

Book of Hebrews Part 53: 12:15-17; The Prophetic Life of Esau

(5/9/2020)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/g5z5fbx/book-of-hebrews-part-53>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserving the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Shabbat shalom everyone. This is the day the Lord has made, and this is the time we are to rejoice in it. This is a day we are called to present ourselves before the Lord on the Holy Shabbat. And with each passing day, this becomes more precious as we have front row seats to see the world falling apart and beginning to tremble at the coming of the Son of the Living God. It is an awesome thought that Yeshua is coming soon. This thought needs to play over in our minds day, day after day, after day. This must go to the forefront regarding how soon His return is because it is beginning to be tangible. We live in exciting times.

Today, we are going to continue picking away at this epistle to the Hebrews. We are currently in chapter twelve. Every week we are getting closer to finishing this series.

With that said, I want to circle back to verse fifteen. Hebrews 12:15— **looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled.** You weren't defiled, but then you become defiled; therefore, you fall short of the grace of God.

I want to quickly reiterate here. It is possible, after having received God's grace to lose it. That is a real threat, and that is why the writer's words here are to be taken very seriously. These are words to be pondered. They should be prompting self-introspection into your life.

Now as we break new ground and continue, the writer is going to give us an example of what it looks like to fall short of the grace of God. Hebrews 12:16—**lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.**

Isn't this interesting? So as the writer is thinking about falling short of the grace of God, who comes to his mind? Esau comes to his mind regarding someone who possessed grace but lost it. And to me, that makes him very important to study in order to know what kind of characteristics he bore, and what things he did. I want to know what not to do. There is a reason why Esau has been recorded.

To help us appreciate this, I want to go back and look at bits and pieces of Esau's life. We are even going to dig into the prophetic because his life is very prophetic of this age. It is prophetic of the wicked. It is prophetic of some believers who are going to be surprised at the end of the age. His life is terrifying, but it produces such righteousness in us. It produces such Godly fear when we study this and see how God

feels about Esau, and then we see what happens to him in the end. I am pretty excited about digging into this.

I will just give a quick disclaimer here. We are going to be all over the map today. We are going to be briefly looking at the pseudepigrapha; we will be digging into the apocrypha, and then we are going to spend a lot of time in the Targum, which is the Aramaic translation of the Torah.

We will be jumping all over with these extra, biblical resources. But as you are going to see, they are going to serve us in a very profound way. They are going to be of great assistance to us today.

With no further ado, let us break into Genesis 25:21 and look at the life of Esau. This is what we read—**Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived.**

Now this has nothing to do with today's message, but what a cool thing when a husband intercedes on behalf of his wife. Isaac loves his wife. That is just a quick shout out to the husbands out there. We need to be praying for our wives. It is a powerful practice. It is only after Isaac prayed that this happened.

Moving to Genesis 25:22—**But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the LORD.** (Emphasis added).

Now one thing to mention as a side note is she doesn't even know she has twins in her womb currently. What she knows is there is chaos in her belly. In fact, as we go to the Targums on this very verse, we find it puts it in a little deeper perspective. The Targum puts it this way—**And the children pressed in her womb as men doing battle.** In other words, the reason she was freaking out, and the reason there is something wrong in her belly is there is war in her belly. There is absolute, all-out war. And this war would not stop when she gives birth. This war would continue throughout the age.

The prophets talk about this, and I am going to briefly show this to you. Joel 3:19—**Egypt shall be a desolation, And Edom a desolate wilderness, Because of violence against the people of Judah, For they have shed innocent blood in their land.**

Here you see the prophet talking about Jacob and Esau and how Esau hates Jacob; Edom hates Israel. So, there is this nasty war between them.

