

GENESIS 28

Jacob Flees From Esau

5/9/2023

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KEYWORD

God (Plural)
God (Singular)
LORD
GOD
Lord
lord
El Olam
Bara
Asah
Beth
Numbers

REVERANCE

Elohim (The Trinity)
El
Jehovah & or Yahweh (YHWH)
Jehovah & or Yahweh
GOD the Master (Kurios), Adonai
Man the Master
Everlasting God
God creating from nothing
God making or assembling from existent materials
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

Keywords

“create” (bara), “make” (asah), and “form” (yatsar). In Isaiah 43:7 – All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need

PRAYER

Father we thank you for the privilege of studying your word together.

Thank you for the records Jesus, that lead us to you and eternal life in you.

Jesus let your Holy spirit now implant upon our hearts your truths.

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

In Jesus's name and everybody say Amen!



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REVIEW

Genesis 28 is the story of Jacob *fleeing from* his home to Mesopotamia because his brother Esau wanted to kill him for cheating him out of their father's blessing in Genesis 27:41.

Since Rebekah had appealed to Isaac to send him away in Genesis 27:46, it's possible that Jacob needed more convincing, not yet understanding just how angry his brother Esau really was.

So Isaac called him and commanded him to go to Rebekah's brother's household in Paddan-aram to find a wife.

Before he left, Isaac blessed him again, this time giving to him the full blessing of Abraham including a version of God's promises to Abraham in verses 3–5.

It was told to Esau that Isaac commanded Jacob not to marry a Canaanite woman which brought him to a realization that his parents weren't pleased with his two Canaanite wives.

Possibly in an attempt to regain some of his father's approval, Esau took a third wife, one of the daughters of Isaac's half-brother Ishmael in verses 6–9.

On the road to Mesopotamia and apparently alone, Jacob was forced by nightfall to bed down on the ground.

The Lord appeared to him in a dream atop a ladder—or staircase—connecting heaven to earth. On that ladder, angels were ascending and descending.

Then the Lord repeated to Jacob some of the very same promises in the same words He said to Abraham.

- That He will give to Jacob and his descendants the very ground he is sleeping on.
- That He will make Jacob's offspring as the dust of the earth spreading.
- That all the peoples of the earth will be blessed through his offspring in verses 10–14.
- More immediately, that the Lord will be with wherever he went, to keep him safe, and to bring him back to the land of the promise in verse 15.

Jacob woke up overwhelmed by awe and fear and as such he called this place Bethel, which means "**house of God**" and set up a stone pillar to commemorate this spot in 16–19.

Finally, Jacob made a vow that if God will be with him and provide for his needs and bring him back to his father's household in peace, he will make the Lord his God.

He will worship him at this place, and he will give to the Lord 10% of all God gives to him.

That's it, The Summary of Genesis 28

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GEN 28: 1-4

And Isaac called Jacob, and blessed him,

(The difference between this blessing and the one that Isaac mistakenly conferred upon Jacob earlier is rather striking.

In the first, there was no mention of the Abrahamic promise, but here Isaac made an effort to go all the way in conferring the covenant blessing.

But even in this, Isaac still left out one of the most important aspect of the blessing being that "*all the families of the earth*" would be blessed in his seed.

Nevertheless, even as it stood, the blessing seemed to convey the impression that Isaac had repented of his sinful effort to convey the birthright to Esau.)

and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

(These are almost the same words spoken by Abraham to the servant who was sent to procure Rebekah for Isaac.

And one can only marvel that Isaac had avoided and neglected this task as long as he had.

Regardless, it was essential that Jacob *not* take a wife from the **daughters of Canaan**, as his brother Esau did because he was the one to inherit the birthright and carry on the seed of the Messiah.)

²Arise, go to Padan-aram, (In Mesopotamia, Syria) 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.

(When Abraham was old and near death he sent his servant to find a wife for Isaac in Mesopotamia in Genesis 24:2-4.

Isaac, also old and near death, is sending Jacob to find a wife for himself.

