

I Bare the Loss of It

Ge 31:39 *That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.*

I bare the loss of it ... אָנֹכִי אֶחְטֹאֶה – Piel (intensive active: reiterative, active, eager) future, 1ps, w/ 3ps. fem. suffix (in Hebrew here, *it*) of the root אָחַט; the Piel future in the KJV is translated,

Le 8:15 *And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, **and purified** the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it;*

Le 9:15 *And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, **and offered it for sin**, as the first;*

2Ch 29:24 *And the priests killed them [the goats brought for the sin offering], **and they made reconciliation** with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel;*

Ps 51:7 **Purge me** with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Other translations of the Piel verb are, Piel preterite, *shalt cleanse*; to *offer for sin*; the Qal form of this verb has to do with the *offense of sin*, the *committing of sin*, and *sin* itself; and Hiphil, with *causing* or *making to sin* or be an *offender*; Hithpael, is much like the Piel verb and is always translated with the English word *purify* ... noting the *purification from* the defilement of *sin*.

In our text, Genesis 31.39, Jacob stands before his father-in-law, Laban, and states that of all that with which he had been entrusted he has purified, purged, reconciled and offered at his own expense according to his own exacting demands. In other words all that Laban had delivered into the hands of Jacob had been perfectly restored at great personal cost.

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thou didst require it, תִּבְקֹשָׁהּ, Piel future, 2ps, masc w/3ps fem of root בִּקֵּשׁ; this verb is all but three times (in Pual, intensive passive), in Piel; KJV, Piel future, *to require, seek, inquire*.

Genesis 31.36-41 presents for us one of many places that magnify the work of Christ to redeem His people back to God; particularly the focus is upon the reconciliation of that which had been given Him by the Father. In this portion of Scripture I present for our consideration these types: Jacob for Christ; the daughters, Leah and Rachel

Note the striking absence of the mention of the handmaid-wives of Bilhah and Zilpah.

as Israel and the church; Laban, father-**in-law** to Jacob, as Christ being subject to the demands of the Law of God; and the flocks as representing the whole of that which comes into the diligent care of our Lord Jesus Christ.

This episode is filled with imagery as it relates to the Son, the Father, the children, and all of that which is being reconciled to God by His Son, Jesus Christ our Lord.

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

We interpret terms like, the *hot pursuit* of the father as representing the just demands of the Law of God; the uses numbers like the numbers *twenty*, a number that is commonly associated with redemption, *fourteen*, to salvation, and *ten*, to the law; there is the clause, *searching all of the stuff* which brings with it a liability for accusation and the sentence of death; the reference to the state of the flocks, the torn, the stolen, casting forth their young, and being eaten marking all of those things to which the otherwise defenseless flocks were exposed; and finally the sufferings and service of the shepherd to keep and deliver the flocks from harm so that his father received all without hurt or loss. That is a summary of the allegorical sense of this portion of Scripture.

Jacob spent the last *twenty years*, not as a son, but as a servant in the house of Laban. He has left Laban because he sore longed for his father's house. (30)

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There was a work that Jacob had to do, but it had an end, his work was finished and he rose to return to His father's house, the father, not of law, but of his love (Isaac). Christ, like Jacob,

*Lu 22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: **for the things concerning me have an end.***

Joh 16:5 But now I go my way to him that sent me ...

With this we are compelled to recall that the very reason that Jacob had come at all to be with his father-**in-law** was because he had been sent. Isaac sent (Ge.28.2) Jacob to come to his father's house, the house from which Abraham had come. (Ge.11.26; 29.4) Why? To find a wife. (Ge.27.46) And he found two; and he received more.

We read of the *hot pursuit* of Laban after Jacob and of his overtaking him. (31.23, 36) We read that Jacob served fourteen years for these daughters of Laban: seven for Rachel, but he received Leah, the tender-eyes daughter first, then upon their agreement, a week later he received Rachel, and served for an additional seven year's service. (Representative of the two brides coming into the same house, the Gentiles and the Jews.) It is upon completion of the terms of their agreement that Jacob has decided to depart. Notice that it was Laban that who installed a three day's journey between him and Jacob. (Gen.30.36) And it was on the third day that Laban discovers that Jacob had departed to return to on the third day. (Ge. 31.22) Clearly a type of the resurrection of our Lord Jesus from the dead.

