

Pentwater Bible Church

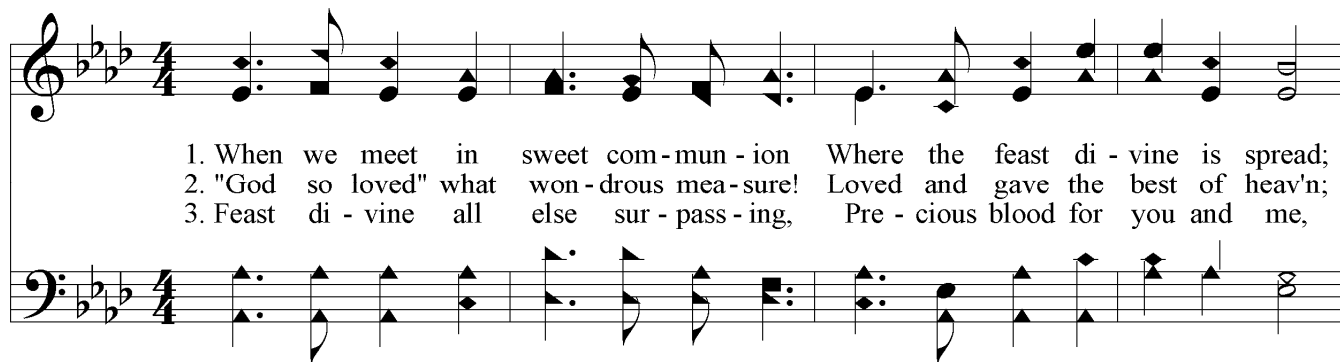
Jacob Flees to Haran Genesis Message Sixty Genesis 28: 1-22



