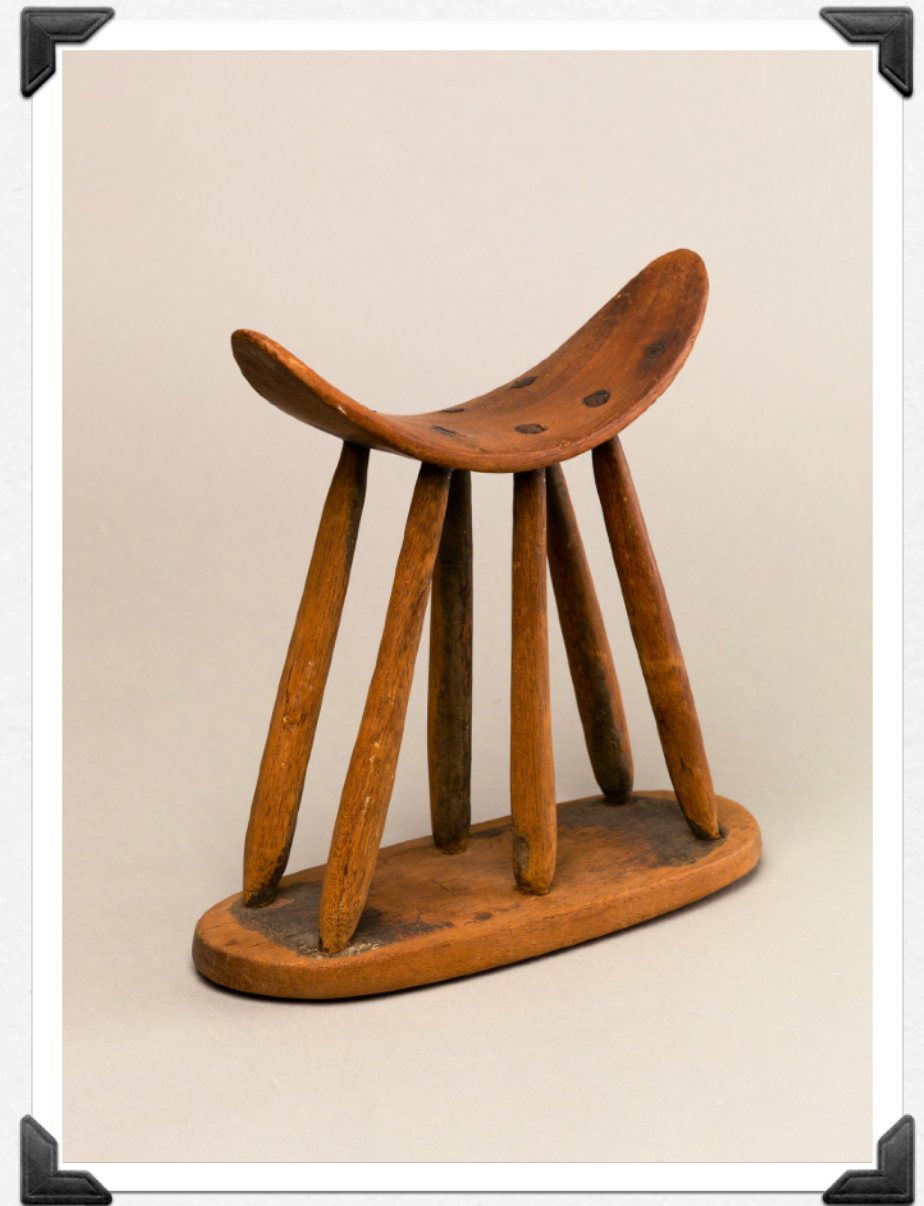


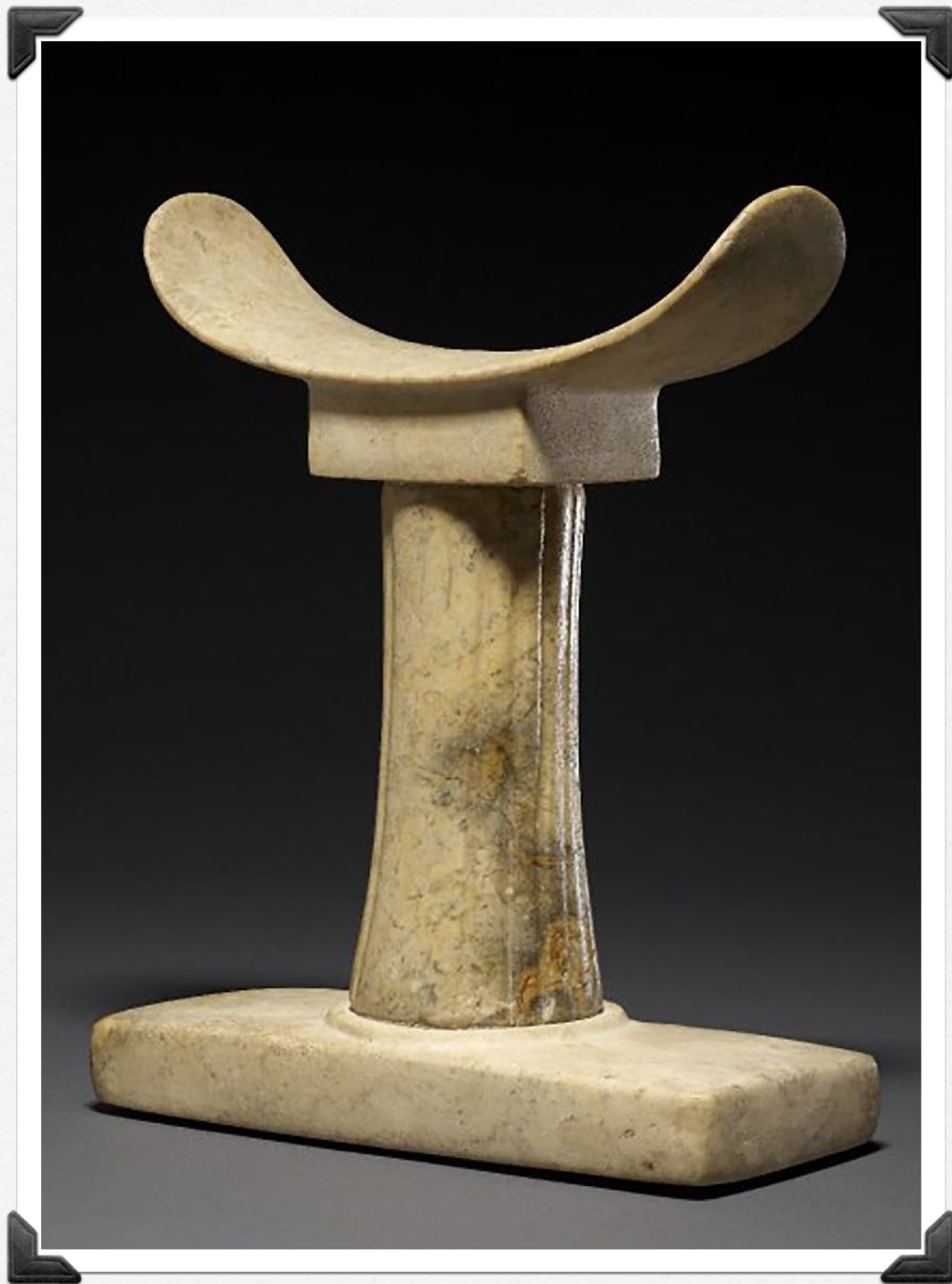
Jacob, the Fugitive

Genesis 27:41–Genesis 28

His pillows. Literally, “the region of his head” or “the place where the head is.” Jacob therefore took a stone and put it “under his head” or “as a headrest.” A pillow in our sense of the word seems to have been unknown to the ancients. In many Oriental lands people used headrests made of wood, clay, stone, or metal, and still do. Many ancient examples of these have been preserved in Egypt. Since they were all made of hard material, it was unnecessary for a traveler to carry a pillow with him. A smooth stone would suffice. It was therefore no hardship for Jacob to sleep with his head on a stone.

