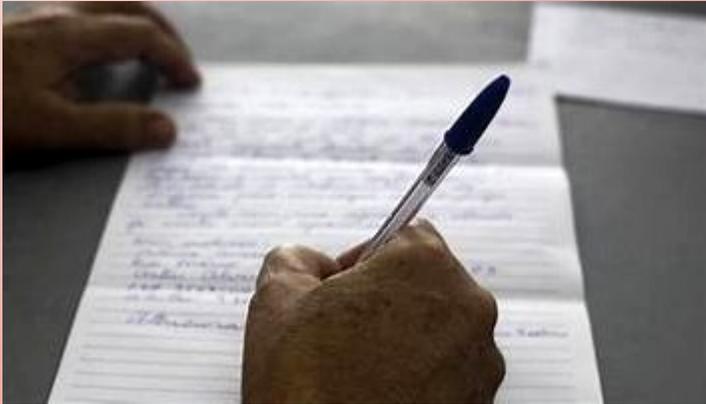


Watchman's Monthly Teaching Letter Number 23



**Clifton A.
Emahiser**

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Clifton A. Emahiser

(Including Edom)

THIS IS THE TWENTY-THIRD MONTHLY TEACHING LETTER since I started to publish them in May of 1998. In the last lesson, I presented some facts on the deadly doctrine of universalism. I am planning to bring you more on this subject in future lessons. Before I finished the last lesson, I ended up getting on the subject of Esau-Edom. With this lesson, I am going to go more in depth into the subject of Esau and his progeny.

I am not sure how long this will take, but I will continue until the topic is pretty well covered. Most people in Israel Identity seem to understand Edom better than they do Cain, but there is much more to understand about Esau than has been presented in the past. Before I get into this subject in detail, I will present some "facts" that are simply not true. There is nothing like getting some dead wood out of the way at the start. For those who believe the scriptures are without scribal errors, I will be showing you such an error of monumental proportions. These kinds of errors can be found in both the Old and New Testaments. Once we deal with the translation errors, then we must contend with the idioms. Unless we make an effort to understand the idioms, we will miss most of the message of Scripture. Scripture simply cannot be taken literally when idioms are involved. Every serious Bible student needs to get the small booklet *Idioms Of The Bible Explained* by George M. Lamsa published by Harper-Collins.

THE DEMISE OF EDOM

As I promised you in my last teaching letter #22, I am going to clear up and document the problem with Deuteronomy 23:7. As I told you before, there are approximately 27,000 translation errors in our present Bibles. Some various translations by various translators have attempted to clean

up many of these discrepancies, but the errors are very numerous and overwhelming. The translation of Deuteronomy 23:7 is one them. I will start by quoting this passage:

Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

From this verse it would appear that we should welcome all Edomites into our congregations with open arms and with no questions asked, and that we are somehow guilty of some dire contemptible sin for even thinking an evil thought against them. I ask you: Is this not the impression, which seized upon you when you read this passage for the first time? Remember the guilty, dirty, condemning feeling, which came over you for even giving the Edomites, the slightest hint of disparaging thought, that somehow Yahweh might suddenly kill you in your very tracks for even blinking your eye? If this has been your reaction when reading this passage in the past, forget it, for that is not what this verse is saying — not even remotely. I happened on this verse many years ago when I listened to a presentation by an Identity speaker making reference to the Edomites and using this verse as one of his points. At the time, I decided to look into the Hebrew meaning of the word for myself. I found the Strong's Exhaustive Concordance Of The Bible assigned the term "Edomite" the Hebrew word #130 which says:

#130—Edômîy, —Edôwmîy, ed-o-mee'; patronymic [derived from father's name] from 123; an Edomite, or descendant from (or inhabitant of) Edom: — Edomite. See 726.

Inasmuch as I didn't want to overlook anything important, and I felt there was something desperately wrong with this passage, I decided to check on the word #726 which had the following to say:

#726 ... Arôwmîy, ar-o-mee'; a clerical error for 130; an Edomite (as in the margin): — Syrian.