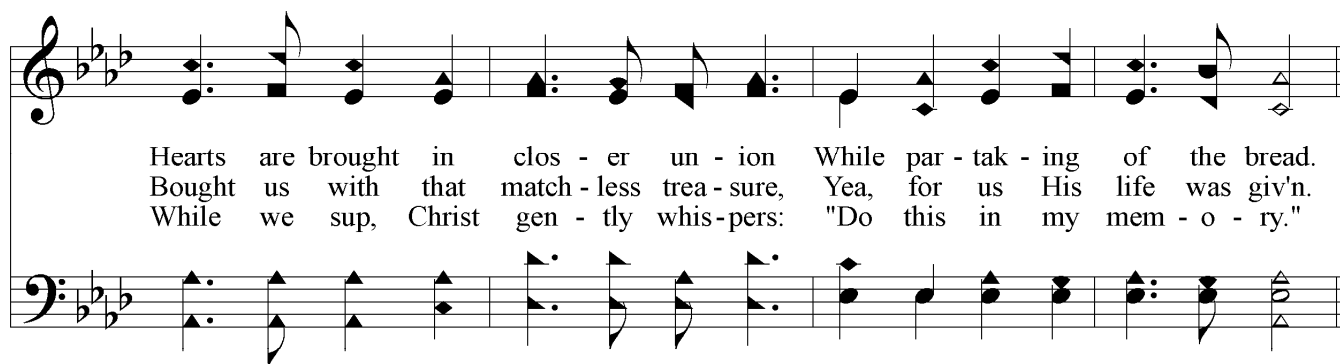
Leah, Rachel, Laban and Jacob

Daniel E. Woodhead – Pastor Teacher

THE LORD'S SUPPER

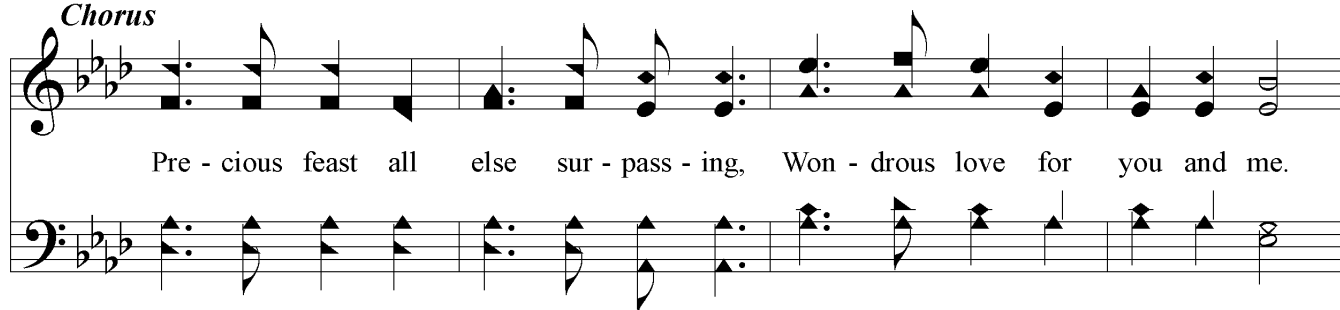


1. When we meet in sweet com-mun-ion Where the feast di-vine is spread;
2. "God so loved" what won-drous mea-sure! Loved and gave the best of heav'n;
3. Feast di-vine all else sur-pass-ing, Pre-cious blood for you and me,

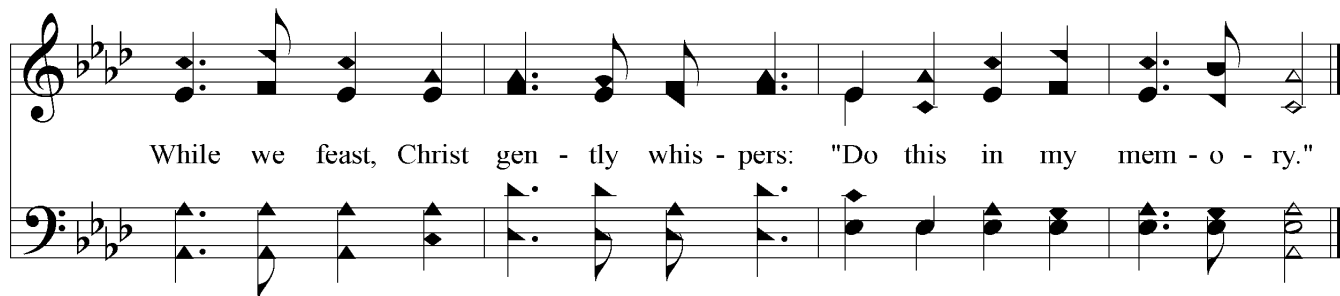


Hearts are brought in clos-er un-ion While par-tak-ing of the bread.
Bought us with that match-less trea-sure, Yea, for us His life was giv'n.
While we sup, Christ gen-tly whis-pers: "Do this in my mem-o-ry."

Chorus



Pre-cious feast all else sur-pass-ing, Won-drous love for you and me.



While we feast, Christ gen-tly whis-pers: "Do this in my mem-o-ry."

Dentwater Bible Church

Genesis Message Sixty Jacob Flees to Haran to Find a Wife

March 25, 2011
Daniel E. Woodhead

Review:

ESAU'S RESPONSE AND DESTINY- SCENE IV

Genesis 27: 30- 40

Within a very short time after Jacob had received the Abrahamic Covenant from Isaac he left and Esau came in from hunting. Isaac is about to learn as well as Esau that the apparent deception was the result of them having their spiritual priorities in the wrong place. Isaac and Esau were both looking for the material instead of the spiritual in the entire situation of the transference of the Covenant. Further Isaac and Rebecca had chosen their favorites and this added to the split in the family. Spiritual discernment comes from God's promises not our sense of discernment. Our senses including our emotions can and will be diverted from God's path by the flesh, the world and the Adversary, Satan. We must always look to God's Word for truth and direction not the other sources. They will always foul us up if we trust them exclusively.

Esau brings the food to Isaac as planned. When he did Isaac asked him who he was. Esau answered your son as if to say who else would it be. In answering he used the word for I, *Ani*, אֲנִי which refers to his name but then stated that he was declaring himself to be the first-born. However this had no meaning since he sold the birthright and Jacob took the Covenant as well. As soon as Esau stated that he was the first-born son Isaac trembled and realized what had happened. He realized that the God of the universe was making His plan apparent by directing the path of the Covenant's transference to Jacob and not Esau. The blessing was not a matter of subjective desire, but a right entrusted by the grace of God to Isaac. He had the authority, to exercise the blessing upon the person whom God had chosen. He did not have the right to choose that person himself. He knew better. We too must always remember that if we act contrary to God's will as expressed in His Word we will suffer for it. Isaac knew that it was God's will since he said, "*I have blessed him; yea, he will be (remain) blessed*" (paraphrase). Isaac was not angry but he realized and in this expression made it known that the blessing that passed to Jacob was permanent and irrevocable. Esau upon hearing that he was not getting the covenant cried a great and bitter cry. He had not cared for the spiritual underpinnings of the Covenant earlier and showed that by selling his birthright. Now when the actual blessing was passing by him he was only concerned with its material aspects. With that came military superiority as well as wealth. He cried out to Isaac to be blessed too.

