

Are the Accusations Against Jacob True?

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Introduction

Jacob is normally accused of being deceitful, a liar, a thief and a doer of other evils. Are these accusations true? Where would these accusations place Yehovah, if they are true? What is Biblical justice regarding these accusations?

The Texts

The texts are from the King James Version with slightly altered punctuation. While literal renderings would be far stronger, I chose to forego them in this paper to avoid appearing to force what I am contending. Text pieces are given. I suggest that you read all texts in their contexts.

The Naming

Genesis 25:26 And after that came his brother out, and his hand took hold on Esau's heel. And his name was called Jacob...

The Hebrew *Ekev* means *heel*, from which the name Yaakov (Jacob) is derived. The word does **not** mean *deceiver* (shown later), which employs another root with the same spelling. Accusations that he was a deceiver from birth are false.

Perfection

Genesis 25:27 And the boys grew. And Esau was a cunning hunter, a man of the field. And Jacob is a perfect man, dwelling in tents.

While the King James and other versions render the Hebrew word *Tom* as *plain*, it always either means *perfection* (as in this case) or *finished* (destroyed). Perfect sacrifices employ the same word. Yehovah called Jacob perfect.

The Purchase

Genesis 25:29 And Jacob sod pottage. And Esau came from the field, and he is faint. And Esau said to Jacob, Feed me, I pray thee, with that same red [pottage]; for I am faint. therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die. And what profit shall this birthright do to me? And Jacob said, Swear to me this day. And he sware unto him. And he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils. And he did eat and drink, and rose up, and went his way. thus Esau despised [his] birthright.

Faint means *tired* in Hebrew. Esau did not return starving to death, and he could have obtained food from his parents and others. He wanted the stew. Jacob desired the birthright. Esau despised the birthright which included Spiritual responsibilities. Esau was as happy to sell the birthright as Jacob was to purchase it, a

bargain for both. Whoever has the birthright *also gets the blessing*, however. With greater responsibility comes a greater blessing.

The Beginning of Error

Genesis 25:21 And Isaac entreated Yehovah for his wife, because she is barren. And Yehovah was entreated of him, and Rebekah his wife conceived. And the children struggled together within her. And she said, If [it be] so, why am I thus? And she went to inquire of Yehovah. And Yehovah said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels. And [the one] people shall be stronger than [the other] people. And the elder shall serve the younger.

Genesis 27:1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, [here am] I. And he said, Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me [some] venison. And make me savoury meat, such as I love, and bring [it] to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son.

Yehovah told Rebekah, **A people shall be stronger than a people. And the elder shall serve the younger.** In Genesis 27, Isaac is about to bless the elder, Esau. What he plans to give to Esau Yehovah already *promised to the younger, Jacob*. When a father blessed his sons, he prophesied. Had Isaac gone through with his plan for Esau, he would have been *falsely prophesying*, a serious offense. Esau voluntarily sold the blessing to Jacob, and Isaac had to honour this regardless of his feelings or understanding. Rebekah knew this well, having heard it from Yehovah. She determined to 'save Isaac's neck' by making Isaac come into line with Yehovah's Word, an act of heroism on her part.

The Plot

Genesis 27:5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt [for] venison, to bring [it]. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before Yehovah before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats. And I will make them savoury meat for thy father, such as he loveth. And thou shalt bring [it] to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver. And I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me [be] thy curse, my son. only obey my voice, and go fetch me [them].

Jacob feared being viewed as a deceiver (verse 12). Rebekah was the deceiver, but she was Isaac's wife one flesh with him. She cared about him, and did what was best. Rebekah was adamant in her plan, and she was right!

Couldn't Rebekah have simply told her husband, reminding him of the word which Yehovah gave her regarding the twins? Isaac had just promised Esau the blessing, telling him to make a delicious meal. Isaac loved Esau for the food (Genesis 25:28 **And Isaac loved Esau, because he did eat of the venison. And Rebekah loved Jacob**). Rebekah saved Isaac from a terrible quandary upon Esau's return. Rebekah was not consulted by Isaac in his decision to bless Esau. She overheard the conversation.

The 'Lie' and 'Taking Yehovah's Name in Vain'

Genesis 27:14 And he went, and fetched, and brought [them] to his mother. And his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which are with her in the house, and put them upon Jacob her younger son. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. And she gave the savoury meat and the bread, which she had

prepared, into the hand of her son Jacob. And he came unto his father, and said, My father. And he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me. Arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How [is it] that thou hast found [it] so quickly, my son? And he said, Because Yehovah thy God brought [it] to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou [be] my very son Esau or not. And Jacob went near unto Isaac his father. And he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands. So he blessed him.

One might level two accusations against Jacob: lying and taking Yehovah's name in vain, or bearing false witness. The Law of Moses was not yet given. Jacob was commanded by his mother (who is one flesh with his father) to do this. He did right, just as it would be right to steal in the following case:

Suppose you owned several cars, and you loaned one to a 'friend'. You paid for the vehicle and its insurance. This supposed friend later turned on you, and would have nothing to do with you, but kept the car. Your insurance came due. When you tried to contact him regarding the car, he hung up on you, and would not return it. You thought, "I have an extra set of keys. I'll go in the middle of the night, and take the car!" You did. He called the police, reporting a stolen vehicle. Did you steal a car? Are you guilty of a crime? You took what was yours. What if this other man had planned to give *your car to a friend*? Isaac was about to do this. The blessing went with the birthright. Isaac was about to *give it to one to whom it did not belong*. So Jacob had every right to secure what was his.

