overcome with the smell of the fields, I believe he would have taken a breath second to none, that filled his lungs with that, because he would have tried and he was fighting mad with himself, the record shows that later on. Paul called him indicative of that; the man knew he shouldn't give that blessing to that boy, he knew he was a fornicator, he detested his wives, they were a grief of mind to him, and he was detrimental to the Abrahamic covenant, he was a great brute of a fellow but my, wasn't he powerful; and this was the feeling of Isaac that as he blessed that boy, he blessed him with the things that he knew he so wanted! Political supremacy, you take the phrase, 'lord over thy brethren', why the word's not even 'adon', doesn't use the phrase 'adon', the word's not 'adon' ruler over thy brethren, the word is 'gebiyr' be a mighty man! and that word in itself is suggesting, is it not? of how he looked at Esau, the hand of him that was stronger than he! That's how Isaac looked at him, as Jeremiah said, 'the hand of him that was stronger than he', 'gebiyr' the mighty one; that's what he wanted him to be!

But it didn't work! Jacob's gone out, and in comes Esau. What a scene, b&s, what a scene. Imagine the scene that's in that tent. Bursts in this great brute of a fellow with this steaming pot of stew; I've brought you some venison from going a hunting. You what? What, he says, the record states, 'Who's this? I'm Esau your first-born. Who? and he's paralysed b&s, paralysed with fear and trepidation, he knows! Look what the record says in verse 33, 'And Isaac trembled very exceedingly', see the margin, 'Heb. trembled with a great trembling greatly, you know, actually literally it says, 'Isaac trembled with a great trembling, trembling violently'. He violently trembles, he shook from head to foot, why? because God had caught him out (he'd better wear a watch!) But God had caught him out, b&s, He had caught him out, and Isaac knew it; how do we know that? because his reaction was immediate; he didn't have to go out into the darkness like Peter did to get wood, he didn't have to go and contemplate the issue, he didn't have to stop and think, his reaction was absolutely immediate. He knew on the spot that he was gone! And he said, 'Yea, and he shall be blessed'. That was his comment, it says, 'Isaac trembled, trembled, trembled violently' says the Hebrew, 'who? where is he that brought me venison and I have eaten it all before thou camest?' In other words, I've completed the covenant; I've ratified it and have blessed him, and I'm telling you, he shall be blessed. Wouldn't he be justified, b&s, by declaring the whole transaction illegal? Of course he could, there was nothing to stop Isaac from doing that, the whole thing was illegal! The thing was deceitful, the blessing was passed upon the wrong boy; he had every right to say, 'bring that lad back here, cursing him with a curse that Jacob feared more than anything else on earth, and then turning and blessing his proper son. NO, b&s, shaking from head to foot, shaking like a leaf, he says, 'Yea, he shall be blessed', because God Almighty (he knew it) God Almighty had oversaw the whole thing'.

Who are you? Who do you think you are? and God Almighty caught him out, b&s, and He'll catch every one of us out! Don't make any mistake about that, we can't get away with a thing! and the wonderful man that Isaac was, he bent like a reed before the hurricane; he bent before Almighty God and he said, that boy will be blessed! A little comment from Paul in Hebrews 11, a marvellous comment, b&s, on this very incident; you've got to enter into the spirit of this thing to see the power of what happened on that occasion. These things which Paul outlines in Hebrews 11, b&s, are not isolated incidences in people's lives, these are major aspects that he talks about in their life, major crisis in their lives and so we read in Hebrews 11 and verse 20, and I want you to read it carefully, 'by faith Isaac blessed Jacob and Esau (now listen) 'concerning things to come''. Now note that because that's the most important phrase in that verse, concerning things to come; what Paul is telling us, b&s, is this, that when Isaac passed that blessing upon the wrong boy, he never blessed him concerning things to come. HE NEVER DID! He blessed him with present prosperity, present political supremacy; that was not a blessing of faith. But Paul says 'by faith he blessed both, Jacob and Esau concerning things to come'. Now let's see how he did it with Jacob!

