

Dr. Kenneth Mathews, Genesis, Session 16, Isaac's Family Struggles, Genesis 25:19-27:40

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This is Dr. Kenneth Mathews in his teaching on the book of Genesis. This is session 16, Isaac's Family Struggles, Genesis 25:19-27:40.

Lesson 16 concerns Isaac's family struggles.

Verse 19 of chapter 25, verse 19 takes in a new series of stories and it concerns Jacob. Let's look at that verse, 25, verse 19. This is the toledoth.

You remember that the toledoth is a Hebrew expression for generations. And this is part of the catchphrase or introductions to each piece that makes up the whole of Genesis. And there are 11 in all.

Verse 19 is the toledoth or account of Abraham's son, Isaac. Let's remind ourselves that Isaac is a transitional figure. And so, although we'll be speaking today about Isaac's family struggles, you'll recognize that it concerns Isaac's son, Jacob, and his twin brother, Esau.

And so, the account of Abraham's son, Isaac, is really introducing us to the next generation, which would be Jacob. And this toledoth section, this narrative telling, runs all the way through chapter 37, verse 1. 25, 19 through 37, verse 1. Well, let's review briefly what we have been looking at these many weeks. The primary history or primeval history, you could think of it as the history of early man and civilization, would be chapters 1 through 11.

And what do we learn there? We learned about creation, God's good creation, the creation of men and women in His image, and the blessing that God has intended upon humanity, His blessing including procreation, and then also the rule or domination, responsible superintendence of God's good creation. Then, sadly, we learn of the sin that occurred in the garden by the first man and woman, how Adam and Eve were expelled, and then the consequences of that sin that even grew to the point of wickedness that required the flood, after which we are told that the survivors of the flood, the covenant that God had made with Noah is found in chapter 19, excuse me, chapter 9, and then the covenant consists similarly of what we heard in chapter 1 of Genesis, where there God ensures that they will be prosperous. Now, this led to the Tower of Babel, the creation of the nations, and the need then for an antidote to the dispersal of the nations, the sin that followed, and how God raised up a nation in order to bring about His salvific plan for all people groups throughout His created order.

Then, it is the introduction to Abraham, and so the Abraham cycle of stories pertains, especially to the birth of a child. There are three elements that make up the Abraham covenant that God initiated with Abraham: a land or territory of residence, procreation, a great nation, and a blessing, which would mean prosperity. We may think of blessing in this case as a matter of personal relationship between Abraham and God.

So, with Abraham, he begins his trek of faith. Sarai, his wife, is barren, and so although he successfully takes up as a stranger, a sojourner in the land of Canaan, and while there is a blessing because there is prosperity in the family group of Abraham and Lot, his nephew, who traveled with him, there is no child, no promised son, but God does give him Isaac, and we found that in chapter 21. Chapter 22 rounds out the important journey of Abraham spiritually.

Beginning in chapter 12, he receives the announcement of the covenant made with him. In chapter 15, there is a ceremonial confirmation of that covenant. And then in chapter 17, the sign of the covenant, circumcision.

But in chapter 22, you'll recall that Abraham is challenged to offer up his son Isaac as a sacrifice made in worship to God. This, we learned, was a test. It was a test of Abraham's faithfulness, and it was also a test regarding the integrity, the character of God.

And so, God, by his angel, rescues Isaac from Abraham's knife. The whole test was designed, you recall, to realize what had been in theory, and that was that Abraham loved God and loved him for who God is, as opposed to all the wonderful promises God had made. Then, when we come to the account of Isaac, we find that Isaac is often cast in the same way as we read the narrative of Abraham.

And why is that important? It's because the promises that were made to Abraham include his descendants. And remember that he was the father of Ishmael by the handmaiden, the servant to Sarah. Her name was Hagar, the Egyptian.

But God's promise was for a son that would come from Sarah, in particular. And so the name is changed from Abram to Abraham and then Sarah to Sarai. Sarah does bear a child by the miraculous intervention of God.

And so now we begin with the promised son. And casting Isaac in the way that Abraham is presented shows the solidarity of the family. It shows the solidarity and unity of the promises made by God to Abraham and his descendants.

Well, I've listed a few of the ways in which Isaac reflects Abraham. One is that both men waited quite a while before their wives became pregnant with the next generation, in the case of Sarah, 25 years.

