

Introduction

A couple weeks ago a man asked me to pray for a little baby name Chloe Elizabeth. She was born pre-maturely and was about five pounds. The mother began to have a racing heart beat and very low blood pressure at the same time. The doctors determined that they needed to take the baby by C-section so that they concentrate on saving the mother's life. They were able to save the baby, but unfortunately the mother did not survive. Little Chloe just got released from the hospital this week and is doing fine.

In the United States the maternal death rate is 9.1 per 100,000 births, which is .0091%. It happens, but it is not very common. But, it happened in our text today. Jacob and his family were traveling when it came time for Rachel to give birth. The little boy survived, but unfortunately Rachel died shortly after giving birth.

Rachel's death is not the only death in the passage. We have the death and burial of Isaac. We are in a transition in Genesis. Genesis 1-4 is about Adam. Genesis 5-11 is about Noah. Genesis 12-23 is about Abraham. Genesis 24-26 is about Isaac. Genesis 27-36 is about Jacob, and Genesis 37-50 is about Joseph. Even though Genesis 24-26 is about Isaac, he does not die until Genesis 35. He is still alive in chapters 27-35, but those chapters about Jacob. Jacob does not die until Genesis 49, but the next section is not about him, but Joseph.

Overview of Genesis					
Adam	Noah	Abraham	Isaac	Jacob	Joseph
1-4	5-11	12-23	24-26	27-36	37-50

In our text today, we are in a transition. We have Jacob's journey home, the death of Isaac, obituary notice giving the survivors of the deceased, the settling of the estate, and the genealogical records. We have a lot of material to cover as we finish up this section of Genesis.

Death And Burial Of Isaac (Gen 35:16-36:43)

1. The Journey Home
2. Isaac's Obituary
3. Settling Of The Estate
4. Genealogical Records

1. The Journey Home

- a. **Rachel Dies Giving Birth To Benjamin** (Gen 35:16-20)

(Gen 35:16-20) "Then they journeyed from Bethel; and when there was still some distance to go to Ephrath, Rachel began to give birth and she suffered severe labor. {17} When she was in severe labor the midwife said to her, "Do not fear, for now you have another son." {18} It came about as her soul was departing (for she died), that she named him Ben-oni; but his father called him Benjamin. {19} So Rachel died and was buried on the way to Ephrath (that is, Bethlehem). {20} Jacob set up a pillar over her grave; that is the pillar of Rachel's grave to this day."

When I first read this I asked myself why they were journeying from Bethel. God had just told them in verse one to go to Bethel and live there, and make an altar. Jacob prepared his family to go worship God and they had moved to Bethel. They had built an altar, and God had reaffirmed His promises to Jacob, and now they are moving away from Bethel. I believe that the answer is the word season.

(Gen 35:1) “Then God said to Jacob, “Arise, go up to Bethel and live there, and make an altar there to God, who appeared to you when you fled from your brother Esau.”

In 1991, the Lord told Karen and I to go to Metro Life Church. Then, the Lord gave me a second word. He said He was sending us there for a season, and then He was going to send us out from there. He told me not to get involved in any ministry, but to simply rest. He told me that this was a hospital stay for me. I had poured out my life for many years and was physically exhausted. So, we were at Metro Life for about a year and then the Lord told me that He was going to put me back onto the PGA Tour, which He did within the next six months. We went to Metro Life and then we moved to Atlanta. We were obedient to the Lord.

I want to make one more point about leaving Bethel. We must look at the overall picture. In Genesis 31, God spoke to Jacob while he was still working for Laban, and He told him to return to the land of his birth. He was to go home. His home was not at Bethel. Bethel was about 100 miles north of his home. Jacob was to go to Bethel and build an altar and dwell there for a season. Ultimately, he was to go to the land of his birth.

(Gen 31:13) “I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.”

I believe that God wanted to speak to Jacob at Bethel, at the same place that He had originally spoken to him in the dream of the ladder. God will sometimes speak to us at a certain place for a reason. For example, in John 18, Jesus had been arrested and led away, and Peter was standing by a charcoal fire. It was there at that fire that He denied the Lord. So, in John 21:9, Jesus wanted to restore Peter, and He prepares a charcoal fire and calls for the disciples, who had been out fishing. Jesus meets with Peter at a particular place for a reason. I believe that God wanted to meet with Jacob at Bethel for a reason and he was only to be there for a season.

