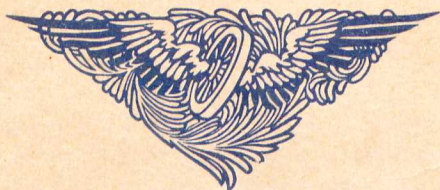


THE TWIN BOYS



A SERMON

By ELDER EUGENE LOUIS ST. CLAIRE

EVANGELIST AND LECTURER

DEDICATED TO THE TRUTH

10 Cents Per Copy
or \$1.00 Per Dozen to One Address



THE TWIN BOYS

A SERMON

BY

ELDER EUGENE LOUIS ST. CLAIRE

EVANGELIST AND LECTURER

DEDICATED TO THE TRUTH

RALEIGH, N. C.
EDWARDS & BROUGHTON PRINTING COMPANY
1912

THE TWIN BOYS

THE TWIN BOYS

A SERMON

Text: "As it is written, Jacob have I loved, but Esau have I hated."—Romans 9:13.

We have for a subject this evening one of the most difficult to understand, and if we are to accept it *verbatim et literalim*, it not only leaves man in a helpless condition, but at the same time reveals God as an implacable, ferocious monster, incompatible with the Father, God, whom the Christ reveals as all love and tenderness.

Let us for a moment consider the text as it is generally accepted.

God, the Creator, is represented as hating one innocent unborn child, and loving the other. What a conception of a God of love! The very idea of a God creating a being and hating the work of his own doing! Let us notice the context.

"The children having not yet been born, neither having done any good or evil, it was said unto her, the mother, The elder shall serve the younger." Notice, beloved, before they were born, before either had done any good or evil, one was condemned.

Is it possible that God hates an unborn baby? Is it possible that an infinite, all-wise Creator hates the innocent work of His own doing? And if this is so literally, does it not reveal a God who hates the innocent, His own work, too?

Why love one and hate the other? The twins have the same father, the same mother; neither of the twins had done anything, any good or any evil. In the light of reason there is no tenable ground for the partiality. Surely we do not comprehend the lesson taught by the Scriptures; surely we do not comprehend its hidden meaning; for we can not for a moment think of a God who hates the innocent, His own work, without a cause. And we can not think of the Father of the loving Jesus, who wept over sinners, hating babies, when the Christ said, "Of such is the kingdom of heaven."

How could the Son of God take little ones in His arms and bless them, knowing as He (Christ) surely did that the Father, God, hated non-elect infants?

Some one will say, "Oh, that scripture about Jacob and Esau is wrong." It is all right. No, it is not wrong; we are wrong. In our blind ignorance we have accepted it without thinking, without investigation. But, oh, what folly has this ignorance wrought! Our ignorance of the true meaning of the scripture gave birth, unholy birth, to that dark dogma, "If I am born to be saved, I'll be saved; if I am born to be damned, I'll be damned."

My God, what a doctrine!

Hence we read of non-elect infants, but not in the Bible. Mothers, look into the innocent eyes of your little ones. What conception could you have of a God who hated one of them before his birth, and at the same time admitting there was no ground for that hatred?—declaring neither had done anything, good or evil?

Ah, what a monster!

For only monstrosity could create an innocent child and

hate it even before the work of creation was finished. "Oh," you exclaim, "I did not think of that," and yet it is so.

Then again, the doctrine of "eternal damnation" for the non-elect grew out of our ignorance, our misconception, of this and kindred passages in God's Word.

The doctrine of a partial, unconditional salvation is not a Bible doctrine; it is merely fatalism in the garb of Christianity. It was born in India long years before the birth of Christ. It crept into Europe in the dark ages; it belongs to some hideous idol; it is not a doctrine of the loving Father, God, who gave His Son that "whosoever believeth on Him should not perish, but have everlasting life."

The doctrine of eternal election before the foundation of the world does not belong to the loving Jesus, who said, "If I be lifted up I will draw all men unto Me."

We ask, If this text does not mean what we have generally thought, what does it mean?

Rebekah had twin boys. God used these twin boys to represent the two dispensations of grace. Rebekah, in the allegory, represents the church. The two boys represent the Jewish and Gentile nations, struggling in God's eternal love for salvation.

Esau, the elder of the twins, represents the Gentiles. How God must have hated their wickedness; it repented Him that He had made man.

