

## Lesson One — The History Behind the Battle

*Day One — Scripture is Profitable...*

*Day Two — God's Promises to Abraham*

*Day Four — Isaac's Two Sons*

*Day Four — Jacob's Blessing*

*Day Five — Esau's Loss*

There is good reason to study the Old Testament storyline concerning Amalek and his descendants, of whom most Christians know very little about. The reason that it is good to study this storyline is because we need to understand what this man, Amalek, represents from a Scriptural standpoint. Understanding this, along with making personal application, will bring about *profitability* in one's own life, allowing us to be more "adequate and equipped for every good work." And this adequacy and equipping is something that should be the desire of every Christian.

So let's see what this profitability can mean to us.

### Day One — Scripture is Profitable...

Before we begin our study about Amalek, it would be helpful to first understand something that Paul told Timothy in his second letter concerning the whole of Scripture. Paul told Timothy that *all* Scripture is *profitable* in several areas, which would bring about an adequacy and equipping in Timothy's life. Paul said:

#### **II Timothy 3**

**16 All Scripture is inspired by God and profitable for teaching [doctrine], for reproof, for correction, for training in righteousness; 17 that the man of God may be adequate, equipped for every good work.**

Let's consider this passage for a moment. (Please forgive me for asking the obvious, but sometimes things are so obvious they become obscure. I want us to be sure to consider the obvious. Hence, these simple questions are asked.)

How much Scripture is this passage referring to?

In the first portion of this passage, what does the passage specifically say about *all of Scripture*?

The compound Greek word for the English phrase “inspired by God” is the word *theopneusto*; and it literally means *God-breathed*. Therefore, literally “**all** Scripture is *God-breathed*.”

If you think about it, when a person speaks, they are *breathing in and out* in order to make sounds which form words — the very words they want to say. This is the same idea. *All Scripture* is literally God *breathing in and out* through various chosen men the very Words that He desires to say and have His people hear and understand. And here in this second letter from Paul to Timothy, Paul, through *inspiration* by God — God breathing in and out of Paul, via the Spirit — is saying that **all** of Scripture is God-breathed (or inspired by God); and in being so, all Scripture is also **profitable** for something.

The word *profitable* means that all Scripture is *helpful*, or *serviceable*, or *advantageous for something*. The word *profitable* infers that something is being *heaped up* upon a foundation of sorts *in an accumulative way*, and that this heaping up is for an advantage, i.e. it becomes *profitable*.

With that in mind, let’s look at what God’s Words are profitable for. All Scripture, every part of it, is profitable for *teaching [doctrine]*, *reproof*, *correction* and *instruction in righteousness*. Below are Strong’s numbers for each of these words. Please take a moment to look up these words and Strong’s numbers in the Appendix and write out a brief summary of the definition for each of these words.

1) Teaching [doctrine] <1319>

2) Reproof <1650>

3) Correction <1882>

4) Instruction <3809> in righteousness <1343>

Stringing all these definitions together, what does God’s Word do for an individual, which makes His Word profitable in the way of accumulating an advantage for him or her?

Now go back to the passage in II Timothy, and read v. 17. Write out in your own words what it says.

Okay. We have just seen that all Scripture is God-breathed and profitable for necessary training so that you and I can be *adequate and equipped for every good work*! Since that is true, then what can we learn about this biblical storyline concerning an obscure man named Amalek that would prove profitable for us?

We'll begin to put it together tomorrow, but meanwhile, aren't you glad that God so freely gives us His Word? Thank You, Lord!

Before we close for today, meditate for a moment on what Jesus told His disciples in the following passage. Then write out in your own words what you think Jesus meant when He spoke of a man being profited or not being profited. What is the Lord comparing here? (Remember that capital letters in the NASB indicates that the O.T. is being quoted.)

**Matthew 16**

**24 Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. 25 For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it. 26 For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul? 27 For the Son of Man is going to come in the glory of His Father with His angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS..."**

In your own words, write out what Jesus was saying. What comparison is He making here?

See you tomorrow.