(John 18:17-18) “Then the slave-girl who kept the door said to Peter, “You are not also one of this man’s disciples, are you?” He *said, “I am not.” {18} Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself.”

(John 21:9) “So when they got out on the land, they *saw a charcoal fire already laid and fish placed on it, and bread.”

My next question as I read was why start a journey when your wife is about to give birth. Why the urgency to move right now? Why not wait a few weeks and then journey? That would make more sense to me. When Jesus was born, Mary and Joseph were traveling at the time, but they had to be there for the census. They did not have a lot of choice in that matter. But what was the urgency for Jacob to travel on when Rachel is about to give birth. I believe the answer is in what happens the rest of the chapter. Isaac is about to die and Jacob is trying to get home to see his dad before he passes. Esau has already met up with Jacob and knows where he is. It is very likely

that Esau sent a message to Jacob that Dad is not doing so well, and to come home quickly. So, that is my theory on the urgency of Jacob leaving at such an inconvenient time.

When they were still a ways from Ephrath, which is Bethlehem, Rachel began to give birth and had a severe labor. Her midwife told her not to fear for she just had another son. The midwife had very comforting words and probably knew that Rachel was not going to make it. Just before she died, she named her new little baby boy, Ben-oni, which means “son of my sorrow.” Can you imagine the constant reminder that this little boy would have if Jacob had allowed that name to stand? Every time someone called him, he would be reminded that he caused his mother to die giving birth to him. He was a son that brought sorrow and death to his mother.

When I was in grade school, Johnny Cash put out a song called, “A Boy Named Sue.” That would not surprise anyone today, but fifty years ago that was a shocker. This boy was constantly getting picked on and was in fights because of his name. You don’t want your children to deal with things like that. You want a name that is encouraging, and full of hope and promise. Benjamin, the son of the right hand, is a wonderful name, rich with meaning and full of promise. Jacob wisely renamed little Benjamin and gave him a wonderful name with a promise. Jacob changed the name to Benjamin, which means “son of the right hand.” For those of you who are left handed, please bear with me. The son of the right hand is a term that means the son of my strength and authority. When God promises to uphold us with His righteous right hand, He is promising to uphold us with all his strength and power. Therefore, we should not fear or anxiously look about; God will strengthen and help us.

(Is 41:10) “Do not fear, for I am with you; do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, surely I will uphold you with My righteous right hand.”

Jacob buried her on the way to Bethlehem and set up a pillar over her grave. The pillar would be like a tombstone today. At the time of the writing of the book by Moses during the Exodus, which was over four hundred and thirty years later, the pillar at her grave was still standing.

(Gen 35:16-20) “Then they journeyed from Bethel; and when there was still some distance to go to Ephrath, Rachel began to give birth and she suffered severe labor. {17} When she was in severe labor the midwife said to her, “Do not fear, for now you have another son.” {18} It came about as her soul was departing (for she died), that she named him Ben-oni; but his father called him Benjamin. {19} So Rachel died and was buried on the way to Ephrath (that is, Bethlehem). {20} Jacob set up a pillar over her grave; that is the pillar of Rachel’s grave to this day.”

b. **Reuben Uncovers His Father’s Concubine** (Gen 35:21-22a)

(Gen 35:21-22a) “Then Israel journeyed on and pitched his tent beyond the tower of Eder. {22} It came about while Israel was dwelling in that land, that Reuben went and lay with Bilhah his father’s concubine, and Israel heard *of it*.”

The second event that happens while journeying home was also unfortunate. Israel hears that his son, Reuben, went in and laid with Bilhah, his concubine. Bilhah had been Rachel’s maid (See Gen 30:3), and now that Rachel was gone, he committed a sin against her, his father, and God. This is not the only place that a sin like that was committed. Paul had to deal with the same sin at

the church in Corinth. Listen to what he wrote in 1 Corinthians 5:1-2. “It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father’s wife. You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.” What Reuben did was immoral and wrong in every culture. Paul told them to exercise church discipline and deal with it, which they did.

