

6141U

SHIPPENSBURG, BIBLE SCHOOL 2006

ESAU, PAST PRESENT AND FUTURE

Speaker: Bro. Jim Cowie

Study #1: Esau and Jacob, Two Manner of People

Reading: Genesis 25

Good morning, brethren and sisters. Good morning! It's nice to get some early input!

In our classes on Esau we're going to be looking at a man who was the antithesis of what God wanted in His people, and this morning we're going to see the contrast between Esau and Jacob, born from the same stock, with the same heritage, but totally diverse in every way. One a man of the flesh, the other a man of the spirit, yet in the latter's case, not a man without similar problems to Esau, as we're going to see.

So our studies this week will examine the character of Esau individually and nationally. We hope to extract the exhortation for believers in every generation from the example that he gave. We're going to visit the judgment seat in advance, we're going to follow the bitter struggle between the descendants of Jacob and Esau. We're going to inform hopefully in our studies who Esau represents nationally today in relation to fulfilling bible prophecy. We're going to see what part Esau plays in the future!

You know, this character before us is not an incidental character; he is not someone that we can lightly dismiss and say, 'he's a minor figure in the bible'. His name occurs 100 times in scripture, in both Old and New Testaments; the name **Edom** or **Edomites** occurs 107 times, only in the Old Testament; **Idumaea** which is identical to Edom, so it really shouldn't be translated that way, occurs 5 times in scripture, once in the New Testament. **Dumah** which is said to be a anagram for Edom occurs in Isaiah 21 verse 11; **Seir**, which of course, is a name which is allied or aligned with Esau comes from the same root as his name, occurs 39 times. So there is a total of 252 occurrences of this man's name, or the people that came from him, in scripture; whereas **Jacob** occurs 377 times, and of course, you would expect **Israel** much more, 2575 times. **Abram** or **Abraham** occurs 311 times. So you can see when you compare that data that Esau is not an insignificant character in scripture. We need therefore to explore why that is the case and we're going to see how important this man is, and the people who came from him, in the scheme of things.

We read this morning from Genesis 25, and the generations of Isaac in verse 19, Abram's son. We read in verse 20 that, 'Isaac was 40 years old when he took Rebekah

to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian'. Now the first thing we notice about that verse is the doubling of the phrase, the Syrian. There's a reason for that, we're not going to explore this fully here this morning, but in Hebrew, Syria and Edom as you can see from the left hand side of the screen, they have very similar consonances, in fact, somewhere down through history, we don't know exactly when, there was a confusion between the name Edom, and Syria in 2 Samuel chapter 8 verses 12 to 13. If you read that context and we won't go to it, but it makes reference to the Syrians being destroyed by Joab in the valley of Salt. The companion account in 1 Chronicles 18 verse 12, tells us that it was, in fact, as we know, it was the Edomites that were slaughtered in the valley of Salt. So somewhere down the line, the copyist has made an error, and you can see, there's a similarity between the consonants in those two names, Syria and Edom. The point being made in this context, b&s, is simply this, that here was the generations of Isaac; this was a development of the seed that will ultimately, of course, fulfil those promises that God had made to Abraham.

That family was to produce two types: there was to be **flesh** and **spirit**. The firstborn was the man of flesh. It was the second born that was to become the rightful heir to the title of firstborn in that family. That's how it is in this record and the term 'Syrian' identifies the problem that was in this family, that is in my family! I was born the son of two Christadelphian parents, but I got from my parents what you got from your parents, the problem of the nature of Adam. We're going to see that when Jacob was born, he had his hand clasped on Esau's heel; Esau was born a mature man. Now you might think that's a ridiculous statement, but in actual fact, he was born as though he was mature, and he never changed from the day that he was born to the day that he died. He looked like a mature person as a baby, red all over and covered with hair, not often seen at the birth of children. So here was a man who was going to represent the flesh in this family, he's identified by his name Edom (6215) with Adam (120) 'rosy, red', and he's going to manifest the characteristics of the race.

On the other hand, there's another man born who is an upright man, and from a baby, this boy has a problem. He has a problem, just like I've got a problem and you have a problem, his hand was on Esau's heel; I don't need to remind you, b&s, that in Genesis 3 verse 15, when God spoke about how He would address the problem of the human race, introduced by sin, He spoke of His Son who would destroy the power of the serpent within Himself and the point of connection was the **heel**, 'thou shalt bruise his heel, He will bruise your head', He said to the serpent. So we can see in this little picture, this cameo of the birth of Jacob and Esau, the issues of our own life. That's why I believe there's an identification in scripture between these two names, Edom and Syria!

