

# *“Creeping Corruption”*

*(Esau And Jacob)*

Genesis 24-27

June 13, 2021

## **INTRO:**

- What is your biggest challenge/problem today?
- How bad is it? **Really... how BAD is it???**
- How did you get into this problem/predicament?
- **What are you going to do about it?**

## **CONTEXT:**

- *Show And Tell...*
- **Coming OUT** of Covid...
- **Coming HOME** to Church...
- *Coming CLEAN* beyond Covid & Church!
- Today: **Esau & Jacob** (overview **Genesis 24-27**)

**VIDEO:** *“Twin Brother’s Song”*

**BIG IDEA:**            **Our biggest problem**  
**is NOT the sin around us... it’s the sin IN us.**

## **PREVIEW:**

**S. I. N.**

1. **SEE Sin**
2. **INSPECT Sin**
3. **NULLIFY Sin**

**TEXT:**

**Genesis 27:20**

But Isaac asked his son, “How did you ever find it so quickly, my son?” “Because the LORD your God brought it to me,” he replied.

## I. **SEE** Sin **INTERNALLY**

### ➤ How **serious** is sin?

- How **pervasive**...
- How **divisive**...
- How **costly**...
- How **dangerous**...
- How **deceptive**...

**VIDEO:** *“I Am Sin”*

**SIN & immorality build momentum!** - JDP

***BEWARE the skillful sinners and masterful manipulators!***

- JDP

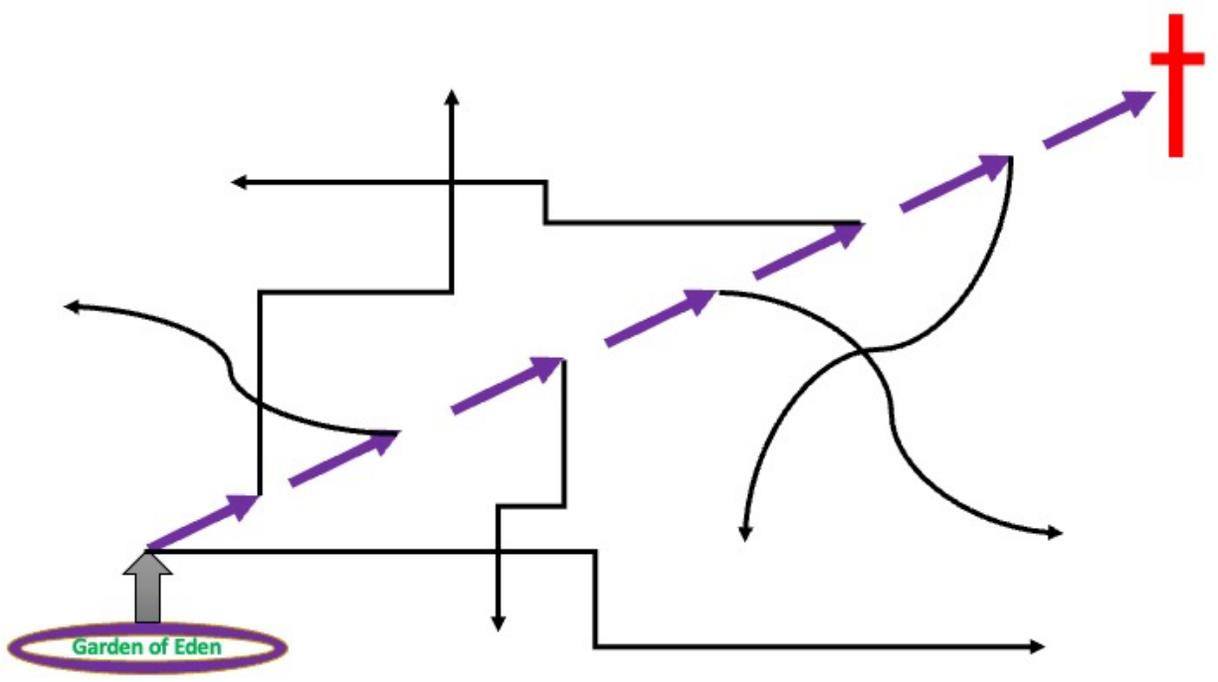
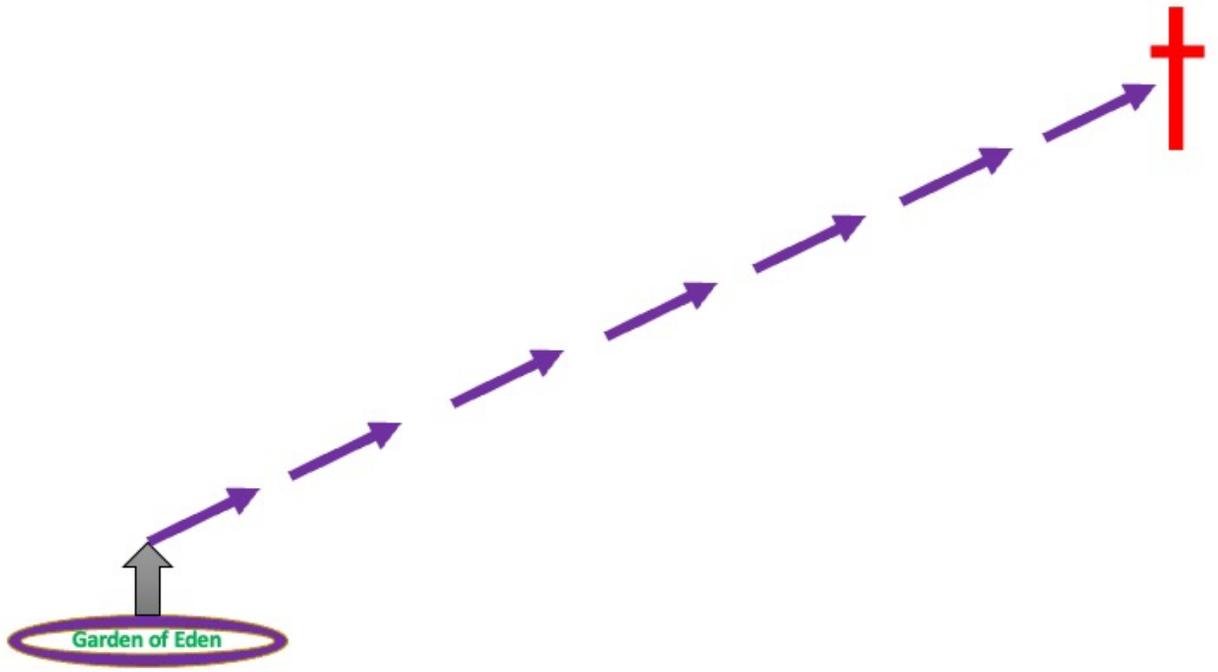
- How **dividing & damning**...
  - Adam vs. God
  - Cain vs. Abel/Seth
  - Ham vs. Shem
  - Ismael vs. Isaac
  - Esau vs. Jacob
  - Pharisaical vs. Prodigal
  - Dead-in-Sin vs. Born-Again

