

Esau's Magnificent House
Genesis 36:1 – 37:1
Halifax: 11 September 2016, 10:30 AM

Introduction

Last week in our sermon series on the book of Genesis, we came to the end of the section that is called *the toledoth of Isaac*.

- *Toledoth* is the Hebrew word that is used repeatedly in Genesis to introduce each new section.
 - It is sometimes translated by the word *genealogy*,
 - as it is in Genesis 36:1 where we are introduced to the *toledoth* of Esau;
 - or by *history* as it is in Genesis 37:2 where we are introduced to the *toledoth* of Jacob.
 - Typically, each *toledoth* tells us about the immediate descendants of the individual while he is still alive...
 - So that the *toledoth* of Isaac was primarily about Jacob and Esau until their children were grown...
 - And the *toledoth* of Esau and the *toledoth* of Jacob are each about their sons and with Esau, also his grandsons and beyond.
- One characteristic of Genesis has also been that when the *toledoth* of a godly man like Abraham is finished,
 - it is followed first by a brief *toledoth* of his ungodly descendants (with Abraham that of Ishmael and the sons of his concubine Keturah),
 - and then by a very full *toledoth* of his godly descendants or, in the case of Abraham, his godly descendant Isaac.
- Today as we come to Genesis 36, we have the *toledoth* of Esau, who is Isaac's ungodly apostate son,
 - It is only one chapter long, and then we get to the *toledoth* of Jacob who, of course, is Isaac's godly son and the son of promise...
 - And his *toledoth* will continue for 14 chapters and bring us to the end of the book of Genesis.
- So today, as we come to chapter 36, we have before us the history of Esau's descendants.
 - We might look at this as a chapter to skip over.
 - It is true that some scriptures are far more important than others, but as the Holy Spirit has included a rather long chapter about Esau, we will do well to consider it and seek to profit from it.
 - In doing so, I hope you will find benefit for your soul in this account as I have over the past couple of weeks in preparing this sermon.

So let's turn now to the reading of this chapter—Genesis chapter 36.

- I will include Genesis 37:1 because although it speaks about Jacob, it is included in the *toledoth* of Esau, as many commentators recognise,
 - to show the striking contrast in the outward condition of the two brothers as far as their status in the world;
 - Esau possesses his inheritance and becomes a great dynasty.
 - while Jacob remains as a stranger in the land—a sojourner or temporary resident.
- Please give your attention to reading, for this is God’s holy Word...beginning in Genesis 36:1

Gen. 36:1–37:1: Now *this is* the genealogy of Esau, who is Edom. ² Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite; Aholibamah the daughter of A-nah, the daughter of Zibeon the Hivite; ³ and Ba-se-math, Ishmael’s daughter, sister of Nebajoth. ⁴ Now Adah bore Eliphaz to Esau, and Bas-e-math bore Reu-el. ⁵ And Aholibamah bore Je-ush, Jay-a-lam, and Korah. These *were* the sons of Esau who were born to him in the land of Canaan. ⁶ Then Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob. ⁷ For their possessions were too great for them to dwell together, and the land where they were strangers could not support them because of their livestock. ⁸ So Esau dwelt in Mount Seir. Esau *is* Edom. ⁹ And *this is* the genealogy of Esau the father of the Edomites in Mount Seir. ¹⁰ These *were* the names of Esau’s sons: Eliphaz the son of Adah the wife of Esau, and Reu-el the son of Ba-se-math the wife of Esau. ¹¹ And the sons of Eliphaz were Te-man, Omar, Ze-pho, Ga-tam, and Ke-naz. ¹² Now Timna was the concubine of Eliphaz, Esau’s son, and she bore Amalek to Eliphaz. These *were* the sons of Adah, Esau’s wife. ¹³ These *were* the sons of Reu-el: Na-hath, Zerah, Shammah, and Mizzah. These were the sons of Bas-e-math, Esau’s wife. ¹⁴ These were the sons of Aholibamah, Esau’s wife, the daughter of Anah, the daughter of Zib-e-on. And she bore to Esau: Jee-ush, Ja-a-lam, and Korah. ¹⁵

