

Pine Knoll Sabbath School Study Notes

Second Quarter 2022: *Genesis*

Lesson 9 “Jacob *the Supplanter*”

Read for this week’s study

Genesis 25:21–34; Genesis 28:10–22; Genesis 11:1–9; Genesis 29:1–30; Genesis 30:25–32.

Memory Text

“And Esau said, ‘Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!’ And he said, ‘Have you not reserved a blessing for me?’” (Genesis 27:36, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Jacob and Esau
- III. Jacob’s Ladder
- IV. The Deceiver Deceived
- V. The Blessing of the Family
- VI. Jacob Leaves
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “We now pick up on the continued family history of Isaac, the miracle child and early ancestor of the promised seed. The story doesn’t start out particularly well, however. The flawed character of his son Jacob will be manifested in the rivalry between the two brothers over the birthright (Genesis 25:27–34) and consequently over the right to obtain the blessing of Isaac (Genesis 27).” (Sabbath afternoon)
2. Before we immerse ourselves in the story of Jacob & Esau (Sunday’s lesson), it would be good to ponder why Isaac is portrayed as a transitional character. He is the least travelled of all the patriarchs and fails to emerge from Abraham’s shadow. What is significant about the story in Genesis 26:1-5? How does Isaac’s story reflect Abraham’s story? In a way, is Isaac just re-living his father’s life? What lessons can famous or successful parents learn from this? How does Rebekah transition from being an ideal wife to a scheming mother (27:5-13)? What does this suggest about the impact of family systems?

3. When you read the story of Jacob and Esau (Sunday's lesson) coming from your culture, at this stage of your life and in the 21st century, what do you see? What does the author want us to grapple with?
4. Monday's lesson discusses the event that Jacob experienced in Bethel. What is the context (cf. 13:1-3; 29:1-22) – when Jacob leaves the *land* to find a *wife*? What would you expect the response of God to be (cf. 11:4)? What is the significance of the dream that Jacob had? What do you think about Jacob's response (28:18-22)?
5. Tuesday's lesson addresses Laban's deception of Jacob (29:1-35). Jacob retraces the steps of Abraham's servant. What are the similarities and differences? What is the significance of the "well" motif in the book of Genesis (chs. 16; 21; 24; 26)? How is the inversion of elder/younger priority repeated again here?
6. While Abraham and Lot had disputed over *land*; Jacob and Esau over *blessing*; like Sarah and Hagar, Leah and Rachel strive over *progeny*. Now God enters the picture and enables the unloved Leah to be Jacob's only fertile wife (29:31-30:24). What do we learn about the character of Leah and Rachel from the narrative (and the names of their children)?
7. Thursday's lesson describes Jacob's return to the Promised Land. Just as his marriage to Rachel was delayed, and her bearing posterity was delayed, so too Jacob's return is delayed. What becomes the final impetus for it (31:1-55)? What makes the contrast between the first meeting and the last meeting of Laban & Jacob so significant?
8. When we look at the characters of these people (Isaac, Rebekah, Jacob, Esau, Laban, Rachel, Leah) and all the lies and deception involved, what do we learn about human nature in general and God's grace? What toxic family dynamics can we see here and how it impacts people for generations? How can these stories be helpful and inspiring to us, who are living in the 21st century?
9. The book of Genesis is a book about a family. Family is one place where we have opportunity to learn emotional and spiritual intelligence. Why is it significant that there is no attempt to idealize the families of Abraham & Sarah, Isaac & Rebekah, Jacob, Leah & Rachel? What do we learn from their love, kinship loyalty and even from their tensions, rivalries setbacks and unfulfilled hopes for our lives today?

Thoughts from Graham Maxwell

He [Daniel] knew what it was like for the enemy to come and invade his land, and destroy, and finally raze Jerusalem to the ground. He knew about that. And yet he says, "I can't find words to describe the time of trouble, such as has never been seen," at the end. In that day, we would need to be like Daniel. He didn't collapse. Even in the lions' den he didn't. God has had people like this. What would it mean to be that kind of a person?

