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Genesis

Chapter 27 - Good Blessings Bad Delivery

Settling for Practical Deception (vs.18-29)

Genesis 27:18-29: Then he came to his father and said, “My father.” And he said, “Here I am. Who are you, my son?” Jacob said to his father, “I am Esau your firstborn; I have done as you told me. Get up, please, sit and eat of my game, that you may bless me.” Isaac said to his son, “How is it that you have it so quickly, my son?” And he said, “Because the LORD your God caused it to happen to me.” Then Isaac said to Jacob, “Please come close, that I may feel you, my son, whether you are really my son Esau or not.” So Jacob came close to Isaac his father, and he felt him and said, “The voice is the voice of Jacob, but the hands are the hands of Esau.” He did not recognize him, because his hands were hairy like his brother Esau’s hands; so he blessed him. And he said, “Are you really my son Esau?” And he said, “I am.” So he said, “Bring it to me, and I will eat of my son’s game, that I may bless you.” And

he brought it to him, and he ate; he also brought him wine and he drank. Then his father Isaac said to him, “Please come close and kiss me, my son.” So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said,
“See, the smell of my son
Is like the smell of a field which the LORD has blessed;
Now may God give you of the dew of heaven,
And of the fatness of the earth,
And an abundance of grain and new wine;
May peoples serve you,
And nations bow down to you;
Be master of your brothers,
And may your mother’s sons bow down to you.
Cursed be those who curse you,
And blessed be those who bless you.”

Well, we come to a narrative of deception. Clearly, there is great subterfuge within the passage as well as manipulation and just out and out lies. "Are you my son, Esau?" "Sure." We know it's not true. When I look at

passages like this, it's hard to really nail, are we talking about Isaac in this passage specifically, or is the emphasis Jacob? Where is the emphasis? And I would say, yes, it's both of them. Right. Within the passage, we begin to see the interplay of when people begin to go the wrong way and take the wrong stands and do the wrong things. And sometimes, doing the wrong thing is just simply not doing anything. And in that particular case, that was Isaac. Because we see a father that was clearly complacent in his responsibilities. When we look at Abraham, there was no doubt about what he was seeking. He was seeking the blessings of God specifically. He was wanting to obey God. In fact his life starts off obeying God. God says, "Leave your country, leave your family, go to this land." And he goes. And one of the first things that he does is he offers an offering to the Lord. We see a heart of somebody that desired. Was he perfect? No. And did he have issues with truly believing? Yes. But he finally came around and God began to mold this one into one that He would give a promise to. And from then on, the identification of God became, "I am the God of Abraham." That's an interesting way of putting it, isn't it? It's God's way of saying, "I've

already established a relationship with your dad." And you know, fathers can give great credibility to things if in fact a father believes something strongly. Children begin to adopt the very beliefs that the father has. Even if the things that the father does and desires and believes in are even nefarious, the child would begin to emulate those things in his life. The father's influence is very strong. It's very powerful. And Scripture is beginning to realize this.

In this particular setting, and in Genesis in particular, we see that we're in the realm of the patriarchs. The patriarchs are leading. The patriarchs are in control. That is to say, the fathers are the ones that are basically kings of sorts. It was true in the region of Shalom with Melchizedek. It is also interesting that when you have even the Philistines and their kings, what are their kings called? Abimelech, which is "father, king." So, you have that interplay coming in, and you see the emphasis of the father. And the role that he plays clearly is a role that gives a blessing or withholds a blessing. You want the blessing of your father, of the great patriarch, of the king

of your particular realm. And so, we see the responsibility of fathers within this.

What we also see is that as we come to Isaac, he's not quite like his father. In fact, his emphasis, there's a whole chapter focused on him wanting to get wells. You don't see that with Abraham. And his concern, if you were to say, "Describe Isaac to me," I would say, "Well, he liked meat." And that's one of the first things that you see about him. It was the whole reason why he was drawn to Esau rather than Jacob; because he just simply liked wild game, and it really becomes the great temptation within this particular passage. In many respects, like Philippians 3:19 makes reference to that there are many whose God is their appetite and that would pretty well describe Isaac. He was either looking for wells or looking for meat, but he was very much into the sensory appetite realm. And so, this is how he's led and this is how he's directed. He does not seem to have a great desire for God. He will approach God when there are issues such as his wife not having a child and he will come before the Lord and ask, and the Lord will grant that. And when there are troubles with the

