

Foundations Shiur #3: “Listen, My Son” based on an article by Rav Chanoch Waxman

Introduction – from an article by Rav Ari Kahn:

In Judaism the firstborn also has a special role - but it means added responsibility, not a privilege. **As we have seen numerous times, all of Genesis is itself a polemic against the older son. Birth does not guarantee position.** The grandiose is not espoused as a Jewish ethic. A sage who is of lowly or even illegitimate birth will take precedence over a high priest who is ignorant; likewise, the Torah was given on the smallest mountain.....

Originally the Temple service devolved upon the firstborn, but when they committed the sin of the Golden Calf, the Levites, inasmuch as they had not erred in the matter of the calf, were privileged to enter in their stead. (Midrash Rabbah - Bamidbar 4:8)

Divine service utilizes the principle of "first come/ first serve." The firstborn therefore had the right and responsibility to serve God, but the sin of the Golden Calf forfeited for them this lofty responsibility. From the dawn of time there have been those willing to serve God, and others who have ignored or rejected such opportunities.

The lineage of the Jewish people is the antithesis of Pharaoh, instead of firstborn after firstborn after firstborn, the spiritual legacy which we carry is of those who chose to serve God regardless of station, and at times despite modest ancestry. This is the significance of God's resounding declaration that we are His firstborn.

This is a major theme of Sefer Bereishit – and the foundation of “Makkat Bechorot” in Sefer Shemot:

- Kayin and Hevel (4:1-4)
- Yishma'el vs. Yitzchak (17:19-21),
- Eisav vs. Ya'akov (28:1-4,13),
- Re'uven vs. Yosef-Yehuda (37:1-3, 48:22, 49:4,8-10)
- Menashe vs. Ephraim (48:13-20)

Rav Chanoch Waxman (in reference to Rivkah:

“She saves not just the day, but the future as well. In the core action of the parasha, Yitzchak decides to pass on the precious family heritage, the blessings, to Eisav. He loves Eisav, the respect Eisav gives him and the food Eisav brings him (25:28). He is the first born, a perfectly good son and a worthy heir. But Rivka knows better. She recognizes Eisav for who he truly is. She loves Ya'akov and remembers the revelation received during her pregnancy”

Bereishit 27:15

Rebecca then took her older son Esau's best clothing, which she had in her keeping, and put them on her younger son Jacob.

**טו וַתִּקַּח רִבְקָה אֶת-בְּגָדֵי עֵשָׂו בְּנֵה הגָּדוֹל
הַחֲמֹדֶת אֲשֶׁר אֶתָּה בְּבֵית וַתִּלְבֹּשׂ אֹת-
יַעֲקֹב בְּנֵה הַקָּטָן:**

Commentary of Ramban

(טו) וטעם הזכיר הכתוב עשו בנה הגדול ויעקב בנה הקטן - להפליג בענין הצדקת, כי המנהג במולידים להכיר את הבכור בברכה ובכבוד ובמתן, והיא, מדעתה צדקת הקטן ורשעת הגדול תשתדל בכל הטורח הזה להעביר הברכה והכבוד מן הגדול אל הקטן.

The reason that it mentions her older son Esav and her younger son Yaakov is to emphasize Rivka's righteousness. It was the custom of parents to recognize the first born with a blessing, honor, and gifts. But she, on her own, recognized the righteousness of the younger and the evil of the older, put all of this effort in to transfer the blessing and honor from the younger to the older.

This theme is brought out clearly at the beginning of Toldot in the midrash, and adopted by Rashi

Bereishit Ch. 25

When the time came for her to give birth, there were twins in her womb. The first one came out reddish, as hairy as a fur coat. They named him Esau. His brother then emerged, and his hand was grasping Esau's heel. [Isaac] **named him Jacob**. Isaac was 60 years old when [Rebecca] gave birth to them.