We'll learn in the case of Isaac's wife, whose name is Rebecca. We'll hear that story. She waits 20 years.

So, there's a real challenge to their faith and faithfulness. Second is that both had rival sons, Ishmael and Isaac. Then, we have the twins, who were born to Rebecca and Isaac.

And that is Jacob and Esau. Third is that we have treaties that are made with a Philistine king by the name of Abimelech. And in chapter 20, and then we'll see in chapter 26 today, the treaties were made at the same place, Beersheba.

So, the location at Beersheba is also shared by these two patriarchs, Abraham and Isaac. They also share in a sad episode, and that is the deception of the kings in chapter 20 and also in chapter 26. The wife-sister deception.

And then lastly, each had two sons who were outdoorsmen. Ishmael, he was an outdoorsman known for his position really outside of the main cities that you'll find in Canaan. And then there's Esau, who's depicted as an outdoorsman, a hunter.

And he is in contrast to Jacob. So, Ishmael contrasts with Isaac. They live in different geographical and topographical locations.

And Esau and Jacob do the same. Now, this lesson concerning Isaac's family struggles. Remember that Isaac is not really the main character of the stories to come.

But Isaac is very present in the early stories. For example, he is seen as the son of Abraham, and he is seen as the father of Jacob. And that's his primary role, his transitional role.

I entitled this Family Struggles because his family will increasingly show the troubles that come with rivalry and favoritism and the things that are destructive as a result of the sins of deception and selfishness. So we'll be looking today at chapter 25, verse 19, through most of chapter 27 through verse 40. One way to summarize the struggles that are found primarily in the life of Jacob, this series of stories, is to really look at a prophet who refers and alludes to Jacob's struggles.

This is by Hosea chapter 12 verses 3 and 4. Hosea is speaking in the 700s BC. He's addressing particularly the northern kingdom of Israel. He also refers occasionally to the southern kingdom, Judah, in the 8th century, the 700s.

There were two different kingdoms that made up larger Israel. There was the northern kingdom of Israel and the southern kingdom of Judah. And then in

remarking on their resistance to God's will in the 700s BC, Hosea draws on their father as an example of what they have become, and that is Jacob.

And this is really an effective way of talking about Israel because we will find that Jacob's name will be changed to Israel. So, he'll have two names. He'll sometimes be referred to as Jacob, and other times he'll be referred to as Israel.

So, the twelve tribes derived from the twelve sons of Jacob will naturally point to Jacob as the progenitor of their twelve tribes and their nation. So, when they read, especially about Abraham and then Jacob, they see themselves as the people of Israel across the generations. So, Hosea, then, in chapter 12, verse 3, speaks of what we will find in these narratives.

In the womb, Jacob grasps his brother's heel. So, there's a struggle within the womb. We'll learn this today, of Rebekah. As an adult, as a man, he struggled with God.

We'll learn about this in chapter 32 where there is an appearance, a visitation of God with Jacob. So, he struggled with humanity, with his own family, with his twin brother, and then he struggled with God. Verse 4 of chapter 12 in Hosea continues that he struggled with the angel.

Now, it's interesting that the interpretation then of this struggle, this wrestling match with God in chapter 32, is understood by Hosea as the angel of the Lord. And we will see that angels play an important role in the life of Jacob, just as it did in the life of Abraham. Then it continues in verse 4 where Jacob wept and begged for God's favor.

He found God at Bethel, and Jacob found God at Bethel and talked with God there. And so, in chapter 28, which will be our next lecture, we will have a dream scenario in which he will have Jacob at Bethel, a visit from the Lord God. And angels will be involved in that appearance of God as well.

Well, let's begin then with this section in chapter 25. And we want to look at the birth and the theft of the birthright that occurs in chapter 25. So Isaac's twin boys in chapter 25 verse 19 through verse 34.

So, what we find is that Isaac was 40 years old. He married Rebecca and Rebecca, you remember, was sought after by Abraham's servant who went to Haran in the Aramean setting. This northwest area of Mesopotamia is sometimes just called Aram or Haran, sometimes Padan Naharaim.

And sometimes as is found here in this story, verse 20, Padan Aram, which means literally the plain of Aram. But this is in northwest Mesopotamia, the land between the two great rivers, the Tigris and Euphrates. Well, we learned that Rebecca does

become the wife of Isaac and she is barren, but the Lord intercedes via the prayer of Isaac.