enemy, he will certainly call upon and hope for God's intervention within that. Nevertheless, he is not a grand seeker of God. This rubs off on his kids. And so, you have Jacob and Esau, which are the two twins that come from Isaac. And the thought is that, well, you know, they're chosen kids. They're the family of God. They're going to be great kids. They don't turn out to be great. And one of the reasons is that you have the influence of the father that is really encouraging evil by virtue of his complacency, or we would say he's complicit because of his complacency. And so, as we come to the passage, we begin to see a father that is only really focused on getting something for himself and gratifying his appetite. Even though, within the context, as we begin the chapter, he is going to give the blessing to his son, it's really the meal that he's concerned about. And as he continues to focus on that, what we have is an interesting blending of the flesh and the Spirit.

One of the reasons why you don't want to do a lot of mixing with that. In other words, I think the tendency is to think that "If in fact I can in some way derive a mutual

benefit in coming to church and it somehow brings some gratification to my flesh, in the worship service, then hey, it's a “twofer”, right? it's just a great benefit for everybody." And that's why we made mention of the symbiotic relationship in which literally Isaac was looking for, "Well, let's make this a meal, let's make this a gratification moment for myself, and then let's make it a blessing too, and we'll just tie the two together and have a wonderful thing." The problem with that is not only the blending of these two things together, but it mixes up the message. And before long, the children no longer consider the blessing the issue, but the meal the issue. Now, that's just indescript of this particular point. But what we have is, once you begin to mix the two together, that is to say flesh and Spirit, you begin to see that the flesh is always the drawing card. And the children always go to that.

Let me give you an example. We have Christmas coming up. Okay, we know what the message of Christmas is. We've actually read the Bible. Not many people have, but the point is that we know what it's about. And it's really

not necessarily about decorations and not necessarily about all these things. Now, they're not evil in and of themselves. But the more you begin to blend it, the more confusing it gets. And so, then you gather together and the kids wonder, "How can I have a Christmas without presents?" And you go, "I think you missed the point." And the reason is that somehow, you've mixed flesh with the Spirit, and so a confusion begins to stir within the realm. And once again, we'll always go to the flesh because we are of the flesh.

So, as we come to this passage, we begin to see that syncretistic work that's coming in with the household. And it is in that realm that we come and it's one of the reasons why Isaac is so easily allured and tempted. And it's the reason why Jacob is manipulating him. Because you have the mixing and the blending of things within the household. And let me just say this, all along Isaac has been complicit in many ways. One of the ways that he's been that is that he knew that Esau had married outside of the faith. And yet, he seems to say nothing about that. In fact, that doesn't seem to be his concern. All he's

concerned about his stomach, and "If I can have what I have and I can have my pleasure and I can have my comfort, then forget about doctrine, forget about truth, forget about what's right and what's wrong." You literally began to live in the realm of pragmatism and I would call it situation ethics, because "If it works for me, it works, right? And if it's good for everybody, then let's do it." And so, people begin to think in that particular realm, and that's what we'll see in particular with Jacob; if the action actually works and if it actually solves the problem that we're dealing with, and in this particular setting, the problem that Jacob is dealing with is, "How do I get the blessing for myself if my dad is going to bless Esau? I know that I'm supposed to get the blessing. So, how do I manipulate this?" So, he goes into the realm of the flesh, that is to say, working on it himself.

Now, once again, Abraham tried that deal with Hagar. You know, "I don't have a kid yet. God promised me a kid. I'll help Him out." And Sarah had the great idea, "I have this maid. Maybe you can do it through her." So, he does, and there's Ishmael, and now we've got bigger problems. And

yet, God says, "If you would have waited, you wouldn't have had Ishmael. And there wouldn't have been the problems." Here again, our thought is, "If somehow we can manipulate, we can do it better than God. And we begin to have the answers. And so, we know what God's will is, we'll just help Him out. We'll just do God's will our way." And so, the manipulation begins. I oftentimes think about the way that people respond to things and even kind of tag on God's work in their lives and sort of blend things together. For instance, somebody may feel depressed, and they say, "I took some antidepressant medicine and I feel better. Praise God." And I'm going, "Okay, you're mixing." It's no wonder there's confusion. Was that God or was it the medication? People have a hard time making the differentiation and there's good reason why. I mean, how about if we steal some money from one person to give to somebody that's in greater need? That makes sense. The whole Robin Hood idea seems pretty good. The only problem is that the absolute of right and wrong gets obscured. And who knows what the right thing is anymore? I mean, it seems like a nice thing to do if in fact you're working in the realm of

situation ethics. In other words, if in fact this will take care of the problem, then hey, if it works, it works, right?