Esau represents the Gentiles; he was born first. All were Gentiles till the call of Abraham, nearly two thousand years after the creation of Adam, the father of both Jew and Gentile. The Jews had no existence as a separate people till the call of Abraham, hence Jacob, the younger of the twins, repre-

sents the Jews. God loved the younger brother, Jacob, the Jews, His chosen, and to him and them gave the law and His divine service.

For nearly two thousand years God seemingly neglected the Gentiles, bestowing all His favors on Jacob, the younger brother. Through all these years God, through His holy prophets, made promise to Esau, the elder brother, the Gentiles.

Old Isaac, the father of the twins, it is true, gave his first blessing to Jacob; but, when Esau came to his father weeping and saying, "Oh, my father, hast thou but one blessing?" the old blind patriarch wept with his firstborn and bestowed on him, Esau, the second blessing. So Esau, the elder, was not cut off from his father's blessing entirely. For the father wept over Esau, his firstborn, and gave him a blessing.

So, God, our Father, first sent His Son to Jacob, the younger brother, the Jews, and then to Esau, the elder brother, the Gentiles, "that He (the Christ) might unite into one both Jew and Gentile. For the promise was first to the Jews, and afterward to the Gentiles."

The tame olive branch, the Jews, was cut off, because they were not worthy of the blessing, and Esau, the Gentiles, the wild olive branch, was grafted into Christ, the tame olive root. Behold the goodness and the severity of God!

In order to be good to Esau He (God) must first be severe. How fatherly is this method, for oftentimes earthly fathers must be severe in order to be good. So God was severe on Esau, the Gentiles, for more than two thousand years, in order to be good to them, revealing His mercy, love and grace unto them through the Christ, the Saviour of all men.

And, as the truth flashes across our minds, how our hearts give forth grateful thanks to a loving God, and not a hating monster!

We can look up into the heavens and say, "Our Father," and feel in our souls that He is our Father, a merciful, loving Father, and not a hideous being who only has existence in heartless dogmas—a conception of diseased, untrained, ignorant minds, although many intelligent, educated people still believe in a baby-hating God and talk of non-elect infants.

But when we realize God's purpose and hear Him exclaim that He wills not the death of the wicked, and when we can grasp an idea, a conception of His eternal purpose to save the race, our hearts are filled with divine love and adoration to him and for him; realizing that our God and Father of the Lord Jesus Christ is a God of love, whose very being is love, that we do not worship a baby-hating monster, who creates souls, helpless beings, in order to roast them in hell's flames.

But, my beloved, we have not yet grasped the full meaning of this Scripture. It not only represents the two dispensations, but these two babies represent every one born into this world. These twin boys represent the true nature of man, for each one of us is a Jacob or an Esau.

God created man, first an animal; and after God created man's physical nature, then He, God, breathed into him (man) a spiritual nature.

How easily this is understood when we take into consideration the meaning of the Hebrew words, Jacob and Esau. Esau signifies in the Hebrew hairy, fleshily outward. Jacob, in the Hebrew, signifies an usurper, a deceiver.

Having these definitions before us, we only need to apply them. All know or believe in the double nature of man; that is, that man is a natural body, flesh, and that in this natural body, the flesh, there is a spiritual being, the soul.

Now, there is a natural body and there is a spiritual body. These twins represent each individual born into this world. I am spiritual, and I am natural. Jacob represents the soul, the spiritual part of man. Esau represents the body, the natural part of man.

“As I live, saith the Lord, no flesh shall enter My rest.” No Esau can enter heaven. Again God swears in His wrath, “no flesh shall enter My rest”; that is, the Esau part of a man can not enter heaven. And yet again, “for it is impossible for flesh and blood to inherit the kingdom of heaven”—literally meaning that the Esau part of man, that is, his body, can not inherit heaven.

Is it not simple? God made the Esau part of man of dust, and it must return to dust; but the spiritual part of man, the Jacob, “goeth to God who gave it.”

But how shall we apply this exposition of the text?

When a child is born into the world a soul enters the body. But the soul is not capable at birth of controlling the body, and is not until the child knows the difference between right and wrong, until it arrives at the tree of knowledge of good and evil.

Then the soul is driven out of its Eden, and the child becomes a sinner. Then the soul, Jacob part of the man, becomes responsible to God, and the flesh, the elder part of man, begins to serve the younger.