## Day Two — God's Promises to Abraham

For the remainder of the week we are going to glimpse the story behind the story. We will see from whose family Amalek comes and whose son he is. These things are foundational in this overall storyline concerning a particular battle that ensues in Scripture — the Battle with Amalek. When these details are in place, perhaps then we will be able to make application in our own lives — thus gaining *profit* from this storyline in Scripture, thereby becoming adequate and equipped for good works. So for now, we need to get the background. Study well.

The story behind the story begins with the promises God made to Abraham. While we *will not* be studying the promises per se, we will attempt to grasp the overall gist of these promises so that we can begin to understand what the Battle with Amalek is all about. As you read through this string of passages, write out in the right hand column basically what God promises to Abraham.

What God promised:

**Genesis 12**

**1** Now the LORD said to Abram, “Go forth from your country, And from your relatives And from your fathers house, To the land which I will show you; **2** And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; **3** And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed.”

**Genesis 13**

**14** And the LORD said to Abram, after Lot had separated from him, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; **15** for all the land which you see, I will give it to you and to your descendants forever. **16** And I will make your descendants as the dust of the earth; so that if anyone can number the dust of the earth, then your descendants can also be numbered. **17** Arise, walk about the land through its length and breadth; for I will give it to you.”

**Genesis 15**

After these things the word of the LORD came to Abram in a vision, saying, “Do not fear, Abram, I am a shield to you; Your reward shall be very great.” **2** And Abram said, “O Lord GOD, what wilt Thou give me, since I am childless, and the heir of my house is Eliezer of Damascus?” **3** And Abram said, “Since Thou hast given no offspring to me, one born in my house is my heir.” **4** Then behold, the word of the LORD came to him, saying, “This man will not be your heir; but one who shall come forth from your own body, he shall be your heir.” **5** And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.”

... **7** And He said to him, “I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it.”

... **13** And God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. **14** But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. **15** And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. **16** Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete.”

...**18** On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates: **19** the Kenite and the Kenizzite and the Kadmonite **20** and the Hittite and the Perizzite and the Rephaim **21** and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

**Genesis 17**

**1** Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I am God Almighty; Walk before Me, and be blameless. **2** And I will establish My covenant between Me and you, And I will multiply you exceedingly.” **3** And Abram fell on his face, and God talked with him, saying, **4** “As for Me, behold, My covenant is with you, And you shall be the father of a multitude of nations. **5** No longer shall your name be called Abram, But your name shall be Abraham; For I will make you the father of a

multitude of nations. 6 And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come forth from you.

7 “And I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. 8 And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”

15 Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. 16 And I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a mother of nations; kings of peoples shall come from her.” 17 Then Abraham fell on his face and laughed, and said in his heart, “Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?” 18 And Abraham said to God, “Oh that Ishmael might live before Thee!” 19 But God said, “No, but Sarah your wife shall bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him.

Go back and underline vv. 15, 16, then v. 19. What do these verses say?

About a year later, Sarah bore a son to Abraham:

#### **Genesis 21**

1 Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised. 2 So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him. 3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

What was Abraham and Sarah’s son’s name?

Some years thereafter, God asked Abraham to sacrifice Isaac— the son of promise — on an altar. When Abraham set out to fully obey God in this command (believing that God would raise Isaac from the dead if necessary), God stayed Abraham’s hand from slaying his son, and substituted a ram instead (Gen. 22:13). Due to Abraham’s total willingness to obey, God concluded the totality of the revelation of His promises to Abraham by saying:

What God promised:

#### **Genesis 22**

16 ... “By Myself I have sworn, declares the LORD, because you have done this thing, and have not withheld your son, your only son, 17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. 18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

From this string of passages dealing with the promises made to Abraham, essentially what had God promised?

Continuing with the story behind the story, Isaac grew up, and at the age of forty, took a wife from his father's family. Her name was Rebekah. Rebekah was barren for twenty years, but finally she conceived. Read what is stated concerning this pregnancy.