As we read on, verse 21 tells us that, 'Isaac entreated Yahweh for his wife because she was barren'; and Rebekah his wife conceived by divine intervention, and in her womb, b&s, there was a cameo of our life. The children struggled (7533) together within her, which is a very intense term 'ratsats', it means 'to break in pieces'; there was a conflict

going on in the womb of Rebekah which could not come to an end until those boys were parted in birth. That's exactly the way it will be for you and me. It was **God** who gave Rebekah conception, it was **God** who entered my life and your life, it was **God** that initiated the struggle between flesh and spirit in me as He has done in you. That struggle will go on, and must go on, b&s, until we can be parted from flesh, and that will happen at the time of our spirit birth. Here's an intense struggle, don't mistake this! these two babies in the womb were not trying to grasp hold of each other in love; they weren't cuddling each other in the womb. The reason why Rebekah was feeling elbows and knees kicking at her, the reason she couldn't get any rest, was that she had two diverse forces in her womb, flesh and spirit. I don't know about you but I can tell you something about myself; from the day the truth took hold in my life, I have never been at rest. There's been a constant struggle, a conflict between flesh and spirit in my life because they are antithetical, they do not get on, they cannot live comfortably together. The flesh lusteth against the spirit, says Paul, and the spirit against the flesh and that struggle goes on day after day, b&s, and it can only be relieved by spirit birth.

That's why, you see, when God tells Rebekah what's going on within her, that she went to enquire of Him, verse 22: 'He said unto her, two nations are in thy womb; and two manner of people shall be separated from thy bowels'. That word 'separated' (6504) means 'to break through, to spread or to separate', to take two things and to set them apart', so Rotherham translates it, 'two races from thy body shall be parted'; flesh and spirit would finally be distant one from another. So there's a little cameo here, not that we want to focus so much on that, but a cameo which is very useful for ourselves, because we can see our individual experience in what happened in the experience of Rebekah.

So then we come to the end of verse 23 where God says, 'the one shall be stronger than the other; and the older shall serve the younger' and we're going to see how those principles work themselves out. You know what He's saying here, the one people, Israel, who came from Jacob, would be stronger than the other people, Edom, that came from Esau. You see, b&s, it is a comforting thing that the spirit does prove to be stronger than the flesh, providing, providing the input is there! the spirit will prove to be stronger than the flesh. That's why Paul adds in Galatians 5 when he talks about the flesh lusting against the spirit and the spirit against the flesh, 'So that ye cannot do the things that ye would', he means, 'you cannot do the things to which you are naturally inclined, in other words, **the spirit can be stronger**' than the flesh, providing, of course, we focus upon it and introduce it into our lives and keep it alive in our minds. So 'the first shall be last and the last shall be first', as we come through our studies.

So we come to verse 24 and the birth of these two boys. '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 a hairy garment'. Now this term 'red', you will see, is cognate with words that we're familiar with: 'admoniy, adom' (132+122), the base of the name Adam, means 'red or rosy', so he was red all over, completely covered with hair as a baby; so

they named him it says, 'Esau'. It has the idea of being complete, hairy or rough in the sense of an end product. It's akin to the Hebrew word 'asah' (6213), and it means 'to do or to make' in the sense of handling, in other words, producing something. You find that word used in Deuteronomy a lot, 'to do My commandments' says God, and it's the word 'asah'. It's talking about performance, product, the end of a process. So here is a baby born as though he was an adult, and of course, the point that is made, is that this boy as he grew up remained consistent to the day of his death. He was a man of flesh at birth, as indeed, b&s, we all are, but he never changed from that throughout his entire life. He was perfectly consistent with the nature with which he'd been born, and there was no change!

Yet with his brother it was different, it says in verse 26, 'And after that came his brother out, and his hand took hold on Esau's heel', and there was his problem! His hand locked on his brother's heel and that was an ominous sign, wasn't it? b&s. An ominous sign of things to come, because there would be times in the life of Jacob, who is described shortly as an upright man; a man who tried to do what was right, there would be ominous signs that he would be afflicted throughout his life by his connection with the flesh; and God spends the next 147 years trying to unlock Jacob's hand from Esau's heel. It's the story of our lives, it's the reason why we have to go through the tribulations and the difficulties, not dissimilar in many ways, to those experienced by Jacob. It's God at work, b&s, to release us from Esau!

