

# 05. Jacob I Have Loved

## Genesis 25-27

1. Introduction → Creation, Fall = the World wasn't a mess, now is a mess...
  - a. God has been narrowing down his promise, showing how he will bring about the redemption and restoration needed to fix the fall following creation
    - i. What type of people will he use? Assembling his A Team
  - b. What type of people would you use?
    - i. "If he or she doesn't get into heaven, then nobody will!"
    - ii. They are the nicest person I know!
    - iii. "If I ever went into a church, the roof would collapse"
    - iv. "You only like me because you don't know me"
  - c. What does God have to say about all of this?

### 2. Retell the narrative of Genesis 25-27

- a. Jacob and Esau are born to Isaac and Rebekah
  - i. These are the generations of Isaac, Abraham's son: Abraham fathered Isaac, and Isaac was forty years old when he took Rebekah... to be his wife. And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger."

When her days to give birth were completed, behold, there were twins in her womb. The first came out red, all his body like a hairy cloak, so they called his name Esau. Afterward his brother came out with his hand holding Esau's heel, so his name was called Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents. Isaac loved Esau because he ate of his game, but Rebekah loved Jacob. (Genesis 25:19-28 ESV)

- b. Esau sells his birthright to Jacob for some stew
  - i. Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. And Esau said to Jacob, "Let me eat some of that red stew, for I am exhausted!" (Therefore his name was called Edom.) Jacob said, "Sell me your birthright now." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me now." So he swore to him and sold his birthright to Jacob. Then Jacob gave Esau

bread and lentil stew, and he ate and drank and rose and went his way.  
Thus Esau despised his birthright. (Genesis 25:29-34)

- c. God reconfirms the blessing to Isaac (and reminds us why Esau is foolish)
  - i. Now there was a famine in the land so Isaac went down to Gerar by the king Abimelech, and the LORD appeared to [Isaac] and said, “Do not go down to Egypt; dwell in the land of which I shall tell you. Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.” So Isaac settled in Gerar. When the men of the place asked him about his wife, he said, “She is my sister,” for he feared to say, “My wife,” thinking, “lest the men of the place should kill me because of Rebekah,” because she was attractive in appearance. (Genesis 26:1-7)
- d. Jacob steals Esau’s blessing
  - i. When Isaac was old and his eyes were dim so that he could not see, he called Esau his older son and said to him, “My son”; and he answered, “Here I am.” He said, “Behold, I am old; I do not know the day of my death. Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die.”

Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, Rebekah said to her son Jacob, “I heard your father speak to your brother Esau, ‘Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die.’ Now therefore, my son, obey my voice as I command you. Go to the flock and bring me two good young goats, so that I may prepare from them delicious food for your father, such as he loves. And you shall bring it to your father to eat, so that he may bless you before he dies.” But Jacob said to Rebekah his mother, “Behold, my brother Esau is a hairy man, and I am a smooth man. Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing.” His mother said to him, “Let your curse be on me, my son; only obey my voice, and go, bring them to me.”

So he went and took them and brought them to his mother, and his mother prepared delicious food, such as his father loved. Then Rebekah took the best garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. And the skins

of the young goats she put on his hands and on the smooth part of his neck. And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob.

So he went in to his father and said, "My father." And he said, "Here I am. Who are you, my son?" Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me." But Isaac said to his son, "How is it that you have found it so quickly, my son?" He answered, "Because the LORD your God granted me success." Then Isaac said to Jacob, "Please come near, that I may feel you, my son, to know whether you are really my son Esau or not." So Jacob went near to Isaac his father, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." And he did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him. He said, "Are you really my son Esau?" He answered, "I am." Then he said, "Bring it near to me, that I may eat of my son's game and bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank.

Then his father Isaac said to him, "Come near and kiss me, my son." So he came near and kissed him. And Isaac smelled the smell of his garments and blessed him and said,

"See, the smell of my son  
is as the smell of a field that the LORD has blessed!  
May God give you of the dew of heaven  
and of the fatness of the earth  
and plenty of grain and wine.  
Let peoples serve you,  
and nations bow down to you.  
Be lord over your brothers,  
and may your mother's sons bow down to you.  
*Cursed be everyone who curses you,  
and blessed be everyone who blesses you!"*

As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. He also prepared delicious food and brought it to his father. And he said to his father, "Let my father arise and eat of his son's game, that you may bless me." His father Isaac said to him, "Who are you?" He answered, "I am your son, your firstborn, Esau." Then Isaac trembled very violently and said, "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him?"

