

Jesus in the Pages of the Books (4 of xx) Whom God Uses, and Covert Son Isaac

Introduction

As we continue with this series of Bible Studies I think this would be a convenient time to reinforce our underlying theme that God uses whomever he will!

Jesus, Son of the Living God; Second Person of the Trinity and God Head: came of his own free will, and was sent of God the Father, according to His purpose, to deliver the human race from sin unto eternal life. God the Son, Jesus is agreed with God the Father and God the Holy Spirit to be sent, called, and used for the purpose of God.

But let us begin this study by considering one of the lesser “called and used” servant of God first, then we will continue the timeline of events from our previous study that show how Isaac and his family is used of God.

All we need do is study Old Testament Scripture a little bit to realize that God uses whom ever He will for His purpose, He is gracious to whom ever He would be gracious, and He show mercy upon whom He would show mercy.

But then there are also those God called, and once He called them, that calling was not rescinded even when they despised, embarrassed, or disgraced their calling. And in the Old Testament it usually seems an important indication of whether God has called an individual is the fact that He identifies whom he called from their youth, or even before they were born.

This study shall undertake the effort to look at the called of God and those God used in Scripture during the time of their life and living; but whether called and/ or used, God impacted them MIGHTILY by His Holy Spirit, according to His purpose.

No calculated attempt shall be made to explain why God chose to call in one case, while he only used whomsoever in another case; such understanding is in the mind of God unless He wants us to know, and tells us. But we must concede the obvious, which is God always knew whom he would use just as he knew whom he would call long before their time of living this mortal life!

Some would argue this is “Predestination”. But as I said before, the choices God makes are in the mind of God unless He wants us to know, and tells us. We know that the invitation of Scripture is “whosoever will”, and FAITH is the means by which one answers the invitation. Predestination, as applied by mortal concept/ definition violates that!

Mortal understanding always fall short when compared with that of God, and we should be very, very, very ... careful about applying mortal judgments to such things concerning, “how the eternal God makes His choices.”

For example, our first thoughts are that God chooses whomsoever he will from those that are currently born and living. But he is eternal God, therefore, is he limited or bound by mortal expectations and explanations?

Isa 55:8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

Isa 55:9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Exo 33:19 And he said (*to Moses*), I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

But I am persuaded that God called Abraham and Sarah, even though the scriptures tell us very little about their youth. However, I believe we can say that He chose to only use Lot, the Nephew of Abraham, in Lot's time of living.

In no way should this statement be taken to mean that Lot died without God. We mortals are not qualified to make such a judgment; only God. But in my mind, even to be used of God is not to be despised in any way, because countless numbers of those that were neither called nor used in Scripture, *according to our perception*, were singled out of God.

Again, in no way should this statement be taken to mean that all those not mentioned in Biblical Scripture died without God. We mortals are not qualified to make such a judgment, because we can not know the final breaths of another's life; only God knows, and that person according to his presence of mind. And again I must repeat: such things are in the mind of God, alone. Who is qualified to council Him?

Romans Chapter 14 verse 4 makes the case with great clarity for the relationship between mortal servant and master. How much more true this relationship is concerning the eternal God, and True Master of all servants?

Rom 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him (*His servant*) stand (*accepted?*).

Oh yes, by the way! Perhaps God calls some that failed to answer their call. Remember the invitation is "whosoever will" let him come: Therefore, ones will is taken into account!

A Lesser Called and Used Servant of God

Let us take a look at Cyrus the Great not because he is such an outstanding figure of history, but because God raised him up for his purpose. For me, this settles any lingering doubt whether God prospers and uses whomever he pleases. You see Cyrus was not of the covenant of Israel; yet God identified him through the prophet Isaiah, even calling him by name, as the anointed of God more than a hundred years before Cyrus was born. The anointing and purpose of Cyrus the Great was how God chose to open the way for returning Judah of Israel to their homeland again after 70 years of captivity.