At once this struck me (and this was about 15 years ago), for if the proper rendering was "Syrian" instead of "Edomite", it would make all the

difference in the world. Over the years, since that time, I have pointed this clerical error out to many people of our persuasion. At the time, I knew this made more sense if Deuteronomy 23:7 were to read Syrian rather than Edomite for the Syrians were Abraham's relatives, in which case this verse would read:

Thou shalt not abhor a Syrian; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

Over the years, I have been satisfied that the word should have been Syrian instead of Edomite. I remember one party gave me a challenge and indicated that it was only a clerical error, and really didn't mean anything. I finally came to the conclusion that it would be a hard proposition to prove and decided not to push the point openly any further. That is, until recently, when I was preparing for this lesson, I accidentally discovered what the clerical error was. I will now reveal to you how I made this discovery. As I had decided to take up the topic of Esau, I was in the process of reading anything and everything I could find on the subject. I was reading along in *The Interpreter's Dictionary of the Bible*, volume E-J, page 24, under the subtitle Edom when I read this:

.—there are places where, because of the similarity between the letters \$ (d) and 9 (r), the text has wrongly read /9 !, “Aram” (i.e., Syria), and /*29!, Arameans” (i.e., Syrians), for /\$!, “Edom”, and /*2\$!, “Edomites”, such as II Kings 16:6; II Chr. 20:2, where the KJV has followed the MT, but the RSV has followed an emended text.

Note: I have followed the Hebrew characters as faithfully as I know how to do on my computer — I may have made a mistake. I will enclose my documentation on page 8 of this issue so you can check against my references. The main thing to notice here is the “similarity between the letters \$ (d) and 9 (r).” You can see very readily, that a very small slip of the pen can change the word from Edomite to Syrian, or Syrian to Edomite. I will enlarge these two Hebrew letters and place them side-by-side so you can observe the difference in them:

Just this very small change in the Hebrew writing, and the word can be changed from Syrian to Edomite!!! Think of it this way, syRian or eDomite. This above slight change changes the Hebrew “r” sound changed to a “d” sound. What we have here so far is: the Strong’s Exhaustive Concordance Of The Bible pointing out that there is a clerical error, and, The Interpreter’s Dictionary of the Bible pointing out the nature of the error. The Interpreter’s Dictionary of the Bible is actually making references to two other passages, but the principal here is the same. I will also include the Hebrew alphabet from the Wilson’s Old Testament Word Studies on page 8 of this issue so you can check the phonetic sounds of these two letters. When we find discrepancies of this nature in Scripture, we are going to have to prove them by the context of the entire Bible. Deuteronomy 23:7, with the use of the term Edomite, definitely is not in scriptural context, but with the term Syrian, it is very much in context, for it fits perfectly. With all of this, we are at a loss to know whether this is an honest scribal error or a deliberate piece of sabotage by the enemy. A very short reference to the problem of confusing Syria with Edom, or confusing Edom with Syria is alluded to in The Zondervan Pictorial Encyclopedia of the Bible, volume 2, page 204 that says:

... in 2 Kings 16:6, “Edom” should read for “Aram”...

Let’s check this out in two different versions to get an idea of the nature of this error. Notice the underlined words in 2 Kings 16:6 in each version:

King James Version

At that time Rezin king of Syria recovered Elath to Syria, and Drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

The Modern Language Bible: The New Berkeley Version in Modern English At that time Rezin king of Syria regained Elath for Edom, clearing the Jews completely out of Elath. So the Edomites came back to Elath and lived there to this day. (Underlining mine)

Now let’s try the other passage (2 Chronicles 20:2) mentioned by The Zondervan Pictorial Encyclopedia of the Bible, volume 2, page 204 quoted above on this same type of error of getting Syria mixed up with Edom:

King James Version

Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side of Syria; and, behold they be in Hazazontamar, which is Engedi.

Revised Standard Version

Some men came and told Jehoshaphat, "A great multitude is coming against you from Edom, from beyond the sea; and behold they are in Hazazon-tamar" (that is, En-gedi).

You can see very readily, from the two translations on each of these two verses, how great an error can come from a slight change in the Hebrew letters. If we are truly interested in Bible history, these passages can really be confusing if we didn't know someone had made an error and how the text should really read. Now we know something that is absolutely not true about Esau-Edom. If Yahweh says that He hates Esau and all of his progeny, we, being kinsman to Him, have the same right. As a matter of fact, to hold back this hatred and keep it within us, can and will make us mentally and physically ill.

