

Pine Knoll Sabbath School Study Notes

Second Quarter 2022: *Genesis*

Lesson 10 “Jacob-Israel”

Read for this week’s study

Genesis 32:22–31; Hosea 12:3, 4; Jeremiah 30:5–7; Genesis 33; Genesis 34:30–35:29.

Memory Text

“And He said, ‘Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed’” (Genesis 32:28, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Wrestling With God
- III. The Brothers Meet
- IV. The Violation of Dinah
- V. Prevailing Idolatry
- VI. The Death of Rachel
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “The family saga of Jacob continues, both the good and the bad. Yet, through it all, the hand of God and His faithfulness to the covenant promises are revealed.” (Sabbath afternoon)
2. Distraught by fear, knowing that his brother, Esau, is coming, and with “four hundred men” (Genesis 32:6), Jacob has another encounter, reminiscent of his encounter with God in Bethel (28:10-22). (Sunday’s lesson) Why is the whole event described in such detail? The biblical narrative seldom divulges the inner thoughts of characters, but here it does (32:8 cf. 32:20). What are the differences in Jacob’s prayers in chapters 28 & 32?
3. How is Jacob’s fight with the mysterious opponent reminiscent of Jacob’s deception of Isaac (27:18-29)? What are the implications for Jacob’s self-perception and identity? Jacob comes away from this encounter with: a blessing (content of which is not divulged [32:29]); a new name (summing up his past); and a limp (defines his future). While the narrator passed no explicit judgment on Jacob’s previous actions,

the mysterious wrestler does: Jacob “has striven with God” rather than cooperated with him. What does God actually expect from his children?

4. Monday’s lesson deals with the climactic meeting of the two adversaries – it shows the magnanimity from Esau and subservience from Jacob. What was the aftermath of the encounter (33:16-20)? Who has undergone a more fundamental change?
5. Tuesday’s lesson turns to the event at Shechem that involves Dinah. In a book of genealogies and stories that are patriarchal, why is there an entire chapter devoted to Dinah? This chapter contains some of the most detailed and acute character portrayals found in Genesis. What role does Shechem play in later biblical narratives (Judges 9; 1 Kings 12:1) and then in the New Testament (John 4)?
6. Wednesday’s lesson focuses on Jacob’s return to Bethel (only at God’s command). What similarities do we find with his first arrival at Bethel? What is the context of putting away the foreign gods (35:2)? What lessons can we learn from this?
7. Thursday’s lesson focuses on the death of Rachel. We had a death notice for Sarah (23:1-2) and for Rachel (35:19), but for Rebekah the death of *her nurse* is provided (35:8 cf. 24:59). Rebekah died without ever seeing her son Jacob again (27:44-45).
8. Though during his first visit to Bethel, Jacob expressed his wish to “come again to my father’s house” (28:21), he delayed seeing his father longer than returning to Bethel. He returns 43 years later just in time for the funeral (35:27). What is the significance of the statement “and his sons Esau and Jacob buried him” (35:29)?
9. The Bible reveals many sordid details about the lives of many of its characters. Why do you think that is so, and what purpose does that serve? What inspiring and empowering message can we take from it?
10. In our romantic notion, for biblical characters to serve as role models, heroes must be seen as consistently heroic, and non-heroes as systematic villains. Yet Genesis clearly shows that even heroes have their faults and non-heroes have their virtues – and these virtues are important to God!
11. Reflect on chapter 36 – Jacob might have been blessed, but Esau has hardly been cursed! Esau is not chosen, but he is also not rejected. Esau too has his blessings, his heritage, his land. He has his children who become kings (even before the Israelites!). Esau’s virtues are recognized, especially his love and respect for his father. What are the implications for seeing ourselves “as a chosen people or remnant”?