Isaac then made two statements one factual and the other false. He said that, *Thy brother came with guile, and hath taken away thy blessing*. Jacob coming with guile was partially true. Jacob knew the covenant was truly his he just exercised deceit to get it instead of waiting on God to provide. However, when Isaac said that Jacob had taken away Esau's

blessing he was not telling the truth. The covenant had always belonged to Jacob, never to Esau. In expressing his anger Esau told two lies. 1. *He took away my birthright* and 2. *And, behold, now he hath taken away my blessing*. In his anguish, he blurts out the fact of his foolish sale of his birthright, something which was seemingly unknown to Isaac. Jacob did not take anything away from Esau. He was the rightful heir and Esau was not fully realizing the effect of God's will and his despising the spiritual over the physical by despising his birthright. Finally, desperate Esau said, *Hast thou not reserved a blessing for me?* Wherein Isaac said, *Behold, I have made him thy lord, and all his brethren have I given to him for servants. And with grain and new wine have I sustained him. And what then shall I do for thee, my son?* In other words, no the covenant transfer is irreversible. Jacob was to be the leader of the Jews and shall be served by the sons of Keturah, the Ishmaelites and those who would come from Esau. Esau then asked his father if he only had one blessing. He then pleaded to get a blessing and made a loud cry with tears expressing his sorrow over the situation. Isaac then goes on to give Esau his blessing. In the Hebrew text it reads fundamentally the opposite of the English translations. It literally says, "Away from the fatness of the earth shall be your dwelling." The next phrase the Hebrew text says "Away from the dew of heaven." Since Esau's place is away from this and that he will not inherit the land. Isaac then goes on to tell Esau exactly what manner of life he would have. "*By (on) thy sword thou wilt live.*" In other words his life's maintenance will depend on the sword. That is, he would live by war, stealing, and piracy. "*And thy brother thou wilt serve; yet it will come to pass, as thou shakest, thou wilt break his yoke from thy neck.*" One gets the picture of a stubborn donkey trying hard to shake the reigns off his neck. This rebellious nature was expressed by Moses to the Levites near the end of his life (Deuteronomy 31: 27).

In the time of Nebuchadnezzar the Edomites took an active part in the plunder of Jerusalem and in the slaughter of the Jews (Psalm 137: 7; Obadiah 11, 13, 14). It is on account of these cruelties that Edom was so violently denounced by the Prophets (Isaiah 34: 5-8; Jeremiah 49: 7-22). Esau's progeny fulfilled Isaac's prophecy to Esau regarding his seed. Other scriptures which speak to Edom living by the sword are, Numbers 20: 14-21; I Samuel 14: 47; II Samuel 8:14; I Kings 11: 14-22; II Kings 14:7; and II Chronicles 25: 11-19.

In terms of the second part of the prophecy, "*And it shall come to pass, when thou shalt break loose, That thou shalt shake his yoke from off thy neck*" other scriptures speak to that too. The first break away from the suzerainty of the Jews, the Edomites experienced freedom under Joram (II Chronicles 21: 8-10) and then under Ahaz (II Kings 16: 6; II Chronicles). Later, when the Jews were conquered and removed from Judah by the Babylonians (Cir. 586 B.C.) they moved into the southern part of Judah where they became known by their Greek name the Idumeans. John Hyrcanus conquered the Idumeans in 129 B.C. who converted them to Judaism. Later these conquered Idumeans produced the house of Herod.

A careful reading of the biblical text let's us see that only Jacob's enemies castigate him. God only gives him promise and blessing. It is understandable that one's enemies would make disparaging comments about us. As noticed before Jacob was God's choice along and His detractors could not control his destiny. God is in control, always has been and always will be.