These *were* the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn *son* of Esau, were Chief Te-man, Chief Omar, Chief Ze-pho, Chief Ke-naz, ¹⁶ Chief Korah, Chief Ga-tam, *and* Chief Amalek. These *were* the chiefs of Eliphaz in the land of Edom. They *were* the sons of Adah. ¹⁷ These *were* the sons of Reu-el, Esau’s son: Chief Na-hath, Chief Ze-rah, Chief Shammah, and Chief Mizzah. These *were* the chiefs of Reu-el in the land of Edom. These *were* the sons of Bas-e-math, Esau’s wife. ¹⁸ And these *were* the sons of Aholibamah, Esau’s wife: Chief Jee-ush, Chief Ja-a-lam, and Chief Korah. These *were* the chiefs *who descended* from Aholibamah, Esau’s wife, the daughter of A-nah. ¹⁹ These *were* the sons of Esau, who is Edom, and these *were* their chiefs. ²⁰ These *were* the sons of Seir the Horite who inhabited the land: Lo-tan, Sho-bal, Zib-e-on, A-nah, ²¹ Di-shon, E-zer, and Di-shan. These *were* the chiefs of the Horites, the sons of Seir, in the land of Edom. ²² And the sons of Lo-tan were Ho-ri and He-mam. Lo-tan’s sister *was* Tim-na. ²³ These *were* the sons of Sho-bal: Al-van, Man-a-hath, E-bal, Shee-pho, and O-nam. ²⁴ These *were* the sons of Zib-e-on: both A-jah and A-nah. This *was the* A-nah who found the water in the wilderness as he pastured the donkeys of his father Zib-e-on. ²⁵ These *were* the children of A-nah: Di-shon and Aholibamah the daughter of A-nah. ²⁶ These *were* the sons of Di-shon: Hem-dan, Esh-ban, Ith-ran, and Che-ran. ²⁷ These *were* the sons of E-zer: Bil-han, Za-a-van, and A-kan. ²⁸ These *were* the sons of Di-shan: Uz and A-ran. ²⁹ These *were* the chiefs of the Horites: Chief Lo-tan, Chief Sho-bal,

Chief Zib-e-on, Chief A-nah, ³⁰ Chief Di-shon, Chief E-zer, and Chief Di-shan. These *were* the chiefs of the Horites, according to their chiefs in the land of Seir. ³¹ Now these *were* the kings who reigned in the land of Edom before any king reigned over the children of Israel: ³² Be-la the son of Be-or reigned in Edom, and the name of his city *was* Din-ha-bah. ³³ And when Be-la died, Jo-bab the son of Zerah of Boz-rah reigned in his place. ³⁴ When Jo-bab died, Hu-sham of the land of the Temanites reigned in his place. ³⁵ And when Hu-sham died, Ha-dad the son of Be-dad, who attacked Midian in the field of Moab, reigned in his place. And the name of his city *was* A-vith. ³⁶ When Hadad died, Sam-lah of Mas-re-kah reigned in his place. ³⁷ And when Sam-lah died, Saul of Re-ho-both-*by-the-River* reigned in his

place. ³⁸ When Saul died, Baal-Ha-nan the son of Achbor reigned in his place. ³⁹ And when Baal-Ha-nan the son of Achbor died, Ha-dar reigned in his place; and the name of his city *was* Pay-u. His wife's name *was* Me-het-a-bel, the daughter of Ma-tred, the daughter of Mez-a-hab. ⁴⁰ And these *were* the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timnah, Chief Al-vah, Chief Je-theth, ⁴¹ Chief Aholibamah, Chief E-lah, Chief Pi-non, ⁴² Chief Ke-naz, Chief Teman, Chief Mib-zar, ⁴³ Chief Mag-di-el, and Chief I-ram. These *were* the chiefs of Edom, according to their dwelling places in the land of their possession. Esau *was* the father of the Edomites. 37:1 Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan.

May the LORD add His blessing to the reading and to the preaching of His Word.

