

ESAU AND JACOB



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What is God—the great story-teller and the master of embedding His code into scripture, telling us in the story of Esau and Jacob?

Do you have the curiosity to look beyond the surface, the tenacity to search, or the confidence to boldly ask the author for answers because you want the complete story with every detail, so that every piece of the great puzzle is present?

Yes? Good because this is an easy one to solve by looking into the mirror and focusing on the imagery beyond the reflection, a parallel story appears.

Once upon a time, there lived two boys—twins. Their names were Esau, the older and Jacob, the younger. From the time they were conceived, they fought against each other.

So, intense was the jostling of the twins in Rebekah’s womb that she cried out to God, “What is this happening to me?” (Genesis 25:22)

The Lord said to her, “Two nations are in your womb, and **two peoples** from within **you will be separated**; one people will be stronger than the other, and **the older will serve the younger**” (Genesis 25:23).

These were the children of Isaac and Rebekah, grandchildren of Abraham. **Both boys** are the **seed of Abraham, born into the covenant family**—the covenant passed onto Isaac.

The time came when **Isaac thought that he would soon die. He was old and his eye sight had diminished** leaving him **blind**. He called Esau to hunt game and make his **favourite meal** before giving him the blessing. Rebekah heard him and called Jacob to prepare to take the blessing.

Jacob replied, “But my brother Esau is a hairy man, and I’m a man with smooth skin. What if my father touches me? **I would APPEAR to be tricking him** and would **bring down a curse on myself** rather than a blessing” (Genesis 27:11-12).

The key clues to this story are already building up and the parallel story is visible—the story you need to know.

God blessed Abraham, known as the father of the faithful and promised that through his offspring all nations on earth will be blessed, because he obeyed God (Genesis 22:18). Later, the Apostle Paul added, “**If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise**” (Galatians 3:29).

Belonging to the seed of Abraham is very important, if you desire to be an **HEIR**—that is a **son of God**.

It could be assumed that DNA descendants of Abraham will automatically enter into the kingdom as their inherited right. Or can they?

The answer is in the story of Esau and Jacob. Only Jacob received the birthright blessing and Esau missed out.

“Father do you have **ONLY ONE** blessing? Bless me too, my father!” (Genesis 27:38)

This story is peppered with precious clues that explain why Esau, the first to be born of the twins did not receive the birthright blessing. Studying and decoding the story will disclose the parallel story—a story you need to know.

TWO BOYS

In God’s coded language:

- **The female gender and role** is always imaged as the church and specifically the leaders of the church who teach their congregation the pure word of God giving birth to spiritual sons of God. Only the female body can conceive, protect and nurture the unborn in her womb, and upon maturity birth an infant. The imagery of a woman can be either the false or true church. The only reference to the female gender in the heavenly domain is a group of spiritual beings referred to as Christ’s bride who will marry Christ and co-rule with him. He will be the head and she will be his body.
- **The male gender and role** pictures the leadership at the national, government level both good and evil.

The Apostle Paul understood this imagery. “A man ought not to cover his head, since **he is the image and glory of God; but the woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man**” (I Corinthians 11:7-9).

Note:

- The woman is the glory of man; she pictures the glory of mankind in comparison to the glory of Christ who is the Son of God of the God family.
- Man did not come from woman but the woman came from man. This explains why God made Eve from Adam’s rib, which teaches us that eternal life for mankind comes through Christ, as he paid the price and made it possible for us. There is no eternal life for mankind, if they do not accept Christ’s sacrifice.
- Man was not created for the woman, but the woman was created for the man, reinforces again, the importance that Christ was not created for mankind, but mankind was created for Christ.

The male gender and role is the earthly type that images the responsibilities and leadership in God’s heavenly government. It is the gender that images national duties that ripple down from ruling over ruling the nation to ruling over their family. All beings in the heavenly domain are referred to by God in the male gender.

Mankind, made male and female, was designed from the beginning of creation to reflect the **two most important roles in God’s government: national and church leadership.**

Esau and Jacob image two different nations (not churches) with two different styles of leadership within the covenant family of Isaac.

