

THE PROFANE MAN ESAU

(Genesis 25:21-34)

I. The prologue (Genesis 25:22-28).

- a. Her pregnancy must have been difficult for her.
- b. The word translated struggled together comes from a word that means to crush.
 - i. One Hebrew lexicon says that this phrase meant that the boys thrust or struck one another within her.
 - ii. These two seemed to have been fighting in the womb.
- c. It bothered her so much that she prayed to God about it.
- d. Notice God's response to her prayer (Genesis 25:23).
 - i. God tells her that she is having twins.
 - ii. It is probable that she didn't realize that at first.
 - iii. But not only was she with twins, both of them would grow up to be fathers of nations.
- e. But the kicker of it was that the older would serve the younger.
 - i. This is what is behind what we read in Romans 9:13.
 - ii. God is said to have loved Jacob and hated Esau.
 - iii. God knew the type man Esau was going to be so he chose to continue the promise to Abraham and Isaac through Jacob.
 - iv. We get to find out how God brought that about.
- f. This was unheard of in those days.
- g. So, to set the scene of what is going to be told us next, we learn that Rebekah was to have twins and that those twins would grow to be fathers of two distinct groups of people and the older would serve the younger.
- h. We then read that she had the boys.
 - i. Esau was red all over.
 - ii. Then came out Jacob with a hold on Esau's heel.
 - iii. The name Jacob means supplanter and it was given him because of him grabbing his brother's heel trying to bring his brother back in.
- i. Esau became a hunter and that caused Isaac to favor him.
- j. Jacob lived among the tents and the animals, not venturing out to hunt and Rebekah favored him.

II. The privilege.

- a. The next thing we know, the boys are old enough to be doing things on their own.
- b. Esau goes out to hunt and Jacob stays in and cooks some stew.
- c. Esau comes back in very hungry from being gone out all day and asks for some of the stew.
- d. Jacob, living up to the meaning of his name, said he would give him some stew if Esau would give him the birthright.

- e. The birthright was a privilege of the first born.
- f. About this word birthright, Easton's Bible Dictionary tells us that the word denotes special privileges and advantages belonging to the first-born among Jews.
 - i. Before the Law of Moses went into effect, the eldest son would become the priest of the family.
 - ii. He would receive a double portion of the inheritance.
 - iii. The oldest son would have the judicial or official authority of the father at the death of the father.
- g. So, what all the birthright entailed was a tremendous privilege for the firstborn son, which Esau was because he came out first.
- h. This was not something to take lightly at all.

III. The profane.

- a. I've always wondered why Esau didn't simply punch Jacob in the face and take the stew.
 - i. He was a strong outdoorsman.
 - ii. Jacob probably couldn't have done anything about it.
- b. Notice, though, what Esau said (Genesis 25:32-34).
 - i. I'm so hungry I am going to die so what good would the birthright be if I'm dead.
 - ii. So we are told that Esau despised his birthright.
 - iii. The word despised means to regard with contempt.
 - iv. It carries the idea of not being worth much.
- c. Now remember what we said possessing the birthright entailed.
- d. Esau viewed that as not being worth much.
- e. Notice what the Hebrews writer said... (Hebrews 12:16).
 - i. He called Esau profane.
 - ii. This word means unholy or common.
- f. To Esau, the birthright was just a common everyday thing.
 - i. Despite the great promise that went with it, to him it was nothing.
 - ii. Despite the great privileges it gave him, he regarded it with contempt.
- g. This is how God worked out His plan for the seed line to continue through the younger.
 - i. God knew that Esau would be this type of person, who viewed something so very important as common place.
 - ii. This was not the man through whom the Jewish nation should come.

IV. The problems today.

- a. The Hebrews writer warned us not to be like Esau, a profane person.
- b. We often tie the word profane strictly to language and we condemn profanity.
 - i. We should do condemn that type language.
 - ii. Colossians 3:8.

- c. However, that is not all that is profane.
- d. We are profane whenever we treat that which is holy as common or unholy.
- e. For instance, when we use our bodies for fornication, we are being profane.
 - i. We are told, be ye holy for I am holy (1 Peter 1:15-16).
 - ii. Notice what Paul was inspired to write to the Corinthians (1 Corinthians 6:18-20).
 - iii. When we commit fornication, we are using our holy bodies in a profane way.
 - iv. We are saying that our bodies are common and unholy.
 - v. We are told to present our bodies a living sacrifice to God (Romans 12:1-2).
 - vi. God, in the Old Testament, only accepted the best as a sacrifice.
 - vii. If we are using our bodies in a profane, common way, do we really think that is going to be an acceptable sacrifice to God?
- f. We are being profane when we treat the worship service as something common.
 - i. Worship is a time to bring honor and glory to God.
 - ii. When we act as if it is unimportant or a burden we are being profane.
 - iii. When we change it to please ourselves, we are being profane.
- g. We are being profane when we treat the Lord's Supper as something common.
 - i. I believe this was the problem in Corinth.
 - ii. 1 Corinthians 11:29 says some were failing to discern the Lord's body.
 - iii. Discerning means to distinguish or separate a person or thing from the rest.
 - iv. The body of Jesus was being treated as any other body of any other person.
 - v. They were not grasping the difference between Jesus on the cross and any other person who had been put to death on a cross.
 - vi. The meal honoring Jesus was not being treated as holy and important, instead it was being treated like a common meal.
 - vii. When we fail to see the significance and just pop the bread in our mouths and suck down the grape juice, we are profaning the Lord's Supper.
- h. We are being profane when we fail to see the significance of our inheritance.
 - i. When the things of this world become so important to us that we forget the importance of heaven, we are being profane.
 - ii. 1 Peter 1:3-4.
 - iii. We are saying that our inheritance isn't important when we place the things of the world before God.
- i. When we treat the church as unimportant we are being profane.
- j. When we treat our brethren poorly we are being profane.

