

Genesis

Chapter 25 - God's Preservation through Polarization
God's Election in Spite of Bias (vs. 27-34)

Genesis 25:27-34: When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents. Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob. When Jacob had cooked stew, Esau came in from the field and he was famished; 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. But Jacob said, "First sell me your birthright." Esau said, "Behold, I am about to die; so of what use then is the birthright to me?" And Jacob said, "First swear to me"; so he swore to him, and sold his birthright to Jacob. 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.

The last phrase really tells everything within this passage that we're looking at, "Thus Esau despised his birthright." Within the mix, we have favoritism, bias, prejudice of mother and father and of brothers as well. From the very beginning with Cain and Abel, then you go to Ishmael and Isaac, and now you have Esau and Jacob, and you realize from the same family, there is a separation that is going on. And God continually reveals this to us. He is calling out for Himself those that are His in the midst of man's own weakness and his bias. I know that the tendency is to think that we're basically victims of the bias that surrounds us, but we're not. And Scripture reveals that. As you go through the Bible, you see all kinds of biases surface, and nevertheless, God says, "But I'm going to pick that one that everybody else rejected." Interestingly enough, when we think of somebody like Ruth, we have good feelings towards her, but we haven't thought of the fact that she was a Moabite. And really, there was a tremendous racial bias against Moabites, which God had declared, "These are not good people," and they had a

track record of not being a good people, of being a wicked people, following other gods. Nevertheless, in the midst of all the bias, Ruth was chosen out.

You have an individual such as the Galileans with the fishermen. In fact, when you read in Acts 4, people were amazed at the fact that Peter was standing up and he was proclaiming the things that he was, and they said, “Aren't these Galileans? I mean, they shouldn't have the education; they shouldn't have the ability.” There was clearly social status bias, and nevertheless, God says, “Yeah, but those are the ones I chose. And in spite of the bias that people have, I choose them.”

Leah had a particular bias upon herself by virtue of her appearance. She wasn't that pretty, especially compared to her sister. I mean, who names their kid “Leah”-“cow's eyes”? Who does that? Nevertheless, God says, “It will be from Leah that I'm going to have the Chosen One.” It'll come from the tribe of Judah, which would be Leah's son. And all the way through, we see God just really superseding the biases that people have.

Even the birth association with Joseph, here he is born with a mother that was deeply loved, and so favoritism has just showered upon him, but God is going to straighten him out as well as his brothers. And it would not be Joseph that would be chosen; it would be Judah that would be chosen.

God is revealing to us that He is working a great work. And so, to say that life is unfair, I would say is not only a well-known axiom, it is a gross understatement. Life is unfair. If you were to read the Book of Ecclesiastes, you'll see it hit all kinds of ways as you go through that particular book. I mean, the race is not always to the swiftest, right? And you can work hard, but it doesn't guarantee success. You could have 100 kids, but it doesn't mean they'll like you. As you go through the book, it just seems to hit every kind of corner you could imagine. And of course, the one thing is that you could be in the middle of something doing all the things that are great and then a catastrophe happens, and it all is taken away in a moment. Life is unfair.

So, we come to this passage in which God doesn't erase the reality of that. I mean, we're in a place that is just wicked and unfair. But God supersedes all that. And what's also interesting is that God is so just that He's not going to hide the sins of the righteous. You'll see the problems of Abraham just as much as you'll see the problems of those that rebel against God. In fact, in some cases, we'll see Pharaoh seemingly more righteous than Abraham, or Abimelech, these unrighteous kings. When I look at the life of Abraham, I'm reminded that there's a lot of stuff that he shouldn't have done. I mean, just think about it. When you start off in Genesis 12, Abraham shouldn't have gone down to Egypt during the famine. He shouldn't have done that. Although it seemed the most reasonable thing to do, he shouldn't have done it. He should have put his trust in God. Abraham shouldn't have tried to pass his wife off as his sister, though it appeared to be necessary for self-preservation. He shouldn't have brought his nephew around with him, though it felt like the right thing to do at the time. He shouldn't have listened to his wife when she told him to take her maid as his wife. (I'm sure she was very convincing.) He shouldn't