THE TWO BOYS JOSTLED

“The babies jostled each other within her, and she said, ‘Why is this happening to me?’”
(Genesis 25:22)

Since the beginning, the two boys wrestled. They were not in harmony in their style of leadership or their choices in life. Within the covenant family, one would choose to serve God, while the other would choose to serve self. It was not a coincidence that Rebekah would conceive and have twins. It was God who opened her womb and as part of His plan, twins were born. God is teaching those who want to hear that only the God-serving members of the covenant family will receive His blessing.

“All the sinners among my people will die by the sword, all those who say, ‘Disaster will not overtake or meet us’” (Amos 9:10).

TWO PEOPLES WILL BE SEPARATED

God said to Rebekah, “**two peoples** from within **you will be separated**; one people will be stronger than the other, and **the older will serve the younger**” (Genesis 25:23).

These two opposing forces within the covenant family will be separated and the God-serving will rule over the self-serving. For thousands of years, the wicked have obtained positions of authority and oppressed those who strive to obey God. We are still living in the time to overcome. The time, when the older serves the younger, begins when Jacob—all twelve tribes, return home. Christ will lead them when his 1,000-year rule begins. In the meantime, Jacob and his God-serving descendants overcome and grow spiritually into a humble and peace-loving people.

ISAAC WAS OLD AND BLIND

“When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, “My son... prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die” (Genesis 27:1-4).

In Isaac’s old age, he was blind imagining a leader who had difficulty seeing and discerning what was before him. He failed to recognize those who have the potential to grow into God-fearing children. Governments in the 21st century do not base their decisions on God’s ways; they do not call on God for His guidance as King David did.

God told Rebekah that “the older will serve the younger” (Genesis 25:23). It is likely that Rebekah shared that with Isaac, but Isaac did not give any regard to her words. It is much like the governments in this 21st century who have reduced the words of the church to insignificance and even nonsense. When Sarah told Abraham to send Hagar and Ishmael away, it distressed him greatly. He went to God on the matter and God said, “Do not be so distressed about the boy and your maidservant. **Listen to whatever Sarah tells you**, because it is through Isaac that your offspring will be reckoned” (Genesis 21:11-12). It would do well for governments to listen to the wisdom of the righteous church and **consult God on all of their decisions**. It would have been better for Isaac to have followed the steps of his father and called on God to understand the words of his wife. It also would have been wise for Rebekah to have called out to God on this matter as well.

Church and state both need God’s constant guidance. “Trust in the LORD with all your heart, and **do not lean on your own understanding**. In all your ways acknowledge him, and he shall direct your paths” (Proverbs 3:5-6).

With both Isaac and Rebekah acting on their own, the progression away from God by state and church within the covenant family had now begun.

TAKING THE MATTER IN YOUR OWN HANDS AND NOT ASKING GOD FOR GUIDANCE IS THE FIRST BITE IN THE APPLE.

Jacob replied to his mother, “But my brother Esau is a hairy man, and I’m a man with smooth skin. What if my father touches me? **I would APPEAR to be tricking him** and would bring **down a curse on myself** rather than a blessing” (Genesis 27:11-12).

Jacob knew that if he were caught by his father that **he would be viewed as a trickster and he feared being cursed; he feared the power his father had**. Yet, he and his Mom continued to take the matter in their own hands and Jacob proceeded to impersonate Esau **nearly giving his true identity away, through his politeness and kindness towards his father**.

Jacob said to his father, “**PLEASE** sit up and eat some of my game so that you may give me your blessing” (Genesis 27:19).

Immediately Isaac was suspicious. He asked his son, “How did you find it so quickly, my son?”

Again Jacob spread more seeds of suspicion by referencing God. “**The LORD your God** gave me success” (Genesis 27:20).

Then Isaac said to Jacob, “Come near so I can touch you, my son, to know whether you really are my son Esau or not” (Genesis 27:21).

After Isaac touched Jacob, he concluded, “**The voice is the voice of Jacob**, but the hands of Esau.”

Isaac recognized **Jacob’s voice both in the words he used, his gentility and politeness, and acknowledgement of God**, but remained deceived resulting in the blessing going to Jacob.

Isaac relied on touch and taste to guide his decision-making. Isaac images government who rely on their own judgment to guide their decisions. Rebekah made the imitation meal. She images the true church who has at times masked the pure word of God with falsehood to appease their congregation, gain support and to influence government. Many churches continue to teach theologies that are not Biblical because they do not want to lose members; they preach what itching ears want to hear.