- **Headrests were used by ancient Egyptians to support a person's neck while sleeping. While the flat base board and curved top are consistent features, the form of the middle section varied. This type with six slender rods supporting the curved top is fairly rare. More common were single column-like supports between base and top. (Metropolitan Museum of Art)**

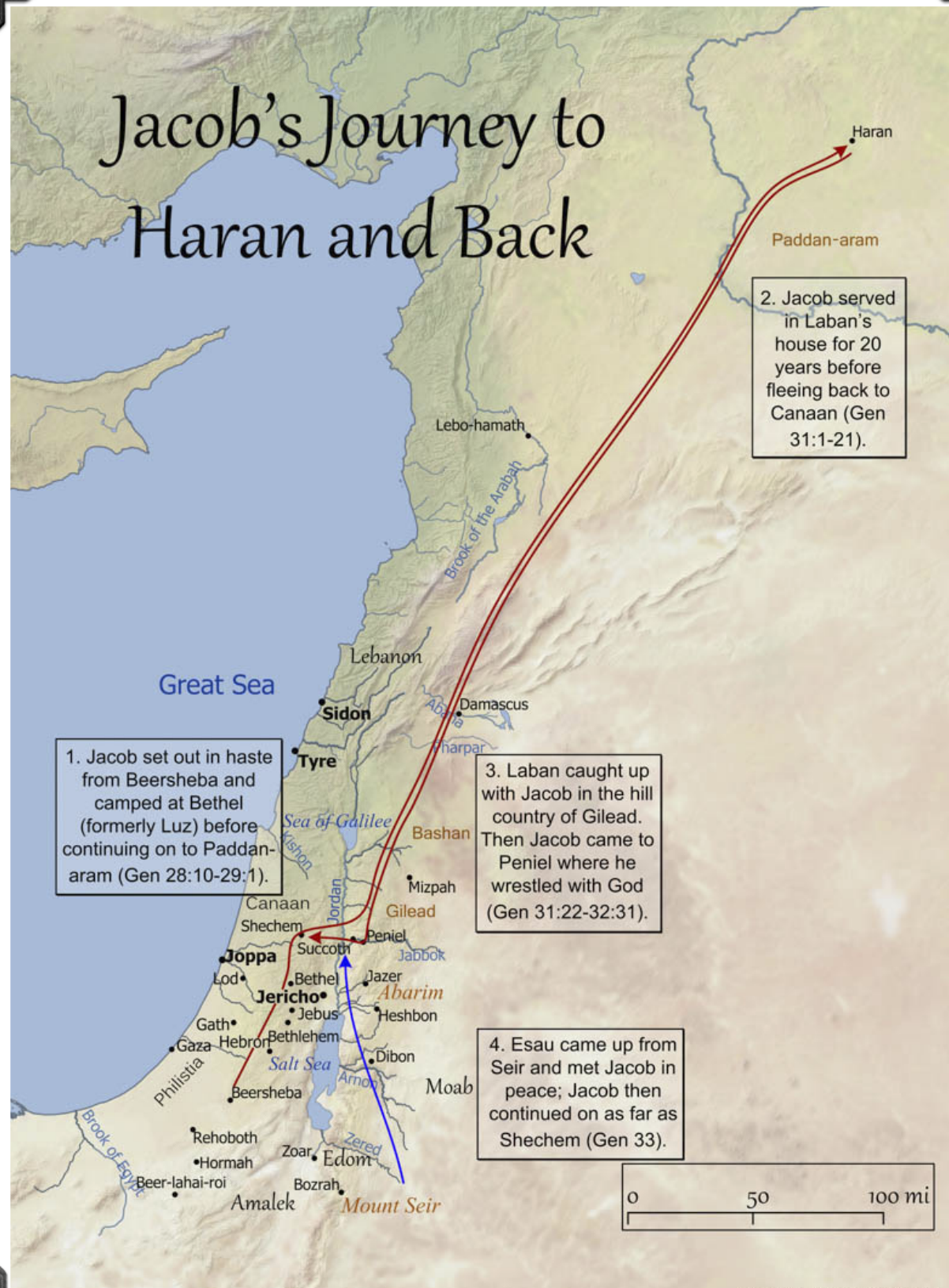








Jacob's Journey to Haran and Back



1. Jacob set out in haste from Beersheba and camped at Bethel (formerly Luz) before continuing on to Paddan-aram (Gen 28:10-29:1).

2. Jacob served in Laban's house for 20 years before fleeing back to Canaan (Gen 31:1-21).

3. Laban caught up with Jacob in the hill country of Gilead. Then Jacob came to Peniel where he wrestled with God (Gen 31:22-32:31).