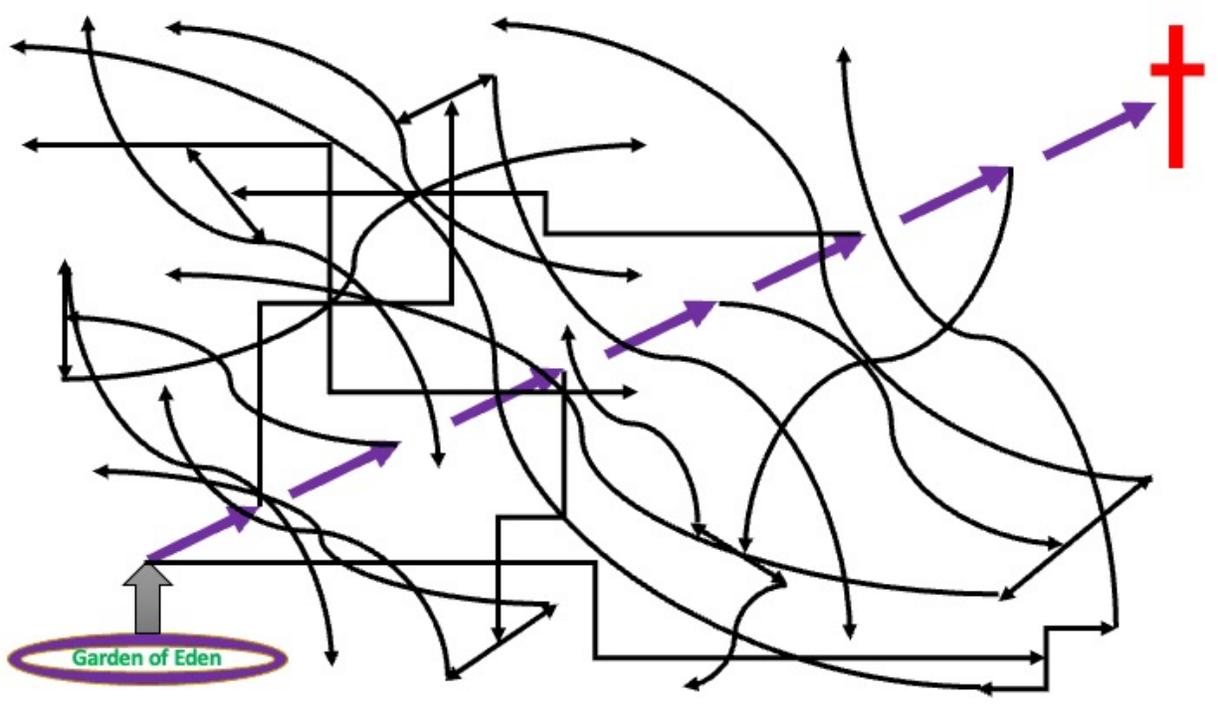
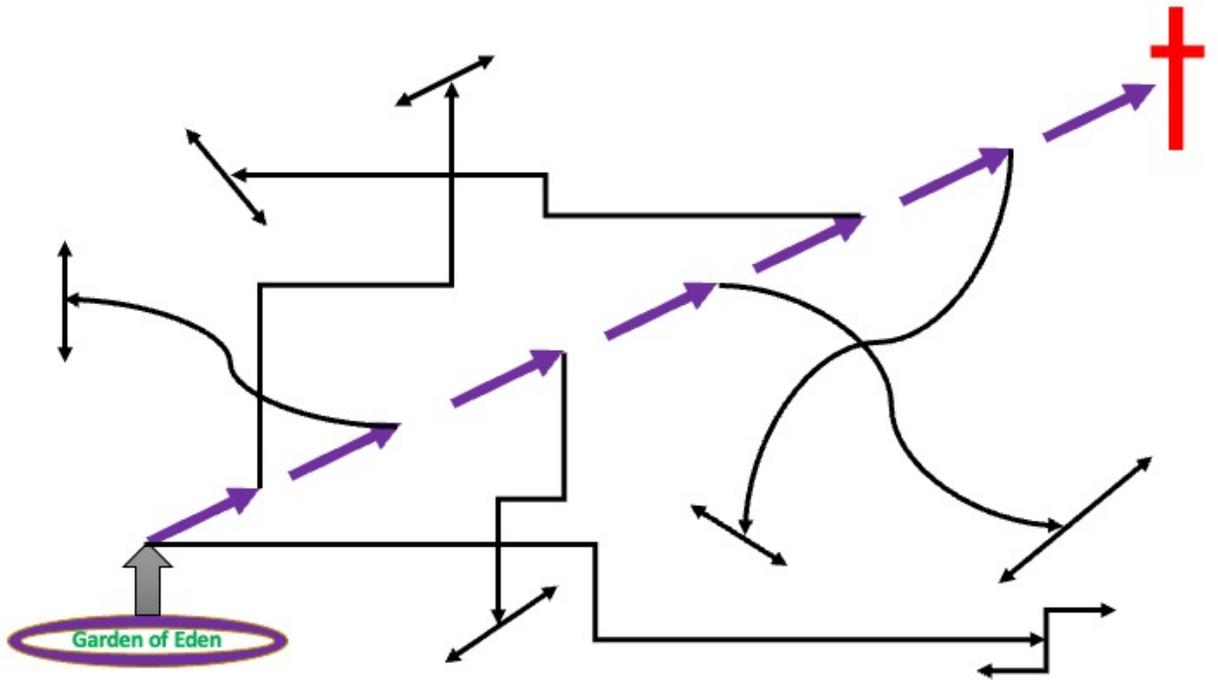