**Genesis 25**

**19 Now these are the records of the generations of Isaac, Abraham's son: Abraham became the father of Isaac; 20 and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife. 21 And Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived. 22 But the children struggled together within her; and she said, "If it is so, why then am I this way?" So she went to inquire of the LORD. 23 And the LORD said to her, "Two nations are in your womb; And two peoples shall be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger."**

**24 When her days to be delivered were fulfilled, behold, there were twins in her womb. 25 Now the first came forth red, all over like a hairy garment; and they named him Esau. 26 And afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them.**

In v. 21 it says that Rebekah conceived. But look at v. 22. She had conceived twins! Write in your own words what God told her concerning the twins, in v. 23.

What were the names of the two boys?

After the twins were born, God reiterated to Isaac the promises He had formerly made to Abraham. In the right hand column, briefly state what God promised to Isaac.

What God promised:

**Genesis 26**

**3 "Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. 4 And I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; 5 because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."**

See you tomorrow.

## Day Three — Isaac's Two Sons

Let's begin today by rereading the second to the last passage in yesterday's study. Go back to Genesis 25:19-26 and reread it. Write out the physical description given in the passage of the firstborn, which seems to be why they named him Esau. (Some Biblical translations insert the word *therefore* between the phrase describing the boy's physical appearance and their naming him.)

The firstborn's physical description at birth:

Now we will pick up our reading from there:

### Genesis 25

**27 When the boys grew up, Esau became a skillful hunter, a man of the field; but Jacob was a peaceful man, living in tents. 28 Now Isaac loved Esau, because he had a taste for game; but Rebekah loved Jacob. 29 And when Jacob had cooked stew, Esau came in from the field and he was famished; 30 and Esau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was called Edom. 31 But Jacob said, "First sell me your birthright." 32 And Esau said, "Behold, I am about to die; so of what use [KJV uses the word "profit"] then is the birthright to me?" 33 And Jacob said, "First swear to me"; so he swore to him, and sold his birthright to Jacob. 34 Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright.**

In v. 27 a comparison is made between Esau and Jacob after they had grown up. What is the comparison? (Be sure to notice both things mentioned about each man.)

ESAU:

1)

2)

JACOB:

1)

2)

In the original language, the Hebrew word translated *skillful* carries with it the indication of having an *acquired knowledge* of something. This word is used more than 800 times throughout the Old Testament and in most cases, it is translated *know* or *knew*. The word is also used in a way to indicate the intimacy between a husband and wife (e.g., Gen. 4:1).

Esau was a *skillful* hunter, he *knew* hunting; and when you couple this description with the fact that he *lived in the field*, it is easy to see why he knew hunting so well. He was knowledgeable about hunting because he spent his time and energy out in the field, hunting game.

This idea — that Esau was *a man of the field* — holds significance. Jesus explained something about the significance of *the field* in giving the explanation of His second parable in Matthew chapter thirteen.

**Matthew 13**

**36 Then He left the multitudes, and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.” 37 And He answered and said, “The one who sows the good seed is the Son of Man, 38 and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;**

From this explanation of the parable, what does the field represent (v. 38)?

Now back to the comparison between Esau and Jacob. Genesis 25:27 describes Jacob as being *a peaceful man, living in tents*. In the original language, the word translated peaceful carries with it the indication that Jacob was an *upright man, a perfect man*, and was *undefiled*. This word is used many times in the Book of Job as God’s way of describing Job’s character (Job 1:1, 8; 2:3 etc.) And when coupled with the fact that Jacob *lived in tents*, we can learn something else about Jacob’s character — he knew, as did his father Isaac and his grandfather Abraham knew, that he was an alien, living in the land of promise, looking for a heavenly city (Heb. 11:9, 10). In comparing the descriptions given of these two brothers, what are the implications of their respective characteristics?

Let’s look to see how each of these personal characteristics played out their individual lives.

What does Esau ask for in Genesis 25:30? Please answer the question verbatim from the text.

At this moment, an additional name is given to Esau as a result of the request he made in v. 30. What was the added name given to Esau?

Just to make sure you made the connection — according to the text, *why was he given this name?*

We have already seen that Isaac and Rebekah named their firstborn son *Esau*, after seeing that he was *red and hairy* all over his body. And when he had grown up, having become a skillful hunter, a man of the field, having no regard for his birthright, he sold the birthright for a bowl of *red* lentil stew, in order to feed his flesh. And at the time of this exchange, his name was changed to *Edom*.

