

What You Need to Know About ISAAC & JACOB:

“The Lord who leads armies makes this solemn vow: ‘Be sure of this: Just as I have intended so it will be; just as I have planned, it will happen.’” Isaiah 14:24 NET

Study Number Five – Genesis 27:1-46

We’re going to look at a couple of passages to help us understand that this covenant that passes from Abraham to Isaac and now to Jacob is all part of God’s sovereign plan. He means to bring that to completion in the coming of the kingdom.

Numbers 23:19

God is not a man, that He should lie; nor a son of man, that He should change his mind. Does He speak and then not act? Does He promise and then not fulfill

Psalms 105:8-11 (NET Bible)

He always remembers his covenantal decree,
the promise he made to a thousand generations—
the one he made to Abraham,
the promise he made by oath to Isaac!
He gave it to Jacob as a decree,

to Israel as a lasting promise, saying, “To you I will give the land of Canaan as the portion of your inheritance.”

In our next study we will actually see the transfer of the covenant now from God Himself into the hands of Jacob for his stewardship and responsibility. And then we will study the life of Jacob in view of the fact that he is the one to whom the things have been passed on, as far as the promises are concerned.

So just understand that when God promises something, He doesn't take it lightly.

1 Thessalonians 5:24

Faithful is the one who calls you, who also will do it.

He will be faithful to fulfill His promises.

Now back in Genesis 25 we saw Isaac and Rebekah pray to God and ask for children and two boys were born—Jacob and Esau.

The Lord stipulated, in Rebekah's prayer time, that the older would serve the younger.

Now there'd been a 20-year delay of infertility that they battled before the children were born. But remember Esau came in from the field—he was one of the guys that loved to go

outdoors and hunt—and he was starved to death. And Jacob, being kind of a homebody, had prepared some chili. Esau sold his birthright for a bowl of chili.

So the birthright actually now belongs to Jacob. We have people who aren't paying attention to God's purpose and God's plan, and they're selfish enough to make promises.

What we're getting ready to see in this passage is just ironic. It's beyond human comprehension. This is one of the most decedent chapters in all of the scripture.

It's that way because they're completely oblivious to the fact that they are going selfishly in their own direction against God's prescribed plan. And there are serious consequences for that. There are a lot of great lessons that come out of the chemistry of these verses.

One of the biggest ones, by the way, is how can a marriage—when we saw Isaac bowing before his wife and praying for her to become pregnant, and then for her to go and talk to God about the struggle that was going on within her womb—that kind of a relationship, deteriorate to where we are in our verses? The reason it does is because of neglect and lots of other things.

And so let us be aware that marriage is a relationship that we work on all the time. And we thank God for it and we thank God for the fact that He can indeed do miraculous things in our lives.

Our last chapter was all about Isaac. It was the only chapter that's really dedicated to him and him alone. And in that chapter, we saw the well digging operations and we saw Isaac leave the land of Gerar and slowly make it back to the land.

We left him in his tent, we left him with his altar, we left him in fellowship with the Lord, we left him in the land. Now some time has passed. Even though Jacob bought that birthright—that was wrong. We never buy something that God has promised to give us.

And secondly, Esau never had a right to sell something that had been given to him. So, both of them are wrong. Esau made a wrong decision and Jacob was singing, "I did it my way." And he certainly did and there's suffering for that.

So we skipped Genesis 26, which is just all Isaac. We're coming back now to Jacob. The key players in our study are:

REBEKAH,

JACOB,

ESAU, and

ISAAC.

We're going to see Rebekah. She's very strong and she is very direct in what she's getting ready to do in our study.

Here's a great little story. The bottom line in this study are the choices we make. And there are consequences for those choices. These choices that were made, two studies ago, and the choices that are made in this passage are going to have serious consequences.

A Man and His Choices

After a few of the usual Sunday evening hymns, a pastor stood up and walked over to his pulpit. Before giving his sermon for the evening, he briefly introduced a guest [speaker] present in the service and asked him to greet the church and share whatever he felt would be appropriate.

The elderly man stepped up to the pulpit and began to speak. "A father, his son, and a friend of his son were sailing off the Pacific coast," he began, "when a fast-approaching storm blocked any attempt to get back to shore. The waves were high; an experienced sailor like the father could not keep the boat upright, and the three were swept into the ocean." The old man hesitated for a moment, making eye contact with two teenagers who were, for the first time.

"Grabbing the rescue line, the father had to make the most excruciating decision of his life: to which boy would he throw the other end of the [line]? He only had seconds to decide. He knew his son was a Christian, and he also knew that his son's friend was not. As the father yelled out, 'I love you, son!' he threw the lifeline to the other boy. By the time the father pulled the friend back to the capsized boat, his son had disappeared beneath the raging swells into the black of

night, his body was never recovered.”

... “The father,” he continued, “knew his son would step into heaven with Jesus, and he could not bear the thought of his son’s friend stepping into an eternity without Jesus. Therefore, he sacrificed his son to save another.”

“How great is the love of God that he should do the same for us. Our Heavenly Father sacrificed his only begotten Son that we could be saved. I urge you to accept his offer to rescue you and take hold of the lifeline that he is throwing out to you in this service.” With that the old man turned and sat down.

The pastor again walked to the pulpit and delivered a brief sermon, [and] brief invitation. But no one responded to the appeal...the two teenagers raced to the old man’s side. “That was a nice story,” one of the boys said, “but I don’t think it is very realistic for a father to give up his only son’s life in hopes that the other boy would become a Christian.”