“For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear” (II Timothy 4:3).

THE CHARACTER, ESAU

Esau does not understand the value of the birthright.

“Once when Jacob was cooking some stew, Esau came in from the open country, famished. He said to Jacob, ‘Quick, let me have some of that red stew! I’m famished!’ (That is why he was also called Edom.)

Jacob replied, ‘First sell me your birthright.’

‘Look, I am about to die.’ Esau said. ‘What good is the birthright to me?’

But Jacob said, ‘Swear to me first.’

So he swore an oath to him, selling his birthright to Jacob. Then Jacob gave Esau some bread and some lentil stew. He ate and drank, and then got up and left. So Esau despise his birthright” (Genesis 25:29-34).

Esau did not understand the value of the birthright. While he believed that he would die imminently, the selling of the birthright was an easy payment for life. He relies on the food given to him by Jacob to revive him. That would become a prophetic act when the “older” is revived by the “younger,” still a future event.

Here, Esau resembles the ungrateful ancient Israelites who had God Almighty—the Creator as their king, but they rejected Him. The nation of Israel was God’s inheritance; Israel inherited God Almighty. They took for granted the priceless gift of His perfect leadership, perpetual forgiveness and enduring love.

The resurrection described in Ezekiel 37 of the very dry, ancient bones of the whole house of Israel in the valley could take place just prior to the re-unification of the two houses of Israel after Christ’s return. Then, we will see the older serve the younger.

The “younger” are the repentant and humble, obedient and loving Israelites of the latter days who come out of the Great Tribulation who have been refined and tested by God. They will be stronger spiritually than the “older” who when resurrected say, “Our bones are dried up and our hope is gone; we are cut off” (Ezekiel 37:11b).

God prophesies that two-thirds will die, but the remaining “third I will bring into the fire, I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, ‘They are my people,’ and they will say, ‘The LORD is our God’” (Zechariah 13:9).

ESAU REPRESENTATIVE OF THE UNHOLY AND UNREPENTANT MEMBERS OF GOD’S COVENANT FAMILY.

Esau arrived back from hunting and said, “My father, sit up and eat some of my game, so that you may give me your blessing” (Genesis 27:31).

There was no 'please', rather a commanding, "sit up."

When Isaac realized that he had not blessed Esau, he trembled violently. **Esau burst out with a loud and bitter cry** and said, "Bless me—me too, my father!" (Genesis 27:34)

The Apostle Paul understood **the importance of BEING RIGHT WITH GOD**, when he wrote, "See to it that no one fails to obtain the grace of God; that no 'root of bitterness' springs up and causes trouble, and by it many become defiled; that no one is sexually immoral or **UNHOLY LIKE ESAU, who sold his birthright for a single meal**. 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 12:15-17).

It was God who rejected Esau, not Isaac. Esau did not value the birthright nor did he respect God. His marriage choices were a source of grief to both Isaac and Rebekah (Genesis 26:35). Looking through the reflection into the parallel story, it is evident that Esau's religious preferences, like many of the covenant people then and today, were not the ways of God. The people who reflect Esau will not inherit the blessings from God just because they are DNA Israelites of the covenant family.

Jesus said, "Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you; depart from me, **you workers of lawlessness**'" (Matthew 7:22-23).

A resurrection will take place just prior to Christ's return. Jesus prophesied that the high priest, a DNA Israelite from the house of Judah, will see his return and I am sure that the outcome will not be good for this man despite his DNA and claims of righteousness. This man is an Esau.

Mark wrote, "Again the high priest questioned Him, 'Are you the Christ, the Son of the Blessed One?' 'I am,' said Jesus. 'And **you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.**' At this, the high priest tore his clothes and declared, 'Why do we need any more witnesses?' (Mark 14:61-63) Jesus was then sentenced to a crucifixion.

The story of Esau and his descendants continues and it doesn't get better.

THE CHARACTER, JACOB

Jacob makes decisions without God's consultation, which multiplies his troubles.