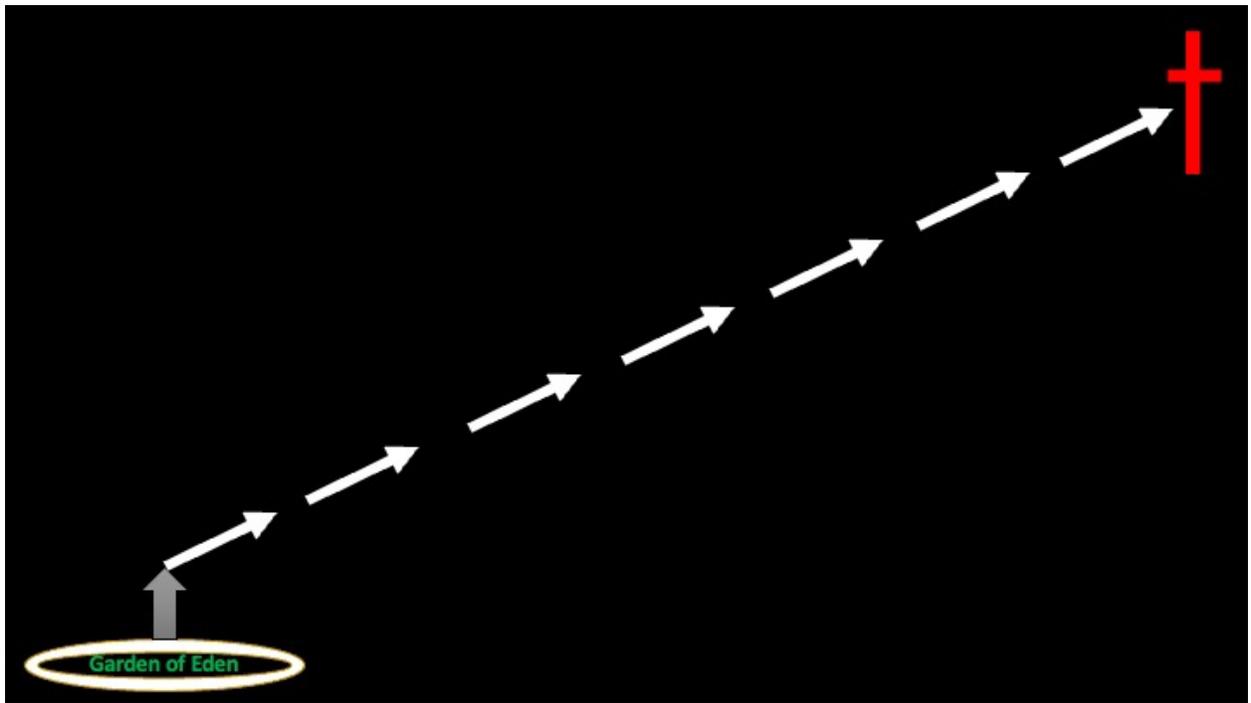
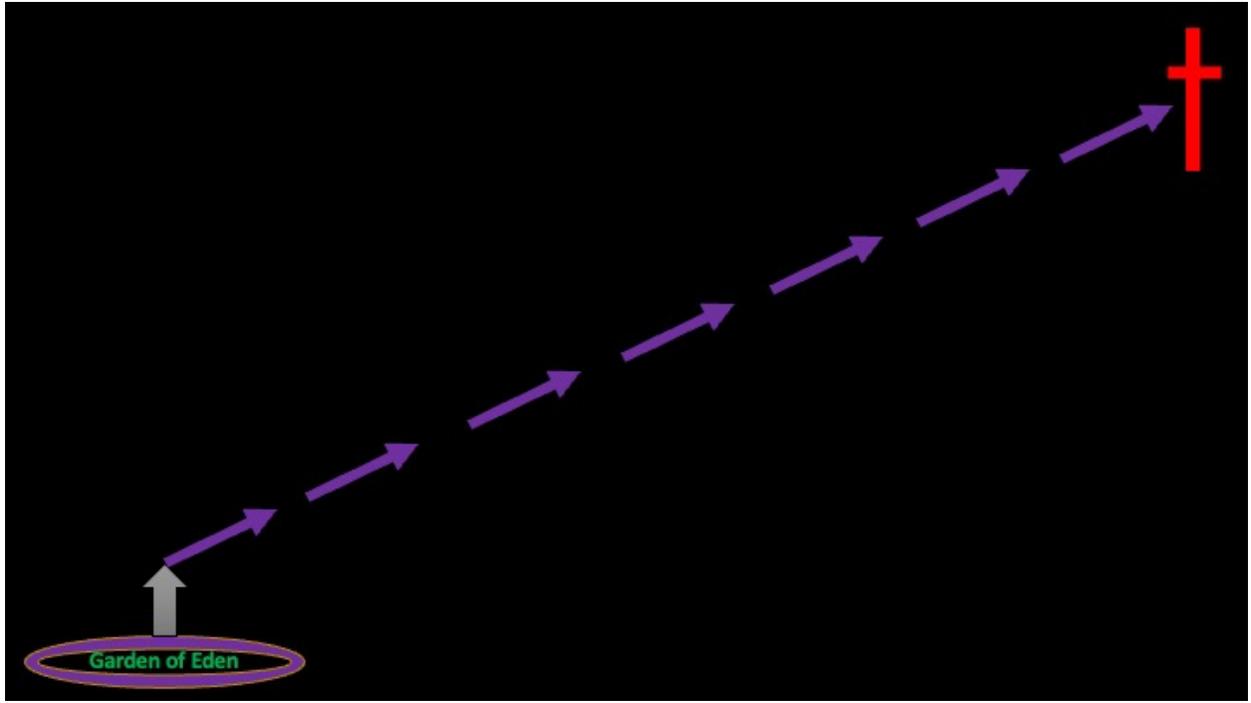
# CREEPING CORRUPTION