כַּד וַיִּמְלְאוּ יָמֶיהָ לֵלְדוֹת וְהָיָה תוֹמָם בְּבֶטְנָהּ:
כֹּה וַיֵּצֵא הָרֵאשׁוֹן אֲדָמוּנִי כָּלוּ כְּאֲדָרֶת שֵׁעָר
וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו:
כּו וַאֲחֵרֵי-כֵן יָצָא אָחִיו וַיְדוּ אֶחָזֶת בְּעֵקֶב
עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחָק בֶּן-שָׁשִׁים
שָׁנָה בְּלֶדֶת אֲתָם:

Rashi: שמו יעקב

and he named him Jacob: The Holy One, blessed be He [gave him this name]. (He said, “You named your firstborn [i.e. this refers to those who named Esau (verse 25)]. I too will name My firstborn.” This is what is written: “and He named him Jacob”) (Mid. Tanchuma Shemoth 4). Another explanation: His father called him Jacob (יעקב) because of the holding of the heel (העקב). (Yerushalmi Ber. 1:6)

- הקב"ה : אמר הקב"ה: אתם קראתם לבן הבכור שלכם בשם: עשיו, אף אני אקרא לבני בכורי שם והוא יעקב הנקרא בכור, כמו שנאמר: "בְּנֵי בְּכָרֵי יִשְׂרָאֵל". [שמות ד, כ"ב]

Thought Questions:

- What is the main difference between the episode of Yaakov dressing up as Esav in order to receive the bracha and the previous choice of Hevel's korban, the selection of Yitzchak over Yishmael and the banishing of Yishmael?
- How do Rivka's actions represent a turning point of sorts?
- What lesson do Rivka's actions seem to teach us?

When Rivka tells Ya'akov her plan, this is the dialogue and the aftermath:

Bereishit Ch. 27

27:12 Suppose my father touches me. He will realize that I am an impostor! I will gain a curse rather than a blessing!' 27:13'Let any curse be on me, my son,' said the mother.' But listen to me. Go, bring me what I asked.' 27:14 [Jacob] went and fetched what his mother had requested. She took [the kids] and prepared them, using the tasty recipe that [Jacob's] father liked best. 27:15 Rebecca then took her older son Esau's best clothing, which she had in her keeping, and put them on her younger son Jacob.

יב אולי ימשנני אבי והייתי בעיניו כמתעתע
והבאתי עלי קללה ולא ברכה: יג ותאמר לו
אמו עלי קללתה בני אך שמע בקלי ולך
קח-לי: יד וילך ויקח ויבא לאמו ותעש אמו
מטעמים כאשר אהב אביו: טו ותקח רבקה
את-בגדי עשו בנה הגדל החמדת אשר
אתה בבית ותלבש את-יעקב בנה הקטן:

Sforno

I will take the curse instead of you if you
in fact get cursed

עלי קללתה. עלי להכניס תחיתה אם תארע לה
קללה

Targum Onkelos

It was said to me in a prophecy that
you will not be cursed my son....

יג ואמרת ליה אמיה עלי אתאמר
בנבואה דלא ייתון לוטיא עלך
ברי ברם קבל מני ואזיל סב לי:

The inference is that the prophecy in which Rivka finds out about the relationship between the two babies in her womb is itself the “green light” for what she plans and executes with her son Ya'akov. This is supported by the explanation of the **Rashbam**:

עלי קללתך-

עלי ועל צווארי כלומר: כי הייתה בוטחת במה שאמר לה הקב"ה: **ורב יעבר צעיר.**

It's on me – because she trusted in that which the Holy One Blessed be He said: and the elder will serve the younger



ותאמר לו אמו עלי קללתך בני

*“His mother said to him, ‘My son, let **your curse** be upon me’” (27:13)*

Why, asked the **Vilna Gaon**, would Rivkah invite a **curse** upon herself? Why did she not simply say, “He will not **curse** you, my son”?

Rivkah, answered the **Gaon**, was hinting to Yaakov that he would face three main forms of hardship in his life. These hardships are alluded to in the acronym of the word “*alai*”: **Esav**, **Lavan**, and **Yosef**.



Rivka assures him עלי קללתך בני “Your curse is upon me, my son” **The Vilna Gaon explains that עלי is an acronym for עשיו לבן יוסף (Eisav, Lavan, Yosef).** *Rivka warned him that these three trials had already been decreed by Heaven.* He need not fear the curse of his father, since his suffering had already been ordained. Later, when Yaakov complained עלי “All this has befallen me”, he meant to say that he had already born the three phases of his suffering, and had not expected this last tragedy to occur. (In truth, Binyamin’s descend to Egypt was no tragedy at all, but the first rays of hope for Yaakov’s reunion with Yosef).

