

The people against whom the Lord hath indignation (Mal. 1:4)

“And they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever.” (Mal. 1:4)

These people against whom the Lord hath indignation for ever, are thus identified as the eternally damned people, consisting of, (1) those who presently inhabit Hell; plus, (2) those who will soon join those who presently inhabit Hell. They were anciently identified symbolically as one of only ***“two manner of people”*** – two unborn babies – who inhabited Rebekah’s womb, – (**Gen. 25:23**); two unborn baby boys who struggled and fought with each other so mightily that Rebekah feared for her life; to wit: ***“And Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord.” Gen. 25:21-22.***

Gill says this *“was not a common and ordinary motion felt by women in such circumstances, but an extraordinary one; the two children in her strove with each other, as if it was for mastery, or who should get out first before the proper time; which not only gave her great uneasiness of mind, but pain of body; this was an emblem of the future difference between those two children, Esau and Jacob, and of the contentions that would be between their respective offspring, and of the enmity and war between them. She (i.e., Rebekah) had doubtlessly enquired of other women, whether it had ever been so with them, and they replied, no; then, says she, how comes it to pass that it should be different with me than others? Or, if those children by struggling should kill one another, or be abortive and kill me, why should I have been so desirous of conception? All my prayers and pains have been in vain.”* Beloved, this was a very big deal with Rebekah. She thought she was surely going to die, so violently did those two boys struggle, strive and wrestle together within her womb.

Trapp says, *“They ran at tilt, as it were, and jostled one against another – (as two mighty knights on horses ride at full gallop, each with a long sharp lance seeking to unseat and kill the other when they collide) – so these two babes ran at tilt, as it were, and jostled one against another, even to bruising and hurting.” “And she went to enquire of the Lord.” Gen. 25:22.* The Targums and Martin Luther say she went to the School of Shem the Great. Arabic writers say she went to inquire of Melchizedek. Ancient rabbis say she went to inquire of Father Abraham, who was still alive; and who lived 15 years after this event. To which Gill adds, *“Indeed, if she inquired of any particular person of note for religion, and as a prophet, there is none so likely as he, who was the friend of God, and had great intimacy with God, and to whom God revealed his secrets.”*

In any case, the Lord God gave Rebekah a prompt answer, either through Abraham or some other holy man, – or by an impulse upon her own mind; to wit: ***“And the Lord said unto her, – (and there follows one of the grandest declarations of the Calvinistic doctrines of election, reprobation, and absolute predestination ever uttered; to wit:) – “And the Lord said unto her, Two nations are in thy womb, and TWO MANNER OF PEOPLE, shall be separated from thy bowels: and THE ONE PEOPLE shall be stronger than THE OTHER PEOPLE; and the elder shall serve the younger.” Gen. 25:23.***

Beloved, let us pause here to preliminarily observe, that all mankind – every individual of mankind – is made up of one or the other of these **“TWO MANNER OF PEOPLE.”** Well might each son and daughter of Adam study carefully all that may be known of these **“TWO MANNER OF PEOPLE.”** Your eternal destiny – Heaven or Hell – hangs in the balance. Every son and daughter of Adam should obey – and each has the duty to obey – the admonition of the Apostle, found at **Heb. 12:15-17**; to wit:

“Looking diligently lest any man fail of the grace of God...Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.” (Heb. 12:15-17)

“THE ONE PEOPLE shall be stronger than the other people, and the elder shall serve THE YOUNGER.” (Gen. 25:23)

These two weighty and all-important things were said unto Rebekah before the boys were born as irrefutable proof of the doctrine of election, the doctrine of reprobation, and the doctrine of predestination; to wit: ***“(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.”*** Rom. 9:11-13. Now we are prepared to interpret the mysterious historical event and identify the two peoples in Rebekah’s womb; to wit: ***“Two manner of people shall be separated from thy bowels; and the one people shall be STRONGER than the other people; and the elder shall SERVE the younger.”*** Gen. 25:23.

