



THE LEGACIES OF JACOB AND OF ESAU

JACOB

- More spiritual than Esau
- Took matters into his own hands instead of patiently waiting on God
- Did not willingly share food with his hungry brother but took advantage of him
- Lied to his father. The thought of deceiving his father caused him great distress, but he overrode his scruples. Then when he got into the presence of his father he felt he had gone too far to retreat.
- He had to flee to Mesopotamia, a place of idolatry, and ended up having two wives and two women servants—Leah, Rachel, Bilhah, Zilpah.
- When he left, he was afraid and alone, but God reassured him in a dream that he was with him and would provide for him.

- Thoughtful, diligent, care-taking; ever thinking more of the future than the present, seeking to grasp its unseen blessings.
- Perseverant, thrifty, had foresight
- Affections deep and strong
- The spiritual birthright was the object of his longing. It occupied his thoughts day and night.
- His most ardent desire was to commune with God, to offer the sacrifice of atonement for his family, to be progenitor of the chosen people and of the promised Messiah, and to inherit the immortal possessions embraced in the blessings of the covenant.

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- His heart had not be renewed by divine grace.

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- In order to lead the youth to the fountain of truth, to the Lamb of God who taketh away the sins of the world, the teachers must not only be acquainted with the theory of the truth, but must have **an experimental knowledge of the way of holiness**. Knowledge is a power when united with true piety. (*CE* 32.1)
- John knew the Saviour by an **experimental knowledge**. His Master's lessons were graven on his soul. When he testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being. (*AA* 544.2)

- One who knows, has said, “The Father himself loveth you.” [John 16:27.] One who has had an **experimental knowledge** of the length, and breadth, and height, and depth of that love, has declared unto us this amazing fact. (*CE* 75.2)

- His heart had not be renewed by divine grace.
- Supreme love for God and unselfish love for one another—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. “We love Him, because He first loved us.” **In the heart renewed by divine grace, love is the ruling principle of action.** It modifies the character, governs the impulses, controls the passions, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around. (AA 551.2)

- Divine love makes its most touching appeals to the heart when it calls upon us to manifest the same tender compassion that Christ manifested. **That man only who has unselfish love for his brother has true love for God.** The true Christian will not willingly permit the soul in peril and need to go unwarned, uncared for. He will not hold himself aloof from the erring, leaving them to plunge farther into unhappiness and discouragement or to fall on Satan's battleground. (AA 550.2)

- He had no experimental knowledge of God.
- His heart had not be renewed by divine grace.
- He was a fugitive, but God did not forsake him.
- He feared to return home and encounter Esau.
- He did all in his power to atone for the wrong to his brother and to avert the threatened danger, and in humiliation and repentance he pleaded for divine protection.

- Repentant
- His night of wrestling
- Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. (1 Corinthians 10:11)
- Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. (3SM 338.1)

THE LEGACY OF JACOB

- The night of wrestling
- Living without a mediator

With earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavored to wrest himself from the grasp of his assailant. In the darkness the two struggled for the mastery. Not a word was spoken, but Jacob put forth all his strength, and did not relax his efforts for a moment. While he was thus battling for his life, the sense of his guilt pressed upon his soul; his sins rose up before him, to shut him out from God. (*PP* 196.3)

But in his terrible extremity he remembered God's promises, and his whole heart went out in entreaty for His mercy. The struggle continued until near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, "the Angel of the covenant," who had revealed Himself to Jacob. (Ibid.)

- Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for his children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace fire; their **earthliness** must be removed that the image of Christ may be perfectly reflected. (*4SP*, p. 438.1)

- Trial is part of the education given in the school of Christ, to purify God's children from the dross of **earthliness**. (AA 524.2)
- God's care for His heritage is unceasing. He suffers no affliction to come upon His children but such as is essential for their present and eternal good. **He will purify His church**, even as Christ purified the temple during His ministry on earth. All that He brings upon His people in test and trial comes that they may gain **deeper piety and greater strength** to carry forward the triumphs of the cross. (AA 524.3)

In that fearful time, after the close of Jesus' mediation, the saints were **living in the sight of a holy God without an intercessor**. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment. (*EW* 280.2)

Christ is the Mediator or Intercessor
between God and man.