You turn to chapter 28, when the full dawn of realization had come upon this man, by that tremendous incident in his life, where he shook from head to foot, listen to this, b&s, as Isaac sends his boy, Jacob, away, now listen to the words he uses to him, and see if there's a difference or not in the blessing. Genesis 28 and verse 3, he opens up by saying, 'And God Almighty bless thee' (the covenant God of the fathers), El Shaddai bless thee, make thee fruitful, and multiply thee, that thou mayest be a multitude of people. And give thee the blessings of Abraham, to thee, and to thy seed with thee: that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham', and do you know what? when Jacob traveled to Beth-el with those words in his ears from his father, he met the angel of God there, he went into Syria for 40 years, he came all the way back to Beth-el and do you know what God did? He repeated that promise word for word for word, and added one thing to it, 'a king shall come out of thy loins'. In other words, b&s, there is the blessing of things to come; that's faith talking there; it wasn't faith talking when Isaac said what he did when he thought it was Esau. God gave him plenty of cause why; that's not concerning things to come, that's present blessings, that's material blessings, that's things of the flesh. That's not faith, the man was faithful when he trembled wildly.

Now, you might say, 'well, if he addressed Jacob concerning things to come, how did he address Esau about things to come?' Well, he did you know, come back to Genesis 27 first of all and while you're doing that turn to the 12th chapter of Hebrews again and see how faith triumphs, b&s. You see how faith triumphed here, he addressed Esau about things to come, how did he bless him? by not giving them to him. that's how he blessed him! which was a blessing to him and everyone else concerned. We read for example in verse 34 of Genesis 27, 'And when Esau heard the words of his father, he cried with a great and exceeding bitter cry'; can you see that brute of a fellow crying? and do you know what he was crying about? the loss of material gain. He wouldn't shed a tear concerning things to come, that never concerned him, he was profane as Paul called him, irreligious, profane! What he was crying about was the loss of material gain! He

didn't cry, he didn't cry great, he didn't cry great and exceedingly, he cried a great and exceeding bitter cry; he absolutely gave himself over to the most passionate feelings, b&s, but note his father! Look at the end of verse 38, 'and Esau lifted up his voice, and wept'. You try and picture this tremendous scene, and here's this boy now, with impassionate anguish, bitter feelings, hatred towards Jacob, before his father impressing upon him all the attributes which he father loved, and impressing him so grand that he's reduced to tears; tried to beat his father back. And his father stood riveted and refused to be bent back, and he blessed him by giving him a blessing that within itself told him, he could never have, never have what he'd given to Jacob. And so Paul says in Hebrews chapter 12 and verse 16, 'Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears' (notice the margin, 'he found no place to change his mind' that is, to change his father's mind). B&S, have no fear had it been the right translation, that is the margin, for the word 'repentance' would never apply to Esau. It would never apply to Esau, Esau had nothing to repent of because he had no moral feelings. It was not that Esau repented, no, he was trying to change his father's mind! and his father stood resolutely. And look, to show you the extent of Esau's spiritual knowledge let's turn to Genesis 27, here's the extent of this man's spiritual knowledge; it says in verse 35, 'Jacob said, Thy brother came with subtlety, and hath taken away thy blessing. And Esau said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright (note that! he blamed his brother for taking it away, b&s, that which he profanely sold, note that) 'he took away my birthright-he sold it for a pot of stew). 'And he said, behold, now, he's taken away my blessing. And he said, 'Hast thou not reserved a blessing for me?' In verse 38, 'Hast thou but one blessing', now there's the extent of this man's spiritual knowledge. Well you might say, 'well what?' Well, b&s, when you are coming through Abraham, through Isaac unto thy seed, and Jacob says 'there's the singular seed coming through; and that's the singular seed, and Esau says 'haven't you another blessing for me?' that's the extent of his knowledge of the Abrahamic promises, that there could be two seeds! That's what he's saying, you see, this was the firstborn's prerogative; now if anyone's the firstborn of the house, even with twins, one's got to be first, and he didn't understand even the firstborn's prerogative! because he said, Surely you have something reserved for me! What could he have reserved? Paul's comment was, when he found that he wanted the inheritance, then he blessed him. There's only one, there can't be two, that was fundamental to the Abrahamic covenant; this idiot didn't have the first clue of that! he thought his father had something tucked away up his sleeve somewhere, left over that he could have! He couldn't have a thing, so what could Isaac do? he had to stand resolute; the blessing was gone, he'd given it to Jacob, he had confronted Esau, 'yea, he shall be blessed'. There was his understanding, Isaac knew; this thing in front of him wouldn't have a clue about the birthright or the seed! Wouldn't even enter his mind, he thought there could be several of them and there couldn't be, and so Isaac said to him, and addressed him concerning things to come.