Now, intercession is an important role that Abraham has. He's even named a prophet. And Isaac prayed to the Lord, verse 21, and the Lord answered his prayer.

And what we find is that she becomes pregnant, and the two children within her womb fight and struggle within her. And it must have been so troubling she wondered what was taking place. She may have even wondered if she was going to miscarry the babies.

So she went, we are told, to inquire of the Lord. Now, is this a place where a priest would have been consulted? Or was it through her husband? Or did she inquire of the Lord directly? The Lord does respond by whatever means she prayed. This is an important passage for us to consider because this is going to be a prophecy that will dictate the outcome of these two children to be born.

Two nations are in your womb. Of course, this is a figure of speech where nations is put for the source of each nation. Each child, then, will produce a nation.

Two people from within you will be separated. One people will be stronger than the other, and the older will serve the younger. So, what we have here is two people groups that will live independently and separately.

Then, one people group, in particular, the younger child, will have stronger power and a stronger position with God than the older. So, whereas the older would be anticipated as being the favored recipient of inheritance and blessing, that's going to be reversed. You'll find that in Romans 9, verses 10-12, the Apostle Paul uses this event in the life of Jacob and Esau as an illustration of how God sovereignly works out His will and a telltale sign of how it is God who is overseeing the outworking of His plan is by this reversal.

It's not by custom that He is working out His plan, and it's not by ability, and it's certainly not by character, righteous character. Because Jacob is a preeminent parade example of no character and how he regularly fails in his character. We see the same with Abraham, but when it comes to Jacob, his failures are rather dramatic, and his children take up the similar character of their father.

Much more is to come about Jacob in this way. But what the Apostle Paul says is that God chose Jacob, and He did so out of His own pleasure and out of His own plan. There, he quotes our verse, which speaks of the older will serving the younger.

So, the younger displaces, the older, showing, and this is important, the sovereignty of God in these human matters. It's not that humanity were puppets, but rather that

God was able to acknowledge their human responsibility, but at the same time use their human responsible responses to weave into His master plan of salvation, not only for Israel, but also for all the nations. This kind of younger displacing the older, we've seen that already.

You remember that Seth becomes the favored, elected line of lineage as opposed to Cain. And the same thing takes place when it comes to Ishmael and Isaac. Now, we will find that Jacob displaces the older.

Now when it comes to the two children that are described, we find that there are plays on their names and their appearance. Twin boys in her womb. And what's important here from the Apostle Paul's perspective is that it's not a matter of dissent because it's not a matter of righteousness because they were twins.

And so, it was God's elective purposes that He chose one through whom would come the promises of God. So, it's not like Ishmael and Isaac, where Ishmael was born to a slave woman, and Isaac to Sarah, who would bear the promised son. But twins born of the same father and of the same mother.

Verse 25 reads the first to come out was red. Now, this is a play on the Hebrew word play on the word Edom because he will become the father of the Edomites. And he bears that name as well.

So, he is both Esau and Edom. Esau is particularly referencing his hairy body, a hairy garment. So, he was reddish, Edom.

He was hairy, Esau. When it comes to Jacob, it is not a pleasant characterization of Jacob because he's grasping Esau's heel. So, he's fighting for first place.

He does not achieve first place at birth. But later, we will find that through trickery, he will receive the birthright, and also, he will receive the blessing of Isaac and will be favored. So, he was named Jacob.

And the sound of the Hebrew word Jacob is similar to the verb meaning to grasp. So that's why he's named Jacob. In fact, in chapter 27, verse 36, after some of this trickery is recognized, you will find that Esau remarks about his brother Jacob.

Esau said, isn't he rightly named Jacob? He has deceived me. Now, deceived here is a figure of speech. It means he grabbed his heel.

That's the literal, but it has a metaphorical suggestion of deception and trickery. He has deceived me these two times. He took my birthright and now he has taken my blessing.

So, let's talk then about the birthright and blessing. When it comes to birthright and blessing, these two are typically given to the same person. Not always.

We'll see that it can be separated. But typically, the birthright, that is, the firstborn, receives the lion's share of the inheritance. And this blessing designates this firstborn son as the one who receives the largest of the patriarch's father.