Previous to the time of Cyrus, about 586 B.C., Nebuchadnezzar, King of Babylon had destroyed the Temple and City at Jerusalem and carried the people off as Babylonian slaves. Now years later, during the reign of Cyrus over Persia, God put upon the heart of

Cyrus to decree the permission that would allow Judah of Israel to return to the land God had given them.

Jeremiah the prophet, who was certainly dead by the time of Cyrus, prophesied that it would be 70 years before God would allow the people to return to the land (Jeremiah 25:1 through 25:11).

Thus, Cyrus the Great was not great because of the greatness of Cyrus the Great, but he was great because the LORD God made him so for His purpose. One may say, "But he (Cyrus) did so many other great and noble things than what you say was the purpose of God for him." Yes, and while that could very well be seen as true, I would argue that the greatness came with the package of the purpose of God for him (Cyrus the Great). And again, perhaps, unbelievers in God will probably say something like, "yeah, right! Do you really believe that?" My answer certainly would be, YES! But for the benefit of those that wish to hear more, let's just take a look at Isaiah's prophecy concerning, "this great ruler of the Persian Empire, Cyrus the Great:"

Isaiah's prophecy ceased about the time king Hezekiah's reign ended over Judah, which was approximately 698 B.C. But Cyrus the Great lived and ruled Persia from about 576 – 530 B.C.; many decades later.

Unbelievers and critics of the Bible want to make a case for the idea that someone edited this prophecy of Isaiah after the reign of Cyrus, because they do not believe such accuracy could have been accomplished otherwise.

My thinking on this is that if anyone is really searching for truth, and has not dismissed such a "dead end conclusion" as abandoning their search for God: Then good luck with that approach! I'll not bother to argue the point.

But for those who are interested, just look at the historic record for a moment. Since the discovery of the "Dead Sea Scrolls" it is next to impossible to force history to say that the text for any of the prophecies that follow were finished after 450 B.C.! One piece of evidence for this is that the language style of some of the writings was estimated to have been discontinued about the 5th century B.C.

The LORD gave Isaiah and other men of God prophetic information of the coming of the Lord Jesus Christ; and how he would be rejected by the ruling authority of his day, crucified, buried, and resurrected. This prophecy was fulfilled about 32 A.D. when the Romans crucified Jesus.

The LORD also gave Isaiah prophetic information of how he would send wars upon all the house of Israel, scatter them among the nations of history as part of his judgment upon them for their idolatry and iniquity. And then he would collect some of them (a remnant) again into the land of their fathers. Present day Israel, plus those territories King David reigned over, is that land! This prophecy has been continuously unfolding and fulfilled since the Assyrians destroyed Samaria, or Northern Israel in 722 B.C., and it is continuing in progress before our very eyes today, more than 2500 years later.

Also, how would one without the help of God, be timely enough, not to mention smart enough to edit the prophecies of Daniel to agree with Isaiah such that they could identify the four major world powers (Babylon (605 B.C.), Persian Empire (539 B.C), Empire of Alexander the Great (325 B.C), and the Roman Empire (50 B.C.)) in the correct order they would appear on the world stage to reign over what was then the known world. Remember, since the discovery of the “Dead Sea Scrolls” it is next to impossible to force history to say that the text for any of these prophecies to have been finished after 450 B.C.!

Or, again who would be smart enough, without the help of God, to edit Daniel Chapter 9:24 through 9:27 to say with such accuracy when Messiah, Jesus would come and that his purpose would be to die (be cutoff, but not for himself). This prophecy was fulfilled about 32 A.D.

Then, can someone please explain why it would be such a hard task for the LORD GOD to give Isaiah prophetic information of King Cyrus?

On second thought keep it to yourself and lend attention to this witness, because you are undoubtedly purposefully confused, and confusion is contagion that leads to doubt and unbelief:

Where GOD is concerned doubt and unbelief is not good; in fact it is disobedience that lead to destruction! Of course, if you are serious about seeking out the true God of creation, you probably already understand this.