However, Isaac's command is much more specific:

Jacob is to marry a daughter of Laban, Rebekah's brother.

Perhaps Isaac knew of Rachel and Leah already and thought one of them would be a good wife for Jacob.)

³And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

(Isaac blessed Jacob in the name of **God Almighty**, that is, *El Shaddai*.

This title for God was previously used in Genesis 17:1, where God described Himself to Abraham with this phrase.

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Obviously Abraham passed the knowledge of *El Shaddai* on to his son Isaac, who now passed it on to Jacob.)

⁴And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

(After the general blessing, Isaac then gave the specific **blessing of Abraham**, that is the covenant blessing made to Abraham and his descendants in Genesis 12:7, 15:8 & 17:7-8.

So Jacob was promised a land (**that you may inherit the land**), a nation (**that you may be an assembly of peoples**), and a blessing (**give you the blessing of Abraham**), even as Abraham was promised in Genesis 12:1-3.

Isaac possibly realized that this might be the last time that he would have any kind of relationship with his son, Jacob; so, he places upon him this great blessing that had been passed on to him by Abraham.)

GEN 28: 5

And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

(It is not stated that Isaac lavishly equipped Jacob for this journey.

On the other hand, Jacob long afterward mentioned that he had passed through this area *"on foot with his staff in his hand"* in Genesis 32:10.

Some have wondered why Jacob should have been called upon to endure such hardship.

But perhaps it was imperative that he should learn some of the lessons that vividly appeared in his experience.

Sin always drives the sinner out.

- Adam and Eve sinned and went out of Eden;
- Gehazi sinned and lied to the prophet, and went out a leper white as snow;
- Judas betrayed the Lord and went out and hanged himself;
- Peter profanely denied the Lord and went out into the darkness weeping bitterly;
- Here Jacob had sinned and lied to his father and went out to rest in the wilderness with a stone for a pillow.

The application is perpetual: Men become vain, worldly and sinful and go

- Out from the Bible school,
-

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- Out from the worship services,
 - Out from the prayer meetings, &
 - Out from the holy church!)
-

GEN 28: 6-9

When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-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;

(Esau was aware that his marriage to two Hittite women displeased his parents.

And as such in what appears to be an attempt to regain his father's approval, Esau took another wife.)

⁷And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

(So in spite of Jacob's great and heartbreaking deception of his father Isaac, he seemed to be on a path that was pleasing his parents.)

⁸And Esau seeing that the daughters of Canaan pleased not Isaac his father;

(We don't know whether or not Isaac failed to communicate to Esau that he should not marry Canaanite women.

Perhaps he had, and Esau simply rebelled against that direction from his parents. Scripture does not say for sure.)

⁹Then went Esau unto Ishmael, and took unto the wives which he had Mahalath (Her second name was Bashemath) the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

(Esau took action in trying to repair the damage and perhaps earn back his father's approval.

He decided to marry a third wife.

- This one, however, is not from one of the tribes of Canaan.
- She is also not from Rebekah's family in Mesopotamia.
- Instead, Esau married the daughter of one of Abraham's other sons, Ishmael.

Her name was Mahalath and its likely that her father Ishmael was already dead.

So in saying Esau was "going to Ishmael," this passage likely means he went to the people of Ishmael.

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It's also interesting that there was still a relationship between Ishmael's offspring and Isaac's family.

It's also true that this marriage bore a superficial resemblance to that of Jacob, in that Jacob married his mother's niece, and Esau married his father's niece.

But the shocking difference lay in the fact that Esau married out of the covenant line since Ishmael also had been rejected as heir of the promises.)

GEN 28: 10-11

And Jacob went out from Beer-sheba, and went toward Haran.

(Haran was about 500 miles and Bethel was about 40 miles from Beersheba.)

¹¹And he lighted upon a certain place, and tarried there all night, (This was the third night after his departure) because the sun was set and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

This verse raises several questions.