In this particular setting, Jacob is very deceptive. He lies. He does things that he never should have done. Nevertheless, at the end of the day, we literally have to say it worked. But did it work? Well, yeah, he actually got what he wanted. In fact, once again, what we're talking about is the practical things that come into being. Did he get the blessing? Yeah, he got the blessing. But was he blessed? What we're going to see as we go through the Book of Genesis and really all the way through, Genesis will make reference to the fact that you can do things your way. God says, "I've given you a promise. I'm going to fulfill My promise." And does He make the nation great? Does He preserve the nation throughout the years? Yes. Does He bless those who bless it and curse those who curse it? Yes. He fulfills His blessing all the way through. Nevertheless, they're not always blessed. And what we're going to see is that once we begin to work in the realm of the flesh, when God gives us a spiritual

blessing, we're going to derive all kinds of pains and sorrow in the mix.

And so, we come to Genesis 27:18, in which Jacob has now listened to the advice of his mother, "It seems like a good idea because I think we can pull this off and if we don't get caught, it's got to be the right thing if we don't get caught, right?"

(Genesis 27:18) "Then he came to his father and said, “My father.” And he said, “Here I am. Who are you, my son?”

(Genesis 27:19) Jacob said to his father, “I am Esau your firstborn..."

Now, I don't know, the first clue in the text should have been, "Jacob said, 'I am Esau.'" So, just letting you know that it's not going to work out.

"... “I am Esau your firstborn; I have done as you told me. Get up, please, sit and eat of my game, that you may bless me.”"

Now, what we have with Jacob is not unlike his father, Isaac. Isaac is controlled by his appetite. Jacob is controlled by his ambition. Jacob wants something, and

this is what's motivating him to acquire what he wants. And whatever's necessary in order to do this, you know, if he has to settle for some form of appearance over substance, then he's willing to do that. In other words, "Okay, as long as it looks good, as long as I hear the words, 'you're blessed,' as long as my dad says what he's supposed to say, it doesn't matter if it's real. It just matters that it's done. So, all I want is your blessing." Now, once again, the father is thinking that this is Esau, so is he really blessing Jacob? There's not truth in any of this.

(Genesis 27:20) "Isaac said to his son, “How is it that you have it so quickly, my son?” ..."

That's an interesting question, isn't it? "Man, it seems like I just sent you out to go hunting for wild game, and here you are. Man, you must have had a lot of luck getting the meal."

"... And he said, “Because the LORD your God caused it to happen to me.”"

Ah, if you tag "God" on it, it must be God's will, right? I mean, how many times do you hear people say, "You know, I believe God wants me to do this." I go, "Well, how

do you know that?" "Well, it's something I wanted to do, so God wanted it to happen." And as long as you put God within the mix of your fleshly desires, then it must be legal; it must be right.

There's an interesting point here within verse 20, and that is that he literally states, "Because the LORD your God..." The reason I emphasize that is that at this time in Jacob's life, we have no evidence that he is actually seeking God. The only thing that he seems to be seeking, once again, is the blessing. And we state that because of his statement within the passage, not claiming God to be his own, but the God of his father. I just want to remind you, we know that he's over 40 at this particular juncture. So, it's not like he's a kid. He's probably 77, but we'll settle for 40 within the passage. But what we have is a grown-up making childish decisions, i.e. just doing whatever his mom tells him to do so he can get whatever he wants. And we don't have somebody that's necessarily looking for a relationship. Now, once again, why isn't he looking for the relationship? Because his father really hadn't been looking for the relationship. And so, what we have is a

father that has pursued his appetite, and we have now a son that's pursuing his ambition. Esau did the same thing as well.