Isaac his father said to him in verse 39, 'Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above'. Now someone might say, 'well, that's what

Jacob got in the first place, but you see, that's poorly translated. If you read the RSV you'll read it this way, 'thy dwelling shall be away from the fatness of the earth and of the dew of heaven'. And every decent translation follows the RSV in that, Rotherham, Young's Literal, and a host of others that render it that way. Away from the fatness of the earth, and you see, when he says the fatness of the earth, that's a specific region. You look at Daniel chapter 11 and verse 24 at your leisure and you'll see that; the very fatness of the earth which was the land of Canaan, it wasn't that Jacob would have fertility and Esau aridness, the fact was that the fatness of the earth was a specific term of a specific region. The fatness of the earth in Daniel 11 was the land of Canaan, so what Isaac was telling him was this, 'look Esau, you're not going to get the Land. That's all there's to it', so he blessed him concerning things to come insomuch that he wasn't going to get it!

Their faith, and bear this in mind, b&s, they lived in Egypt; we living in these days are brought up in different circumstances, we don't understand the atmosphere that was generated in these families. You know, Jacob faced the same problem with a boy he hadn't seen for 22 years, that he'd extended almost all his love upon, his heart was with the boy, he was wrenched out of his hands by his brothers, sold into Egypt and he never saw him for 22 years. You imagine the age of Jacob, that at the age of 130 riding into Egypt and being embraced by Joseph, what would have Jacob given him? He would have given him the earth and Joseph came before him, the apple of his eye, with his two boys, the elder and the younger, almost the identical temptation but in a different way; and he took the eldest son on the left hand and guided him to Jacob's right. The other boy Manasseh (or Esau) he took in his right hand and guided to Jacob's left and there's the apple of his eye, you might say, the kernel of his whole existence looking at him and he hadn't seen him for 22 years, his love would have about flowed to him in a manner that's incredible; and he crossed his hands, while Joseph stood before him imploring him not to do it! And Paul makes the comment, 'by faith Jacob blessed both the sons of Joseph', you see, it wasn't that either had a choice, and I beg to differ, it was the choice of a man overcoming a tremendous welling-up of emotional feeling of love for that boy who had grown up to be such a great man that he was, but above him was God Almighty, and He elevated the younger above the elder! So you see, Jacob himself had to withstand that trial and withstood it well, but Isaac's temptation was based upon a fleshly attachment to that boy, Jacob's attachment to Joseph was based upon the most grand principle that a person could ever understand. The attachment to that boy was enormous! Such was the faith, b&s, of these wonderful patriarchal families!

Now, as we go through this particular section now, we come to verse 40, and Isaac says, 'By thy sword shalt thou live, and shalt serve thy brother'.....would prove that the translations are away from the facts of the correct one, because if he lived in the fatness of the earth, he wouldn't have to live by his sword. And you know, b&s, Esau did live by his sword, his descendants did live by their sword; after Jacob returned from Padan-aram and he settled down in Beer-sheba with his herds, and flocks and his people with him, he crowded out Esau who volunteered to go down to Egypt. He overthrew the Horites in the regions of Edom in the clefts of the rock, threw them all out; he established the great nation of Edom down there, and they plundered the great

caravan routes across the deserts of the wilderness of Zin, and as the caravans crossed those routes, they plundered them and they lived literally by the sword. The prophecy of Isaac was literally fulfilled, make no mistake about that!