have grown complacent in his latter years; though it actually is regarded as the most natural thing that you do as you get older. All of these things had negative consequences. Nevertheless, God saw Abraham's heart. And that really is the theme that we're going to see that just continues to come out of this, that it's about the heart. It's not about the preference. It's not about the prejudice. We're all victims in some way of those kind of things that surround us. In fact, in many cases, we're the ones that are doing it. Nevertheless, God's hand is not so short that it cannot save, and He looks at the heart. We all do things that are stupid. We make bad turns, and God is still working in the midst of all of this. The differences have nothing to do with it as we begin to see God really separating one from the other and saying, "This one I'm going to bless, this one I'm not going to bless." It's not really a preferential thing. It's not something that is based on the physical appearance. It's not something that is based on the prowess of the individual. It's not something that's based on their wisdom. It's clearly not something that's based on their talent or their ability or their

personality, which a lot of times that's the way we choose people. But it's based on their heart.

There are so many verses that make references to this. 1 Samuel 16:7 is probably one of the first that comes to mind. Man looks at the outward appearance, but God looks at the heart.

1 Kings 8:39 reads this way,

“... for You (God) alone know the hearts of all the sons of men.”

That's an amazing statement.

1 Chronicles 28:9 will say this,

“... the LORD searches all hearts, and understands every intent of the thoughts...”

He actually knows why you're thinking what you're thinking.

Jesus will say in Luke 16:15,

“... “You are those who justify yourselves in the sight of men, but God knows your hearts...””

The question really is, what are you longing for? I mean, when you're dealing with heart, that's what you're talking about. You're not talking about personality. You're not talking about ability. You're not talking about prowess or talent. You're talking about what you love. That's what we're talking about. What is it you really long for? I mean, we're all going to make wrong turns. We're all going to pursue the wrong things from time to time. Sometimes purposely, sometimes accidentally; sometimes just unwittingly. You haven't really thought through it. But God keeps looking at the heart. And as Scripture so aptly puts it, Abraham was blessed not necessarily because of the great deeds that he did, but because of his faith, because he longed for God. He wanted to obey God. He wanted to do the right thing. We know that there's a wrestling that goes on within all of us.

I think it's interesting as you look at this Genesis, in particular Chapter 25, in which here Rebekah is expecting, and the children within her begin to struggle.

If you read in verse 22, it says,

(Genesis 25:22) “But the children struggled together within her; and she said, “If it is so, why then am I this way? ...”

What is this struggle about? It's an interesting picture that we all have kind of a struggle within us, and two different ways in which we think. Some by virtue of the flesh; some by virtue of the faith. There's a war that's going on within all of us. And so, it is that struggle that Scripture continues to reveal, whether it is with Cain or Abel, or whether it is with Ishmael and Isaac or Esau and Jacob. There is a struggle that's going on. We come to this passage and as Rebekah asks, “What is this thing?” God actually explains to her.

So, we read verse 23,

(Genesis 25:23) “The LORD said to her, “Two nations are in your womb; And two peoples...””

And I would put in there, “two very different people.”

“... will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger.”

Now, what's interesting about this passage is, not only are we seeing a kind of polarization that is taking place, but the Lord is explaining to Rebekah. And I say this and I bring this up because we're not sure that Isaac is even privy to any of this. It's just, she's asking God, He's revealing it to her, and now she understands what's going on. God is making a choice, and of course, Malachi 1:3 will make reference to this as well as Romans 9:13 that before Jacob and Esau were even born, God knew. Of course, He's the same yesterday and today and forever. He doesn't learn anything new, ever. And so, we know that He knew those that were His. But the question is, what was He looking at? And clearly, what He was looking at was the heart. Now, what we're going to find is that Esau has his problems and so does Jacob. I mean by virtue of his name, even in the struggle of coming out of the womb, he's grabbing a heel and that's his name, "heel grabber". So, we know that he has a kind of manipulative spirit within him and probably leans towards strategy, possibly because he's not the strongest one. I remember, my daughter was the youngest at the time, and my older son, and he really wouldn't pick on her, but sometimes he