ESAU'S PROGENY

Genesis 36 lists fourteen Dukes of Edom. All of these fourteen chieftains can be traced back to three of the women Esau took for his wives, Adah, Aholibamah and Bashemath. Adah was the Canaanite daughter of Elon the Hittite. Aholibamah (Oholibamah) was the Canaanite daughter of Anah, and granddaughter of Zibeon the Hivite. Bashemath was the daughter of Ishmael, the granddaughter of Abraham and Hagar. Some confuse Bashemath, the daughter of Elon the Hittite, with Adah (Genesis 26:34-35). Maybe Adah was known by two names, but Esau only had three wives, not four, or even six as some say. Adah, the Hittite, had one male child by Esau, Eliphaz, but had six grandsons, Teman, Omar, Zepho, Kenaz, Korah and Gatam who became six of the fourteen dukes. Aholibamah, the Hivite, had three sons, Jeush, Jaalam and Korah who became three of the fourteen dukes. Amalek was a real bastard as he was

both Hittite and Hivite. Amalek's mother was Timna the Hivite, and his father was Eliphaz, the half-breed son of Esau and Adah the Hittite. Amalek was one of the fourteen dukes. Bashemath the granddaughter of Ishmael had four male children, Nahath, Zerah, Shammah and Mizzah who became four of the fourteen dukes. Esau gave his wives Hebrew names, thus making it confusing.

THE GENERAL OVERVIEW HISTORY OF ESAU

Before Esau and his brother Jacob were ever born, there was a war going on between them in their mother's (Rebekah's) womb. Before their birth Yahweh had informed their mother that the older should serve the younger (Genesis 25:23), and that two national groups would be separated from her inward parts. Rebekah, knowing this, never deviated from this goal.

At the critical necessary points in her son's lives, she was always there doing what she knew to be the will of Almighty Yahweh even though it didn't conform to the normal protocol of her day. Before their conception, for Rebekah had remained childless for about nineteen years, Isaac entreated Yahweh, and she became pregnant. Led by peculiar feelings to inquire of Yahweh, Rebekah was informed that she should give birth to twins whose destiny would be as diverse as their character, and what was in those days even stranger still, that the elder should serve the younger.

Esau was the firstborn, thus the eldest of the twin brothers, (Esau and Jacob), sons of Isaac and Rebekah (Genesis 25:22-26). Isaac being the son of Abraham, and Rebekah the daughter of Bethuel the Syrian of Padan-aram, and also, sister to Laban the Syrian. We have no account of the early life of Esau beyond an incident or two connected with his birth, approximately 1980 B.C. As he grew up, his natural tendencies and inbred characteristics began to surface. In the process of time, the different natural endowments of the two boys began to display their effects in dissimilar aptitudes and pursuits.

Quite unlike his brother Jacob who was led by his less robust makeup and quiet disposition to fulfill the duties of a shepherd's life and occupy his time in and around his tent, Esau became a skilful and adventurous hunter,

man of the field, a thorough son of the desert, a wild man who was worldly minded and materialistic, only being concerned about his immediate desires and needs. Esau showed his lack of concern for the Covenant promises by marrying two local girls who were not closely related to the people of Abraham. The mixed marriages caused grief to Esau's parents, particularly his mother. It is not possible to have two brothers more unlike in every respect both mentally and physically than these two were. One wonders how they could even have been of the same race.

The first born of Isaac and Rebekah, and the twin brother of Jacob, Esau became the forefather of the Edomites. He was given the name Esau because of his unusual "red" appearance at birth, but got the name Edom (meaning "red") from the red lentil stew for which he sold his birthright. This colour "red", the descendants of Esau was destined to carry through time immemorial. The colour red has followed Esau right down to the Communism of this very day. There is more to be said about the color red, but I will save that for later.

In a hunter's life there is much uncertainty as well as hardship; many days pass in which the greatest and most strenuous exertions are required to stalk the game. Hunters in the days of Esau had little in the way of the equipment known to us today. Much more expertise was required in order to get close enough to get off a deadly shot with their primitive bows and arrows. No doubt, the disappointed hunter came home many times without anything to show for his futile efforts. Esau had on one occasion experienced such a disappointment, and, wearied with his fruitless efforts, completely exhausted and overcome with hunger and for want of sustenance, and despondent, desperate and forlorn from not killing any prey, he was anxious beyond all measure to turn his steps hurriedly toward home where he could recuperate from the tiring chase and find rest.