1. Was Jacob not well prepared for this journey?
2. Did he leave in a great hurry? Or
3. Was he far from any place where he could more safely spend the night than alone on the ground with a stone for his pillow?

It seems somewhat odd that the son of a man as wealthy as Isaac is apparently traveling with no servants or larger company.

At least, Scripture gives us no indication of others travelling with him.

Whether through haste, poor planning, or some other circumstance, this passage presents Jacob as a man alone in the desert, vulnerable to what may come.

The distance between Beer-sheba and Bethel was about 40 miles.

Jacob was getting away from Beer-sheba as fast as he could, not knowing if Esau was chasing him and might catch him on the way.

When it gets dark, he is forced to stop for the night. He grabs a stone, lays his head on it, and goes to sleep.

One can only imagine the strange flood of feelings in Jacob at this moment:

- The fear
 - The loneliness
-

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- The isolation
 - The excitement, and
 - The anticipation
-

GEN 28: 12-13

And he dreamed,

(Jacob dreamed.

Someone said that a long journey, a guilty conscience and an uncomfortable bed are things that dreams are made of.

He had a long journey, his feet were sore and aching and the whole scene of Esau threatening to kill him is heavy on his mind and so he lies down in weariness and dreams.

As the Lord did with Abraham in Genesis 15:12, He will now also appear to Jacob in a dream.)

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.

(In this area of Bethel is where Lot separated from Abraham.

After this, God told Abraham to look to the North, South, East and West and all of the land that you can see; I have given to you and your descendants.

So, now again, here at Bethel; God met Jacob and gave him the promise that he had given Abraham and Isaac concerning the land.

In this life-changing experience dream, God made an access to heaven through Jesus.

In John 1:51 Jesus said:

“Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man”

In this, Jesus made it clear that

- *He* is the access to heaven.
- *He* is the means by which heaven comes down to us and by which we can go to heaven.
- Jesus the Messiah is the **ladder**
- Jesus *is* the way to heaven.

He does not show us a way; He himself *is* the way for he said in John 14:6 that:

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"I am the way, the truth, and the life. No one comes to the Father except through Me"

Now, let me clarify on the issue of the ladder that has confused very many over the years:

The word here is **ladder**, not stairway or staircase.

It is most reprehensible that critical scholars pervert what is written here by changing ladder to stairway.

The word [~cullum], used only here in the Bible, is well established as meaning ladder.

Seeing that what the word means is ladder,

- Why do the critics want to change it?
- First, why did the Holy Spirit use this word?

Surely the word for a terraced staircase was known in those days.

And, therefore, we must conclude that this word was chosen to indicate that it was not such a staircase.

Here is the reason why the change is advocated:

It goes without saying that a picture of angels going up and down in a steady stream is hard to reconcile with an ordinary ladder...

But where does this text refer to this ladder as "ordinary"? The word occurs once in the whole Bible.

The Mesopotamian ziggurats were equipped with a flight of stairs leading to the summit...

So, there is no textual basis whatever for changing "ladder" to "staircase."

The reason lies in the purpose of making this dream purely a human dream without God anywhere visible in it.

Also, how does the critic know that angels could not ascend and descend at the same time on the device Jacob dreamed of here?

Once they have made this dream a vision of the stairway of some pagan shrine, they attribute this dream to Jacob's having seen such a ziggurat, of which there is no proof whatever.

The fact of our Lord Jesus Christ having referred to himself in words that unmistakably come from this vision here in John 1:51, removes all question as to the accuracy and inspiration of the vision.

THE MEANING OF THE LADDER

Jacob had engaged in multiple deceptions and falsehoods.

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And, angrily, his brother Esau had vowed to kill him, so he was fleeing from his home and native land in order to escape.

He was the heir of great wealth, but this journey would appear to have been taken on foot with minimal provisions.

The mention of "bread ... and clothing" in verse 20 is equivalent to,

"just enough to subsist on."

He no doubt felt rejected, ashamed, and frightened.

But that night, God appeared to him in a dream.