And let me give you an example. If you go a little bit further in Genesis 28, it isn't till later on that Jacob actually begins to see God as maybe a viable person to have a relationship with. But if you look with me in Chapter 28, and you drop on down in which Jacob is really concerned that he's going to have to see his brother and there's a worry about the grudge and God reveals Himself in a dream to Jacob; if you remember that whole concept of Jacob's ladder and the angels going up and down. It's a great event that takes place. And he literally says, "This is the place where God is. This is the door of heaven." And so, he calls the place "Bethel," which sometimes you see Jewish synagogues make reference to this, which just means "the house of God." So, this is the house of God, and this must be where God is.

So, if you drop on down to verse 18, it's in the context of that.

(Genesis 28:18) "So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.

(Genesis 28:19) He called the name of that place Bethel; however, previously the name of the city had been Luz.

(Genesis 28:20) Then Jacob made a vow, saying, “If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear,

(Genesis 28:21) and I return to my father’s house in safety, then the LORD will be my God."

Interesting statement, isn't it? And that's the way most of us come to God, "You know, if You do this for me..." We do that kind of bargaining chip, you know, like we're in control of anything. "I mean, if You do this, if You'll do everything that I want You to do, then," and God in His graciousness literally turns to him, and He goes, "Will do." And He gets him where he needs to go. And Jacob finally will come before God and he'll offer a sacrifice before the Lord. It's the graciousness of God. I mean, God doesn't have to be manipulated like that, but oftentimes in His grace He gives us the very things that we desire, if in fact

they're good things. Jacob is clearly not seeking spiritual things, not seeking a relationship with the Lord. It's just about getting what He wants and getting ahead in life and looking for this ambition thing to be solved.

So, you come back to Genesis 27,

(Genesis 27:21) "Then Isaac said to Jacob, “Please come close, that I may feel you..."

Now, once again, what we have is an individual, Isaac, that's being controlled by his senses. So, it's either his appetite or feeling. You might actually say that Isaac had turned a “blind eye” to what is really important. And the reason I say that in tongue-in-cheek is it starts off that his eyesight had gone. But I think it's God's way of saying, "You have no real perception because of the fact that everything you decide and everything you do is based on your senses. I mean, if it feels good, right?" There was a song many years ago that was sung by a pop artist, and it was supposed to be kind of a religious song, i.e. crossover into the world, but it was "You Light Up My Life". And the way that the song went is, "It can't be wrong when it feels so right." Nothing could be more doctrinally in error.

Because if it feels right, it's probably wrong. Because if in fact you're going by your feelings, you're going by your emotions, you're not thinking through this; you're not thinking what's right and wrong. You're thinking about what feels good for the moment. I mean, does it feel good for the moment to get a buzz from a drug? Yeah, it feels good for the moment. Is that wrong? Yeah, it would be wrong because it's ultimately going to take control of you. So, here again, he's dealing with, "I'll know my son by virtue of feelings." Now, what we're going to see within the passage is that he's going to deny the voice for the feeling.

So, as the passage goes on, it says,

(Genesis 27:21) "Then Isaac said to Jacob, “Please come close, that I may feel you, my son, whether you are really my son Esau or not.”"

Now, the point of this verse is, he has some apprehension. He wouldn't be saying this if it was actually Esau. So, he knows there's something wrong. But watch, he keeps suppressing it. Romans 1 says that we “suppress the truth in unrighteousness.” In other words, if you want

to do something bad enough, you will discard every sign that it's a bad thing to do because it feels good.

"Then Isaac said to Jacob, “Please come close, that I may feel you, my son, whether you are really my son Esau or not.”

(Genesis 27:22) So Jacob came close to Isaac his father, and he felt him and said, “The voice is the voice of Jacob..."

Did you catch that? "You sound like Jacob."

"... but the hands are the hands of Esau.”"

Now, we know that they put fur on him and everything like that. So, he's hairy. Esau just actually means "hairy". So, I don't know why they didn't call him "Harry".

"... but the hands are the hands of Esau.”

(Genesis 27:23) He did not recognize him, because his hands were hairy like his brother Esau’s hands; so he blessed him."

So, the feeling took over, and the voice was suppressed.

(Genesis 27:24) "And he said, “Are you really my son Esau?” ..."

You're already in this, Jacob. Go ahead and finish it out.

"... And he said, “I am.”