Now, what we will discover is that in this account of the birthright, Esau, as an outdoorsman, is hunting. He's a hunter, we're told, a skillful hunter. Jacob, on the other hand, is domestic.

He's living in the tent of his father. And Isaac, we are told, loved Esau. Now, Isaac loves Esau because of his own sense of favor, his own sense of pleasure.

And that is the tasty game, the wild game that Esau brought to him. Rebecca, you're not surprised, loved Jacob. After all, Jacob was in her sight most of the time, living in the tents.

So, this favoritism will prove to be problematic, troublesome, because of how the two brothers are already at odds with one another. That's just their disposition. But now it's heightened by their parental love.

It's heightened by their different occupations. Then, here we have the episode that is critical because Esau is going to sell—really, it's a bartering, goods for goods, his birthright. Now, what happens is that Esau comes in, and he's famished.

We have to emphasize this. This is not just a normal hunger. This is a famishing that may well have meant his own death.

That is, he's starving. And you get a sense that he doesn't succeed in his hunt. And so he comes across Jacob, who is preparing, and here's an irony, red stew, we are told, in verse 30.

So, we have a parenthetical statement in the New International Version. In verse 30 it says, That is why he was also called Edom, because of the redness, you remember, of the stew here, but also of his complexion. Maybe his hair, probably.

Okay, so Jacob sees an opportunity to take advantage of his brother. Now, this you could ascribe to, oh, he's wily, he's wise, but the better way to understand it, I think, in the context of the whole narrative fabric regarding Jacob and his character, is that he, that is, as a deceiver, he was a zealous person, he was ambitious, and as I said, he was a trickster. So, he says, sell me your birthright.

And that's why Esau says, well, look, I can die, or I can lose my birthright. He may not have weighed the consequences of this decision because he was in a desperate situation. He really becomes, I think, taken advantage of, even a victim of Jacob's deception.

So, there's a trade that takes place between the two. Jacob gets the birthright, and then Esau gets the food that sustains him. Now, the narrator does tell us in verse 34, the last part, so Esau despised his birthright.

So, from the perspective of the Genesis account, the author, by means of the narrator here, is telling us that Esau also is, even though a victim, he's guilty, because he placed his desperate situation over that of the birthright. And as the elder son, he was responsible for maintaining that birthright. So, we want to keep that in mind.

There are a couple of passages I will mention to you that do speak of the importance of the birthright. And that is found in Deuteronomy chapter 21, verse 17, where the eldest son would receive a double portion of the inheritance. This would mean that the younger sons, or second sons and third sons, could receive part of the inheritance.

Isaiah 61, verse 7, mentions the same for a restored future Israel, after its exile and restoration, that it will receive a double portion of God's blessing. In the New Testament, the apostle Paul refers to giving elders who rule effectively and who rule well a double blessing, a double inheritance, and a double payment. That's found in 1 Timothy 5, verse 17.

1 Timothy 5, verse 17. Now we can move to chapter 26, and you can see that a good lengthy section is given to the relationship between Isaac and the king of the Philistines, Abimelech at Gerar. So, this would run through chapter 26, verse 1, through the end of the chapter, verse 34.

We then move to chapter 27, which concerns the theft of the blessing. But I would say about Isaac and Abimelech that the name Abimelech is found in chapter 20, also the king of the Philistines. Now, because of the time lapse between Abraham's relationship with Abimelech and that of Isaac and Abimelech, what we have here is probably a title like Pharaoh.

It's a ruling title. It's probably not the same person. And I think, therefore, that it's not necessary to conclude that we have two conflicting accounts of a wife-sister deception followed by a treaty.

But we simply have sameness on the basis of ruling titles. The similarity may well be that since Abraham, we are told, practiced using his wife in a scheme of deception so

that his own life would be protected, Isaac may well have learned this, like father, like son. And he used this also.

We're told in chapter 26 that there was a famine in the land, and whereas Abraham, when this occurred, went to Egypt, when it comes to Isaac, he is specifically told by the Lord not to go down to Egypt, but rather to stay in the land, stay in this land for a while, and I will be with you and will bless you. This is found in verse 2. What follows in this paragraph is a repetition and really an expansion on the covenant blessing that God made with Abraham. And this, of course, as I said at the outset, has to do with the unity and solidarity of the promises bestowed upon Abraham's descendants.

