

99-07-25a

As we begin our worship service this morning, I'm going to ask Paul to open our time of fellowship with a word of prayer. Thank you God for this opportunity to be here and to hear your word, remember the things, hear what we have that encourage us. Amen.

For our scripture reading this morning, turn with me over to Philippians. We are of course studying Genesis and it might seem a little strange to find ourselves over in the New Testament for scripture reading, but we're going to see this morning that there is a connection between these passages, at least I hope to illustrate that connection. Philippians chapter 2. Therefore, if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind.

Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interest, but also for the interests of others. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God.

I need to perhaps clarify this translation, what this might be better rendered in English. Who being in the form of God, did not consider equality with God a thing to be grasped. That's what it literally says.

Did not consider equality with God a thing to be grasped, but made himself of no reputation, taking the form of a bondservant and coming in the likeness of men. And being found in appearance as a man, he humbled himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted him and given him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven and of those on earth and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own deliverance with fear and trembling. For it is God who works in you, both to will and to do, for his good pleasure. Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world.

Holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain. Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all. For the same reason, you also be glad and rejoice with me." This is a passage that's familiar to us.

The concepts in it are timeless and never stale. They never grow old. It is a wonderful reminder that everything we have, everything that is ours in the present and in the future, all the spiritual blessings and heavenly places come to us through Christ.

He accomplished the central work of God's plan on our behalf in his earthly ministry, his life, his death, his resurrection. And the example that he set for us in his humanity is the one that we are to follow. Let this mind be in you, which also was in Christ Jesus.

And what was the central principle of that mind? It was reliance on God's power, God's word, and God's spirit. Everything that Jesus accomplished in his life, we're looking at his early life now in the Gospel of Luke. Everything that he accomplished in his ministry, every miracle that he performed, every teaching that he delivered up to and including his work on the cross in bearing the sins of the world, he was sustained and guided by the word of God and the spirit of God.

And understanding that that's where the strength comes from, Jesus Christ had humility. He selflessly pursued the accomplishment of the Father's plan for his human life. And that is our goal.

That is the mind that is to be in us, to selflessly pursue the accomplishment of God's plan and purpose in our lives, sustained by the word, sustained and guided by the spirit. You will notice that those things that seemed most valuable, he was willing to let go of. There is nothing greater in terms of possession or treasure than divinity itself.

And yet Jesus did not consider his equality with God, his divine attributes and his divine authority and identity a thing to be grasped, to hold onto and to wave as his defense against the snares and the temptations and the people that came against him in this world. He didn't throw up the big shield. It's kind of like the song that George Beverly Shea is the one I think of singing this song.

He could have called 10,000 angels to destroy the world and set him free, but he died alone for you and for me. And Jesus did not seize and lay hold of, he didn't make use of what was his by right, his divine authority, his divine identity. He endured great wrongs done against his person and against himself in this life.

And when you look at verse 9, this is the reason, because Jesus didn't reach out and grasp these things for himself. He didn't reach out to seize them. This is the reason that God has highly exalted him.

God has given him the name that is above every name. Jesus Christ did not reach out and grab the name above all names. He didn't reach out and seize the throne.

He didn't seize those things that are part of God's plan by being obedient. The thing that he seized and laid hold of was the word of God. Man shall not live by bread alone, but every thing, every rhema that proceeds from the mouth of God.

And because of that, because he allowed himself to be despised and rejected, because he stuck with the plan and purpose of God in the face of all kinds of wrongful opposition, God has exalted him. God has given him the name which is above every name. And at the name of Jesus, every knee is going to bow in heaven, in earth, and under the earth.

And every tongue will confess. This is not just human tongues. This is every creature tongue, every angelic tongue, every principality, power, and ruler.

Lucifer himself is going to bow the knee and confess that Jesus Christ is Lord. He's not going to like it, and it isn't going to be the basis for any sort of salvation on his part. We're reminded of what the scripture says.

You believe in God, you do well. Even the demons believe and tremble. But this in and of itself doesn't imply that there's some sort of universal salvation, whether human or angelic or otherwise.

But there will be an irresistible recognition that Jesus Christ is Lord, and this is to the glory of God the Father. Ultimately, Jesus himself points to the Father. We've seen in the past that there's a lot of noise made about Christianity being a relationship with Christ and living the Christ-centered life and so forth.

But if you look carefully at what Jesus said, he said, I am the way to the Father. You come to me and I bring you to the Father. Everything points to the Father.