As the author of Hebrews said in Hebrews 1:1, God spoke to the fathers "in various ways."

In this instance, it was by a dream.

God reassured Jacob of his love and protection, confirmed to him the Abrahamic covenant, and promised him heavenly protection until he should return to that land again.

God told him of his ultimate destiny as the head of the Chosen Nation.

But what was the meaning of that fantastic ladder, reaching all the way to heaven (not to the summit of a Babylonian ziggurat)?

Many dreams are not even remembered the next morning, and in rare cases any longer than a few days, but this one has haunted the imaginations of men for millenniums of time.

The Son of God himself spoke of it!

Why?

Because this dream did not derive from physical or environmental conditions that are sometimes received as a cause of dreams.

This one was from God. It was not merely intended to bless Jacob, but all subsequent generations of mankind as well.

Among the great teachings that are inherent in it are the following:

I. The continual interest of God in his human creation is evident.

- Earth is not isolated from God or from heaven.
- There is a line of communication.
- Countless angels are busy as divine servants "doing service for them that shall be the heirs of salvation" (Hebrews 1:14)

II. The omnipresence of God, called also His ubiquitousness, was also shown in this dream.

- Jacob was away from home, in a strange land, and fleeing from the wrath of a brother, but one cannot flee beyond the watchful eye of the Lord.
 - No more could Jacob than Jonah, run away from God.
 - Every man must discover (soon or late) that "Surely God is in this place (every place)" whether men know it or not.
-

III. The ladder is also a type of the Lord Jesus Christ.

- The ladder was "the way" between earth and heaven; and Christ affirmed that he is indeed "The Way" in John 14:6]; and, as Jacob saw the angels of God ascending and descending upon that ladder, Jesus affirmed to Nathaniel that he would "see angels ascending and descending upon the Son of Man" in John 1:51.
 - The ladder is therefore a perfect representation of Christ in that in him God came down to men, and in him men themselves may go up to God and be in heaven with him forever.
 - Christ is the only avenue of communication between God and men as we read in 1 Timothy 2:5, just as this ladder in the dream was the only way to God's presence.
 - To miss this significance of the ladder is to lose the most important thing in the chapter.)
-

¹³And, behold, the LORD stood above it, and said, I am the LORD 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.

(These words were for comfort and hope to Jacob at this critical crossroads in his life.

Essentially, God repeated to Jacob the terms of the covenant He gave to both Abraham in Genesis 12:1-3 and to Isaac in Genesis 26:2-5.)

GEN 28: 14

And 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 (This is "seed" singular as of one and not of many, for it is a reference to the Messiah.) shall all the families of the earth be blessed.

(All the earth will be blessed through the Messiah, who is to come from Jacob.

This promise was first told to Abraham and now again repeated to Jacob and again later will be repeated to David.)

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GEN 28: 15

And, behold, I am with thee,

(There's no greater blessing than the LORD being with us.

We see God's blessing and faithfulness to Jacob in several ways as it's described in Jacob's life.

For example:

- In Genesis 28:15; God said; **Behold, I am with you** describing the *present blessing*, and the indescribable blessing of God's presence.
- In Genesis 31:3; God said; **I will be with you** describing the wonderful promise of God's future presence and blessing.
- In Genesis 31:5; Jacob's testimony of God's faithfulness and presence with him is displayed when he said **The God of my fathers has been with me.**
- In Genesis 48:21; Jacob passed on the blessing of God's presence to the next generations when he said **God will be with you.**)

and will keep thee in all places whither 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.

(Jacob had a lot of misgivings as he was running away. He might have been thinking that there were a lot of perils and uncertainties in the future.

It was a long way to Haran and a lot of things could happen between Bethel and there, and he might never arrive in Padan-aram.

Maybe it would have been easy for Jacob to forget the larger purpose of his life and live in fear.

So, God speaks to him and tells him that He will be with him and bring him back to the land.

God gave to Jacob the same kind of promise found in Philippians 1:6 which says:

Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.