We do not know what action that Jacob took, if any. The Scripture does not record any specific actions that were taken. We have seen that all men have strengths and weaknesses. Jacob had his strengths, but he also had his weaknesses. David was a man after God’s own heart, but he had weaknesses also. When one of his sons committed an immoral act, he did not take any action. As a leader, we must deal with things, and we cannot sweep them under the carpet thinking that they will go away.

I want to make a quick point about consequences for our actions. It may appear that nothing happened to Reuben for his actions. But, there were consequences. In fact, there are two big consequences for his actions. The first recorded consequence would come many years later at the time of Israel’s death. He gathered his sons together to give them their blessings. Let’s look at Genesis 49:2-4. *“Gather together and hear, O sons of Jacob; and listen to Israel your father. ‘Reuben, you are my firstborn; my might and the beginning of my strength, preeminent in dignity and preeminent in power. Uncontrolled as water, you shall not have preeminence, because you went up to your father’s bed; then you defiled it—he went up to my couch.’”* Reuben was the oldest and should have been preeminent or first. He lost the blessing of the firstborn because of this sin that he committed against his father. There are consequences for our actions; some of them just take a while before they happen.

The second action has not happened yet. There will be a day that all of us have to stand before God and give account. Hebrews 9:27 tells us that it is appointed for men to die once and then comes judgment. Paul wrote in Romans 14:10-12 that we will all stand before the judgment seat of God and give account of ourselves to God. Reuben will have to give account to God for what he did. Our actions have consequences in this life, and also in the life to come.

(Heb 9:27) “And inasmuch as it is appointed for men to die once and after this comes judgment,”

(Rom 14:10-12) “but you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. For it is written, “as I live, says the Lord, every knee shall bow to Me, and every tongue shall give praise to God.” So then each one of us will give an account of himself to God.”

2. Isaac’s Obituary

(Gen 35:28-29) “Now the days of Isaac were one hundred and eighty years. {29} Isaac breathed his last and died and was gathered to his people, an old man of ripe age; and his sons Esau and Jacob buried him.”

a. Announcement of Isaac's Death

An obituary announces the death of a person, gives a brief biographical sketch, some information about the family, usually called the survivors of the deceased, the service time, and a photo. This is essentially the announcement of his death and a statement that his sons buried him.

In Genesis 25:26 we learned that Isaac was sixty when Esau and Jacob were born. In Genesis 27, Isaac was old and his eyes were dim, so he called Esau to give him the “father’s blessing.” He was 137 years old at that time, and he felt his days were coming to an end. He has lived another forty three years and we do not know much about those years, other than he couldn’t see well. I believe that they knew his death was imminent and that was the rush for Jacob to get back. So, Isaac died at the ripe old age of 180 years, and his sons Esau and Jacob buried him.

(Gen 27:1-4) “Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, “My son.” And he said to him, “Here I am.” {2} Isaac said, “Behold now, I am old and I do not know the day of my death. {3} “Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me; {4} and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die.”

The text does not tell us where they buried him, but we find that information in Genesis 49:29-32. When Jacob is about to die he charged his sons to bury him in the cave in Mamre that Abraham had bought from Ephron the Hittite. Abraham, Sarah, Isaac, Rebekah, and Leah were all buried there. There is a building over that site and it is called the Tomb of the Patriarchs.

(Gen 49:29-32) “Then he charged them and said to them, “I am about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, {30} in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite for a burial site. {31} “There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebekah, and there I buried Leah— {32} the field and the cave that is in it, purchased from the sons of Heth.”

b. Survivors on Jacob's Side

We have already been given the announcement of the death and a brief statement. We are now being given the information about the family. We will start with Jacob's side.

(Gen 35:22b-27) “Now there were twelve sons of Jacob— {23} the sons of Leah: Reuben, Jacob's firstborn, then Simeon and Levi and Judah and Issachar and Zebulun; {24} the sons of Rachel: Joseph and Benjamin; {25} and the sons of Bilhah, Rachel's maid: Dan and Naphtali; {26} and the sons of Zilpah, Leah's maid: Gad and Asher. These are the sons of Jacob who were born to him in Paddan-aram. {27} Jacob came to his father Isaac at Mamre of Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned.”