would just annoy her. And so, the way that she dealt with that is she just screamed bloody murder. And a lot of times she would do it even if he didn't do anything just because she wanted him out of the room. And she began to realize, "This is a strategy that I can use." I guess, in some ways, you began to realize that we all have our ways of dealing with things and we have our preferences of the ways that we think. And as we talked about last week, you can't use that as an excuse. You can't say, "Well, that's just the way I am," because our goal is not to be just the way we are. Our goal is to be like Him. And so, He is transforming us into His image in spite of our proclivities, in spite of our preferences that we have. He is changing us. And the wonderful thing is that when God chooses us, it's not based on preferential things like man would. It's not based on the personality of man, but based on the character of the individual, the things that they love, the things that they desire. As we've also mentioned, oftentimes in the Gospel of John, when Jesus turns to the men that are following Him, His simple question is, "What are you looking for? What are you

seeking?” And that's the resounding question that comes out.

We come to a passage in which we see that the two boys are growing up; their proclivities and their preferences begin to surface. And by the time the passage is done, we're going, “They're both a mess. We have problems with both of them.” God has not told Rebekah that He loves one and hates the other. He didn't say that. He just said one is stronger; the other is weaker. And the one that is older is going to serve the younger, which is kind of an anomaly in this situation. So, she knows things are going to be different.

In the passage that we're looking at, verses 27 through 34, what you're going to see are some very subtle statements that are interjected within the passage. It's these subtle statements that are going to reveal specifics to us. So, we're going to take some time looking at them.

If you look with me in verse 27, it begins this way,

(Genesis 25:27) “When the boys grew up, Esau became a skillful hunter...”

That is to say that he was knowledgeable in that kind of thing. And he did it very well. He was a man of the field and he was, probably the best way to put it, somebody that just liked to be outside all the time. He was that kind of individual. Scripture is not saying that's a good thing or it's a bad thing. It's a preferential thing. It's the way he was. It's his personality. That's not a sin. You have a certain personality. You have a certain desire. Initially, you have things that you like more than others. That's not in and of itself a sin. You are going to have to surrender it to God's will because those preferences are going to get you in trouble if in fact they become your guide. But that's the way he was.

Now, it then gives the flip side here with Jacob. And Jacob was not necessarily a guy of war. He wasn't necessarily a hunter. In fact, as the passage seems to convey, he was milder and placid in disposition. He was not an individual that really was into the whole killing scene but lived at home.

The phrase is, if you look here, it's one of the subtle points,

“...living in tents.”

That actually, probably, could be described, “dwelling in the tents.” The better way to put it would be a homebody. He was somebody that just wanted to stay inside. So, you have one guy out in the field. He likes being outside. You have another guy that likes being inside. Right away, Scripture's letting us know that they had different preferences. But once again, we don't see any sin in any of this. And Scripture is not making references to it. Of course, in the Book of Genesis, we're not making references to judgment calls in that sense. What we're seeing are the ramifications of the choices that we make.

Now, it says this in verse 28... This is where preferences come in and prejudice and obviously favoritism comes in.

(Genesis 25:28) “Now Isaac loved Esau...”

And here's the word that just jumps off the page,

“... because...”

Why do we love people? Certain people love people because of something they do for them. I mean, certain

people just make you feel good, right? Maybe they just have a personality. Maybe they make you laugh, and you go, “Wow, I really like that person. He makes me laugh. It makes me happy every time I'm with them.” Or maybe you like the person because they buy you lunch. Or maybe you like the person... I don't know why you like the person, but we have all kinds of reasons for liking people. In this passage, it says,

“... because he had a taste for (wild) game...”