(Genesis 27:25) So he said, “Bring it to me, and I will eat..."

It's in the demonstrative singular, so it's actually emphasizing, "Good." It's something that he's been waiting for, "I want to eat anyway. So, let's eat my son's game. And then I'll bless you because, of course, my stomach will be full, and I've gotten everything I wanted."

"... And he brought it to him, and he ate; he also brought him wine..."

Well, it couldn't hurt, you know? Mix a little wine.

There's an interesting passage in Proverbs, if you look with me in Proverbs 31. When the mother of the king is actually warning her son who is to be king, Lamuel, which is basically another name for "devoted to God," we believe it's Solomon that she's talking to; but the oracle that comes, as his mother teaches him, and she says in Proverbs 31:3, "Son, you're king, so don't give your

strength to a woman or your ways to what destroys kings."

(Proverbs 31:4) “It is not for kings, O Lemuel, It is not for kings to drink wine, Or for rulers to desire strong drink,

(Proverbs 31:5) For they will drink and forget what is decreed, And pervert the rights of all the afflicted.”

In other words, "You have a responsibility," she's saying to her son, "You're going to have decisions to make. Don't let anything blur your judgment. You just stay sober."

She goes on to say there in Proverbs 31,

(Proverbs 31:6) "Give strong drink to him who is perishing..."

You know, they're in pain. They need some way of getting some relief. Nevertheless, not to kings. I just want to remind you as believers, we are a royal priesthood, a holy nation, a people for God's own possession, and God has called us out of the realm of darkness. So, God actually calls us His sons and therefore kings and princes.

Nevertheless, as we come to the passage, mixing a little wine with it can kind of make it go down a little bit easier

and probably bring the deception to a higher level. And so, he eats the food and drinks the wine.

(Genesis 27:26) "Then his father Isaac said to him, “Please come close and kiss me, my son.”

(Genesis 27:27) So he came close and kissed him..."

Kind of deceived with a kiss. It sounds a little bit like Judas, doesn't it?

“... and when he smelled the smell of his garments, he blessed him and said, “See, the smell of my son...”

Have you ever heard a prayer like this? I mean, you usually start off with, "Thank you for this food," or something like that. But "Thank you for the smell of my son, the hunter, that brings me this food."

"... Is like the smell of a field which the LORD has blessed."

"God is so good to give me my food."

(Genesis 27:28) "Now may God give you..."

"Because I'm so happy and fed up..."

"Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine;

(Genesis 27:29) May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you.""

He sees God's blessing as a way to satisfy his desires, sort of like in James, he says, "You have not because you ask not. And quite frankly, when you do ask, you ask to consume after your own lust." It's your own desires that you come before God, you know. And this is why you don't have the blessings that you have. What we have is an interesting passage because as time goes on, the blessing is and was ever meant to be Jacob's from the beginning. He has been deceptive as well as his mother in attaining it. Once again, our thoughts are "The end justifies the means." But that's not Biblical. We walk by faith. We don't walk by the flesh. And once you begin to try to orchestrate things yourself, you're walking in the power. Now, hey, you can walk away going, "It worked, it

did what it said." Well, yes and no. I mean, God will still give the blessings that He promised. But the blessings that will be withheld is the ability for you to enjoy it.

Let me give you an example of this. Turn with me to Ecclesiastes 6. And there are a number of themes of Ecclesiastes. One is that everything is futile under the sun, which basically means that if you take God out of the picture, nothing's going to make sense. Right? So, that's the purpose of Ecclesiastes, to reveal that once you take God out of the picture, you're going, "Why am I even living? Why am I working hard? Why am I doing anything I'm doing?" And God goes, "Precisely." Because as you come to the end of Chapter 2, the only thing that's going to give you joy is being right with God, because God gives joy. You can't attain that by virtue of doing whatever you do. By the works of the flesh, no man will be justified, and quite frankly, by the works of the flesh, no man will be satisfied. That's why you keep doing the same thing over and over again. Or maybe you get more and more, and you go, "I'm still not satisfied." Doesn't matter. I mean, I

thought Elon Musk would be happy with a few billion, but apparently not. So, it doesn't seem to be working.

Ecclesiastes 6 starts off this way,

(Ecclesiastes 6:1) "There is an evil which I have seen under the sun and it is prevalent among men—

(Ecclesiastes 6:2) a man to whom God has given riches and wealth..."