I put the paragraph into a table as I think that it is easier to see. We are first given the sons of Leah. They are: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. Second, we are given the sons of Rachel: Joseph and Benjamin. Third, we are given the sons of Rachel's maid, Bilhah: Dan and Naphtali. Fourth, we are given the sons of Zilpah, Leah's maid: Gad and Asher.

Sons of Leah	Sons of Rachel	Sons of Billah	Sons of Zilpah
<ul style="list-style-type: none"> • Reuben • Simeon • Levi • Judah • Issachar • Zebulun 	<ul style="list-style-type: none"> • Joseph • Benjamin 	<ul style="list-style-type: none"> • Dan • Naphtali 	<ul style="list-style-type: none"> • Gad • Asher

c. Survivants on Esau’s Side (Gen 36:1-5)

(Gen 36:1-5) “Now these are the records of the generations of Esau (that is, Edom). {2} Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite; {3} also Basemath, Ishmael's daughter, the sister of Nebaioth. {4} Adah bore Eliphaz to Esau, and Basemath bore Reuel, {5} and Oholibamah bore Jeush and Jalam and Korah. These are the sons of Esau who were born to him in the land of Canaan.”

Next, we are given the survivants on Esau’s side. Esau had three wives, two of them were Canaanites, and this had brought great grief to Isaac and Rebekah. His third wife, Basemath, was one of Ishmael’s daughters. Adah had one son: Eliphaz. Oholibamah had three sons: Jeush, Jalam, and Korah. Basemath, Ishmael’s daughter bore him Reuel.

Sons of Adah	Sons of Oholibamah	Sons of Basemath
<ul style="list-style-type: none"> • Eliphaz 	<ul style="list-style-type: none"> • Jeush • Jalam • Korah 	<ul style="list-style-type: none"> • Reuel

3. Settling Of The Estate

(Gen 36:6-8) “Then Esau took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to *another* land away from his brother Jacob. {7} For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock. {8} So Esau lived in the hill country of Seir; Esau is Edom.”

After the death of Isaac, Esau takes his wives and children and all their livestock and possessions and moved to another land. Even though he never left and has been there all his life, the land now belonged to Jacob. If Genesis 25:29-34, Esau sold his birthright for a bowl of red stew. He had come in from the field and was famished. Jacob had prepared some red stew and Esau asked for some of the stew. Jacob offered some stew for his birthright and Esau agreed to it. The text says, “Thus Esau despised his birthright.”

(Gen 25:29-34) “When Jacob had cooked stew, Esau came in from the field and he was famished; {30} 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. {31} But Jacob said, "First sell me your birthright." {32} Esau said, "Behold, I am about to die; so of what use then is the birthright to me?" {33} And Jacob said, "First swear to me"; so he swore to him, and sold his

birthright to Jacob. {34} 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 land now belonged to Jacob, so, when Isaac died, the land became Jacob's. It was okay for him to remain there as long as there was room, but when the land could not support both of them, Esau had to leave, and he did.

Before moving on, I want to give a couple of applications, one for everyone, and one especially for the young people. In Hebrews 12:15-17 we are exhorted to “*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, and that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. 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's father knew the Lord, but growing up around the Lord does not mean that you will know the Lord. We have to believe in Christ, and we have to follow Christ. Esau was godless and immoral. Our country today is becoming a godless and immoral society. America knows about God, but we have rejected him. The Scripture tells us to see to it that there are no godless or immoral people.

Esau did not get the physical inheritance because he had rejected God. The more important inheritance is our eternal inheritance. Esau sold his birthright for a meal and lost his physical inheritance. Esau rejected God and lost his eternal inheritance. This morning, if you have never received Christ, let me encourage you to receive Him while there is still time. Don't leave her godless and left to die in your sins this morning. That is what Esau did.

Second, foolish actions have consequences. Selling his inheritance for a bowl of stew was a very foolish thing to do. The consequences for that sin did not come to bear until now, probably over a hundred years later. Be very careful about the decisions you make as a youth. They can affect you the rest of your life. They can affect your children and your children's children. There are consequences for the things that we do. We saw earlier that there were consequences for Reuben's sin, and now we see the consequences of Esau's actions.