That meat was good. That was a great steak. And that son knew how to bring it in. And he was good at this. The way that the text reads, and once again, one of the subtle differences is that the love, sequential imperfect, that he had stirred up when his son fed him. You know those moments where you're starting to eat, “Boy, I love that boy. That's great food.” And then, he might be himself, and you go, “I don't want him around.” But every time he got the food, that's the way the text is. So, his love, and once again, his preference was based solely on the benefit that it brought to him, that moment of gratification that he received, which is telling us that's

extremely shallow thinking. I mean, just because God is going to bless somebody doesn't mean that they don't have their faults. And Isaac sure had his.

“Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob.”

It doesn't give a reason there. Did you notice that? She just loved him. If you were to ask her, she'd probably say, “I don't even know why, but I'm drawn to him.” A very interesting difference.

It reads this way in verse 29,

(Genesis 25:29) “When Jacob had cooked stew...”

I mean, it's like we're kind of thrown into a scenario or a situation where Jacob, well, he's a homebody and so he's fixing something. By the way, another subtle difference that you want to make reference to: The word stew there, it's just plain old stuff, is probably the best way to describe it. You'll see it in another passage in 2 Kings 4, making reference to the prophets throwing some things together. They weren't very wealthy, so they'd throw things together and Jacob was of the sorts where he

hadn't been out hunting, so it's not like he could put a lot of good and wonderful stuff there, just kind of leftovers and "We're making stew." The point of the matter is that this is not necessarily good stuff. That's the point of the matter. And that's what's going to make it more interesting because Esau's going to be drawn to it just because he's hungry, not because this chef, Jacob, is so wonderful. It's just he's throwing some stuff together and he's probably looking at it, and going, "Man, I wish I had something better to put in this pot, but this is all we have." So, it's just basically a hodgepodge of things that he has.

"When Jacob had cooked stew, Esau came in from the field and he was famished."

He was just beside himself, exerting great hunger upon him.

(Genesis 25:30) "and Esau said to Jacob, "Please let me have a swallow of that red stuff..."

I mean, he's looking at it and he can't even identify what's in it. It's just red stuff. But because he's so hungry, what does he care? And what the passage is making reference

to is now what we have is, we have the preferences and the desires of an individual that's being motivated by his impetuosity, his longing. In fact, these things begin to take precedence over other things that are far more important. Isn't that what happens a lot of times with the things that we want? I mean, if in fact you're used to getting what you want when you want it, you have very little tolerance when you don't get it. So, here he is and he's hungry and he's got to swallow some of that stuff. I think it's interesting that it uses the word “to devour greedily”; “swallow” is kind of revealing just his heart in all of this. And the fact that he seems to be, strangely enough, drawn to it because of its color, red stuff. This guy likes blood. What can I say? He just likes blood. It's just the way he is. And when he sees blood, he just gets hungry because that's the way he eats.

“... for I am famished.” Therefore his name was called Edom.”

It's actually very similar to “Adam” in the sense that Adam was of the red clay and therefore named that. So, Edom is given that interesting name. The emphasis, of course, of

Edom within the passage is the color red. And so, how would you like to be remembered? Well, in some ways, Scripture says you'll be remembered by what you like. "Oh, I like red." Okay. Red. "I like God." Okay. God. Like God. Psalm 115 says that you actually become like that which you worship. A strange phrase, isn't it? Be careful what you long for. Be careful what you desire. God just may give it to you. So, Edom is realized, and I would say this, every time you hear the word "Edom," you should think, "Stew, red stuff." Because that was what drove Esau and his country and his nation; his people are going to be remembered that way.

(Genesis 25:31) "But Jacob said, 'First sell me your birthright.'"