Then he says, 'thou shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck'. What did he mean by that? Well, it's been taken to mean that Jacob would have the ascendancy over Esau until a given point of time, when Esau by virtue of his strength would break the yoke of Jacob off his neck. But I don't think you'll find that at all, b&s, what I think it's saying, and history bears it out, is this, that whilst ultimately as Obadiah says, 'strangers shall come up upon mount Zion; the kingdom shall be Yahweh's, Who will judge them out of Esau whilst ultimately Jacob would have the ascendancy over Esau; the histories of the people would be one of see-saws, Jacob on top, Esau on top, Jacob on top, Esau on top. That's what the records says, not that Jacob would have the ascendancy to a given point, then Esau would take over and then Jacob would take over again, but rather a history of see-saw, struggle, wrestle like they were in the womb. Jacob's got him by the heel, Esau by his superior might and power is now prevailing, but ultimately 'the kingdom shall be Yahweh's and He shall judge them out of Esau'.

Let me read to you the history of the Edomites in their relationship to Israel, and you'll see how that history bears out what I'm saying. ' We know that Edom had an implacable hatred for Israel so that when Israel came out of the Land, Edom would not allow them to pass by. In the days of Saul, he defeated the Edomites; David capitalized on that victory and he defeated them in the valley of Salt. But in the days of Solomon, Hadad the Edomite, lead an assault against Solomon which was partly successful. They were again contested by Jehoshaphat but in the days of Jehoram, Jehoshaphat's son, they threw off the yoke and became independent again. And so the history see-saws from one to another until finally we find that not long after they threw off the yoke of Jehoram, they themselves are thrown out of Edom by the ..... and shortly after that they joined with Nebuchadnezzar and stood there and cried out, 'raise it, raise it to the ground, when Nebuchadnezzar burnt Jerusalem'. So the seizing, wrestling, struggling, grabbing heels, superior power, the two boys fighting through the history of the world, and then after that incident of the destruction of Jerusalem by Nebuchadnezzar, in the days of the Maccabees, Israel once again got on top, and John .... one of the Maccabean sons, subdued the Edomite completely, put them under the sword and forced them to be circumcised and accept the Law of Moses. And once and for all, Israel said, 'I've had victory over the Edomites', but no, by a classy manoeuvre, one of the Edomites, John Hyrcanus gained from the Romans, guardianship over Judeah and in his line was Herod the Great, who took great delight in destroying the children at the birth of the Lord Jesus Christ, and even got on top again!

And so it was a see-saw battle, b&s, the elder shall certainly serve the younger; this is interesting, do you know the last recorded historical incident concerning Edomites? and they'd never been heard of in history again. As Titus and ..... came around the walls of Jerusalem, and the city of Jerusalem was about to collapse in size, in ruin and bloodshed and murder, someone opened the gate of the city of Jerusalem from inside,

and let into that city, 20,000 Edomites and they wrought havoc in that city and vented their hatred upon the nation of Israel, and cut many children and women to ribbons until the streets ran with blood, and they've never been heard of since! The last recorded incident was Edom running madly through in a blood lust, crazed with blood, running through Jerusalem with the Romans hammering on the walls and killing all they could before the Romans got there before them; 20,000 were let into the city and they faded from history! Never heard of again, but Edom, b&s, the name of Edom may have gone from the pages of history, and from the name of nations, but Edom remains today in the Gentiles.

