

**(Gen. 28:10)** - It is a true blessing of God's grace to be able to read the Scriptures and find the key of knowledge revealed in the glorious Person and finished work of redemption of the Lord Jesus Christ. Just as Christ told the Pharisees, "Search the scriptures; for in them ye think ye have eternal life: and THEY ARE THEY WHICH TESTIFY OF ME" (John 5:39). He told them, "For had ye believed Moses, ye would have believed Me: FOR HE WROTE OF ME" (John 5:46). The Lord God spoke to these Old Testament believers by the prophets, by pictures and types, and by dreams and visions to reveal His redemptive purpose and grace through Christ Jesus. With this in mind, we see how Jacob is another very important figure in the Old Testament along with his father, Isaac, and his grandfather, Abraham. When John the Baptist's father, Zacharias, prophesied of the Lord Jesus Christ as the fulfillment of the covenant promises that God made to "our fathers," the reference here was to God's promises made to Abraham and continued through Isaac and Jacob. Jacob carried on the human lineage of Christ. It was through the lineage of one of his twelve sons, Judah, that Christ would be born in the flesh. True believers can identify with Jacob in his sinfulness and in his salvation. His original name, Jacob, means "supplanter," one who takes the place of another through force or plotting (Gen. 27:35-36). Jacob was a sinner who lived down to his name. Later, as recorded in Genesis 32:28, the Lord changed his name to Israel, which means "prevailing with God." How can sinners prevail with God? It is only by God-given faith in Christ. Jacob was a type of all sinners saved by grace. We who believe in Christ can identify with Jacob in his sin and depravity and in his salvation by God's grace based on the righteousness of Christ freely imputed and received by God-given faith. Here are some things we know about Jacob:

(1) He was one of the sons of Isaac and Rebecca. His twin brother Esau was born first, but God had revealed to Rebecca that, contrary to the law of the first-born, "The elder [Esau] shall serve the younger" [Jacob] (Rom. 9:12). This was to show forth God's purpose in the election and salvation of His people in Christ by His sovereign mercy and grace (Rom. 9:10-16).

(2) He was one of God's elect and God loved him but hated Esau (Gen. 25:21-23; Rom. 9:10-13; Gen. 35:9-13). Like all of us by nature, both Jacob and Esau were sinners who deserved God's wrath, hatred, and eternal death, but God loved Jacob and hated Esau.

(3) He tricked his brother, Esau, into selling him the birthright (Gen. 25: 29-34).

(4) Through his mother's influence and help, he deceived his father, Isaac, into giving him the blessing reserved for the first-born (Gen. 27:19-24).

(5) He had to flee from his father's house and from the wrath of his brother (Gen. 27:41-44).

(6) God met Jacob on his flight from Esau. And what a night that was as God spoke to Jacob, promised His presence and mercies, and revealed to Jacob the way to God - Christ Jesus!

**(Gen. 28:11)** - We know that Jacob's circumstances were all according to God's sovereign plan and purpose, while, at the same time, Jacob was out in the desert alone, away from his home and family, and fleeing for his life because of his own sin. Jacob's situation certainly pictures the natural state of everyone of God's elect as fallen in Adam and born spiritually dead in trespasses and sins. The Bible says that our sins have separated us from God (Isa. 59:2; Eph. 2:12; Col. 1:21). It is clear that Jacob was by nature undeserving and unworthy of God's love, grace, and mercy. He was a sinner saved by grace based on the righteousness of Christ freely imputed to him and which he received by God-given faith. We need to

emphasize how that we who have been brought by God to be reconciled to Him and believe in Him are identified with Jacob both in our sins and in our salvation from sin - *“Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad” (Psalm 14:7); “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed” (Mal. 3:6)*. These verses have a limited and temporal application to the physical nation of Israel, but the spiritual and eternal application applies only to SPIRITUAL ISRAEL, sinners saved by God’s grace through the Lord Jesus Christ. Neither Jacob nor we are paragons of virtue IN GOD’S SIGHT. Neither Jacob nor we are righteous IN GOD’S SIGHT. Neither Jacob nor we are able to make ourselves righteous by our works IN GOD’S SIGHT!

**(Gen. 28:12-14)** - The Lord revealed His mercies to Jacob in a dream. What a blessed time it is when the Lord is pleased in His grace to speak to us on our road to destruction and reveal His mercies in Christ to the chief of sinners (*Eph. 2:1-7; Rom. 5:6-8*). Jacob, the sinner, was still and quiet. God spoke, revealing Christ in the dream. The ladder stood upon the earth, but the top reached to heaven. So, Christ Jesus, although He stood on the earth in the flesh, yet He is the Most High God, Who never left the bosom of the Father (*Phil. 2:6-8; John 1:14*). The angels went up and down on the ladder, which declares to us that we are able to ascend to God only in and by Christ Jesus (*John 14:6*). It is by and through Christ that God comes to us - *“God was in Christ reconciling the world to Himself” (2 Cor. 5:19)*. The Lord God stood above the ladder and made all of His rich promises to Jacob. So, God in Christ and through Christ makes all the promises of spiritual blessings, eternal life, and glory to us (*2 Cor. 1:20; Eph. 1:3-7*).

**(Gen. 28:15)** - What God spoke to Jacob in this verse is His promise to all believers in Christ Jesus. *“I am with thee”* in covenant mercies, in redemptive grace, and in constant indwelling love (*Rom. 8:28-39*). *“I will keep thee.”* None whom God has chosen, for whom Christ died, and who are brought by the Spirit to believe shall ever perish (*John 6:37-45; John 10:24-30*). *“I will bring thee into this land.”* Canaan is but a type of salvation. Christ, our Surety, will bring to salvation and to glory all of His sheep. Every place prepared in His kingdom will be occupied by those for whom it is prepared (*John 14:1-3*). *“I will not leave thee until I have done that which I have spoken to thee of.”* Our Lord shall not fail. The pleasure of the Lord shall prosper in His hand (*Isa. 53:10-11*).

**(Gen. 28:16-19)** - Jacob called the place *“Bethel,”* the house of God and gate of heaven. This cannot be church buildings, which men call the house of God. This can only be where God actually dwells in the presence and revelation of His glory. The house of God is where God is, where God dwells, and where God reveals Himself. The gate of heaven is the door, and Christ said, *“I am the door, by Me if any man enter in, he shall be saved” (John 10:9)*. Christ is the Tabernacle of God wherein He dwells in the glory of Christ’s Person as God manifest in the flesh (*John 1:14-17*), and in the power of His finished work of righteousness to insure the complete and eternal salvation of His chosen people (*Col. 1:19; 2:9-10*).

**(Gen. 28:20-22)** - Jacob responded to God’s call, to God’s revelation, as all of His called ones respond. *“Thy people shall be willing in the day of Thy power” (Psalm 110:3)*. Christ said, *“Other sheep I have, them I must bring and they shall hear My voice, and there shall be one fold and one shepherd” (John 10:16)*. The people of God are not saved against their wills but are made willing by God (*Jer. 31:31-34; 2 Thess. 2:13*). No man can (is able) or has the desire to come to Christ except he is taught of God, called of God, and has learned of God; but those who are called, taught, and drawn to Christ shall come (*John 6:44-45*).