

## Introduction

On Tuesday afternoon when I returned to my office from visiting my father at lunchtime, there were a couple of checks on my desk. There was a check to someone for \$265.00 that I got really angry about. One of our employees went on a hunting trip in South Dakota. When he learned that I needed a simulator brought back from Nebraska, he offered to pick it up and bring it back. He said if we helped out with some money for gas, that would be good. So, when he returned, he charged us for all the mileage from Nebraska back to our office and it came out to \$265.00. That is a reasonable price to have the simulator shipped down here. However, that is not what had been discussed. We discussed giving some gas money. I was expecting to pay \$60.00 to \$100.00 for our share of the gas. So, my anger was not at the \$265.00, but at the discrepancy over what I expected to pay and what I was being asked to pay. I felt like the employee was trying to take advantage of me and our company, and I questioned his motives and loyalty.

As I sought the Lord, I had to look in the mirror and ask myself some questions. Why did I get so upset so quickly? This same employee has made some decisions about our gas mileage reimbursements that cost me lots of money. Was I holding a grudge against this employee? Was that the underlying root behind my anger? I wrote an email apologizing and asked the employee to come in for a face to face meeting to discuss the issue. Then I met with the man and personally apologized and asked for forgiveness. I want to always maintain a clean conscience and a pure heart, so working things out with this man was a high priority. He never verbalized his forgiveness to me, even though I asked three different times. The world does not know how to deal with offenses, and many in the church do not know how to deal with offenses. We have to release people, and if we don't, we are the ones that will be held captive. For accountability sake, I kept Tom Swenson and my wife in the loop.

In our text today, Esau bears a grudge against his brother. Jacob has deceived his father and stolen Esau's blessing from his father. Jacob had supplanted his brother and bought the birthright in one of Esau's weak moments. Now, he had supplanted his brother a second time and stolen his father's blessing. Esau was crushed, devastated, hurt, angry, and he bore a grudge. Because of the grudge, he purposes in his heart to kill his brother. Rebekah hears about his intent and comes up with another plan. This time her plan was to protect Jacob from being murdered by his brother. She tells him to go stay with her brother, Laban, for a few days until Esau's anger subsides. Then, she goes to Isaac and complains about Esau's Canaanite wives and tells him that Jacob needs to go to her brother's house and find a wife from their relatives. So, Isaac calls for Jacob and charges him to go and take a wife from Rebekah's family, and he sent him off with another blessing.

In the final part of the passage, Esau sees that Jacob has obeyed his parents and he decides to marry a relative on Abraham's side of the family. He marries Mahalath, one of Ishmael's daughters. All the events in our passage today come as the result of an offense and a grudge against that person. Today, we will deal with Esau's grudge and his plan to kill Jacob.

1. **Esau Bears A Grudge (Gen 27:41)**
2. Rebekah's Plan To Protect Jacob (Gen 27:42-46)
3. Isaac's Blessing And Charge To Jacob (Gen 28:1-5)
4. Esau's Plan To Redeem Himself (Gen 28:6-9)

**1. Esau Bears A Grudge (Gen 27:41)**

(Gen 27:41) “So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, ‘The days of mourning for my father are near; then I will kill my brother Jacob.’”

We see a domino effect in this passage. First, Esau bears a grudge against Jacob. The next thing that we see is Esau making a plan to kill his brother. Our text says that he said it to himself, but in the next verse we see that his words were reported to Rebekah. He did not just say these words to himself, he either said it loud enough for others to hear, or he also told other people what he was going to do. First came the grudge, then came the plan to murder his brother.

(Gen 27:42-46) “Now when the words of her elder son Esau were reported to Rebekah, she sent and called her younger son Jacob, and said to him, ‘Behold your brother Esau is consoling himself concerning you by planning to kill you.’”

In Genesis 4, Cain became angry that God had no regard for his offering, but He did have regard for Abel’s offering. His countenance fell, and he was not just angry with God, but he was angry and jealous of his brother. Then the Lord spoke to Cain and told him that “sin was crouching at the door, and its desire is for you, but you must master it.” God was telling Cain that he needed to get to the root issues of why he was angry and overcome or master them. Instead of dealing with the issues, he went out and murdered his brother.

