

...and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembly together...but encouraging one another.  
Heb 10:24-25

Share the teaching  
Guard the sharing

# Male Call

## March 26, 2010—The Jesus Way—Jacob

|                |  |
|----------------|--|
| 6:00 –<br>6:05 | Coffee & Donuts—Opening Prayer   |
| 6:05 –<br>7:00 | <p><b>"I am the way, and the truth, and the life; no one comes to the Father but through Me."</b><br/>—Jesus (John 14:6)</p> <p>1) Ways of Jesus</p> <ul style="list-style-type: none"> <li>a) Abraham—A faith life</li> <li>b) Jacob—A man who wrestled with God</li> </ul> <p>2) The Immediate Family:</p> <ul style="list-style-type: none"> <li>a) Isaac, Abraham's son <ul style="list-style-type: none"> <li>i) We don't get too much</li> <li>ii) Another famine, God says "don't go to Egypt" [like Abraham did]—26:1-6</li> <li>iii) Continues Abraham's lying ways about his wife—26:6-11</li> <li>iv) Blessed by the Lord after the lying, as was Abraham—26:12-14</li> <li>v) Like Abraham, receives the promise from God—26:3-5, 23-25</li> <li>vi) Prefers Esau over Jacob—25:28</li> <li>vii) Isaac dies (180 years old) after seeing his sons reunited—35:27-29</li> </ul> </li> <li>b) Rebekah, Isaac's wife <ul style="list-style-type: none"> <li>i) Confusing promise from God—25:21-23; Romans 9:10-13</li> <li>ii) Prefers Jacob over Esau—25:28</li> <li>iii) Acts deceitfully to bring about the promise of God—27:1-29</li> <li>iv) Rebekah dies (age unknown) and it is unknown whether she sees Jacob again</li> </ul> </li> </ul> <p>NOTE—Isaac marries Rebekah at 40 (3 years after the test at Mount Moriah, Genesis 25:20) after mourning the death of his mom, Sarah, for 3 years.<sup>1</sup> Rebekah was 14<sup>2</sup>; Abraham lives another 35 years after their marriage. We are not told their ages when the kids are born; however, legend has it that they lived childless for at least 20 years.<sup>3</sup></p> |

<sup>1</sup> *Legends of the Jews*, v1. 251.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

c) Esau

- i) A “man’s man”—25:27
- ii) Short sighted—25:29-34

Esau was the first to see light, and with him all impurity came from the womb...Esau was brought forth with hair, beard, and teeth, both front and back, and he was blood-red, a sign of his future sanguinary [blood-thirsty, murderous] nature. On account of his ruddy appearance he remained uncircumcised. [Isaac] decided to wait until Esau should attain his thirteenth birthday, the age at which Ishmael had received the sign of the covenant. But when Esau grew up, he refused to give heed to his father’s wishes, and so he was left uncircumcised...[Esau] bore a mark upon him at birth, the figure of a serpent, the symbol of all that is wicked and hated of God.<sup>4</sup>

[At thirteen], Esau abandoned himself to idolatry and an immoral life. Both were hunters of men, Esau tried to capture them in order to turn them away from God...In spite of his impious deeds, Esau possessed the art of winning his father’s love. His hypocritical conduct made Isaac believe that his first-born was extremely pious. “Father,” he would ask Isaac, “what is the tithe on straw and salt?” The question made him appear God-fearing in the eyes of his father, because these two products are the very ones that are exempt from tithing. Isaac failed to notice, too, that his older son gave him forbidden food to eat. What he took for the flesh of young goats was dog’s meat.<sup>5</sup>

d) Jacob

- i) A “mama’s boy”—25:27
- ii) An opportunist?—25:29-34; 27:1-29
  - (1) He knew it was wrong—27:12

Jacob was born clean and sweet of body...The opposite of his brother in all respects, Jacob was born with the sign of the covenant upon his body, a rare distinction.<sup>6</sup>

[Isaac loved Esau], Rebekah was more clear sighted. She knew the sons as they really were, and therefore her love for Jacob was exceedingly great...Abraham agreed with her. He also loved his grandson Jacob, for he knew that in him his seed would be called. And he said unto Rebekah, “My daughter, watch over my son Jacob, for he shall be in my stead on the earth and for a blessing in the midst of the children of men, and for the glory of the whole seed of Shem”...[Then in the presence of Rebekah, Abraham blessed Jacob] and said, “Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem, and all the things of which He told me, and all the things which He promised

<sup>4</sup> Ibid. 253.