Heb_11:6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. (***This is not negotiable, but do not panic***):

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith (***I other words God has given everyone the necessary measure of faith to seek after Him, but we are required to exercise our willingness to search Him out. Thus, none of us have any excuse for being without God; except we willfully reject Him. And that is ones curse whether realized or not!***).

God speaks to Cyrus through Isaiah as if he is speaking of Jesus; thus Cyrus is a type of Jesus, because the LORD God does nothing apart from Jesus:

Isa 44:24 Thus saith the LORD, thy redeemer, and he that formed thee (*Cyrus*) from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself (***in other words there was no one else there when He did these things, namely: stretched forth the heavens and spread abroad the earth***);

Isa 44:25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

Isa 44:26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

Isa 44:27 That saith to the deep, Be dry, and I will dry up thy rivers:

Isa 44:28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Isaiah Chapter 45

Beginning at Isaiah verse 44:28 above; Isaiah prophecies of Cyrus, who shall rule the second world empire (read Daniel Chapter 2, 5, 7, and 8) of Persia in about one hundred seventy years from the time of this, Isaiah's prophecy. The LORD God introduced Himself to Cyrus through Isaiah years before Cyrus was even born. Isaiah prophesied that Cyrus shall be anointed of the LORD to restore Judah of Israel to their land, after captivity by the Babylonian king Nebuchadnezzar 70 years. This is saying that God raised up Cyrus for His purpose (Isaiah 45:1 through 45:7). Thus, when Cyrus read Isaiah's prophecies he knew that the God of creation had commanded him. And it is obvious that Isaiah prophecy of Cyrus as a type of Jesus. Is anything too hard for the LORD? Hallelujah, Hallelujah, Hallelujah!

Isa 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

Isa 45:2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

Isa 45:3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

=====

Isa 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

=====

Isa 45:5 I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

Isa 45:6 That they (*Israel, Judah, and the world*) may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else (*or no other God but me*).

Isa 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

Isa 45:8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

Isa 45:9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth (*or let man strive with man, but not with Me; the only everlasting, true God*). Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? (*or can the clay pot say to the one that fashioned it, why did you make me so? What is the problem with your hands?*)

Isa 45:10 Woe unto him that saith unto *his* father, What begetteth thou? or to the woman (*his mother*), What hast thou brought forth? (*Therefore, despise not your origins lest you anger God of creation!*)

The LORD God permits Cyrus to ask questions and reason with Him

Isa 45:11 Thus saith the LORD, the Holy One of Israel, and his Maker (*the maker of Cyrus*), Ask me of things to come concerning my sons (*Abraham's children, Jesus, and you Cyrus*), and concerning the work of my hands command ye me.

Isa 45:12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

Cyrus is a type of Jesus, therefore, verses 11 through 14 are considered to be dual prophecies in the sense that they speak of attributes pertaining to King Cyrus in his time and the Lord Jesus Christ in his time; the first and second coming. Jesus will make the captive free when he is come.

Isa 45:13 I have raised him (*my Son*) up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

Isa 45:14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee (*my Son*), they (*Egypt, Ethiopia, and the Sabeans*) shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is no (other) God (beside me saith the LORD)*.

These verses are Isaiah responding to God in behalf of King Cyrus, who is not yet born

Isa 45:15 Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour.

Isa 45:16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

Isa 45:17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye (*Israel*) shall not be ashamed nor confounded world without end.

There is no other God but he who has formed the earth and made all things

Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

Isa 45:19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

Isa 45:20 Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image (*idols*), and pray unto a god *that* cannot save.

Isa 45:21 Tell ye (*the graven image*), and bring (*them*) near; yea, let them (*graven images*) take counsel together: (*and ask*) who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

Isa 45:23 I have sworn by myself (*because there is none higher*), the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear (*confess*).

Isa 45:24 Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him (*or rebels*) shall be ashamed.

Isa 45:25 In the LORD shall all the seed of Israel be justified, and shall glory.

Isaac, Abraham's Covenant Son by Faith, and His Family

Gen 25:19 And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac:

Gen 25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

Gen 25:21 And Isaac intreated the LORD for his wife (***Rebekah***), because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

Gen 25:22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD.