God’s Elect are strong in the Lord and in the power of His might (**Eph. 6:10**); they quit themselves like men and are courageous and strong (**1 Cor. 16:13**); they are eloquent and mighty in the Scriptures like Apollos (**Acts 18:24**); and they are ready scholars and scribes in the Law of the Lord like Ezra (see, **Ezra 7:6**). Whereas, the Reprobate Esaus (the non-Elect) are spiritual dwarfs and malnourished weaklings, who are total ignoramuses when it comes to any knowledge whatsoever of the Bible. Just try talking Scripture with some of these Esau-freaks. They are the original inspiration for the expression, “As dumb as a box of football bats.”

“And when her days to be delivered were fulfilled, behold, there were twins in her womb. (These were days slightly before the sonogram was invented.) And the first came out RED, all over like an hairy garment; and they called his name Esau.” Gen. 25:24,25. The word Esau does not signify “red” as some have thought. According to the Targums, the birth of Esau was strange indeed. He was born or “made” more like a man than a child, with hair all over his little body, “like an hairy garment.” And so the Targum adds, “because he was wholly perfect, with the hair of his head and beard, and with his teeth and grinders.” But chiefly because of his hairiness, for Esau in the Arabic language signifies covered, as he was with hair; some say, a word in that language signifies a hairy garment made of camel’s hair. Esau certainly appeared at birth to be more beast than infant – with even an abundance of facial and other body hair, which was a sign, as the ancient rabbis observed, “that he would be a shedder of blood, fierce and cruel.” And

the Targum of Jonathan adds, *“Esau was also a hunter and slayer of men, Nimrod and Henoch his son.”*

Beloved, we are thus made to see and understand the kind of people we are required to deal with as we contend for the Cause of God and His Truth *“in the midst of a crooked and perverse nation, among whom we shine as lights in the world. Holding forth the word of life; that we may rejoice in the day of Christ, that we have not run in vain, neither labored in vain.”* Phil. 2:15,16.

“And after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.” (Gen 25:26)

Jacob’s little hand took hold on Esau’s heel – make no mistake – TO PLUCK HIM BACK AND GET OUT FIRST – and this action was not casual or accidental – and this action had a meaning and a mystery in it – and this action signified that this little rascal Jacob had a deep respect for and understanding of the birthright, and was determined – come hell or high water – in one way or another – to have that birthright and all it stood for. *“The kingdom of heaven suffereth violence, and the violent take it by force.”* Matthew 11:12. In baby Jacob’s first act upon coming into the world, he demonstrated the character trait and the attitudinal approach that all God’s Elect demonstrate. *“And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.”* Gen. 25:27.

A startling thing which I discovered in researching this sermon, was that the best authorities among the ancient Jews believed that Esau was not only the fierce and cruel slayer of animals, but also the slayer of men; and that not only was Jacob a sincere and upright man of godly plainness, but that he was also a minister, who studied religion in the school of Shem and the tent of Eber, agreeably to the Targum of Jonathan; to wit: *“a minister in the school of Shem, seeking doctrine from the Lord; a student there, where he resided awhile, in order to be instructed in the doctrines of truth and righteousness.”* Now comes one of the world’s greatest and most important transactions – of all times. Call it, “the Conference in the Kitchen.” Or, call it, “The Kitchen Conference.” God describes it like this, at Gen. 25:29-34; To-wit: *“And Jacob sod pottage (or, boiled broth of lintels); and Esau came from the field, and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint; therefore was his name called Edom (margin, That is, Red). And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lintels; and he did eat and drink, and rose up, and went his way; thus Esau despised his birthright.”* (Gen. 25:29-34)

The ancient Jewish writers say that this Kitchen Conference took place on the day that Abraham died, and that the cheap bean-like red lintels was the food of mourning for the dead; and so, they gather that Jacob and Esau were now 15 years of age when this eternal bargain was struck, in the buying and the profane selling of this birthright. *“Thus Esau despised his birthright.”* Gen. 25:34. For, Abraham was 100 years old when Isaac was born (Gen. 21:5); and Isaac was 60 years old when Jacob and Esau were born (Gen. 25:26); and Abraham lived to be 175 (Gen. 25:7). Ergo, Jacob and Esau must be 15 years old when Abraham died.