4. Esau came up from Seir and met Jacob in peace; Jacob then continued on as far as Shechem (Gen 33).

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With only his staff in his hand he must travel hundreds of miles through a country inhabited by wild, roving tribes. In his remorse and timidity he sought to avoid men, lest he should be traced by his angry brother. He feared that he had lost forever the blessing that God had purposed to give him; and Satan was at hand to press temptations upon him. (*PP* 183.1)

Up to the time of man's rebellion against the government of God, there had been free communion between God and man. But the sin of Adam and Eve separated earth from heaven, so that man could not have communion with his Maker. Yet the world was not left in solitary hopelessness. The ladder represents Jesus, the appointed medium of communication. Had He not with His own merits bridged the gulf that sin had made, the ministering angels could have held no communion with fallen man. Christ connects man in his weakness and helplessness with the source of infinite power. (*PP* 184.2)

Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy. Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted him demanded a return. So does every blessing bestowed upon us call for a response to the Author of all our mercies. (*PP* 187.3)

The Christian should often review his past life and recall with gratitude the precious deliverances that God has wrought for him, supporting him in trial, opening ways before him when all seemed dark and forbidding, refreshing him when ready to faint. He should recognize all of them as evidences of the watchcare of heavenly angels. In view of these innumerable blessings he should often ask, with subdued and grateful heart, "What shall I render unto the Lord for all His benefits toward me?"

Psalm 116:12. (*PP* 187.3)

And Isaac sent away Jacob . . . (Genesis 28:5)

Then said Jesus to them again, Peace *be* unto you: as *my*
Father hath sent me, even so send I you. (John 20:21)



Abraham

- ❑ Isaac was 40 when he married Rebekah (Gen 25:20)
- ❑ Isaac was 60 when the twins were born (Gen 25:26)
- ❑ Isaac was 75 when Abraham died (Abraham was 100 when Isaac was born (Gen 21:5) and Abraham was 175 when he died.)
- ❑ Isaac was about 137 (62 years later) and Jacob was 77 when he fled to Haran
- ❑ Isaac was 180 when he died (Gen 35:28)
- ❑ Israel (Jacob) blessed Joseph (Genesis 48:15) by blessing Ephraim and Manasseh

When Isaac was old. From the following considerations, Isaac must have been about 137 years of age when the incident narrated in this chapter took place. Esau was already married (v. 46). This occurred when Isaac was 100 years old (see chs. 26:34; 25:26). But, as will be seen, the events recorded here must have occurred at a much later time even than that. Jacob was 130 years old when he went down to Egypt (ch. 47:9), and his son Joseph 39. This is clear from the fact that the latter was 30 years old when he entered the service of Pharaoh (ch. 41:46), and that since that time 7 abundant and 2 lean years had passed (chs. 41:54; 45:6). These 9 years must be added to the 30, making Joseph 39 years of age. Jacob was consequently 91 years old when Joseph was born. This had taken place at the end of 14 years of Jacob's service in Laban's house (chs. 29:18, 27; 30:25); therefore Jacob was 77 years old when he fled to Haran. Since Jacob's flight probably followed soon after the events of this chapter, and since his father Isaac was 60 years old when Jacob was born (ch. 25:26), Isaac's age in ch. 27 must have been about 137 years. Isaac lived for another 43 years, to the ripe age of 180 (ch. 35:28). (Siegfried Horn *SDA BC*)

- Genesis 25:31 – first mention of a birthright

- Birthright – the position and right of the firstborn; inheritance. TWOT explains that it involves especially the legal claims of the firstborn to a double portion of the inheritance and to other rights as might be his by virtue of his position as first born. But God overruled in some cases – Jacob & Esau, Joseph & Judah over Reuben, of Ephraim over Manasseh, of Moses over Aaron, of David over his brothers, of Solomon over Adonijah, show that he is the Lord of sacred history and that he transcends cultural norms.

- Exodus 22:29 – the firstborn of thy sons shalt thou give unto me.

- Numbers 8:17 – For all the firstborn of the children of Israel *are mine*

- Deuteronomy 21:15–17 – If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn: But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

1. Cain
2. Moses
3. Jael
4. A certain woman
(Judges 9:53)
5. Athaliah
6. Jehu

1. Judas
2. Esther
3. Herodias
4. David
5. Pharaoh
6. Jezebel

1. Saul
2. Haman
3. Esau