Now, it's very clear that he's going about this all wrong. He's a supplanter. That's what he does. He strategizes, he manipulates, he gets what he wants that way. Scripture's not going to affirm him nor is it going to condemn him at this setting because once again, we're in the Book of Genesis before the Law. But what we are going to see are the ramifications of his manipulation in which God will

ultimately bring him into the household of Laban and Laban will work him over for a good 20 years, and change his wages 10 times. I mean, he'll get his fill of manipulative work. He'll have to work 7 years for one wife, 7 years for another. He didn't even want the one. So, just feel sorry for him right now because it's not going to go well. And nevertheless, he's working through this and he's going to manipulate it. But the point that I want to emphasize is that Jacob wanted the birthright. Obviously, the way that he's going about it is wrong, but the thing that he was desiring was that thing that God ordained for blessing, the birthright. More than anything else, Jacob wanted the blessing of God. I mean, quite frankly, if a lot of us were in that same scenario, we would go, "Okay, how much beef do you have? How much meat do you have? We'll make a trade. I'll give you a bowl for..." That wasn't what he wanted. He wanted the blessings of God. Jacob will take it so far that this guy will be willing to wrestle an angel for the blessings of God. Going about it the wrong way? Absolutely.

John 3 says that if you're practicing and longing for truth, you'll find Jesus. It's all about desires, isn't it? What do you long for? We all go about things the wrong way. We do things the wrong way. We have our tendencies that will oftentimes steer us the wrong way, but what is your real desire?

In Romans 7, you can just hear the desire, “The things that I want to do, I don't do. The things I don't want to do, I do. Wretched man that I am, who will set me free from this? I want to do the right thing, but I can't.” In fact, oftentimes the more we try to do the right thing, the more we mess stuff up by virtue of trying to make it work. Nevertheless, his heart was for the birthright.

(Genesis 25:32) “Esau said, “Behold, I am about to die; so of what use then is the birthright to me?””

“I'm in the process of wasting away as I stand here.”

(Genesis 25:33) “And Jacob said, “First swear to me” ...”

“You’ve got to seven yourself”; “šāb̄a’,” where we get the word “Sabbath”.

“... so he swore to him, and sold his birthright to Jacob.”

(Genesis 25:34) Then Jacob gave Esau bread...

One of the reasons why he gives him bread, “*leḥem*,” is for this act of sealing the deal. You kind of see it with Melchizedek and Abraham. He brings out the bread and seals the deal.

“Then Jacob gave Esau bread and lentil stew...”

Once again, the emphasis of “lentil” is that this is just fundamentally leftovers. The reason why Scripture is giving that kind of detail is that it wants you to know that Esau sold his birthright for “peanuts,” for nothing.

“... and he ate and drank, and rose and went on his way...”

It was almost as if nothing had happened. It's almost as if he didn't even lose anything. There wasn't any kind of remorse or anything. You're going, “Really? You don't even feel bad about this?” “No, I'm full. I'm good.” And he walks away.

That's why the ending is,

“... Thus Esau despised his birthright.”

Now, the word that is used, "*bāzâ*," that really describes "despised," is probably best described by using the phrase "trampled upon". He saw it as insignificant; he saw it as worthless; he saw it as something that wouldn't be anything to be desired. So, he literally tramples on that which is most valuable, which is the blessings of God. Of all the things that you could ever have, what's the greatest thing that you could have? And I would say, the love of God, the grace of God upon me, the blessings of God. Noah found grace in the eyes of the Lord. Well, what did that give him? His salvation. He didn't go into the flood. So, it's the goodness of God.

There is an interesting passage in Deuteronomy, if you turn there with me, Deuteronomy 14, that makes reference to a particular animal. And really, that kind of picture of trampling just should immediately draw your thoughts to a particular kind of animal and that would be a pig. The reason why pigs kind of draw us in this, of course, one of the reasons why when you consider Matthew 7:6 where it says, "Don't give what is holy to pigs, they'll just trample it." Because they have no

discretion. They have no sense of value. I mean, you could put a gold ring in a snout, maybe in the ear. It's not going to make the pig look any prettier, and quite frankly, it's not going to make the pig any happier. Because the pig has no sense of value. And whatever you throw there of any value before the pig, it's just going to trample on it. If you can't eat it, what good is it? Paul will make mention of this in Philippians 3. He makes mention of those whose god is their appetite.

And so, at this juncture, we're no longer working in the realm of preference. We're no longer working in the realm necessarily of personality or ability. We're working now in the realm of desire. And this really is what begins to separate. One wanted the birthright, the other despised it, thought it was nothing.