“Well, you’ve got a point there,” the old man replied, glancing down at his worn Bible. A big smile broadened his face as he looked up at the boys and said, “[I’m] sure [it] isn’t very realistic, is it? But I’m standing here today to tell you that this story gives me a glimpse of what it must have been like for God to give up his Son for me. You see, I was the father and your pastor was my son’s friend.”
(source unknown)

This story emphasizes the major choices that are made in life. We are here because of choices that have been made along our journey.

Just kind of keep those things in the background, okay? We

want to keep focusing on the marriage, on God’s promise, on choices that are made in the flesh in contradiction to God’s expressed purpose. And then see how it all plays out by the time we get to the end of the story. Here we go—verse 1.

v. 1 When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, “My son.” “Here I am,” he answered.

“When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, ‘My son.’ ‘Here I am,’ he answered.”

As the scene of our study opens, Isaac is 137 years old. Both of the boys now, the twins, are 77 years each.

TWO THINGS are said about him:

1. he’s “old” and
2. “his eyes were so weak that he could no longer see,”

Now, part of the reason that he’s feeling this urgency is that 14 years ago Ishmael died. And of course, Ishmael was a thorn in his flesh all the time that he was alive, but when people start dying off that are close, we begin to get the message that probably our time is getting short.

The only problem is, he’s got 43 more years left. But he is

operating on the fact that he's old and blind, rather than what is God's ultimate purpose. And so he is actually, 43 years ahead of the schedule.

We can learn a whole lot about life and how different our perspective is from the Lord's.

Psalm 90:12

Teach us to number our days
and apply our hearts for wisdom.

He thinks he's just about to go and so he has to do something about it.

But there's another factor here. Sometimes when we get old, we maximize our pleasure so that we don't miss out on anything before we die. And that's what Isaac's been doing. He's been sitting around vegetating in a complacent state over venison. He loves it. It's a great taste to his pallet and so he's putting it all together here and wants to get some meat.

Thomas à Kempis says:

Vanity it is, to live long, and to be careless to live well.
(source unknown)

We can say that about these years as far as Isaac is concerned.

Corrie Ten Boom said:

The measure of a life, after all, is not its duration but it's donation.

(source unknown)

(Shaping My Hat by Jake Billingsley)

Those lessons include never putting off those things you want to do in your life. Life is short. Working all the time is fruitless and unfulfilling. Take the time to do the things you want to do. Live each day as if it were your last.

Stephen Levine, an American Spiritual teacher and author, put it this way: "If you were going to die soon and had only one phone call you could make, who would you call and what would you say? And why are you waiting?"

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He's in essence saying, there are things that we will regret putting off and delaying.

v. 2 Isaac said, "I am now an old man and don't know the day of my death.

Notice how many "I," "me's" and "my's" are in this. It gets repulsive in these next few verses. But it's totally focused on him. The Lord isn't even in this. The Lord's not even mentioned, except when they're trying to cover some guilt here in a minute.

"Isaac said, 'I am now an old man and don't know the day of

my death.”

So when we look at this first statement, there are TWO THINGS he’s disregarding:

1. He’s disregarding the word spoken by the Lord, when these boys were getting ready to be born, “the older will serve the younger.”
2. He’s disregarding Esau’s agreement to sell his birthright earlier.

Esau’s in this too, because he thinks that if his dad does the blessing that nullifies the contract on the birthright in the first place. So they’re both in this thing. We know there’s a skunk in the woodpile right away because of the direct violation of everything that they have been taught and they have understood from the Lord.

There’s no mention of the Lord here and there’s no mention of the covenant promises. This is the serious consequence of disregarding the direct word of God in this passage.

Sometimes we should sit back and reflect a little bit on what our life would have been like if we hadn’t wasted so much of it. It’s great to have people talk honestly and transparently about how grieved they are over the years of being lethargic, not being disciplined, not doing what they should have done. And grieve over what they have done.

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And we have those times in our life when we think about how many years we've wasted by meaningless activity that really will not amount to anything in the kingdom.

Joni Eareckson Tada says this:

(365 Days of Hope: Encouragement for Those Facing Loss, Pain, and Disappointment by Joni Eareckson Tada and Dave & Jan Dravecky)

“I will repay you for the years the locusts have eaten. . . . You will have plenty to eat, until you are full, and you will praise the name of the LORD your God, who has worked wonders for you.”—Joel 2:25-26

Recently I took inventory of my spiritual growth, beginning with that November afternoon in 1964 when I [received] Christ. As I marked off the milestones, I came across chunks of spiritual wastelands.

In my early teens I memorized the words of entire Beatles albums but felt bored with memorizing Scripture. I turned down a summer mission trip because I didn't want to be away from my boyfriend. Then came my accident in 1967 and more years of spiritual dryness as I sneered at nurses and took out my anger on my family.

Even after I got my spiritual act together, I wasted time. For almost a year I let die a habit of prayer. For ages I ignored Bible reading. Worthless years. Futile. Wasted.

At the close of my spiritual inventory, I grieved to think I would never recover or redeem what had been lost. But my grief lasted only a moment. God brought to mind the promise of Joel 2:25! The Lord promises that my losses shall be repaired. He will make good on the damage I've done. God vows that he will restore our loss.

Restore my wasted years, O Lord!

Joni Eareckson Tada

(July 3)

And in so many of these scenes we see this.

v. 3 Now then, get your weapons—your quiver and bow—and go out to the open country to hunt some wild game for me.

“Now then, get your weapons—your quiver and bow—and go out to the open country to hunt some wild game for me.”