It is at this point that we begin to get to the meat of the text before us. It is Jacob that bids Laban to make inquisition for wrongdoing in any of his house, even at the penalty of death for the guilty, and Laban discovers what? Nothing. (35) The truth is that it is not that there isn't a worthiness of death among those of the house of Jacob, but that Jacob has sufficiently paid all the debt of and borne the loss for everything. Jacob purified and reconciled all that was due to Laban. The whole debt of service for Leah, Rachel, and for all the stuff has been fully paid and reconciliation made. Laban has no claim whatsoever against anything or anyone that is with Jacob. The house of Jacob is free, and all the stuff. Consider this now

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in light of our Lord Jesus Christ, the Son of the Father and the Great Shepherd of the sheep.

Ge.31.36 ¶ *And Jacob was wrath, and chode with Laban (The defense of Christ before the Father concerning the debt of the law has been fully satisfied.): and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?*

The hot pursuit of the Father after the Son was for offense of sin that was, not in Him, but in the people for whom He stood. The Father could not justify sin. His holy Word reads that every soul that sins must die. That sentence is the unchangeable decree of God. He must receive satisfaction for the offense of sin against Him.

Eze 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But Christ stood for and identified with His people to God.

*Heb 2:13 And again, I will put my trust in him. And again, **Behold I and the children which God hath given me.***

*Joh 17:10 And all mine are thine, and **thine are mine**; and I am glorified in them.*

In that identification Jesus assumes the guiltiness for sin before the Father. All of the children were worthy of death for sin. The truth of the matter is that it was Rachel who stole the gods. She should have died. So, on account of transgression search was made from tent to tent, through all of the stuff, from person to person, and in every nook and cranny of the hearts and lives of everyone of Jacob's house. But to our amazement, no guilt for sin may be laid upon anyone. And like this none of the house of Christ (He.3.6) is chargeable for sin; the Lord's people are cleared of all guilt. No charge could be brought against them according to the standard of God's law. There was not a soul, related to the house of Christ, which could be found worthy of death.

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Ge.31.37 *Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren (notice the union of the people of God and Christ), that they may judge betwixt us both.*

Why was there found no cause of death? It was not because of anything that we did. Oh, no, because the truth is, we were worthy to die because we are sinners. We sinned in Adam and we have shown again and again in our actions worthiness of death for sin. But why do we not die; why do we not have to pay to God our debt for our offense against Him? Because Jesus paid to the fullest extent, *once for all* (ἅπαξ), the debt that His people owed.

Heb 9:28 So Christ was once offered to bear the sins of many ... (not all, but some)

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit ...

It was not that the debt was simply overlooked, excused or somehow justified. No. The full price of the sin-debt had to be paid. God would not be God to excuse any sin, not and be holy and just. It would be unjust for God to let sin go unpunished. All sin must be punished absolutely. So, our transgressions were paid for at the personal cost of the sufferings and death of our Lord Jesus Christ. That is why that there has to be a doctrine of particular redemption. There are those who shall bear the punishment for their sins. We were reconciled to God by the shedding of the blood of Jesus Christ, the Son of God. It was this blood-reconciliation, blood atonement which alone satisfied God for our sins. The justice of God which stood against our unrighteousness was satisfied, it was exhausted, when the justice of God met upon the head of the Savior. The blessed Son of God, the Holy One in human flesh, He that was without sin bore our sin on the cross that day.

Col 1:14 In whom (Jesus Christ) we have redemption

ἀπολύτρωσις; We have been set free, liberated from the slave-market of death in sin; to the slave market of the death to sin! Thayer's concerning λυτρόω, to release on receipt of ransom; to redeem, liberate by payment of ransom.

through (or by) his blood, even the forgiveness of sins ...

He bore our sin by imputation. It was not that He was worthy to die, but we.

*Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath **laid on him** the iniquity of us all.*

*Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and **he bare the sin of many**, and made intercession for the transgressors.*

Ge.31.38 *This twenty years ...*

The number representing the price paid for our redemption. In the N.T. there are two words in the Greek which are translated into our English word *redeem*. We just dealt with the one, which part of the Gr. root is λυτρόω, *to free by payment*, and the other is ἀγοράζω, which is to buy with payment.

λυτρόω: to free by payment

1Pe 1:18 Forasmuch as ye know that ye were not redeemed (λυτρόω) with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot ...

ἀγοράζω: to buy with payment

Re 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast

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redeemed (ἀγοράζω) *us to God by thy blood out of every kindred, and tongue, and people, and nation ...*

Jesus Christ paid for our salvation by shedding His own blood. We need to remember what He did for us in that day.

Heb 12:2 ... Jesus ... endured the cross, despising the shame ...