(Gen 4:5-8) “but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. {6} Then the LORD said to Cain, ‘Why are you angry? And why has your countenance fallen? {7} If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.’ {8} Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.”

In Hebrews 12, we are told to pursue peace with all men, and to see to it that no one comes short of the grace of God, and that no root of bitterness springs up and causes trouble, and by it many be defiled. We have to deal with offenses before a root of bitterness springs up. When a root of bitterness springs up, it produces fruit, but not good fruit. The fruit of bitterness is gossip, slander, hate, lying, murder, etc. Many people get defiled when a root of bitterness springs up. That is why God tells us to see to it that this does not happen. Cain did not deal with the root issue and a root of bitterness grew, and he murdered his brother. Esau has not dealt with the root issues, and sin was crouching at his door. He was planning to murder his brother, just like Cain had done. When someone offends us, we have to forgive them. I believe we should confront our brothers and deal with the issues. We should pursue peace with all men, and this includes forgiving our brother, even seventy times seven.

(Heb 12:14-17) “Pursue peace with all men, and the sanctification without which no one will see the Lord. {15} See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; {16} that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. {17} For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.”

Esau bore a grudge (Satam, Strong's H7852). The dictionary defines bearing a grudge as "maintaining resentment or anger against someone for a past offense." To bear a grudge means that we hold and continue to hold this offense against the person. The Hebrew word for grudge is "satam" and I want to look at a few of the Scriptures. In Genesis, the Joseph's brothers were jealous of him, and they held a grudge against him. They put him in a pit to die, and then decided to sell him as a slave, which they did. At the end of the story in Genesis 50, after Jacob dies, they were concerned that perhaps Joseph might be bearing a grudge against them, and would do them harm. They understood the domino effect. When someone bears a grudge, there will be a chain reaction of other things.

(Gen 50:15) "When Joseph's brothers saw that their father was dead, they said, 'What if Joseph bears a grudge against us and pays us back in full for all the wrong which we did to him!'"

In Leviticus 19, God tells us not to hate our fellow countryman in our heart. We can reprove him for his sin, but we should not incur sin because of him. The sin that we would incur is holding a grudge and taking vengeance. God says that we must love our neighbor as ourselves. We cannot hold a grudge and love. "Love does not take into account a wrong suffered." If we love our neighbor, we must forgive our neighbor. I apologized for being provoked, and I apologized for bearing a grudge. In this verse, God says not to hate your fellow countryman in your heart. We have to deal with the heart issues.

(Lev 19:17-18) "You shall not hate your fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him. {18} ~'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD."

(1 Cor 13:5b) "does not take into account a wrong suffered,"

Another example of holding a grudge is in Mark 6. Herod took his brother's wife for himself and John had told Herod that it was not lawful for him to have his brother's wife. So, "Herodias had a grudge against him and wanted to put him to death." She held that grudge and when she had an opportunity at Herod's birthday banquet, she asked for John's head on a platter. She bore a grudge and then murdered John. It was a domino effect.

(Mark 6:17-28) "For Herod himself had sent and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her. {18} For John had been saying to Herod, "It is not lawful for you to have your brother's wife." {19} **Herodias had a grudge against him and wanted to put him to death** and could not do so; {20} for Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him. {21} A strategic day came when Herod on his birthday gave a banquet for his lords and military commanders and the leading men of Galilee; {22} and when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you want and I will give it to you." {23} And he swore to her, "Whatever you ask of me, I will give it to you; up to half of my kingdom." {24} And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist." {25} Immediately she came in a hurry to the king and asked, saying, "I want

you to give me at once the head of John the Baptist on a platter." {26} And although the king was very sorry, yet because of his oaths and because of his dinner guests, he was unwilling to refuse her. {27} Immediately the king sent an executioner and commanded him to bring back his head. And he went and had him beheaded in the prison, {28} and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother."