Would it mean we'd rather die than break the Sabbath? So would the Jews who killed Christ. And they paid tithe, and they strained out gnats from their goats' milk. You remember all those things they did. And there were no idols in the land. And how they read their Bibles! But they read them in the wrong way. And they were not his friends. And Jesus told them, "Some of you will arise in the wrong resurrection, expecting to be saved because you are the children of Abraham, and have kept the Sabbath, and paid tithe, and practiced health reform And I will say, 'Go away. I never knew you. That is, we never were friends.'"

So do you feel friendly toward God when you keep Sabbath? Pay tithe? Practice health reform? If not, something's seriously wrong. Is it possible to be as obedient as a good Adventist, if he's going to be a good Adventist in good and regular standing he obeys a lot of rules, doesn't he? Is it possible to be that obedient, and feel free and feel friendly toward God and toward each other? That's what I see running through scripture. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Ezra & Nehemiah*, recorded December 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/23MMPOGIA66> (Part 1) <http://pkp.cc/24MMPOGIA66> (Part 2)

Lou: There are two here that we just must not pass up any longer, because they speak so poignantly of where many of us hurt and wonder. "The wages of sin is death, but the gift of God is eternal life.' I have a cousin, age thirty years, who has a malignant brain tumor; and he is awaiting death. There is nothing medically that can be done for him. Everyone tells him, 'God's will be done.' Now the question is, does God will for one to die?" This person goes on to say, "I don't think so. I believe that sin has contaminated the world and as a result we have disease and death. So please elaborate on this concept, and what's more, what do you say to such a person? How do you talk about God's will?"

Graham: That's too sad to give a snap answer. I think at times like that we draw from everything we've learned and experienced through the years about God in our study of scripture, and one needs to fall back on the things we are sure of. What God wants for us: he wants us to be well. He created us perfect. Disorder, disease—these are not of his doing. These are all part of being caught up in the consequences of this revolt. But then we do know that God could heal, that's true. And if he doesn't seem to be doing it at this time, we might wonder why. But if you should say, "God, I wonder why," would he be offended? Not for a moment! On the authority of so many cases in scripture.

But that God would be willing that this person should die? Is he a destructive God? An experience like this really tests the kind of person we believe our God to be. But even if one is

not too clear on this, if one has learned that prayer is conversation with God as with a friend, then the one who is wondering would feel perfectly free to kneel down and really talk to God about this, and say, "God, this is not clear. It looks as if you are like this, and that's the devil's picture." Or "it looks as if you are like that. You couldn't be, could you? Or are you?" He would not be offended. He honors our questions. And there is great peace that comes from realizing we have a God toward whom we can direct such questions, even in agony at the time. So I think the answer is a long one in a way. Learn the good news about God. But one thing sure, if the Lord were here, how sympathetic he would be; but he would want to clear up the thought "I'm doing this to you."

Lou: One of our congregation went out of her way to type up the question that she has had for a number of years. She says this, "Can you give a reason why a loving God would allow a good Christian woman to be murdered? She was a good help in her small church. She was the treasurer of her church. The last Sabbath of her life they had a consecration service at the church. She dedicated herself anew to God, and she was murdered that afternoon at her house. She was the treasurer, and she had money at her house, and apparently that was the reason that someone broke in and she was killed." And this individual says, "The reason I know about this is that she was my sister."

Graham: Again, happy the person who knows God very well at a time like this. It doesn't mean that we would know the answer. I don't think Job ever found out why those things happened to him that did. But all he knew was that those theologians were wrong. And those theologians came to Job and said, "You cannot be asking God about this." I mean, Job was crying to God with intense feeling and saying, "God, how can you do this to me? I've been your good friend all this time, and now you won't even speak to me. You won't explain this." And the theologians were going on with their very legalistic explanation. Finally he said, "I wish you brethren would be quiet. I appreciate your coming, but you're not helping me at all." None of their explanations were good. He said, "If only I could talk to God, I'm sure I could clear this up." And eventually the boldness of his inquires of God reached such a level that those three men were worried for their friend that God would surely zap him on the spot for daring to inquire. And God broke in and said, "Job, you have said of me what is right."