By enduring the cross and the shame for us, in our place, we are delivered from the sin-debt. The debt of sin requires eternal punishment. Why is it an eternal punishment? Because apart from Christ's death for us, which gives us perfect standing in the presence of God, we can never be anything other than a sinner owing a debt of eternal, endless consequence for our offense to His holiness. Notice now what the shed blood of Christ did to God for us.

Ge.31.38 *This twenty years have I been with thee; **thy** ewes and **thy** she goats have not cast their young,*

they have not failed; bereaved to bear; were not calve-less; וְשָׁכַלְוּ, Piel preterite, 3ppl of שָׁכַל ... due to my strength, my work through sufferings.

*and the rams of **thy** flock have I not eaten.*

I did not use them or abuse them. I was not as an hireling to gain from them at your expense.

39 *That which was torn of beasts I brought not unto thee; **I bare the loss of it** (אָנְכִי אֶחְטָנָה); of my hand didst thou require it, whether stolen by day, or stolen by night.*

bare the loss of it, אֶחְטָנָה, Piel (Intensive active) fut., 1ps, fem of root חָטָא. In Qal (קָלַ, meaning *light* or *easy*, therefore a *simple* verb) and Hiphil (causative active) חָטָא refers to the commission of an *offense* or *sin*. But in Piel (intensive active), of which this phrase is, *bare the loss of it*, and Hithpael (reflexive), the meaning changes to another

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sense completely. It now becomes translated *cleansing, offering for sin, purification, purging and reconciliation*.

The meaning of the clause, *bare the loss of it*, becomes clearer. Jacob said to Laban, of that which you gave to me for safekeeping during my years as your servant, the flocks and herds, to you I presented them *purified, cleansed, purged and reconciled*. In them you lacked nothing! Complete and total satisfaction has been made. All has been recovered and restored whole again. In them, before your exacting standard was no defilement, no one lacked and not one was lacking, and no deficiency was found. All, from your hand to mine, my hand to yours is restored whole.

*Joh 18:9 That the saying might be fulfilled, which he spake, **Of them which thou gavest me have I lost none.***

Their loss and their price I paid to you. All the lame, all the sick, all the hungry, all the hurt, all of the weak, all the dying are whole again.

Col 2:10 And ye are complete in him, which is the head of all principality and power ...

There was no sin so great that He didn't satisfy God for by His death. Many of you are no different than I. It is difficult to get our minds around a love so wonderful and so great. He loves us with an everlasting love! It must have been so or He would never have come.

*Jer 31:3 The LORD hath appeared of old unto me, saying, Yea, **I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.***

This love wasn't the result of an emotional moment in time with Christ to God. He didn't come and dwell among men, and then upon seeing some of our situation became sorry for us and then decided to save us. His love is an everlasting love. He didn't love and then hate, and then love us again. This was the love that the Father had for the Son and the Son for the Father. And into this love were all of the elect brought in the *corridors of eternity*, God with God. We do not, cannot

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fully comprehend the breadth, length, depth, and height of His love and knowledge of us. But we do believe it!

The Son, by His own blood, presented the complete body of the elect to the Father whole. He did not restore us as some heretically believe, to a state that Adam enjoyed before the transgression. No, he restored us to a far better position than that of upright and mutable Adam. We are brought into an eternal standing of perfection in Christ. We have eternal *standing* as the sons of God. There is no threat of falling from Christ. There is no threat of the loss of any of Christ's from this salvation.

*1Jo 3:2 Beloved, **now are we the sons of God**, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

*Jn.17.9 That the saying might be fulfilled, which he spake, **Of them which thou gavest me have I lost none.***

*Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and **preserved** in Jesus Christ, and called:*

Saints of God, our *state* as sons of Adam will come to an end; we are the sons of God! When this body is changed into the glorious image of the Son of God Adam will be a thing of the past, gone forever!

***Ge.31.40** Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.*

Now we read how it was that Laban had received from his servant-son such a perfect and acceptable payment. And in a figure we see that Christ's work was sufficient to supply the need of His people before the Father.

*Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; **for he shall bear their iniquities.***

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*Jer 33:8 And **I will cleanse them** from all their iniquity, whereby they have sinned against me; and **I will pardon** all their iniquities, whereby they have sinned, and whereby they have transgressed against me.
9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. (the nation of Israel and the people of God.)*

It was Jesus who endured the grief, suffered the pain, and gave His life for those He loved.