So, who is it that gives riches and wealth? God. Okay, so we're on the same page.

"... and honor so that his soul lacks nothing of all that he desires; yet God has not empowered him to eat from them, for a foreigner enjoys them. This is vanity and a severe affliction."

Let me go on.

(Ecclesiastes 6:3) "If a man fathers a hundred children..."

"100 children? This man is really blessed." Really? Let's see.

"If a man fathers a hundred children and lives many years..."

"Well, now he's really, really blessed." Let's see.

"... however many they be, but his soul is not satisfied with good things and he does not even have a proper burial, then I say, “Better the miscarriage than he."

That's an interesting text, isn't it? Now, Scripture is not telling you to have miscarriages, but the point of the matter is that it doesn't matter if you have 100 kids; if they're all horrible kids, then you're going to live a miserable life. Now, you can say God has blessed you with 100 kids, and that's true. God has blessed you with 100 kids. You can't enjoy it. "God has blessed me with all this wealth." Yeah, but people are suing you. People are hating you. People are using you. The only friends you have are users. I don't see the blessing in that. So, the problem begins to happen in which we begin to try to work things out in the flesh, and of course, we work long hours. We climb the corporate ladder. We do the things that are necessary. In fact, quite frankly, you might make the right contacts and have the right kind of investments. That's actually in Ecclesiastes 2. You can make a good investment, and then, overnight, it's sour, and you lose

everything. That's actually happened before. Just look at history. The thought is that is, "If I have all these things and I have what I want, i.e. in the flesh, then the blessing is the practical. In other words, I got what I wanted." That's not the blessing. The blessing is in the Spirit. Because you can have all these things and have division in your house. You can have all these things and have children that are disgruntled and depressed. You can have everything that you want, but your wife is adversarial to you and manipulative and passive aggressive in many ways. And so, you have dissonance in the house. Your thought is, "Well, I'm a successful person." I don't think so. Because you don't have the blessings of God.

And here again, the bizarre thing about this is everybody in the text wants to be deceived. Jacob wants to be deceived in the fact that "Somehow, by my deception, I'm going to actually get a real blessing. Just as long as I get what I want, then I'm sure I'm going to be blessed, right?" So, he's wanting the deception and he's buying into it because he's going after, in his own power, what he wants. The same thing is true with his father. He just

wants a good meal. He's getting what he wants. He hears a voice. He says, "I don't think you're my son, Esau." "Oh yeah, I'm the guy." "Well, the food's pretty good. You're the guy. You're the guy." And the point of the matter is that we'll believe all kinds of things, but we won't listen to voice. This is a very interesting point.

1 John tells us that there's the lust of the eyes, the lust of the flesh, the boastful pride of life. You know one of the things that's not mentioned in the text? It's hearing. One of the reasons why the Bible will say, Romans 10, faith comes by hearing and hearing by the word of God, is because it's the least gate to be tempted by feelings. It is largely moved by realm of the audible and thought. It provokes thought. Now, it can provoke bad thoughts, but it provokes a thinking. So, that's why faith comes by hearing and hearing by the word of God. What hearing does is it forces you to get out of the realm of just feeling, into the realm of, "What does it say?" It also forces you to go into the realm of the voice. That's why John 10 says, "My sheep hear My voice and they come." The point is, you can hear inflections. You can tell if somebody loves

you oftentimes just by the inflection of the voice; you can tell if somebody cares just by the inflection of the voice besides what they're saying. So, when we're talking about hearing, God says, "Listen to the voice." That's why Hebrews 3 says, "Today if you hear His voice, do not harden your heart." What would make us not hear the voice? If you're going into the realm of feeling; if you're going into the realm of all those things.

There's an interesting passage in 2 Peter, which reminds us that once you go into the realm of your desires; and more specifically, I would say, in the realm of flesh, then it makes you extremely vulnerable to lies. Why was Isaac so vulnerable to the deception? I mean, he was hearing that the voice isn't right. But why would he suppress that? Why would he suppress the truth? Because he wanted the meal. It was a good meal. It was alluring to him by virtue of his senses. That had taken precedence over. And so, he had literally turned a blind eye to what was right.