Before we go on, we need to notice something very important here. Reread the last sentence in Genesis 25:34. Write out what it says.



The birthright of the firstborn carries along with it significant *spiritual blessings, which are embodied in the promises God made to Abraham and Isaac*. (This must be understood!) The firstborn stood to inherit these blessings and promises. But because of an important type/antitype picture being laid out in this story, we see that the firstborn son of Isaac — Esau — *was not to inherit*; rather the second born son — Jacob — would inherit the birth right, along with the attendant blessings and promises.

In order to grasp the significance of the type as it is laid out in this story, and its antitype in Scripture, we must piece some things together here, which forms the type; then we will be able to ascertain the antitype.

With these things in mind, a word study is in order at this point. According to the Strong's concordance, the name *Edom* is from the Hebrew word *adam*, which is from the Hebrew word *adam*. The word means *red*! In the original language, the name for Adam and the name for Edom come from the same original word.

Interesting! Does the word *adam* make you think of anything? If so, what?

As you know Adam was the first man, created from the ground, hence the name “Adam” may be referring back to the red earth. He is the firstborn, created by God; he is also the one who sinned, bringing death into the world. You also know that there came Another after Adam — Jesus Christ. Jesus is referred to as *the second man, the last Adam*. Let's read about it in I Corinthians.

#### **I Corinthians 15**

**45 So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural; then the spiritual. 47 The first man is from the earth, earthy; the second man is from heaven.**

**48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. 49 And just as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.**

Now I am going to ask you to do some critical thinking here — How can we relate this passage in I Corinthians to what we have seen in the lives of Isaac's twin boys? (Come on! Think about it!) Relate all of this information together.

To be sure, Esau's course of life did not take God by surprise. Look back at Genesis 25:23 and reread what God told Rebekah *prior to* the twins being born. Of course God knew that the firstborn would live by the flesh and the second born would live by the spirit, so to speak. And so we have a tangible picture for the fact that that which is born first, being earthy, natural and fleshy *cannot inherit the promises*. Only that which is spiritual can inherit. Therefore, Esau— a skilful hunter, a man of the field— representing a type of fleshly man, could not inherit; and Jacob — a *peaceful* man (i.e. spiritually minded, and acting

according to that mindset) *living in tents* — representing a type of spiritual man, would be the one to inherit the promises.

Remember that the firstborn rights have to do with the promises made to Abraham and reiterated to Isaac. And the promises have to do with an inheritance.

See you tomorrow.

## Day Four — Jacob's Blessing

Yesterday we looked at the birth and life of Isaac's twin sons. The actual birth of the twins itself is telling. The first one born was born red and hairy — hence, his name, Esau. Perhaps we can know that his physical description would represent the earthy characteristics he would display as he grew up, even more so when he sold his birthright to Jacob for a bowl of *red* lentil stew, at which time he was also named Edom. (Again, the names *Adam* and *Edom* come from the same original word in the Hebrew language.)

Then we see that the second one born was born *holding onto Esau's heel* — hence his name, Jacob, which means *supplanter*. This would represent that the second born would *supersede* the firstborn, something God revealed to Rebekah prior to the birth of the twins.

It was all a part of God's plan, a picture if you will, from which God would be able to draw at a later time for the teaching of doctrine. (Remember II Timothy 3:16.) The doctrine alluded to in this picture is that the first birth, the *physical* birth, is not what will allow one to inherit the firstborn's right. It will be the second birth, the *spiritual* birth, which will allow one to inherit. God will set aside the first and establish the second. This is a principle seen throughout Scripture. (We'll look at examples of this in this week's lecture.)

We have already seen how Jacob supplanted the rights of the firstborn through offering to give Esau a bowl of red lentil stew in exchange for the firstborn rights. And Esau complied, with the text stating that Esau *disdained the rights* — he disesteemed the rights he had as firstborn. The picture here is that the fleshly man is always more interested in fleshly things rather than spiritual. But, as has been implied, there is more to the story. Later in life, Jacob sought to obtain *the blessing* of the birthright, which was to be bestowed on the firstborn near the time of the father's death.

