

# GENESIS

## 25:1-34

### Genesis 25:1-34

Taught by Simeon Forder on Sunday morning, 11th February 2024 @ Deal Christian Fellowship

**Reading:** 1 Corinthians 10:12-13

### Introduction

I have some questions for you this morning. You don't have to answer them out loud. But please — do think about your answers.

- First, where are you going to go to learn how to live your life? YouTube? Facebook? TikTok?
- What are you going to base your life on? What you look at on Wikipedia or Quora?
- And how are you going to form your view of the world? By watching BBC News, GB News or Sky News? Or will it be TV, Movies and pop music?

You and I are faced with a whole host of people preaching from a pulpit of misinformation, lies, and wickedness. It's not that we can't trust *anything* that we find or learn via these methods. They can be helpful tools or sources, if used right, but we must not let them become the foundation for our lives, for we'll find that they are no more than sinking sand. We need something far more solid than that to build our lives upon.

Jesus taught the following, as recorded in Matthew's gospel:

### **Matthew 7:24-27**

"Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

So then, how *do* we build our lives on the rock? Well, first, we must recognise not *what* the rock is, but *who* the rock is — and that is Jesus Himself. Remember His words; *"I am the way, the truth and the life. No one comes to the Father except through Me."* And later of course, He said *"Sanctify them by Your truth. Your word is truth."*

Clearly, He is talking of the Bible. Just as David was, when he wrote this in Psalm 138:

### **Psalm 138:2**

I will worship toward Your holy temple, And praise Your name For Your lovingkindness and Your truth; For You have magnified Your word above all Your name.

That is, God's Word, the Bible, is held in even higher regard than the name of God, or His reputation.

Why? Well, Paul, when writing in his second letter to Timothy, noted:

### **2 Timothy 3:16-17**

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

That is, it is God's Word, and His Word alone that is to be the foundation for our lives. And when we build on it, we find that we have a firm foundation to our lives. Yes, we still face trials, and pain, and difficulty. But we find that we don't jump into difficulties by our own foolish efforts.

I start this way today because, in this chapter of Genesis we will study this morning, we're going to see a major example of how *not* to live. We're going to be given much to chew on as we think about the daily decisions we make. And I don't want you to brush it off as unimportant. Because what we read here of these events some 4000 years ago, truly is for our learning *today*. It should make us pause to think about the choices we're making right now. And it's essential we get to grips with that.

## **Overview of chapter twenty five**

Now, having studied the first 24 chapters of Genesis in recent months, we'll study chapter 25 today — which will bring us to the half-way point of this wonderful book. And we can break this chapter down into 5 sections:

### **Overview of chapter twenty five**

- **v1-6** — Abraham, Keturah and their children

- **v7-11** — Abraham's death and burial
- **v12-18** — Ishmael's descendant's and death
- **v19-28** — Isaac and Rebekah's children born
- **v29-34** — Esau sells his birthright

In verses 1-6 we will see some of what occupied Abraham's time in the final years of his life (after Isaac and Rebekah had married), finding that he himself remarried and had yet more children. Then, verses 7-11 record his death and burial. Next, in a pattern common for Genesis, we first see recorded the genealogy that the line through to Christ *doesn't* go through — with Ishmael's descendants noted in verses 12-18 — and then (from verses 19-28) we move to the genealogy that the line through to Christ *does* go through, which from this point will be the focus of this book.

The final 5 verses of this chapter then give a very clear insight into the heart of Isaac and Rebekah's eldest son, Esau, which will serve as a very serious warning for us all.

## Chapter twenty five

Let's get into the detail of this chapter then. In verse 1 we read:

### Genesis 25:1-2

Abraham again took a wife, and her name was Keturah. And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

So, around 3 years after the death of his first wife, Sarah, Abraham remarries. And his second wife, Keturah, bares him 6 children. Was he wrong to do this? Well, by the letter of the law - of course not! This is the same principle we follow today, and in part why we say "til death do us part" in our wedding vows, acknowledging the death of one individual ends the marriage union, essentially leaving the remaining spouse to remarry, if they so desire.