*Joh 10:11 I am the good shepherd: the good shepherd **giveth his life** for the sheep.*

*1Jo 3:16 Hereby perceive we the love of God, because he **laid down his life** for us: and we ought to lay down our lives for the brethren.*

In what way? He became a servant, though in fact he was the Son:
*Phl.2.7 But **made himself of no reputation**, and took upon him the form of a servant, and was made in the likeness of men:
8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

He bore our shame by identifying with us:
*Heb 12:2 ... endured the cross, **despising the shame...***

*1Pe 2:24 Who **his own self bare** our sins in his own body on the tree
...*

*Heb 1:3 ... **he had by himself purged our sins,***

*Re 1:5 **Unto him that loved us, and washed us from our sins in his own blood,**
6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

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He became poor that we might become rich:

*Lu 9:58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man **hath not where to lay his head.***

*2Co 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet **for your sakes he became poor**, that ye through his poverty might be rich.*

He spent his nights in prayer to God:

*Lu 6:12 And it came to pass in those days, that he went out into a mountain to pray, **and continued all night** in prayer to God.*

He suffered constant assaults of men:

*Mt 16:1 The Pharisees also with the Sadducees came, and **tempting** desired him that he would shew them a sign from heaven.*

Men wanted to kill him:

Lk.4.21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

*28 And all they in the synagogue, when they heard these things, **were filled with wrath,***

*29 And rose up, and **thrust him out of the city, and led him unto the brow** of the hill whereon their city was built, that they might cast him down headlong.*

*Joh 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **I thirst.***

His worship was perverted:

*Lu 19:46 Saying unto them, It is written, My house is the house of prayer: but **ye have made it a den of thieves.***

He was maltreated at every turn:

Spit on, stricken, beaten, despised, and rejected.

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Mr 15:27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

Ge.31.41 *Thus have I been **twenty years** in thy house;*

Ge.37.28 Joseph was sold into slavery for **twenty pieces of silver**

The ransom of souls:

Ex.30.12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

*13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is **twenty** gerahs:) an half shekel shall be the offering of the LORD.*

*14 Every one that passeth among them that are numbered, from **twenty years** old and above, shall give an offering unto the LORD.*

*15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, **to make an atonement for your souls.***

*16 And thou shalt take **the atonement money** of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.*

And so this atonement money is paid in order to provide for the service of the tabernacle, *so that the priests* might maintain the things of service of the Lord.

Gen.31.41 ... *I served thee **fourteen years***

the number representative for salvation; Ex.12.6

*for thy **two** daughters,*

The nation of Israel and His N.T. church; Jesus Christ died for Israel and for His church peculiarly.

Mal 1:2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob ...

Eph 5:25 ... Christ also loved the church, and gave himself for it
...

*and six years for thy cattle: and thou hast changed my wages ten times.
55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.*

We could add the words ... unto his place satisfied. In a type the Law of God rested to house of *all* of the people of God. We read the words, *early in the morning*. These are the words that we read at the places which speak of our Lord's resurrection. Is that a coincidence, a happenstance?

*Lu 24:1 Now upon the first day of the week, very **early in the morning**, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. (Mary Magdalene, Mary the mother of James and Salome)*

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

*7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the **third day** rise again.*

*Joh 20:1 The first day of the week cometh **Mary Magdalene** early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

2 *Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

3 *Peter therefore went forth, and that other disciple, and came to the sepulchre.*

4 *So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.*

5 *And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.*

6 *Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,*

7 *And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.*

8 *Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.*

9 *For as yet they knew not the scripture, that he must rise again from the dead.*

10 *Then the disciples went away again unto their own home.*

11 ¶ ***Mary*** *stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,*

12 *And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.*

13 *And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.*

14 *And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.*

15 *Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.*

16 *Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.*

17 *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

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Jesus was alive and he began to appear to the brethren to confirm to them that He is alive from the dead, and that he made reconciliation for their sins to God. The way to God was opened through his death, and because He lives we live. We have received the *kiss* of God.

Ps 85:10 Mercy and truth are met together; righteousness and peace have kissed each other.

Php 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

That promise made between the Father and Son in eternity in behalf of the elect has been ratified by the shed blood of Jesus Christ. We have received the life of God in us. Unworthy, undeserving, we have received the life of Christ, eternal life.

***... He bare the loss of it ...
for us.***

As Jacob bore the loss of his own to Laban, do you know that Jesus bare your to God? Did He die for your sins at the cross? If so, have you made a profession of faith before His people? Have you followed him according to the commandment and received baptism? Have you joined to one of the Lord's church? Are you walking obediently to the revealed will of God in His Word? Are you prepared for His return? Every child of God should answer each of these questions in the affirmative. Yes, I am one for whom He died and for whom He is coming again; and by the grace of God I will live for Him.

If you understand that Christ died for you, but you have yet to make that known don't delay. Will you follow Him as dear children, step by step, verse by verse, by grace through faith?