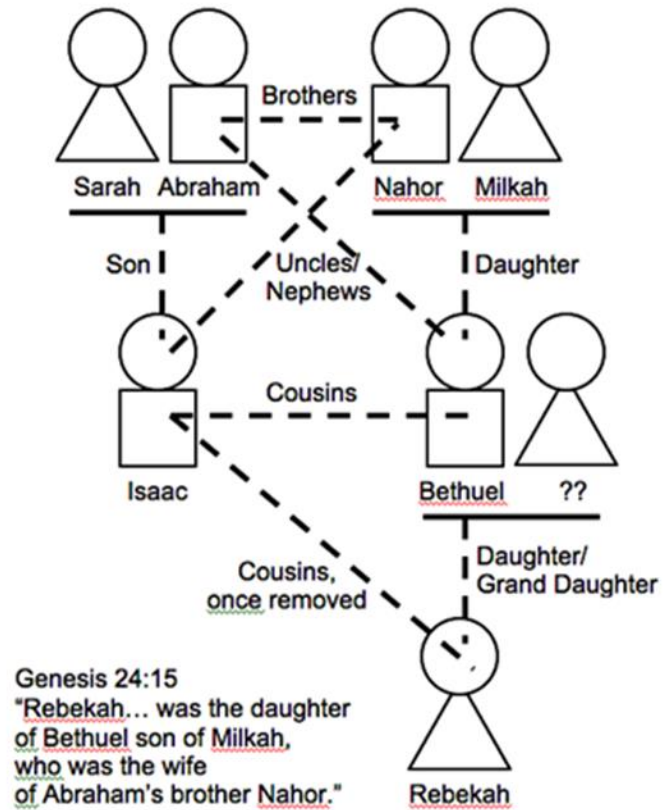




Genesis 24-27

Come Follow Me

Genesis 24: Isaac and Rebekah



Our Petitions

The task is to draw close enough to the Lord that we progress to the point where we petition Him according to His will, not ours. “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.” (1 John 5:14.) In modern revelations the Lord has declared His willingness to grant us the requests contained in our petitions if what we ask for is expedient for us. (D&C 88:64-65.)



Sufficiently Purified

When we become sufficiently purified and cleansed from sin, we can ask what we will in the name of Jesus “and it shall be done.” (D&C 50:29.) The Lord even promises us that when one reaches a certain spiritual condition, “it shall be given you what you shall ask.” (D&C 50:30.)

Thus we clearly need to have the Spirit with us as we petition, because “in the Spirit” we will ask “according to the will of God wherefore it is done even as he asketh.” (D&C 46:30.) (Neal A. Maxwell, *All These Things Shall Give Thee Experience*, Salt Lake City: Deseret Book Co., 1979, 95)

RVUS ABRAHE ADFONTE VENIT REBECCA ET DA
CAMELISEIVS

Rebekah waters
the camels –
Gen. 24.10-20





Another way to
see this story –
Gen. 25.27

Jacob was a plain (תָּם)
man, dwelling in tents.

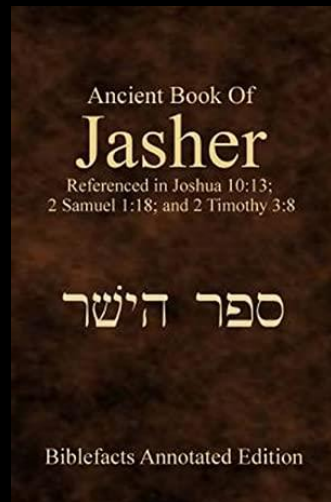
וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהֲלִים

Esau, Nimrod, and the garment of power

1 And Esau at that time, after the death of Abraham, frequently went in the field to hunt. 2 And Nimrod king of Babel, the same was Amraphel, also frequently went with his mighty men to hunt in the field, and to walk about with his men in the cool of the day. 3 And Nimrod was observing Esau all the days, for a jealousy was formed in the heart of Nimrod against Esau all the days. 4 And on a certain day Esau went in the field to hunt, and he found **Nimrod walking in the wilderness** with his two men. 5 And all his mighty men and his people were with him in the wilderness, but they removed at a distance from him, and they went from him in different directions to hunt, and **Esau concealed himself for Nimrod, and he lurked for him** in the wilderness. 6 And Nimrod and his men that were with him did not know him, and Nimrod and his men frequently walked about in the field at the cool of the day, and to know where his men were hunting in the field. 7 And Nimrod and two of his men that were with him came to the place where they were, when Esau started suddenly from his lurking place, and drew his sword, and hastened and **ran to Nimrod and cut off his head**. 8 And Esau fought a desperate fight with the two men that were with Nimrod, and when they called out to him, Esau turned to them and smote them to death with his sword. 9 And all the mighty men of Nimrod, who had left him to go to the wilderness, heard the cry at a distance, and they knew the voices of those two men, and they ran to know the cause of it, when they found their king and the two men that were with him lying dead in the wilderness. 10 And when Esau saw the mighty men of Nimrod coming at a distance, he fled, and thereby escaped; and **Esau took the valuable garments of Nimrod, which Nimrod's father had bequeathed to Nimrod, and with which Nimrod prevailed over the whole land, and he ran and concealed them in his house.**