Amos 1:11 states—**Thus says the Lord: "For three transgressions of Edom, and for four, I will not turn away its punishment, Because he pursued his brother with the sword...."** So, understand all there ever was and will be from conception all the way to the end of the age is war. These two, Jacob and Esau, represent the difference between good and evil. Jacob and Esau represent light and darkness. They represent the children of God and the children of the devil. This is who they are. And understand they have irreconcilable differences; they will never ever become one. They will never ever be unified. They are completely at odds with one another.

I think of Proverbs 29:27 where at the end of that it says—**An unjust man is an abomination to the righteous, And he who is upright in the way is an abomination to the wicked.** We have Jacob looking at Esau, and Esau is looking at Jacob. And I am not just talking about the individuals, but they serve as a

prophetic template for the righteous and wicked. And throughout the age, they will be looking at each other with contempt. They are never going to be unified. The wicked hates the righteous, and the righteous are offended, repulsed, by the behaviors of the wicked.

I think about John 15 and what Yeshua said. Paraphrasing this, it says, "If you were of the world, the world would love its own. But because you are not of the world, (and another way to say this is: because you are not of Esau), I chose you out of Esau's descendants. I chose you out of the world; therefore, the world hates you." That statement gives us insight into this battle between Jacob and Esau and Esau's hatred for Jacob because in a metaphorical sense, He called Jacob out of Esau; He called him out of the world. And God ended up blessing Jacob. So, there is great hatred between the two. It is amazing how prophetic these two men really are.

Going back to Genesis 25:22—**But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the LORD.**

This is what I like. And again, this is off topic. But you want to talk about an awesome husband and wife situation. The husband is interceding on behalf of his wife, and the wife is on fire for the Lord. Her relationship is proper with the Lord because when she has a struggle, where does she go? She goes to the Lord. She cries out to the Lord, and guess what? The Lord responds to her.

This is what we read in Genesis 25:23—**And the LORD said to her: "Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger."**

You have this prophecy stating Jacob, being the younger, is going to rise up to be the stronger of the two. What is really being conveyed here is Esau is going to be displaced. Jacob is going to rise up.

Now, when you read the Targums on this, we are given a little different flavor. Rather than just saying, "Two peoples," it gives us some other additional insight or a different perspective. I want to look at this. The Targum version reads this way—**And the Lord said to her Two peoples are in thy womb, and two Kingdoms from thy womb shall be separated.**

When we look at that, and you think of that term, kingdom, this gets really prophetic in the sense that you have the Kingdom of God, and you have the kingdom of the world, or the kingdom of Satan. Jacob, (Israel), represents the Kingdom of God, and Esau represents the kingdom of the world.

This is profound to me. The life stories of Jacob and Esau are absolutely drowning in prophetic inferences. They are so meaningful. You must pay attention to every word, every sentence, as you read through because there is a ton of prophecy waiting to be grasped, and we are expected to grasp it.

Continuing it says—**And one Kingdom shall be stronger than the other, and the elders shall serve the younger,** (but there is a catch here) **if the children of the younger will keep the commandments of the Law** (Torah).

This is such an amazing thing! As they are looking at this prophecy of Jacob and Esau, they recognize this isn't just something like, "Just because all these Israelites, or Jews, as called today, are his

descendants of the flesh, his children, doesn't mean they would be attributed to Israel or to the descendants of Jacob. That is a fascinating thing. It is only if they keep the commandments of God!

I think about Paul's words in Romans 9 where he says, "Not all who are of Israel are of Israel." It is intense for a Jew to make that statement in the first century. It is intense, but it pairs with what is being expressed here as we look at Jacob and Esau. Just because the descendants of Jacob are born in the flesh, they don't get a free ride into the Kingdom of God. They don't get to inherit the blessing. They are not going to be able to do that unless they are walking with God. And short of that happening, they are going to join Esau and his descendants, if in fact they do not walk according to the Torah.

This is exactly what the Torah says; this is not opinion. Look at Exodus 19:3-5— **And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: ⁴'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. ⁵Now therefore, **if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.**** (Emphasis added).