But some one will object—“I was conceived in sin and

born in iniquity." Of course you were, and yet not a sinner. A carpenter builds a house. He is a vile, unsaved sinner. Before he builds the house he must first conceive the plan of the house in his mind, then builds the house in this old world of sin. The house was conceived in sin, by a sinner. The house was built in a world of iniquity. But is the house a sinner? Of course not. Neither is a newborn baby a sinner, though conceived by a sinful mother and born into a world of iniquity.

And when born, the child, though living in a world of sin, exists in his garden of Eden till he arrives at the years of accountability, at the tree of knowledge of good and evil, and is deceived by the serpent, the most subtle of all, and sins and is driven out.

Beloved, it is the old story repeated over and over again, and will be repeated as long as births continue and babies live.

"Two shall be sleeping in one bed; one taken and the other left," happens every time a human being dies. We bury the body, the Esau, but the spirit, the Jacob, goeth to God who gave it. Prepared or not prepared, the Jacob spirit must appear before Him who gave it for final, eternal disposition. Paul exclaims, after the manner of the outward man, "I die daily," but, after the spiritual man, "I am renewed from day to day."

Once I sat up with the parents of a dying child. The mother sat weeping. Finally death came to release the little sufferer. The mother sat weeping as if her heart would break. I said, as I stood by her side, "Oh, mother, that dead body on the bed is not your baby." She looked at me

in astonishment. I repeated, "That dead, lifeless body is not your baby; it is only the house where the baby lived." The body is dead, but the spirit, the real baby, has gone to Him who said, "Suffer little children to come unto Me."

Death is the separation of our twin existence, the separation of the Jacob, soul, from the body, Esau. The body, being dust, earthly, receives its hell here; but God did not make the spirit, Jacob, out of dust, so it goeth to God who gave it.

For a time God favored only one nation, the Jews, but now He offers salvation abundant and free both to Jews and Gentiles. For now hath God included all under sin, that the free gift, Jesus Christ, might become a Saviour of all.

Ah, the depths of His love! Ah, the tenderness of His boundless mercy!

And, as we understand His ways as they are revealed to us, no longer do we fear Him as a baby-hating monster, the conception of benighted minds in the early history of the race; but we look up to a God of love, revealed to us in Christ, His only Son, and with gratitude welling up in our souls we sing, "Crown Him Lord of all."

The God who creates and then damns helpless beings is a myth of the long ago, and belongs to the legends of the past; but the God of love, the God of the Bible, is a merciful Father, bidding His erring children to come home to the Father's house.

He is a God of love manifested to the world, in the life of every regenerated soul, hating the flesh, the Esau, but loving the Jacob, the spirit. Not creating souls to damn them, but to save them; not electing souls before they are born to eternal damnation, but, after souls have sinned, saving them

from damnation through Jesus Christ, our Saviour. Our God is not a God to condemn the helpless before they are born, but He is a loving Father, saving after they are lost in sin.

For God is love, and love is God,
Oh, cease upon this love to tread;
Open thy heart, let God come in,
He'll cleanse and purge thy soul from sin.

Thou wast not born to go hell
And in eternal misery dwell;
But to save thee from the awful doom,
The Son hath suffered in thy room.

Beloved of God, tho' gone astray,
Christ is the door, the open way;
Thy doom is in thy hands today,
Accept salvation while you may.

Beloved, I have finished this little discourse. My explanation of the text may seem novel to you, but I feel in my heart that it is true.

I have met many who wanted to be Christians, but were fearful lest they were of the non-elect. Beloved, believe me, there is no non-elect, it is a doctrine, a heartless dogma, without Christ, and certainly not taught by Him. If you are lost it will not be because God willed it to be so, but because you, upon your part, have neglected to accept His salvation.

Commending you to the Father of mercies, and to the Lord Jesus Christ, and to the offices of the Holy Spirit, may you reach the heavenly land. Amen.

Delivered in Columbus, Georgia, January, 1912. The church was crowded to its utmost capacity. The effect of the sermon was wonderful. An old man, long waiting for a call, who had given up hope, accepted Christ as a result of the sermon.

The preacher has been requested to preach it so often that he decided to publish it in book form. The price is small. It is in reach of all.