<sup>5</sup> Ibid. 255.

<sup>6</sup> Ibid. 253.

<sup>7</sup> Ibid. 255.

<sup>8</sup> Ibid. 257-270.

<sup>9</sup> *The Man Who Wrestled With God.* Ch 1.

<sup>10</sup> Ibid. 20.

<sup>11</sup> Ibid. 19.

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|-----------|---|
|           | <p>to give me may He cause to cleave to thee and to thy seed forever, according to the days of the heavens above the earth. And the spirit of Mastema [an arch demon] shall not rule over thee from the Lord, who is thy God from henceforth and forever. And may the Lord God be a father to thee, and mayest thou be His first-born son, and may He be a father to thy people always. Go in peace, my son.<sup>7</sup></p> <p>iii) The deception of Esau and Isaac followed this blessing from Abraham...</p> <p>e) Jacob: A Pious Guy or a Rat—What really happened here?</p> <p>i) Jewish commentary:</p> <p>(1) The legends go on to say that Jacob was blameless for his cunning in getting the birthright from Esau and that Isaac’s blindness was brought on by his continued love for Esau. Esau’s true colors were revealed after Jacob deceived Isaac to get his blessing.<sup>8</sup></p> <p>ii) A contemporary view:</p> <p>(1) Another view is that Rebekah justified the means with the ends God had promised and that Jacob was a willing co-conspirator for his own gain.<sup>9</sup> Jacob does not disguise from himself what he is doing: he is cheating his father and he knows it...There is no rationalization in Jacob...He calls a spade a spade, and this quality of psychological honesty is of fundamental importance to spiritual and psychological development. Without it nothing can take place; with it, there is always the possibility that God, who psychologically speaking is the urge toward wholeness, can break through our egocentricity and make something of us.<sup>10</sup></p> <p>iii) Why the disparity in views?</p> <p>(1) Jews trying to make sense of God’s actions in the world?</p> <p>(a) How do we do the same?</p> <p>(2) Jews trying to protect the reputation of God?</p> <p>(a) How do we do the same?</p> <p>3) The Next Chapter of the Story—next week</p> <p>Jacob secured for himself the spiritual legacy of the family, but he does not realize what he has done...From this time on Jacob is a marked man in God’s eyes, as a result of this he will be forced to undergo great changes in his character.<sup>11</sup></p> |
| 7:00      | Closing Prayer  |
| 7:00 – ?? | <b>If you would like prayer, please come up front and one or more of us will remain to pray with you.</b>   |

Further reading:

- *The Bible*
- Au, Walkie and Noreen Cannon Au. (2006). *The Discerning Heart: Exploring the Christian Path*. Paulist Press.
- Bonhoeffer, Dietrich. (1995). *The Cost of Discipleship*. Simon & Schuster.
- Ciardi, John & Williams, Miller. (1975). *How Does a Poem Mean?* Houghton Mifflin Company.
- Ginzberg, Louis. (2003). *Legends of the Jews*. V1 & 2. The Jewish Publication Society.
- Haase, Albert. (2008). *Coming Home to Your True Self: Leaving the Emptiness of False Attractions*. IVP Books.
- Martin, James. (2005). *Become Who You Are*. Hidden Spring.
- Nouwen, Henri. (1981). *The Way of the Heart: Connecting with God Through Prayer, Wisdom, and Silence*. Ballantine Books.
- Ortberg, John. (2010). *The Me I Want To Be*. Zondervan.
- Peterson, Eugene H. (2007). *The Jesus Way: A Conversation on the Ways that Jesus is the Way*. Eerdmans Publishing Company.
- Rohr, Richard. (2002). *Everything Belongs: the Gift of Contemplative Prayer*. Crossroad Publishing Company.
- Sanford, John A. 1987). *The Man Who Wrestled With God*. Paulist Press.
- Shelley, Bruce L. (1995). *Church History in Plain Language*. Thomas Nelson Publishers.
- Tozer, A.W. (1986). *Men Who Met God*. Christian Publications.
- Yancey, Phillip. (2002). *Reaching for the Invisible God*. Zondervan.