We come to 2 Peter, and that's the reminder of 2 Peter in Chapter 1. Peter's writing to these people, and he says, "False prophets are among you." And you go, "Oh, I'd

know a false prophet a mile away." He goes, "Yeah, as long as you're not led by your desires." But there are a lot of false prophets out there telling you, "You can do this, you can do this, you can do this." And they're just feeding all of your longings of the flesh. And then they tell you a lie, and you go, "It doesn't sound right, but I think I'll believe it because it feels good."

So, he writes this in Chapter 2,

(2 Peter 2:1) "But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.

(2 Peter 2:2) Many will follow their sensuality..."

I'll put it another way- their senses. They follow their senses.

"... and because of them the way of the truth will be maligned;

(2 Peter 2:3) and in their greed they will exploit you..."

How come they can exploit you? Because you're greedy too. If somebody says, "Come to church and we'll make sure you get more money," you'd go, "I've got to go to church." And when they begin to preach in the realm of all the things of the flesh, it appeals to you. Then false doctrine comes in, and you just literally ignore the false doctrine and go, "Yeah, but it feels really good."

"And in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep."

He goes on and states this, if you look with me,

(2 Peter 2:10) "and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties,

(2 Peter 2:11) whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord."

Verse 12 is a key verse here,

(2 Peter 2:12) "But these, like unreasoning animals, born as creatures of instinct..."

What do animals do? They do what they do instinctively. You can't sit down with a lion, and go, "Let's talk about this." He might be willing to after he eats you, but beyond that, if he's hungry, he's going to do what he does by instinct. And so many people are living their life by virtue of their senses. This is why Paul says in Romans, "Sin shall no longer be master over you," because once your senses, your flesh takes control, then you're no longer in control.

The passage reads,

"... as creatures of instinct to be captured and killed..."

How is it that man, far weaker than some of these grand animals, can capture them? He just puts out bait. Why would they go in there? They're hungry. The same thing is true with those of us who walk according to our desires. Why does God say, "You don't want to do that. You don't want to do that. I'm really saving you here. You don't want to do that." Because sin will lead you into a prison that you can't get out of, and you're no longer in control. "I think I can handle it." You're not going to be able to

handle it. And so, what we have in particular in 2 Peter is, Peter's very concerned about the people because they're operating in the same realm that Isaac was. And Scripture is warning us, it's not going to go well.

Now, if you follow the story through, and we'll just kind of give you a heads up on how it's going to go, it's not going to go well for anybody. Jacob's going to have to go away from his family. So, like I've said, he'll never see his father and his mother again for the rest of his life. His kids aren't going to see their grandparents. None of that's going to happen. He's going to break off relationship with his father in the sense that he brought his father dishonor by deceiving him. And things aren't better with his mother. Esau's going to stick around. The family of his wives are going to make everybody miserable. So, everybody's going to be miserable in the household, and Isaac's life is going to end with a fizzle. I mean, who really knows about Isaac? I mean, now you probably know more than you've ever known about him before. God is still going to fulfill His promise, but you're not going to enjoy the blessings of it.

There's a passage in Galatians, if you'll turn there with me, in Galatians 6. And it's one of the things that Paul is emphasizing within this Book of Galatians, because the concern was always, "Well, we have to make it happen. We have to impress people in order for us to be somebody." And Paul says, "No, what you need to do is just please God. Quit trying to do what everybody else tells you that you have to do; you just do the right thing according to the word of God." This is why we keep bringing people back to the word of God. What does it say? What does it say? Don't listen to me. What does the Bible say? Now, I will say this, that as Peter will go on to say, the unstable and the untaught will distort Scripture. And you can distort Scripture by virtue of wanting to read whatever you want to read because you want to do something. But Galatians 6 says, "Don't be deceived."

Read it with me.

(Galatians 6:7) "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

(Galatians 6:8) For the one who sows to his own flesh..."

You try to work this out in your power, what are you going to reap? Corruption. It's not going to go well. But if you sow according to the Spirit, which be in the obedience to God, then life. So, many times, the word of God will say something that is counterintuitive to you. You're going to read it, you're going to say, "I don't like that." Do it. Do whatever it says. Obey it without thinking twice.