## II. INSPECT Sin PERSONALLY

### A. ESAU

Perhaps the saddest and most godless person in Scripture outside of Judas is Esau. On the surface, their acts against God do not seem as wicked as those of many brutal and heartless pagans. But the Bible strongly condemns them. They had great light. They had every possible opportunity, as much as any person in their times, of knowing and following God. They knew His word, had heard His promises, had seen His miracles, and had had fellowship with His people; yet with determined willfulness they turned their backs on God and the things of God.

**VIDEO:** *“Never Enough”*

### B. JACOB

- What do you pick up about our good guy?
- Notice that our “good guy” is a bad guy...
- 

*Bad guys with grace become good guys with warts!*

– JDP

- See Jacob...Moses...King David...Peter...(you & me)

**VIDEO:** *“The Truth Be Known”*

### III. NULLIFY Sin ETERNALLY

SO, who do you identify with, Esau or Jacob?

- What do you see that *they* have in common?
- What do you see that *you* have in common?
- What *differentiates* the 2 brothers?
- *What differentiates YOU?*

1. I pray that you **see yourself in this sin-family...**
2. I pray that you **see yourself in God's faith-family...**
3. I pray that you **see God's truth, love, mercy, & grace...**
4. I pray that you **see Christ & His cross... His GOSPEL!**

*Even the greatest of Christians... is not Christ.* - JDP

**We ALL have a sin problem in our DNA...**

- **D = DEEP** in our human core
- **N = NATURAL** disposition for sinners
- **A = ALWAYS** an issue (this side of heaven)

Let's **PRAY**

**VIDEO:** *"Faces of the Gospel – Amazing Grace"*  
*(then "Sweet Jesus" & "My Chains Are Gone")*

## Study Notes:

The following is an excerpt from *The MacArthur New Testament Commentary* on Hebrews 12.

**That there be no immoral or godless person like Esau, who sold his own birthright for a single meal. For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears. (12:16–17)**

Perhaps the saddest and most godless person in Scripture outside of Judas is Esau. On the surface, their acts against God do not seem as wicked as those of many brutal and heartless pagans. But the Bible strongly condemns them. They had great light. They had every possible opportunity, as much as any person in their times, of knowing and following God. They knew His word, had heard His promises, had seen His miracles, and had had fellowship with His people; yet with determined willfulness they turned their backs on God and the things of God.

Esau not only was **immoral**, but was **godless**. He had no ethics or faith, no scruples or reverence. He had no regard for the good, the truthful, the divine. He was totally worldly, totally secular, totally profane. Christians are to be vigilant that no persons such as Esau contaminate Christ's Body. **See to it ... that there be no immoral or godless person like Esau.**

Jacob, Esau's brother, was not a model of ethics or integrity, but he genuinely valued the things of God. The birthright was precious to him, though he tried to

procure it by devious means. He basically trusted God and relied on God; his brother disregarded God and trusted only in himself.

When Esau finally woke up to some extent and realized what he had forsaken, he made a half-hearted attempt to retrieve it. Just because **he sought for it with tears** does not indicate sincerity or true remorse. **He found no place for repentance. He bitterly regretted, but he did not repent. He selfishly wanted God's blessings, but he did not want God.** He had fully apostatized, and was forever outside the pale of God's grace. **He went on "sinning willfully after receiving the knowledge of the truth," and there no longer remained any sacrifice to cover his sins (Heb. 10:26).**

We must be vigilant so that no one turns from the truth, becomes bitter, or follows the course of selfish Esau, who wanted God's blessing desperately—but not on God's terms (cf. Mark 10:17–22)

## Is It Ever Too Late to Repent?

NOVEMBER 5, 2012    MICHAEL PATTON

( THE GOSPEL COALITION )

I have the pleasure of dealing with a lot of people who doubt their Christian faith. No, these are not skeptics of Christianity (although I also deal with plenty of those); these are Christians who want the doubt to stop. I say "pleasure" because these wounds can be healed most of the time, and I am honored to have this role in the lives of many hurting believers.