Even after the end of the millennial reign of Jesus Christ, where all authority and rulership has been given to him, he's going to turn it back over to the Father at the end. And in eternity, we live in the kingdom of the Father, not the kingdom of the Son, because Jesus has as his mission in life to glorify the Father. If you've seen me, you've seen the Father, he said.

And his goal is to reveal the Father and to establish. He is the link that establishes relationship between us and the Father. That's why we pray to the Father and not to the Lord Jesus.

Our relationship is with God the Father. And in our dealings with one another, to speak the truth to one another in love, the fellowship that we enjoy, the study of the word of God that we have, is to develop and build up, both individually and corporately, our relationship to the Father and our ability to fulfill his calling and be pleasing in his sight and to reflect his glory. But the two things we want to notice in particular here in chapter 2 of Philippians, our scripture reading this morning, first of all, Jesus Christ did not reach out and grasp the glory, the reward.

He didn't consider his own divine identity a thing to be seized and held. He relinquished that in the interest of pursuing the Father's plan. And because of that selfless devotion to the Father's plan, God gave him everything that he might have been viewed as turning

loose of and more.

It reminds us of what Jesus told the disciples. They said, Lord, Jesus tells them about it's hard for a rich man to enter the kingdom of heaven, the eye of the needle passage and so forth. And the disciples say, well, Lord, what about us? We've left all to follow you.

And Jesus says, anyone who has left father and mother or houses or lands or whatever to follow me will essentially be recompensed a hundredfold. And it's understandable to relinquish the things we cannot keep anyway in order to gain the things that we can never lose, to not let the temporal elements stand in the way of those things which are eternal. And the reason this links to our passage is we turn now back to our study this morning in Genesis chapter 25.

And hopefully, Lord willing, we'll move into chapter 26 this morning. This is the introduction that we have to Jacob. Jacob as the grandson of Abraham, the son of Isaac, the namesake of the nation of Israel.

They are often called Jacob in the prophetic scriptures. He is introduced to us. The first glimpse we have of Jacob, what is he doing? What's the first part of Jacob that you see that they saw on the day he was born? You remember what we saw in verse 24.

Her days were fulfilled for her to give birth. Indeed, there were twins in her womb. And the first came out red.

He was like a hairy garment all over and they called his name Esau. Afterward, his brother came out and his hand took hold of Esau's heel. So his name was called Yaakov, Jacob.

He is grasping his brother's heel. The firstborn of the twins is going to be the heir. He is going to be the one to receive the double portion and the blessing.

Well, you get the idea. Here is Jacob coming from behind, trying to seize and overtake and grasp those things. The first episode in their life, we have just a very brief one-verse description of both men as they move into adulthood.

In verse 27, the boys grew. Esau was a skillful hunter, a man of the field. Jacob was a mild man, it says, or a quiet man, dwelling in tents.

We saw that that word translated mild or quiet is tam or tamim. We have seen this before in Genesis. We saw it back in Genesis chapter 6 and verse 9 used of Noah.

Noah was a righteous man or an upright man, perfect, tam or tamim in his generations. This is also the word used of Job in Job 1.1 and 1.8 and again in Job 2.3. This is a moral term. It is a word that means perfect or blameless.

We think, well, in verse 27 it seems kind of odd that it is talking about vocation and

lifestyle. You would expect the contrast to be more or less equal. In the description of Esau, he is a hunter, a man of the field.

You would think, well, Jacob dwelling in tents, that is the opposite of field. So a mild or quiet man would be the opposite of skillful hunter. He would be domestic.

There is, in fact, an ancient Semitic verb root that is attested in Arabic that is *tim* rather than *tam*. It has the idea of *t-a-m* versus *t-i-m*. This Arabic root has the idea of being held in subjection or being domesticated.

It is possible that there is sort of a word play here on this very ancient Semitic root. But the Hebrew word here is, in fact, the same word we have in Genesis 6.9 and in Job and elsewhere. This section of scripture is full of word plays.

We are going to review some more of those this morning just on the names. The idea is probably both. He was a domestic man, but this is our first clue that Jacob cares about the things of God.

He follows in the footsteps of his ancestors, Noah and Abraham and Isaac. We are going to see a lot of things that we might think would militate against that. Jacob seems to be kind of a deceiver and a man who will use whatever means is necessary to get what he wants.