God won't let us go until His work is complete in us.)

GEN 28: 16

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

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God manifested himself and his favour, to Jacob, when he was asleep.

The Spirit, like the wind, blows when and where it listeth, and God's grace, like the dew, tarrieth not for the sons of men.

Jacob's heart was filled with fear and uncertainty about the future.

He was tired and lonely and had no thought of God until after this dream and he realized that God was in this place.

Many times we find ourselves in a place of anxiety, pressure, trouble and not knowing what the future holds for us.

We know what is behind us but not what is in front of us.

We can't go back, but we're afraid to go on.

In that point of anxiety and concern we're not aware of God's presence.

We're not aware of the Plan of God in our life.

We can't see His hand on us in these circumstances.

It seems that we're desolate and that God has left us.

Not so!

Just as the LORD revealed himself to Jacob, that He was in that place; surely, the LORD is with us.

He has said that He would never leave us or forsake us.

The ladder that Jacob saw, reaching up from earth to heaven, with the angels ascending and descending is referred to in the first chapter of John 1:45-51.

“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph, And Nathanael said unto him,

Can there any good thing come out of Nazareth?

Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Nathanael saith unto him, Whence knowest thou me?

Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

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Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou?

Thou shalt see greater things than these.

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

Taking the figure of Jacob's dream, the ladder that reached to heaven where God met man, Jesus is declaring that he was the ladder that brings man to God and bridges the gulf.

Later Jesus said in John 14:6,

"I am the way, the truth and the life: no man cometh unto the father, but by me."

GEN 28: 17

And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

Bethel is, in reality, a very rocky, barren place and there is nothing geographically to suggest the presence of God; but, when you meet God, it is always a special place in your life and it is beautiful.

GEN 28: 18-19

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

(There has been a lot of traditional allegations about these stone.

It was supposed to have been taken to Jerusalem, to Spain, to Ireland, and to Scotland, upon which, "The Kings of Scotland sat to be crowned!"

There's just no truth behind this tradition.

Dummelow pointed out that, Edward I of England removed it from Scotland to Westminster Abbey, but he observed that the "Stone under the coronation chair in the Abbey is common granite, whereas all the stone in the area of Bethel is limestone!"

Jacob called the name "of the place" Bethel.

Such emphasis leaves no doubt that "the place," not the rock was considered holy by Jacob.

The setting up of the pillar as a marker in order for him to be able to later identify "the place" is the thing in view here.

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As is easily understood, all kinds of superstitions arose over the stone, with allegations that God dwelt "in such things," such pagan notions being at least partially derived from a misunderstanding of this passage.

The Canaanite pagans indeed had such conceptions.

Later on, it was necessary for God to forbid such practices.

The Old Testament often condemns the use of pillars in worship because they were associated with pagan rites and we can find more of such condemnations in Leviticus 26:1; Deuteronomy 12:3; 16:22; 1 Kings 14:23; Hosea 10:1-2; Micah 5:13, etc)

¹⁹And he called the name of that place Beth-el: but the name of that city was called Luz at the first

“Beth” is the word for house and “el” is the word for God. Thus the house of God.

Among the cities of Israel, **Bethel** is second after Jerusalem in the number of times mentioned in the Old Testament.

- Later in Genesis 31:13, God referred to Himself as *the God of Bethel*
 - Unfortunately Bethel eventually became a high place, known for a place of sacrifice to idols (1 Kings 13:32, Hosea 10:15, Amos 4:4).
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GEN 28: 20-22

And Jacob vowed a vow,

(Unfortunately, there was a great contrast between God's promise and Jacob's vow.

One was totally God-centered; the other was terribly man-centered.

God's promise to Jacob was:

- *I am the LORD God.*
- *I will give to you.*
- *I am with you.*
- *I will not leave you until I have done what I have spoken.*

In contrast Jacob's vow to God was:

- *If God will be with me.*
 - *And keep me.*
 - *In this way that I am going.*
-

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- Give me bread and clothing.
- So that I come back to my father's house.