In Luke 11:53 we have another example of bearing a grudge. It says that the Pharisees became very hostile to Jesus. The Greek word for bearing a grudge is *enecho*, and in this verse the word is translated as very hostile. A more accurate translation would have been to say that the Pharisees began to hold a grudge against Jesus. I believe that the translators wanted us to see the effect of those grudges, which was hostility. We see another sign of bearing a grudge in this verse. The Pharisees and Scribes began to question Him closely on many subjects. People bearing a grudge become critical. There is a domino effect when we do not deal with the root issues, and hostility, murder, slander, and other evil will follow after the grudges.

(Luke 11:53) "When He left there, the scribes and the Pharisees began to be very hostile (*enecho*, Strong's G1758) and to question Him closely on many subjects,"

In Matthew 15, Jesus had been questioned about His disciples eating without washing their hands. He told the crowds that it is not what enters the mouth that defiles the man, but what proceeds out of the mouth defile the man.

(Matt 15:10-11) "After Jesus called the crowd to Him, He said to them, "Hear and understand. {11} "It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man."

His disciples wanted a deeper understanding of what He had told the crowds, so Peter asked Jesus to explain the parable. So, Jesus said that everything that goes into the mouth passes into the stomach and is eliminated. But, the things that come out of the mouth come from the heart, and these defile a man. Then Jesus told them about the things that come from a heart that defile a man. "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders." When there is unforgiveness in a heart, one of the many things that could come forth is murder, which is what Esau was planning to do.

(Matt 15:15-20) "Peter said to Him, "Explain the parable to us." {16} Jesus said, "Are you still lacking in understanding also? {17} "Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated? {18} "But the things that proceed out of the mouth come from the heart, and those defile the man. {19} "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. {20} "These are the things which defile the man; but to eat with unwashed hands does not defile the man."

In Proverbs 4, God tells us to watch over our hearts with all diligence, for from it flow the springs of life. Not only do the springs of life flow from it, but the springs of death that Jesus mentioned. God wants our hearts pure so that only springs of life are flowing from it. We have to be very careful that we do not allow the offenses to turn into grudges, and then something worse.

(Pr 4:23) "Watch over your heart with all diligence, For from it flow the springs of life."

In James 3, James is teaching about the power of our tongues. He said that a great forest is set aflame by a small fire, and that our tongues are a fire. He said our tongues is set among our members as that which defiles the entire body, and sets on fire the course of our life. Esau had a grudge in his heart, and then he spoke his evil intentions. The course of his life was set, and it was to kill his brother. There was an offense which was not dealt with. Then, there was a grudge in the heart. Then, words were spoken that set on fire the course of his life. The next domino to fall would be the murder of his brother. If Rebekah had not intervened, that course of actions would not have been stopped.

(James 3:5-12) “So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire! {6} And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. {7} For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race. {8} But no one can tame the tongue; it is a restless evil and full of deadly poison. {9} With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; {10} from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way. {11} Does a fountain send out from the same opening both fresh and bitter water? {12} Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt water produce fresh.”

James goes on to say that “we bless our Lord and Father and with it was curse men, who have been made in the likeness of God; from the same mouth come both blessing and cursing.” Then, he said, “my brethren, these things ought not to be this way.” God does not want both blessing and cursing coming out. We have to go back to what Jame’s half-brother, Jesus, said. The things that come out of the mouth come from the heart. We have to watch over our hearts with all diligence. We have to see to it that there are no offenses being held there. We have to see to it that there are no grudges. We have to see to it that there is no unforgiveness. We have to deal with the heart issues so that a root of bitterness does not spring up, and these other things come out of our heart which will defile us.

Many years ago at a church that I pastored in Acworth we had a bread ministry, called the Bread of Life. We went to the four government housing projects and also to two trailer parks and delivered food and prayed for people. In one of the housing projects an elderly lady named Mrs. Roberts lived by herself. She was probably in her mid to upper seventies at that time. Her church was Zion Hills and her pastor was Reverend Bob Brown. He had not been by to see her in quite a while and Mrs. Roberts was bearing a grudge. She had nothing good to say about him. Every word that came out of her mouth was bitter and critical of Pastor Brown. I counseled her to forgive Pastor Brown. Furthermore, I told her that God wants our hearts to bless others, not curse them. “So, when you have a bad thought towards Pastor Brown, I want you to bless him. Bless his health. Bless his marriage. Bless his children. Bless his ministry. Bless his finances. Bless him.”