Parallels between the life of Yitzchak and the life of Ya’akov Bereishit

Ch.28 – Where can his bride be found?

28:1 Isaac summoned Jacob and gave him a blessing and a charge. ‘Do not marry a Canaanite girl,’ he said.

28:2 ‘Set out and go to Padan Aram, to the house of your maternal grandfather Bethuel. Marry a daughter of your uncle Laban.

א ויקרא יצחק אל-יעקב ויברך אתו
ויצוהו ויאמר לו לא תקח אשה
מבנות כנען: ב קום לך פדנה ארם
ביתה בתואל אבי אמה וקח-לה משם
אשה מבנות לבן אחי אמה:

Ch. 24

24:1 Abraham was old, well advanced in years, and God had blessed Abraham with everything.

24:2 He said to the senior servant of his household, who was in charge of all that he owned, 'Place your hand under my thigh.

24:3 I will bind you by an oath to God, Lord of heaven and earth, that you will not take a wife for my son from the daughters of the Canaanites among whom I live.

24:4 Instead, you must go to my native land, to my birthplace, and obtain a wife for my son Isaac.'

א וְאֲבָרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־
אֲבָרָהָם בְּכֹל: ב וַיֹּאמֶר אֲבָרָהָם אֶל־עַבְדּוֹ זָקֵן
בֵּיתוֹ הַמֵּשֶׁל בְּכֹל־אֲשֶׁר־לוֹ שָׁיִם־נָא יָדְךָ
תַּחַת יָרְכִי: ג וְאֲשַׁבְּעֶךָ בָּה' אֱלֹקֵי הַשָּׁמַיִם
וְאֵלֵהִי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה לְבָנִי
מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יוֹשֵׁב בְּקִרְבּוֹ: ד כִּי
אֶל־אֶרֶצִי וְאֶל־מוֹלַדְתִּי תֵלֵךְ וְלִקַּחְתָּ אִשָּׁה
לְבָנִי לְיִצְחָק:

The “shidduch” is made at a well – last week, Avraham’s servant Eliezer meets Rivka at a well. Similarly, Ya’akov meets Rachel at a well in Ch. 29

29:1 Jacob set off briskly, and headed toward the land of the people of the East.

29:2 [He came to a place] where he saw a well in a field. Three flocks of sheep were lying beside it, since it was from this well that the flocks were watered. The top of the well was covered with a large stone

29:10 Jacob looked at his cousin Rachel who was with his uncle Laban's sheep. He stepped forward, and rolled the stone from the top of the well, watering his uncle Laban's sheep.

א וַיֵּשֶׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרְצָה בְּנֵי־
קְדָם: ב וַיֵּרָא וַהֲנִה בְּאֵר בְּשׂוּדָה וַהֲנִה־
שָׁם שְׁלֹשָׁה עֲדָרֵי־צֹאן רֹבְצִים עָלֶיהָ כִּי
מִן־הַבְּאֵר הַהוּא יִשְׁקוּ הָעֲדָרִים וְהָאֶבֶן
גְּדֹלָה עַל־פִּי הַבְּאֵר ... וַיְהִי כַּאֲשֶׁר
רָאָה יַעֲקֹב אֶת־רַחֵל בַּת־לָבָן אֶחָי אִמּוֹ
וְאֶת־צֹאן לָבָן אֶחָי אִמּוֹ וַיֵּגֶשׁ יַעֲקֹב וַיִּגַּל
אֶת־הָאֶבֶן מֵעַל־פִּי הַבְּאֵר וַיִּשְׁק אֶת־צֹאן
לָבָן אֶחָי אִמּוֹ:

Bereishit Ch. 24

He and his men then ate and drank, and they spent the night. When they got up in the morning, [the servant] said, 'Let me go back to my master.'

גד וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר-
עִמּוֹ וַיִּלְּנוּ וַיִּקְוּמוּ בַבֹּקֶר וַיֹּאמֶר שְׁלַחְנִי
לְאֲדֹנָי:

Bereishit Ch. 30

30:25 After Rachel had given birth to Joseph, Jacob said to Laban, 'Let me leave. I would like to go home to my own land.