It would have been much better if Jacob had prayed something like this:

"Because You promised to be with me and to keep me and to provide for all my needs, and to bring me back to the land which you swore to give to my fathers and to me, I will be completely Yours, God."

God was gracious enough not to take His covenant back when He saw such an unspiritual response from Jacob. Instead, He was willing to be called *the God of Abraham, the God of Isaac, and the God of Jacob* in Exodus 3:6.)

saying, If God will be with me,

(This should have been translated as "since God will be with me"; but knowing Jacob, he undoubtedly meant it in the sense of "if God will be with me.")

God promised him, yet he still tried to bargain with Him, even promising God money if He fulfilled His promise. ☺

You know the way Jacob prayed, it was evident God's mere word was not enough for him.

He had to *see* God do it before he would believe. We should not be the same way, but we often are.

God says in Philippians 4:19:

"And my God shall supply all your need according to His riches in glory by Christ Jesus.";

He further says in Nahum 1:7:

"The LORD is good, a stronghold in the day of trouble; and He knows those who trust in Him,"

We should believe these things, even before we *see* them.)

and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

(Here, Jacob spoke as if he could set the terms of his covenant with God.

In his thinking, he made the deal for God instead of humbly receiving what God said would be the arrangement.

Jacob wasn't submitted to God and in the next phase of his life, God taught him submission in adversity, through his Uncle Laban.)

²¹So that I come again to my father's house in peace; then shall the LORD be my God;

(It is interesting to note that God has already promised Jacob that He will be with him and also made Jacob His man.

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Jacob doesn't declare the Lord to be his God in hopes that the Lord will take care of him.

He however makes that declaration in response to God's promises and care. His worship and commitment follows God's gifts of grace, just as our does in Ephesians 2:8–10).

²²And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

(Jacob completed his vow with a promise to give to God a tenth of all God gives to him.

Previously, Jacob's grandfather Abraham gave to God's priest Melchizedek such a tithe in Genesis 14:20.)

So here we see Jacob making a deal with God.

If God will feed and clothe him and bring him back to the land then he will accept Jehovah as his God and give Him a tenth of all that he possesses.

As I read the story of Jacob and Esau and I put it in the context of the New Testament, where Paul makes mention of the sovereignty of God in "election" and God declares that He has loved Jacob and hated Esau; I have a problem with that.

I can understand a little why God didn't care for Esau as he was a man after the flesh, he wasn't concerned with God and hated his birthright.

I have a problem with the part where God says that he loved Jacob.

It is the grace and sovereignty of God.

Jacob was not the most lovable of men, but God loved him.

The beauty of it is that God loves you and wants you to experience the most awesome of His presence in your life.

It is interesting that it is often in the place of great trial that we come to know the presence of God.

It is when we are under great strain and in that place of uncertainty that God will reveal Himself to us.

THE LESSONS WE LEARN FROM THIS STUDY ARE:

1. When you are confident the Lord is watching over you, it makes it easier to step out into the unknown.
 2. Jacob was about to make a 500+ mile journey to a land (Haran) he had never seen.
 3. No doubt the Lord's promise to protect him brought him comfort.
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4. We all face situations where the future is uncertain, but we can face the future with confidence knowing the Lord is always with His children.
5. God has reassured us He will never leave us or forsake us (Hebrews 13:5).

We will start from Chapter 29 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
- But right now I repent of my sins
- I make you my Lord
- I receive the free gift of forgiveness of sin
- I need you, Jesus
- Be my savior
- So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

LET'S STANDUP FOR THE FINAL BLESSING

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
- May the Lord cause his face to shine upon you and give you peace
- May your heart be filled with his love
- May you walk in the spirit
- May you be strengthened by the work of his Holy spirit in your inner man
- May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him

GENESIS 28

- And may God increase your faith and your trust
 - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
 - May your life be enriched in all things in Christ Jesus
 - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
 - Amen
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