Further Study with Ellen White

He who walked with the Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble—trouble such as has not been since there was a nation—His chosen ones will stand

unmoved. Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a "God of gods," able to save to the uttermost those who have put their trust in Him. {CC 252.5}

Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. {MH 248.2}

The Lord will work for all who put their trust in Him. Precious victories will be gained by the faithful. Precious lessons will be learned. Precious experiences will be realized. {MB 11.1}

In the secret place of prayer, where no eye but God's can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity, and in the hush and silence of the soul that voice which never fails to answer the cry of human need will speak to our hearts. {Pr 182.6}

As we make Christ our daily companion we shall feel that the powers of an unseen world are all around us; and by looking unto Jesus we shall become assimilated to His image. By beholding we become changed. The character is softened, refined, and ennobled for the heavenly kingdom. The sure result of our intercourse and fellowship with our Lord will be to increase piety, purity, and fervor. There will be a growing intelligence in prayer. We are receiving a divine education, and this is illustrated in a life of diligence and zeal. {Pr 183.2}

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him. {Pr 8.4}

Every earnest petition for grace and strength will be answered. . . . Ask God to do for you those things that you cannot do for yourselves. Tell Jesus everything. Lay open before Him the secrets of your heart; for His eye searches the inmost recesses of the soul, and He reads your thoughts as an open book. When you have asked for the things that are necessary for your soul's good, believe that you receive them, and you shall have them. Accept His gifts with your whole heart; for Jesus has died that you might have the precious things of heaven as your own, and at last find a home with the heavenly angels in the kingdom of God. {ML 16.4}

Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love, but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness. {SC 96.3}

The way to the throne of God is always open. You cannot always be on your knees in prayer, but your silent petitions may constantly ascend to God for strength and guidance. When

tempted, as you will be, you may flee to the secret place of the Most High. His everlasting arms will be underneath you.—(*Counsels on Health*, 362.) {Pr 179.4}

Christ is represented as stooping from His throne and bending earthward to send help to every needy soul who asks Him in faith. {TMK 260.5}

The gifts of Jesus are ever fresh and new. . . . Each new gift increases the capacity of the receiver to appreciate and enjoy the blessings of the Lord. He gives grace for grace. There can be no failure of supply. If you abide in Him, the fact that you receive a rich gift today insures the reception of a richer gift tomorrow. . . . {AG 104.2}

In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus. {SC 68.1}

The merciful are “partakers of the divine nature,” and in them the compassionate love of God finds expression. All whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim and not to condemn. Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence. {MB 22.2}

The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven—not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence. {7BC 950.6}

Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration. {DA 568.3}

To be pardoned in the way that Christ pardons is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, “A new heart will I give unto thee.” The image of Christ is to be stamped upon the very mind, and heart, and soul. The apostle says, “And we have the mind of Christ.” {RC 303.4}

In God’s forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner’s soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. {COL 251.1}

Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not *desire* to be set free, if we *will* not accept His grace, what more can He do? We have destroyed ourselves by our determined

rejection of His love. "Behold, now is the accepted time; behold, now is the day of salvation."
"Today if ye will hear His voice, harden not your hearts." 2 Corinthians 6:2; Hebrews 3:7, 8.
{SC 34.2}

God's ideal for His children is higher than the highest human thought can reach. The living God has given in His holy law a transcript of His character. The greatest Teacher the world has ever known is Jesus Christ; and what is the standard He has given for all who believe in Him? "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. As God is perfect in His high sphere of action, so man may be perfect in his human sphere. {CT 365.2}

Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. {ML 49.4}

Through the gospel, souls that are degraded and enslaved by Satan are to be redeemed to share the glorious liberty of the sons of God. God's purpose is not merely to deliver from the suffering that is the inevitable result of sin, but to save from sin itself. The soul, corrupted and deformed, is to be purified, transformed, that it may be clothed in "the beauty of the Lord our God," "conformed to the image of His Son." "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." Psalm 90:17; Romans 8:29; 1 Corinthians 2:9. Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain. {MB 60.3}

The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ. {OHC 154.5}