So here we have our two characters. Now we're familiar with these two young boys as they grew up into men, because the record tells us in verse 27, that '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'. Now here's a quick summary of what we know about these two boys as they grew:

1. Esau was born red all over, as it were complete, an adult at birth, he never changed from that.
2. Jacob appeared normal at birth, but he had a problem, his hand was on Esau's heel.
3. Esau was a cunning hunter, he was a killer. That was natural to him to go out and kill.
4. Isaac loved him because of the venison that he sought from his oldest son.

Whereas we know Jacob was a plain man; now that word 'plain' (tam -8535) means 'pious', it's from the root 'tamam' which means to be 'complete', and that word is used of Job in Job 1 verse 1 where it talks about him being a 'perfect man'. So it's suggesting to us that from a very early age, Jacob took a very different direction in life than his older brother. He sought the things of the truth, he understood his heritage in the family of

Abraham; he pursued the right way. He was struggling as we all did growing up through our teenage years, those of us born in the truth. He was struggling with the fact that his hand was on Esau's heel, but his direction was set! he knew which way he wanted to go. He had a wonderful father and mother, even though his father for a time was blinded to the realities of the situation with his two boys. They gave him the education that he sought; he responded to that, he was a shepherd, a carer, whereas his brother was a killer. So, b&s, the unfortunate situation developed that Isaac loved Esau because of his prowess, his ability - he was a great sportsman, a hunter, a mighty hunter; whereas Rebekah saw in Jacob the qualities through which the promises to Abraham would be continued.

Esau though, despised his natural birthright, and we saw as we read in the record from verses 29 to 34 in Genesis 25, how he simply gives it away for a mouthful of red beans. Baked beans! he gives away the heritage of the truth for baked beans. (Now baked beans might be popular in America, I don't know, but they're not terribly popular in Australia, we couldn't get out kids to eat them in a fig, but he gave the truth away for that!) B&S, how many people do you know, because I know many, who had a wonderful heritage, who were born into a family that loved the truth, and have walked away from their heritage for a mouthful of baked beans? This **red** it's called, 'give me, he says in verse 30, feed me, with this **red**'; I don't care about my birthright! he sold it down the drain. That's the kind of character he was, and just keep that in mind because it's going to become important in a moment. He's called Edom because of that, the record tells us in verse 30, 'they called his name Edom' (red) for his profanity, because he walked all over the truth; that's what that word 'profanity' (2490) means as we shall see!

But Jacob on the other hand, finally became Israel and prevailed with God! But most importantly of all, as you can see in the last point, in Malachi 1 verse 3 we read that, 'Esau because of what he was, was **hated** by God; whereas Jacob, Malachi 1 verse 2, was **loved** by God'. Let's hope, b&s, at the end of the day that it can be said of us, that we repudiated the characteristics of Esau and that we have become Israelites indeed; that God has prevailed in our life as He did in the life of Jacob, that He finally released our grip from Esau's heel and brought us to become creatures with El, prevailing with Him and loved by Him that we might enter the kingdom.

Esau in manhood was noted as a **fornicator**; he was a notorious womanizer, and we're going to see when we come to the record of Hebrews 12 verse 16, that that's exactly how Paul describes him. He was a **polygamist** by choice after the example of Lamech in Genesis 4; he was noted for double standards, **duplicity** was his natural characteristic. You never really knew what mask he had on at any given time, he was totally **lacking in spiritual perception** which we're going to see when we come in a moment to Genesis 28 and the choice of Ishmael's daughter. He was **small minded and egoistical**. You know it's been said, 'the bigger the ego the more diminished the character', and that's true. You know, the bigger the ego, the fuller the pride in men, the more diminished is their character; and Esau is a classic example of that, we don't even need to turn it up, do we? Genesis 32 verse 6, when Jacob was coming back from

Haran and he knew Esau was coming up to meet him and he sent his messenger off, and they came back with the message, and the message was that Esau was coming with 400 men; and Jacob was greatly distressed and he feared, and he was going around in ever increasing circles. He had no reason to fear, God was involved in this; the 400 men that Esau was bringing with him were not designed to destroy Jacob and all that he had, it was simply designed by a small minded man, who having heard the report from Jacob's messengers that Jacob was coming back from Haran, with hundreds and hundreds of people with him, and thousands upon thousands of animals with him, Esau in his little brain said, 'well, I can't go and see my brother alone, I've got to impress him, he's coming back full; I've got to take 400 men so I can say, 'well, you've bought yourself a BMW, brother, I've got my Mercedes!' He's that kind of person! Now that would never happen today, would it? We would never fall victim to that problem, would we, b&s? we would never be that small minded, but that's the Esau characteristic and it's in all of us, because our hand unfortunately in birth was locked onto Esau's heel, and God's going to spend the rest of your life, getting your fingers off his heel, and it's not going to be easy!