A couple weeks later I went by to check on her and she was all smiles. Something had broken. She was no longer cursing Bob, but she was excited. She told me that after she began blessing Pastor Brown, he came by to see her. Something changed in the spirit realm. God has called us to bless not curse, but we have to forgive and walk in that forgiveness.

I love Ephesians 4. We have the gift ministries equipping the saints for the work of service. We have every joint supplying. We have the body of Christ being built up and maturing to the full measure of the stature of God. I just love that whole passage. That is my desire is to see the body of Christ grow and mature. My personal calling is to equip the saints for the work of service. But, right after Paul shares these things, he shares some things that can hinder the growth. In Ephesians 4:30-32, he says, “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away (airo) from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.” We have to let all bitterness, wrath, anger, clamor, and slander be put away from us, along with all malice. These things come out of the heart. These things can only be put away from us if we deal with them. We have to watch over our hearts with diligence so that we can be kind, tender-hearted, and forgiving.

(Eph 4:30-32) “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. {31} Let all bitterness and wrath and anger and clamor and slander be put away (airo) from you, along with all malice. {32} Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

The Greek word for put away in this verse is “airo”, (Strong’s G142), and it means to raise, take up, lift, as in weighing anchor. We get our English word, airplane from this word. Air means to rise up and plane means a flat or level surface, so an airplane is something that rises above the surface. Aero is used 139 times so it is an easy word to see how it is used. One of the passages that I like is in Acts 27. Paul is on board a ship to Rome and it was the wrong time of year to be sailing. When a moderate south wind came up, the captain thought that he could make a go for it, and they weighed anchor and began sailing. The phrase, weighed anchor is this word airo. The anchor was keeping them from going onward, so they had to lift it up to move on. This is that same word that Paul said that we have to lift up our bitterness, wrath, and anger. The grudges of our heart will keep us anchored down and keep us from moving on in our lives. We have to weigh anchor and let those things go so that we can move on to our destination.

(Acts 27:13) “When a moderate south wind came up, supposing that they had attained their purpose, they weighed anchor and began sailing along Crete, close inshore.”

I mentioned that the Greek word for bearing a grudge was enecho. In Galatians 5:1 it is used. Paul wrote, “it was for freedom that Christ has set us free; therefore keep standing firm and do not be subject again to a yoke of slavery. The words, “be subject”, are translated from enecho. In other words, these grudges, and offenses that we hold against one another, put a yoke of slavery on us. These grudges keep us in bondage. We have to watch over our heart with all diligence and not allow these things to keep us anchored or to put a yoke on us. God has called you and I to walk in freedom. To walk in freedom, we have to weigh anchor on these things by forgiving our brother.

(Gal 5:1) “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject (enecho, Strong’s G1758) again to a yoke of slavery.”

Last week I mentioned that Isaac prophesied over Esau that he would have a yoke around his neck. Jacob’s yoke would be around his neck until Esau became restless and then he would break that yoke. I believe that the yoke was his unforgiveness of his brother. When Jacob moves back

home twenty years later, Esau warmly greets his brother. That yoke had been broken off of his neck; he was no longer bearing a grudge. He was no longer angry with him and no longer wanted to murder his brother. At some point, Esau became so restless dealing with this grudge and unforgiveness that he dealt with it. When he dealt with it, he got free.

(Gen 27:40) “By your sword you shall live, And your brother you shall serve; But it shall come about when you become restless, That you will break his yoke from your neck.”

In Matthew 18, Peter asked Jesus, “Lord, how often shall my brother sin against me and I forgive him? Up to seven times?” Jesus answered by saying, “seventy times seven.” Then Jesus gave a parable about a king who settled accounts with his slaves. One slave owed him a lot of money (ten thousand talents). The slave asked for forgiveness and patience and the king forgave him. But that slave went and found another slave that owed him just a little bit of money (hundred denarii) and he seized and choked him, and then threw him into prison. When the king heard about it, he called in the first slave and said, “You wicked slave, I forgave you all that debt because you pleaded with me. Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?” Then, he handed him over to the torturers until he could repay him all that was owed. Then, Jesus concluded by saying, “My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart.” When we do not forgive our brother, we are the ones that suffer. We are the ones that are tortured. We are the ones that are imprisoned. We have to learn to forgive one another from the heart. The key issue is our heart. We have to watch over our hearts with all diligence because God wants us to walk in freedom.

