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Prepare Me the Kind of Tasty Food I Like and Bring It to Me so that I May Give You My Blessing

27: 1-4

Prepare me the kind of tasty food I like and bring it to me so that I may give you my blessing **DIG: What did Isaac know about God's will concerning the son of promise? What was Isaac's intent? Why didn't Esau object if he had already sold his birthright to Jacob? Why didn't Isaac tell Rebekah?**

REFLECT: How effective is the father's spiritual leadership in your family? Are you and your spouse on the same page? What can happen when you favor one child over another? What happens when we deliberately go against God's will, as Isaac was apparently prepared to do?

There is one more area in which the sovereignty of **God** can be seen in this parashah. This is in the area of passing **the blessing** and **the inheritance** from **Isaac** to **Jacob**. There is, perhaps no greater contrast between the sovereignty of **God** and human dealings than in this part of the narrative. It is so easy to get stuck in the mire of the human mess we see here that it is easy to miss the workings of **the Eternal One**. Let us see if we can catch sight of the sovereign hand of **ADONAI**.

We have seen that **Isaac** was an outstanding man, a great man. Abimelech and the Philistines came to make a treaty with **him** because they feared **him (26:26-33)**. **He** was a peace loving man, and **he** was also very powerful. However, **Isaac** was still human and here **he** reveals **his** weakness of the flesh. **Esau** had always been **his** favorite son, while **Jacob** had been the favorite of Rebekah. **Esav** was a mighty hunter who would go out and bring home venison and cook it just the way **Isaac** liked it. Now that **Isaac** (Hebrew: **Yitz'chak**) was very old **he** thought it was time to **bless his** favorite **son**. It was perfectly clear that **he** knew of the purposes of **ADONAI** concerning his **younger** son (**25:3b**), but **his** heart overruled **his**

conscience. So **he** told **Esau** to go out and quickly bring back some **wild game** and **he** would give him the patriarchal **blessing**.⁴³²

Finally, we get to the end of **Isaac's** life. **He** is on **his** deathbed. And, as customary before one **dies**, **he** is about to dispense appropriate blessings, which are really prophecies. This is what **Jacob** will do before **he dies**, and what **Moshe** will do before **he dies**. When **Isaac was** about one hundred and thirty five years **old and his eyes were so weak that he could no longer see, he called Esau, his older son**. Rather than call both **his sons** to receive the **blessing** as was customary, **he** summoned only **his** favorite **son and said to him, "My son."** **Esau** answered: **Here I am (27:1)**.⁴³³

Yitz'chak reminisced: **I am now an old man and don't know the day of my death (27:2)**. **His** half brother Ishmael had died fourteen years earlier, and they were fourteen years apart. Therefore, **he** probably thought that **his day of death** was close. However, **he** lived until **he** was a hundred and eighty, so **he** wasn't as close to death as **he** assumed. If **Isaac's** eyesight was failing, **his** appetite was not. **He** said: **Now then, get your weapons, your quiver and bow, and go out to the open country to hunt some wild game for me (27:3)**. **Esau** was quite willing to go along with **his father's** suggestion. It was expected to mark the giving of **the** patriarchal **blessing** with some kind of a feast. And since **Yitz'chak** had decided to bless **Esau**, it seemed appropriate that **Esau's** hunting ability would provide the meat for the celebration.



Therefore, **Isaac** said: **Prepare me the kind of tasty food I like and bring it to me to eat so that I may give you my patriarchal blessing before I die (27:4)**. **This was in clear violation of the revelation given to Rebekah (to see link click Gm - Two Nations, One Womb)**. There, **ADONAI** revealed that **Jacob** was **the son of promise** who would carry on the line - not **Esau**. After all, hadn't **Esau**

married two Canaanite women? **Isaac** most likely knew that **Esav** had already sold **his** birthright to **Jacob**, and whoever had the birthright was supposed to get **the** patriarchal **blessing**. Perhaps **he** was so angry at what **he** perceived to be **Jacob's** deception that **he** just decided to **bless his** favorite **son**, and ignore **God's** plan. But it seems that **Isaac's eyes were weak** spiritually as well as physically. **He** did not have **his Father's eyes**.

It is significant that Yitz'chak was not doing this with Rebekah's knowledge. Which meant that he knew he was doing something against the wishes of the wife and God. She only happened to overhear the conversation. This secretive nature of **Isaac's** plans can only be explained by the assumption that **he** was ashamed of what **he** was doing, knowing that **Rebekah** would not approve, but hoping that **he** would get it accomplished before **she** could interfere.⁴³⁴ **His** sin set in motion a catastrophic series of events that would affect the entire family.