

PART 6 "generations" twd|wt STANDING WITH GOD 25.19-28.9 READING No.1 25.19-26.5

INTRODUCTION: *The Hebrew title of this section "generations" derives as a term from dly (birth) which gives each child a position in his or her family. From the same root the word "begotten" derives. Moses was near enough the first child adopted. Adoption became a Roman practice and the children of strangers came to hold title to inheritance alongside natural sons. God through the gospel adopted Gentiles made righteous through His Son. The NT doctrine of adoption is foreshadowed in the prophetic TORAH of this sixth part of Genesis. In Romans 8.17 Paul advises the Romans that they are in Christ adopted like Israel (Romans 9.4) Other NT references are Rom8.15, 23; Gal4.5; Eph1.5; 1Jn3.10.*

Method: In these commentaries the translation is in plain "Times New Roman" script and the comments which follow in "italic" script. All the information given is within the text so that there are no footnotes or other chapter notes. The commentary makes no claim to adduce or compare the views of other writers but seeks compliance with the original Hebrew of the Or 2626-8 Shephardic biblical text and its plain spiritual sense. The beauty of this text is that it does not affirm "majority readings" but identifies instead with the Leningrad MS in which Dr Paul KAHLE as the foremost student of rabbinic Masoretic text finds such excellence that he concludes it relays the Ben Asher Masoretic text and is to be preferred to the Ben CHAYYIM recension. Hebraisms are imported where they illumine translation. Infrequent reference to current scholarship does not reflect conceit on the part of the author but simply the fact that because of concentration on text to the detriment of reading viewpoints he is not a qualified juggler of opinions. The method is esoteric but it is hoped "refreshing" and no less profitable or incisive than other current work.

(a) THE STANDING OF REBEKAH AS A WOMAN OF PRAYER

JACOB AND ESAU: "WAR IN THE WOMB" 19-34

These are the generations of Isaac son of Abraham. Abraham fathered Isaac. And Isaac became forty in the house of marriage to Rebekah daughter of Bethuel the Aramaen from Padan Aram who was sister to Laban - the Aramaen. And Isaac pleasantly entreated (*Hebrew rt[meaning regular multiplied or abundant "incense"*) the LORD for his wife Rebekah for she was barren and the LORD was to be entreated and his wife became pregnant. The sons struggled or **fought together** (*Hebrew װװרװ "crushed" "broke one another" or dashed each other"*) inside her and she said, "Why is this happening to me?" and she trod the path frequently (*Hebrew vrd*) to the LORD about it. *It is very noteworthy that when Rebekah first set eyes on Isaac he was praying. Then Isaac prayed for her to be able to bear children and now she learns through trauma to pursue the LORD in prayer about her plight.* The LORD said, **"Two peoples are within your womb. The peoples will be separated. One people will be swifter of foot or stronger than the other and the greater will serve the younger."** *This is a definite voice of God speaking to her either audibly or in her soul and shows that she was a persistent earnest woman of prayer who not only spoke to God but heard His voice in her soul.*

(b) THE BOYS BORN-JACOB HOLDS ESAU'S HEEL 25 20-34

THE MATTER OF STANDING IS THE ISSUE IN BOTH LIVES

When the time to give birth came behold there were twins in her womb. When the first came out he was red and completely as a hairy cloak and they called him "Esau" (*rough, hairy*) And afterward his brother came out with his hand holding his brother's heel and they called his name Jacob and Isaac was sixty when they were born. The youths grew up and Esau became a man skilled in hunting, a man of the field and Jacob a man of integrity or simplicity dwelling in tents. *This is a rather surprising brief on Jacob. He is no "twister" but rather a "complete man", "a man of wholeness", "a man of integrity of heart and mind", "a perfect cook"* And Isaac loved Esau for he had a palate for game but Rebekah loved Jacob. Once Esau came in from the

field weary and thirsty and Jacob's pottage was boiling over (Hebrew *djzn*) And Esau said to Jacob, "Please give me of the red stew-this red stew for I am famished (for this reason also he is called "Edom"[red]) But Jacob said, "Sell me now your birthright". And Esau said, "I am going to die, what use is this birthright to me?" And Jacob said, "Swear to me now" and he swore to him and sold his birthright to Jacob. And Jacob gave Esau bread and lentil stew and he ate and rose up and left. **But Esau despised his birthright or firstborn status (STANDING) in the family.** The birthright in this family was the most precious in the world; it was linked to the coming of Messiah. It was linked to the promises of God in Abraham. Jacob in his completeness would have known about the importance of this spiritual blessing. He sought God's blessing and desired it more than Esau. Henceforth Jacob had a new standing and Esau had lost his standing