Deuteronomy 14 gives an interesting description of a pig. Sometimes you wonder, "Why did God say that pigs were kind of off limits and they were not holy animals?" Of course, it's interesting when you read in the gospels, and the demons go, "Would You cast us into swine? We'd be good with the swine." And when you see that particular

passage and God takes the demons and He casts them into them as per their request, you realize in the text, in particular Mark 5, why they wanted to be in the swine. The first thing that the text says is that they ran violently, which is telling us that they were motivated by something, violence. The second thing in the text is that when they get to the sea and they run into the sea, it uses a very interesting word; they were choked in the sea. That's what it says, "They were choked in the sea." You know what that means, don't you? They were eating the water. They're very indiscriminate. So, you know, I suppose a pig could survive; it's big enough to float. But you can't just keep gulping. Somewhere along the line, you have to stop gulping. But their makeup and their desire is to consume. That's who they are. And this really is kind of what qualifies them to be on the list of those things that are unholy.

If you look with me in chapter 14 verse 8 it reads this way, (Deuteronomy 14:8) "The pig, because it divides the hoof but does not..."

Watch the phrase. There were other animals that actually divided the hoof, but this one simple phrase,

“... but does not chew the cud...”

See that? It sounds like a very simple thing. “Not a big deal. It doesn't chew the cud.” Well, what that means is he swallows. He just swallows. He consumes. You can see Esau in this, “I just want to swallow that stuff.” And you can picture this guy just, I mean, as fast as it's coming, he's just gulping it down. The word that is used here is actually a scientific word that is used for when cattle choose their cud. And the word that is used, it is scientific, and it's also a word that's also used in our vocabulary as well is “rumination”. “Rumination” is just kind of going over and over and over and over, just kind of bring it back up again and just keep chewing it. What the science says is that this helps to safely and efficiently extract the nutrients from what the animal is eating. So, those that will chew the cud, keep chewing, are actually drawing out nutrients that are necessary for them and things that will also prevent infections, they say, strangely enough. What they do is they chew, and they chew, and they take the

tough and fibrous plant matter, and it virtually is the opposite of gulping down. Now, here's the clencher, very interesting. One of the greatest benefits to the animal is not necessarily the nutrients, but one of the greatest benefits, the “science” says, is that it prevents or causes stress reduction. I guess you could talk to a farmer; if their animals are stressed out, then the meat's not too good, everything's not too good. So, you don't want your animals to be stressed out. The chewing over and over again actually reduces stress and it prevents digestion problems, which is kind of hand in hand as you realize. Scripture will in some way tie the two together and remind us that those that reap the benefits of God, like Psalm 1 says, are those who meditate on the word of God day and night. It is kind of and could be really defined as rumination. You're thinking over and over and over again. You're meditating. You're musing over.

The psalmist says in Psalm 143:5,

“... I meditate on all Your doings; I muse on the work of Your hands.”

Psalm 63:6 says,

“When I remember You on my bed, I meditate on You in the night watches.”

When in fact you read Scripture... I mean, it is the word of God, isn't it? It's easy to just go, “Well, I read my passage for the day,” and I would say, “You kind of just gulped it down, didn't you?” And you might say, “Yeah, I really didn't get anything out of it.” And I would say, “I understand you didn't get anything out of it because the nutrients that are there to give you life, the thing that's there to keep you from getting infected, you just swallowed. You didn't think about it. You didn't care about it. You were indiscreet. You just said, ‘All I want to do is get it over with.’” And God says, “You know what? That's unholy. It can't be a part of My people because you are despising the very thing that I have given you that is the most valuable.” Think about it. Think about it over and over again. Think about what God is talking to you about. Think about what He's saying.

2 Peter 2:10 reads this way,

“... those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed...”

(2 Peter 2:12) “But these, like unreasoning animals, born as creatures of instinct to be captured and killed...”

It's a perfect picture of the pigs running off into the water, gulping the water. Why? Because they wouldn't make a distinction between what was holy and what wasn't. They wouldn't love the things that were valuable.