So, we are told in verse 6, and Isaac did stay in Gerar, one of the cities of the Philistines. We will later learn, as you read through the Pentateuch into the historical books, that the Philistines would become a powerful influence in Canaan. They come from the Aegean.

They established five cities, the best known of which is Gaza. Gerar was also an impressive member of the Pentapolis, one of the five cities of the Philistines. At this time, there's no mention of the five cities.

This is an earlier period. This is an early, probably migration of the Philistine peoples, maybe related to the Philistine peoples that we learn more about in the time of the monarchy, but they are relative as opposed to a direct descendant. Their relationship, but not as the very same identical people group.

So, when he is in Gerar, they ask about his wife, Rebecca, and of course, he deceives them: she is my wife. And the same thing is at work here. He's afraid that he will be killed so that his wife will be freed from her husband and would be taken into the harem of King Abimelech.

Well, whereas Abraham received a dream, here he is, that is, Abimelech received a dream with Abraham in chapter 20. Here he finds, he looks down, it says, from a window, in verse 8, he saw Isaac caressing his wife, Rebecca. In other words, whatever this consisted of, it was a sexual, clearly sexual action on his part toward Rebekah.

So, Abimelech brought him in and investigated him, inquired, and was so distraught about it that he was afraid that one of the men in his court would have sexual relations with her. Of course, as we found with Abraham and Sarah, this would complicate the promised son inheritance notion. So, King Abimelech restricts anyone from having a relationship with Sarah.

Now, Isaac prospers remarkably. It says that the Lord blessed him, and each year, he reaped a hundred times more than his crops otherwise would be expected, so far much more than the Philistines themselves. So much so that Abimelech wanted him to move away because he was taking up too much of the arable land. There was a quarreling between Isaac's servants and Isaac's herdsmen as well, and so there came a point that he finally found a place where he could reside, dig a well, and flourish, we are told in verse 22.

He named this new well Rehoboth, saying, Now the Lord has given us a room. Rehoboth means room, space, and so now the Lord has given us room, and we will flourish, and indeed they did. So what we will find is an act of worship on the part of Isaac, and then in verse 26, a treaty is suggested by Abimelech because they recognize, and this is important, the covenant promise: those who bless you will be blessed, those who curse you will be cursed, and now, whereas Abimelech and his herdsmen had rejected Isaac, they recognize now, God is really blessing this man, we would do well to enter into a treaty, and so they do so, and it's because of this recognition we're told in verse 29, they say to Isaac, we won't bother you, we will treat you well if you will not bother us, and so now you are blessed, they say, by the Lord. So, they find a well, dig a well, and it's identified as Sheva, which means seven or oath.

Here, it has to do with oath. The seven is an echo, a reference, if you remember, to the seven ewe lambs in chapter 20 that were a part of the ceremonial treaty between Abimelech and Abraham, and in each place, you have the name of the place, Beersheba. Beersheba, therefore, has really two ideas, seven or oath.

Now, verse 34 is important because when Esau was 40 years old, he married Hittite wives, and this did not sit well at all with Isaac and Rebekah because Hittite wives would bring Hittite gods into the family. You'll remember that there were great efforts on the part of Abraham and his servant to go back to the family home of Haran, retrieve a true Yahwist worshiper, and establish, therefore, that important covenant linkage of a family that is not only married within the family group, but more importantly, would maintain their fidelity to Yahweh, as opposed to the threat of the polygamy, which Esau practiced, and Ishmael before him as well, and then, of course, the polytheism. This brings us, then, to a very important passage for us, and that is the blessing and how this works out.

So, Jacob will steal the patriarchal blessing. This is chapter 27 through verse 40. So, the word blessing is repeatedly found in this passage 15 times, and then the word curse occurs twice.

That's in verses 12 and 13. So, the blessing-curse motif is recalled from earlier chapters of Genesis. Now, essentially what occurs is, you recall, Isaac enjoyed what Esau could bring to him, and the wild game that was prepared quite well.

It's supposed to be tasty food. And then he says, I will bless you, Esau. He says I'm an old man.

It's time for me to bequeath to you the blessing. And so, as a part of the celebration of blessing, the ceremonial aspect of it, we find that that is the task that Esau is given. Meanwhile, Rebekah hears of this and wants her own son, whom she loves.

