

Introduction

The Curse of Oak Island—12 seasons and each episode, each season, they continue to come up short of the treasure

1. Today we come to the end of another section in Genesis and the passage is mainly a genealogy of Esau:
 - a. Whenever I come to genealogies, I struggle because it's hard to find a practical application from a list of names
 - b. However, when we look at Esau he's a textbook example of someone who ultimately fell short of God's grace and that's reflected in his genealogy when we see it in light of the rest of the Scriptures
2. Today we're going to look at how Esau fell short of God's grace in three different ways:
 - a. Esau built a sizeable family, but married Canaanite women
 - b. Esau became wealthy and acquired great possessions, but moved away from home
 - c. Esau grew into a great nation, but one that ultimately became an enemy of God and His people

A. Esau built a sizable family, but married Canaanite women (READ 36:1-5)

1. It's not clear exactly how many wives Esau had (it's either four or six):
 - a. Back in Genesis 26:34 we were told that Esau married two wives:
 - 1) Judith, daughter of Beeri the Hittite
 - 2) Basemath, daughter of Elon the Hittite
 - b. Then, in Genesis 28:9 we were told that he married a third wife: Ishmael's daughter, Mahalath
 - c. That would suggest Esau had three wives, which would match what we see here in 36:2...except the names don't match:
 - 1) Adah, daughter of Elon the Hittite: this was likely a second name for Basemath in Genesis 26:34 since they are both identified as the daughter of Elon the Hittite
 - 2) Oholibaman, daughter of Ahan and granddaughter of Zibeion the Hivite: this appears to be an additional wife not mentioned anywhere else
 - 3) Basemath, daughter of Ishmael: this is probably another name for Mahalath in 28:9 since both are identified as Ishmael's daughter
 - d. So...it appears Esau had four wives and two of them had two different names:
 - 1) Judith, daughter of Beeri the Hittite
 - 2) Basemath, the daughter of Elon the Hittite (also named Adah)
 - 3) Basemath, the daughter of Ishmael (also named Mahalath)

- 4) Oholibaman, daughter of Ahan
2. Esau had a total of five sons, and an unspecified number of daughters (36:4-5):
 - a. Adah bore one son, Eliphaz
 - b. Basemath (Ishmael's daughter) bore one son, Reuel
 - c. Ohilibaman bore three sons, Jeush, Jalam, and Korah
3. What stands out in these verses, however, is v. 2: **"Esau took his wives from the daughters of Canaan..."** (36:2):
 - a. You might remember that back in Genesis 26:35 when this is first mentioned that it also said, **"and they brought bitterness to Isaac and Rebekah."**
 - b. It was so bad that it brought Rebekah to the point of despair (Genesis 27:46): **"Rebekah said to Isaac, 'I am tired of living because of the daughters of Heth; if Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me?'"**
 - c. Esau taking wives from among the pagan daughters of Canaan stands in stark contrast to what Abraham demanded of Isaac, and what Isaac demanded of Jacob:
 - 1) READ Genesis 24:1-4
 - 2) READ Genesis 28:1-2
4. Takeaway:
 - a. There's no question that when God called Abraham out of the land of Ur and settled him in Canaan, that His intent was for Abraham to be in the land but not of the land
 1. God intended for Abraham and his family to be a people of Yahweh living among the pagans of Canaan
 2. Abraham understood this which is why he demanded that Isaac's wife not be from the daughters of Canaan
 3. Jacob seemed to understand this as well, based on his obedience to Isaac when it came to not taking a wife among the daughters of Canaan
 4. However, Esau didn't get the message and married not one, but three Canaanite wives
 - b. In the same way, God intends for us to live in the world but not be of the world:
 1. This is why Paul warned the Corinthians (2 Corinthians 6:14), **"Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness"** (applies to but is not about marriage)
 2. It's why Paul warned us through his letter to the Ephesians to walk in a manner worthy of our calling and not to become **"partakers"** with unbelievers, joining them in their **"unfruitful deeds of darkness, but rather expose them"** (Ephesians 5)
 3. Esau should be a warning to us; he is symbolic of many Christians today who not only live in the world but have chosen to be of the world