I. The most significant fact about Esau is that he was an apostate.

A. We are reminded of this fact in the very first verse where he is called *Edom*.

1. This was the name that was given to him when he showed how much he despised his birthright.
 - Perhaps you remember the story in Genesis 25:29-34.
 - ²⁹ Now Jacob cooked a stew; and Esau came in from the field, and he *was* weary. ³⁰ And Esau said to Jacob, "Please feed me with that same red [the word *stew* is not in the original], for I am weary." Therefore his name was called Edom.
 - The name Edom means *red*... Esau's nickname was Edom because he wanted Jacob's red stew.
 - ³¹ But Jacob said, "Sell me your birthright as of this day." ³² And Esau said, "Look, I am about to die; so what is this birthright to me?"
 - This was rather ridiculous. They lived in a house with many servants, and there was certainly plenty of food in the house. Esau was just fixated upon Jacob's stew, and Jacob knew that he could manipulate him (which was not right of Jacob...)
 - ³³ Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob. 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.
 - The statement that, "Thus Esau despised his birthright" is not Jacob's opinion, but the assessment of the Holy Spirit speaking through the prophet Moses who wrote this account.

2. This was the defining moment in Esau's life when he showed that he was a profane man.
 - In Hebrews 12:16, he is called a fornicator and a profane person who for one morsel of food sold his birthright.
 - A profane man is one who has no interest in the things of God.
 - He might want God to help him in a battle or in time of famine or sickness, but he has no interest in God's kingdom.
 - His portion is entirely in this life.
 - This was the day when Esau showed his true colours...
 - He showed where his heart was—not in the Lord, but in this world.
 - Not in God's kingdom promised but in what he could get now.
- B. Remember what God had promised to this family—the family of Abraham and Isaac...
1. First and most importantly, God had promised that He would be their God!
 - Not in the way that He is the God of us all—as our creator, provider, our lawgiver and our judge...
 - But God had promised to Abraham and his family that He would restore the broken relationship between Him and them...
 - Actually, *broken relationship* is too soft—
 - God promised that He would reconcile the family of Abraham to Himself, for all men rejected God as their God at the fall of Adam.
 - We are all dead in our sins—cut off from true communion with God by our sin, unable to know Him as our God...
 - And we are all condemned to death and Hell—to eternal punishment from the hand of God...
 - Our sins demand nothing less than this.
 - But God promised that He would be God to Abraham and his family.
 - He would raise them up to be His own people—He would provide for the pardon of their sins—He would make them to be a kingdom of righteousness—He would deliver them from death.
 - Abraham would be fruitful and become a great nation—a nation that had God as their God.
 2. And not only that, but God promises that through Abraham's seed, through one of his descendants in particular, all the nations would be blessed.
 - That Son of promise, of course, is none other than the Lord Jesus Christ.
 - He is the one who brought salvation to Abraham's family and to the whole world.
 - In the fullness of time, He, who is the eternal Son of God, was born of a virgin...He who was spirit took flesh...
 - And then He lived as the first truly righteous man—a man without sin, altogether different than we are...
 - And then He went to the cross to pay for the sins of all who were appointed to inherit God's kingdom of righteousness.

3. This was the great promise that was made to Esau's family.
 - The promise was sealed to them by circumcision,
 - marking them out as those who would bring forth this righteous Son who would establish this righteous kingdom!
 - Esau had this mark in the flesh of his foreskin, for he was Abraham's grandson by Isaac.
 - Jacob and Esau both had this mark—
 - It was their inheritance.

C. But all of this promised blessing stuff made Esau yawn!

1. Esau was interested in obtaining a great kingdom to be sure...
 - But he had no use for this kingdom that was not to come until, to use his words about the stew—"after I am dead."
 - What use was a birthright that was not enjoyed until after you died?
 - The red stuff was more important to Edom than some promised kingdom.
 - He wanted that which he could enjoy while he was still alive.
2. Esau was consistent with this attitude about the kingdom—he remained committed to the red stuff—he showed by his choices that he was Edom.
 - a. The inheritance promised to Abraham called for separation from the people of Canaan.
 - 1) The Canaanites were growing deep in idolatry and fornication (sexual impurity).
 - God had already told Abraham that, 400 years after him, his descendants would, after years of slavery, return to Canaan to drive out the wicked Canaanites as an act of divine judgment...
 - a way in which the LORD would visibly show the world how much He despises idolatry and fornication.
 - Therefore, Abraham was very careful to ensure that Isaac did not marry the Canaanite women that were around them.
 - 2) But even though Esau knew this, we are reminded here in Genesis 36:2 that:
 - a) Gen 36:2: Esau took wives from the daughters of Canaan!
 - He saw women that he fancied and it did not matter to him that they were idolaters.
 - One of them is here called Aholibamah which is probably more of a description than her name, which was Judith,
 - for Aholibamah means, "tent of the high place."
 - She was a great leader, like Jezebel after her, in idolatrous worship at the high place.
 - Her house was a house of rank idolatry.