(c) ISAAC IS GIVEN DIVINE DIRECTION AND PROMISES 26 1-5

THE STANDING & WITNESSS OF MEN OF FAITH: GENTILE BLESSING 1800BC

And it happened that there was a famine in the land separate from the first famine in the days of Abraham and Isaac went down to Abimelech king of the Philistines at Gerar. And the LORD appeared to Isaac and said to him, "**Do not go down to Egypt but live in the land I tell you to dwell in. GENESIS 26.2** Dwell as a stranger **in this land** and I will bless you for to you and to your seed I will give these lands and I effectively confirm my oath which I swore by myself to Abraham your father. I will make your descendants as the stars of heaven and give all these lands and in your seed all the Gentile nations of the earth **will have been blessed** because Abraham obeyed my voice and was keeping my festivals (Hebrew "watchings"), my commandments, my statutes and my laws. *Isaac is brought back to the time Abraham made his great offering which prophetic TORAH foreshadows Passover death and resurrection of Christ. His obedience under this great test brought Abraham's heart close to God's. None but Isaac could appreciate the obedience of his father. God has in Abraham already blessed the Gentiles 1800 years before Christ when he revealed the law of substitution and resurrection to the mind of Abraham.*

READING No.2 ISAAC AND ABIMELECH 27 6-12

When the men (or soldiers) of that place asked him about his wife he said, "She is my sister" for he feared to say "She is my wife" lest the men of that place would slay him on account of Rebekah because she was very beautiful to look on. And it came to pass when he had been a long time there that Abimelech the king of the Philistines was near a window and looked and behold Isaac was sporting with his wife. *It is evident from this reading that we often fall into the ways of our parents. In some sense history repeats itself both in its challenges and in our responses. We should take care in this realm. Isaac in time came to live in the best quarters of the capitol. He might have chosen a quieter suburb-but we have to exercise extreme care in our comments here because God had revealed to him where he should live and all we can say is that it is to be hoped he was still walking with the same fervour with the LORD. The king of Gerar was being nosy. He didn't just happen to see-because the windows were perforated or latticed and he had to come near (Hebrew *d[b]*) as described in verse 8. He was already more than curious about Rebekah.* And Abimelech king of Gerar called to Isaac and said, "Behold very definitely now she is your wife and why did you say, 'She is my sister?' And Isaac said, "I said, because of her I may die." And Abimelech said, "What have you done to us? One of the people might soon have slept with your wife and you would have brought guilt upon us?" So Abimelech commanded, "Any of the people who touches or smites this man or his wife will surely die. And Isaac sowed corn in that land and in that year he brought in or found the corn price was 100% or he increased 100 fold for the LORD blessed him. *The blessing of God followed because clearly he was where God wanted him and he was provident and industrious. It is preferable to take the Hebrew word *myr* [v as meaning "corn price" and tells us that the corn price was as high as it had ever been.*

READING No.3 26 13-22 QUARRELLING IN THE VALLEY OF GERAR

And the man became great and went on continuing to grow great until he was very great. *Here are three degrees of greatness. First he achieved a status we call celebrated status as to growth in wealth and rank. He continued to increase year on year until he was very great-at the level if not above the level of the kings of the nations.* He had acquired grown or bought such flocks and herds that the servants of the great leader of the Philistines envied him. And all the wells which the servants of his father Abraham dug in his father's day the Philistines obstructed and filled with earth. Then Abimelech said to Isaac, "Go from among us for you are physically too strong for us" *Clearly Isaac had retained his father's citizen army and many servants and he was perceived as a threat.* Isaac moved from there and pitched his tent in the valley of Gerar and dwelt there. *Now we behold Isaac leaving his commodious city home and dwelling in tents like his father. He was willing to be a "stranger and pilgrim" and happy to know the blessing of God in this stern Philistine direction.* Isaac remained there and opened the wells of water which were dug in the days of his father which the Philistines closed after the death of Abraham *Abraham had stretched from Beersheba to Gerar on the west and to the north of Hebron on the north east. He was in virtual possession of a massive slice of territory. The Philistines were edging back to where their previous sphere of influence had been. However, Isaac sat it out in the valley of Gerar for a time.* Isaac named the wells after his father's names for them. His servants dug in the valley and found a well of good water. The herdsmen of Gerar strove with those of Isaac saying, "The water is ours" and he called the name of the well ESEK because they defrauded him or acted unjustly with him. And he opened another well and they contended with him over it also and he called it SITNAH (*Hebrew "accusation"*) He moved on from there (*Hebrew qt["to move" or "be set free"*) and opened another well and there was no strife over it and he called it Rehoboth (*Hebrew t#bjr "wide spaces"*) and this because he said "the LORD has made room for us and we shall be fruitful in the land" *Isaac has occupied four homes in the record given in this reading-three of them were tented cities. Each time he encountered the opposition of man he sought God and remembered His promise "to move with him". He was in a similar position to the Jews in Sinai 400 years later. It was not weakness that occasioned his regular striking of camp but rather dependence on the promise of God. Behind the facade of greatness lay a hero of faith who took pilgrimage and promise very seriously and set no store by armed struggle.*