Today we will deal with the details concerning Jacob in this part of the story; tomorrow we will deal with the details concerning Esau. As you read, be sure to keep in mind the type/antitype structure of Scripture — that this overall picture of Jacob and Esau forms *the type*, which points to the antitype, revealing the two natures of redeemed man — the fleshly and spiritual natures.

The passage is formatted so that you can make notes as you study through. Simply note items of importance.

### Genesis 27

NOTES:

**1** Now it came about, when Isaac was old, and his eyes were too dim to see, that he called his older son Esau and said to him, "My son." And he said to him, "Here I am." **2** And Isaac said, "Behold now, I am old and I do not know the day of my death. **3** Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me; **4** and prepare a savory dish for me such as I love, and bring it

to me that I may eat, so that my soul may bless you before I die.” 5 And Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for game to bring home, 6 Rebekah said to her son Jacob, “Behold, I heard your father speak to your brother Esau, saying, 7 ‘Bring me some game and prepare a savory dish for me, that I may eat, and bless you in the presence of the LORD before my death.’ 8 Now therefore, my son, listen to me as I command you. 9 Go now to the flock and bring me two choice kids from there, that I may prepare them as a savory dish for your father, such as he loves. 10 Then you shall bring it to your father, that he may eat, so that he may bless you before his death.” 11 And Jacob answered his mother Rebekah, “Behold, Esau my brother is a hairy man and I am a smooth man. 12 Perhaps my father will feel me, then I shall be as a deceiver in his sight; and I shall bring upon myself a curse and not a blessing.” 13 But his mother said to him, “Your curse be on me, my son; only obey my voice, and go, get them for me.” 14 So he went and got them, and brought them to his mother; and his mother made savory food such as his father loved. 15 Then Rebekah took the best garments of Esau her elder son, which were with her in the house, and put them on Jacob her younger son. 16 And she put the skins of the kids on his hands and on the smooth part of his neck. 17 She also gave the savory food and the bread, which she had made, to her son Jacob.

18 Then he came to his father and said, “My father.” And he said, “Here I am. Who are you, my son?” 19 And Jacob said to his father, “I am Esau your firstborn; I have done as you told me. Get up, please, sit and eat of my game, that you may bless me.” 20 And Isaac said to his son, “How is it that you have it so quickly, my son?” And he said, “Because the LORD your God caused it to happen to me.” 21 Then Isaac said to Jacob, “Please come close, that I may feel you, my son, whether you are really my son Esau or not.” 22 So Jacob came close to Isaac his father, and he felt him and said, “The voice is the voice of Jacob, but the hands are the hands of Esau.” 23 And he did not recognize him, because his hands were hairy like his brother Esau’s hands; so he blessed him. 24 And he said, “Are you really my son Esau?” And he said, “I am.” 25 So he said, “Bring it to me, and I will eat of my son’s game, that I may bless you.” And he brought it to him, and he ate; he also brought him wine and he drank. 26 Then his father Isaac said to him, “Please come close and kiss me, my son.” 27 So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, “See, the smell of my son is like the smell of a field which the LORD has blessed; 28 Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine; 29 May peoples

**serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you."**

There is really quite a lot to learn from this extended passage, but for our purposes in this study, we will briefly touch on a few points, and deal with more in the lecture video. We must remember that God had already revealed to Rebekah that "the older would serve the younger," i.e., Jacob would be the one to inherit the birthright of the firstborn. And if he, the younger, was the one to inherit the birthright, he would need to be the one to receive the blessing of the birthright from his father, Isaac. With that in mind, let's consider a few questions of the text.

What did Isaac tell Esau to do (vv. 3, 4)?

Esau, a *skillful hunter and a man of the field*, went out into the field to begin the preparations. Meanwhile, Jacob, a *peaceful man who lived in tents*, was at hand and ready to immediately receive instructions from Rebekah, who would act in accord to the revealed will of God concerning the matter (Gen. 25:23). Thus, Rebekah instructed (in the form of a command [v. 8]) Jacob on how to do things that would please his father, and accomplish God's will. Rephrase Rebekah's instructions to Jacob in vv. 8-10.