But the first glimpse we have of Jacob is he cares about the things of God. Why is he so interested in the blessing? Why is he so interested in the birthright? Isaac is so incredibly wealthy that even if you split Isaac's wealth into thirds and give a double portion to Esau, the one third remaining is going to be more than Jacob could ever use up. If your father is a billionaire, a third of a billion is still a tidy sum.

Why would you angle for the double portion when a single portion is going to be ample? Because along with that birthright, along with the heirship and the double portion, comes the spiritual heritage, being in the lineal descent. Jacob knows the promises. We have already seen in chapter 24 what kind of woman Rebekah is.

Why does Rebekah favor Jacob and not Esau? We know what kind of girl Rebekah was when the servant met her at the well. We know the value she places on prayer. We understand the decision that she made, like Abraham, to leave the land of her birth and leave her kindred and go to a land that she had never seen.

She has that torch of spiritual yearning alight in her soul. Her son Jacob is a kindred spirit. She favors Jacob.

What is the reason for this? Is she liking him because he's there to help hang out the laundry? It's because they have fellowship in spiritual things. This is the clue we have in verse 27. Jacob is *Tamim*.

His spiritual life is there. He learns from his mother Rebekah. He learns the heritage that he has.

He knows the promises and the covenants and the appearances that God has made to his grandfather Abraham and to his father Isaac. These are important to him. It chaps him that his elder brother, by just a matter of minutes, is the heir of all things belonging to Abraham and Isaac and cares nothing about them.

Here these things are going to devolve to Esau. Esau doesn't care about the land and the encampment. He's not interested in laying hold of the territory.

He wants to go out and roam the hills and chase down game. He's looking for that elusive quarry that's always running away from him. It's a reminder of the lifestyle that a lot of human beings have.

It's been called the frantic search for happiness, the thing that is constantly running away, and it's the pursuit. A lot of people wind up having extramarital affairs and so forth because they remember the thrill and the stimulation there was in the dating and the courting process and the excitement and so forth. Once they get married and years go by and everything settles into a routine, then they start harking back and looking through their old high school yearbook or they go back and attend a reunion.

Movies have been made along this line where the old sparks of this game of pursuit and so forth. Some people kind of get hooked on that. The flirtations and things that go on in their life is a harking back to that.

They don't find fulfillment in the settled and the stable and the permanent lasting things. It's all about the chase. It's all about the uncertainty and the mystery and tracking down and seizing the quarry in some way, shape, or form.

This is the kind of man that Esau is. It's his lifestyle. He likes to get away from it all and go out there on his own and see if he can match wits.

In the old days of a bow and arrow or throwing rocks or whatever it is they had for weapons, this was quite a feat. Apparently, he wasn't always successful because we saw that, of course, he did bring back the game and Esau loved him for it. Esau was apparently a little bit of a gourmet and liked gazelle steaks or whatever it is Esau brought back.

But Rebecca loved Jacob. That one phrase at the end of verse 28 tells us something because we know from chapter 24 what kind of woman Rebecca is. She understands the importance of the spiritual line of descent and the importance of the heritage that belongs to Abraham and Isaac.

She feels like Jacob is the rightful heir of those things as well. They value these things

and Esau does not. Yet Esau, on paper, is going to be the heir.

This is going to be the background for what we're going to see later on. Then in verse 29 we saw last time Jacob cooked a stew. This word for cooked, by the way, I've told you and I wish we could all take a quick couple of years of Hebrew and be able to study this out of the original because it's fascinating to see all of the suggestions and the word plays.

It would be a fun challenge sometimes to go in and try to render this into English and have the same sort of word associations in the translation that are lost to us from the Hebrew here. But when it says Jacob cooked a stew, this word in Hebrew, most of the time when you find it translated, it is translated act presumptuously, to cook up something, cook up a scheme. This is the way it's mostly used in the Old Testament.

You can understand it because to cook or to boil something up, to seethe it, to stew it, we use these words even in English for cooking up something, cook up a scheme, cook up a plot. That's the way this word is generally used. But here, when it says Jacob cooked a stew, we get the idea that this wasn't just, he didn't just one day happen to, this wasn't just an ordinary thing.

There was malice aforethought, if you will. This is part of a carefully conceived plan. And so there's sort of a double entendre here when it says he seethed up a stew.

This was premeditated. Esau came in from the field and he was weary. This word for weary is sort of an animal poetic word in Hebrew.

This is eef. Sometimes when you sit down at the end of a long day, you can just make this noise. It's like eef.