כד וַיְהִי כִּי־אֶשְׂרַךְ יֶלְדָהּ רָחֵל אֶת־יוֹסֵף וַיֹּאמֶר
יַעֲקֹב אֶל־לְבָן שְׁלַחְנִי וְאֶלְכָה אֶל־מְקוֹמִי
וְלְאֶרְצִי: כו תַּנָּה אֶת־נָשָׁי וְאֶת־יְלָדֵי אֲשֶׁר
עֲבַדְתִּי אִתָּךְ בָּהֶן וְאֶלְכָה כִּי אִתָּךְ יָדַעְתָּ
אֶת־עֲבַדְתִּי אֲשֶׁר עֲבַדְתִּיךָ

30:26 Let me have my wives and children, since I have earned them by working for you, and I will go. You are well aware of the service that I rendered you.'

Bereishit Ch. 24

24:50 Laban and Bethuel [both] spoke up. 'It is something from God!' they said. 'We cannot say anything to you, bad or good.

נ וַיַּעַן לְבָן וּבְתוּאֵל וַיֹּאמְרוּ מָה' יֵצֵא הַדְּבָר
לֹא נוֹכַל דְּבַר אֵלֶיךָ רַע אוֹ־טוֹב: נא הִנֵּה־
רַבָּקָה לְפָנֶיךָ קַח וְלֶךְ וּתְהִי אִשָּׁה לְבֶן־
אֲדֹנֶיךָ כִּי־אֲשֶׁר דְּבַר ה':

24:51 Rebecca is right here in front of you. Take her and go. Let her be a wife for your master's son, as God has spoken.'

Bereishit Ch. 31

31:23 He took along his kinsmen and pursued [Jacob] for seven days, intercepting him in the Gilead Mountains. 31:24 God appeared to Laban the Aramaean that night in a dream, and said, 'Be very careful not to say anything, good or bad, to Jacob.' 31:29

כג וַיִּקַּח אֶת־אָחִיו עִמּוֹ וַיִּרְדֹּף
אָחִרָיו דֶּרֶךְ שִׁבְעַת יָמִים וַיִּדְבֹּק אֹתוֹ
בְּהַר הַגִּלְעָד: כד וַיִּבֹּא אֱלֹהִים אֶל־
לְבָן הָאֲרָמִי בַחֲלֹם הַלַּיְלָה וַיֹּאמֶר לוֹ
הֲשֹׁמֵר לָךְ פֶּן־תְּדַבֵּר עִם־יַעֲקֹב
מִטּוֹב עַד־רָע: ... כט יֵשׁ־לֹא־לִי יָדִי
לַעֲשׂוֹת עִמָּכֶם רַע וְאֶל־לֵהִי אֲבִיכֶם

I have it in my power to do you great harm. But your father's God spoke to me last night and said, 'Be very careful not to say anything, good or bad, to Jacob.'

אָמַשׁ אָמַר אֵלַי לֵאמֹר הַשְׁמֵר לָךְ.
מִדְבָּר עִם-יַעֲקֹב מִטּוֹב עַד-רָע:

Bereishit Ch. 24

24:60 They blessed Rebecca and said to her, 'Our sister, grow into thousands of myriads. May your descendants inherit the gate of their foes.'

ס וַיְבָרְכוּ אֶת-רֵבְקָה וַיֹּאמְרוּ לָהּ אַחֲתָנוּ
אֵת הַיָּי לְאַלְפֵי רֵבְבָה וַיִּירַשׁ וְרַעַךְ אֵת
שַׁעַר שְׂנְאָיו

Bereishit Ch. 32

א וַיִּשְׁלַח לָבָן בְּבָקָר וַיִּנְשֵׁק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֶתְהֶם וַיֵּלֶךְ וַיָּשָׁב לְבָן
לְמִקְמוֹ:

Laban got up early the next morning and kissed his grandsons and daughters goodbye. He then blessed them and left to return home.

So now we have some literary/thematic connections – how do the stories differ?