Then in vv. 15-17, what additional things did Rebekah do on Jacob's behalf?

In order to receive the *blessing* of the firstborn, the Jacob appeared in *the likeness of his older brother* — in *the likeness of the firstborn*. He had to do this in order to lay out the type, so that the Antitype could follow. And so, necessarily, we see the exact same thing in the Antitype. Look at what Paul wrote in his letter to the Church at Rome.

**Romans 5:14b ...Adam, who is a type of Him who was to come.**

And,

**Romans 8:3b ...God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh...**

We have already seen that Jesus Christ is the last Man, the second Adam (I Cor. 15:45, 47). With these things in mind, and understanding the type/antitype structure of Scripture, what does the picture of Jacob appearing as Esau teach us in the way of doctrine, about Christ?

The one who came first — Esau — who was later called Edom (the name originating from the same word as the name Adam, the first man) — lost the right of the firstborn by satisfying his fleshly desire, eating red stew (Gen. 25:27ff). The type reflects back on Adam, and represents the man of the flesh in the antitype. In all of this, it must be remembered that flesh and blood will not inherit spiritual blessings; a fleshly man will not receive the rights of the firstborn.

Then the one who came second — Jacob — could only receive the rights of the firstborn *dressed in the likeness of the firstborn*. The type represents *the second man, the last Adam, Jesus Christ, who had to come in the likeness of sinful flesh* [Rom. 8:3]), in order to redeem the rights of the firstborn of all of creation — Adam — which he lost through his action in Genesis chapter three, when he ate of the forbidden fruit (which could have been a *red* piece of fruit).

Do you have any thoughts about all of this?

After all is said and done in this picture which lays out the type for us to understand, we see that God reiterated His oath to Jacob:

What God promised:

**Genesis 28**

**13 And behold, the LORD stood above it and said, “I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. 14 Your descendants shall also be like the dust of the earth, and you shall spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. 15 And behold, I am with you, and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.”**

Again, what is the common thread running throughout the promises given to Abraham, Isaac and now to Jacob?

See you tomorrow.

## Day Five — Esau's Loss

Yesterday we looked at the first portion of Genesis chapter twenty-seven dealing with the blessing of Jacob as firstborn. We saw that Isaac had instructed Esau to do something before he would receive the blessing, and while Esau went out to make the preparations (Jacob, who had been focused on the birthright and blessing all along), was prepared to move quickly. With obedience to Rebekah's command and instruction (and according to the revealed will of God), Jacob was able to receive the blessing, and Esau missed out on it. Let's look at Esau's loss and his great remorse at this late point in his life.

Genesis 27

30 Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 Then he also made savory food, and brought it to his father; and he said to his father, “Let my father arise, and eat of his son’s game, that you may bless me.” 32 And Isaac his father said to him, “Who are you?” And he said, “I am your son, your firstborn, Esau.” 33 Then Isaac trembled violently, and said, “Who was he then that hunted game and brought it to me, so that I ate of all of it before you came, and blessed him? Yes, and he shall be blessed.”

34 When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, “Bless me, even me also, O my father!” 35 And he said, “Your brother came deceitfully, and has taken away your blessing.” 36 Then he said, “Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing.” And he said, “Have you not reserved a blessing for me?” 37 But Isaac answered and said to Esau, “Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?” 38 And Esau said to his father, “Do you have only one blessing, my father? Bless me, even me also, O my father.” So Esau lifted his voice and wept. 39 Then Isaac his father answered and said to him, “Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above. 40 And by your sword you shall live, And your brother you shall serve; But it shall come about when you become restless, That you shall break his yoke from your neck.”

Look back at Genesis 25:34 (p. 13), at the last sentence. Comparing his early appraisal of things having to do with the rights of the firstborn, do you see that Esau had a change of mind concerning the value of the birthright?

In his early years, apparently hunting and living in the field meant everything to Esau, while the birthright meant nothing to him. In fact, *he despised* the birthright! But in the end, *he wanted it*. And he sought it with tears, but it was *too late*. Jacob, who was peaceful and living in tents, and who had been preparing for it all along, was the one who received the blessing of the birthright. In the end, according to the text Esau did not have ambivalent feelings about it. What did Esau ask for in v. 38?

