



tremendous tension, but rather that they must remain committed to peace and holiness in order to be recovered from God's grace. By grace through faith we must follow peace and holiness. It is difficult to follow peace with others when we think we have been treated unfairly. Suffering from the wrongs perceived against us sharpens our emotions and tends to bitter our spirit. Yielding to bitterness or resentment is contrary to the command to pursue peace with all men. The term all men means that our search for peace must also be extended to offenders. One of the key components of pursuing peace with others is choosing to forgive

offenses and show a spirit of forgiveness in speech and relationships. Together with the search for peace with others there is the holiness in the midst of trial, to mortify our fleshy answers. We must accept the god in what He has chosen for us to endure and be

committed to allowing the fires of affliction to refine us in the image of Christ. Holiness involves separating our lives from sinful and loving reactions and becoming Christians in our behavior when temptation is strong to do otherwise. There is a link and a balance in these two objectives. We cannot be holy before the Lord while being petty and bitter towards others. Nor must we pursue peace with others at the expense of holiness towards the Lord. God has designed that these two objectives will give us the right balance and perspective through moments of suffering, both in our relationship with him (holiness) and in our relationship with others (peace). 2. A bitter root will bear bitter fruits By looking diligently to prevent every man from failing with God's grace; that any root of bitterness that is born woe betide you, and therefore many may be contaminated (Hebrews 12:15). It is the search for peace and holiness that opens the channel of God's grace in our lives in order to endure tribulation. Without God's grace in affliction we will not do so: recognizing God's grace with God, others, and our circumstances Accepting His purposes for our lives If we do not experience God's grace, we will grow a bitter root that will eventually bear bitter fruits. We note the two caveats that have been given to us in the text starting from the word why: a. To prevent every man from failing in God's grace- We can be short of grace and become rude to God and others. B. To avoid any root of bitterness- Bitterness is the end result of not properly addressing our wounds and afflictions. We note that the root of bitterness disturbs embittered people. It influences their thinking patterns. Their smoking anger prevents them from fully enjoying what is really beautiful They are marked by a troubled spirit that easily throws into anger with small provocations. Bitterness eventually takes over their entire lives unless it is extracted from the root. We also note that while an embittered person is upset, many others can be contaminated. The tormented and bitter person eventually counts many others by trying to drag them into their misery or by having them side with others. It is a poison, which if left undisciplined, can lead to the death of an entire congregation. In Deuteronomy 29:18, God warned Israel that he would curse the earth for allowing idolatry or a root of bitterness to pass uncontrollably between Their. This shows the severity and effect of sin of bitterness for the health of any group of people. 3. The Example of Esasu, who for mouthful of meat sold his birthright. Because you know how later, when he would inherit the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears (Hebrews 12:16-17). Esasu is referred to as an example of a person who was troubled by a root of bitterness that over time would contaminate many. He made a rash decision to sell his birthright cheaply. The birthright of the firstborn included: a. A double portion of the inheritance (Deuteronomy 21:17), b. A special blessing (Genesis 27:4; 48:1-22), c. The spiritual priesthood of the family (Numbers 3:12-13, 40-51; 8:14-19; known as Levi became the eldest son in Israel as their priests) d. The right to rule over the rest of the family (Genesis 27:29; 2 Chronicles 21:1-3, the eldest was always the king, Colossessus 1:18), and. The official representation of the family, see also Romans 8:29), f. The ancient custom of the responsibility to take care of the mother and sisters not married with the double portion of the inheritance. Most of these aspects of the firstborn's rights are referred to in the description of Christ's superiority over all others in Jews 1. It is important to note that with the birthright there were both privileges and responsibilities: blessings and duties. When Esasu sold his birthright to Jacob, he equated the value of his family and inheritance (both material and spiritual) with that of a bowl of food. Jacob must have known that Esasus did not properly appreciate his birthright or that he would never try to get it with such a small offer. For this reason Scripture indicates