Well, this is the word for exhaustion in Hebrew. You find that in the Scripture, most of the time, this sort of exhaustion is not hunger induced. It's from exertion or thirst.

This, for example, is the word used over in Judges chapter 8 and verse 4, where Gideon and his men are pursuing. In fact, we went through this episode of Gideon chasing down the Midianites, and he looked for help through his brethren, and they didn't think he was going to succeed, so they didn't help him back when we were looking at parallels to the sign and the servant and so forth. But in chapter 8, verse 4, when Gideon came to the Jordan, he's chasing the Midianites.

They're fleeing and they're running after him, slaughtering the stragglers. He and the 300 men, you remember the clay pots and torches and yelling and so forth, he and the 300 men who were with him crossed over exhausted eef, but still in pursuit. This is exhaustion as a result of exertion, and this is what Esau's problem is.

He's been out there and gotten himself a little heat exhaustion or something. This word

is also used over in Isaiah 29 and verse 8, where this is the case of a vision. These are people who are going to march against Ariel, the city of David, and God pronounces a woe on them in Isaiah 29.

I want woe to Ariel, to Ariel, the city where David dwelt. Add year to year, let the peace come around. I will distress Ariel.

There will be heaviness and sorrow. I will encamp against you all around. I will lay siege against you with a mound.

This is divine discipline on Jerusalem because of their failures, which are well known to us. These enemies are going to be used as a scourge. They're going to come up and smite the city and cause them great grief, but God is eventually going to reverse that.

Even as God pronounces this discipline, he also offers them the hope. There's going to be life after the discipline. This is not a sin unto death, as it were, for the city.

And he says, the foes that come against it, in verse 7, the multitude of all nations who fight against Ariel, even all who fight against her in her fortress and distress her, shall be as the dream of a night vision. It shall even be as when a hungry man dreams. And look, he eats in the dream.

He goes to bed, didn't have a good supper, whatever, and he's hungry, and so he starts dreaming about eating this great meal. But when he awakes, his soul is still empty. Or as when a thirsty man dreams.

And look, he drinks, but he awakes, and indeed he is faint. He is eath as a result of thirst. So you get the idea that exertion and thirst.

Esau comes back in. He's had a fruitless day of hunting. He's tired.

He's real thirsty. But he's not at the point of death. He's been out for a day of hunting, but he's not actually in any danger of starving.

He's not coming back after three or four or five days at the point of death. But in his mind, he's in extremis. These are just some of the usages.

You'll also find an interesting use of that eath over in Job 22.7, where it talks about their falsely accusing Job of being unsympathetic and not helping out the poor. And they say, well, the reason God's hammering you, you haven't given water to the thirsty and food to the hungry and so forth. You have another use of it there, Job 22.7. But here, Esau comes in and he's exhausted.

He's thirsty. He's stressed himself out. So verse 30, Esau said to Jacob, in our English, it says, please feed me with that same red stew, for I am weary.

But he literally says, please let me swallow some of the red stuff, this red stuff. So you get the idea. Esau is kind of a man of the senses.

He enjoys the stimulation, the adrenaline rush he gets with the hunt and the kill and everything. He's had a fruitless day. He's been unsatisfied in that endeavor.

He's coming back and you've got this lusty, red, hairy man coming in. He's unsatisfied. He didn't get any kind of game.

He walks past Jacob's tent flap, which has conveniently got this red stew bubbling away on the fire and the aroma of it and the scent of it comes across. It absolutely captivates Esau's attention. He's got to have some.

Jacob knew this ahead of time. Jacob seeded this up, knowing that one of these days Esau is going to come in and he will not have been satisfied by what he did that day. This is going to be the bait at the center of the trap.

Sure enough, he says, please let me swallow. And the word swallow here is kind of unusual in this context. He doesn't just say, give me to eat.

He says, please let me gulp down, let me devour some of the red stuff, this red stuff. You get the idea. He's just driven by his senses this way.

And the word for red, of course, is real close to Edom. There's a wordplay on Esau's name. He's going to be called Edom.

The region where he's going to dwell is called Edom. So there's kind of a wordplay there, going back to when he was named. In fact, there are three different wordplays in this chapter on Esau's name.

You remember back in verse 23, when the prediction of the birth, two nations in your room, two people shall be separated, one people shall be stronger than the other, and the older shall serve the younger. Well, you may remember that the word for slave in Hebrew is eved. And so to serve is to be the slave of.

And this is ya'avod, to be the slave of. And the older shall serve the younger. Well, the word for younger is sir.