On this particular day, Esau being tired and hungry came alone from the field while Jacob was boiling up some red lentil stew. In response to Esau's desperate demanding request, "Quick, quick. Please share with me some of the red stew you are cooking." Jacob, quickly observing and sizing up the situation and recognizing Esau's weakened and desperate need, at once realized the time was an opportune moment to strike. The same spirit

seized him, which caused him to grab onto Esau's heel at birth in an effort to pull him back so he could be born first instead of his brother. Jacob realized it was now the ideal time to make his move. Jacob very manipulatively stated to Esau a conditional contract. "For your birthright, I will share with you this red stew." Jacob saw the urgency, which Esau was in, and determined not to let it pass idly by.

Accordingly, Jacob put a price on the required food. Esau was the elder, and had, in consequence, immunities and privileges which were quite high in value, especially the headship of the family or tribe, and the possession of the great bulk of the family property, and carried with it the Covenant blessing (Genesis 27:28, 29, 36; Hebrews 12:16, 17). Urged by the craving of extreme hunger, alarmed even by the fear of death, Esau would sell his birthright to his younger brother, even confirming the contract by the sanction of an oath.

Because the birthright would not take effect for many years in the future, and Esau being very materialistic, and not valuing the birthright to any great degree, made the agreement with Jacob and sold it for the red pottage. Having no appreciation for sacred (set apart) things, namely, the promise by Yahweh to Abraham concerning the seed through which all the Israel nations were promised to be blessed, Esau impetuously, by swearing an oath, sold his birthright to Jacob for one meal of lentil stew and bread. Jacob having thus gotten his price supplied the famished Esau with the needed refreshments to recover his strength. By thus despising the birthright; viewing it as of little value, Esau showed a complete lack of appreciation for things sacred (set apart) to his family.

When Esau saw Jacob sent away to obtain a wife from his mother's relatives, he understood that the Canaanite wives he had married did not please his parents. Esau showed his ultimate lack of concern and consideration for the Covenant promises of Yahweh by intermarrying with two local girls who were not closely related to the ancestors of Abraham (Genesis 26:34, 35; 36:1, 2). The mixed marriages caused inordinate grief, anxiety and distress, "a source of bitterness of spirit", to both Isaac and Rebekah, Esau's parents; especially his mother (Genesis 26:35). At the age of forty, he married two Hittite women (Genesis 26:34). Actually it

was a Hittite and a Hivite. Arriving, then, at the age of maturity, being forty years of age, he married Adah and Aholibamah. Actually, Esau made his own arrangements for these marriages, which was something unusual in those days, and on account of their origin, they were not acceptable to Isaac and Rebekah. To say the least, some unhappy feelings appear to have previously existed in the family, and these marriages by Esau didn't improve family matters any.

When Isaac was grown old and feeble and advanced in years, he realized in the consciousness of his approaching death, that he desired to give his blessing to his older son, Esau. The time for the fulfillment of the compact between the brothers at length arrived. At this juncture of time, Isaac is 'sick unto death', but still fully aware of the import of his responsibility of his older son's inheritance as the Law required. At this crucial point, in the state of Isaac's family affairs, Isaac already knew the Law required him to pass the inheritance on to Esau even though he had married Hittite and Hivite wives who were a grief of mind to him and Rebekah.

When a person is stricken with a grief of mind, their whole world is pulled out from under them. It is a state of living in which nothing seems to be worthwhile anymore, a total withdrawal into overwhelming and crushing disappointment. In spite of this, he was fully ready to pass his blessing on to the mixed descendants of Esau to become the heirs of the Abrahamic Covenant. Upon fulfillment of the blessing by Isaac, the people of Esau-Edom would have become the chosen people of Yahweh. Isaac was aware of the full ramifications and consequences of the outcome of his actions. In order to forestall the inevitable, he sent for Esau, requesting him to bring him some savoury venison, which he loved so well, although, in his weakened condition, he probably didn't have a very healthy appetite. Isaac knew very well that this could take some time to acquire, on the part of Esau, perhaps several days.