READING No.4 26 23-29 GOD APPEARS: ISAAC'S COVENANT STANDING 23-25

He went up from there to Beer Sheba. The LORD appeared to him that night and said, "I am the God of Abraham your father. Do not fear for I will bless you and increase your seed because of Abraham my servant. Isaac built an altar there and called on the name of the LORD and pitched his tent there and the servants of Isaac dug a well there *The last word of God was at the time when he moved to Gerar and was given God's promise of the divine guidance conditioned on not going down to Egypt. Isaac was approaching 80 at that point, Isaac stayed in Gerar some considerable time (26.8) and then made 5 moves in quick succession within a few years. It would be safe to say Isaac was now approaching 90 years of age-which is but half his total age. Now for 50 years he had been trusting to the God of covenant. Wherever he was he would praise the LORD and continue his prayer life with God. Here in building an altar he reminds himself of the great event in which Abraham (and he) trusted God.*

ABIMELECH'S VISIT: ISAAC'S STANDING VIS-A-VIS UNBELIEVERS 26-29

Abimelech came to him from Gerar and AHUZZAH his advisor and PHICOL his military commander. Isaac asked them, "Why have you come to me who hated me and send me from your midst?" We had to see and have seen that the LORD was with you and we said to ourselves, "There will be a sworn covenant between us-between us and yourself and we will cause ourselves to cut a covenant with you that you do us no harm even as we did not touch you and as we surely did good to you and sent you away peacefully and the LORD has blessed you." *The prepared prelude to the treaty owed not a little to AHUZZAH ("Possession" -a fair comment on his advice would be "possession is nine tenths of the law. He was crafting a piece of policy to*

safeguard Abimelech and his territory on the edge of which Isaac had sat in what might have seemed a menacing way for some time) The positive in all this is that the Gentiles somewhat satirically but with a good degree of earnestness put on record their belief that God had indeed blessed Isaac. They suited their purpose to this separation by making mention of the blessing that came to Isaac since his departure. Again as in the case of Abraham we can say that the Philistine acted with honour and obvious diplomacy. This diplomatic message is the world's "Love your neighbour"-i.e. "do to us as we did to you"

READING FIVE 26.30-27.27

ISAAC'S COVENANT AND ABIMELECH'S STANDING 26 30-33

Isaac made a feast for them and they ate and drank. And they arose in the morning and swore and oath to each other and Isaac sent them away and they parted in peace. And it happened that very day that Isaac's servants came and told him of the good success of the well which they had dug and they said to him, "We have found water". And he called it "SHIBAH" (*The Chaldee for "seven"-linking it with Abraham's migration for it had been his home*) for which reason the city is named Beer Sheba till this day. *We have to note that Abimelech uses the name "Yahweh" for God-it would appear he has accepted the LORD is God and indeed his honourable life was testimony to this. The witness of Abraham and Isaac appears to have brought this man to faith. He like Isaac would have sworn by the Living God-for no other oath would be acceptable to the patriarch.*

ESAU'S MARRIAGE AFFECTS HIS FAMILY STANDING 26 34-35

And when Esau was forty years of age he took as his wives Judith ("Jew's language" or "Jewish") daughter of BEERI ("a spring") and BASHMATH ("sweet smelling") daughter of ELON ("Oak"), of Hittite fathers. They were grief of spirit to Isaac and Rebekah. *BEERI had named his daughter "Hebrew" although he was a Hittite. The name did not change the nature of the girl. She and her sister reduced Isaac and Rebekah to tears.*