However, we should note that what is legally permissible isn't necessarily wise - remembering Paul's words in 1 Corinthians of course, that "All things are lawful for me, but all things are not helpful."

And in Abraham's case, while he was perfectly entitled to marry again, there was a greater calling on his life. For God had established His covenant with him, and making it clear that only the son of promise — Isaac — would receive the blessings and covenant God had given to Abraham. And so it's noteworthy what we read next:

### Genesis 25:3-4

Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim. And the sons of Midian were Ephah, Ephor, Hanoah, Abidah, and Eldaah. All these were the children of Keturah.

So, in addition to 6 more children, we see that he had at least seven grandsons and 3 great-grandsons. Happy families, right? Well, not exactly. Because we see here that two of Abraham's sons through Keturah are recorded further — one of them being Midian, from whom came the Midianites, a descendant of which would become Moses wife. But Moses isn't recording this for his own personal interest, but because this nation would later harass Israel and scheme against them, as recorded in Numbers 25. So much so that God Himself would instruct Israel to fight against them.

And so we have two branches of Abraham's descendant's warring against each other. A situation that would not have unfolded if Abraham had not had more children, which he would not have had if he had not remarried. You can see the consequence to his choices here.

But how could he have known this would be the case? Indeed how are we to know if our children will one day end up fighting against each other in a notable way? Well, we don't. And so I'm *not* saying we should take this as a principle to not remarry or have multiple children. But we should note how Abraham *perhaps* showed a lack of prudence here; that is, how he gave insufficient thought as to how his actions might pan out.

For we next read:

**Genesis 25:5**

And Abraham gave all that he had to Isaac.

In doing this, he was right. Why? Because Isaac was the son of promise. He was the only one through whom God had promised he would bring The Seed. Abraham knew this going into his marriage with Keturah. He knew that he would be offering no inheritance to *their* children. And so is it a surprise there was some animosity crept in? Probably not.

It's not that Abraham was unloving, however, for we read:

**Genesis 25:6**

But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.

So then, he loved them and showed kindness, even though that didn't extend to inheritance. And we see that he sent them away, just as he had done with Ishmael, that there would not be a repeat of what happened with his nephew Lot many years before, where the land could not sustain them both. But furthermore, this distance he was creating meant that there would be no disputing over what Isaac had been given, which was indeed all that Abraham had.

And this decision was the last recorded action of Abraham that we have, for we read next:

**Genesis 25:7-8**

This is the sum of the years of Abraham's life which he lived: one hundred and seventy-five years. Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people.

This is how the remainder of Abraham's life panned out. And he died full of years. I like that phrase. He wasn't an empty character in any way, for look at all God had done with and through him:

He'd made that huge decision to follow God's calling and leave behind his family in Ur, and then finally move to Canaan some years later. He had taken his nephew under his wing, even rescuing him when he was taken captive. He had faithfully given to Melchizedek the priest, and he had obeyed the Lord in circumcision. He then continued to show incredible faith as he obeyed God's instructions, even being willing to offer up Isaac as a sacrifice on Mount Moriah. And acknowledging God's hand on Isaac, he then gave his inheritance to only him — painting one final picture of how God the Father has given His son, Jesus, all that He has (as recorded in John 17). He had faults, but he had run his race well.

**Genesis 25:9-10**

And his sons Isaac and Ishmael buried him in the cave of Machpelah, which is before Mamre, in the field of Ephron the son of Zohar the Hittite, the field which Abraham purchased from the sons of Heth. There Abraham was buried, and Sarah his wife.