When this was spoken, Israel was at Mount Sinai. It is very clear this is conditional. God is saying, "Yet, I have given you grace. The blood of the lamb was shed in Egypt. You have been set free by the blood of the lamb. Now I've brought you to the mountain, and you are officially coming into covenant. You will continue being blessed, and I will continue to be your God and you my people **IF** you keep my commandments. This is a huge piece to recognize in this prophecy that is given to Jacob and Esau, or specifically Jacob in the womb.

Now going back to the story in Genesis 25:24-25— **So when her days were fulfilled for her to give birth, indeed there were twins in her womb. ²⁵ And the first came out red. He was like a hairy garment all over; so they called his name Esau.** (Emphasis added).

There are two things being said here. Both are hyper prophetic from conception. If you think at their birth this prophecy somehow goes away and stops, it doesn't. It continues. The two things that are mentioned specifically about Esau are first, he is red in appearance. This would foretell what he was going to desire; what he was going to barter for in the future. And that is for red stew.

Then you have the second thing: look at this statement—**like a hairy garment**. There is a play on words here. The word hairy in Hebrew is שָׁעָר (śē'ār). Esau is not given an inheritance among the children of Israel; he doesn't get to go into the land of Israel. The LORD separates him from Israel just as the LORD separated Ishmael from Isaac. So, this word, שָׁעָר (śē'ār) is prophetically a play on words as it would be the place where the LORD would send him: to שָׁעָר (śē'ār). It is very significant it would record these two particular things at his birth.

Continuing in Genesis 25:26— **Afterward his brother came out, and his hand took hold of Esau's heel;** (Esau is the firstborn; he comes out first, but as he is coming out, Jacob has his heel.) **so his name was called Jacob. Isaac was sixty years old when she bore them.** (Emphasis added). Jacob, or *ya'āqōb*, means to usurp; it means to supplant. Some would say it means, deceiver.

So, Esau comes out, and there are prophetic things displayed. There are details that are very prophetic. Now Jacob comes out holding Esau's heel, and this is hyper prophetic. It shows you their lives representing the two ages.

The apocrypha picks up on this, and I want to show you this because this is actually one of my favorite parts of 2 Esdras. I think I have said this plenty of times, but if you have ever read 2 Esdras, you will recognize how this book reads like Revelation. It is highly prophetic and highly profound. It talks of the Messiah. It talks about the very end days. A lot of things said are very similar to what Yeshua teaches. It is amazing!

Now keep in mind what just happened. Jacob is hanging onto Esau's heel, and again, this is prophecy. 2 Esdras 6:7—I answered and said, “What will be the dividing of the times? Or when will be the end of the first age and the beginning of the age that follows?”

So here you have Ezra talking to an angel, and he is asking about when the end of the age is coming. Now let me ask you, does that at all sound familiar? This is exactly what Yeshua's apostles asked Him as recorded in Matthew 24:3 “What will be the sign of Your coming, and of the end of the age?” This was their concern. They wanted to know.

Well, this is Ezra's concern. He is asking the angel, when is this going to happen? Now listen to how this angle describes this. He says this in 2 Esdras 6:8—He said to me, “From Abraham to Isaac, because from him were born Jacob and Esau, for Jacob's hand held Esau's heel from the beginning. This gets fascinating. Look at what it said next in 2 Esdras 6:9—Esau is the end of this age, and Jacob is the beginning of the age that follows.

Think about that for a second. Esau represents the fallen, corrupt, and filthy age of this world that knows way too much sin, pain, sorrow, death, rebellion, blasphemy, and curses. This is Esau. This is what he represents. But then you have Jacob, Israel, who represents eternity. He represents beautiful hope, peace, shalom, and safety. Jacob represents the age of being able to see and be taught directly by God. That is an age of all these beautiful things; where your tears are wiped away, and there is no more death. This is what these two represent. That is a powerful thought to consider.