Ever notice that when we're doing something that we know is in the flesh and it's wrong that we have to hurry? Because we're afraid somebody might see or we're afraid that something might happen?

Here's a guy, 137 years of age, he's feasting, wanting personal gratification, and wanting to accomplish his self-will. All of those things are desires of the flesh.

Paul described it in Philippians 3:

Philippians 3:18, 19

for many walk, of whom I often tell you, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose god is their appetite, and who glory in their shame, who set their minds on earthly things.

What are the TWO COMMANDS he tells them?

1. “get your weapons—your quiver and your bow” and then
2. “go out to the open country and hunt some wild game for me.”

Here's a guy who's let his pallet determine the direction he's going, and what he wants is some venison. He wants some wild meat. And then with that, he will bless the boy who brought it to him.

Here's an important thought:

The more you taste it, the more you want it.
Desire intensified becomes an addition.
Addiction leads to slavery and a long road back.

Now that's the process. And Isaac's on that track here just oblivious actually, and putting out of his mind what it is the

Lord would want.

Now look at verse 4 and circle the “I,” “me’s” and “my’s” and see how many there are.

v. 4 Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die.”

“Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die.”

Notice there’s about six or seven of them. And it’s all focused on him. He needs the stimulation of the tasty dish.

Done in the FLESH,

not OBEDIENCE to the Lord’s command.

HUMAN AFFECTION over the WILL OF GOD.

“Now go ahead and ruin everything.”

Now Abraham and Sarah did that, didn’t they? When they used Hagar, trying to answer the purpose of God in giving them a child. It’s premature action and it’s all done and it’s actually a situation that’s hard to explain.

Isaac and Rebekah have already said they really hate the women that Esau has married. Remember at the end of that

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study in chapter 25 he said they were repulsed by these Hittite women that Esau had married.

Isn't it interesting that even though they disapprove of the women, he now is center stage to get the blessing from his dad? We don't know what all the chemistry was that went on in that situation, but it seems kind of weird, and maybe we'll get it straightened out when we get over to the other side.

Proverbs 16:3, 9

Commit to the Lord whatever you do, and your plans will succeed.

In his heart a man plans his course, but the Lord determines his steps.

Psalm 33:11

But the plans of the Lord stand firm forever,
the purposes of his heart through all generations.

Edward Everett Hale said:

(You Matter More Than You Think: What a Woman Needs to Know About the Difference She Makes by Dr. Leslie Parrott)

*I am only one, but I am one.
I can't do everything, but I
can do something. And what
I can do, I ought to do.*

*And what I ought to do, by'
the grace of God, I shall do.*

Edward Everett Hale

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We can see what's getting ready to happen. His **AFFECTIONS** **RULE OVER THE WILL OF GOD** and he's got **TWO REASONS** why he shouldn't do this:

1. the **MESSAGE** from the Lord at the birth of the boys and
2. the sale of the **BIRTHRIGHT**.

But they're both in this together.

Sarah was at the tent flap, when the Lord said that she was going to be pregnant and she lost it in laughter. Well here's another lady listening at the tent flap.

They probably couldn't have many private conversations in a tent anyway. Sound travels pretty well and she was all ears.

v. 5 Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country to hunt game and bring it back,

“Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country to hunt game and bring it back,”

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Now we're getting ready to see the most dysfunctional family in scripture.

Let's stop for a minute. Something has really happened to this marriage in these years, because she doesn't refer to him as her husband. It's "your father." The way she speaks of him is so distant and so cold. It's just like the whole family is filled with intrigue and personal agendas and selfish ambition—something really happened.

David Clarke makes this statement:

(Men are Clams Women are Crowbars by David Clarke)

Just like this unfortunate man, every married couple has an unseen enemy eating away at their relationship. I hate to sound so morbid, but it's true. The signs are all there. You both know your intimacy could be better. Your conversations could be deeper. Your passion—well, it isn't what it used to be. But you can't put your finger on the reason. You don't know why. And you can't fight something if you don't know what it is.

I'll tell you why your relationship isn't what it could be. You are being attacked by the relationship disease known as control and closeness. And it is slowly killing your love. The reason this disease is so devastating is because couples don't even realize it's there. They don't see how it works day after day, week after week, year after year, in so many different ways.

The bad news is you and your mate are doing the control

and closeness thing every day, and it's killing your relationship.

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This is how he illustrates closeness and control:

(Men are Clams Women are Crowbars by David Clarke)

When the woman sees the man start to clam up, she could say: "Bob, I feel as though you're going into your control mode now. I want some closeness, and you're pulling away." This is better than her saying: "I'm sick of you not talking. Talk to me! Talk to me now!"

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It is a whole lot better to address it the other way obviously. But always men have to be in control. And if it's getting too personal, we withdraw because of our pride. And when we withdraw, the woman wants closeness and communication because that is her security. And her immediate response is there's something hidden here and we can't talk about it and we need to talk about it.

Obviously, they have walked all over this by making their choices of Isaac taking Esau and Rebekah taking Jacob.

Now, notice verse 6.

Why does she go to Jacob? Why doesn't she just go right to Isaac and say, "You remember, when we got ready to give

birth God said that the older would serve the younger? And you're getting ready to bless the older!"

Why couldn't she say that? Well, control and closeness is the whole issue here.

v. 6 Rebekah said to her son Jacob, "Look, I overheard your father say to your brother Esau,

"Rebekah said to her son Jacob, 'Look, I overheard your father"—the way she refers to him—"say to your brother Esau,"

Why didn't they communicate?