(Matt 18:21-35) “Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" {22} Jesus \*said to him, "I do not say to you, up to seven times, but up to seventy times seven. {23} "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. {24} "When he had begun to settle them, one who owed him ten thousand talents was brought to him. {25} "But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made. {26} "So the slave fell to the ground and prostrated himself before him, saying, 'Have patience with me and I will repay you everything.' {27} "And the lord of that slave felt compassion and released him and forgave him the debt. {28} "But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, 'Pay back what you owe.' {29} "So his fellow slave fell to the ground and began to plead with him, saying, 'Have patience with me and I will repay you.' {30} "But he was unwilling and went and threw him in prison until he should pay back what was owed. {31} "So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. {32} "Then summoning him, his lord \*said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me. {33} 'Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?' {34} "And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. {35} "My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

## Conclusion and Applications

This week, as I have been studying and coming to grips with our passage, God has been dealing with my heart. He wants me to walk in freedom. He wants me to have a pure heart. He wants blessings to come out of my mouth, not blessings and curses. He not only wants that for my life, He wants that for your life.

This morning, God may have been speaking to you about things in your life. Perhaps you have noticed that you are quick to get provoked. Maybe there are some unresolved things there. Little things may have been swept under the carpet, but over time they have irritated you more. These little things or little offenses have been little grudges that you may not have realized that were in your heart. These grudges can become roots of bitterness. God wants us to deal with them. He wants to weigh anchor this morning. He wants you to pull them up and let them sail away from you. He wants us to move on and these things keep us anchored where we are at. This morning, search your heart. Ask the Lord to search your heart. When the Spirit reveals something to you, confess those before the Lord and make it right. If you have to go to someone else and confess things, purpose in your heart to do that. Schedule a time to meet with the person so that you can resolve things.

As we prepare to take the Lord's Supper, I want to read from 1 Corinthians 11:23. Paul received some revelation from God about taking the Lord's Supper.

(1 Cor 11:23-32) "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; {24} and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." {25} In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." {26} For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. {27} Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. {28} But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. {29} For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. {30} For this reason many among you are weak and sick, and a number sleep. {31} But if we judged ourselves rightly, we would not be judged. {32} But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world."

Notice that Paul starts with the night in which He was betrayed. Jesus was betrayed by one of the twelve. It was not a stranger; it was one who walked with Him. He was betrayed by someone close to Him. Many times the offenses come from those that we are walking with, from those that we are the closest to. But notice what Peter said about Jesus. When he was being reviled, He did not revile in return. When He was suffering, He uttered no threats. Jesus kept His heart pure while He was bearing our sins on the cross. Peter said that He left an example for us to follow.

(1 Peter 2:21-24) "For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, {22} WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; {23} and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself

to Him who judges righteously; {24} and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”

Paul goes on to encourage us to examine ourselves before eating the bread and drinking the cup. This morning, we are going to sing, *Change My Heart Oh God*, and while we are singing that song, I am going to ask you to examine your heart. If God has been speaking to you this morning, take this time to ask God to forgive you and cleanse you from all unrighteousness. After we are done with the song we will partake of the elements.

## **Introduction**

- 1. Esau Bears A Grudge** (Gen 27:41, Gen 27:42-46, Gen 4:5-8, Heb 12:14-17, Gen 50:15, Lev 19:17-18, 1 Cor 13:5, Mark 6:17-28, Luke 11:53, Matt 15:10-20, Pr 4:23, James 3:5-12, Eph 4:30-32, Acts 27:13, Gal 5:1, Gen 27:40, Matt 18:21-35)

**Conclusion and Applications** (1 Cor 11:23-32, 1 Pet 2:21-24)