It has the same consonants in it, or has the same sound. It's t-s-e-i-r, and it starts with a tzadeh in Hebrew, which is a little funny-looking letter, but it has a t-s sound. Well, the nickname or the alternate name for Esau is sir, which has the same sound.

It's also ayin-yod-resh, or a guttural, and then y-r. But it starts with a sheen, actually a seen. The little forked-looking letter like Spock makes with his hand, or the priests make when they bless.

You know, they turn their hand. The whole reason for that Spock thing is it makes that letter that looks like the end of a pitchfork with three palms. And the only difference between the s-h sound, sh, and the s sound, sheen and seen, is just where you put the dot.

If you put the dot over the right-hand fork, that's an s-h sound. If you put the dot over the left-hand fork, it's a hard s sound. And so sir starts with seen, the little pitchfork letter.

Sir, which means younger, starts with tzadeh, which is a t-s, but the rest of the word is the same. So all of these word plays and all of these inner weavings are going on. The elder will serve the younger, to be the slave of, ya'avod, rhymes with ya'akov.

It's all very full and foreshadows a lot. The whole reason for these word plays is to tell us that these details are very important. It's laying all the groundwork for what's going to take place.

But what is this groundwork? We can acknowledge and see all of these things and see these sort of cryptic references to what is going to come up. But what's the big idea here? What we see is that Jacob has a right appreciation for the things that are important. He is calm.

He is blameless. He is a man after Rebecca's heart, after the pattern of Abraham. We're going to see how closely Jacob is going to be tied to the pattern of Abraham here in the next chapter.

Rebecca loves him because they not only are mother and son, but they're like-minded in the things of God. And Rebecca is one of the strongest of the Old Testament saints as far as a woman, who is a woman of faith. She is right up there with Rahab, with Deborah, and with some of the women that David gets tangled up with there.

David's wife Abigail and some of these others that are women of perception, women of faith. Hannah and some of these. She is right up there in that august number.

And this is the reason that she and Jacob are so close. They share this in common. So they see this good thing.

And they see that it appears to be squandered or lost on Esau. Esau doesn't care anything about it. He's never around.

He doesn't care anything. How is he possibly going to take this over when Isaac passes away? He doesn't know anything about it and doesn't care anything about it. You can see how little he cares about it when he's willing to further it away to get over his immediate exhaustion.

And the narrator tells us in verse 34, he despised the birthright. The word birthright itself is a word, it's B-K-R-H, if you look at it in the Hebrew consonants, B-K-R-H. All you do is switch those two middle consonants around and you have B-R-A-K-A.

The two parts of obtaining the rights of the firstborn were, first of all, to have the B-K-R-H, the right of the firstborn. And then secondly, at the closing of the patriarch's life, to receive the blessing, the B-R-A-K-A. So you get the B-K-R-H and the B-R-A-K-A.

And those two things together, you end up with the blessing. With everything that comes to the firstborn. Well, Jacob gets the first half of this on this occasion.

He has planned this out ahead of time. In his speech, when Esau comes in and says, please let me gulp down some of the red stuff, this red stuff. You can see he's just salivating over it when he walks in.

What is Jacob's response? He says, sell to me at once your B-K-R-H, your birthright. Sell to me at once. The to me is in the emphatic position.

Sell to me. Let me have, I value it, I know what it means, I care about it, you don't. Sell it to me.

And Esau does. Esau says, look, I'm about to die. What is this B-K-R-H to me? Jacob says three words.

Swear to me at once. In verse 33. This is well thought out.

Jacob knows exactly what he wants. He knows exactly how to get it. And he swore to him and sold his birthright to Jacob.

Jacob gives Esau lentil soup. He doesn't give him the red stuff. And I don't know how he managed this, but apparently Esau is so thirsty and so tired that when he actually sits him down, he gives him some bread and lentil soup.

Lentil soup is not the red stuff. It's not that good meaty stew, the aroma of which drew him into the tent there. And then you have four verbs for Esau here.

He ate, drank, stood up, and went away. His thirst is slaked. His immediate need for sustenance is satisfied.

And that's good enough. He doesn't argue. He doesn't even bring up the fact that he didn't actually get the red stuff.

Apparently that wasn't explicitly stated in the contract there. And so he apparently said, you give me something to eat, you can have the birthright. So Jacob gave him something to eat.

It was just the bare minimum. Lentil soup is not something you can, you know, you don't tank up on that before a heavy day of exertion. But it satisfied Esau.

