

— Genesis 36 —  
Genesis Series 83  
**The Generations of Esau**

Gn 36.1 Now [these are the generations] of Esau, who is Edom.  
2 Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite; Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite; 3 and Basemath, Ishmael's daughter, sister of Nebajoth. 4 Now Adah bore Eliphaz to Esau, and Basemath bore Reuel. 5 And Aholibamah bore Jeush, Jaalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan. 6 Then Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob. 7 For their possessions were too great for them to dwell together, and the land where they were strangers could not support them because of their livestock. 8 So Esau dwelt in Mount Seir. Esau is Edom.

► Gn36 gives us the generations of Esau (a/k/a Edom). Vs1-8 gives the names of his wives, his sons and grandsons, and tells us how he came to move his family to the region of Mt Seir, which would also come to be called Edom. This was of the LORD.

Dt 2.4 "You are about to pass through the territory of your brethren, the descendants of Esau, who live in Seir ... 5 Do not meddle with them, for I will not give you any of their land, ... because I have given Mount Seir to Esau as a possession."

► A question for us as modern Christians is, how are we supposed to think about \_\_\_\_\_ and his descendants? They are given a special place in Scripture, and God calls them "your brethren" (Dt2.4), but God also says, "Jacob I have loved, but \_\_\_\_\_ I have hated," which is quoted in Rm9.13 and typically viewed as God's decree that Jacob shall be saved and Esau damned. Let's take a closer look.

► First, we need to recognize that the Bible clearly teaches \_\_\_\_\_ sovereignty in salvation.

Eph 1.3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, 6 to the praise of the glory of His grace, by which He made us accepted in the Beloved.

People often make the mistake of picturing God like a hockey goalie, \_\_\_\_\_ people who are trying to come to Jesus. But in truth, there is no one to \_\_\_\_\_.

Apart from God sovereignly making us \_\_\_\_\_ by the Spirit, no one would ever turn to \_\_\_\_\_.

Eph 2.4 God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved) ... 8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God

► But in Rm 9-11 where our quote appears, Paul is focusing primarily on a different aspect of God's sovereignty pertaining to the burning issue of the day: What \_\_\_\_\_ God's people? The Jewish leadership said it was national \_\_\_\_\_, marked out by circumcision and ritual separation from \_\_\_\_\_ (Act15; Gal2). The apostles said it was \_\_\_\_\_ – all who believe in him, circumcised or not, are included in God's people, and all who disbelieve, circumcised or not, are excluded (Gal3). The Jewish leadership answered that Jesus couldn't be the Christ, because he was not embracing Israel, but remaking Israel around \_\_\_\_\_ in violation of God's promises. The apostles responded that the Jews needed to reread their own \_\_\_\_\_ in Scripture and see that God had redefined and remade his people around each one of the Christ-types, all of whom pointed to Christ Jesus, around whom God was redefining and remaking his people finally and forever in fulfillment of all his promises (Act3.22-23).

Acts 15.1 And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

Gal 2.12 [Peter] would eat with the Gentiles; but when [certain men came from Jerusalem], he withdrew and separated himself, fearing those who were of the circumcision. 13 And the rest of the Jews also played the hypocrite with him ...

Gal 3.8 Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham ..., saying, "In you all the nations shall be blessed." 9 So then those who are of faith are blessed with believing Abraham ... 29 [I]f you are Christ's, then you are Abraham's seed, and heirs according to the promise.

Acts 3.22 "Moses truly said to the fathers, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. 23 And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.'"

► There is more than one kind of \_\_\_\_\_.

There's God's sovereign election unto salvation, and there's God's sovereign election of Christ-types. The latter is what Rm9.9-12 and Gn25.23 are talking about. God sovereignly chose \_\_\_\_\_ as Christ-type over firstborn Ishmael, and \_\_\_\_\_ over firstborn Esau. And God remade his people around the Christ-type. Those who scoffed at or sought to challenge the Christ-type were put \_\_\_\_\_ of God's covenant line. That's what happened to Ishmael and Esau, but that did not mean that God was \_\_\_\_\_ them. They were in the same position as the 1<sup>st</sup> C Jews who rejected Christ: If they repented and came to Christ by faith, they would be saved (Rm11.23).

Rom 9.9 For this is the word of promise: "At this time I will come and Sarah shall have a son." 10 [W]hen Rebecca also had conceived by one man, even by our father Isaac 11 (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), 12 it was said to her, "The older shall serve the younger." [Gn25.23] 13 As it is written, "Jacob I have loved, but Esau I have hated." [Mal1.2-3]

Gn 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."

Rom 11.19 You [Gentile believers] will say then, "Branches were broken off that I might be grafted in." 20 Well said. Because of unbelief they were broken off, and you stand by faith ... 23 And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

► The reason why "Jacob I have loved, but Esau I have hated," sounds so much like a prophetic decree of personal destiny is that Paul quotes it immediately after, "The older will serve the younger," so it sounds like the two statements were made at the same \_\_\_\_\_. In truth, the latter was made in Gn25 c\_\_\_\_\_ BC before the boys were born. The former was made in Mal1 c\_\_\_\_\_ BC, almost \_\_\_\_\_ years later and long after the boys were dead, and it shows how the Gn25 statement worked its way out in history.

Mal 1.2 "I have loved you," says the LORD. But 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." 4 Even though Edom has said, "We have been impoverished, but we will return and build the desolate places," thus says the LORD of hosts, "They may build, but I will throw down"

► God was judging Edom because of a \_\_\_\_\_ of hatred and hostility toward Israel.

Eze 35.3 "Behold, O Mount Seir, I am against you ... 4 I shall lay your cities waste ... 5 Because you have had an ancient hatred, and have shed the blood of the children of Israel" (cf. Num 20.14-21; 1Sa 14.47; 2Sa 8.13-14; Ps 137.7; Oba 10-14)

► But God also promised to include Edom and the rest of the Gentile nations in his people in the day when he would destroy the temple and rebuild the tabernacle of \_\_\_\_\_.

Amos 9.1 I saw the Lord standing by the altar, and He said: "Strike the doorposts, that the thresholds may shake, and break them on the heads of them all ... 11 On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; 12 That they may possess the remnant of Edom, and all the Gentiles who are called by My name" (Quoted in Acts 15.14-17 to show that in the New Covenant God was admitting Gentile believers to his people apart from circumcision.)

1Chron 16.1 So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it ... 4 And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD God of Israel: 5 Asaph the chief, and next to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom

2Sam 6.10 David took [the ark] aside into the house of Obed-Edom the Gittite. 11 The ark of the LORD remained [there] three months. And the LORD blessed Obed-Edom and all his household.

► \_\_\_\_\_ is another example of an Edomite believer.

Num 32.11 "[T]hey have not wholly followed Me, 12 except Caleb the son of Jephunneh, the Kenizzite, and Joshua the son of Nun, for they have wholly followed the LORD."

Josh 14.14 Hebron ... became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed the LORD, the God of Israel.

"Kenizzites [are a] people related to Kenaz, the grandson of Esau (Gn 36.11, 15)." (*Baker Encyclopedia of the Bible* 1260-61)

► God's sovereignty and God's love/grace/mercy go together. If either is absent, salvation fails, for without the former God would lack the \_\_\_\_\_ to save, and without the latter God would lack the \_\_\_\_\_ to save. In Reformed circles, we tend to think of God's sovereignty as the \_\_\_\_\_ of the show, and His L/G/M as the best supporting actor. But it's the opposite. God does not show His sovereignty by being stingy in his L/G/M; He shows his L/G/M by sovereignly overcoming every obstacle to His salvation.