Introduction

Shalom!
As the Psalmist writes in *Psalm 68:19 (ESV)*:

> “Blessed be the Lord, who daily bears us up; God is our salvation.”
> *We thank God daily for His grace and help. His hand is evident in our lives, and through Scripture, we are reminded of His divine purposes.*

The Story of Esau and Jacob (Genesis 25–27)

In the book of Genesis, we encounter Isaac, the son of Abraham, and his two sons: Esau, the firstborn, and Jacob, the younger. Isaac favored Esau because he was a skillful hunter who often brought him game (*Genesis 25:28*). Esau’s actions, such as preparing food for his father and showing care, earned him his father’s deep affection. In contrast, Rebekah, their mother, favored Jacob.

When Isaac was old and near death, he desired to bless Esau with the firstborn blessing. He instructed him to hunt and prepare a savory meal, just as he loved (*Genesis 27:1–4*). However, Rebekah overheard this and devised a plan for Jacob to receive the blessing instead.

Jacob was hesitant, pointing out a key issue:

> “Behold, my brother Esau is a hairy man, and I am a smooth man.”
> “Perhaps my father will feel me, and I shall seem to be mocking him and bring a curse upon myself and not a blessing.”
> *(*Genesis 27:11–12, ESV*)*

Despite his concern, Rebekah encouraged him to obey. She clothed Jacob in Esau’s garments and covered his hands and neck with goatskin so he would feel like Esau (*Genesis 27:15–17*).

When Jacob approached his father pretending to be Esau, Isaac said:

> “The voice is Jacob’s voice, but the hands are the hands of Esau.”
> *(*Genesis 27:22, ESV*)*

Deceived by what he felt and smelled, Isaac proceeded to bless Jacob, believing he was Esau.

Theological Insights: A Foreshadowing of the Gospel

Though this narrative involves deception, it is deeply symbolic and offers profound theological insights, especially when viewed through the lens of the New Testament.

1. Esau as a Christ Figure

Esau, though flawed, prefigures Jesus Christ in this narrative. Just as Jacob received the blessing by taking on Esau’s appearance, we, as sinners, receive the blessings of God by being clothed in the righteousness of Christ.

Jesus, the beloved Son of the Father, is the only one who perfectly

pleased God:

> “This is my beloved Son, with whom I am well pleased.” *(*Matthew 3:17, ESV*)*

Like Esau, Jesus prepared the “meal” through His sacrifice (His life and death). But instead of receiving the full reward immediately, He allowed us to take His place and receive the Father’s blessing—a substitutionary act of grace.

2. Jacob as the Church

Jacob represents all of us who now bear the name of God’s chosen—the Church, the “Israel of God” (*Galatians 6:16*). We were not the original heirs of righteousness, but through Christ’s sacrifice, we’ve been grafted in (*Romans 11:17–18*) and now partake in the covenant blessings.

The Only Acceptable Garment: Christ’s Righteousness

In order for Jacob to receive the blessing, he had to wear Esau’s

garments—symbolizing that only by wearing another’s righteousness can one approach the Father.

The New Testament echoes this in multiple places:

> “For as many of you as were baptized into Christ have put on Christ.”
> *(*Galatians 3:27, ESV*)*

> “Not having a righteousness of my own... but that which comes through faith in Christ.”
> *(*Philippians 3:9, ESV*)*

Without the “covering” of Christ, our spiritual nakedness remains, and we face judgment—not blessing.

Following the Right Process

Jacob’s deception worked because he followed a certain

pattern—clothing, scent, feel—that aligned with Isaac’s expectations. Similarly, for us to receive God’s grace, we must approach Him through the correct spiritual process, not through human efforts or traditions.

Jesus said:

> “No one comes to the Father except through me.”
> *(*John 14:6, ESV*)*

We must:

1. Repent of our sins (*Acts 3:19*).
2. Be baptized by immersion (*John 3:23*) and in the name of Jesus Christ (*Acts 2:38*).
3. Receive the Holy Spirit, who seals us as God’s own (*Ephesians 1:13–14*).

Attempting to approach God without these steps—without being “clothed” in Christ—is like Jacob entering Isaac’s tent without Esau’s garments: it leads to rejection and judgment (*Isaiah 64:6*).

Conclusion: Christ Took the Curse So We Might Be Blessed

Just as Rebekah told Jacob, *“Let your curse be on me”* (*Genesis 27:13*), so Christ took our curse upon Himself:

> “Christ redeemed us from the curse of the law by becoming a curse for us.”
> *(*Galatians 3:13, ESV*)*

This is the Gospel: Jesus, who deserved the blessing, bore our curse so that we, who deserved nothing, might inherit eternal life.

Let us not take this grace lightly. True faith must be followed by action—repentance, baptism, and walking in the Spirit.

All glory to Christ Jesus, the King of Kings (*Revelation 1:5*), who washed away our sins with His blood.

Be blessed.

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