

BIRTHRIGHT 2/16/11

Gen 25:20,23-34

And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. #And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. #And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Gen 27:1-10,14,19,30-33,35,36

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. #And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it

me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

Rom 9:8,10,12,13

That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

And not only this; but when Rebecca also had conceived by one, even by our father Isaac; It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

Heb 12:14,15 (to 1st ;),16,17

Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God;

Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Matt 1:2 (to 2nd ;)

Abraham begat Isaac; and Isaac begat Jacob;

Ps 23:1,3

The Lord is my shepherd; I shall not want.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Gen 31:3

And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

Gen 32:7 (to :),9,10 (to 1st ;),24-29

Then Jacob was greatly afraid and distressed:

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant;

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

Jer 31:3,11

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

Mark 3:7,8

But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

Mark 7:31-35

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Matt 23:10

Neither be ye called masters: for one is your Master, even Christ.

S&H 501:1-13

Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love.

S&H 308:14-9 (to 1st .)

The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.

Jacob was ^{^alone^}, wrestling with error,--struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains,--when an angel, a message from Truth and Love, appeared to him and smote the sinew, or strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: "Let me go, for the day breaketh;" that is, the light of Truth and Love dawns upon thee. But the patriarch, perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, "What is thy name?" he straightway answered; and then his name was changed to Israel, for "as a prince" had he prevailed and had "power with God and with men." Then Jacob questioned his deliverer, "Tell me, I pray thee, ^{^thy^} name;" but this appellation was

withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, ^restored^ his Soul,--gave him the spiritual sense of being and rebuked his material sense.

The result of Jacob's struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power.

S&H 265:23-26,31-2

Who that has felt the loss of human peace has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love.

The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, "rejoicing the heart."

S&H 125:12-16

As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy,--from fear to hope and from faith to understanding,--the visible manifestation will at last be man governed by Soul, not by material sense.

S&H 369:5-7

In proportion as matter loses to human sense all entity as man, in that proportion does man become its master.

S&H 333:23-26

Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love.

S&H 317:16-20

The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter. The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death.

S&H 405:5-9,24-29

Christian Science commands man to master the propensities,--to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty.

The abiding consciousness of wrong-doing tends to destroy the ability to do right. If sin is not regretted and is not lessening, then it is hastening on to physical and moral doom. You are conquered by the moral penalties you incur and the ills they bring.

S&H 517:30-4 (to 1st .)

Divine Love blesses its own ideas, and causes them to multiply,--to manifest His power. Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,--himself subordinate alone to his Maker.

S&H 518:13-15,19

God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower.

Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality--infinite Life, Truth, and Love.

S&H 226:14-15,18

God has built a higher platform of human rights, and He has built it on diviner claims. Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man's birthright of sole allegiance to his Maker asserts itself.