This is the same cave which Abraham had purchased for his wife, Sarah, not accepting it for free, showing his last mark of respect for her. And now, as Abraham is buried there, we see Ishmael and Isaac recorded together for the first time in 70 years. We don't know the level of conversation or warmth that they showed to one another here, but what we later see is that Isaac's eldest son, Esau, in an attempt to please Isaac and Rebekah, marries one of Ishmael's daughters — so it's reasonable to assume that there was a good relationship in these later years — though there would indeed be quite some tension between their descendants as I've talked about in our previous studies.

At this key moment, we see God's hand is upon Isaac — for not only did he inherit everything Abraham had, but God blessed him further. We read:

**Genesis 25:11**

And it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt at Beer Lahai Roi.

So he lives at the place where he first met Rebekah, his wife. And from this chapter on, our attention will be on their family, and their descendants. But first, Moses records the genealogy of Ishmael's family. Why? So that we might know that God's promise to Hagar back in chapter 21 — that he would make Ishmael into a great nation — was a promise that God kept.

Verse 12 says:

**Genesis 25:12**

Now this is the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.

And you may recall that Hagar had taken an Egyptian wife for Ishmael.

**Genesis 25:13-16**

And these were the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah. These were the sons of Ishmael and these were their names, by their towns and their settlements, twelve princes according to their nations.

Again, Ishmael was blessed as the Lord had promised to him and Hagar, for God is always faithful to that which He has promised. And if He has promised you something, then you can be sure that you will receive it. Here, only Ishmael's sons are mentioned — though there was at least one daughter, who is mentioned in chapter 27. We read on:

**Genesis 25:17-18**

These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. (They dwelt from Havilah as far as Shur, which is east of Egypt as you go toward Assyria.) He died in the presence of all his brethren.

So he lives a long time by our standards, though not as many years as his father, Abraham, or indeed his brother, Isaac. And we read that his descendants lived in the area around the Arabian peninsula. But now, our focus turns to Isaac because he is the one through whom the line through to Christ would come:

**Genesis 25:19-20**

This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac. Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian.

This takes us back in time a little — Abraham had died when Isaac was 75 years old, but here we're reminded he was 40 years old when he married Rebekah. And we read about some of the details of her family last week in chapter 24.

**Genesis 25:21**

Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived.

So then, just like Abraham and Sarah struggled to conceive, so did Isaac and Rebekah. And as we'll find out in verse 26 they waited for 20 long years. Anyone who's been in that place can appreciate how very hard that must have been. Unlike Abraham and Sarah though, they didn't try and take matters into their own hands, but rather we read that Isaac prayed to God. Why?

Well, first Abraham had evidently done well in raising his son in the fear and admonition of the Lord. A reminder for all of us parents to do all we can to lead our children to Christ. When they are young we are not to outsource our responsibility to Sunday School, for it is there to supplement what we already do. And when our children are older, and even have left home, we are still to lead and guide them in the things of the Lord at every opportunity.

But second, consider the timings here. Abraham was still alive the whole time that they were walking through this trial. And that meant he could come along side them, and share his own life with them saying "Isaac, I know how hard what you're going through is. But don't make the mistake I did by trying to take matters into your own hands — for it will only result in hurt and misery for you and those around you. Instead, take this desire of yours to the Lord, pray to Him, and let Him answer in His will and His timing".

Friends, there is a very important lesson here. First, if you are an older Christian (and I don't necessarily mean physical age, but in terms of years you've been a Christian), and you're not coming alongside those younger in the faith to walk with them, talk with them, and even pray with them — then you are being negligent in your responsibility. But also if you are younger in the faith, if you're not seeking to spend time with those who have been walking with Christ longer than you have, if you're not open to learning from them, or willing to open up about your struggles, and hear how the Lord has worked in theirs — then at best you're missing out on a tremendous blessing, and at worst you're being foolish.

Now, we should note two more things from this verse. And the first is that Isaac pleaded with the Lord, and the Lord granted his plea. His specific trial was barrenness, or infertility as we would call it today. And that is still very much something we can plead about today, just as we can plead with God about any trial we face. But the nature of any request is that it may or may not be granted. And we have to give the every matter over to the Lord, trusting that He knows best, and He is still good.