Yes, and he shall be blessed.” As soon as Esau heard the words of his father, he cried out with an exceedingly great and bitter cry and said to his father, “Bless me, even me also, O my father!” But he said, “Your brother came deceitfully, and he has taken away your blessing.” Esau said, “Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and behold, now he has taken away my blessing.” Then he said, “Have you not reserved a blessing for me?” Isaac answered and said to Esau, “Behold, I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?” Esau said to his father, “Have you but one blessing, my father? Bless me, even me also, O my father.” And Esau lifted up his voice and wept.

Then Isaac his father answered and said to him:

“Behold, away from the fatness of the earth shall your dwelling be,  
and away from the dew of heaven on high.  
By your sword you shall live,  
and you shall serve your brother;  
but when you grow restless  
you shall break his yoke from your neck.” (Genesis 27)

3. **WHAT DOES THIS TEACH ABOUT MANKIND** (Let’s start here this week)? Contrary to our “Sunday School perspective,” this family should have been on Jerry Springer.
- a. Isaac
    - i. **We are prone to doubt God’s promises** (Gen 26:1-11)
    - ii. **Isaac was blind to the sin directly in front of his eyes** (irony of Gen 27)
      - 1. He was blind physically, but also spiritually to his son, Esau
      - 2. Why was he blind? He was blinded by a comfort-driven-life
        - a. Just wanted his food
    - iii. **How did Jacob turn into such a snake? How was Esau so nearsighted? We tend to follow in step w/ the sins of our fathers.** (Gen 26:6-11)
    - iv. What we see in Isaac is the reality of sin manifested through disconnection and poor leadership
  - b. Rebekah
    - i. Way back in Genesis 3, we were told one of the curses would be a wife’s desire to control her husband → idolatry of control
    - ii. Rebekah, w/ all her beauty and the great joy she brought to Jacob, was manipulative.
      - 1. Behind the scenes, she manipulated her husband in order to control him
        - a. She told Jacob, the deceiver, to be deceptive

- b. By her leading, Jacob lied to his dad... bore false witness about God (27:20)
      - c. By her deceit she planned Jacob's escape
    - iii. **We are prone to manipulation in order to get what we want**
      - 1. Marriage, work, friendships, government, life
    - iv. Reality check: We can't manipulate to get God's blessing
    - v. What we see in Rebekah is the reality of sin manifested through control
  - c. Esau
    - i. At first we feel bad for Esau. He seems like the kind of dude I would want to hang out with. He hunts, he fishes, he has a beard - probably drinks scotch and smokes cigars.
    - ii. **Esau is focused on TODAY instead of ETERNITY** - which summarizes our view on life as well...
      - 1. He was dismissive towards his birthright, his inheritance
      - 2. This wasn't because he was prudent, but because he was cavalier
      - 3. Carpe Diem has a line and Esau crossed it
      - 4. To dismiss the birthright was to disdain your family, to hate what would be passed on to you
      - 5. Don't miss in the narrative what the author is pointing towards...
        - a. As soon as Esau sells his birthright, the author reminds us of what he so foolishly passed off → the promises of God given to Abraham, renewed in Isaac, and eventually to be passed to one of Isaac's sons
      - 6. Spiritual things held little to no importance to him
    - iii. Many of us live like Esau - for our boat, our surfboard, our bank account, our retirement house, our garden, whatever - until something wakes us up (death, cancer, tragedy)
    - iv. What we see in Esau is the reality of sin manifested through self-absorption
  - d. Jacob
    - i. Jacob is kind of a jerk. Let's be honest.
    - ii. Not even joking about it, but LITERALLY, stealing his brother's birthright for some stew
    - iii. Utterly deceiving his dad. Lying about God. Through his teeth.
    - iv. Do you know what kind of person gets away with the kind of lie Jacob got away with? A professional liar.
      - 1. Voice unwavering. Unflinching. Spinning deceit.
    - v. **In our sinfulness, if we know or believe we can get away with it, we will exploit any and every situation for our own personal benefit.**
      - 1. This is why people cheat on tests, lie about their taxes, and commit their fair share of sins when nobody is watching
    - vi. What we see in Jacob is the reality of sin manifested through deceit.
  - e. Summary:

- i. Talk about the wrong group through whom to pass your blessing
- ii. What we see in each of these characters is what we see in ourselves
- iii. I am Isaac. I am Rebekah. I am Esau. I am Jacob.
- iv. Ultimately, I exhibit the reality of sin
- v. I am unworthy of the blessing, the promise, the faithfulness of God.
- vi. I can't earn it. I am at God's mercy.
- vii. I have nothing meritorious within my own being (either being first born, a pretty good guy, a good hunter, exemplary character, etc) to make me earn God's favor.
- viii. I am at his mercy. And so are you.