Now here is our small minded man! but more importantly, he hated his brother Jacob. You look at Genesis 27 verse 41, we know, of course, in the tail end of the stolen blessing, there was strife in the family. Esau hated Jacob because of the blessing wherewith his father blessed him; and he said in his heart, The days of mourning for my father are at hand; then will I slay my brother. He's a twin, a diverse twin, I thought twins got on well! not these two, this is flesh and spirit and he was going to kill his brother and he became the first anti Semite, if we can use that term, a hater of Israel! There was bitter hatred there and he sought to destroy his brother. I'm going to give you a quotation from a non Christadelphian commentator on Jacob and Esau. Now he makes a mistake here which we'll point out in a moment but it's useful for this reason; you know Esau is one of those sort of fellows, the hail fellow well met kind, the life of the party! when he went into a crowd, Esau was the centre of attention, not only because he was red all over, he had obviously bushy hair. He was a man that attracted attention, so this commentator says, 'This easy, free, frank, good nature of the profane Esau is ruined and rendered useless by fickleness, unsteadiness, weakness, want of faith and principle. The craft, duplicity, timidity, of the religious Jacob is turned to lasting good by steadfast purpose, resolute sacrifice of present benefits for future ones, and a fixed principle which ultimately purified and elevated even the baser qualities of his character' (that's where he goes wrong, b&s). God when He works in our life, doesn't try and elevate the baser qualities of our character; He wants us to leave those baser qualities behind by the development of His characteristics. We overcome evil in our lives with good, we don't somehow change the twisted, bias nature with which we were born. We've got to introduce another type of thinking, another type of character, it comes from our God; He introduces into our lives things that can lead to development of His character, so that we act totally different to the way in which we were born. That's what He does! so the commentator in that respect is quite wrong but he does make some observations about these two men.

You know, the Lord Jesus Christ, of course, we can't apply this strictly, He does say in the parable of the tares in Matthew 13 verse 38, that 'the field is the world', and Esau was very much a man of the world. That was his domain, out there he had great success; in his Christadelphian home he was like a fish out of water. He was not comfortable, because in that home there were people of towering, prodigious characteristics - Isaac his father, Rebekah his mother and Jacob his brother - he didn't feel comfortable in their society. The day came when he left it, basically kicked out of it!

Let's have a look at Genesis 27. We know this record, I'm not going to go through the deception of Isaac by Jacob, it is well known to us, but I will refer you to the stolen blessing, Genesis 27 verses 27 to 29. Here in verse 27, he came near, and kissed him, and smelled the smell of his raiment, and blessed him and said, 'see, the smell of my son is as the smell of a **field**'. That was the problem! Then we read in verse 28, 'Therefore (so now what happens here is based upon that phrase, 'it's the smell of a field') Therefore, God give thee of the dew of heaven and the fatness of the earth, plenty of corn and wine; and let people serve thee'. Now we know, of course, the firstborn of the family had certain rights. He had the right of inheritance, a double portion of the inheritance and when you read down the list of things which Isaac says, allegedly to Esau, but of course, we know that Jacob dressed up as Esau, but what does these things focus on? 'dew of heaven', 'fatness of the earth', 'plenty of corn and wine', where do they belong? To the earth, to the field. What about the authority that was given to the firstborn?' let people serve thee, nations bow down to thee, be lord over thy brethren', did Jacob really want that when he agreed with his mother to deceive his father? for which he paid a heavy price - 40 years in the company of a Syrian, Laban his mother's brother, which the record is at pains to emphasize, was the method that God used to purge him of the Syrian characteristics. You can spend 40 years now with a Syrian, because it was the Syrian principle that came through his mother, when she told her son that he should tell lies to his father and deceive him. He had Esau's hands and Jacob's voice; everyone knows where Jacob's heart really was, but he had Esau's hands, his works, most unbecoming for an upright man. He had to spend 40 years with a Syrian to learn not to be like him, that was the principle.