Many of these doubting Christians are in the throes of uncertainty, struggling to stay above water. They doubt God's presence, love, existence, and their salvation (among other things). I have one lady who, last year, wrote me about every three days, struggling with the same issue. She believed that God hated her, and she could not be restored. She referred to many passages in support of her anxiety. There was the "sin unto death" passage in [1 John 5:16](#). And, of course, she referred to the "blasphemy of the Holy Spirit" one in [Matthew 12:31](#). But often the one that served as an illustration over and over again is found in [Hebrews 12:17](#):

For you know that afterward, when he [Esau] desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

This is truly a difficult passage, especially for those doubting their faith and security in God's love. Let me try to explain in a way that will hopefully console the spiritually brokenhearted.

## Was Esau Prevented from Repenting?

Repentance is the other side of faith. When we come to Christ, we are repenting of many things, including our pride, which has kept us from God from the beginning. We are repenting of our antagonism toward him. Our repentance is illustrated in our bowed knee. In turn, we trust God to forgive us. The scary thing about this passage is that it looks like Esau is trying to turn to God in repentance, but he can't. I don't think this is the case.

**The question is, *What did Esau seek with tears? What is the "it" of [Hebrews 12:17](#) ("he sought for it with tears")? Many people assume it is repentance. The word order in English leaves the other possibilities***

**obscure.** At face value in many translations, it *does* seem like it is repentance toward God that Esau is seeking. Notice the readings in the following translations:

NAS: For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

KJV: For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

NKJ: For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.

NLT: You know that afterward, when he wanted his father's blessing, he was rejected. It was too late for repentance, even though he begged with bitter tears.

RSV: For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

Each of these translations gives the impression that Esau sought basic repentance. If so, this is cause for great concern, since it would teach that we may be able to turn to God with tears, *truly seeking* repentance, but be unable to find it. It would teach that there may be people who truly *want* to turn from their sin, but cannot find God's mercy. It may teach that you could approach the throne of God *requesting* the gift of repentance and be turned down. It may teach there is a time in this life when it is just too late, no matter how much you desire to change. That is scary.

## Seeking Repentance or Blessing?

However, there is another, and I believe, more faithful way to understand this passage. The pronoun "it" has not one but two possible antecedents. When structured like the translations I cited, the common way to read this in English is to look for the closest possibility as the referent to what Esau sought. And the closest referent to "it" is indeed "repentance." However, the Greek language follows a different set of rules. Word order is secondary to inflection. The word "it" is a feminine pronoun, which means that the noun it modifies will be feminine too.

In this verse there are two feminine nouns: "repentance" and "blessing." Therefore, there are two viable options here for what Esau sought with tears. It was either repentance or the blessing. Neither is necessarily preferred based on grammar and syntax, so we must look to the context of the story the author of Hebrews references. So let's look at the story of Esau.

# The Loss of Esau's Blessing

When we turn back to the narrative in [Genesis 27](#), we see Esau being tricked out of his blessing by Jacob and his mother. After Esau found out he had been tricked and that Isaac had blessed Jacob, he broke down. Notice how the story goes:

And he said, "Your brother came deceitfully and has taken away your blessing." Then he said, "Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?" But Isaac replied to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?" Esau said to his father, "Do you have only one blessing, my father? Bless me, *even* me also, O my father." *So Esau lifted his voice and wept.* ([Genesis 27:35-38](#), emphasis mine)

Esau did indeed weep and repent. But what did he weep over? It was the loss of his blessing. The context in Genesis is clear. I think we must see the passage in Hebrews through the context of the original storyline. [The author of Hebrews is saying that Esau sought his blessing, not repentance, with tears.](#)

## Radical Grace

The Bible teaches there is never a day before death when repentance is beyond our grasp. That is what I continued to tell the lady I spoke of earlier. Even the thief on the cross found humble repentance in his words to Jesus: "Remember me when you come into your kingdom."

This is the wonder of our God and the gospel. God's love makes repentance always acceptable no matter where you find yourself in life. If you seek repentance, you will find it. God's grace is *that* radical.

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# No Chance to Repent

“For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears”.