Indeed, in this case, God was just as good in the 20 long and painful years of trying for children that Isaac and Rebekah had, as He was good in the years that followed the birth of their children. Likewise for us, God is still good, even when we don't understand what He is doing. And even when His answer to our plea is *no*.

The final thing to note from this verse, is not just that Isaac pleaded with the Lord, but that He pleaded with the Lord *for his wife*. Now, I'm sure Isaac wanted children too. But undoubtedly the desire that a woman has for children is typically on a different scale to that of a man. And furthermore, Isaac could rest in the knowledge that God had already promised to Abraham that he (that is, Isaac) would have descendants. So here, he gets on his knees on the behalf of his wife. And what example that is — first to husbands, that we must pray for our the desires and needs of our wives with as much fervour we do our own. But also, that we must all be willing to pray with fervour for the needs and desires of others. Oh, how much closer we might be to one another if we were willing to pray like that (or if we even knew what we could be praying for each other)!

But also, remember that Isaac is a model of Christ, and Rebekah is a model or foreshadow of the church. And what do we have? But a picture of Christ who intercedes for you and I as part of His bride, the church! What example indeed we have to follow.

So then, the Lord granted Isaac's request and Rebekah conceived.

#### **Genesis 25:22**

But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the LORD.

Note the language used here; that the *children* struggled together within her. The Hebrew word used here is **בְּנֵי**, which is also translated as *children* elsewhere in Genesis when talking about children *outside* the womb. So, simply put, the Bible refers to unborn children as children — not clumps of cells, or bits of tissue — so anyone who claims that an unborn human baby is anything but that, is taking a different stance to God and His Word.

Now, specifically here we're told there was more than one baby on the way; though Rebekah would have been unaware; of course, as there were no ultrasound scans in those days! And she goes to inquire of the Lord. And what a picture we have of this couple — both willing to pray. And Rebekah is ready to listen too. She's not just complaining to God, or stating what she wants. May we remember to do the same — not only going to God with a shopping list of our needs and desires, but asking Him to talk to us, to instruct and inform us.

#### **Genesis 25:23**

And the LORD said to her: "Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger."

So then, even before they left the womb, these twins were tussling with each other. But this didn't take God by surprise, for He knew exactly how their futures would pan out, and that the older one would indeed serve the younger — a prophecy that certainly came to pass as the years went on.

But there's a also bigger picture that is be created here, for one of these boys will represent the flesh, and one will represent the spirit — and the wrangling between the two will point to the unsettled nature we have, with the flesh warring against the Spirit. So we should keep an eye out for that parallel as we go through these next chapters.

As we read verses 24-25, we see, unsurprisingly, that what God had foretold was accurate:

#### **Genesis 25:24-25**

So when her days were fulfilled for her to give birth, indeed there were twins in her womb. And the first came out red. He was like a hairy garment all over; so they called his name Esau.

Esau meaning hairy, which he was from the start. But we also read that he was red — whether in hair colour or skin colour I'm unsure. But it seems that it was notable.

#### **Genesis 25:26**

Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them.

So then, this second born, Jacob, is named so because of his action here — his name literally means heel-catcher. The idea being a supplanter or deceiver. And that description would fit for more than just this moment of his life, as we'll see.

And Moses also records here that Isaac was 60 when his boys were born — again, this lets us know that he and Rebekah had been trying for children for almost 20 years. That's a long, long, long time to be waiting, hoping, praying that something would come to pass. And no doubt they would have heard some well meaning but ultimately intensive comments over the years, such as can all too easily be made today — such as "When are you going to have children then?" or "Ah, it will all be in God's timing" or even "Don't worry, it will happen when it happens".