"Look, I overheard your father"—not my husband—"say to your brother"—not my son—"Esau,"

She distanced herself emotionally here.

v. 7 'Bring me some game and prepare me some tasty food to eat, so that I may give you my blessing in the presence of the Lord before I die.'

""Bring me some game and prepare me some tasty food to eat, so that I may give you my blessing"

Now notice that next phrase. She adds to it, but he didn't say that:

“in the presence of the Lord before I die.””

Now it’s interesting because the Lord only comes into this kind of a situation when somebody’s trying to manipulate someone’s will. And here she adds it for impact with Jacob.

“Bring me some game,”

“prepare some tasty food,”

“in the presence of the Lord before I die.”

There is no mention of the Lord. No mention of the promises, the plan, nor His purpose at all.

v. 8 Now, my son, listen carefully and do what I tell you:

“Now, my son, listen carefully and do what I tell you to do:”

She’s got her plans.

v. 9 Go out to the flock and bring me two choice young goats, so I can prepare some tasty food for your father, just the way he likes it.

“Go out to the flock and bring me two choice young goats, so I can prepare some tasty food for your father, just the way he likes it.”

How can she do that?

Well, she's been doing it for 97 years and she knows exactly what he likes. And she knows how to use all the seasoning and to get it just exactly the way he would like it. And so she's going to fix his favorite dish and try to deceive him.

v. 10 Then take it to your father to eat, so that he may give you his blessing before he dies.”

“Then take it to your father to eat, so that he may give you his blessing before he dies.”

Now, the whole crisis situation, the thing is falling apart, and she is moving immediately to action because she senses that her husband is actually going contrary to the purpose of God that had been made in the promise.

Could God have protected all of this without all of this stuff going on? Remember even Jacob crossed his hands at the time of blessing Ephraim and Manasseh. At the end of his life when Joseph was expecting it was going to be the other way around?

God can always accomplish His purpose without our help. And we need to realize that when we're trying to bloom the flower, when we're trying to do the work of God, He has already promised what He's going to do. We face these kinds of broken and damaged and devastating circumstances by what we're trying to accomplish, which is certainly not His will. It's an act of the flesh.

Susannah Wesley gave birth to 19 children, and many of them came and asked questions. John Wesley came one day and asked her if she could describe what sin is. And she said:

(Cries Of the Heart: Bringing God Near When He Feels So Far
by Ravi Zacharias)

Whatever weakens your reasoning, impairs the tenderness of your conscience, obscures your sense of God or takes away your relish for spiritual things; in short, if anything increases the authority and the power of the flesh over the spirit, that to you becomes sin, however good it is in itself.⁶

6. Susannah Wesley, quoted in *Topical Encyclopedia of Living Quotations*, ed. Sherwood Eliot Wirt and Kersten Beckstrom (Minneapolis: Bethany House, 1982), 227.
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There's nothing good in what we're seeing right now.

v. 11 Jacob said to Rebekah his mother, “But my brother Esau is a hairy man, and I’m a man with smooth skin.

“Jacob said to Rebekah his mother, ‘But my brother Esau is a hairy man, and I’m a man with smooth skin.’”

What are we going to do?

v. 12 What if my father touches me? I would appear to

be tricking him and would bring down a curse on myself rather than a blessing.”

“What if my father touches me? I would appear to be tricking him and would bring down a curse on myself rather than a blessing.”

There are ELEVEN QUESTIONS and they put it all together. We'll see bold-faced lies in the questions that are asked back and forth. And it'll help us with the direction of the passage.

QUESTION #1:

“What if my father touches me?”

“In his age and in his blindness, if he touches me and he finds that I'm smooth he'll know who I am.”

v. 13 His mother said to him, “My son, let the curse fall on me. Just do what I say; go and get them for me.”

“His mother said to him, ‘My son, let the curse fall on me. Just do what I say; go and get them for me.’”

In other words, “Don't stand there just get it done and bring them here. I'm going to make provision for all that's necessary for this to happen.”

v. 14 So he went and got them and brought them to his mother, and she prepared some tasty food, just the

way his father liked it.

“So he went and got them and brought them to his mother, and she prepared some tasty food, just the way his father liked it.”

v. 15 Then Rebekah took the best clothes of Esau her older son, which she had in the house, and put them on her younger son Jacob.

“Then Rebekah took the best clothes of Esau her older son,”

Now we don't know why he had his good clothes in the tent, because he's already married and left the tent. But maybe for festive and family occasions there were some of his clothing that was staying there. Anyway, she got a hold of some of them.

“which she had in the house, and put them on her younger son Jacob.”

So she's covering all the bases.

v. 16 She also covered his hands and the smooth part of his neck with the goatskins.

“She covered his hands and the smooth part of his neck with the goatskins.”

What do we have? This is a triple option. It's a triple deception

here. We have:

1. the MEAL prepared,
2. the CLOTHES are ready, and
3. the ANIMAL SKINS

all to accomplish God's perfect will.

v. 17 Then she handed to her son Jacob the tasty food and the bread she had made.

“Then she handed to her son Jacob the tasty food and the bread she had made.”

She even baked some bread for the occasion to go with it.

v. 18 He went to his father and said, “My father.” “Yes, my son,” he answered. “Who is it?”

“He went to his father and said, ‘My father.’ ‘Yes, my son,’ he answered. ‘Who is it?’”

Question #1:

“What if my father touches me?”— verse 12.

Now in verse 18:

Question #2:

“Who is it?”

“Here I am.”

“Who are you, my son?”