4. Genealogical Records of Esau

The rest of chapter 36 is about the genealogical records of Esau. It is broken down into three sections. First, we are given the sons and grandsons of Esau. The grandsons had not been mentioned in the earlier section. Second, we are given the Chiefs that rose up among the sons of Esau. Third, we are given the kings that rose up from the sons of Esau.

a. Sons of Esau

(Gen 36:9-14) “These then are *the records of the generations of Esau the father of the Edomites in the hill country of Seir.* {10} These are the names of Esau's sons: Eliphaz the son of Esau's wife Adah, Reuel the son of Esau's wife Basemath. {11} The sons of Eliphaz were Teman, Omar, Zepho and Gatam and Kenaz. {12} Timna was a concubine of Esau's son Eliphaz and she bore Amalek to Eliphaz. These are the sons of Esau's wife Adah. {13} These are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Esau's wife Basemath. {14} These were the sons of Esau's wife Oholibamah, the daughter of Anah and the granddaughter of Zibeon: she bore to Esau, Jeush and Jalam and Korah.”

b. Chiefs from Esau

(Gen 36:15-30) “These are the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau, are chief Teman, chief Omar, chief Zepho, chief Kenaz, {16} chief Korah, chief Gatam, chief Amalek. These are the chiefs descended from Eliphaz in the land of Edom; these are the sons of Adah. {17} These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs descended from Reuel in the land of Edom; these are the sons of Esau's wife Basemath. {18} These are the sons of Esau's wife Oholibamah: chief Jeush, chief Jalam, chief Korah. These are the chiefs descended from Esau's wife Oholibamah, the daughter of Anah. {19} These are the sons of Esau (that is, Edom), and these are their chiefs. {20} These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah, {21} and Dishon and Ezer and Dishan. These are the chiefs descended from the Horites, the sons of Seir in the land of Edom. {22} The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna. {23} These are the sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam. {24} These are the sons of Zibeon: Aiah and Anah—he is the Anah who found the hot springs in the wilderness when he was pasturing the donkeys of his father Zibeon. {25} These are the children of Anah: Dishon, and Oholibamah, the daughter of Anah. {26} These are the sons of Dishon: Hemdan and Eshban and Ithran and Cheran. {27} These are the sons of Ezer: Bilhan and Zaavan and Akan. {28} These are the sons of Dishan: Uz and Aran. {29} These are the chiefs descended from the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, {30} chief Dishon, chief Ezer, chief Dishan. These are the chiefs descended from the Horites, according to their *various* chiefs in the land of Seir.”

The Hebrew word for chief is alluph (Strong's H441), and it means chief or duke (KJV). Hebrew scholars are not in agreement with the root word. Many believe the root word is elleph (Strong's H505), which means 1,000. Other scholars say the root word is alap (Strong's H502), which means to teach or to learn. In the Theological Wordbook of the Old Testament (TWOT), which is very well respected, they say it comes from 1,000. In any case, there were strong leaders that came up from Esau's side, these were leaders of 1,000's.

c. Kings from Esau

(Gen 36:31-43) “Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel. {32} Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah. {33} Then Bela died, and Jobab the son of Zerah of Bozrah became king in his place. {34} Then Jobab died, and Husham of the land of the Temanites became king in his place. {35} Then Husham died, and Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith. {36} Then Hadad died, and Samlah of Masrekah became king in his place. {37} Then Samlah died, and Shaul of Rehoboth on the *Euphrates* River became king in his place. {38} Then Shaul died, and Baal-hanan the son of Achbor became king in his place. {39} Then Baal-hanan the son of Achbor died, and Hadar became king in his place; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab. {40} Now these are the names of the chiefs descended from Esau, according to their families *and* their localities, by their names: chief Timna, chief Alvah, chief Jetheth, {41} chief Oholibamah, chief Elah, chief Pinon, {42} chief Kenaz, chief Teman, chief Mibzar, {43} chief Magdiel, chief Iram. These are the chiefs of Edom (that is, Esau, the father of the Edomites), according to their habitations in the land of their possession.”