that Essu despised him (Genesis 25:34), which means that he had no regrets about selling him for so little. However, the special blessing belonged to the birthright, Esasu despised his birthright, but still desired the blessing associated with it. In other words, he wanted the blessings of the birthright without any of the responsibilities that were part of it. He had already shown contempt for the faithful Canaanite idols against the will of his parents (Genesis 26:34, 35). We also note that Esau is described as a fornicator and a profane person. Bitterness typically leads its victims into vulgarity without God or sexual immorality. It was evident that he would not be the spiritual priest of Jehovah to later generations of the family. Nor did he reveal to his father that the blessing was rightly forfeited with the birthright. He had sworn the birthright to his brother, making the transfer binding; but wished to obtain the blessing that no longer belonged to him made him bitter against Jacob. Her bitter tears were not from the sin of rejecting the spiritual responsibilities of the birthright, but rather from the loss of the material blessings associated with it. In this regard, his pain was not a pain god who works true repentance, moving away from the root of sin. The text therefore says that it has not found any place of repentance; because the tears of remorse were not proof of a changed life, but of a bitter heart. It should be noted that Jacob also paid to incorrectly obtain what was rightly his for the Lord's prophecy (the elder will serve the youngest). The deception that Laban employed against him over many years of service. Jacob picked up what he sown. When Jacob returned to Canaan and met Esaù, he brought a gift of reconciliation. He looked at The Face of Esaù as a visit to God, telling him of the need to repent of his transgression against his brother (Genesis 33:10). In this act of reconciliation, Jacob was freed from his former sin and became free before God of any bitterness against his brother's murderous hatred. The descendants of Jacob (Israel) were required to treat the descendants of Esu (Edomites, Idumeans) with courtesy in order to avoid picking up the iniquity of his father, Jacob. You will not abhor an aeomita; because he is your brother (Deuteronomy 23:7). This cut the root of bitterness against Edom, who could grow up in Israel, because of Esaù's intention to kill Jacob. Jacob might have asked: Why did I need to flee my house, to obey the voice of my mother who was trying to fulfill the Lord's prophecy concerning me? Esasu, on the other hand, despite bitter tears due to the loss of blessing. went through the outward act of forgiving his brother when they met (shedding tears again at this meeting). But Esasu did not really regret his bitterness, and was never delivered by it. His personal grudge against Jacob was extended to his sons (Edomites), and they carried on the offense to later generations of jacob's sons (Israel). Esasu became embittered by God and his family for the transfer of the birthright and blessing to the youngest. Edom became a nation distinct from his inimicibility against Israel and his hatred of all that was holy. The following scriptures give a time-based revelation of the inimicibility against Israel and his hatred of all that was holy. Israel and God: the numbers 20:14-21 — refused Israel passage through their land when they were leaving the Psalm of Egypt 137 Israel spoiled after Babylon conquered Ezekiel 35 - he refers to their perpetual hatred and violence against Israel Obadiah - God's promise to judge them for their arrogant pride Jeremiah 49:1-33; Malachi 1:1-5- God God of The Offspring of Esasu is based on their hatred for Him and Israel, and promises that they will be completely cut off and cease to exist as a people. Matthew 2:16-18 - The Herod family is the last of the Edomites. Herod began the massacre of children in Jerusalem in an attempt to cut off the Jewish Messiah. One of the Herods beheaded John the Baptist. Another Herod also persecuted the ancient Church (Acts 12). God finally judged and cut off the Herods so that in the end both the injustice of the offender and the bitterness of the victim. Many people who become bitter, mistakenly assume that God's judgment is reserved for offenders. They overlook the fact that bitterness itself is an accusation made against the righteousness of God and will have its own penalty. The example of Esasu demonstrates the danger of bitterness for an individual and for subsequent generations of children. The Edom saga shows that the bitter root always bears bitter fruits that defiles many. The family situation with Jacob and Esaù posed many difficulties in relation to their different spiritual values, the prophecy of the birthright given to the youngest, the transfer of the right of birth between Jacob and Esaù, and the deception surrounding the blessing. Even an experienced consultant most likely could not have made recommendations on