JACOB OBTAINS BLESSING & STANDING WITHIN THE COVENANT 27. 1-27

And it came to pass when Isaac was old and his eyes were languid and dull (*Hebrew hkh "feint"*) as to sight and he called his son the great one and said to him, "My son" and he said, "Behold here I am". And he (Isaac) said, "Look, I am old and do not know the day I may die" *This appeal calls for a deeper appreciation that he cannot now see very well and more importantly for something pleasant to the taste and vitally that he is ready to express his last will and blessing.* Now please go and take up your weapons -your quiver of arrows and your bow and go out to the field and hunt game for me. And make me tasty food like that I love and bring it to me and I will eat and in return my soul will bless you before I die. *It appears that just like Esau this patriarch had succumbed to the delights of appetite and was eating his way through the sorrows of later life. The "sweetness" which offset his bitterness was "food" and this shared interest kept him in touch with Esau.* Rebekah was listening to Isaac speaking to his son Esau and Esau left for the field to bring back game. And Rebekah spoke to Jacob her son saying, "I heard your Father Isaac speak to your brother saying, "Bring me game and make me tasty things and I will eat and bless you in the presence of the LORD before I die" *Isaac's thanksgiving prayer for food was to be attached to blessing as Rebekah understood it. It was a spiritual act in the offering. But Rebekah thought to forestall the act believing it to be mistaken.* Now my son listen to my voice and do what I command you. Please go out and bring me two choice young goats from the flock and I will prepare delicate things for your father just like he loves. And carry it to your father to eat and he will bless you before he dies. *So far so good, but Jacob who was earlier described as righteous and honest was not inclined to what would appear a "trick".* Jacob said to Rebekah his mother, "Behold my brother Esau is a hairy man and I am a man of smooth skin -what if my father should lift up (my hand)and it would be in his eyes as mockery and I bring upon myself a curse and not blessing? His mother said, "My son let the curse fall on me but listen to my voice go and get them for me!" And he went and got them for his mother and with them she made tasty things like his father loved. And Rebekah took the desirable clothes of

Esau her great son which were with her in the house and put them on Jacob her unimportant son *The firstborn was distinguished by garments and Jacob did not possess such splendid habit.* And she clothed the bare parts of the hands and neck of her son Jacob with goat skins. And he came in to his father and said, "My Father" and he said, "Who are you my son?" And Jacob said to his father, "I am Esau, your firstborn Please rise and sit and eat from the game and in return let your soul bless me. And Isaac said to his son, "My son, how did you keep going so quick to find this? Because the LORD your God caused it to meet my face. And Isaac said to Jacob "Come near that I may meet your face" *The same verb hrq is use by Isaac as was used by Jacob. He must have been very suspicious.* And Jacob came near to his father who felt him and said, "The voice is the voice of Jacob and the hands are the hands of Esau". And he could not discriminate for the hands were hairy as the hands of Esau his brother and he blessed him. *The rouge of his mother had worked* And he said, "Are you this very one my son Esau?" *Even at this stage Isaac after giving the blessing at close quarters had renewed doubts about who was before him.* And he said, "I" (Hebrew יא) And he said, "Place before me and I will eat from the game, my son." And he placed it before him and he ate and blessed him and he brought wine and he drank. And Isaac his father said, "Come near, please, and kiss me, my son" He went and kissed him. When Isaac smelt the smell of his clothes he blessed him and said, "The distinct (Hebrew har "Known") smell of my son is as the smell of a field which the LORD has blessed" *The vital addition of Esau's garments with their unique smell of his body completed the success of the disguise.*