So if a person is wrestling with this, we may not find out; I'm sure we won't find out the answer to every such absolutely unfair thing that happens on this planet during this emergency. But some things we know for sure; the kind of person God is, and that he welcomes us to lodge our inquires with feeling, and hopefully we will trust him enough to wait for the answer.

Lou: Acquainted well enough to trust when we don't know how to answer all these things.

Graham: That's the thing. And I'd like to think that that sister was such a saint; don't worry about her. She will arise in the resurrection and say, "What am I doing here?" She will have no

complaints. She'll be looking for her sister. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #6 with Lou Venden, "Evaluating the Evidence" recorded February 1984, Loma Linda, California} To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/6MMCAG>

Further Study with Ellen White

God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin, but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. {MB 114.1}

It is God's glory to encircle sinful, repentant human beings in the arms of His love, to bind up their wounds, to cleanse them from sin, and to clothe them with the garments of salvation. {PK 668.3}

Wherever there is life, there is increase and growth; in God's kingdom there is a constant interchange—taking in, and giving out; receiving, and returning to the Lord His own. God works with every true believer, and the light and blessings received are given out again in the work which the believer does. Thus the capacity for receiving is increased. As one imparts of the heavenly gifts, he makes room for fresh currents of grace and truth to flow into the soul from the living fountain. Greater light, increased knowledge and blessing, are his. {6T 448.2}

God would not have His children, for whom so great a salvation has been provided, act as though He were a hard, exacting taskmaster. He is their best friend, and when they worship Him, He expects to be with them to bless and comfort them and fill their hearts with joy and love. The Lord desires His children to take comfort in His service, and to find more pleasure than hardship in His work. The Lord desires that those who come to worship Him shall carry away with them precious thoughts of His care and love that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things. . . {TMK 263.3}

The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children.—*The Acts of the Apostles*, p. 50. {ChS 251.2}

Christ is ever showing mercy, ever seeking to win by the revealing of His love. He can admit no rival in the soul, nor accept of partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love. {AA 541.1}

In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. {FLB 98.3}

It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederate with evil angels bring suffering upon their fellow men, in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. {DA 487.3}

Truthfulness and integrity are attributes of God, and he who possesses these qualities possesses a power that is invincible. {ML 331.2}

There was no friend nigh to speak a comforting word to Jacob, no one to tell him he had in his sincere repentance done what he could. But God's eye was upon His servant. He sent His angels to reveal to him a ladder of brightness reaching from the earth to the highest heavens, and the angels of God ascending and descending upon this glorious ladder, which showed Jacob the connection and intercourse constantly going on between the two worlds. When Jacob awoke his difficulties had not vanished entirely, but he had such confidence in God that he was comforted. In humble gratitude of heart he adores his Saviour and especially honors even his stony pillow. {TDG 323.4}

Jesus knows the circumstances of every soul. The greater the sinner's guilt, the more he needs the Saviour. His heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares of the enemy. {MH 89.3}

The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. . . . Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness (MS 43, 1907). {7BC 907.1}

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of his love in giving "his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our Heavenly Father is made known as the God of love. {ST, February 13, 1893 par. 5}

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and results of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation the precepts of the law were to be proved perfect and immutable, that at last one

glory and love might rise to God throughout the universe, ascribing glory and honor and praise to him that sitteth upon the throne and to the Lamb forever and ever. {ST, February 13, 1893 par. 12}

God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages.

Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. . . . He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. . . . The Teacher is the same in both dispensations. God's claims are the same. The principles of His government are the same. {AG 130.4}

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me." John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,—*Immanuel*, "**God with us.**" {DA 26.3}