No doubt the thought of his blessing going to Esau and his Canaanite wives was no comfort to his troubled mind. His appetite as well as his strength having failed, he is only to be thwarted by provocatives and reasons for anger. It would seem that if Isaac was anxious to pass the blessing on to Esau, he would have completed that first, and then sent

Esau after some venison. But Esau proceeded to do this with the view that he would be receiving the blessing as firstborn, though he actually was no longer entitled to that blessing by reason of his having sold his birthright. Thus, he was willing to break his oath bound covenant made with Jacob at the sale of his birthright. In this action, Esau became just as much a supplanter as Jacob. If Esau had been completely honest with Isaac, his father, he would have informed him, at the time, of the former event in which he sold his birthright to Jacob. Esau ought to have told his father that the blessing did not rightly belong to him, that, in fact, he had sold it to his brother. But he did not. On this dilemma, Rebekah began to feel that the critical time for action had come, for she fully remembered the promise of Yahweh that the elder would serve the younger. Recalling what Yahweh had said to her before the birth of her twins, Rebekah was ready to intervene, advising Jacob to present himself before his father as Esau and thus procure the blessing, which was rightfully his. Because Esau did not honestly inform Isaac of the sale, this put Rebekah into a bind, for then she would have been considered a betrayer of both of her son's to their father. If the hated Hittites were not to enter along with her less favored son into possession of the family property, the dedication of the birthright must, in some way, not be confirmed and consummated upon Esau as Isaac was planning to do. It was now time for Rebekah to frustrate this plan, and in some way, secure the inheritance for Jacob. One particular remains at this point — the father's blessing. If this should be given to Esau and his progeny, all hope was gone; for this, like our modern wills, would deed the inheritance and the accompanying family headship to the tribe of Esau and his wives. It was now time for Rebekah to use her cooking skills to make goat taste like savoury venison.

All the while, Rebekah was listening to every word, and heard all that Isaac had said to Esau during their father to son conversation. Rebekah realized it would be better (in fact, it was expedient) for Jacob to have the blessing rather than Esau. Not only this, she loved Jacob much more than Esau. She wasted no time in calling Jacob, to inform him what Isaac had said to Esau, and she said: "Now, my son, do that which I tell you and you will receive the blessing instead of your brother. Go now to the flocks and bring me two kids from the goats: and I will cook them in the same manner as the meat Esau cooks for your father. And you will present it to

your father; and he will think that you are Esau, and will thus give you the blessing; which in reality belongs to you.” But Jacob said: “But you are aware that Esau and I are not alike. His neck and arms are all covered with hair, while mine are quite smooth. Therefore, my father will feel of me, and he will discover that I am not Esau; and then, instead of giving me a blessing, I am fearful that he will more likely curse me.” But Rebekah answered Jacob her son, “Never you mind, you do as I have instructed you, and if something goes wrong, I will intercede for you and inform your father of the sale in which Esau sold his birthright to you, and your father will have no alternative but to follow through by blessing you. If any harm comes, it will come upon me; so do not be afraid, but go now and bring the meat.”

On Rebekah’s direction, Jacob proceeded and brought a pair of small kids from the flock, and from them his mother prepared a dish of delicious tasty food, so that it would be to his taste buds very similar to the way Isaac liked it. Then Rebekah brought some of Esau’s clothes, and dressed Jacob in them; placing on his neck and hands some skins of the kids which Jacob had slaughtered from the flock, so that Jacob’s neck and hands might feel rough and hairy to Isaac’s touch.

Then Jacob came into his father’s tent, walking much in the manner Esau might approach, carefully bringing the prepared dinner and disguising his voice to sound like Esau as much as he could, and said: “Here I am my father.” And Isaac replied, “Who are you, my son?” Jacob answered Isaac, and said: “I am Esau, your eldest son, and I have done as you asked me; now sit up and eat the dinner which I have prepared; and then give me your blessing, as you promised on my leaving you would do.” And Isaac replied: “How is it you have found it and returned so quickly my son?”