READING No.6 ESAU'S ANGER & JACOB'S FLIGHT 27.28-28.4

*And may the God of heaven give you the dew of heaven and earth's fatness or fertility. May the nations serve you and peoples bow to you. Be the strongman or soldier over your brothers and may the sons of your mother bow to you, may those who curse you be cursed and those who bless be blessed. This blessing extends well beyond the bounds of family and pronounces international blessing and support for Israel. Through the ages Pharaoh under Joseph and Nebuchadnezzar under Daniel and Cyrus and Artaxerxes under Daniel Ezra Nehemiah and Jerubabel promoted the welfare of Israel. Later Alexander the Great deferred to its high priest in passing eastward. After the rejection of the covenant with Messiah this promise languished. But in these latter days first Spain, then Britain, then for many administrations since 1948 America has supported Israel being the nation who after 15 minutes of her declaration of independence recognised her as a state. The curse fell heavily on Germany and Japan when they warred with Israel. Israel also has become a "strong man" of the middle-east. This blessing and **prophetic TORAH** became an historical reality. And it happened that just as Isaac had finished blessing Jacob and Jacob had arisen and left the presence of his father his brother Esau came from hunting. He also made some delicious things and brought them to his father and said to his father, "Rise my father and eat the game of your son and in return let your soul bless me. And Isaac his father said to him, "Who are you?" And he said, "I am your firstborn son Esau". And he said, "Come on now who was it who hunted game and brought it to me and I ate it finishing just before you came and I blessed him and indeed he will be blessed." When Esau heard the words of his father he cried out of wrong done in a great and bitter shout and said, "Bless me also-also me my Father" And he said, "Your brother came in by deceit and took your blessing" And He(Esau) said, "Since he is called Jacob by name he had supplanted me in these two blows. He took my birthright and now behold he has taken my blessing. Surely you have reserved a separate blessing for me? Isaac answered Esau, "**Behold I have made him commander over you and given all his family as servants to him and come on now what can I do for you my son? Do you have even one single blessing for me my father bless even me and Esau lifted up his voice and wept. Isaac answered, "Your dwelling will be away from the fertile fields of the earth and from the dew of heaven above. You will live by the sword and serve your brother and it will happen when you wander about you will break off his yoke from your neck"** This blessing is negative save for one clause which indicates that in moving from Jacob's territory Esau would be free. No economic advantage or political power is accorded to him. At this stage in his life he sought blessing with tears but later he relapsed*

into godless living as the Hebrew epistle states (Hebrews 12.16) He sank to the depths of what we would now call paedophilia.

VEXATIOUS RELATIONSHIP & SEPARATION OF JACOB & ESAU 41-46

And Esau was persecuting his brother Jacob because of the blessing his father gave him. He said in his heart, "The days of mourning for my father are near, after that I will slay my brother Jacob." The words of Esau her elder son were made known to Rebekah she sent and called for Jacob her younger son and said. "Behold Esau your brother has determined to kill you. Listen to my voice and get away to my brother Laban in Haran. Stay with him in uninterrupted days until the wrath of your brother turns away. When the wrath of your brother turns away and he forgets what you have done I will send and bring you back from there. Why should I lose two sons in one day? Then Rebekah said to Isaac "I loathe or am besieged or am cut off in my life from the presence of the daughters of Heth If Isaac takes a wife from the daughters of Heth like these from the women of the land what will my life be like?" *This timely maternal advice associated with Rebekah's complaint about Esau's wives convinced Isaac that Jacob indeed deserved the blessing*

JACOB'S FLIGHT; STANDING WITH GOD 28.1-4

And Isaac called Jacob and commanded him, "Do not take a wife from the daughters of Canaan". Arise go to Padan Aram to the house of Bethuel -your mother's father and take a wife from there from the daughters of Laban your mother's brother. And may God Shaddai bless you and make you fruitful till you become a congregation of peoples. And may the LORD give you and your seed the blessing of Abraham and may you inherit the land where you are a stranger which God gave to Abraham.

READING No.7

ESAU LEARNS TWO SERIOUS LESSONS 28.5-6

And Isaac sent Jacob away and he went to Padan Aram to Laban son of Bethuel the Aramaen brother of Rebekah-mother of Jacob and Esau. *Notice Moses now writes Jacob first before Esau.* And Esau saw that Isaac had blessed Jacob and sent him away to Padan Aram to take a wife from her and that in his blessing he said, "Do not take a wife from the daughters of Canaan" *Esau had enough insight to realise that there was deep family dissatisfaction with his wives and that he no longer had his father's favour. His subsequent downgrade was not helped by wives who cut off and harassed their mother in law or by the loss of his father's favour.*

CONCLUSION 28.7-9

Esau heard that Jacob had obeyed his father and his mother and gone to Padan-Aram. *We may presume that Esau obeyed his father after a manner and his mother not at all as his choice of bride indicates.* And Esau saw how calamitous the daughters of Canaan were in the eyes of his father. *He had assumed too much about his father's quiet endurance and thought too little about his real sensitivity towards Rebekah and its impact on family relationship.* So Esau went to Ishmael and took MAHLATH (Hebrew "guitar") daughter of Ishmael son of Abraham sister of NEBAIOTH (Hebrew "Hills") besides the wives he had already. *This attempt to restore favour was misguided and only complicated his household arrangements. We understand from Hebrews that he finally adopted a paedophile life-style becoming a homosexual. Man by nature desperately needs the "New Birth" and no amount of self improvement can prevail over our nature which Isaiah declares is "desperately wicked"*

The end of part 6: "Standing with God"