It goes on and says this in 2 Esdras 6:10—The beginning of a person is the hand, and the end of a person is the heel, seek for nothing else Ezra between the heel and the hand. That is an amazing statement when you really understand it. Seek for nothing else between the heel and the hand, Ezra!

What he just said is the heel and hand are the dividing of the time; it is the end of the age. Isn't that amazing? He is basically telling Ezra, “Listen, the only thing you should be looking for is the end of the age. Focus!” In other words, what he is telling Ezra to focus on is the coming of the Messiah Yeshua. This is to be the focus. This is what consumes us. This is what is to be our concern, and this was what the apostles of Yeshua were concerned about.

Moving to Genesis 25:27—So the boys grew. And Esau was a skillful hunter, a man of the field. Traditionally, the sages have not viewed this simply as Esau liked to hunt. They view this as it was his chosen vocation, and this is an indication of his heart.

To help you understand this, let us go to the Targums and look at the Aramaic translation of this verse. This is what we read—**And the lads grew; and Esau was a man of idleness (or leisure) to catch birds and beasts, a man going forth into the field to kill lives, as nimrod had killed, and Hanok his son.** (Emphasis added).

It is interesting the writer of this Targum is looking at Esau regarding his occupation as being a hunter and pairing him with Nimrod. If you know about Nimrod, you will stand in awe because Nimrod is a personification of the antichrist. Nimrod was the one who led the rebellion in Babylon and the tower of Babel. They started to erect this massive tower so they wouldn't have to face the judgment of God. Nimrod is the one who taught tyranny. He literally destroyed the government of God. He destroyed the law; he was the epitome of the antichrist. The sages are looking at Esau, and they recognize he is exactly like Nimrod.

When you start putting it in context like this, it gets scary because you are talking about a satanic figure who is in direct opposition to God. Esau's occupation is not simply a hunter; it is character of his heart. He is an idol man. And he is being likened to that of a personification of an antichrist.

I think it is worth noting as well: the first two hunters mentioned in scripture are Esau and Nimrod. I do not believe this is a coincidence.

Now let me take this a step further and give you a little more of the back-story, at least traditionally speaking, of Esau and what Isaac saw in him. What I want to show you comes from the pseudepigrapha, specifically the Book of Jubilees. I want to read this to you from chapter 35:14—**And now my heart is troubled because of all his deeds** (This is the voice of Isaac speaking to his wife in regard to his son Esau) **and neither he nor his seed is to be saved,** (It is interesting because neither is his seed to be saved) **for they are those who will be destroyed from the earth, and who will be rooted out from under heaven....**

In essence, you need to understand traditionally speaking in Judaism, Esau represents the world. And what Isaac is saying here is that none of them are going to be left. They are all going to be destroyed. God is going to ring vengeance down upon them.

Then the verse goes on and says this—**for he has forsaken the God of Abraham and gone after his wives** (So this has given us a little backdrop regarding the character of Esau. As he got older, he went after his wives) **and after their uncleanness and after their error, he and his children.**

It is interesting because when Esau took wives, he initially took wives who the LORD would forbid Israel from taking. He forbids Jacob from taking wives from the pagan nations. And as you read later in the Torah as Israel is coming to the land, they are told they can't take wives from the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites (Deuteronomy 7). But the Hittites is where Esau went to get his wives. This is his heart. It is manifesting, he is going against something that the LORD hates. The LORD did not want him to do this, and yet this is where Esau goes. He takes wives from these people.

This gets crazier as we go to Genesis 26:34-35—**When Esau was forty years old, he took as wives Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite.** ³⁵ **And they were a grief of mind to Isaac and Rebekah.**

This shows Isaac, the father, is very displeased about this situation. If you know the story of Jacob and Esau, you expect, if you read the end, that Rebecca would be displeased because she loved Jacob and clearly had reservations about her son Esau. But Isaac is typically seen as someone who loved Esau because the text says, "Isaac loves Esau; he ate of his game." But oftentimes we can overlook this reality that Isaac had reservations and issues with the way Esau was walking, his decisions, and the choices he was making in life. This vexed Isaac as we can see as we continue to read.