1 Timothy 2:5—For there is
one God, and **one mediator**
between God and men, the man
Christ Jesus;

Romans 8:34—Who is he that
condemneth? It is Christ that died, yea
rather, that is risen again, who is even at
the right hand of God, who also **maketh**
intercession for us.

Hebrews 7:25—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Revelation 22:11—He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

This decree must allow enough time for both the saved and the lost to demonstrate that giving them more time will not change their destiny. The wicked would only continue in their wickedness, and the righteous in righteousness.

The righteous will demonstrate this through the terrible time of Jacob's trouble by choosing not to sin, ever, thus the need of a mediator or intercessor is gone.

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It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever He goeth.” These, having been translated from the earth, from among the living, are counted as “the first fruits unto God and to the Lamb.” Revelation 15:2, 3; 14:1-5. (*GC* 648.3a)

“These are they which came out of great tribulation;” they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; **they have stood without an intercessor through the final outpouring of God’s judgments.** But they have been delivered, for they have “washed their robes, and made them white in the blood of the Lamb.” “In their mouth was found no guile: for they are without fault” before God. “Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.” (*GC 648.3b*)

They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” Revelation

7:14–17. (*GC 648.3c*)

ESAU

- Grew up loving self-gratification
- Centered all his interest in the present
- Daring and fearlessly ranged over mountain and desert
- No love for devotion, no inclination for a religious life
- Regarded the law as a yoke of bondage and the spiritual birthright as a restraint
- Self-indulgent and most desired the liberty to do as he pleased

- Power, riches, feasting, reveling were his happiness
- For a dish of food he parted with his birthright and confirmed the transaction with an oath.
- In disposing of it he felt a sense of relief. His way was unobstructed and now he could do as he liked.
- He took two wives who worshipped false gods.
- Once the birthright blessing had been bestowed on Jacob by Isaac, he pleaded for it from Isaac, and all the strength of his passionate nature was aroused with grief and rage.
- Esau saw the folly of his rash exchange when it was too late.

THE LEGACY OF ESAU

- Because of his indifference to the divine blessings and requirements, Esau is called in Scripture “a profane person.” **He represents those who lightly value the redemption** purchased for them by Christ, and **are ready to sacrifice their heirship to heaven** for the perishable things of earth. Multitudes **live for the present**, with no thought or care for the future. Like Esau they cry, “Let us eat and drink; for tomorrow we die.” 1 Corinthians 15:32. They are **controlled by inclination**; and rather than practice self-denial, they will **forgo the most valuable considerations.** (*PP* 181.3)

- If one must be relinquished, the gratification of a depraved appetite or the heavenly blessings promised only to the self-denying and God-fearing, the **claims of appetite prevail**, and God and heaven are virtually despised. (*PP* 181.3)
- How many, even of professed Christians, **cling to indulgences** that are injurious to health and that benumb the sensibilities of the soul. When the duty is presented of cleansing themselves from all filthiness of the flesh and spirit, **perfecting holiness in the fear of God, they are offended**. They see that they cannot retain these hurtful gratifications and yet secure heaven, and they conclude that since **the way to eternal life is so strait, they will no longer walk therein**. (*Ibid.*)

Then the magicians said unto Pharaoh, *This is the finger of God:* and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

(Exodus 8:19)

HARDENED

- *be heavy*, in weight, of misfortune, heavier than sand
- be(come) strong, be strong in battle, prevail (2 Sam 24:4)

It is unsafe to cherish doubt in the heart even for a moment. The seeds of doubt which Pharaoh sowed when he rejected the first miracle were allowed to grow, and they produced such an abundant harvest that all subsequent miracles could not persuade him that his position was wrong. He continued to venture on in his own course, going from one degree of questioning to another, and his heart became more and more hardened until he was called to look upon the cold, dead faces of the first-born. (*5T* 274.2)