how to solve this family problem based on everyone's preferences. The lesson to remember is that some circumstances of life do not have an easy solution, and for some difficulties there may not be a resolution that satisfies all parties. Even with a peaceful resolution there may still be some unanswered questions about why God designed or allowed some things to happen. It is in such difficult circumstances that the root of bitterness can easily grow, unless measures are taken to prevent it. When we refuse to accept the disappointments in life that we cannot change, the root of bitterness will be born, it will disturb us and defile many others. In the case of Esasu, bitterness inspired hatred against God and His people to the point that God had to destroy the Edomites to cut off the spread of bitterness. The root of bitterness, if left unchecked, will eventually destroy those who feed it. Both Esaù and Jacob came from the same family, and both experienced pain and injustice. One learned from those painful lessons and the other became bitter. Their children have carried on their father's prospects. There are other examples in history where the bitterness of one has contaminated many others. Vladimir Lenin's brother was executed by the Tsar of Russia for being involved in a conspiracy to overthrow his government. Lenin swore to revolutionary and to overthrow the Tsar's government. His brother's death inspired against all capitalist forms of government and instigated the Bolshevik Revolution, which brought the Communist government to power. Soviet communist government to power. Soviet communist government to power. Soviet communist government to power. destroyed themselves, mainly because a man became embittered by his brother's death. Another example is seen in the life of Adolf Hitler, His father was an illegitimate son who married his cousin, Hitler struggled at school and eventually retired at the age of sixteen. He wanted to be an artist (against his father's will). but he could not live on his work and was eventually forced to live in a homeless shelter. Later in his life, when he became a social revolutionary, some of his political opponents exploited his ances lineage and indicated that his family history included Jewish blood. He developed hatred against his past and hatred of all Jews, and tried to destroy all the remains of his genealogies. He made his father's home village an artillery beam in an attempt to erase his ancestors and painful past. His bitterness with his family life, such as Esasu, fueled a murderous hatred of Jews, and the desire to conquer other nations, and threw nations into World War II. The examples of Esasu, Lenin and Hitler should remind us to be careful at the root of bitterness. We must guard against it following the principles outlined in this passage: follow peaceful relations with all men and pursue holiness to the Lord. Other scriptures integrate into the theme of this step by giving us guidance in accepting and addressing difficult circumstances in our lives. Ephesians 1:11 declares that God is working all things according to the advice of His will among His saints. This illustrates god's divine purposes in the events we face. Romans 8:28 assures us that all circumstances brought into the lives of those who love the Lord can be used for their own good. This step reveals God's good will towards us in difficult experiences. The Jews 12:11 inform us that these circumstances are part of the formation we receive from the Lord to be fruitful. From these three steps we understand that every event in the life of a believer (which God decrees or allows) is part of His divine plan, will serve a good purpose to those who love him, and stimulate the growth of those who submit to them. Even when difficulties arise from a grave sin on the part of others, God can still accomplish His divine purposes in a given heart. Let's choose God's perspective on affliction. When we adopt His point of view we can overcome the root of bitterness and avoid the fruit Let us remember that the injustices that others commit against us can never reverse the aims that God has for those who continue to follow peace peace holiness to the Lord. How did God use conflicts in a family for Jacob's benefit? The murderous hatred of Essu has set in motion a chain of events in which Jacob has been healed by deception. He met his journey he vowed to pursue holiness towards God (Genesis 28:22) and peace with his brother (Genesis 28:21) by fleeing a premeditated intent to kill. His commitment to peace and holiness transformed him from Jacob is very revealing: As a prince you have power with God and with men, and has prevailed (Genesis 32:28). Jacob prevailed over his difficulty by maintaining an attitude of peace towards Esaù and holiness towards God. God can use the offenses of others to bear fruit in us if we commit our lives to peace and holiness, and bring out bitterness from the root. Root.

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