To get an understanding of Esau's heart, look at what is said in Genesis 28:8—**And Esau also saw that the daughters of Canaan did not please his father.** Now Esau recognizes what he did, by going to the Hittites, very much displeased his father. Rebecca is not even mentioned here; it is only Isaac. This shows how much Esau was picking up on this. Isaac is very displeased.

So, what does Esau do? Does Esau go and take wives from those whom his father would approve of? No, he doesn't! Look what he does as we continue in Genesis 28:9—**So Esau went to Ishmael....**

Now keep in mind Ishmael was the guy who was cast out. He was not to have any inheritance from Isaac. He had nothing to do with the inheritance; Abraham was to cast out the son of the bondwoman, right? So where does Esau go? He goes to those who had been cast away from his father.

This is kind of unbelievable! It is surreal to see this. In other words, what we see is Esau is compounding his sin. It is like in Romans 6 where Paul talks about the wicked who have lawlessness leading to more lawlessness; they are in bondage to sin. If you grab hold of sin, it will only lead to more sin and more sin. You don't change your path. It is a frightening thing.

This is Esau. This is his demeanor. This is his character. This is what is in his heart. This is the problem.

Continuing go back to Genesis 25:27 where we are going to look at Jacob, who is of stark contrast to Esau— **but Jacob was a mild man, dwelling in tents.** There are two things here I want to point out. Number one, the word mild in the Hebrew is תָּאֵם (*tām*). It literally means to be blameless; he was blameless. This is the very same term used of Job, who we know was holy. Jacob being described as a blameless man couldn't be more different than Esau.

But then it says—**and he was a man dwelling in tents.** Now I want to be very clear that when it says this, it doesn't mean Jacob was idle like his brother. It doesn't mean he was just lazy and living off mom and dad. He didn't sit around the house all day and do nothing.

The sages pick up on this, and they know exactly what this means. Going to the Targums in Genesis 25:27 we read this—**but Jacob was a man peaceful in his works, a minister of the instruction-house of Eber, seeking instruction before the LORD.**

Now keep in mind this is the exact same verse we just read in the Hebrew bible, but this is from the Targum. It shows the reality of what it meant for Jacob to be a dweller of tents. It meant he did his own *yeshiva* in the sense that he sought the LORD day and night. He gave himself over to the study of God, to seek Him, and to pray to Him. The Rabbis say he committed himself to the study of Torah. This is what he was doing. This was obviously very pleasing in the LORD's sight.

Continuing Genesis 25:28—**And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.**

Again, this is prophetically telling us what would happen in the future regarding Isaac. Despite his reservations, despite knowing all of this, Isaac still planned the birthright to Esau because Esau was his firstborn, and that carries so much weight regarding the blessing. Isaac's plan was to still give him the blessing, yet Rebecca wanted it to go to Jacob. This is kind of a short prophecy telling how this is going to unfold.

Genesis 25:29-31—**Now Jacob cooked a stew; and Esau came in from the field, and he was weary.** ³⁰**And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom.** ³¹**But Jacob said, "Sell me your birthright as of this day."**

Now this is interesting. Jacob is acting shrewdly. He is coming in at the precise moment he needs to. He comes in when Esau is vulnerable. He is in a completely weakened state, and Jacob takes this opportunity to barter with him. "You want food? You want some of this red stew? Then sell me your birthright. That is what I want." Now we need to remember the desire of Jacob's heart is righteous. Jacob desires the good, right, and honorable things.

Let us look at how Esau responds in Genesis 25:32— **And Esau said, "Look, I am about to die; so what is this birthright to me?"** (Emphasis added). Traditionally, when teachers, pastors, scholars, etc. read this passage, they have understood this to be Esau really becoming dramatic. It is not to be taken that he is literally about to die. He is exaggerating because he is so famished.