But crucially, they had waited patiently, they had prayed, and they had not taken matters into their own hands. God, in His sovereign right, could have chose to bless or not bless them with children, but in their case He did, with twins. And that meant that now there were two legitimate heirs — unlike Isaac who was the only son of promise. So who would the line to Christ flow through? Well, the culture of the day would have made it clearly the firstborn. But we already know that God told Rebekah that the older would serve the younger — so how did that pan out? That's what we're about to embark on now. We read:

**Genesis 25:27**

So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents.

These are two very different boys, that became two very different men. Esau perhaps the definitive example of what might be expected in a man, certainly of that time — a skilful hunter. Athletic, able to provide, good at what he does. The ideal man perhaps. That is, until we head of the contrast of his brother, Jacob — a man who wasn't prone to violence, but in control of himself, and able to keep a tent tidy perhaps.

And once we see the events of the next verses take place, we'll start to see that this seemingly ideal man, Esau, is focussed on physical things. While Jacob is starting to realise the value in spiritual, eternal things — even if his chosen methods leave something to be desired.

Next, perhaps reflective of their own nature, *and* that of their boys, we now learn that Isaac and Rebekah value different things in their sons, for we read:

**Genesis 25:28**

And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.

It seems that Isaac was rather led by his stomach in this regard, as perhaps most men easily are! But Rebekah saw something in the character of Jacob that she loved. Now, we're each drawn to different things in other people (*some* of that is OK), but there is an issue that is simmering away here in this family, for personal favouritism will be shown — and it will divide the family. A warning for parents that we must not sow that which we don't want to reap. For reap we will!

**Genesis 25:29-30**

Now Jacob cooked a stew; and Esau came in from the field, and he was weary. And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom.

Esau, then, also becomes know as Edom (meaning red), hence his descendants being known as the Edomites. And here, like father like son, he is led by his stomach, and being tired from a day's hunting, he asks his brother for some of the wonderful smelling stew he had made. And his desire for physical comforts is going to get him into trouble any moment now.

For his brother, Jacob, sees an opportunity. We read:

**Genesis 25:31**

But Jacob said, "Sell me your birthright as of this day."

Now birthrights are not an everyday topic for us in 2024. But to put it mildly, this is a crazy thing to suggest Esau give up. It's a massive deal, for being the one with the birthright meant a double portion of inheritance, a leadership role within the family (having the deciding vote in disagreements), and spiritual role as priest of the family. And in *this* family, it mattered even more, for it signified whom the line through to the Messiah would come.

In *no way* was it a fair deal. Yet that's exactly what is suggested to Esau in this moment. So would he fall for it? Well, we read:

#### Genesis 25:32

And Esau said, "Look, I am about to die; so what is this birthright to me?"

Like his father, Esau is led by his stomach. But his desire is so intense and his will so weak that he loses perspective and says "I am about to die!" — but that was not the reality. First, he's able to walk in and talk. He doesn't collapse at the door. But also remember who's child he is — his dad is Isaac, who had inherited *everything* Abraham had, and been yet further blessed by God. This was an exceptionally wealthy family, and there was no way he was going to starve to death.

Yet here he is salivating over the stew he can smell. And logic has gone out of the window.

#### Genesis 25:33

Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob.

Esau doesn't bat an eyelid at doing this, and falls for the bait. In that regard he is very much like the young man in Proverbs chapter 7, who was devoid of understanding, and yielded to the seductive words of the harlot, going like an ox to the slaughter. And he has given up so much, for so little.

*How foolish!* We might think, yet in reality we are prone to do just the same. And it starts with the same errors:

#### Esau's example to avoid

- A disregard for spiritual things
- Giving priority to material things
- Acting in haste, without prudence

First, like Esau we can have a **disregard for spiritual things**. In Esau's case it was the responsibility of being priest of his family, and the opportunity of the line through to Jesus coming through him. With us, it can be the neglect of family or personal devotions — of Bible reading and prayer in our homes. Or it can be the neglect of fellowshiping with believers, of failing to fully commit ourselves to the body of Christ, the church.

Second, like Esau, **we can give priority to physical or material things** — in his case it was a simple bowl of stew. In our case it can be possessions, or sex, or entertainment. Or perhaps we are drawn to worldly, fleshly desires of power, career, or fame.