- b) Verse 3 tells us that his other wife was called Ba-se-math (or Bash-e-math), and that she was Ishmael's daughter!
- Again, this is likely a nickname because this name is from the root word sha-mam which means *appalling*...
 - This is what Esau's wife Adah was called in Gen 26:34 probably to show that she was appalling to Esau's father Isaac and his mother Rebekah.
 - We are told in Gen 28:9 that the daughter of Ishmael was called Mahalath, and that he married her because he saw that his Canaanite wives were displeasing to his parents.
 - But here in 36:3, she is called *Bash-e-math* too because she was appalling to them also, being the daughter of the apostate Ishmael.
- 3) These details about their names are not certain, but what is certain is that the choices Esau made of his wives showed that he had little regard for the kingdom of God.
- Anyone that marries an idolater shows that they are not regarding the promises of God.
 - Such a person ought to come under church discipline.
 - Did not even Solomon ruin his household by his marriage to pagan women? He repented, but his sin brought ruin to many.
 - It is completely unacceptable for a believer to marry an unbeliever.
 - How can you build a house for God if you marry an unbeliever?
- b. The inheritance promised to Abraham was to arise in the land of Canaan.
- 1) The LORD had called Abraham to leave his homeland to go to Canaan, and He had told him that it would be in that land that He would bless him.
- It was here that his family would begin, and here, as I just reminded you, that Abraham's seed would return to live...
 - It was here that God would set up His house where Christ would be presented through ceremonies and sacrifices at the altar...
 - And it was here that Christ would come in flesh and blood and here that He would be crucified.
 - Abraham had obeyed God, and come to this land.
 - He remained even though he and his son and his grandson of promise were but wanderers in the land of Canaan with nothing in their possession but a burial place.
- 2) We see here in Genesis 36 that Esau (like Lot and Ishmael before him) went out from the land.
- He was not interested in going from place to place as his family had been doing for so many decades now, especially when his brother Jacob would be doing the same thing.

- He would rather have a land that he could possess now.
 - What good was this land to him that his family would not inherit for 400 years?
 - So we are told what Esau does in verse 6-7: **6 Then Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob. 7 For their possessions were too great for them to dwell together, and the land where they were strangers could not support them because of their livestock. 8 So Esau dwelt in Mount Seir. Esau is Edom.**
 - Do not be perplexed by the fact that Esau had already begun to live in Seir before Jacob returned...
 - Probably, he had initially moved because he felt crowded in Isaac's house, and because Isaac in obedience to God was not trying to take possession of Canaan at this time...
 - And now that Jacob was carrying on in his father's house, he either completed his move to Seir, or our text indicates that he had done that in anticipation of his brother's return.
- 3) The main point here is that Esau left the land where God had declared that He would be God to his family.
- He saw opportunity for prosperity in Seir, so off he went, showing himself to be a profane man...
 - just like those who remove themselves to a place where there is no solid church for the purpose of worldly gain,
 - or those who refuse to support the church with their tithes in order to add to a worldly inheritance...
 - or those who take work that is contrary to God's will to secure a worldly inheritance—or who do things at work like lying to secure a promotion...
 - or those who break the Sabbath and have no time for family worship and daily prayer because their heart is in the things of this world and not the things of God.