ESAU'S RESPONSE

Genesis 27: 41-45

Esau immediately developed a hatred for his brother at the outworking of God's will. Esau did not see it as God's Will. He only saw the physical as typical of most people. They see only the physical and let the spiritual battle in the heavens be realized in time and space. We should not take Satan's bait and bring the celestial realm conflict into time and space. Jealousy is a fruit of the flesh (Galatians 5: 20) and his jealousy was evolving into hatred to carry out the death of his brother. He made a resolution to kill his brother as soon as Isaac was dead. He would have to wait for quite a while since Isaac lived another forty-three years. In the Hebrew text Esau said *in his heart...* that he would slay his brother Jacob בְּלֵבִי *behleebo*. This is a unique term in Hebrew because it is associated with wickedness. In addition to the specific wording it has importance as to the condition of one's heart. This means if you are spiritual and driven by the Spirit you will speak to your heart and out of it will come wholesome influence. If the flesh drives you, you will have those things coming from your heart that are of the flesh. We have the option because we are genuine Christians (spiritual regeneration) to be influenced by the Spirit or the flesh. We should always choose the Spirit. We must exercise the self-control the Spirit gives us. Jesus made this concept quite clear when He spoke of the things we eat are of little importance compared to what comes out of our mouths which emanate from our hearts. The flesh refers to our unregenerate nature not the physical body (Matthew 15: 18-19; Galatians 5: 16-21; Psalm 14: 1; I Kings 12: 26; Esther 6: 6; I Samuel 1: 13-16; Daniel 1: 8; Genesis 8: 21).

Esau was simply evil in his heart, which was out of control. The Spirit did not control it. We can see that God who has infinite wisdom chose Jacob over Esau to receive the Covenant of the Jews and through Messiah, King Jesus the whole world would be blessed under the Abrahamic Covenant. Rebecca's servants must have told her what had transpired since the text says she was told. She sent for Jacob to warn him. She accurately said that Esau's desire for vengeance (*as touching thee, doth comfort himself*) would lead to his death unless he left the family compound. She told him to go to her brother Laban's home in Mesopotamia until Esau had forgotten the whole issue and Jacob would not be in danger any longer. After which she would send for him to return home. She was fearful that if Esau carries out his threat, Jacob would be killed as soon as Isaac dies. Her reference to both sons being lost to her may indicate that Esau would either be judicially condemned to death for murder or struck down in an act of private revenge. That is, Jacob through Esau's vengeance, and Esau as a murderer by the avenger of blood (Genesis 9:6; II Samuel 14:6, 7).

Today's Message:

JACOB IS SENT AWAY

Genesis 27: 46 - 28: 5

27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do me? 28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2 Arise, go to Paddan-aram, to the house of Bethuel thy mother's father. And take thee a wife from thence of the daughters of Laban thy mother's brother. 3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples. 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee. That thou mayest inherit the land of thy sojournings, which God gave unto Abraham. 5 And Isaac sent away Jacob. And he went to Paddan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother (ASV 1901).

Rebecca approached Isaac to tell him of her weariness of Esau taking wives from the Canaanites against his parent's wishes. She knew that Jacob must go to Haran and get a family member to marry. She came from there and knew that her family in Haran could produce a satisfactory wife for him. She had experienced too much grief from Esau. All of us who have been chosen to receive God's Holy Spirit receive correction and suffering (Deuteronomy 8: 5; Job 5: 17-18, 36: 8-12; Isaiah 48: 10; Daniel 12: 10). This is what produces the purity and direction of His Will. He needs to place us in positions to be willing to receive His directions and then serve Him. Jacob would receive the correction and shaping in his life from God in Haran during his stay there.

As a result of her visit to Isaac he called Jacob and both blessed him again and said, "Do not marry a Canaanite woman." Isaac now realized that Jacob was God's chosen and the blessing was an affirmation of his realization. He knew he must comply with God's Will. The Canaanites were a nasty lot of humans. They were a mixed race with despicable sexually immoral habits. Their fertility cults were worse than other places in the world. The Hebrews would be continually in peril of contamination from the lewd worship they engaged in and therefore Abraham and Isaac knew they did not want their sons to marry into these pagans. Just as his father Abraham did not want a Canaanite woman for Isaac he also did not want them for any of his family. It was important to the purity of the Hebrew nation to avoid intermarriage with any group outside the close family. The Abrahamic Covenant was now reaffirmed to Jacob and its requirement to bring the Messiah required a pure line of succession. Later that line would come through Jacob's son Judah. Jacob had the extra impetus to leave by the threat on his life by Esau. God in His Divine Counsels had ordained this and it was going to happen. So Jacob received the Covenant with all its blessings and responsibility and went alone to Paddan-aram to Bethuel's home in order to seek a wife. Somewhat different in this instance than what Abraham did in terms of sending Eliezer, Isaac sent Jacob by himself.