Jacob obtained the birthright through deceit, though he believed that it was rightfully his because Esau had sold it to him for a bowl of soup and his mother had shared with him God's prophesy, "**the older will serve the younger.**"

In God's coded language, He created the male gender to reflect the leadership role of government. God wanted the kings of Israel to lead righteously. He commanded them to write out by hand every day a section of the Torah to teach them how to rule as God rules. Consulting

God on every decision is critical to right and peaceful solutions. Jacob had still lots to learn about ruling God's way as do the presidents, prime ministers and kings and queens of the 21st century.

When Esau discovered that he was tricked out of the birthright blessing, he vowed to kill Jacob. Isaac quickly sent Jacob away and when he stopped for the night, he had a dream.

"There above it stood the Lord, and he said: 'I am the Lord, the God of your father Abraham and the God of Isaac. **I will give you and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you**'" (Genesis 28:13-15).

God, himself confirmed the birthright blessing.

From Jacob's drama-filled story, we learn more about his leadership. The well was the first place he stopped to enquire of his uncle; the shepherds confirm that it is Laban's well. A well is a man-made mechanism to access water—a reviving place. Both physically and spiritually, it is key to many stories in the Bible and key in this story, too.

A new chapter in Jacob's life begins right there at the well; he meets a beautiful shepherdess who cares for her father's sheep. Jacob, also understands how to care for sheep for when he saw them coming to the well, he said, "the sun is still high; it is not time for the flocks to be gathered. Water the sheep and take them back to pasture" (Genesis 29:7). When Jacob saw Rachel, daughter of Laban, "he went over and rolled the stone away from the mouth of the well and watered his uncle's sheep" (Genesis 29:10).

Through the reflection, the parallel story appears. Jacob images Christ who understands how to care for his sheep and moves the barrier, so that his loved church who is imaged here as Rachel, can give water to the sheep—the members of the faithful church who are baptised and receive God's Holy Spirit. This is an example of future proves past. Now in the 21st century, the knowledge of Christ's sacrifice and his involvement in our salvation is common knowledge, but in ancient times, it was not a clear understanding. The patriarchs lived the story, so that 21st century Christians would read and see the parallels confirming the greater spiritual story hidden in God's coded language.

Jacob is welcomed into Rachel's family and he pledges his labor to his Uncle Laban for the marriage to his daughter, Rachel. He completes his contract and the wedding occurs. Alas, the next day Jacob discovers by surprise that the woman he married is not the one he who he asked to marry; but the older sister.

Again through the reflection, the parallel story shows a marriage to the older sister similar to the marriage covenant entered into by God with ancient Israel—the older sister images the “older” church. It must have been a shock for God who anticipated a beautiful woman, but got someone very different—a rebellious, poor-sighted ancient Israel—an uncomely church. A note to consider: Christ’s involvement with the kingdom of Israel is less visible in the Old Testament but revealed in complete clarity in the New Testament. God Almighty and His Son have a unified bond. The apostles described their relationship as ONE body, hence the relationship Israel had with God in ancient times impacted Christ in the same way, with the same intensity. Christ was with them from the beginning working as the Angel of God. He has done more than is realized.

Things would change because Jacob promised to work another seven years for Rachel, just like Jesus who paid the price to have his Bride by his side, ruling with him forever. Jacob married Rachel and Jesus will soon marry his Bride, the loving faithful church, but it would appear that he had to pay twice the price to get the one he loves.

God continued to work with Jacob. His uncle cheated him out of wages, while he worked in the cold in winter and scorching heat in summer to care for the flocks, but God blessed his numbers. Laban’s sons resented the noticeable increase and accused him of taking their father’s wealth. It was time for Jacob to return home. He asked God and it was confirmed, so they left.

On the third day, Laban was told of their departure and he pursued him for seven days before catching up to him. Laban was distressed that Jacob, his wives and family left in secret and said, “I have the power to harm you; but last night the God of your father said to me, ‘Be careful not to say anything to Jacob, either good or bad.’ Now you have gone off because you longed to return to your father’s house. But why did you steal my gods? ...Jacob did not know that Rachel had stolen the idols” (Genesis 31:29-30, 32).

Rachel is the young woman who lived to picture the true and faithful church, but alas, she is the one who stole the idols. This story images the fact that the faithful church has been infiltrated. Rachel came out of paganism carrying a false religion with her. These idols linger in the churches today—Christianized pagan practices, which if the churches do not remove, they will not rule with Christ.