Ready for it? Here comes the first big lie.

v. 19 Jacob said to his father, “I am Esau your firstborn. I have done as you told me. Please sit up and eat some of my game so that you may give me your blessing.”

“Jacob said to his father, ‘I am Esau your firstborn. I have done as you told me. Please sit up and eat some of my game so that you may give me your blessing.’”

We cannot justify what’s going on in this situation.

v. 20 Isaac asked his son, “How did you find it so quickly, my son?” “The Lord your God gave me success,” he replied.

“Isaac asked his son, ‘How did you find it so quickly, my son?’ ‘The Lord your God gave me success,’ he replied.”

Bringing the Lord right in the midst of it.

Question #3:

“How did you find it so quickly, my son?”

Obviously, he’s brought the Lord into it in an illegitimate sort of way, just lying about it.

v. 21 Then Isaac said to Jacob, “Come near so I can touch you, my son, to know whether you really are my son Esau or not.”

“Then Isaac said to Jacob, ‘Come near so I can touch you, my son,’”

Do you think the monitor on the lie detector jumped about six spaces at that because there is some suspicion in the house?

“to know whether you really are my son Esau or not.””

Now that’s a strange request. That had to bring about fear.

v. 22 Jacob went close to his father Isaac, who touched him and said, “The voice is the voice of Jacob, but the hands are the hands of Esau.”

“Jacob went close to his father Isaac, who touched him and said, ‘The voice is the voice of Jacob, but the hands are the hands of Esau.’”

Now he is really getting scared and the pressure is on.

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v. 23 He did not recognize him, for his hands were hairy like those of his brother Esau; so he blessed him.

“He did not recognize him, for his hands were hairy like those of his brother Esau; so he blessed him.”

Now the blessing’s getting ready to come. But he asks another question.

v. 24 “Are you really my son Esau?” he asked. “I am,” he replied.

“‘Are you really my son Esau?’ he asked.”—and he lies again—
“‘I am,’ he replied.”

QUESTION #4:

“Are you really my son Esau?”

v. 25 Then he said, “My son, bring me some of your game to eat, so that I may give you my blessing.” Jacob brought it to him and he ate; and he brought some wine and he drank.

“Then he said, ‘My son, bring me some of your game to eat, so that I may give you my blessing.’ Jacob brought it to him and he ate; and he brought some wine”—to kind of slake his thirst here and get him a little bit relaxed—“and he drank.”

v. 26 Then his father Isaac said to him, “Come here, my son, and kiss me.”

“Then his father Isaac said to him, ‘Come here, my son, and kiss me.’”

Now notice in these next verses there’s absolutely no communication. Because he’s afraid that every time he says a word he’s going to think that the voice is the voice of Jacob.

v. 27 So he went to him and kissed him. When Isaac caught the smell of his clothes, he blessed him and said, “Ah, the smell of my son is like the smell of a field that the Lord has blessed.

“So he went to him and kissed him. When Isaac caught the smell of his clothes, he blessed him and said, ‘Ah, the smell of my son is like the smell of a field that the Lord has blessed.’”

So his fears are alleviated. Verses 28 and 29 are the BLESSING.

v. 28 May God give you of heaven’s dew and of earth’s richness—an abundance of grain and new wine.

This is some of the Abrahamic covenant.

“May God give you of heaven’s dew and of earth’s richness—an abundance of grain and new wine.”

v. 29 May nations serve you and peoples bow down to you. Be lord over your brothers, and may the sons of your mother bow down to you. May those who curse you be cursed and those who bless you be blessed.”

“May nations serve you and peoples bow down to you. Be lord over your brothers, and may the sons of your mother bow down to you. May those who curse you be cursed and those who bless you be blessed.”

We’ll have a more formal statement of that in another episode

v. 30 After Isaac finished blessing him and Jacob had scarcely left his father’s presence, his brother Esau came in from hunting.

“After Isaac finished blessing him and Jacob had scarcely left his father’s presence, his brother Esau came in from hunting.”

Talk about mission impossible. Just that close all of this is taking place. And what a close call. Here comes Esau in—what he’s trying to do is steal back the blessing.

v. 31 He too prepared some tasty food and brought it to his father. Then he said to him, “My father, sit up and eat some of my game, so that you may give me your blessing.”

“He too prepared some tasty food and brought it to his father.

Then he said to him, ‘My father, sit up and eat some of my game, so that you may give me your blessing.’”

v. 32 His father Isaac asked him, “Who are you?” “I am your son,” he answered, “your firstborn, Esau.”

“His father Isaac asked him, ‘Who are you?’ ‘I am your son,’ he answered, ‘your firstborn, Esau.’”

QUESTION #5:

“Who are you?”

And from Esau, he gets an honest answer anyway, about who he is.

What happens to Isaac in the next verse? This is what happens EMOTIONALLY when we are fighting against God’s will and we’ve been caught or we’re in the midst of it.

v. 33 Isaac trembled violently and said, “Who was it, then, that hunted game and brought it to me? I ate it just before you came and I blessed him—and indeed he will be blessed!”

“Isaac trembled violently”

That tremble was because he knew that he had stepped out of bounds with God’s purpose. God, even in deception, had overruled it and accomplished His purpose in getting the

blessing to Jacob as God had originally intended. And so he's shaking violently.

QUESTION #6:

“and he said, ‘Who was it, then, that hunted game and brought it to me? I ate it just before you came and I blessed him—and indeed he will be blessed!’”