II. But it must be acknowledged that Esau obtained a much more magnificent house in this world than Jacob did.

- All 43 verses of chapter 36 are filled with descriptions of the greatness of Esau's inheritance in this world, and then we have this single verse that speaks about Jacob's condition in this world...
 - After laying out all of Esau's greatness, Genesis 37:1 simply says of Jacob's dwelling:
 - **Gen 37:1: Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan.**
- Let's look at the comparison:

- A. First of all, you can see that Esau was given possession of Seir while Jacob remained a sojourner as his fathers Isaac and Abraham had been.
1. We need not go into all the details and the names of all the people...it is enough to scan them, and then to consider verse 43...which sums up saying:
 - **Gen 36:43: These were the chiefs of Edom, according to their dwelling places in the land of their possession. Esau was the father of the Edomites.**
 - a. In contrast with Jacob who did not own the land and whose sons had to go about with their flocks looking for pasture,
 - This speaks of all these dwelling places of Esau's sons as "the land of their possessions."
 - They owned all of this!
 - And it reminds us that Esau was the father of all of these Edomites!
 - This was Esau's possession.
 - b. Esau owned the land, he was the master of it,
 - but we will see that with Jacob, who possesses nothing at this time, famine comes and he has to relocate in Egypt to keep from starving.
 - Not possessing land made the famine doubly hard on him.

And related to this a second contrast...

- B. Here we see that Esau's sons are described as rulers, while Jacob and his sons (other than Joseph) are obscure.
1. We tire of reading the long lists of sons and grandsons that became chiefs...
 - These appear to be rulers of regions, beholden to no one other than their father Esau as long as he remained alive.
 - Israel did not experience anything like this until centuries later after Joshua brought them into Canaan and the twelve tribes were given their possessions.
 - This contrast is given to us in Deuteronomy 2:12, where the historical note is given that: **The Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in their place, just as Israel did to the land of their possession which the LORD gave them.**
 - While Esau's sons were already reigning as chiefs, Jacob's sons were wondering shepherds—yes, in a wealthy house, but rulers of no peoples.
 - And even while Jacob was still alive, they are forced to go to Egypt to survive the famine.
 - In Egypt, they are even more obscure, living under the authority of Pharaoh in the region he appointed for them.
 2. And then a few generations later, we see an even greater contrast...
 - This contrast is expressly stated for us in Genesis 36:31 where it says: **Now these were the kings who reigned in the land of Edom before any king reigned over the children of Israel:**

- And then we have a long list given to us of kings who appear to be chosen by election in their senior years...
 - I say this because each serves until he dies and is succeeded not by his son, but by someone from another household.
 - That they reigned until they died gave stability to the kingdom,
 - though it seems to revert back to rule by chiefs in verses 40-43.
- But the contrast is very great when we consider that the kings of Seir probably began to reign about the time that Jacob's descendants were being brought into bondage as brick makers in Egypt.
 - Israel would not have their first king until 1050 BC...
 - All the kings of Edom listed here reigned before that—perhaps even before the time of Moses and the Exodus.

TRANS> So you see that when it came to inheriting lands and exercising dominion, Esau definitely had the advantage!

- He was quite correct in seeing that there was no future for him by staying in Canaan.
- Few people would have known Jacob's name in the world while he was still alive, and almost no one would have known the names of his sons...
 - But the house of Esau was a great house indeed!
- Try to put yourself in their shoes in these years...
 - The son who has God's promised blessing is with his family in Egypt under Pharaoh...
 - The son who rejected the promised blessing is reigning in their possessions in the land that is already named after him—the land of Edom.

III. But now we must turn to look at the real comparison.

A. Esau's portion was all vanity—

1. Vanity—like the steam that comes out of kettle—like your breath on a cold day.
 - Here for an instant, and then it vanishes away.
 - We think of Solomon and his testimony in Ecclesiastes...
 - He had great wisdom, great honour, great possessions, great political stability, beautiful women—there was nothing in this world that he was lacking,
 - And the conclusion that he came to was that everything under the sun is vanity and that for two reasons...
- a. First, because when you get everything the world has to offer, you find out that it is not all that it is made out to be.
 - You end up like Alexander the Great, vexed that there are no more worlds to conquer.
 - You end up like all the rich and famous people of our day who end up committing suicide or turning to drugs for relief because they have it all and all is not enough.

