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Then Isaac Sent Jacob to Laban, the Brother of Rebekah 27:46 to 28:5

Then Isaac sent Jacob to Laban, the brother of Rebekah **DIG: Why didn't Isaac want Jacob marrying a Hittite woman? What did Rebekah really want? What did she get? What does El Shaddai mean? Why is it mentioned here again (see 17:1a)? What does the absence of any trace of Isaac in the remainder of the book of Genesis imply?**

REFLECT: Do you have any sense that you are like Jacob, running from your past, and fearing revenge? Have you ever been protected from harm by a family member? In what way(s) have you been blessed by your family?

Then Rebekah, once again deceiving **her husband** for the sake of **her son**, 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 (as Esau had), from Hittite women like these, my life will not be worth living" (27:46)**. No doubt **they were a source of grief to both Isaac and Rebekah (26:34-35)**, but **she** used this situation to trick **Isaac** in order to allow **Jacob** to get **a wife** from **her** own people. In that way **she** could get **Jacob** to flee with **Isaac's blessing**, and at the same time, protect **him** from **Esau**. Humanly speaking, this was a brilliant plan. **She** got two birds with one stone. But the problem was that **she** outsmarted herself. By the time **Jacob** returned home again **she** will have died. **Rebekah** will never see **her son** again. In this sense, **the** resulting **curse** did **fall on her (27:13)**. There are two curses in life. One is that you don't get what you want. The other is that you get what you want.

So Isaac was persuaded by **Rebekah's** logic and **called for Jacob** (Hebrew: **Ya'akov**), **blessed him** again and **commanded him not to marry a Canaanite woman**. This introduces the motif of **Ya'akov** taking **a wife** from **Rebekah's** relatives in Mesopotamia. **Jacob** was around seventy-five years old. **He** received the same instructions as **Abraham** gave to **his** servant almost a hundred

years earlier when **Isaac** himself was ready to marry.⁴⁴⁹ **Go at once to Paddan Aram, to the house of your mother’s father Bethuel. Take a wife for yourself there, from among the daughters of Laban, your mother’s brother (28:1-2).**

Throughout the Bible we find that **God** does not want the godly to marry the ungodly. In **Genesis 6** the result of the fallen angels, or **sons of God**, marrying **the daughters of men** resulted in the judgment of the Flood and only eight godly people left on the earth. Such intermarriage always leads to godlessness and **ADONAI** forbids it (**Second Corinthians 6:14**). If you are thinking about marrying an unbeliever, let me say this. If you cannot win him or her to Jesus *before* you get married, you will not win him or her to **the Lord** *after* you are married. Missionary dating does not work. You might say, “They will change,” and you are right. They will get *worse* after you say, “I do.”

Then, in order that neither **Rebekah** nor **Jacob** could have any more doubt that **he** fully desired and intended that **Jacob** should have the full blessing, **Isaac** repeated the **blessing** in terms much more like those which **he himself** had received from **God (26:3-5)**.⁴⁵⁰ **He** said: **May El Shaddai bless you and make you fruitful and increase your numbers until you become a community of peoples (28:3)**. **Isaac** reiterated the blessing from **God Almighty (17:1a)**. *This name comes from the idea that all might and power is expressed in the term **God** or **El**. The word **Almighty** comes from a root word meaning strong, powerful or to do violence, especially in the sense of one who is so powerful, **He** is able to set aside the laws of nature. As **El Shaddai**, **He** is able; nothing is impossible for **Him**. **He** was wholly capable of fulfilling all the promises that **He** had made to **Abraham**, **Isaac** and **Jacob**. **Isaac** said to his son, “**May He give you and your descendants the blessing given to Abraham, so that you may take possession of the land that God gave to Abraham**” (28:4).*



Then Isaac sent Jacob on his way from Beersheba, **and he went to Paddan Aram** around the age of seventy-five **to Laban, son of Bethuel the Aramean, the brother of Rebekah, who was the mother of Ya'akov and Esav (28:5).** **Isaac** knew how **El Shaddai** had protected **him**, and **he** was confident that **He** would do the same for **his son Jacob**.

Except for **his** death (**35:27-29**), this is the last we hear of the life of **Isaac** in **Genesis**. It is remarkable that **Isaac** lived over fifty years after this and nothing is recorded of **him**. **His** life was generally much quieter than **his father** or **his son**. But it seems as though the utter silence of these fifty years was intended to remind us of the sin of **Isaac** after **his** deliberate attempt to avoid the blessing of **his son Jacob**.