“And Esau came from the field, and he was faint (too faint to feed himself; ergo), And Esau said to Jacob, Feed me, I pray thee...for I am faint.” (Gen. 25:29,30)

WHEREUPON, JACOB POUNCED, like a cat. He had Esau exactly where he wanted him – in a confluence of circumstances he had waited for and diligently looked for all his life. Beloved, Jacob wanted that birthright more than anything else in the world, and thought about nothing else day and night, 24/7, as they say. And I say to you, Beloved, that this attitude of determination is an indispensable characteristic of all God’s Elect. It may be their sine qua non – without which, nothing. Many privileges were annexed to that birthright, both temporal and eternal; such as honor and authority in the family next to parents, a double portion of the inheritance, the parental blessing, and especially in this case the promises of Messiah; and which was typical of the heavenly inheritance – ALL OF THIS REBEKAH KNEW by the divine oracle were designed for Jacob, and which NO DOUBT she had acquainted him with; and ADVISED HIM TO DEAL WITH HIS BROTHER about parting with his birthright AS HE HAD OPPORTUNITY; and it is VERY LIKELY they had talked together about it many times, and Esau had shown some indifference to his right, and made no great account of it; and now, an opportunity offering itself, to get him in the mind to part with it, JACOB POUNCED, like a cat on its prey. Jacob moves for a sale of it immediately, at once, without any more delay, and even before he had his pottage; thus taking advantage of Esau’s urgent necessity; or, he says, sell it to me *“as the day”* – *“Sell me this day thy birthright!”* Gen. 25:31. Or, *“Let the bargain be as clear as the day,”* as Rabbi Jarchi interprets it. Meaning, “Let it be made in plain and full terms, that there be no dispute about it hereafter, or any attempt at revocation of it.” *“SWEAR TO ME THIS DAY! And he swore unto him; and he sold his birthright unto Jacob.”* Gen. 25:33. Period.

And, *“Then (and only then, did he get a single bite of food) Jacob gave Esau bread and pottage of lentiles; and he did eat (then and only then, after he made a complete and proper sale and transfer of title of that birthright) and drink, and rose up, and went his way; THUS ESAU DESPISED HIS BIRTHRIGHT.”* Gen. 25:34. Is there any wonder, Beloved, that God hated Esau? Is there any wonder that God loved Jacob? By this simple test, is there any doubt that those all around us, – in Topeka, in Kansas, in America, in the world – I say, is there any doubt that those all around us are headed irreversibly for Hell? Yip-Yapping all around us about God loving everybody! When God is plainly telling them that only those who thoroughly understand the Jacob and Esau saga – only those understand the love of God. *“I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the Lord; yet I loved Jacob, and I hated Esau.”* Mal. 1:2,3.

In other words, if you don’t thoroughly understand the hatred of God, you know absolutely nothing about the love of God. So stop your yip-yapping about the love of God and **Jn. 3:16**. God has two names for you; to wit: *“(1) The border of wickedness; and, (2) The people against whom the Lord hath indignation for ever.”* Mal. 1:4. The eternal doom of Esau has been told and re-told in all the major prophets and most of the minor prophets; e.g., to wit: *“Who is this that cometh from Edom (Esau), with dyed garments from Bozrah (capital city of Edom)? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save...I will tread them in mine anger, and trample them in my fury...For the day of vengeance is in mine heart, and the year of my redeemed is come.”* Isa. 63:1,3,4. Amen.