The Hebrew word for king is melek and that word or a variation of it is used all over the Middle East. In Hebrews 7, we learn about Melchizedek, which means King of Righteousness. It is a combination of melek and tsedeq. Esau or Edom established a kingdom, and there are a line of eight kings mentioned in the text.

What is the significance of all of these genealogical records? There are a number of takeaways. First, we have great historical records, and when we read about various kings or kingdoms, we have a good understanding of where they originated. When scholars point to the age of creation, we have records. Scholars tell us that our text today occurred 3,700 years ago. How do they know that? It is because of these genealogical records.

Second, in the Jewish culture, the Jews had to prove their lineage. It was key to receiving their inheritance. Priests and Levites also had to prove their lineage in order to serve. In Nehemiah 7:61-65, there were a number of priests that could not prove their ancestral registration so they were excluded from the priesthood, and were considered unclean.

(Neh 7:61-65) “ These *were* they who came up from Tel-melah, Tel-harsha, Cherub, Addon and Immer; but they could not show their fathers' houses or their descendants, whether they were of Israel: {62} the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, 642. {63} Of the priests: the sons of Hobaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife of the daughters of Barzillai, the Gileadite, and was named after them. {64} These searched *among* their ancestral registration, but it could not be located; therefore they were considered unclean *and excluded* from the priesthood. {65} The governor said to them that they should not eat from the most holy things until a priest arose with Urim and Thummim.

Third, Jesus' lineage can be traced all the way back to Adam. In order for Jesus to qualify as the Messiah, His lineage had to be verified. We find Jesus' lineage given in Luke 3:23-38 and also in Matthew 1:1-16.

The significance for us today is that our inheritance is in Christ. For us to receive our inheritance, we must be in Christ. The key questions for every person to answer are, 1) Do you believe that Jesus is the Son of God and that He was raised from the dead? 2) Have you confessed Him as your Lord?

Conclusion and Applications

This morning we have looked at the death and burial of Isaac. Death is part of our experience here on earth. We mourn and grieve over the death of our loved ones. Death reminds us of the brevity of life. We have temporal earthly bodies. Our souls will live eternally, but our physical bodies as we know it, are temporary. The kingdoms that Esau and his sons set up were temporal. There is a kingdom that is eternal and will never pass away. The inheritance that Jacob received was temporal. There is an inheritance that we can receive that is not temporary.

Peter talked about this inheritance. He gave us four characteristics about the spiritual inheritance. He said that Jesus caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead to obtain an inheritance which is imperishable, undefiled, and will not fade away, and is reserved in heaven for us. Church, there is an unbelievable inheritance reserved for those who have been born again, for those who have been born into the kingdom of God. This

morning, have you been born again? Has your inheritance been secured and reserved for you? Esau was godless and immoral and therefore his only kingdom was here on earth. He was excluded from the Father's inheritance. Let's pray.

(1 Peter 1:3-4) "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, {4} to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, reserved in heaven for you,"

Introduction**1. The Journey Home**

- a. Rachel Dies Giving Birth To Benjamin (Gen 35:16-20, 35:1, 31:13, John 18:17-18, 21:9, Is 41:10)
- b. Reuben Uncovers His Father's Concubine (Gen 35:21-22a, Gen 30:3, 1 Cor 5:1-2, Gen 49:2-4, Heb 9:27, Rom 14:10-12)

2. Isaac's Obituary

- a. Death Announcement (Gen 35:28-29, 25:26, 27:1-4, 49:29-32)
- b. Survivants On Jacob's Side (Gen 35:22b-27)
- c. Survivants On Esau's Side (Gen 36:1-5)

3. Settling Of The Estate (Gen 36:6-8, 25:29-34, Heb 12:15-17)**4. Genealogical Records of Esau**

- a. Sons of Esau (Gen 36:9-14)
- b. Chiefs from Esau (Gen 36:15-30)
- c. Kings from Esau (Gen 36:31-43, Neh 7:61-65, Luke 3:23-38, Matt 1:1-16)

Conclusion and Applications (1 Peter 1:3-4)