And finally we come to the end of the record when Rebekah hears what Esau said in his heart, she said in verse 43, 'Now therefore, my son, obey my voice (the third time in this chapter she's said that)'. See the dominance she had over this boy, 'obey my voice and arise, flee thou to Laban my brother to Haran and tarry with him a few days'. A few days! b&s, you've seen the attachment of mother to son, haven't you? a few days! those few days were 40 years, that boy never saw his mother again, do you know that? And do you know something else, the mother never appeared in the record of scripture again, not even to have her death recorded, not even that! She disappears from the pages of history as though she had never been there; the only thing that we ever read about Rebekah in Genesis 49 and 31 was the fact that she was buried in Macphelah. And with her son departing she seems to just get out of the record, as if she was blown out by the sorrow that was brought upon her heart; she never saw that boy again. And as I said, we're going to come to a remarkable incident when Jacob was at Beth-el and when they came to a place called Allon-bachuth, the oaks of weeping, when the whole company of Jacob broke in utter grief because there he came across the last remnants of his mother in the Land, where Deborah her nurse died and was buried in that place. But of Rebekah we don't even have the record of her death, and she finishes and she fades off the page as Jacob disappears into Syria, as if God is saying, that whilst Rebekah was a wonderful woman, (and she was, b&s, I believe that, I think there's sufficient in the record to show that despite all those weaknesses that she displayed in not waiting upon God, she was a wonderful woman) and yet as she was enfolded in Macphelah, yet in this record as the one who caused Jacob to obey her voice, you might say almost in defiance of the principle of waiting upon God, as Jacob moved away from that place to learn the discipline of Yahweh, she just fades out of the record as if she'd never been there!

And away he went. She went to Isaac, of course, and as I said before, she doesn't bring up the matter of Esau, she brings up the matter of Esau's wives. She said, 'Look, verse 46, 'I'm weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?' and on the basis, b&s, of a principle on which they both agreed, marriage outside the truth, not only marriage outside the truth, but marriage to these women (I was going to comment on these women) Esau was a fornicator, you know, b&s, you've only got to get hold of Rotherhams' translation of the bible, and look at the section before the period of the Judges, and read that section. And Rotherham will tell you there of the history of the Canaanites; and why it was that God said 'slay everything

that breathed when Joshua came into the Land years later. And of the iniquity and enormity of that iniquity that these people..... Esau hadn't just married outside the truth, he had married depraved harlots! depraved harlots. We was told he married the daughters of Heth called the daughters of the land, called the daughters of Canaan; three times they're named and everytime it's different. The daughters of Heth, the daughters of the land, the daughters of Canaan, look, b&s, you turn to Deuteronomy chapter 20 and you'll get some idea of how bad they were, look at this! Deuteronomy chapter 20 and verse 13, 'And when Yahweh thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which Yahweh thy God hath given thee', now notice this, this is Israel when they went to fight against the city, outside the Land. They could take the women, the little ones, the cattle and all they took in spoil and they could let them live and bring them back. So they went against the Moabites, the Ammonites, the Syrians, the Egyptians, if they went against any nation outside the Land and they captured women, they could bring them back as slaves. But read verse 16, 'But of the cities of these people, which Yahweh thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth'. And that was the attitude of mind that Yahweh adopted, b&s, against the women of that land as against the women of other lands. So Israel if you go outside this land and capture women, you're allowed to keep them; but as far as these people, the daughters of Heth, the daughters of Canaan, the daughters of this land are concerned, you don't leave anything alive that breathes! And Esau went and married two of them! and broke the patriarchal laws and left Rebekah his mother weeping and Isaac grieving enough to send Jacob off to Padan-aram.

And Jacob with the voice of Isaac ringing in his ears, b&s, 'God give thee the blessing of Abraham, God Almighty bless thee'; with the voice of Isaac ringing in his ears, the voice of faith, he set forth his foot into the land of Padan-aram. All he was carrying was his staff and his faith in God, his trust that he had, and the spirit of his mother, and God was to use him for 40 years, with his grim and dire circumstances, b&s, to rid him of that influence and to impregnate him with the faith of his mother, which she had in Pharaoh's tent, and of the love which she had for the truth, when that son had to learn what his mother never taught him, and what Hosea said, 'He found him in Beth-el and there He spake with us, even Yahweh of hosts, Yahweh is his memorial, therefore, WAIT upon thy God continually'.