Gen 25:23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

Gen 25:24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

Gen 25:25 And the first came out red, all over like a hairy garment; and they called his name Esau.

Gen 25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

Gen 25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

Gen 25:28 And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob.

Gen 25:29 And Jacob sod pottage: and Esau came from the field, and he *was* faint:

Gen 25:30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom.

Gen 25:31 And Jacob said, Sell me this day thy birthright.

Gen 25:32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

Gen 25:33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.

Gen 25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

As we study Genesis 25:29 through 25:34 above, it seems obvious that Esau cared little about the things of God, which included his inheritance and birthright. The

inheritance and birthright is how God chose to pass his covenant with Abraham to the next generation. But Genesis 25:34 says that Esau despised his birthright.

Most Bible scholars are very critical of Jacob for the way he supposedly stole the birthright from Esau, which is not quite true. Because in the previous verses Esau agreed to sell his birthright to Jacob; was Esau really about to die. Why would he give up his birthright so easily, which God respected because of Abraham? Whether Esau was serious or not about selling his birthright, it shows lack of respect for the pearls of God (and God took notice).

But Jacob showed that he put considerable more importance to pearls of God than Esau, and was willing to risk himself, even though he was deceptive in his methods to gain them. Thus, I would consider Esau to have been just lukewarm for the things of God, but Jacob was red hot determined. I do not know for a fact, but could this be why God forgave Jacob for his deception, and loved him, but hated Esau? One's heart toward God makes a great impact, which God notices; consider David!

Mal 1:1 The burden (*command?*) of the word of the LORD to Israel by Malachi.

Mal 1:2 I have loved you (*children of Israel*), saith the LORD. Yet ye say, Wherein hast thou loved us? *Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, (and now, how determined are you for the pearls of God?)*

Mal 1:3 And I hated Esau, and laid his mountains (*ruling authority*) and his heritage (*which he despised*) waste (*abandoned*) for the dragons of the wilderness (*desolation/ dead end, but Jacob/ Israel shall be forever*).

Paul characterizes the attitude of the true inheritor of promises given from God:

Rom 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

Rom 9:2 That I have great heaviness and continual sorrow in my heart.

Rom 9:3 For I could wish that myself were accursed (*made to suffer*) from Christ for my brethren (*the Jews of Israel*), my kinsmen according to the flesh (*because they trample under foot the promise of the Messiah from God*):

Rom 9:4 Who (*for they*) are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;

Rom 9:5 Whose *are* the fathers (*or which promises came to the fathers*), and of whom (*the fathers*) as concerning (*or according to*) the flesh Christ *came*, who is over all (*or everything*), God blessed for ever. Amen.

Rom 9:6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel (*or born so according to flesh*):

Rom 9:7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called (*or being seed according to the flesh do not make them true Israelites*).

Rom 9:8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise (*according to faith*) are counted for the seed (*or those that are red hot for the promise (pearls of God by faith) are Israelites. For without faith it is impossible to please God*).

Rom 9:9 For this (*trusting, believing, faith*) is the word of promise, At this time will I come, and Sara shall have a son (*in other words Abraham and Sara focused, believed, had faith in, and expected what God promised/ said*).

Rom 9:10 And not only (*Sara*); but when Rebecca also had conceived by one, *even* by our father Isaac;

Rom 9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election (*calling*) might stand, not of works, but of him that calleth;) (*God does not call anyone because of their works*)

Rom 9:12 It was said unto her (*Rebecca*), The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated (*and Rebecca believed, accepted this by faith*).

Rom 9:14 What shall we say then? *Is there* unrighteousness with God? God forbid.

Rom 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom 9:16 So then *it is* not of him that willeth (*or decide to*), nor of him that runneth (*or go to the task*), but of God that sheweth mercy.

But God Uses Whomsoever He will:

Rom 9:17 For the scripture (*God*) saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in (*and over*) thee, and that my name might be declared throughout all the earth.