Now I can sympathize with Esau regarding feeling that kind of extreme hunger pains. When you start to pray and fast, and you are not just doing it for one or two days, but you go three days or more, trust me on this, you feel it. You are so fragile. You are in this completely weakened state of having no food or water. And I am not saying Esau went without food and water for three days, but one thing we can at least appreciate is this man is feeling the weight of the neglect of his flesh. He feels like he is starving. His statement is in that context. He is so hungry right now he cannot even stand it to the point where he says—**what is this birthright to me?**

That is an amazing thing to think about. While we can appreciate his hunger pains, those hunger pains can't be greater than your birthright. You need to understand when it is talking about birthright, it is not simply talking about being the firstborn and getting a little verbal trophy. It is not about your parents simply saying that you are their firstborn. That is not what this is talking about. This is way deeper. It is talking about eternity; this is eternal life. Esau is literally willing to sell his blessing. And the only way he would get the blessing is if he had the birthright. You lose the birthright; you lose the blessing. He sold it all for a bowl of stew. He places a higher value on stew, a moment of temporary, fleshly satisfaction, than his birthright, which is eternal life. I am scared when I read things like that.

With that said, let us continue in Genesis 25:33—**Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob.** (Emphasis added).

Guess what? Jacob got what he wanted, and Esau got what he wanted. They both got what they wanted. I promise you this, in the end, one of them is not going to be satisfied. One of them is not going to be happy.

Genesis 25:34—**And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.** (Emphasis added). Obviously, it meant nothing to him. He was willing to give up everything for a bowl of stew.

Now I want to take you back to the Targums because it really sheds some light to this very passage. The Targum, the Aramaic version of this verse, reads as follows—**And Jakob gave to Esau bread and pottage of lentiles. And he ate and drank, and arose and went. And Esau scorned the birthright,** (Now look at this) **and the portion of the world that cometh.** (Emphasis added).

This really puts it into context. You see, the birthright is not simply some verbal trophy you can get to be reminded you are the first-born and have the birthright. No, no, no! What is being expressed in the story goes so much deeper. It refers to the Kingdom of God; it refers to the world to come. Esau is not going to have a share in that because he sold his birthright for what? For nothing. Matthew 16:26—**For what profit is it to a man if he gains the whole world, and loses his own soul?** Esau didn't even gain a small piece of the world; he sold everything for a lousy bowl of stew.

You can't help but think about how insane that is. Then you can think about the words of Yeshua—**For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it** (Matthew 16:25). There is passage after passage which speaks of the warnings of Yeshua. These are His teachings stating we are not be an Esau. And if we were to circle back and pretend Esau wasn't exaggerating when he said he was about to die, that he was indeed speaking hyperliterally that he was going to die, should he have sold his birthright in the face of death? When you read scripture, you can find that answer. Even if he was dying, he should not have sold his birthright. Revelation 14:13—**... 'Blessed are the dead who die in the Lord from now on.'** **"Yes," says the Spirit, "that they may rest from their labors, and their works follow them.**

We are supposed to pick up our cross and follow Yeshua. We are supposed to be willing to die for faith in Him. We must be willing to do that. It shows you truly understand what Yeshua did on the cross, and what He promised. You believe it knowing there is nothing in this world for us. He is going to take us to a place He is preparing for us so that—where He is you may also be. When you believe that, it impacts your decisions even in volatile moments like Esau's, who was in a volatile moment.

Let me add this: I get concerned when I see the condition of the church today. I can't tell you how many times I have asked myself: How many Christians are going to sell their soul, sell their birthright, for a little bit of pleasure, recognition, riches, and compromise in this world? How many Christians are willing to sell their soul for that? I am going to tell you right now: it is not worth it. Whatever temptation you are facing, whatever sins have a hold on you, you need to understand something; that is your bowl of stew. Are you going to eat that? Are you going back to your bad habits? Are you going back to your addictions like a dog returning to its vomit? Are you partaking of the stew? If you are, you need to remember the story of Esau and how that worked out.