ESAU RESPONDS IN RESENTMENT

Genesis 28: 6-9

6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram, to take him a wife from thence. And that as he blessed him he gave him

a charge, saying, Thou shalt not take a wife of the daughters of Canaan. ⁷And that Jacob obeyed his father and his mother, and was gone to Paddan-aram. ⁸And Esau saw that the daughters of Canaan pleased not Isaac his father. ⁹And Esau went unto Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife (ASV 1901).

When Esau heard of this blessing and knew the degree of displeasure that his parents had regarding the taking of a Canaanite woman for a wife he decided in his resentment to anger them. He went to the family of Ishmael and took a third wife Mahalath a daughter of Ishmael who is also called Basemath in Genesis 36: 3. Ishmael had been dead for about fourteen years so it was his tribe that he went to in order to secure an additional wife. Esau despised his birthright and disobeyed his parents. He brought much grief upon them. Many who have gone through this world despised God and what He has prepared for us. They will never experience the Marriage Supper of the Lamb nor enter Heaven to receive God's blessings. It is only to those who believe that God loves and gives us His Spirit so we can realize what He has for us.

I Corinthians 2: 9

⁹ But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him ¹⁰ But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God (KJV).

GOD REAFFIRMS HIS COVENANT WITH ABRAHAM TO JACOB

Genesis 28: 10-22

¹⁰And Jacob went out from Beer-sheba, and went toward Haran. ¹¹And he lighted upon a certain place, and tarried there all night, because the sun was set. And he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. ¹²And he dreamed. And behold, a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God ascending and descending on it. ¹³And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. ¹⁴And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed. ¹⁵And, behold, I am with thee, and will keep thee, whithersoever thou goest, and will bring thee again into this land. For I will not leave thee, until I have done that which I have spoken to thee of. ¹⁶And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place. And I knew it not. ¹⁷And he was afraid, and said, How dreadful is this place! This is none other than the house of

God, and this is the gate of heaven. ¹⁸And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. ¹⁹And he called the name of that place Beth-el. But the name of the city was Luz at the first. ²⁰And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, ²¹so that I come again to my father's house in peace, and Jehovah will be my God, ²²then this stone, which I have set up for a pillar, shall be God's house. And of all that thou shalt give me I will surely give the tenth unto thee (ASV 1901).

So Jacob departed from his family home in Beer-sheba and began his travel to Haran in Mesopotamia. He stopped for the night at a place, which would be named Bethel. This same event is referred to in Hosea 12: 4-5. Abraham had also built an altar there to make a public worship of God in the Land (Genesis 12: 8). We remember he did this after entering the Land right near the Canaanite worship center. When he placed the stone it was near his head or as the Hebrew reads “at his head” not under his head. If it were under his head he would have a miserably uncomfortable sleep. After he fell asleep he began to dream.

This dream produced the image of a ladder. In Hebrew this is *soolam* סֹלָם. This is a unique word. The Jewish encyclopedia refers to it as a hapax legomena. These are words or forms of words that occur once only. There are about 1,500 of these in the Old Testament; but only 400 are, strictly, "hapax legomena"; that is, are either absolutely new coinages of roots, or cannot be derived in their formation or in their specific meaning from other occurring stems. This occurrence of the word ladder is one of the 400 strict hapax legomena. The reason it is classified in this category is it is a very unique ladder, not the type we would normally consider when we see that word. It's meaning is actually a *stairway*, which is giving Jacob *access* to Heaven. What Jacob sees on this stairway when it appears are the angels of God.

There are only two times in Genesis when they appear through the use of this phrase “the angels of God.” They also appear in Genesis 32: 1. Interestingly, the appearance of these angels is when he leaves the Land and when he returns to the Land. Here the angels are seen ascending and descending on the stairway to Heaven. They are making the path for Jacob to see the physical manifestation of Jehovah God, The Shechinah Glory. He then speaks to Jacob from the top of the stairway. He says that, *I am Jehovah, the God of Abraham thy father, and the God of Isaac.* The Hebrew word for father is *av* אָב and it also means *ancestor* so God is not referring to Abraham in the strict sense of Jacob's father. Isaac of course is his immediate father but Jehovah identifies Jacob with both of them to affirm the Covenant. He states the four provisions of the Covenant.