So this is a stolen blessing, he gave that away to Esau later on, when he came back, he told his messengers and he himself kept on repeating ad nauseam, 'my lord, Esau, my lord, Esau!' and he gave him abundance of the things of the field; but Esau said, 'I've got enough, brother. No, take them! they're yours. Esau, I stole the blessing, here, have it back'. So he really didn't want this blessing, b&s, you see, because this was not the blessing that Paul referred to in Hebrews 11 verse 20, 'when by faith Isaac blessed Jacob and Esau concerning things to come'. These were things of the present, what about the priesthood? 'let thy mother's sons bow down to thee', and the only thing that you can align in this stolen blessing for the Abrahamic promise is, 'blessed is he that blesseth thee', that's the only element; all of these things have to do with the present! and Esau lived in the present, and Isaac knew that! Esau wasn't interested in the things of the kingdom of God and the Abrahamic promise, he had no interest in that! so the blessing reflects his character.

It was really what Jacob wanted and when we act out of harmony with our character, b&s, in trying to achieve what we think is right, when we do things that we know are contrary to the divine will and we tell lies and we deceive, never let us think that the end will justify the means! **it doesn't!** and he paid a heavy price for deceiving his father. The only beneficiary in this story of the four figures, was the man who was deceived! Rebekah lost her son, never to see him again till the day of her death; Esau ended up being rejected from his family; Jacob spent 40 years with Laban the Syrian; the only one to get any benefit out of this deception in Genesis 27 was Isaac. He started the chapter with his eyes closed, he ends the chapter with his eyes wide open. That's how it works!

So we read in verse 39, 'That Esau came to his father demanding a blessing'. At the end of verse 38 it says, 'Esau lifted up his voice and wept', there was bitter crying. 'And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above'. Now I think most of us are aware that that's not a very good translation, the RSV has what you can see on the screen: 'Behold, away from the fatness of the earth shall your dwelling be'. He's telling him in this context, verse 40, he's telling him here, 'my eyes have been opened, I can see, boy, that my favour of you over your younger brother was entirely wrong; you don't really belong in this family, Esau. You had a heritage, you've never responded to it, you enjoy the field, out there in the barrenness of the world, that is your domain, Esau. I wish it was otherwise, my boy, but that's where you belong and you'll only ever be happy when you can get away from your brother's yoke, because he's not going to change. He loves the truth, he's going to live the truth, and you're not going to be comfortable here anymore than flesh and spirit can live together in harmony; so my boy, out there is your domain!'

Now I've given you a paraphrase you may agree or disagree, all I ask you is to look at the context; that's what he's telling him. He began a Christadelphian, he ends up a worldling, he's out in the barrenness of Edom, that's where he goes, this dry and barren land where the soils of Edom match the redness of Esau's hand. That was his life!

Now very quickly because our time is escaping from us, in Genesis 28, what we have here is Isaac giving a promise based on his faith, Hebrews 11 verse 20; and the blessing of faith in the first five verses contains the elements of building a divine family; he knows now through whom the promises would be fulfilled. At the same time, in this chapter, Esau builds his family, he takes wives to build the family of the flesh. We see that he was instructed as Jacob was instructed to take a wife from the Abrahamic family in Haran, and God who is described here by Isaac in verse 3, as God Almighty or El Shaddai, the strength of the nourishers, would be behind the building of that family, which is described again in verse 3 as 'a multitude of people'. That word 'multitude' is the Hebrew word 'qahal' (6951) and is the Old Testament equivalent for 'ecclesia'. So there would be an ecclesia of people developed through Jacob and the Abrahamic promises therefore extended to him, verse 4 of Genesis 28.