And this is an interesting illustration of what often happens when we get caught up in the immediate need of the moment. You know, the classic case is you hear about this all the time. I just saw an article talking about teens and how easy it is for them to get ensnared in the physical relationship with each other.

And I saw this little clip of a teenage girl saying, well, you know, when you're caught up in the heat of the moment, you don't stop and say, by the way, do you have any sexually transmitted diseases? Or, you know, people get caught up in the passion of the moment and they don't stop and think about implications. They don't think about the long term. All they can think about is I've got an urge.

I've got a craving right now. Here is the means and the opportunity of satisfying that. Let's go for it.

We'll iron out the details later. Esau is a classic illustration of this, satisfying a short-term desire and being oblivious to the long-term consequences, not thinking, not really caring at that point. And even the stew of lentils, it doesn't turn out to be what he thought it was.

And this is so often the case. I mean, you know, illicit premarital sex is probably the classic modern-day illustration of this because people have all of this buildup. It's in the media.

People talk about it, build it up to be such a great thing. In the movies, it looks like it's just the height of euphoria and so forth. And generally speaking, and there are probably some exceptions, I really wouldn't know, but generally speaking, people find out it wasn't near what it was cracked up to be.

And the aftermath, it is like the lentil soup instead of the hearty stew. It just isn't what they thought it was going to be. But that urge has been satisfied.

That cliché of the cold dawn, morning light over what the previous night seemed to be such a great thing, and you look back and there's always regret. There's always consequences. There's always an aftermath.

And you would think that we would learn that that short-term gratification is never worth the long-term damage. This is what Esau is a picture of here. He eats, he drinks, he arises and goes his way.

And really, the consequences have not yet reared their ugly head for him at this point. The immediate urge that he had is satisfied. It remains to be seen how this is going to work out.

And in fact, we're going to have a whole chapter inserted here almost as a digression. In the movies, they'll cut away and follow some other plot line for a while. They also do this in TV series.

They keep two or three different things, two different pots boiling. Well, here, chapter 26 is going to intervene, and we don't get any further. There's no mention of Jacob and Esau in the next episode that occurs in chapter 26, where our attention is diverted to something completely different.

But this is going to come back, and this groundwork that has been laid on the nature of the twins, the kind of men that they are, Jacob sees something that's legitimate and sees something that he wants. But how does he go about getting it? He seethes up a pot of stew. He crafts a plan where he knows he can get his brother over a barrel and take advantage of his brother's weakness and basically steal away what goes by birthright to his brother.

You think about that, and you think about Philippians chapter 2. What is the contrast? Jesus Christ did not seethe up a pot. He didn't cook up a plan. He didn't take advantage when it was offered to him by Satan.

Bow down to me, I'll give you the kingdoms of the world. You don't have to go the long way around. You don't have to wait for God to give it to you.

I'll give it to you now. They're mine to give, and I'll give them to you. Jesus did not grasp.

Jesus was obedient to the Father, and God gave him all that and more. God gave it to him in exponentially greater form because he was subservient, he was obedient, he was selfless in his pursuit of the Father's will and the Father's plan. And it is an act and a lifestyle of faith to do that.

You have to be looking at the long term. Even in his contrast with Esau, Jacob is more far-seeing. He's looking at the consequences.

He's looking at the long term. He's looking back at Abraham and Isaac. But still, once he sees it, he reaches out and grasps it.

That's the symbolism of him coming out of the womb, grabbing onto his brother's heel, taking it, seizing it with his own hand instead of waiting for God to work out how he will obtain it. And this is a reminder and a very graphic illustration for us that if we recognize the legitimate and the valid things in life, we still have to remember that it is God who grants. It is God who gives in his time and in his way.

It is not for us to reach out and seize these things. And to understand how and where. When do we remain passive? When do we act? This is the mark of what we've been talking about in Luke's study, that sunesis understanding.

We have the Sophia wisdom. We understand the way the plan of God works, and then we see the application of it. To meditate on it, to seek the guidance of God, to live the way Jesus lived, to have the word of God and the spirit of God to guide us day by day.

And Jesus was very proactive in his life and in his ministry, and yet in these critical areas, he was humble, he was obedient, and he let God give him the fruit, the result, the glory, and the authority and all of those things that belong to his inheritance. So it's an important thing for us to remember. We're going to pause here and take our break, and when we resume, we're going to see what this interlude in chapter 26 is all about.