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Esau Married the Daughter of Ishmael, in Addition to the Wives He Already Had 28: 6-9

Esau married the daughter of Ishmael, in addition to the wives he already had DIG: Upon hearing of his father's preferences for a suitable mate, what does Esau do here? Do two wrong wives make a third one right? What does the Bible continue to point out about Esav and his decisions? What does this tell us about the relationship between Ishmael and Isaac?

REFLECT: Do you renounce sin in your life when you find it? Or do you pacify it with symbolic gestures? How can you restore a relationship with a family member that was once strained?

Esau now makes another attempt to regain the blessing. Now Esav learned that Isaac had blessed Jacob and had sent him to Padan Aram to take a wife from there, and that when he blessed him he commanded him not to marry a Canaanite woman, and that Jacob had obeyed his father and mother and had gone to Padan Aram (28:6-7).



Esau then realized how displeasing the Canaanite women were to his father Isaac (28:8). He consequently thought that by not marrying another Canaanite woman, he would win back his father's favor and possibly the blessing. So he went to Ishmael, the son of Abraham, and married his daughter Mahalath, the sister of

Nebaioth, in addition to the wives he already had (28:9). This is the classic case of closing the barn door after the horse is gone. **Although Esau did not marry any more women of Canaan, he was not willing to send away those he already had, in spite of their unsuitability and wickedness.** Basically, **he** married **his** cousin because **he** thought it would please **his father Isaac**. **She** was a descendant of **Avraham** through **Ishmael**. But this just magnifies **Esau's** lack of spiritual perception. The Ishmaelites were just as rejected as the Canaanites or the Philistines. Ironically, the rejected son of **Isaac** married into the rejected line of **Ishmael**. At any rate, **he** failed to impress **his** parents and the marriage goes unnoticed by **his father and mother**.

But however clueless **Esau** might have been about **his** birthright, it is interesting to note what this says to us about the relationship between **Ishmael** and **Isaac**. Marriages at that time only took place with the consent of both fathers. If the father was incapable or dead, the oldest son took his place. **Ishmael** had died at least fifteen years before **Esau** approached **his** family. Had **Ishmael's** son **Nebaioth** been resentful about the fact that **Isaac** was the full heir, even though **his father** had been the firstborn, then **he** would not have given **his sister** to **Esau**. Instead, **he** trusted **her** completely to **his** cousin. It seems that **Ishmael** had experienced healing through the blessing of **his** twelve sons (**to see link click [Gi](#) - The Twelve Sons of Ishmael**).

All this only furnished further proof that **Esau** had absolutely no understanding of the blessing and what it meant. Once again, **he** was proven unfit to receive it. **He** tried to act godly in the futile hope that somehow or other it would be pleasing to **ADONAI**. There are many like that today. They will not do exactly what **God** requires, but something like it. They will not give up the world entirely and put **the LORD** first in their life, but merely rearrange the deck furniture on the Titanic! They will not renounce sin, but pacify it with symbolic gestures.

While **Esau** was occupied with the "honey-do's" of **his** three **wives**, **Jacob** was off to **Paddan Aram** in search of a bride.

Haftarah Tol'dot: Mal'akhi (Malachi) 1:1-2:7
(see my commentary on Deuteronomy, **to see link click [Af](#) - Parashah**)

Priests were charged with the calling to **honor the name of ADONAI (Malachi 2:1-2)**. But **Malachi** tells us that **they turned away from the path, caused many to fail in the Torah, and corrupted the covenant of Levi (Malachi 1:8)**, offering blemished sacrifices (**Malachi 1:13; Leviticus 22:18-20**). **YHVH** was so repulsed by this that **He cursed** the

priestly privilege of bestowing the blessings of life and peace to **the people (Malachi 2:2)**. **The curse** would affect **the seed** of the coming generations of **Levi (Malachi 2:3)**. In fact, **the covenant** with **Levi** may not pass from this generation. High standards are required of **priests (Malachi 2:4)**. Godly priests walk in **awe of ADONAI-Tzva'ot (Malachi 2:5-6)**. **They** were supposed to be teachers and guardians of moral life, warning **the people** to live uprightly as messengers of **righteousness (Malachi 2:7)**. Omitted from the Haftarah reading are the next two verses, which judge that generation and threaten to halt the passing of **the covenant** to **the sons of Levi (Malachi 2:8-9)**.

**B'rit Chadashah suggested readings for Parashah Tol'dot:
Romans 9:6-16; Messianic Jews (Hebrews) 11:20 and 12:14-17**

Again, **ADONAI** uses a man's name for **his** descendants. Tol'dot describes *generations that follow*. In the Toarah, **Isaac's generations** are **Jacob** (who will live through **his sons**). In the Haftarah, **Levi's covenant** describes **the priests** to come. Here Rabbi Sha'ul reviews that his **countrymen** according to **the flesh**, gave birth to **Messiah** according to **the flesh (Romans 9:3 and 5)**. **Not all of Abraham's descendants**, however, will inherit **the seed of promise (Romans 9:7-8)**. Rather, **Jacob** is **chosen** - not on the basis of works (for **he** had not yet done good or evil), but solely on the basis of **calling (Romans 9:11)**. **God's choice** was made while **the twins** were in the womb! **God** called **Jacob** prior to **his** being born. The principle that **the older shall serve the younger (Romans 9:12)** sets the stage for **YHVH's** plan of redemption. **Isaac** will pass on **his** birthright to **Isra'el (Jacob)**, father of **a nation**. **The Jewish people** are the beneficiaries of this everlasting inheritance.