But on the other hand, Esau motivated by feelings of jealousy towards Jacob, as you can see in verses 6 and 7, as he saw Jacob obey his father and go off to find a wife from the Abrahamic family (if we can put it that way), he says, 'well, I can see now that my parents don't like the wives that I've already chosen'. So he realizes his wrong choice in verse 8, 'Esau seeing that the daughters of Canaan pleased not Isaac, his father'. So what does he do? verse 9, 'He went unto Ishmael and took unto the wives that he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.' What a dunce he is, b&s, here's a boy, a man, been taught the same things as Jacob, he doesn't appear to have an ounce of spirituality in his body. He thinks that by going to Ishmael and taking a wife from his own extended family, he's going to please his parents, because that's what they've advised Jacob to do; to go to Haran, and you and I know the folly of that! Because someone is connected to the truth in some way, doesn't necessarily mean that they will make a good partner for life. It's not about family connections, it's not about blood relations, b&s, it's about spiritual qualities - faith - and Esau had no clue about that! and that's why when you come to Hebrews, Hebrews 12, Paul picks up this man. You have a look at this. In Hebrews 12 we read in verse 8, 'But if ye be without chastisement, whereof all are partakers, then are ye spurious (3541) and not sons'. And Esau is the example that Paul selects of these spurious or illegitimate sons, we can read that down in verses 15, 16 and 17 (we'll come to that in a moment). Now this is important, b&s, because here is the Hebrew ecclesia to which Paul is writing, and we know what was going on; they were contemplating turning their backs on Christ and going back to Law. The reason? they were suffering persecution, he talks about that in verses 4 and 5. They were suffering persecution not only from the Gentiles but also from their own Jewish brethren, so they wanted to somehow take that pressure off, they chose (some of them anyway) the line of least resistance. 'If we go back to the Law at least our Jewish brethren will leave us alone!' 'Ye haven't resisted yet unto blood' says Paul, 'and you don't realize that God is dealing with you as with children, He's chastening you; do you know who he chooses to represent the Jewish people in the Jerusalem ecclesia who wanted to go back to Law? Esau! for like him they had been given a heritage and now they were going to trample on it. Now they wouldn't have thought that of themselves, would they? but if I said, 'there are some Esau's in this room!' you'd be within your rights to start throwing rotten tomatoes at me; you wouldn't enjoy that, would you? Paul said, 'amongst you there are Esau's, why? you look at verse 15, 'Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright'. This word 'profane' as you can see on the screen 'bebelos' (952) in the Greek, means 'permitted to be trodden, accessible', you know, it talks about a threshold and it's actually talking about people who cross over the threshold, who trample under foot the things that belong to their heritage, their home, that's why Paul uses that term because Esau despised his birthright, he was born a Christadelphian, but he's always crossing the threshold to get out in the world. He trampled under foot the things that were his heritage. Paul uses Esau of the Jerusalem ecclesia, some of whom were considering going back to Law and leaving their heritage in Christ. B&S, it was a tragedy of enormous proportions!

So, in verse 23 he gives the contrast, verse 22, 'You brethren have come to mount Zion and unto the city of the living God; verse 23, To the general assembly and ecclesia of the firstborns (plural as it should read), that's our heritage, b&s, the heritage of the firstborns, but Esau trod on his.

Now very quickly, I'm not going to go through this, but if you'd like to take the time to have a look at these two passages in Hebrews, Hebrews 10 verses 25 to 29 and Hebrews 12 verses 14 to 17, you'll see that Paul was actually using the same framework in chapter 10 that he now uses in chapter 12, and the point of course that he wants to make out of chapter 10 is that there would be some who would tread under foot the blood of the sacrifice of Christ. They would treat it as an unholy thing, a common thing, as Esau had treated his heritage in the truth.

Now our time is running out and I want to take you quickly to Luke 13. Luke 13 because we want to get to the judgment seat of Christ; and when we get to the judgment seat of Christ, b&s, we don't know, but there may well be some there from the Jerusalem ecclesia who did turn their back on the truth, and went back to Law, we have to wait to find that out! When the day comes our Lord Jesus Christ tells us what it's going to be like, verses 27 to 30. In verse 27 He talks about workers of iniquity based upon Esau's profanity and immorality; in verse 28 He talks about 'weeping and gnashing of teeth' at the judgment seat when we will see, He says, 'Abraham, Isaac and Jacob in the kingdom and some thrust out', He's basing this on Jacob and Esau; He's picking of the language of the Old Testament and weaving into this picture of the judgment seat of Christ, because there will be the Esau class at the judgment seat. In verse 29 He talks about 'they shall come from the east and the west, from the north and the south and shall sit down in the kingdom of God', that's based upon Genesis 28 verse 14 where God says almost precisely that to Jacob at Beth-el. Then He says in verse 30, 'behold there are last that shall be first and there are first which shall be last', or to use the words of Genesis 25 verse 23, 'the elder shall serve the younger'.

Now typically, of course, being an Australian speaker, I had about 10 or 15 minutes more to do this morning, but we'll have to do that later on. God willing, b&s, we'll get ourselves back on track in due time. In our next session, we'll be talking about Esau and who he represents nationally, we're going to start back in Genesis and work our way down through the scriptures!