#### **4. WHAT DOES THIS TEACH ABOUT GOD?**

##### **a. God wants a relationship with humanity even in the midst of its mess**

- i. If I were God, I would just skip this family all together, but God isn't like that
- ii. He wants a relationship, promised a relationship, working towards restoration
- iii. Despite the fact that the family is a mess, God is still extending his blessing to them, continuing w/ his promise to Abraham (who was still alive for almost the first two decades of these grandkids lives!)

##### **b. How and why would God use such messed up people?**

- i. I wasn't raised a Christian and one of the most difficult things I wrestled w/ in my early years studying was this idea of the doctrine of election.
- ii. Election teaches that God chooses people to be the recipients of salvation
- iii. Now, let me explain that basically no scholar on planet earth denies election. What they debate is the BASIS of election
- iv. Is it based on some merit (e.g. we would choose God so he chose us)?
- v. Or is it unconditional (e.g. not based on any merit of our own)?

##### **c. Well, in Seminary, not quite sure where I stood on this topic at the time, I was studying Genesis.**

- i. What did Noah offer God? Nothing - God showed HIM favor.
- ii. What did Abram offer God? Nothing - God said "I WILL do this"
- iii. What did Isaac offer God? Nothing - he was a comfort idolater and a liar.
- iv. What did Jacob offer God? Lies, deceit and villainy
- v. What did the nation Israel have to offer? Read Ezekiel 16:44-52
- vi. Well, by the time I got to the end of Genesis, I was convinced of the doctrine of unconditional election
  - 1. We are totally depraved which leads us to being objects of wrath
  - 2. Without the divine intervention of God to save us, we would all go to hell
  - 3. God has to step in and initiate a removal of our blindness
    - a. Not based upon any merit of my own or your own

- d. Read Romans 9:6-16: But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls—she was told, “The older will serve the younger.” As it is written, “Jacob I loved, but Esau I hated.”

What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” So then it depends not on human will or exertion, but on God, who has mercy. (Romans 9:6-16 ESV)

- e. **God will have mercy on whom he has mercy.**
- f. You will say - what kind of God would do that?
- i. Put that fruit of the tree of knowledge down for a second and read
- g. Read Romans 9:19-23: You will say to me then, “Why does he still find fault? For who can resist his will?” But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?” Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory (Romans 9:19-23 ESV)
- h. **Throughout history, God has always used and always will use, the weak, the sinful, the wretched to pour out upon them his mercy in order that he will be glorified above all else.**
- i. If Noah were great, we would praise Noah.
- ii. If Abram were great, we would praise Abram.
- iii. If Isaac were great, we would praise Isaac.
- iv. If Jacob were great, we would praise Jacob.
- v. But nobody is. No man is good, no, not even one.
- vi. None seek God. None pursue him. None would choose him.
- vii. Left to ourselves we would choose rebellion and sin over God every day.
- i. *But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ - by grace (a gift) you have been saved....And this is not your own doing, it is the gift of God, not a result of works (even foreknowledge) so that NO ONE may boast. For we are HIS workmanship [- the product of HIS hand -] created in*

*Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Ephesians 2:4-5, 8-10)*

**5. HOW DOES THIS FIT INTO THE STORY OF GOD?**

- a. God has always chosen the weak and the wretched, the small and the simple because he gets the glory.
- b. Jacob didn't deserve it. Israel didn't deserve it. Peter didn't deserve it. Paul didn't deserve it. You don't either, but in his goodness he offers it to you.
  - i. "What if I'm not elect?" - Don't misunderstand, nobody will ever come to God and have God push them away and say, "You aren't chosen."
    - 1. Ex: Steve's gate illustration

**6. IF THIS IS TRUE, WHAT DO I DO?**

- a. *A woman once said to Mr. Spurgeon, "I cannot understand why God should say that He hated Esau." "That", Spurgeon replied, "is not my difficulty, madam. My trouble is to understand how God could love Jacob."*
- b. Salvation...
  - i. We look at our sin
  - ii. We look up at the cross
  - iii. We celebrate a mighty salvation and a glorious God!
- c. Abandon self righteousness in all its forms