Laban does not find the idols among the possessions of Jacob because Rachel had hidden them. Then, Jacob confronts Laban on the matter of the harsh working conditions that he suffered while under Laban’s roof and informed him that the words of God to Laban in his dream was a warning from God. A note to consider: in ancient times God and the gods ruling over the nations were evident.

Jacob resolved his issues with Laban and entered into a peace covenant at hill country of Galed. This is an important event as it shows Jacob making peace with all of those he has issues with **BEFORE** he returns home. The ten tribes of Israel have been outside of their

homeland for over 3,000 years and the house of Judah remains scattered since 70 A.D. with only a few living in Israel today. God promised many, many years ago their return to the land of their fore-fathers.

Rachel, images the faithful church and Jeremiah records her weeping. "A voice is heard in Ramah, mourning and great weeping, **Rachel weeping for her children and refusing to be comforted**, because they are no more. Thus says the LORD, 'Restrain your voice from weeping and your eyes from tears; For **your work will be rewarded**,' declares the LORD, 'And they will return from the land of the enemy'" (Jeremiah 31:15-16). This scripture was written by Jeremiah long after Rachel died. It is referring to spiritual Rachel and her work of teaching her congregation the pure word of God. She remains the righteous church weeping for the repentant 21st century Israelites from both houses who are not in the Holy Land but in the land of their enemies. God consoles her by promising that **her repentant children will return**.

The interaction of God and the gods in ancient times was a common place occurrence. Laban acknowledges that it was the God of Isaac "your father" who said to him, "Be careful not to say anything to Jacob either good or bad." Laban was not fearful, surprised or shocked about the communication in the dream. It was not unusual to have God or the gods talk to mortals or even appear in the flesh. Unlike the 21st century, invisible communication would be considered strange and unscientific.

Then, when Jacob left Laban and the angels of God met him. Jacob calls the camp, Mahanaim, "This is the camp of God!" Again, Jacob recognizes the angels of God for who they are—angels of God in the flesh what would appear as another ordinary—seen before, occurrence. 21st century mankind would immediately consider these angels of God as aliens from another planet or star system.

The angels of God were there to provide Jacob with support, for he receives news that his brother is approaching him with 400 men. This is terrifying news for Jacob.

Jacob could see the lights of Esau's company on the horizon on that fearful night; he is desperate. He takes his family across the river to provide a better place of protection and then, he finds a place to be alone. He drops to his knees to pray for deliverance, then he sees a man approach him. **He recognizes him as heavenly. Hosea described this man as the angel.**

Hosea says, "In the womb he grasped his brother's heel; as a man he struggled with God. Yes, **he wrestled with the angel and prevailed**; He wept and begged for his favor" (Hosea 12:3-4).

JACOB WRESTLES THE ANGEL

The role this angel has is enormous. Jacob knows that this angel can bless him, but the man who appeared is hesitant. No doubt, he had heard the promise of repentance in exchange for deliverance many times before—so the parallel story goes. But this time, it is different; Jacob would not let him walk away. They entered into a wrestling match until the break of dawn. This

was not a physical wrestling match, however, the angel did touch him, resulting in a dislocated hip.

“When the man saw that he could not overpower him, he touched the socket of Jacob’s hip so that his hip was wrenched as he wrestled with the man” (Genesis 32:25).

For the rest of Jacob’s life, he would endure pain from this engagement; that is a small price to pay for deliverance—a small price to pay when you follow Jesus wherever he goes. The man saw that Jacob was sincere and he blessed him and most importantly, **he changed Jacob’s name to Israel because “he struggled with God and with men and have overcome”** (Genesis 32:28).

What lies in the meaning of struggling with God and with men and overcoming? The descendants of Jacob have a history of struggling with God. Many, many times they called on God for deliverance promising repentance, but they returned to their sinful ways at a moments notice. God eventually divorced the house of Israel because of their perpetual transgressions. It is any wonder that the angel of God was hesitant to deliver Jacob in that early moment of their history, for he knew the future and he was writing the story that could only be understood in the latter days, when Jacob is in trouble again.

Moses wrote, "**When you are in distress** and all these things have come upon you, **in the latter days you will return to the Lord your God and listen to His voice**" (Deuteronomy 4:30).