B. Esau became wealthy and acquired great possessions, but moved away from home (READ 36:6-8)

1. Back in chapter 35 when Jacob returned to Canaan, we learned that Esau had been living in Seir which was to the southeast outside of Canaan, and he returned there after he and Jacob separated
2. Esau was apparently already fairly successful, even wealthy:
 - a) He came up to meet Jacob with 400 men
 - b) He turned down Jacob's huge gift of over 550 animals and claimed that God had **"dealt graciously"** with him and that he had **"everything"**
3. However, 36:6-8 takes place after Isaac's death which was 20 years after Jacob had returned home:
 - a) These verses suggest Esau had moved back home for a period of time because he continued to acquire livestock, cattle, and other goods **"in the land of Canaan"**
 - b) Esau's and Jacob's possessions **"had become too great for them to live together and the land where they sojourned could not sustain them because of their livestock"**
 - c) As a result, Esau left home and moved to **"a land away from his brother Jacob"** which was the land of Seir
4. Takeaway:
 - a. I think this phrase, **"a land away from his brother Jacob"** is important because the land is a reference to Canaan, the land associated with all of God's promises:
 - 1) When Abraham sent his servant to get a wife for Isaac, he warned the servant not to take Isaac away from Canaan for this very reason (READ 24:6-7)
 - 2) When Jacob fled Canaan because of Esau's threats, God promised He would bring him back to the land 28:13: **"...I am Yahweh, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and your seed..."**
 - 3) After Jacob got waylaid in Pannam-aram for 20 years, God commanded him to return home to Canaan (Genesis 31:3): **"Then Yahweh said to Jacob, 'Return to the land of your fathers and to your kin, and I will be with you.'"**
 - 4) When Jacob stopped halfway home and settled in Shechem for a decade, God once again commanded him to return home and reminded him of the promise regarding the land (Genesis 35:12): **"And the land which I gave to Abraham and Isaac, I will give it to you, and I will give the land to your seed after you."**
 - 5) The land of Canaan was a central part of God's redemptive plan, and while His covenant was specifically with Jacob and not Esau, it's striking that Esau was so willing to move away from the land God had promised to his grandfather Abraham, father Isaac, and brother Jacob
 - b. Esau should serve as a warning to us:
 - 1) By his own admission, God had blessed him with earthly wealth and possessions and he had everything he needed

- 2) However, the one thing he didn't have was an appreciation for God's purpose, plan, or promises
- 3) How many Christians live the same way, enjoying their possessions, building earthly wealth, but showing little regard for God's purpose, plan, and promises when it comes to spiritual matters or the Gospel?

C. Esau grew into a great nation, but one that ultimately became an enemy of God and His people (36:9-43—I'll forgo reading these and just summarize them)

1. The focus of these verses are the descendants of Esau which became the nation of Edom:
 - a. Vs. 6-14 repeat the names of Esau's sons
 - b. Vs. 15-19 provides the names of Esau's grandsons which ultimately became 14 chiefs or tribal leaders of clans
 - c. Vs. 31-39 provides a list of 8 kings, descendants of Esau, who ruled the nation of Edom for the eight generations prior to Israel having its first king (e.g. Saul):
 - d. Vs. 40-43 provides another list of Esau's descendants who, two of which are repeated, but seven of which are new
2. In the middle of these lists is another list revealing the descendants of Seir the Horite who possessed the land of Seir prior to the descendants of Esau overtaking the land:
 - a. Deuteronomy 2:4-5 and Joshau 24:4 state that God gave the land of Seir to Esau's descendants as their possession
 - b. Deuteronomy 2:12 states, **"The Horites formerly lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them and settled in their place, just as Israel did to the land of the possession which the LORD gave to them."**
3. The tragedy in all this is that while God had given Esau the land of Edom, and Esau's descendants had become a great nation, they were always at odds with Israel and ultimately became their enemy:
 - a. This was foretold by God when Jacob and Esau were still in the womb (Genesis 25:23): **"The LORD said to her, "Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger."**
 - b. Edom's hatred toward Israel was first revealed in their refusal to allow the Israelites to pass through their land during the Exodus (READ Numbers 20:14-21)
 - c. Their hatred toward Israel continued throughout their history, and culminated in their joining forces with the Babylonians when they attacked Judah and carried them off to captivity
4. They were not only an enemy of Israel, but ultimately were judged by God:
 - a. At least seven prophets—Isaiah, Jeremiah, Ezekiel, Joel, Amos, Obediah, and Malachi—prophesied the destruction of Edom and God's judgment against them

- b. In fact, the entire book of Obadiah is dedicated to God's judgment against Edom
5. Takeaway:
- a. The last thing the Bible says about Esau is found in Hebrews 12:15-17 and it serves as a warning for us (READ)
 - b. The great tragedy of Esau's life is that he had everything this world had to offer—wealth, possessions, even his own kingdom, but he was an immoral and godless man who came up short of the grace of God
 - c. He found no place for repentance and was therefore rejected by God, ultimately making him an enemy of God
 - d. There are many within the walls of local churches who are like Esau—they have everything the world can offer, but they find no place for repentance and continue to live immoral and godless lives, ultimately falling short of the grace of God
 - e. May such a thing never be said of us