I read this story, and yes it terrifies me, and it puts a good Godly fear in me. It brings seriousness into my spiritual walk, and I need that. I need to have seriousness put into my spiritual walk because we are living amongst people who are completely delusional. They have no care in the world. They are acting and behaving as though Yeshua is never coming back; when we in fact know He is on His way. He is almost here. It is so close.

Continuing we are going to Malachi and then back to Hebrews. Malachi 1:2-3—"I have loved you," says the LORD. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the LORD. "Yet Jacob I have loved; ³ But Esau I have hated, and laid waste his mountains and his heritage For the jackals of the wilderness." (Emphasis added).

In other words, there is going to be nothing left. The LORD is going to decimate Esau's descendants, and those who act like, behave like, and have the same heart and character as Esau. They are going to end up just like Esau. It is absolutely going to be horrifying!

I read passages like this, and it gets awkward and uncomfortable because the entire Bible is filled with the beautiful love of the LORD. Over and over, we find in scripture God expressing His love for us. It is such an awesome thing. But then you come across a passage like this where you hear the LORD, out of His own voice, saying, "I hate Esau."

In an earlier passage in Hebrews, we covered something the Lord said, "I love righteousness and hate Lawlessness," which is the mere replica of Yeshua's words. So, when you see the Lord stating this, make no mistake: this is in fact Yeshua, who is actually the word of God made flesh, stating He hates Esau. When you read something like that, it is troubling that it is even possible.

Then you can read Psalm 5 where He says He hates the wicked. It literally says that in Psalm 5. You can continue a couple Psalms further to Psalm 7 where He says, "If the wicked will not turn from his wicked ways, I am going to sharpen My sword." He will bend His bow. He is going to make instruments of death. He is going to come and absolutely destroy the wicked. He hates workers of iniquity.

Think about John 17:9 where Yeshua is doing this intercessory prayer, and guess what? There is something in the verse I had to read several times when I first read it because I couldn't handle it. It didn't make sense to me. Yeshua said—...I do not pray for the world but for those whom You have given Me. Here Yeshua, the ultimate intercessor, the new mediator of the New Covenant, and the Kohen Gadol or High Priest, is praying to His Father. He is doing what He is so good at doing. He is interceding on behalf of His apostles, but not just upon those, but those who would believe their word. But then He is very careful to say—I do not pray for the world. And who is representative of the world? Esau. Yeshua will not intercede; there will be no intercession.

Let me tell you this; when Yeshua is not interceding on your behalf, there is no hope for you. It kind of makes that bowl of stew look scary and worthless. All those sins we get caught up in are going to cost us everything.

Going back to Hebrews 12:16, the writer says—lest there be any fornicator or profane person.... (Emphasis added). The word, profane in the Greek is Βέβηλος (*bebēlos*). It is fascinating because the term Βέβηλος refers to being accessible, permitted, and to be trodden. In other words, as the writer is talking about Esau, he is recognizing Esau opened the door for the devil to come into his life.

Understand, every time you want to start messing with sin or you want to play with the world a little bit, you are opening doors you do not want to open. That is because the devil will come rushing in, and he will stay longer than you want him to stay. He is not going to leave easily. It is going to take serious deliverance, repentance, and calling on the name of Yeshua to kick him out of your life or home. That is serious warfare. You should prefer to not go through the warfare and instead stay on the straight and

narrow and under the shadow of His wings. That is a pleasant place to be. But if you open the door to the devil, to sin, your life will turn into hell. It is not a good idea.

Going back and reading the entire verse in Hebrews 12:16—**Lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.**

And then he said in Hebrews 12:17—**For you know that afterward, when he wanted to inherit the blessing,** (Guess what?) **he was rejected....** (Emphasis added). How scary is this passage? It was too late for him. The writer recognizes Esau wanted to inherit the blessing. You can go back and read the story because we didn't cover that part today. But Esau wanted the blessing. He yearned for it, but he didn't get it.