A difference between the two stories: **Eliezer stays a short time....**while Ya'akov remains in Lavan's house over 20 years, **a far cry from what Rivka had predicted!**

מִדּוּ וַיִּשְׁבֹּתָ עִמּוֹ יָמִים אַחָדִים עַד אֲשֶׁר-תָּשׁוּב חַמַּת אַחִיךָ: מִה עַד-שׁוּב אֶף-
אַחִיךָ מִמּוֹד וְשָׂכַח אֶת אֲשֶׁר-עָשִׂיתָ לוֹ וְשָׁלַחְתִּי וּלְקַחְתִּיךָ מִשָּׁם לָמָּה אֶשְׁכַּל
גַּם-שְׂנֵיכֶם יוֹם אֶחָד: .

What were those years like? Bereishit Ch. 31:

For twenty years I have been in your house, fourteen years I served you for your two daughters and six years for your cattle, and you have switched my wages ten times.

מֵאזְזֶה לִּי עֲשָׂרִים שָׁנָה בְּבֵיתְךָ עֲבַדְתִּיךָ
אַרְבַּע־עֶשְׂרֵה שָׁנָה בְּשֵׁתִי בְּנֹתֶיךָ וְשֵׁשׁ
שָׁנִים בְּצֹאנְךָ וַתַּחֲלֵף אֶת־מִשְׁכָּרְתִּי
עֲשָׂרַת מִנִּים:

Another difference: How long did it take Yitzchak to marry Rivka?
What was Ya’akov’s deal with Lavan regarding his marriage? Ch. 29

29:18 Jacob had fallen in love with Rachel. 'I will work for you seven years for Rachel, your younger daughter,' he said.

יָח וַיֵּאָהֵב יַעֲקֹב אֶת־רָחֵל וַיֹּאמֶר אֶעֱבֹדָךְ
שִׁבְעַת שָׁנִים בְּרַחֵל בְּתִיךָ
הַקְטָנָה: יֵט וַיֹּאמֶר לְבִן טוֹב תַּתִּי אֹתָהּ לָךְ
מִתַּתִּי אֹתָהּ לְאִישׁ אַחֵר שְׂבָה עִמָּדִי:

29:19 'Better I should give her to you than to another man,' replied Lavan. 'You can stay with me.'

Bereishit Ch. 25 – the original prophecy to Rivka

כג וַיֹּאמֶר יְהוָה לָהּ שְׁנֵי גֵימִים בְּבִטְנָהּ וּשְׁנֵי לְאֻמִּים מִמֶּעִיךָ יִפְרְדּוּ וְלֵאמֹם מְלֹאָם
יִאָמֵץ וְרֵב יַעֲבֹד צָעִיר – **the older will serve the younger**

Just the opposite here! Ya’akov, who is much younger than Lavan, is serving Lavan.

הצעיר עובר את הרב!

Ironically, it was Rivka who set up the situation by sending Ya’akov back to her family (to escape from Esav)

Ya'akov, Lavan and Leah

Thought Questions:

- How was Ya'akov able to receive Esav's brachot from Yitzchak?
- What thematic connection is there between the story of the taking of the brachot and the switching of Rachel for Leah on that infamous wedding night?
- Can you identify the role-reversal?

Bereishit Ch. 29

כה וַיְהִי בַבֹּקֶר וַהֲנִיחַ הָאֵל לְאֵהָ וַיֹּאמֶר אֶל-לְבָן מַה-זֹּאת עָשִׂיתָ לִּי הֲלֹא בְרַחֵל עָבַדְתִּי עִמּוֹךָ וְלֵמָּה רָמִיתָנִי: כו וַיֹּאמֶר לְבָן לֹא-יַעֲשֶׂה כֵן בְּמִקוֹמֵנוּ לְתַתּוֹת הַצְעִירָה לְפָנֵי הַבְּכִירָה:

And it was the morning, and behold, it was Leah: and he said to Lavan, What have you done to me? Didn't I serve you for Rachel? **Why have you tricked me** ("rimitani")? And Lavan said to him, it cannot be done so in OUR place, to put the younger ahead of the older

Bereishit Ch. 27

"Your brother has come with trickery ("b'mirma") and taken your blessings"

לה וַיֹּאמֶר בָּא אָחִיךָ בְּמִרְמָה וַיִּקַּח בְּרַכְתְּךָ

What inference can we derive from Lavan's words?