- [Hebrews 12:17](#)

In many places, the author of Hebrews uses the Old Testament to warn us about remaining faithful. In chapters 3 and 4, we observed that our position is not unlike that of the first generation of Israel that was barred from the Promised Land due to its lack of faith. In chapter 11, we were exhorted to imitate the persevering faith of the old covenant saints so that we might inherit all of God’s blessings.

In today’s passage, we find the author using this technique once again. In verse 17, the warnings based on Esau’s lack of faith continue when we are warned that like Esau, we can be rejected by God and find no chance to repent.

At first glance, this is a difficult passage because it speaks of the rejection by God that some members of the church will experience. However, this passage is not teaching that those with true faith can lose their salvation. Rather, God only rejects those who profess faith without ever truly resting upon Christ alone for their salvation.

In [Hebrews 6:4–8](#), we observed that it is possible to be in the covenant community and receive many of God’s blessings without having true faith. This shows us that there is a distinction between the church visible, which contains both true and false believers, and the church invisible, which contains true believers only. Esau is an example of one who was a member of the church visible but not the church invisible. He was blessed to be a part of the covenant because he was a descendant of Abraham. But his covenant membership was no guarantee that he would find salvation. Esau’s sin in selling his birthright ([Gen. 25:29–34](#)) and his marriage into pagan peoples

(36:2) evidenced an ungodly heart (Heb. 12:16) that in reality was far from God.

Though we know that those with true faith cannot lose their salvation (1 John 2:19), we must never think that we can ignore this warning given to the church visible. For we too are a part of the church visible, and we demonstrate that we are of the church invisible as well if we heed these warnings.

There came a day when Esau found no chance to repent because he was sorry only for the consequences of sin and not for the sin itself (Heb. 12:17). We must take care that this never happens to us. We must ask the Lord to give us true sorrow for sin so that we can be sure of inheriting all His promises.

## **Coram Deo**

John Owen tells us that Esau is a clear example of the truth that “no one knows where deliberate sin may lead.” Unrepentant, deliberate sin should cause us to question whether we are saved at all. If you are engaging in such sin, repent today and trust Christ alone to save you. Then, find some fellow Christians to hold you accountable.

## **Passages for Further Study**

Gen. 33 Mal. 1:1–5 John 3:18 Rom. 9:6–13 Jude 17–21

- **Ligonier Ministries**

# Why did God love Jacob and hate Esau?

[Malachi 1:2-3](#) declares, "I have loved you," says the LORD. But you ask, 'How have you loved us?' 'Was not Esau Jacob's brother?' the LORD says. 'Yet I have loved Jacob, but Esau I have hated, and I have turned his mountains into a wasteland and left his inheritance to the desert jackals.'" [Malachi 1:3](#) is quoted in [Romans 9:10-13](#), "Not only that, but Rebekah's children had one and the same father, our father Isaac. Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: not by works but by him who calls—she was told, 'The older will serve the younger.' Just as it is written: 'Jacob I loved, but Esau I hated.'" Why did God love Jacob and hate Esau? If God is love ([1 John 4:8](#)), how could He hate anyone?

When studying the Bible, it is critically important to always study the context of a particular Bible verse or passage. In these instances, the prophet Malachi and the apostle Paul are using the name "Esau" to refer to the Edomites, who were the descendants of Esau. Isaac and Rebekah had two sons, Esau and Jacob. God chose Jacob (whom He later renamed "Israel") to be the father of His chosen people, the Israelites. God rejected Esau (who was also called "Edom") and did not choose him to be the father of His chosen people. Esau and his descendants, the Edomites, were in many ways blessed by God ([Genesis 33:9](#); Genesis chapter 36).

So, considering the context, God loving Jacob and hating Esau has nothing to do with the human emotions of love and hate. It has everything to do with God choosing one man and his descendants and rejecting another man and his descendants. God chose Abraham out of all the men in the world. The Bible very well could say, "Abraham I loved, and every other man I hated." God chose Abraham's son Isaac instead of Abraham's son Ishmael. The Bible very well could say, "Isaac I loved, and Ishmael I hated." Romans chapter 9 makes it abundantly clear that loving Jacob and hating Esau was entirely related to which of them God chose. Hundreds of years after Jacob and Esau had died, the Israelites and Edomites became bitter enemies. The Edomites often aided Israel's enemies in attacks on Israel. Esau's descendants brought God's curse upon themselves. [Genesis 27:29](#) tells Israel, "May nations serve 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." -