According to the text, describe the type of cry that Esau made.

Rephrase the words which Isaac prophesied over Esau (vv. 39, 40).

There is a parable in the New Testament that may be comparable to this story. Let’s look at it.

**Matthew 25**

**16 “Then the kingdom of heaven will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom. 2 “And five of them were foolish, and five were prudent. 3 For when the foolish took their lamps, they took no oil with them, 4 but the prudent took oil in flasks along with their lamps. 5 Now while the bridegroom was delaying, they all got drowsy and began to sleep. 6 But at midnight there was a shout, ‘Behold, the bridegroom! Come out to meet him.’ 7 Then all those virgins rose, and trimmed their lamps. 8 And the foolish said to the prudent, ‘Give us some of your oil, for our lamps are going out.’ 9 But the prudent answered, saying, ‘No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.’ 10 And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. 11 And later the other virgins also came, saying, ‘Lord, lord, open up for us.’ 12 But he answered and said, ‘Truly I say to you, I do not know you.’ 13 Be on the alert then, for you do not know the day nor the hour.**

According to v. 10, who were the ones able to go in to the wedding feast?

According to v. 11, what happened to the others?

How might we compare this parable of the ten virgins to the story of Jacob and Esau?

Not only does the Old Testament story of Jacob and Esau, and the New Testament parable of the ten virgins allow us to make application to our own lives of our necessary preparedness to receive the blessing of the birthright, but so does the author of the Book of Hebrews make application to our lives. Read what the fifth and final major warning says in this New Testament book.

**Hebrews 12**

**16 that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. 7 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.**

What is the warning here for us?

We’ll close today with this New Testament passage. Paul recalled the whole scenario of God’s choice of Israel in his letter to the Church at Rome:

**Romans 9**

**7 neither are they all children because they are Abraham’s descendants, but: “THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED.” 8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. 9 For this is a word of promise: “AT THIS TIME I WILL COME, AND**

**SARAH SHALL HAVE A SON.” 10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; 11 for though the twins were not yet born, and had not done anything good or bad, in order that God’s purpose according to His choice might stand, not because of works, but because of Him who calls, 12 it was said to her, “THE OLDER WILL SERVE THE YOUNGER.” 13 Just as it is written, “JACOB I LOVED, BUT ESAU I HATED.”**

Paul was referring to this Old Testament Prophet:

**Malachi 1**

**1 The oracle of the word of the LORD to Israel through Malachi. 2 “I have loved you,” says the LORD. But you say, “How hast Thou loved us?”**

**“Was not Esau Jacob’s brother?” declares the LORD. “Yet I have loved Jacob; 3 but I have hated Esau, and I have made his mountains a desolation, and appointed his inheritance for the jackals of the wilderness.”**

The statement made in Malachi’s prophecy dealing with God’s choice of Jacob over Esau, or His loving Jacob and hating Esau, *has to do with the inheritance of the firstborn*. And this inheritance has to do with a land and ultimately a kingdom within that land — an inheritance which is embodied within the promises initially given to Abraham, and later reiterated to Isaac, then to Jacob.

Through choices made by Esau, he forfeited his birthright (something, at a later point, he sorely regretted, to the degree that it could hardly be expressed in words); and the rights thereof were passed to Jacob. This resulted in God choosing Jacob over Esau (in accordance with His previous promise that the elder would serve the younger [Gen. 25:23]). And God’s choice has to do with setting aside the *first birth* and establishing the *second*, thus establishing a picture for us, that the flesh, being born first, cannot inherit; rather the second birth, that of the spirit, is what will receive the inheritance.

What application can you make in your own life based upon what you have learned in the lesson this week?

We will discuss this in greater detail in the lecture. (A space for lecture notes is provided.)

## Lecture Notes



The Battle with Amalek —  
A Kingdom at Stake

Lesson One  
The History Behind the Battle

The Battle with Amalek —  
A Kingdom at Stake

Lesson One  
The History Behind the Battle