1. The Land is promised to him personally and individually (seed affirms Jacob's success in finding a wife and producing offspring).
2. Jehovah says that his offspring will be innumerable.
3. He promised a Gentile blessing, which was also affirmed specifically to both Abraham and Isaac as well.
4. Finally four specific personal promises are made to Jacob.

- a. God promised to be with him
- b. He promised to protect Jacob (keep you wherever you go)
- c. God promised to bring him again into the Land
- d. He would not leave Jacob until He had fulfilled the promises of the Covenant

After God had spoken with him Jacob recognized it and affirmed it as the “place of God” and immediately became afraid. He said that the place was dreadful indicating the “fear of God.” This comes upon all who truly know God and place their trust in Him. We have a deep reverential fear of Him. The more we study and the closer to Him we draw the more this fear of Him deepens. The place that Jacob had this experience was called Luz and appears as such in Genesis 35: 6, 48: 3; and Joshua 16: 2. In commemoration of his significant experience he names the place the house of God. In the Hebrew it is called *bieet elohim* בֵּית אֱלֹהִים which is translated as the house of God. The second place where God’s angels appear to him as he is reentering the Land is named by him to be *Mahanaim* or the *two camps* (Genesis 32: 1).

Jacob rose from his sleep early in the morning and took *the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.* Jacob was consecrating the stone and set up as a pillar for all to see the commemorative dedication of the event he experienced. He said this is Beth-El. That is an Anglicized way of saying “The House of God.” Jacob then affirmed God’s provisions for him. The text says, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,²¹ so that I come again to my father’s house in peace, and Jehovah will be my God,²² then this stone, which I have set up for a pillar, shall be God’s house.* The Hebrew word for if is *eem* אִם and actually also means since. The better translation is *since God will be with me...* He had this strong experience with God and has the affirmation of what God is going to do. It is not iffy. He knows God’s promise and plan. He finally responds with gratitude toward God by pledging a tenth of all he has to God. So the Covenant passes down to a third generation and the spiritual blessings are assured as well as the Gentile blessings, which will come through the Messiah, Jesus Christ.

NEXT WEEK: JACOB MARRIES LEAH AND RACHEL

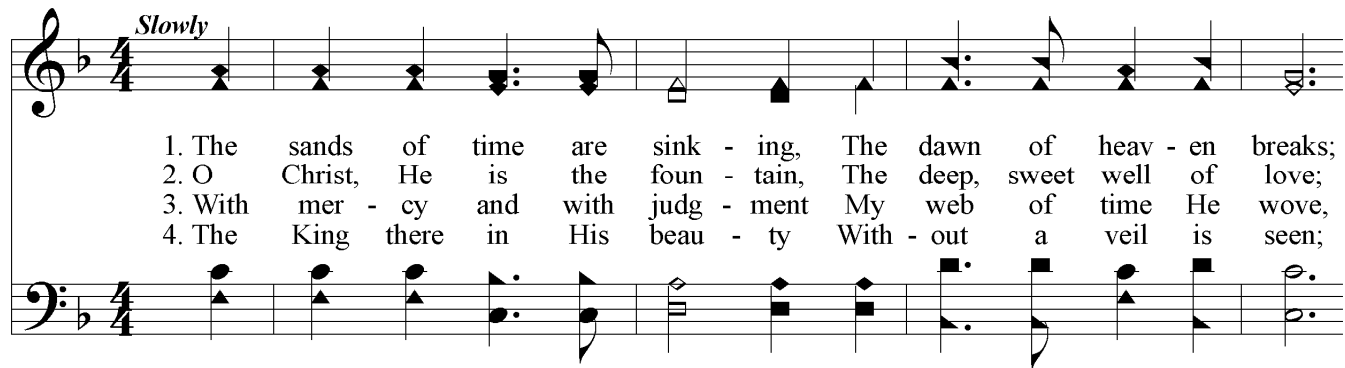
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SING Verses 1, 2 & 4