**GotQuestions.org**

# Jacob I Loved, but Esau Have I Hated

by Warren Gage

*How do we as a community of faith relate to those without faith, to the declared enemies of God? There are no longer any Edomites (descendants of Esau) around today, but clearly there are those who are their spiritual heirs, those communities who are the declared enemies of the people of God. How should we relate to the abortionist, for example, who defends a culture of death, or the homosexual, who promotes a culture at enmity with life?*

*The Bible frankly teaches that there is an election unto eternal life as well as a community of those who will suffer the eternal wrath of the justice of God (Rom. 9:21–23). The apostle Paul states clearly that God has a purpose according to His sovereign election, whereby it is written, “Jacob I loved, but Esau I hated” (Rom. 9:13). Now clearly Esau hated Jacob, and the murderous enmity of the Edomites against Israel was seen in stark relief when Jerusalem fell to Babylon and the sons of Esau participated in the slaughter of the infant children of Israel (Ps. 137:7–9). Indeed, God’s terrible judgment on Edom was announced through the prophet Obadiah and confirmed by the prophet Malachi (1:2–5). But set against all of these pronouncements of doom for Esau and his descendants, there are a number of wholly unexpected and surprising texts of Scripture regarding these implacable enemies of the covenant people of God.*

First, the Lord Himself gave an inheritance to the Edomites, enabling them to dispossess the Horites who dwelt in Seir before them, just as He gave an inheritance by dispossession to Israel (Deut. 2:12).

**And in spite of God’s statement that He hated Esau, God’s commandment, given through His prophet Moses, forbade Israel from despising an Edomite, for “he is your brother” (Deut. 23:7).**

In other words, in spite of the spiritual differences between the two communities, Israel was to dwell in peace with Edom according to the respect due a common kinship. And...

**most surprising of all, in spite of the terrible judgments pronounced against Edom, the prophet Amos foresaw the day of Christ when a remnant of Edom would be restored to the tabernacle of David (Amos 9:12; see Acts 15:15–18). In the New Testament we are told that a remnant of the Idumeans (Edomites) sought the mercy of Christ (Mark 3:8) and that Jesus healed Joanna, the wife of Chuza, steward to the Idumean king Herod (Luke 8:3).**

**Now if a remnant of every tongue and tribe is to celebrate the mercy of Israel’s Messiah in heaven, then surely there is an election unto life among the descendants of Esau, even as there were many in Israel who stumbled at the messianic claim of Christ and so occasioned a remnant even among Israel.**

Consequently...

*we should live in respect and dignity with all men, offering the Gospel of mercy to all who will listen, knowing that the remnant according to election, the true Israel, whether Jew or Gentile, will hear and believe. We should remember that we have not been appointed to grace because of our own merits, either by blood or by works.*

Rather, we have been made partakers of the merits of the true Jacob, even we who were aliens from the commonwealth of Israel, ourselves justly called "Esau."

For...

*it is clear that the affirmation of God's love for Jacob is not national to Israel, but is to the Lord Jesus, the true Jacob. And likewise God's hatred against Esau is not merely particular to the Edomites, but is addressed to all those outside of Christ, all those who reject the Gospel of peace.*

Consequently, Jesus teaches us to love all men and so remember that God sends the rain upon the just and the unjust. **We are reminded that it is the kindness of God that leads us to repentance. For it was the amazing love of God that rescued us; it was an amazing grace that redeemed us from our own enmity against God.**

**We were, in truth, the spiritual heirs of Esau and deserving of all the judgments against Edom. But we were found by a**

**mercy we did not seek and have been shown a love we did not deserve. For we have a Brother who is better than Jacob, even though our sins made us less deserving than Esau.**

We only need to consider Jacob's guile toward his brother in order to understand better the grace of Jesus, the True Jacob, toward His brethren.

**In the hour of his brother's desperate need, Jacob prepared a meal that he might dispossess his brother of his birthright (Gen. 25:29–34). But in our hour of desperate need, Jesus prepared a meal in order to share His birthright with us.**

**Jacob took on the identity of Esau, dressing himself in his brother's robes (27:15) and covering himself in the skin of a sacrifice (27:16), all in order to steal away his brother's blessing. But Jesus took on the identity of His brethren, dressing Himself in our rags of unrighteousness in order that we might be dressed in His righteousness (Gal. 3:13–14), and covering Himself as our sacrifice, all in order that He might take away our curse, that we might share in His Father's blessing (Eph. 4:22–24).**

*Surely Jesus is greater than Jacob, and we have been  
made to know a Father's love that is greater  
than that of Isaac.*

**Ligonier Ministries**