I was talking to the men before the service, and I was sharing a great passage in Nehemiah 8. And in Nehemiah 8, as the nation was going through a lot of turmoil, they were trying to rebuild the city, they were trying to rebuild the temple, and all these things were coming into play. And there were those influences outside that were trying to keep them from doing it. There was discouragement from within. There was depression. People were kind of giving up hope, so a sense of hopelessness. And then Ezra comes up, and he goes, "Let's have a church service." So, in Nehemiah 8 is the church service. It says he stands at the wooden podium, and it says he opens up the book of the Law, and he starts reading from it. He reads from

morning till noon and all that could listen man, woman, children, all that could hear came. And it says that as they began to listen, that then the elders came, and they began to explain these things that it might have some understanding and some meaning to them. And then as they were reading, they realized, "Oh, the Law says this is the day of the feast. We should be having the day of the feast." Everybody was upset. They were crying and weeping, some out of guilt, some out of regret, some out of other reasons, but they were weeping. And the declaration at that moment was, "Stop. The Bible says today is a day of feasting. We cannot weep." Now, think about it. If you're feeling sad, and I remember our kids, "I can't help, I can't help it." "You can help it, stop." But the thought is, you can't control your emotions. You can. And especially when the Bible says, "Stop." I've oftentimes thought if we were standing in the presence of God, heaven and earth were moving around and the planets were moving around His throne, and He comes before us, and He goes, "Stop," would you? Yeah. So, you can stop. It's sort of like the Israelites when Moses had gone up the mountain, and they hear the lightning and thunder, and

they say, "You go." And then Moses says, "God said, do this." "Okay, just don't let Him come down." So, it just shows that you can stop. So, what we have is a willingness to obey. And the Bible says, "Look, here's the deal. If you do things according to the flesh, it's going to be terrible. If you'll listen to the Spirit of God and do what it says..." So, here, Ezra, Nehemiah, as they come before the people, they say, "This is day of celebration." And he'll use this phrase, which I made mention of in the men's group, "The joy of the Lord is your strength." It's an interesting phrase. We make a song out of it. *The joy of the Lord is your strength*. And what they begin to do is they begin to celebrate the feast of the booths in that particular setting. And it says, "And the heads of the households come the second day, and they begin to open up Scripture and study it more." Now, what we're watching is, they're setting aside all of their thoughts, plans, and aspirations. They're setting that aside and they're sitting down and they're going, "What does God want us to do today?" And then God's telling them what to do. As they begin to do it, they begin to be joyful and things begin to change. Now, that doesn't make sense to us. It doesn't make sense to us

because all of the concerns and the worries that we have, we're kind of working them through in our mind, and even sometimes in the message, I'm preaching, you're going, "How am I going to take care of that bill," or "how am I going to..." So, you're reasoning through these things, and God says, "Just listen to the Word. Do what it says. Begin to obey what I say today, watch Me take care of these things." That goes against reasoning. But that's what's called Spirit. And we walk by faith, not by sight. What does the word of God say? Today, if you hear His voice, don't suppress all that truth by virtue of your feelings. Do what it says, and you're going to see things change in your life.

Closing Prayer:

Father, we come before You with a humble heart, with a realization that You are God. Nothing is impossible for You. We oftentimes learn it the hard way, as Isaac and

Jacob will show us. They will reveal to us through Your word just how horrible life can be when we try to work things out ourselves, even when we try to do good things in our power.

Your heads bowed and your eyes closed. Maybe you've been trying to do that. Maybe that's the reason why you feel so miserable. Maybe that's the reason why. I mean, have you put the Lord first? Have you done what you knew God wanted you to do today? Things can change. Don't mix it up. It's not faith and flesh. It's faith. And don't be deceived. You can think that you're pulling one over on God. God is not mocked. Whatever a man sows, you're going to reap it. And if you put flesh in there, corruption is going to be in the mix. And it'll take over. "Why are my kids the way they are? Why is our family in dissonance? We have everything that we're supposed to have." No, you don't. No, you don't. Somebody's mixed it up. Maybe it's the fathers that have been complicit in their complacency. They just haven't done anything. The only thing necessary for evil to win is for good men to do nothing. And maybe it was just that you did nothing.

Maybe you ignored when certain things were done in your household that shouldn't be done. You didn't take the stands that you should have. Do the right thing. Don't try to sugarcoat it. Just do the right thing.