“These are the words concerning **Israel (the northern house – 10 tribes)** and **Judah (the southern house – 2 tribes)**... How awful that **day** will be! No other will be like it. It will be a **time of trouble for Jacob**, but **he will be saved out of it** [Note: ‘saved’ means that they will repent and be saved spiritually]” (Jeremiah 30:4,7).

“The **people of Israel** are oppressed, and the **people of Judah** as well. **All their captors hold them fast, refusing to let them go.** Yet **the Redeemer is strong; Yahuah Almighty is his name.** He will vigorously defend their cause so that he may bring rest to their land, but unrest to those who live in Babylon” (Jeremiah 50:33-34).

“In those days, **at that time**, the **people of Israel** and the **people of Judah together** will go in **tears to seek the Yahuah, their God.** They will ask the way of Zion and turn their faces toward it. They will come and bind themselves to the Lord in an **everlasting covenant** that will not be forgotten” (Jeremiah 50:4-5).

JESUS HAS AUTHORITY

As the past tells the future, Jacob, that is the leader representing the government of all twelve nations of Israel will overcome their conflict with God. Jacob wrestled the angel pleading and begging for his own blessing, a blessing specific to him and not related to his brother, Esau. He wanted to be recognized as an individual who has made the personal choice to obey God and

will eternally remain faithful. He wrestled with his Savior assuring him that his sacrifice would not be in vain and his plea for life was accepted by Christ. This angel in the form of a man was Jesus who has the authority to forgive sins on earth. Mark records, "Who can forgive sins but God alone?" thought some of the teachers of the law. "Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, '... Which is easier: to say to the paralytic, 'Your sins are forgiven' or to say, 'Get up, take your mat and walk?' But that **you may know that the Son of Man has authority on earth to forgive sins**" (Mark 1:7b, 8b-10).

This must have been a surprise for the teachers of the law for they knew that illness was a direct result of disobedience to God. They knew Deuteronomy 28. They witnessed **Jesus healing many, many people, which confirmed that God had given authority to Jesus to forgive sins.** These teachers have not witnessed events in the heavens. Battles have been fought, conquests made and now Jesus has been awarded authority on earth to forgive sins by God. The teachers of the law did well to question Jesus. However, with all the evidence they witnessed, why would not they believe him?

It was Christ who changed Jacob's name to Israel—for Jacob overcame the desires of the flesh to hold fast to the ways of God.

THE ANGEL OF GOD

The role of Christ who is often referred in the Old Testament as the Angel of God, is rarely fully realized. Jacob thought that he has seen God face-to-face and lived when he named the place Peniel and said, "It is because I saw God face-to-face, and yet my life was spared" (Genesis 32:30).

Gideon too, thought he had seen God Almighty in his day and lived, but God assured him that he had not. The story is recorded in Judges 6 and it goes like this.

"The **angel of the LORD** came and sat down under the oak of Ophrah... When he appeared to Gideon, he said, "The LORD is with you, mighty warrior..."

Gideon replied to the angel of the LORD: "Pardon me, my Lord," said Gideon, "but if the LORD is with us, why has all this happened to us? Where are all his wonders that our ancestors told us about when they said, 'Did not the Lord bring us up out of Egypt?' But now the Lord has abandoned us and given us into the hand of Midian."

The angel of the LORD responded: God now speaks to Gideon directly; he is the invisible voice and the third member in the conversation. We can know this because LORD is capitalized and the dialogue does not refer to the angel of the Lord. "The LORD turned to him and said, 'Go in the strength you have and save Israel out of Midian's hand. Am I not sending you?'"

"Pardon me, my lord," Gideon replied, "but how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family."

The angel of the LORD responded: Again, the invisible voice replies, "I will be with you, and you will strike down all the Midianites, leaving none alive."

Gideon replied, "If now I have found favor in your eyes, give me a sign that it is really you talking to me." Gideon asks for a sign from the invisible voice and knows that a sacrifice for their sins would be appropriate. He adds, "Please do not go away until I come back and bring my offering and set it before you."

And the LORD said, "I will wait until you return."

Gideon prepared the offering.

Then the angel of the Lord touched the meat and the unleavened bread with the tip of the staff that was in his hand. Fire flared from the rock, consuming the meat and the bread. And **the angel of the Lord disappeared.**

When Gideon realized that it was **the angel of the Lord**, he exclaimed, "**Alas, Sovereign Lord! I have seen the angel of the Lord face-to-face!**"

The angel disappears in thin air, but the unseen voice present during the whole conversation says, 'Peace! Do not be afraid. You are not going to die'" (Judges 6:11-23).

