

— Genesis 25.19-34 —  
Genesis Series 70  
**Jacob and Esau**

Gen 25<sup>19</sup> This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac. <sup>20</sup> Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian. <sup>21</sup> Now Isaac pleaded with the Lord for his wife, because she was barren; and the Lord granted his plea, and Rebekah his wife conceived. <sup>22</sup> But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the Lord. <sup>23</sup> And the Lord said to her:

*Two nations are in your womb,  
Two peoples shall be separated from your body;  
One people shall be stronger than the other,  
And the older shall serve the younger.*

<sup>24</sup> So when her days were fulfilled for her to give birth, indeed there were twins in her womb. <sup>25</sup> And the first came out red. He was like a hairy garment all over; so they called his name Esau. <sup>26</sup> Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them. <sup>27</sup> So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents. <sup>28</sup> And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob. <sup>29</sup> Now Jacob cooked a stew; and Esau came in from the field, and he was weary. <sup>30</sup> And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom. <sup>31</sup> But Jacob said, "Sell me your birthright as of this day." <sup>32</sup> And Esau said, "Look, I am about to die; so what is this birthright to me?" <sup>33</sup> Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob. <sup>34</sup> And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.

► Like Sarah, Rebekah is \_\_\_\_\_. For \_\_\_\_ years,

I. & R. wait for children, and Isaac pleads with God (20-21, 26).

► What is God signifying thru the frequent barrenness of women in the line of Christ?

► What new trial arises after Rebekah conceives? (22)

► What does R. do, and what answer does she receive? (22-23)

► What kind of structure & language does God use in 23, and what is the meaning?

► What is God signifying thru the frequent reversal of inheritance rights in the line of Christ?

► What is the difference in the twins at birth? (25-26)

► What is the difference in the twins when older? (27)

► What is the common stereotype of Esau and Jacob?

► What was does Hebrew word for "mild" actually mean? (27)

Gen 6<sup>9</sup> Noah was a just man, perfect in his generations. Noah walked with God.

Job 1<sup>1</sup> Job ... was blameless and upright, and one who feared God and shunned evil.

Gen 17<sup>1</sup> "I am God Almighty; Walk before Me and be blameless."

► What does "dwelling in tents" indicate? (27)

Heb 11<sup>9</sup> By faith [Abraham] dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; <sup>10</sup> for he waited for the city ... whose builder and maker is God.

► Was Jacob a weak or insubstantial man?

Gen 29<sup>8</sup> “We cannot [water the sheep] until all the flocks are gathered together, and they have rolled the stone from the well’s mouth” ...<sup>10</sup> And it came to pass, when Jacob saw Rachel ... and the sheep of Laban his mother’s brother, that Jacob ... rolled the stone away from the well’s mouth, and watered the flock of Laban

Gen 30<sup>29</sup> Jacob said to [Laban], “You know how I have served you and how your livestock has been with me. <sup>30</sup>For what you had before I came was little, and it has increased to a great amount; the Lord has blessed you since my coming.” ...

31<sup>38</sup> “These twenty years I have been with you; ... I have not eaten the rams of your flock. <sup>39</sup>That which was torn by beasts I did not bring to you; I bore the loss of it ... <sup>40</sup>In the day the drought consumed me, and the frost by night, and my sleep departed”

► How does the Bible portray Esau?

Heb 12<sup>15</sup> [Look] carefully ...<sup>16</sup> lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.

“Fornicator” =

“Profane” =

► What’s the background to Jacob cooking/Esau eating? (28)

Gen 27<sup>3</sup> [Isaac to Esau:] “[G]o out to the field and hunt game for me. <sup>4</sup> And make me savory food, such as I love”

Jn 4<sup>31</sup> His disciples urged Him, saying, “Rabbi, eat.” <sup>32</sup> But He said to them, “I have food to eat of which you do not know ... <sup>34</sup> My food is to do the will of Him who sent Me, and to finish His work.”

► With that in mind, how do we understand 29-34?

► If there is a shortcoming with Jacob here, what is it?

Heb 5<sup>4</sup> No man takes this honor to himself, but he who is called by God, just as Aaron was. <sup>5</sup> So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: ...<sup>6</sup> “You are a priest forever according to the order of Melchizedek”

James 1<sup>16</sup> Do not be deceived ...<sup>17</sup> Every good gift ... is from above, and comes down from the Father of lights, with who there is no variation

► Is Esau beyond the reach of God’s grace and the possibility of faith and repentance?

Gn 33<sup>1</sup> Now Jacob ... looked, and ... Esau was coming ... with ... four hundred men ...<sup>4</sup> But Esau ran to meet him, and embraced him ...<sup>8</sup> Then Esau said, “What do you mean by all this company which I met?” And [Jacob] said, “These are to find favor in the sight of my lord.”<sup>9</sup> But Esau said, “I have enough, my brother; keep what you have for yourself.”

► What about Rm 9.10-13?

Rom 9<sup>10</sup> [W]hen Rebecca also had conceived by one man, even by our father Isaac <sup>11</sup> (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), <sup>12</sup> it was said to her, “The older shall serve the younger.”<sup>13</sup> As it is written, “Jacob I have loved, but Esau I have hated”

Mal 1<sup>2</sup> “I have loved you,” says the LORD. But you say, “How have you loved us?” “Is not Esau Jacob’s brother?” declares the LORD. “Yet I have loved Jacob<sup>3</sup> but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert.”<sup>4</sup> If Edom says, “We are shattered but we will rebuild the ruins,” the LORD of hosts says, “They may build, but I will tear down ...”

– Clue #1: Is this talking about election unto salvation or election of the covenant head who will carry on the line of Christ?

– Clue #2: When did God say, “I have loved Jacob, but Esau I have hated”?

– Clue #3: What was crux of contention in the apostles’ days – was it God’s sovereignty in salvation, or was it the fact that God was sovereignly remaking Israel based on faith in Christ, the chosen Seed?

Rm 11.16-23

1Pt 2.4-5