That is a question that is being asked, but it doesn't need an answer because he already knows. He's only got two boys, and it had to be one or the other of them, and when we rule out Esau we've got Jacob left.

So submissive to the will of God finally, that last statement is a clue:

“indeed he will be blessed!”—we're not going to nullify it now.

v. 34 When Esau heard his father's words, he burst out with a loud and bitter cry and said to his father, “Bless me—me too, my father!”

“When Esau heard his father's words, he burst out with a loud and bitter cry and said to his father, ‘Bless me—me too, my father!’”

Now that is not a cry of repentance. That is a cry of selfishness, a cry of defeat. He is very upset over the fact that he has been tricked once again.

And he's carrying on like a spoiled child.

Here's a great story about a guy who tried to solve the problem of angry people that would come to the counter of his motel and make complaints. This a cute story:

Mirror Offers Customers a Different Perspective

A businessman in a service industry grew weary of being yelled at. He [got] tired of getting sprayed with angry [spit] from dissatisfied customers who expected five-star service at Motel 6 prices. One day, he became oddly detached during yet another customer tirade; he felt as though he were watching a movie. In fact, he couldn't help but think that the angry woman's antics made her look like a monkey.

That observation gave him a brilliant idea. He posted a giant mirror behind the front desk—and the customer tirades all but ceased. When people saw how rude and hateful they looked while yelling and screaming, they stopped yelling and screaming.

What is true physically is also true spiritually. Prayer provides a mirror for our attitudes. Through it, we begin to see our motives from a different perspective.

Gary Thomas, The Beautiful Fight, (Zondervan, 2007), p. 63

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“Bless me too, oh my father!”

Now what’s God saying to Esau?

“Time has run out on God’s clock. You made the choice to sell your birthright. You chose to pursue the path of pleasure rather than the promises of God. You chose to be unequally yoked together with those women in marriage. Those decisions and choices have culminated in your loss of the blessing.”

And that’s the horrible consequence of just deciding to do what we want to do rather than what God would want us to do.

v. 35 But he said, “Your brother came deceitfully and took your blessing.”

“But he said, ‘Your brother came deceitfully and took your blessing.’”

Isn’t it interesting how we can blame everybody else but ourselves? He’s the one that started all this. And now it’s all Jacob’s problem.

Isaac’s in the business of blaming Jacob and he’s acting in contrast to God’s eternal purpose in the divine covenant.

How quick we are to blame our circumstances on other people

and other things, rather than accept the responsibility.

Now it's true that Jacob had twice outwitted him for:

1. the BIRTHRIGHT and
2. the BLESSING.

But all of this is a part and parcel of God's complete plan.

v. 36 Esau said, "Isn't he rightly named Jacob? He has deceived me these two times: He took my birthright, and now he's taken my blessing!" Then he asked, "Haven't you reserved any blessing for me?"

"Esau said, 'Isn't he rightly named Jacob? He has deceived me these two times: He took my birthright, and now he's taken my blessing!' Then he asked, 'Haven't you reserved any blessing for me?'"

"No, no, no, no. You sold him the birthright sir."

And he also has gotten the blessing, which he had been promised in the beginning. But then he asks two more questions:

QUESTION #7:

"Isn't he rightly named Jacob?"

QUESTION #8:

“Haven’t you reserved any blessings for me?”

Well, two times it’s been said, BIRTHRIGHT and BLESSING.

One writer said:

“Better by far, however, for us to amend our blunders than find fault with others.”

(source unknown)

This would be a really good lesson for Esau and Isaac to learn.

v. 37 Isaac answered Esau, “I have made him lord over you and have made all his relatives his servants, and I have sustained him with grain and new wine. So what can I possibly do for you, my son?”

“Isaac answered Esau, ‘I have made him lord over you and have made all his relatives his servants, and I have sustained him with grain and new wine. So what possibly can I do for you, my son?’”

QUESTION #9:

“So what can I possibly do for you, my son?”

v. 38 Esau said to his father, “Do you have only one

blessing, my father? Bless me too, my father!” Then Esau wept aloud.

“Esau said to his father, ‘Do you have only one blessing, my father?’”

QUESTION #10:

“Do you have only one blessing, my father?”

“Bless me too, my father!” Then Esau wept aloud.”

There are two verses from the Old Testament, which will help us understand here what’s going on.

Lamentations 2:17

The Lord has done what he planned; he has fulfilled his word, which he decreed long ago. He has overthrown you without pity, he has let the enemy gloat over you, he has exalted the horn of your foes.

Isaiah 40:10

See, the Sovereign Lord comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him.

v. 39 His father Isaac answered him, “Your dwelling will be away from the earth’s richness, away from

the dew of heaven above.

“His father Isaac answered him,”—we can see what the CONSEQUENCES are and the price he has to pay.

“Your dwelling will be away from the earth’s richness, away from the dew of heaven.”

Edom is way south in a very, very arid and desert place where Esau’s going to end up. And the price that he’s going to pay, he’s “away from the dew of heaven.”

v. 40 You will live by the sword and you will serve your brother. But when you grow restless, you will throw his yoke from off your neck.”

“You will live by the sword and you will serve your brother. But when you grow restless, you will throw his yoke from off your neck.”

Now, there are FOUR THINGS he says and then he makes that closing STATEMENT:

1. “Your dwelling will be away from earth’s richness,”
2. “Your dwelling will be...away from the dew of heaven,”
3. “You will live by the sword,” and
4. “You will serve your brother.”

But there will come a day when “you will throw off the yoke of your brother.”