The disappearance into thin air of the angel of the Lord left Gideon thinking that he had seen God face-to-face. But, the voice that remained reassured him that he will not die. God Almighty does not manifest himself in human form, but the Son of God and other angels of God have. Moses said that you cannot see God Almighty face-to-face and live (Exodus 33:20).

Jacob concluded the night achieving peace with God. He was ready to confront Esau and his 400 men.

Jacob's greatest fear was his own brother who he fought with and tricked when he was young, but now, he had matured into a new man. He made peace with Laban and in service to the Prince of Peace, he humbly bows down to his brother, Esau seven times. This action was to show deep reverence towards Esau with the hope to win his favor. Esau ran to meet Jacob; they embraced and wept. Peace was achieved.

God was molding the government leader of his covenant people into a humble and righteous man. It mirrored God's work at the national level in government bringing them into repentant overcomers like He is doing with the churches of Revelation. Christ will rule both government and church. Both will be overcomers when God's work is done.

ESAU AND GOD

God did not abandon Esau. Before Isaac died, Esau packed up his family and everything he owned and moved away. God took care of him and gave Esau his own land, the area around

Mount Seir where once the Horites lived. The Horites were a similar race of people like the Anakites who were very large and tall.

As God battled the giants for Israel, He also battled the giants for the Esau and his children. "They were a people strong and numerous, and as tall as the Anakites. The LORD destroyed them from before the Ammonites, who drove them out and settled in their place. **The LORD had done the same for the descendants of Esau, who lived in Seir, when he destroyed the Horites from before them**" (Deuteronomy 2:21-22).

Though God gave him land, he was not satisfied. His story is about a people within the covenant family who refuse to repent, so God will not confirm the covenant with them. Their hatred for their own brother continued to burn over time into an unquenchable fire.

THE EDMITES CONTINUE IN ANGER AND RAGE AGAINST THE DESCENDANTS OF JACOB:

"For three sins of **Edom**, even for four, I will not turn back my wrath. Because **he pursued his brother with a sword**, stifling all compassion, because **his anger raged continually** and **his fury flamed unchecked**, I will send fire upon Teman that will consume the fortresses of Bozrah" (Amos 1:11-12).

THE EDMITES WERE WILLING TO ENSLAVE THEIR OWN COUSINS: "This is what the LORD says: 'The people of Tyre have sinned again and again, and I will not let them go unpunished! **They broke their treaty of brotherhood with Israel, selling whole villages as slaves to Edom**'" (Amos 1:9).

"For three sins of Gaza, even for four I will not turn back my wrath, because she took captive whole communities and **sold them to Edom**" (Amos 1:6).

THE EDMITES WERE VIOLENT AGAINST HIS COUSINS: "Because of the violence against your brother Jacob, you will be covered with shame; you will be destroyed forever" (Obadiah 1:10).

"Thus says the Lord GOD: Because **Edom acted revengefully against the house of Judah and has grievously offended in taking vengeance on them**, therefore thus says the Lord GOD, "I will also stretch out My hand against Edom and cut off man and beast from it. And I will lay it waste; from Teman even to Dedan they will fall by the sword" (Ezekiel 25:12).

THE EDMITES BECOME A TOTALLY CORRUPT PEOPLE: "**Concerning Edom** Thus says the LORD of hosts, 'Is there no longer any wisdom in Teman? Has good counsel been lost to the prudent? Has their wisdom decayed? Flee away, turn back, dwell in the depths, O inhabitants of Dedan, for I will bring the disaster of Esau upon him at the time I punish him. If grape gatherers came to you, **would they not leave gleanings?** If thieves came by night, they would destroy only until they had enough'" (Jeremiah 49:7-9).

ESAU TURNS A BLIND EYE:

The Antichrist will “enter also into the glorious land, and many countries shall be overthrown: but **these shall escape out of his hand, EVEN EDOM**, and Moab, and the chief of the children of Ammon” (Daniel 11:41). These Edomites go untouched by the Antichrist. What type of alliance will they have with this beast power at that time?

But they will not go unpunished by God.