THE SANDS OF TIME

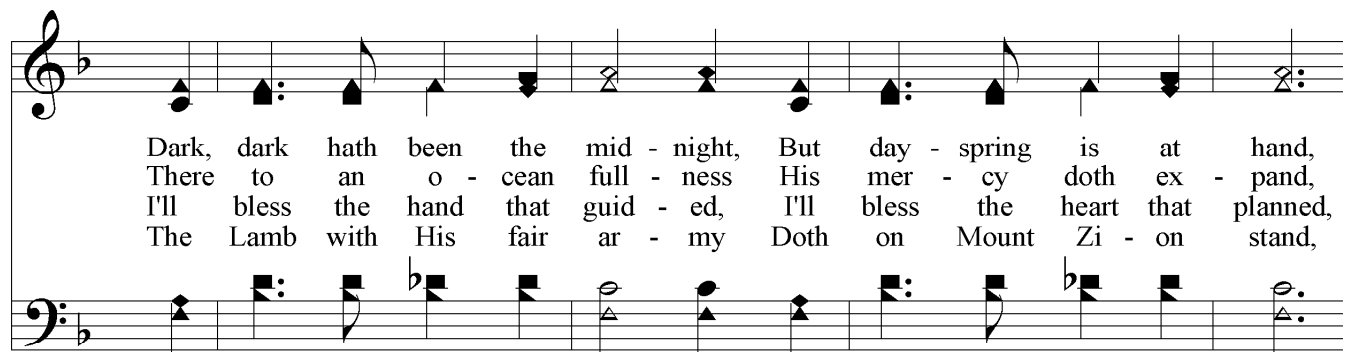
Slowly



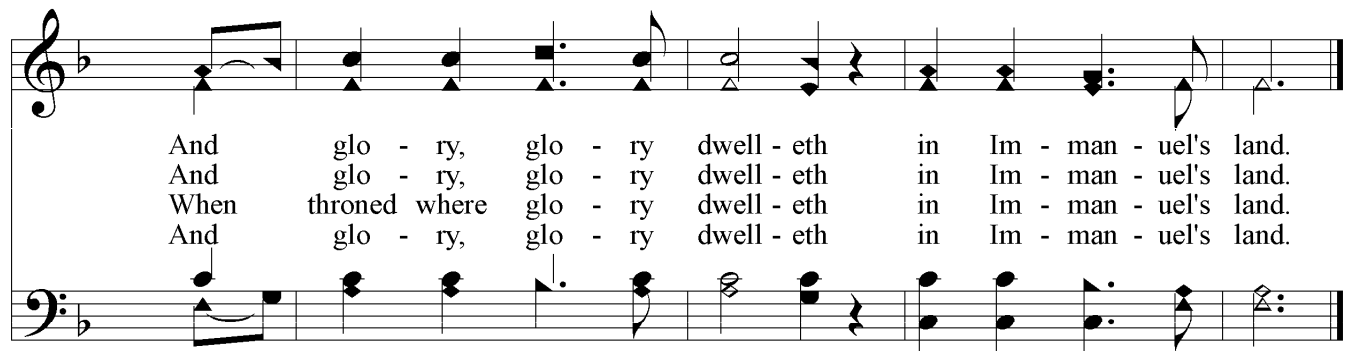
1. The sands of time are sink - ing, The dawn of heav - en breaks;
2. O Christ, He is the foun - tain, The deep, sweet well of love;
3. With mer - cy and with judg - ment My web of time He wove,
4. The King there in His beau - ty With - out a veil is seen;



The sum - mer morn I've sighed for, The fair, sweet morn a - wakes;
The streams on earth I've tast - ed, More deep I'll drink a - bove;
And aye the dews of sor - row Were bright - en by His love;
It were a well spent jour - ney, Tho' sev'n deaths lay be - tween;



Dark, dark hath been the mid - night, But day - spring is at hand,
There to an o - cean full - ness His mer - cy doth ex - pand,
I'll bless the hand that guid - ed, I'll bless the heart that planned,
The Lamb with His fair ar - my Doth on Mount Zi - on stand,



And glo - ry, glo - ry dwell - eth in Im - man - uel's land.
And glo - ry, glo - ry dwell - eth in Im - man - uel's land.
When throned where glo - ry dwell - eth in Im - man - uel's land.
And glo - ry, glo - ry dwell - eth in Im - man - uel's land.