Rom 9:18 Therefore hath he (*God*) mercy on whom he will *have mercy*, and whom he will he hardeneth.

Rom 9:19 Thou wilt say then unto me, Why doth he (*God*) yet find fault? For who hath (*successfully*) resisted his will?

Rom 9:20 Nay but, O man (*or O man that is not the real question*), (*but*) who art thou that repliest against God? Shall the thing formed (*made, created*) say to him that formed *it*, Why hast thou made me thus?

Rom 9:21 Hath not the potter power over the clay, of the same lump (*batch of clay*) to make one vessel unto honour, and another unto dishonour?

Rom 9:22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the (*disobedient*) vessels of wrath fitted to destruction:

Rom 9:23 And that he might make known the riches of his glory on the (*obedient*) vessels of mercy, which he had afore prepared unto glory,

Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Rom 9:25 As he saith also in Osee (*Book of Hosea*), I will call them my people, which were not my people; and her beloved, which was not beloved.

Rom 9:26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

Rom 9:27 Esaias (*Isaiah*) also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, (*only*) a remnant shall be saved:

Rom 9:28 For he (*God*) will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

Rom 9:29 And as Esaias (*Isaiah*) said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Rom 9:32 Wherefore? Because (*or is it because they sought righteousness?*) not by faith, but as it were by the works of the law.(?) For they stumbled at that stumblingstone (*Jesus, which is righteousness and must be received by faith, and not according to works*);

Rom 9:33 As it is written, Behold, I lay in Sion a stumblingstone (*Jesus*) and rock of offence: and whosoever believeth (*have faith*) on him shall not be ashamed.

Genesis Chapter 27 through 28

Jacob gains his Father Isaac's blessing that is reserved for the first born, by deception. But Esau is the first born. And when Esau realizes what has happened, he is angered to the point of threatening Jacob's life.

Isaac and Rebekah realize they must send Jacob away to avoid trouble between their sons Esau and Jacob. Thus, Jacob is instructed, and sent to Rebekah's family:

Gen 28:2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

Gen 28:5 And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

Gen 28:6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him (*Jacob*) a wife from thence; and that as he (*Isaac*) blessed him (*Jacob*) he (*Isaac*) gave him (*Jacob*) a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

Gen 28:7 And that Jacob obeyed his father and his mother, and was gone to Padanaram;

Gen 28:8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

Gen 28:9 Then went Esau unto Ishmael (*his uncles*), and took unto the wives which he (*Ishmael*) had (*whose name is*) Mahalath the daughter of Ishmael Abraham's (*first*) son (, *without covenant and faith*), the sister of Nebajoth, to be his (*Esau's*) wife.

Foundational References:

- King James Version of the Bible
- Author's Previously Published Works
 - A Testimony of Jesus; Messiah, Son of the Living God. Published, Dec. 30, 2013
(<https://www.tatepublishing.com/bookstore/book.php?w=9781629020723>)
 -

- Gog Magog, and Armageddon; Origins of End Time Battles, Men; and Judgments of God. Available on Kindle, April 2014
http://www.amazon.com/s/ref=sr_gnr_apr/180-7560732-5515730?rh=i%3Aaps%2Ck%3AJimmie+Jennings&keywords=Jimmie+Jennings&ie=UTF8&qid=1404435123
-
- My Website – www.jkejennings-author.com
- Specific articles on My Website
 - God Has Judged All Things_Aug 2013
 - Disobedient or Obedient Creatures of God
 - Separation From God_Jan 2008
 - Discarding the Truth of God
 - Darkness Fails to Comprehend
 - Dry Bones Of Israel Raised Up_37
 - What About the Rapture
 - Are You in A Fog Over the Rapture
 - Evil Unsealed Revealed and ReSealed
 - Probation of Satan & Sin Until Armageddon
 - The Final Half of Daniels 70th Week
 - Jesus in the Pages of the Books (1 of XX)
 - Jesus in the Pages of the Books (2 of XX)
 - Jesus in the Pages of the Books (3 of XX)
 - Zechariah Chapter 5
 - Others