Jacob then answered, “Because Yahweh El, your Mighty One, showed me where I should go and gave me expeditious success.” Isaac did not feel quite sure this was Esau, his firstborn son, and said, “Come nearer unto me and let me feel you, so I might know for sure you are really my son Esau.” And Jacob drew closer to Isaac’s bed, and Isaac felt his face and his neck along with his hands and said: “The voice seems like that of Jacob, but the hands are those of Esau. Are you really my eldest son,

Esau?" With this, Jacob again continued to deceive his father, and said, "I am." Then Isaac, in the blindness of his old age, ate the food that Jacob had brought to him, and he affectionately kissed Jacob, believing he was kissing Esau, and he gave to Jacob the blessing which Esau so earnestly sought for. In blessing Jacob he proclaimed the following: "May Yahweh give you the dew of heaven and the riches of the earth and plenty of grain and wine. May nations bow down to you and become your servants. May your mother's male descendants bow down to you, and may you be the master over your brother; and may your family and descendants that come from you rule over his family and his descendants. And blessed be those that bless you, and cursed be those that curse you." No sooner had Jacob received the blessing of inheritance, than he rose and hastened from Isaac's presence.

Upon Jacob's departure from Isaac, Esau suddenly returned bringing his dish of food that he had cooked, and said: "Let my father incline and eat of the venison I have for you, so you may grant me my blessing." And Isaac said, "Why, who are you?" Esau replied, "I am your oldest son, your son Esau." Isaac replied with much consternation, and said, "Who then is the one that came before and brought me food? And I have eaten his food and have blessed him; yes, and he shall be blessed."

Upon hearing this Esau knew that he had been cheated; and cried aloud, with a bitter cry, "O my father, my brother has taken away my blessing, just as he took away my birthright." (Is this the first time Isaac had heard about Esau selling Jacob the birthright? If so, Jacob could not have conferred upon Esau the blessing in such a case anyway, as Esau had no legal standing.) "But cannot you give me a blessing also? Have you given everything you have to my brother?"

Thereupon Isaac related to him all that he had said to Jacob. He said, "I have told Jacob that he shall be the ruler, and that all his brethren and their children will be under him. I have promised him the richest land for his crops and rains from heaven to make them grow. Now that all these things have already been spoken, they must come to pass. What is there left worthwhile for me to promise you, my son?" After Esau had begged urgently for a leftover blessing, Isaac said: "My son, your dwelling place

shall be in the riches of the earth and of the dew of heaven. By your sword shall you live and your descendants shall serve Jacob's descendants. But in a future time, they will break the yoke of Jacob's rule and shall free themselves."

In researching for this lesson, I have noticed something, which I have never pondered before. I become aware that Rebekah was the leading light in all of these events. Not only was Isaac blind to what was going on in his family, but he blindly demanded that Esau should receive the birthright and the blessing regardless of his marriage situation with the Hittites and Hivites. It was not until Rebekah declared her stand on the racial issue that Isaac finally woke up. Rebekah stated, Genesis 27:46:

And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: If Jacob take a wife of the daughters of Heth, such as these, which are of the daughters of the land, what good shall my life do me?

After Rebekah made this outstanding and demanding statement, in the very next verse (Genesis 28:1), both Isaac and Rebekah are in mutual agreement. I believe when the Rebekah's of our people finally take a stand on racial issues, we will finally see a change in our respective lands for the better. This verse is where Isaac finally takes a definite stand himself. Maybe when we can get both the fathers and mothers in agreement, there will be great strides for the better. Let's read this verse:

And Isaac called Jacob, and blessed him and charged him; Thou shalt not take a wife of the daughters of Canaan.

I know in Genesis 26:35, speaking of the Hittite and Hivite wives of Esau, it says:

Which were a grief of mind unto Isaac and to Rebekah.

Because the book of Genesis is not particularly written in chronological order, I believe a scribe added this last verse, which is placed before the fact. It almost appears like a marginal note, which was later, added to the main text.