Esau, Nimrod, and the garment of power

11 And Esau took those garments and ran into the city on account of Nimrod's men, and he came unto his father's house **wearied and exhausted from fight**, and **he was ready to die** through grief when he approached his brother Jacob and sat before him. 12 And he said unto his brother Jacob, **Behold I shall die this day, and wherefore then do I want the birthright?** And Jacob acted wisely with Esau in this matter, and Esau sold his birthright to Jacob, for it was so brought about by the Lord. 13 And Esau's portion in the cave of the field of Machpelah, which Abraham had bought from the children of Heth for the possession of a burial ground, **Esau also sold to Jacob**, and Jacob bought all this from his brother Esau for value given. 14 And Jacob wrote the whole of this in a book, and he testified the same with witnesses, and he sealed it, and the book remained in the hands of Jacob. 15 And when Nimrod the son of Cush died, his men lifted him up and brought him in consternation, and buried him in his city, and all the days that Nimrod lived were two hundred and fifteen years and he died. 16 And the days that Nimrod reigned upon the people of the land were one hundred and eighty-five years; and **Nimrod died by the sword of Esau in shame and contempt**, and the seed of Abraham caused his death as he had seen in his dream. 17 And at the death of Nimrod his kingdom became divided into many divisions, and all those parts that Nimrod reigned over were restored to the respective kings of the land, who recovered them after the death of Nimrod, and all the people of the house of Nimrod were for a long time enslaved to all the other kings of the land. (*The Book of Jasher*, ch. 27)



Chapter 26

The Lord promises Isaac posterity as the stars of heaven in number — In his seed, all nations will be blessed — The Lord prospers Isaac, temporally and spiritually, for Abraham's sake — Isaac offers sacrifices — Esau marries Hittite wives to the sorrow of his parents.

Gen 27 - Who are the daughters of Heth?

Heth is, according to Genesis 10:15, the second son of Canaan, who is son of Ham, son of Noah. Heth is the ancestor of the Hittites, second of the twelve Canaanite nations descended from his sons, who lived near Hebron (Genesis 23:3,7).

In Genesis 10:15-16, Heth is placed between Sidon and the Jebusites, Amorites, Girgasites, Hivites, Arkite, Sinite, Arvadite, Zemarite, Hamathite and other peoples, showing their descent through their children, called "Children of Heth"(Genesis 23:3, 5, 7, 10, 16, 18, 20). Heth means *That who Jehovah strengthened*.



Genesis 27 The Birthright Blessing

As the record in Genesis now reads, there is little option but to conclude that **Rebekah and Jacob deliberately deceived Isaac and that Jacob explicitly lied to his father** (see v. 24). Rebekah and Jacob believed the deception was necessary because Isaac obviously favored Esau. **Joseph Smith, however, taught that certain errors had crept into the Bible through “ignorant translators, careless transcribers, or designing and corrupt priests”** (Teachings, p. 327). For example, a comparison of the early chapters of Genesis with the fuller accounts revealed to the Prophet (now found in the books of Moses and Abraham) shows how much has been lost. It is possible that the story of Jacob’s obtaining the birthright has also lost much or been changed by unbelievers. These changes could then explain the contradictions. (O.T. Institute Manual)

Although the early patriarchs and their wives were great and righteous men and women who eventually were exalted and perfected (see D&C 132:37), **this fact does not mean that they were perfect in every respect while in mortality.** If the story is correct as found in Genesis, Isaac may have been temporarily shortsighted in favoring Esau. Or Rebekah may have had insufficient faith in the Lord to let Him work His will and therefore undertook a plan of her own to ensure that the promised blessings would come to pass. These shortcomings do not lessen their later greatness and their eventual perfection. (O.T. Institute Manual)



The Prophecy

Here away from the fat of the earth shall be your home, and from the dew of the skies from above. And you'll live by your sword. And you'll serve your brother. And it will be that when you break loose you'll shake his yoke from off your neck. (Gen 27:39-40)



Could this be reconstructed by the Yahwist?

Here, Isaac's default blessing to Esau (Genesis 27:39-40) depicts the political world of the early monarchy, specifically the realities of the 9th and 8th centuries BC when in fact Edom rebelled against Israel's rule and broke free (2 Kings 8:20-22). Since Edom was an ethnic neighbor bordering the eastern territory of the southern kingdom of Judah, this particular tradition probably was a product of a southern author, the Yahwist, writing in the late 9th century BC. Thus, the prophetic announcement of Jacob and Esau's discord and the latter's servitude to and liberation from the former is a way of describing, explaining, and legitimizing the political realities of Israel and Edom known to a later historical period. In other words, the brotherly rivalry depicted in Genesis with its divine justification for Jacob/Israel's supremacy over **Esau/Edom is a story of etiology, a way of explaining why things are the way they are in the world of the author of this text.**

The blessing – relaxing our literalist lenses

ARCHETYPES

The Father's eyes are "dim" ... a veil? - Gen. 27.1.

Jacob "dresses up" as the covenant son.

"Come near..." Gen. 27.21.

"He felt him..." Gen. 27.22.

He takes him by the hand – 27.23.

The embrace/kiss - 27.26-27.

Hugh Nibley discusses the sacred embrace from a ritual perspective extensively. See: *Approaching Zion*, p. 566-7 and *The Message of the Joseph Smith Papyri: An Egyptian Endowment*, p. 17-18.