One writer said:

“A sad soul will kill you quicker, far quicker, than a germ.”
(source unknown)

Because of his bitterness, he has murder in his heart.

v. 41 Esau held a grudge against Jacob because of the blessing his father had given him. He said to himself, “The days of mourning for my father are near; then I will kill my brother Jacob.”

“Esau held a grudge against Jacob because of the blessing his father had given him. He said to himself, “The days of mourning for my father are near; then I will kill my brother Jacob.””

This is when hatred finally turns to murder.

Have we ever seen that anywhere else in the Bible?

Cain slew Abel.

Saul hated David and would have killed him if God hadn't protected him.

Esau bears a grudge against Jacob.

The problem that Esau has is he doesn't understand there's 43 years from where he's speaking to the time of the death of his dad. And he's just assuming that dad's going to die soon and then he'll be able to murder Jacob.

Charles Spurgeon said:

(Morning and Evening by Charles H. Spurgeon)

We must not make natural infirmity an excuse for sin, but we must fly to the cross and pray the Lord to crucify our tempers, and renew us in gentleness and meekness after his own image.

p. 390

Now when we get to verse 42, here is the bitter fruit of Rebekah for what she has done and the results of it are really sad.

v. 42 When Rebekah was told what her older son Esau had said, she sent for her younger son Jacob and said to him, “Your brother Esau is consoling himself with the thought of killing you.

“When Rebekah was told what her older son Esau had said, she sent for her younger son Jacob and said to him, ‘Your brother Esau is consoling himself with the thought of killing you.’”

Once again, why couldn't they all go sit down together and resolve this issue? Rebekah is again the first person to panic.

She panicked at the beginning about the blessing and now she's panicking about Esau's desire to murder him.

v. 43 Now then, my son, do what I say: Flee at once to my brother Laban in Haran.

“Now then, my son, do what I say:”

Has she said this before?

Back in verse 8, “Boy, just go out to the flock and get those goats and bring them in here and do what I tell you.”

“Now then, my son, do what I say: Flee at once to my brother Laban in Haran.”

Why does she say that? She was the recipient of the servant of Abraham back in our earlier studies of going to the same place to find her as the wife for Isaac. And so she's trying to anticipate the will of God again, that the right place for him to go to continue the blessing is to her family.

But God has a greater plan. And sometimes the people God brings in our life are going to teach us some lessons that we'll never forget.

Jacob's going to get his and will be for twenty years, not just a few days, in the house of uncle of Laban. Watch God use that tool in our next episode.

Samuel Rutherford said:

(The Loveliness of Christ: Extracts from the Letters of Samuel Rutherford selected by Ellen S. Lister)

Let our Lord's sweet hand square us and hammer us, and strike off the knots of pride, self-love and world-worship, and infidelity, that he may make us stones and pillars in his Father's house (*Rev. 3:12*). Think ye much to follow the Heir of the crown, who had experience of sorrows and was acquainted with grief (*Isa. 53*).

pp. 79-80

Now in verse 45 we see her perspective is all fouled up.

v. 44 Stay with him for a while until your brother's fury subsides.

“Stay with him for a while until your brother's fury subsides.”

And then, verse 45 is the next step.

v. 45 When your brother is no longer angry with you and forgets what you did to him, I'll send word for you to come back from there. Why should I lose both of you in one day?”

“When your brother is no longer angry with you and forgets what you did to him, I’ll send word for you to come back here.”

And the eleventh and final question is:

QUESTION #11:

“Why should I lose both of you in one day?”

That’s prophetic. This is the last time she will ever see either one of them.

Esau goes back to his wife and Jacob leaves for a twenty-year journey and Rebekah dies in the meantime.

So many times, the bitter fruit of our disobedience and the things that we try to do have some awfully bitter consequences.

Now notice she even wants to continue to deceive Isaac by manipulating him to do what she wants. That’s to get him to go on a wife searching mission and she doesn’t tell Isaac anything about the fact that he’s escaping for his life because Esau wants to murder him.

v. 46 Then Rebekah said to Isaac, “I’m disgusted with living because of these Hittite women. If Jacob takes a wife from among the women of this land, from Hittite women like these, my life will not be

worth living.”

“Then Rebekah said to Isaac, ‘I’m disgusted with living because of these Hittite women.’”

That’s where we were two studies ago.

“If Jacob takes a wife from among the women of this land, from Hittite women like these, my life will not be worth the living.””

Probably the best title for this would be:

DESIRES and DEVICES.

How much better would it be for us to pray every day, “All my desires are before Thee. Be still and see the salvation of the Lord.”

To watch Him be the one who works and watch Him be the one who fulfills His promises.

There are seven lessons that come out of our passage.

Lesson #1: There is the bartering of divine privilege for carnal gratification.

Lesson #2: Isaac is trembling greatly because he is pitting himself against God’s purpose.

Lesson #3: Beware of doing evil that good may come.

Lesson #4: Seek grace to prevent natural affections over-riding love for God and His revealed will.

Lesson #5: There is a principle, “Whatsoever a man soweth that shall he also reap.” Jacob’s ultimate exile and Rebekah’s death only bear this out.

Lesson #6: It is impossible to thwart God’s ultimate purpose. (See Isaiah 46:10)

Lesson #7: Jacob cooperates with his mother in prematurely taking his destiny into his own hands. (See Proverbs 16:9)

Here are some statements before we close:

(S.H.A.P.E.: Finding & Fulfilling Your Unique Purpose for Life by Erik Rees)

Pastor Brad Johnson observes, “Broken soil brings wheat, broken clouds bring rain, broken bread brings strength, and a broken person is what God chooses to use for his purposes.”