We should ask other questions: Would Isaac have really pronounced such blessings upon Esau with his Hittite and Hivite wives along with their crossbred descendants?, or was Isaac more aware of what was going on, and only pretended to play Rebekah's and Jacob's game? If Esau's wives were a "grief of mind" to him as stated in (Genesis 26:35), would he really have blessed their descendants? It is obvious the old man had a lot more savvy in his old age than it first would appear. Maybe what he lost in his eyesight, he gained in hearing. Why would Isaac determine to bless Esau, then turn around and instruct Jacob not to take a wife of the daughters of Canaan (Genesis 28:1)? Isaac knew full well that Esau had taken wives of the Canaanites before the episode concerning the blessing. After considering these possibilities, I still contend that Isaac fully intended to confer the blessing of the birthright upon Esau in spite of his wives, and that if it had not been for Rebekah's maneuvering, Jacob would never have received the birthright and the blessing. Although it is not recorded, I believe Rebekah may have had something to do with Jacob asking Esau to sell it, by planting the idea in Jacob's mind.

Thus deprived forever of his legal family birthright, and in virtue of the now unalterable blessing to Jacob, Esau began to entertain a hatred for Jacob which would become a natural enmity between the descendants of Esau and the descendants of Jacob and would last throughout time immemorial. Esau resolved within himself to seize the first opportunity after the days of mourning his father's death for slaying his brother.

Words to this effect were overheard and reported to Rebekah his mother, who thereupon instructed her younger son to flee to his uncle Laban, who lived in Haran, and that he should continue there for some time. Or, at least, until Esau's wrath was fully dissipated. Later, Esau would reconcile with Jacob, but the old hatred would surface again from time to time.

Later they had an amicable reunion after which Jacob went on to Canaan, and Esau went back to the region of Edom. Esau, who lost his birthright and blessing, forfeited the rights of the firstborn forever. In the providence of Yahweh, Esau was made subservient to Jacob. In Hebrews 12:16, 17 he is described as a profane person. Long after Esau's death, Yahweh declared he loved Jacob and hated Esau (Malachi 1:2, 3).

This should give you a pretty good general overview of the story of Esau, but all of this is only just a generalization and there is much more intrigue to this story than has been presented here. Now that we have a general overview of the story, we will go over it in very fine detail. You might wonder, what more could be said? There is a lot more to Esau's story than what is presented in the Bible.

ESAU IS THE GREAT "RED" DRAGON OF REVELATION 12:3

While the serpent of Revelation 12:3 represents the entity which seduced Eve, the great dragon represents Esau as he is called the "great red dragon" in verse three of this chapter. Although the "Jews" we know today have, for the most part, both the blood of Cain and Esau flowing in their veins along with other entities It is almost impossible to get anything creditable from Bible commentaries on this passage, but I found one that was somewhat reasonable although most of his comments cannot be trusted. I will now quote the Believer's Bible Commentary by William MacDonald on Revelation chapter 12 on page 2369:

A great sign appeared in heaven, namely, a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. The woman is Israel. The sun, moon and stars depict the glory and dominion which has been promised to her in the coming kingdom, just as they pictured Joseph's ultimate rule over his father, mother, and brothers —The Woman is in labour, awaiting the birth of a baby (Yahshua). Much of the history of Israel is telescoped in these verses, with no indication that time gaps exist, or that events are necessarily in chronological order —A second sign in heaven is a fiery red dragon —The dragon is ready to devour the Child as soon as He is born — fulfilled in the attempt of Herod the Great, vassal of Rome, to destroy the newborn King [to be]. The male Child is clearly Yahshua, destined to rule all [His] nations with a rod of iron. The record here jumps from His birth to His Ascension.

To impress upon you just how important this story of Esau is, had Esau gotten the birthright along with the blessing, he would have been in the line of, and an ancestor of the Messiah. This makes every move and

countermove in this story very important. The slightest little change in this episode could have changed our entire Israelite destiny. With Esau's Hittite and Hivite wives, the Cain-Satanic seedline would have been incorporated into Yahshua's lineage. Someone other than Mary would have had to have been the virgin mother of Yahshua. Our Israel family would never have been under the Covenant, nor would we be Yahweh's chosen people above all the people of the earth. And last, and most important of all, with Esau's mixed line, there could never have been a Kinsman Redeemer. Had this story changed in any way, there would be no future life for us.

When I originally presented this teaching letter in printed form, I included photocopies of the passage found in The Interpreter's Dictionary of the Bible, volume E-J, page 24 and #130 and #726 from the Strong's Concordance. Sorry that it cannot be reproduced here.

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