

# NOTES ON THE BOOK OF GENESIS

by

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## CHAPTER TWENTY-FIVE

IN the opening of this chapter, Abraham's second marriage is set before us, - an event not without its interest to the spiritual mind, when viewed in connection with what we have been considering in the preceding chapter. With the light furnished by the prophetic Scriptures of the New Testament, we understand that after the completion and taking up of the elect bride of Christ, the seed of Abraham will again come into notice. Thus, after the marriage of Isaac, the Holy Ghost takes up the history of Abraham's seed by a new marriage, together with other points in his history, and that of his seed according to the flesh. I do not press any special interpretation of all this: I merely say that it is not without its interest.

We have already referred to the remark of someone on the book of Genesis, namely, that it is "full of the seeds of things;" and as we pass along its comprehensive pages, we shall find them teeming with all the fundamental principles of truth, which are more elaborately wrought out in the New Testament.

True, in Genesis these principles are set forth illustratively, and in the New Testament didactically; still, the illustration is deeply interesting, and eminently calculated to bring home the truth with power to the soul.

*At the close of this chapter we are presented with some principles of a very solemn and practical nature.*

Jacob's character and actions will hereafter, if the Lord will, come more fully before us; but I would just notice, ere passing on, the conduct of Esau in reference to the birthright, and all which it involved.

The natural heart places no value on the things of God. To the natural heart, God's promise is a vague, valueless, powerless thing, simply because God is not known. Hence it is that present things carry such weight and influence in man's estimation. Anything that man can see he values, because he is governed by sight, and not by faith. To him the present is everything: the future is a mere unimportant thing, - a matter of the merest uncertainty.

Thus it was with Esau.

Hear his fallacious reasoning: **“Behold, I am at the point to die; and what profit shall this birthright do to me?”**

What strange reasoning!

The present is slipping from beneath my feet: I will therefore despise and entirely let go the future. Time is fading from my view, I will therefore abandon all interest in eternity!

**“Thus Esau despised his birthright.”**

- Thus Israel despised the pleasant land; (Psalm 106:24);
- Thus they despised Christ (Zechariah 11:13).
- Thus those who were bidden to the marriage despised the invitation (Matthew 22:5).

Man has no heart for the things of God. The present is everything to him. A mess of pottage is better than a title to Canaan. Hence, the very reason why Esau made light of the birthright was the reason why he ought to have grasped it with the greater intensity.

The more clearly I see the vanity of man’s present, the more I shall cleave to God’s future. Thus it is in the judgment of faith.

**“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness”** (II Peter 3:11-13).

These are the thoughts of God, and therefore the thoughts of faith. The things that are seen shall be dissolved. What, then, are we to despise the unseen? By no means. The present is rapidly passing away.

What is our resource?

**“Looking for, and hasting unto, the coming of the day of God.”**

This is the judgment of the renewed mind; and any other judgment is only that of **“a profane person, as Esau, who for one morsel of meat sold his birthright.”** (Hebrews 12:16).

The Lord keep us judging of things as He judges. This can only be done by faith.

**~ end of chapter 25 ~**

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