It's as though Jacob is her son and Esau is not. But that's not, of course, the case. Jacob is approached by Rebekah and says, now, we have got to plan a way of getting the blessing before Esau.

We are told early on in chapter 27, verse 1, when Isaac was old and his eyes were so weak that he could no longer see, that is key, how this deception could occur. So, the deception does, in fact, occur. And how is that going to be possible? Jacob rightly understands, if my father recognizes that I am Jacob and not Esau, he will curse me.

He says there will be a curse instead of a blessing in verse 12. Verse 13 says, my son, let the curse fall on me. Well, that, I guess, was sufficiently convincing of Jacob, but I don't see how the curse could fall on the mother without the son.

But that is her argument. And so, this is the way in which it comes about. And that is, she is going to fix a tasty meal from the flock.

She is going to take the wool of the animal from the flock and dress up Jacob by putting this wool on his hands and his arms so that the goat skin and his neck would simulate a hairy body. And that is the trickery that is involved. Now, when it comes to responsibility for this deception, such a sad episode in the life of the patriarchs, that this kind of transgenerational or multigenerational deception is taking place within the family, it gives us the impression that how can God carry out a salvation work through such a family, this kind of family.

But we will see, this is just the beginning of Jacob's spiritual journey, and he will be transformed by his experiences. And we will see that this is like the case of Abraham, who in meeting with God at certain times during his trek within the land, that he is growing into that personal relationship with the Lord and grows in greater faith and righteousness. So, we can find all four parties responsible.

First, the parents play favoritism. Isaac could have blessed. Remember, there is a provision made for multiple blessing of children.

He could have called both of them in. He could have given Esau and Jacob a blessing. Rebecca deceives Isaac, and that's her crime.

And then we see that Jacob lies repeatedly. As far as Rebekah remembers, in her womb, she received this oracle, but she wasn't satisfied with waiting for God to carry out the prophecy that the younger would rule over the older. But rather, she wanted to use the human innovation, the manipulation of her husband.

And as I said, Jacob lies repeatedly. For example, in verse 19, it says, I am Esau, your firstborn. That's a lie.

And so, Isaac says, How did you find this food and prepare it so quickly? A second lie. The Lord your God gave me success. He replied, this is verse 20.

And you can tell that Isaac is suspicious. Verse 24: Are you really my son Esau? Here's his third lie. I am, he replied.

So, Jacob is certainly guilty and complicit. What about Esau? Is he totally the victim? Well, not altogether. Largely because the marriage to the Hittite women really grated on the nerves of Rebekah and may have further fueled Rebekah's desire to see the blessing with her own son.

And if you look in chapter 27, verse 46, it says, Then Rebekah said to Isaac, I'm disgusted with living. No, she says she just soon died because of these Hittite women. If Jacob takes a wife from among the women of this land, from Hittite women like these, my life will not be worth living.

Well, probably hyperbole and exaggeration. Nonetheless, that shows you the depth of disgust and really rejection of her son's behavior and may have contributed in some way to what occurred in the theft of the blessing. So here's the blessing in verse 27.

And this blessing has to do broadly, but it's speaking of his prosperity. Ah, the smell of my son is the smell of a field that the Lord has blessed. Well, of course, he's thinking of Esau.

May God give you of heaven's dew and of earth's richness an abundance of grain and new wine. Of course, this would be a flourishing of land and productivity. And then, when it comes to people groups, verse 29, My nation serves You, and peoples bow down to You.

Be Lord over Your brothers, and may the sons of Your mother bow down to You. May those who curse You be cursed and those who bless You be blessed. Well, the great irony here is that this blessing comes to pass not for Esau but for Jacob.

Jacob does prosper in the family. He has 12 sons plus daughter and he prospers greatly. And then his brother Esau will become second to his brother Jacob in terms of national influence as you trace the history of the Israelites and the Edomites.

Now, we come then to how does Esau respond? And Esau responds by saying, Father, don't you have a blessing for me? Isn't there something left over? And really, when you read the blessing that Isaac does give Esau, it's more like an anti-blessing. So, Esau says to his father, verse 38, Do you have only one blessing, my father? Suggested that he could have had multiple blessings. Bless me too, my father.

Then Esau wept aloud. His father answered, Your dwelling will be away from the earth's richness, away from the dew of heaven above. See, that's a contrast.

You will live by the sword. You will serve by the sword.

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