Bereishit Ch. 29

יג וַיְהִי כִשְׁמַע לְבָן אֶת-שְׁמַע יַעֲקֹב בֶּן-אָחִיתוֹ וַיִּרְץ לְקָרְאֵתוֹ וַיַּחֲבֹק-לוֹ וַיִּנְשָׁק-לוֹ וַיְבִיאוּהוּ אֶל-בֵּיתוֹ וַיְסַפֵּר לְלְבָן אֶת כָּל-הַדְּבָרִים הָאֵלֶּה:

Midrash Tanchuma Yashan

כל הלילה היתה עשה עצמה כרחל, כיון שעמד בבקר והנה היא לאה, אמר לה בת הרמאי למה רמית אותי, אמרה לו ואתה למה רמית אביך, כשאמר לך האתה זה בני עשו, ואמרת לו אנכי עשו בכורך, ואתה אומר למה רמיתני, ואביך לא אמר בא אהיך במרמה, ומתוך הדברים הללו שהוכיחה אותו התחיל שונאה, אמר הקב"ה אין רפואתה של זו אלא בבנים, ובעלה נכסף לה, לפיכך וירא ה' כי שנואה לאה ויפתח את רחמה, ודוד מקלם עושה משפט לעשוקים (מגלים קמו ז):

All night she conducted herself as Rachel. When they stood up in the morning and behold she was Leah he said to her: "Daughter of a trickster, why did you trick me?" She replied: "And you, why did you trick your father when he said to you "Are you my son Eisav?" and you said to him "I am Eisav your first born" (27:19-21). And now you ask "Why did you trick me?" And didn't your father say "your brother has come with trickery and taken your blessings"

Rav Waxman: In commenting on the inclusion of the first eleven chapters of Bereishit in the Torah, Ramban (1:1) maintains that much of the material serves the purpose of establishing a crucial pattern, the model of sin and exile. After sinning, Adam is banished from the Garden of Eden. Similarly, after killing his brother, Kayin is condemned to a life of wandering, referred to by Kayin as banishment from upon the face of the earth (4:14).

Commentary of Ramban on Bereishit Ch. 1 – the theme of Gerushin/Exile

ונתן רבי יצחק טעם לזה, כי התחילה התורה בבראשית ברא אלוהים וספור כל עניין היצירה עד בריאת אדם, ושהמשילו במעשה ידיו וכל שת תחת רגליו, וגן עדן שהוא מבחר המקומות הנבראים בעולם הזה נעשה מכון לשבתו, עד שגירש אותו חטאו משם, ואנשי דור המבול בחטאם גורשו מן העולם כולו, והצדיק בהם לברו נמלט הוא ובניו, וזרעם חטאם גרם להם להפיצם במקומות ולזרותם בארצות, ותפשו להם המקומות למשפחותם בגוייהם כפי שנודמן להם:

אם כן ראוי הוא, כאשר יוסיף הגוי לחטוא, שיאבד ממקומו ויבוא גוי אחר לרשת את ארצו, כי כן הוא משפט האלוהים בארץ מעולם, וכל שכן עם המסופר בכתוב כי כנען

מקולל ונמכר לעבד עולם (להלן ט כז), ואינו ראוי שיירש מבחר מקומות היישוב, אבל יירשוה עבדי ה' זרע אוהבו, כעניין שכתוב (תהלים קה מד): וייתן להם ארצות גויים ועמל לאומים יירשו בעבור ישמרו חוקיו ותורותיו ינצורו. כלומר, שגירש משם מורדיו, והשכין בו עובדיו, שידעו כי בעבודתו ינחלוה, ואם יחטאו לו תקיא אותם הארץ, כאשר קאה את הגוי אשר לפניהם:

Ramban also says that the גלות מצרים was triggered by Avraham's decision to leave Israel due to a famine

ודע כי אברהם אבינו חטא חטא גדול בשגגה שהביא אשתו הצדקת במכשול עוון מפני פחדו פן יהרגוהו, והיה לו לבטוח בשם שיציל אותו ואת אשתו ואת כל אשר לו, כי יש באלוהים כוח לעזור ולהציל. גם יציאתו מן הארץ, שנצטווה עליה בתחילה, מפני הרעב, עוון אשר חטא, כי האלוהים ברעב יפרנו ממות. ועל המעשה הזה נגזר על זרעו הגלות בארץ מצרים ביד פרעה. במקום המשפט שמה הרשע והחטא:

Revisiting Rivka's Decision

Bereishit Ch. 28 – Yitzchak's parting words for Ya'akov

And Yitzchak called Ya'akov, and blessed him...and said to him... And God Almighty should bless you and make you fruitful, and multiply you, and you should become a multitude of peoples. And he should give you the blessing of Avraham, to you and your seed with you; to inherit the land in which you dwell, which God gave to Avraham.

א ויקרא יצחק אל יעקב ויברך אתו ויצוהו ויאמר לו לא תקח אשה מבנות כנען: ב קום לך פדנה ארם ביתה בתואל אבי אמך וקח לך משם אשה מבנות לבן אחי אמך: ג וא-ל ש-די לברך אתך ויפרך וירבה והיית לקהל עמים: ד ויתן לך את ברכת אברהם לך ולזרעך אתה לרשתה את ארץ מגוריך אשר נתן אלקים לאברהם:

Hashem to Avraham: Bereishit Ch. 17

א ויהי אברהם בן-תשעים שנה ותשע שנים וירא יהוה אל-אברהם ויאמר אליו אני-א-ל ש-די התהלך לפני והיה תמים... ד אני הנה בריתי אתך והיית לאב המון גוים: ה ולא יקרא עוד את-שמה אברהם והיה שמה אברהם כי אב-המון גוים נתתיך ו והפרתי אתך במאד מאד ונתתיך

לְגוֹיִם וּמַלְכִּים מִמָּה יֵצְאוּ ח וְנָתַתִּי לָךְ וּלְזֶרְעֶךָ אַחֲרַיִךְ אֶת אֶרֶץ מִגְרִיךָ אֶת כָּל-אֶרֶץ כְּנָעַן לְאַחֲזַת עוֹלָם וְהָיִיתִי לָהֶם לְאֱלֹהִים

Now why was there a need to convey to him the bracha of Avraham if that was already conveyed to him when he impersonated Esav? See Ch. 27:

כז וַיִּגַּשׁ וַיִּשְׁק-לוֹ וַיֵּרַח אֶת-רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רֵיחַ בְּנֵי כְרִיחַ שָׂדֵה אֲשֶׁר בָּרַכְוּ ה': כח וַיִּתֵּן-לָהּ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירָשׁ: כט יַעֲבֹדוּךָ עַמִּים וַיִּשְׁתַּחֲוּ (וַיִּשְׁתַּחֲוּ) לָךְ לְאֱמִלִּים הַזֶּה גְבִיר לְאַחֲיֶיךָ וַיִּשְׁתַּחֲוּוּ לָךְ בְּנֵי אִמְךָ אַרְרִיךָ אָרוּר וּמְבָרְכֶיךָ בָרוּךְ:

See the smell of my son it is like the smell of a field which God has blessed: therefore God should give you of the dew of the heaven, and the fatness of the earth, and plenty of corn and wine. Let peoples serve you, and nations bow down to you: be lord over your brethren and let your mother's sons bow down to you: cursed be those that curse you and blessed be those that bless you (27:27-29)

Sforno:

וּמִפְּנֵי שִׂידַע שְׂאֲרֵץ יִשְׂרָאֵל הִיְתָה רְאוּיָה לִיעֶקֶב בְּלִבָּד, לְכֵן בְּזֹאת הַבְּרָכָה שֶׁחָשַׁב לְבָרֵךְ אֶת עֵשָׂו, לֹא הִזְכִּיר בְּרִכַּת אֲבָרָהֶם וְלֹא אֶרֶץ יִשְׂרָאֵל, כְּמוֹ שֶׁהִזְכִּיר לִיעֶקֶב כְּשֶׁהִפִּירוּ וּבָרְכוּ (להלן כח, ד).

And since he knew that Eretz Yisrael was only appropriate for Ya'akov, with this bracha that he was going to bless Esav, he made no mention of Avraham or Eretz Yisrael, and he mentioned to Ya'akov later