This kind of ends in a very interesting way if you look with me in Isaiah 63. A day is coming, a judgment for Edom. This particular chapter is focusing on the judgment of Edom. Remember what Edom means? Red. Have you ever read the book, a small book, Obadiah? Obadiah is a book that really is a book of judgment to Edom, to Esau. And of course, the reason is because he hated his brother. And he hated his brother because he stole his birthright. Oh, now, he thought about it because I guess he saw some benefits in it somewhere along the line. And he began to hate his brother for taking it. But the problem really was with him. He didn't desire the right thing. The day is coming, according to Isaiah 63, that one is going to come from Edom. The picture is of God in His judgment, by the way.

It reads this way,

(Isaiah 63:1) “Who is this who comes from Edom, With garments of glowing (crimson) colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? “It is I who speak in righteousness, mighty to save.”

(Isaiah 63:2) Why is Your apparel red, And Your garments like the one who treads in the wine press?

(Isaiah 63:3) “I have trodden the wine trough alone, And from the peoples there was no man with Me.

I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My raiment.

(Isaiah 63:4) For the day of vengeance was in My heart, And My year of redemption has come.

(Isaiah 63:5) I looked, and there was no one to help, And I was astonished and there was no one to uphold; So My own arm brought salvation to Me, And My wrath upheld Me.

(Isaiah 63:6) I trod down the peoples in My anger And made them drunk in My wrath, And I poured out their lifeblood on the earth.””

The judgment of God upon Edom. However, I'm very encouraged by the text because it doesn't end there. It's almost like the Spirit of God goes, “Let me interrupt you here.”

So, verse 7 is almost an interruption of the idea of the thought because I just was reading judgment. But then Scripture interjects, “Let's talk about the lovingkindness of God.” Where did that come from?

(Isaiah 63:7) “I shall make mention of the lovingkindnesses of the LORD, the praises of the LORD, According to all that the LORD has granted us, And the great goodness toward the house of Israel, Which He has granted them according to His compassion And according to the abundance of His lovingkindnesses.

(Isaiah 63:8) For He said, “Surely, they are My people, Sons who will not deal falsely.” So He became their Savior.

(Isaiah 63:9) In all their affliction He was afflicted, And the angel of His presence saved them; In His love and in His mercy He redeemed them, And He lifted them and carried them all the days of old."

Even though they rebelled, as the passage says. The fact that this text is interrupted by the lovingkindness of the Lord is reminding us of what God wants to do, and that's to save. And of course, as we look at His garments, they are bloodstained, but they're bloodstained because of His blood. It is the graciousness of God that desires to save, and it is that message that we hold near and dear to our hearts. I mean, every time I read of the lovingkindness of God, I have to chew on that. And I have found the more I think about it and think about the depths of what that means and all the ramifications of what... Because He longs to bless us, right? He longs to be gracious to us. We trample underfoot so many of the things of the promises that God gives us. His love is on almost every page, even in the judgment. His love comes out of the pages. So, what have you been thinking about this week? Are you trampling it or are you embracing it? Are you loving it

more than anything else? Blessed is the man that doesn't go the way the sinners, those that are rebellious, not the scoffers; they're not a part of his life. But in His Law he meditates day and night. And he'll be like a tree firmly planted by the water. Whatever happens, he's going to bring fruit. And God will bless him. And that's what He wants for us. Don't stop thinking about God. Think about Him all day long. Read something and then just think about it over and over again. It's going to make you feel better. It's going to heal your soul.

Closing Prayer:

Father, we give You thanks for Your word and how it so wonderfully changes us. You've given us a blessing, Your blessing of Your Son, Who died on the cross for our sins. The blessings of eternal life, the blessings of an inheritance that will not fade away reserved in heaven forever for us. The blessings of being with You. I can't stop thinking about that. And Father, I have found the more that I think about it, the more I'm healed from all of my

anger, from all of my distress, from all of my anxiety; it just goes away.

Your heads bowed and your eyes closed. I want this for you. Casting all your cares upon Him. Here's the blessing: He cares for you. Talk to Him now.