Third, like Esau, **we can act in haste, and without prudence** — without taking the time to think through the likely consequences of what we're doing. In Esau's case he was so desperate to have that bowl of stew he didn't stop to think about all that giving up his birthright would cost him. In our case, we can trade the security of marriage for a momentary fling. Or the exclusive intimacy of marriage for pre-marital sex in a short lived relationship, or even a one-night stand.

But even more than the effect that these choices will have on our lives here on earth, we are also making choices again and again that will affect our eternity.

I know a few of you have heard or seen Francis Chan's helpful example with a rope. Where he takes a 30ft long rope that has just a few inches of one end coloured red. And he makes the point that people tend to focus on just that first little bit of the rope thinking "well, I need to make good decisions here, otherwise I won't enjoy this bit". When the reality is we need to be thinking about the rest of the rope, that isn't merely 100's of times longer — but infinitely so. For the decisions you and I make now can have eternal consequences.

The problem is, we think that eternity is such a long way off. We even think our later years on earth are so far off — especially when we're young. And so we prioritise the instant over the ultimate, as one pastor put it. But that's Esau's way of thinking. His perspective is he can't see what good his birthright is to him at that moment, because he's starving! But he really wasn't — he had simply lost perspective. And we must not do the same.

We're told all the time that we need to follow our heart. But friends, that's the problem, not the solution. Following our heart will lead us to sell our birthright for a bowl of stew. It will lead us into fornication and adultery. It will lead us into gambling, and overspending. It will lead us into gluttony, and taking drugs. It will lead us to into conflict, rather than reconciliation. And it will lead us into false teaching that tells us God is more interested in our health and wealth, than He is in our salvation and sanctification. Following our heart will cost us much, and deliver little in return.

In the final verse of this chapter, we read something quite telling:

#### **Genesis 25:34**

And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.

Esau was desperate for this stew. So desperate he had given up all the blessings of his birthright to get it. But the enjoyment of that stew was short lived. Within maybe 10 or 15 minutes this meal was over. Within 6 hours he'd be hungry again. Within 24 hours any sense of satisfaction from it would be gone. And he's now in a far worse situation than when he walked through the door.

Of course, we can see how foolish this is, but aren't we so blind to it in our own lives? Our sin always looks worse on other people. But when it's us, we have our justifications such as "I am about to die!" — we overstate our needs and how compromise will satisfy those needs, and underplay the consequences. "I have needs!" we cry. "You don't understand" we tell our friends. "God wants me to be happy" we tell ourselves. But the pleasures of sin for a season are not worth the lasting consequences.

So what do we do? Well, we must not be too sure of ourselves. Regardless of whether we have been a Christian 5 minutes, 5 months or 50 years, we must not drop our guard. As Charles Spurgeon put it, "*The armour-bearer of sin is self-confidence*". And as we read in 1 Corinthians earlier:

### 1 Corinthians 10:12-13

Therefore let him who thinks he stands take heed lest he fall. No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

And if we are unclear what that route of escape is, we are to go to Jesus:

### Hebrews 4:15-16

For we do not have a High Priest who cannot sympathise with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Let us not neglect spiritual things, nor prioritise physical things, nor act in haste without thinking through what we're doing, and what the likely outcome of that is. Let us not prioritise the instant over the ultimate.

## Conclusion

We need to build our lives on the rock of God's Word, not on the sinking sand of this world's ideas. For this world will tell us that we should follow our heart, and do what makes us happy now. But the reality is we'll be selling ourselves, or our bodies, for a price far below what they are truly worth.

## Application questions

This week, I encourage you to ask yourself these questions:

- What are you basing your life on? (the rock of God's Word, or the sinking sand of our culture?)
- How often do you plead to the Lord on the behalf of others? (who will you pray for today?)
- Are you following your heart, or following Jesus? (especially in your decisions)

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