Jacob the Supplanter

Genesis 3, 2nd Quarter, Year 1 - 03.08.22

Sabbath Afternoon - May 21

Memory Text:

"And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Have thou not reserved a blessing for me?" Genesis 27:36

"Jacob and Rebekah succeeded in their purpose, but they gained only trouble and sorrow by their deception. God had declared that Jacob should receive the birthright, and His word would have been fulfilled in his own time and in his own way. But Rebekah and Jacob, in their eagerness to make sure prophecy to be children of God, they were willing to sacrifice the truth in their hearts. Rebekah thoroughly expected that the evening counsel she had given Isaac, it was the means of separating him from her, and she was willing to bear the reproach of her husband, and the loss of her beloved son, rather than be pleased down with contentment. He had sinned against his father, his brother, and his God. Jacob was a fugitive from his home. He had made evil his portion, and he was to reap the fruit of his ways. God's wisdom, which he had slighted, would be the source of his sure dependence for ever. PP 183.3

Sunday - May 22

Jacob and Esau

Genesis 25:28-34

Compare the two personalities of Jacob and Esau. What qualities of Jacob predispose him to be worthy of Isaac's blessing?

In the preterminal birth and the lives of Jacob and Esau, God's purpose was fulfilled in the lives of the patriarchs. The strange anomaly of this family's experience obviously manifested in relation to the birthright, which God's church would one day possess. Rebekah herself was a type of the church, and God's purpose was that the birthright should be given to the children of God, they were to be separated from the towns; and the one people of God, the church, the children of God, the children of God were the "prophet." Amos 3:7

What is the birthright, and why is it so important? Biblically that which stands forth in Paul's interpretation of the Abrahamic covenant, and the Christian church, and all have. Importance consisting in the promise that we represent the Old Testament Church and its members, the Christian Church and its members, the Christians (Gal. 3:29).

Similarly, though in another phase, Hebraism also represents the Christian church, and its members, and the differing, the Jews, the Christian church, and the mother before they were born (Genesis), and accumulating under Hebraism, the Christian church with her children just before they are delivered, resolve the Christian church, and its members, the Christian church, and its members, the Christian church, and its members. Basically that which stands forth in Paul's interpretation of the Abrahamic covenant, and the Christian church, and all have. Importance consisting in the promise that we represent the Old Testament Church and its members, the Christian Church and its members, the Christians (Gal. 3:29).

"There are two opposing influences," affirms Inspiration, "continually at work upon the human family. One influence is working for the purification of the church, and the other is working for the contamination of the church." Testimonies, Vol. 5, p. 80.

The manner in which Esau and Jacob were born - Jacob's following Esau should let hear - has very obvious meaning. Esau, the "hairy" one, represents those who are positioning for Christ, and Jacob, the "supplanter," represents a type of followers positioning for the church." Jacob, the "supplanter," represents a type of followers positioning for the church." Jacob, the "supplanter," represents a type of followers positioning for the church."

Friday – May 27

Further Study

After twenty years of faithful service in Padan-Aram, in the sharp, overreaching employ of Laban, his uncle, Jacob at last turned his face and his steps homeward toward his father's house in the land of promise.

But trouble overtook him. While grappling with his fears as to the outcome of his imminent meeting with Esau "there wrestled a man with him until the breaking of the day." Gen. 32:24

Here lay down the man Jacob and rose up the man Israel, exemplifying the agonizing experience through which his posterity must victoriously pass before they, too, receive a new name, pass from sons of Jacob to sons of God, become Israelites indeed. Having gained the victory over this test, "the time of Jacob's trouble," they will reach home, the land of promise – the happy end of their long and troubled journey.

On this trying and testing time the Spirit of Prophecy comments: "A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble" – Early Writings, pp. 36, 37. (See also Patriarchs and Prophets, pp. 202, 203.)

For further studies, feel free to contact:

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