There are plenty of other examples we could draw on regarding what Esau experienced. When the children of Israel were in the wilderness, what did they experience? The LORD told them to go up and take the land. Joshua and Caleb told them they were able to go up and take the land, but Israel decided not to because they listened to the ten spies who were telling them they could not take the land. The spies told them they were not strong enough. The LORD's wrath was great. He was angered, and the children of Israel trembled before His wrath. Then they go back to Moses and tell him they have sinned and are sorry. They tell Moses they will go up now; they had changed their minds. However, it was too late. Moses told them not to go up, "because the LORD has departed from you."

It is interesting. Just like Esau choosing his wives, you think they would have listened at that point. No, they didn't listen. They went up anyway just like Esau knowing his father was displeased with him because he took wives from the land of Canaan or the Hittites instead of going and doing what would please his father. Then he doubles down and goes to Ishmael.

So now you have this mixture of Edomites with Ishmael. This is natural because it is the whole world coming together. In the arrangement of marriages, we see with Esau it is very prophetic in that they are all coming together as one. And eventually, very soon, you are going to see the world is going to come together as one. And what is the world going to do? It is going to turn against Israel. This is what is going to happen.

So, looking back on what we have covered, Esau wanted the blessing that comes with the birthright. He was in regret, but it was too late. We don't want to end up like this.

I think the best example I could give you of the reality of this is Matthew 7:21-23. This is where all these people who call on the name of Yeshua are expecting to get into the Kingdom. Yet He completely rejects them. They desire to get in, they want to get in, but they are not allowed in. Again, I can tell you that Matthew 7:21 and subsequent verses are some of the scariest passages in all of scripture.

Now picking up the rest of Hebrews 12:17—**for he found no place for repentance, though he sought it diligently with tears.** (Emphasis added). We see here Esau wept. He was begging, "Where is my blessing? I want my blessing," but it was too late. He wanted it, but he was rejected, he was refused, because there was no place for repentance.

When I think of repentance, I always think of Psalm 119:9—**How can a young man cleanse his way? By taking heed according to Your word.** This is what Esau could not find. He couldn't get his heart to that

place. He loved the world more than he loved the ways of God, and that is the killer every single time. It will take you out.

So when you hear stories like Esau's, this is supposed to put some fear into your heart. You should be thinking; "That bowl of stew is not worth it. I don't want to be an Esau."

The Lord is showing us what is going to happen to us if we don't turn and repent; if we don't call on the name of Yeshua for forgiveness of sins; if we don't confess our sins to Him, this is our end. Our end will include weeping, and that is not where we want to be.

Now I want to close today by taking you to Amos 1:11 where Amos sheds light into where the writer of Hebrews is coming from as he talks about Esau not being able to find a place for repentance even though he sought it diligently. Amos says—**Thus says the LORD: "For three transgressions of Edom (Esau), and for four, I will not turn away its punishment, Because he pursued his brother with the sword (Esau pursued Jacob, Israel, with the sword. He hated his brother in his heart. We know this because the prophets speak of this over and over) And cast off all pity; His anger tore perpetually, and he kept his wrath forever.** (Emphasis added).

So, when it says in Hebrews 12:17—**for he found no place for repentance, though he sought it diligently with tears**—it means he couldn't let go of the hatred. He couldn't let go of the rebellion against God and walk in His commandments. He could not humble himself; his heart was so hard. He couldn't do it.

Again, I tell you that you do not want to be this guy. You do not want to follow in this guy's footsteps. This is such a great admonition by the writer of Hebrews bringing Esau to the table as a warning.

This book of Hebrews is so heavy. It is filled with such warnings, wisdom, and revelation. What an amazing book this epistle to the Hebrews is. The writer speaks through inspiration of the Holy Spirit. It is like every time we come to the next passage, the Holy Spirit is cutting to the heart. It is so powerful!