“In that day... Your warriors, O Teman, will be terrified, and everyone in Esau’s mountains will be cut down in the slaughter. **Because of the violence against your brother Jacob**, you will be covered with shame; you will be destroyed forever... **you should not look down on your brother in the day of his misfortune**, nor rejoice over the **people of Judah** in the day of their destruction, nor boast so much **in the day of their trouble**” (Obadiah verse 10).

THE EDMITES TRANSFORM INTO THE IMAGE OF WICKEDNESS AND UNREPENTANT ISRAEL:

“**The LORD is angry with all nations...** My sword has drunk its fill in the heavens; see, it descends in **judgment on Edom, the people I have totally destroyed**. The sword of the LORD is bathed in blood, it is covered with fat—the blood of lambs and goats, fat from the kidney of rams. For **the LORD has a sacrifice in Bozrah [the redeemed—accepted sacrifice]** and a **great slaughter in Edom [the unredeemed]**... For the LORD has a day of vengeance, a year of retribution, to uphold Zion’s cause. **Edom’s streams will be turned into pitch, her dust into burning sulfur; her land will become blazing pitch!** It will not be quenched night and day; its smoke will rise forever” (Isaiah 34:1-10).

The story of Jacob and Esau is about the national government leadership of two nations that came from Isaac. From this one story, two important decisions of God are revealed:

1. Determine **the right nation** for His headquarters
2. Determine **who is stronger**: the “older” or the “younger”

THE RIGHT NATION

1. God sought to choose the nation that would be used to establish His kingdom on earth and from within that nation, His Son would be born. God chose the nation that would overcome the desires of the flesh and choose to obey God willingly and eternally. From that repentant and humble nation, God would establish the rulership of His Son in the highest level of their government, Christ will rule as King of kings and Lord of lords.

Ezekiel 17 records the God’s plan for Christ. “This is what the Sovereign LORD says: ‘I myself will **take a shoot from the very top of a cedar and plant it**; I will break off a tender sprig from its topmost shoots and plant it on a high and lofty mountain. On **the mountain heights of Israel**, I will plant it; **it will produce branches and bear fruit and become a splendid cedar**” (Ezekiel 17:22-23).

The imagery of “cedar” represents the strong, tall, and eternal leadership in God’s heavenly government.

Christ is the “shoot” God chooses from His heavenly government and plants him in the highest level of government, the mountain heights, in the nation of Israel. This will be fully evidenced at the return of Christ when he rules as King of kings and Lord of lords.

WHO IS STRONGER?

2. From that chosen nation, their journey through time reveals the “older”—ancient Israelites who behaved like Esau, while the “younger”—modern Israelites with God’s Holy Spirit behave like Jacob. The chosen nation has now become twelve nations of peoples who into the 21st century is not yet refined like silver or tested like gold. Their time of trouble rests on the horizon.

It will be a time of great trouble for Jacob, but he will be saved out of it. Two-thirds will die, but the remaining one-third will survive, be refined and tested and call out to God acknowledging their sins. God will hear them (Zechariah 13:8-9) and He will save them.

Over 3,500 years journeying through time, finally in the latter days the descendants of Jacob will truly repent and enter into an everlasting covenant that will not be broken. The Ezekiel 37 resurrection of ancient Israel likely to occur in the 21st century, sometime after Christ’s return, will bring the “older” and the “younger” together in an emotional heart-felt embrace. Then, God will re-unite the two houses into one kingdom of repentant people, ready and willing to serve God forever.

This is a big story. Through the lives of the patriarchs, their journey through time is recorded and the story is read. Now, looking through the reflection into the parallel story, a picture emerges of the greatest story that will ever be told—the story of the Great King of all eternity who is expanding His kingdom and rulership. One Son and only ONE qualified to rule with Him. From within this King’s newest creation—mankind, He tests and tries a government on earth that He ordains as central—the nation of Israel and He gives His Son rulership there, as King of kings and Lords of lords initially, before the new heaven and new earth are made and God, the Creator—himself joins us. This Son who wears many crowns, for he has fought many battles in the heavens and won, invites a humble and faithful church to rule with him. She is imaged by Rachel, Jacob’s loved wife. She has her own incredible story all preserved through God’s coded language in His written word.

Where are you in this big, so very big story?

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