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The Blessing of Jacob

27: 1-40



In the TaNaKh, the final patriarchal **blessing** was much more than a prayer for the future children. Rather, the blessing actually played an important role in determining the destiny of **his** descendants, as **Jacob's blessing** of **his** children near the close of **Genesis (Chapter 48-49)**. Therefore, the **blessing** was a right entrusted to the father in which he was guided by the grace of **ADONAI** to bestow spiritual and material possessions, all of which were irrevocable. Rather than a prayer, the final blessing was more like a prophecy, the fulfillment of which was ensured by **God Himself**.⁴²⁹

Nowhere, perhaps, is the real nature of the Bible clearer than in this chapter. The story is told in all its naked simplicity. When some people read these verses, many think **Jacob** stole **Esau's** birthright. But at this point, the Bible clearly states that **the LORD** had chosen **Jacob** to be **the Seed son**, and **Esau** had already sold **his** birthright to **his** younger **brother**. If anyone was trying to steal the **blessing**, it was **Esau**. If anyone was fighting the will of **God** it was **Isaac**. Although it seems like the human actors are controlling the action, in the final analysis, we can see that **ADONAI** is working behind the scenes the entire time to bring about **His** will. **The LORD** had a plan for **Jacob's** life, and that plan could not be hindered by the action of **Esau** or **Isaac**, nor could it be aided by the cleverness of **Rebekah**.⁴³⁰

Far too many families in our nation and in the congregations of **God** are paralyzed by conflict. We also have spiritually dysfunctional families. One of the most significant factors

contributing to spiritual dysfunction is conflict. I am not talking about differences of opinion or disciplinary situations but of personality conflicts that have resulted from perceived or actual faults, shortcomings, injustices, or negligence. Brothers and sisters become estranged; children are disenfranchised or rebel; in-laws find fault, constantly driving wedges between relationships; wives nag; and husbands are aloof. How can a family grow together spiritually in the climate of such conflict? Only by overcoming it and resolving it. Many would say this is impossible. Conflicts run so deep and have existed for so long that they seem beyond any possible resolution. But **ADONAI** is a **God** who can resolve family conflicts.⁴³¹ **Jesus** says to us today: **In this world you will have trouble. But take heart! I have overcome the world (John 16:33).**

From **27:1** to **28:5** there is a parallelism, where the first letter is antithetical to the second letter.

A Isaac and Esau, the son of blessing (**27:1-5**)

B Rebekah sends Jacob to Isaac (**27:6-17**)

C Jacob appears before Isaac and receives the true blessing (**27:18-29**)

C Esau appears before Isaac and receives the empty blessing (**27:30-40**)

B Rebekah sends Jacob away from Esau (**27:41-45**)

A Isaac and Jacob, the son of blessing (**27:46** to **28:5**)