- You have an eternal soul that was made to worship the true and living God.
 - Nothing else but His glory can satisfy you.
 - Think about it.
 - What if you did have all that this world has to offer? Would you really be satisfied with it?
 - Would the idea of living forever in this world, even if you could keep all of these things be a pleasant thought for you?
 - Of course not!
 - Prosperity was the very thing that brought me to the Lord.
 - Some of the dreams I had had for years were coming true, and I realised that it was vanity and that life must be about much more than the things I had been pursuing.
 - That surely if God had made us, then our life was to be found in Him.
 - Then, through God's grace as I read His Word, I came to repentance and true saving faith.
 - The things of this world can never satisfy.
- b. The second reason Solomon concluded it was all vanity was because the things of this world do not last.
- The truth is that we can't keep them—we cannot take them with us.
 - We ourselves are sinners and we are condemned, and we are going to die and meet our Maker as our judge one day...
 - And on that great day, if we have neglected His salvation as Esau did, then we will not only lose all that we had in this world,
 - but we will be eternally condemned, just as our sins deserve...
 - and it will be all the worse for us if, like Esau, we have clearly heard the call of God and have ignored it,
 - choosing to enjoy the pleasures of sin for a season rather than serve the Lord, and bear whatever affliction might go with that.
 - We will suffer with the Devil and his angels forever.
2. What foolish, foolish, choices Esau made.
- He had his portion in this life, and now he is in torments forever!
 - Pray earnestly for your children, that they do not make such a wretched choice.
 - Pray for your loved ones that are not in the Lord (and for all that you know) that they might repent and come to Him before it is too late.
 - The portion of Esau is worthless in the end.
- B. But Jacob's portion is altogether different than Esau's.
- Jacob's portion is in the LORD.

1. The Scriptures gave us a whole chapter to Esau's portion over the next generation what with all the possessions and the rulers that came from him...
 - but to Jacob's *toledoth*, there are fourteen chapters!
 - And as we shall see (and as I have already spoken off when comparing his portion in this world to Esau), they are not about houses and lands and dominion that he obtained...only one verse was given to that...
 - So what are they about?
 - They are about God revealing Himself and His glorious Kingdom to this man and his sons.
 - They are about God strengthening the hold of this family upon His salvation.
 - They are about God working in such a way that his sons become pictures of Jesus Christ, the Saviour of the World who is to come from them!
 - Joseph becomes an example of redemptive mercy, mercy freely and graciously given by him to those who hated him and rejected him...
 - And Judah becomes an example of stepping forward, like Jesus did for us, to take the place of his brother who was sentenced to be punished.
 - God so worked in these men that they poured out themselves for others in love and mercy like Jesus did for us.
2. The Lord is the best portion by far!
 - What Jacob and his sons learned was only the beginnings of the marvellous things that God had to teach His people.
 - It was only the beginning of the changes that He has yet to work in our lives.
 - Now Jesus Christ, the Son of God has come, and He has laid down His life for us on the cross.
 - He has borne for His people the wrath and curse of God that we might be forever pardoned and brought into His house forever as His brothers and as God's sons...
 - to live and admire Him and our heavenly Father forever...
 - Did He not say, "this is eternal life, to know the Father and Jesus Christ whom He has sent"?
 - Indeed He did, and that is your portion if you are in Him, trusting in His salvation.
 - Look for the portion that He has instead of the passing treasures and pleasures of this world...
 - In God's house are eternal treasures...
 - And not only that we would know Him and see Him as He is, but also that we would become like Him!

- He is going to change us so that we are able to live in that glorious house of love forever—not only as one being loved, but also as one loving others, even as Jesus loved us.

C. What do you think of these portions?

1. Which one are you pursuing?

- Which one is your heart set on?
 - Do you set aside God’s call to pursue the things of this world?
 - Or do you set aside the passing pleasures of this world to pursue the promises of God and the knowledge of God?

2. Do not be envious when you look at your portion in this world and you see that the portion of a wicked person is far greater...

- Do not be envious of that person, but pity him and go to him and tell him what he is missing...
 - His portion will soon be gone—and what does it amount to even if he *could* keep it forever?

3. And turn to God and start praising Him for all of His glorious qualities and for all of His mercy and grace and for His works of creation and for His saving work in Jesus Christ...

- Ask Him to show you more of His glory and ask Him to cause you to love it even more than you do now...
 - And give thanks to Him for all that He has done and for all that He has given to you.

Conclusion:

Come, let us go before His throne of glory right now and give Him thanks...

- And then let us come His table and remember what He has done for the salvation of our souls!