127: Brad Johnson. Quoted from a message at Saddleback Church, July 24, 2005.
p. 127

Jacob is unbroken and that’s going to be the focus of the remainder of this series of studies.

Oswald Chambers said this:

(365 Days of Hope: Encouragement for Those Facing Loss, Pain, and Disappointment by Joni Eareckson Tada and Dave & Jan Dravecky)

There is only one being who can satisfy the last aching abyss of the human heart, and that is the Lord Jesus Christ.—
Oswald Chambers
(January 23)

Father, we thank You for this passage and the sobering lessons we learn. Father, we hope we've learned them. It seems like so many times we get stressed out and get into a mess and then we realize that we're the ones that are to blame for these wasted times, these mistakes we've made in our lives. Help us Father to turn to You and be increasingly more sensitive to Your direction. Help us to be able to say everyday our desires are before You. And whatever it is You desire is what we want to fulfill on this day, knowing that our joy and the blessing that will come will be just that. Father, we also recognize that with age comes some of these compromises and some of these problems. For Isaac now has reached old age and is blind and with his infirmities he's making some mistakes. Help us to be aware of that and not allow Satan to tempt us or to distract us or to get us focused on things that are not true. We love You and thank You for the joy of serving and learning at Your feet. In Jesus' name we pray. Amen.

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What You Need to Know About ISAAC & JACOB:

“The Lord who leads armies makes this solemn vow: ‘Be sure of this: Just as I have intended so it will be; just as I have planned, it will happen.’” Isaiah 14:24 NET

Study Number Five – Genesis 27:1-46

NOTES

v. 1 When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, “My son.” “Here I am,” he answered.

v. 2 Isaac said, “I am now an old man and don’t know the day of my death.

v. 3 Now then, get your weapons—your quiver and bow—and go out to the open country to hunt some wild game for me.

v. 4 Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die.”

v. 5 Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country to hunt game and bring it back,

v. 6 Rebekah said to her son Jacob, “Look, I overheard your father say to your brother Esau,

v. 7 ‘Bring me some game and prepare me some tasty food to eat, so that I may give you my blessing in the presence of the Lord before I die.’

v. 8 Now, my son, listen carefully and do what I tell you:

v. 9 Go out to the flock and bring me two choice young goats, so I can prepare some tasty food for your father, just the way he likes it.

v. 10 Then take it to your father to eat, so that he may give you his blessing before he dies.”

v. 11 Jacob said to Rebekah his mother, “But my brother Esau is a hairy man, and I’m a man with smooth skin.

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v. 12 What if my father touches me? I would appear to be tricking him and would bring down a curse on myself rather than a blessing.”

v. 13 His mother said to him, “My son, let the curse fall on me. Just do what I say; go and get them for me.”

v. 14 So he went and got them and brought them to his mother, and she prepared some tasty food, just the way his father liked it.

v. 15 Then Rebekah took the best clothes of Esau her older son, which she had in the house, and put them on her younger son Jacob.

v. 16 She also covered his hands and the smooth part of his neck with the goatskins.

v. 17 Then she handed to her son Jacob the tasty food and the bread she had made.

v. 18 He went to his father and said, “My father.” “Yes, my son,” he answered. “Who is it?”

v. 19 Jacob said to his father, “I am Esau your firstborn. I have done as you told me. Please sit up and eat some of my game so that you may give me your blessing.”

v. 20 Isaac asked his son, “How did you find it so quickly, my son?” “The Lord your God gave me success,” he replied.

v. 21 Then Isaac said to Jacob, “Come near so I can touch you, my son, to know whether you really are my son Esau or not.”

v. 22 Jacob went close to his father Isaac, who touched him and said, “The voice is the voice of Jacob, but the hands are the hands of Esau.”

v. 23 He did not recognize him, for his hands were hairy like those of his brother Esau; so he blessed him.

v. 24 “Are you really my son Esau?” he asked. “I am,” he replied.

v. 25 Then he said, “My son, bring me some of your game to eat, so that I may give you my blessing.” Jacob brought it to him and he ate; and he brought some wine and he drank.

v. 26 Then his father Isaac said to him, “Come here, my son, and kiss me.”

v. 27 So he went to him and kissed him. When Isaac caught the smell of his clothes, he blessed him and said, “Ah, the smell of my son is like the smell of a field that the Lord has blessed.

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QUESTIONS:

1. Read Genesis 27:1-46 and in your own words pull out the main thought of this passage.

2. What does Isaac request of Esau in the first verses of chapter 27?

3. Who was listening to the conversation of Isaac and Esau, and what is her response?

4. What is Jacob's response to his father's question in verse 20?

5. How does Isaac respond to this whole plan to trick Esau out of the blessing?

6. Describe the blessing that is given to Jacob.

7. What happens as soon as Isaac finishes the blessing of Jacob?

8. How does Esau feel about losing the blessing, according to verse 41?

9. Which verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: There is the bartering of divine privilege for carnal gratification.

LESSON #2: Isaac is trembling greatly because he is pitting himself against God’s purpose.

LESSON #3: Beware of doing evil that good may come.

LESSON #4: Seek grace to prevent natural affections overriding love for God and His revealed will.

LESSON #5: There is a principle, “Whatsoever a man soweth that shall he also reap.” Jacob’s ultimate exile and Rebekah’s death only bear this out.

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LESSON #6: It is impossible to thwart God's ultimate purpose. (See Isaiah 46:10)

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ADDITIONAL NOTES:

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