The Blessing

Genesis 27:24 And he said, art thou my very son Esau? And he said, I am. And he said, Bring [it] near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought [it] near to him, and he did eat. And he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which Yehovah hath blessed. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed [be] every one that curseth thee, and blessed [be] he that blesseth thee.

Genesis 25:21 And Isaac entreated Yehovah for his wife, because she is barren. And Yehovah was entreated of him, and Rebekah his wife conceived. And the children struggled together within her. And she said, If [it be] so, why am I thus? And she went to inquire of Yehovah. And Yehovah said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels. And [the one] people shall be stronger than [the other] people. And the elder shall serve the younger.

Compare **Be lord over thy brethren, and let thy mother's sons bow down to thee** (which Isaac intended for Esau) with **And [the one] people shall be stronger than [the other] people. And the elder shall serve the younger** (which Yehovah told to Rebekah).

The Confirmation

Genesis 27:30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought [it] me, and I have eaten of all before thou camest, and have blessed him? yea, he shall be blessed.

In verse 33 above, Isaac says, **he shall be blessed**. If anyone takes what belongs to another by deception, he has no right to keep the item. The deceived has the right to demand it back. If the giver agrees to give the item *to the deceiver* after discovering the deception, the gift stands! Isaac did this, giving the blessing *to Jacob*.

The Pun

Genesis 27:34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, me also, O my father. And he said, Thy brother came with subtlety (deceit), and hath taken away thy blessing. 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, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants. And with corn and wine have I sustained him. And what shall I do now unto thee, my son?

Isaac directly stated Jacob's act was by deceit, but he then confirmed Jacob's blessing. Esau employed a pun on both Hebrew roots, *EKEV*. One means *heel*, the other *supplant*. Jacob was named only for the heel:

Genesis 25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob (*YAAKOV* from *EKEV*).

Esau then lied by saying, **He took away my birthright**. Esau *sold* *his despised birthright!* The blessing belongs with the birthright. Esau would not be able to sustain his argument in any just court!

Seeking Repentance with Tears

Genesis 27:38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, me also, O my father. And Esau lifted up his voice, and wept.

Hebrews 12:16 Lest there [be] any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected. For he found no place of repentance, though he sought it carefully with tears.

Esau sought repentance from his father, hoping he would change his mind about the blessing. It included material prosperity that Esau valued. Isaac refused to repent from blessing to Jacob.

The Secondary Blessing

Genesis 27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother. And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. Esau received a blessing. **By thy sword shalt thou live**. The violent Edomites of Jordan fit this well.

The Plot of Murder, the Revelation

Genesis 27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him. And Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, [purposing] to kill thee. Now therefore, my son, obey my voice. And arise, flee thou to Laban my brother to Haran. And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget which thou hast done to him. Then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

Esau plotted murderer, *comforting himself to kill Jacob!* **And Esau said in his heart, The days of mourning for my father are at hand**. If he said it in his heart, no one heard him. **And these words of Esau her elder son were told to Rebekah**. Who told her? Only Yehovah knows the thoughts of the heart. Yehovah is only helping Jacob, and foiling things for Esau at every turn. If Esau is so innocent and Jacob guilty, Yehovah must be an evildoer also! Do you want to stand with this argument?

Rebekah's Fury against Esau's Wives; Esau's People-Pleasing Tendencies

Genesis 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these [which are] of the daughters of the land, what good shall my life do me?

Genesis 28:6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence. And that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan. And that Jacob obeyed his father and his mother, and was gone to Padanaram. And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

Esau did not know how distressed his parents were with his women. Esau heard his parents' command to Jacob, and thought he could fix things by taking another woman! He never understood that Abraham's charge that Isaac not marry a Canaanite pertained also to him. *Now he gets serious.* This does not help. The Bible accuses Esau of being a fornicator in addition to these things:

Hebrews 12:16 ...lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Isaac's Confirmation, Part 2

Genesis 28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel thy mother's father. And take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people. And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

Isaac again confirms his blessing to Jacob, without anger over the deception. Isaac has a complete turn-around. Isaac should have been livid with rage, but instead he turns all his attention to Jacob, blessing him. Anyone blaming Jacob must now blame Isaac, Rebekah and Yehovah. They all 'conspired against' poor Esau.

No Repentance from Jacob; Yehovah's Promise to Jacob

Genesis 28:10 And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set. And he took of the stones of that place, and put [them for] his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven. And behold the angels of God ascending and descending on it. And, behold, Yehovah stood above it, and said, I am Yehovah God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely Yehovah is in this place. And I knew [it] not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put [for] his pillows, and set it up [for] a pillar, and poured oil upon the top of it. And he called the name of that place Bethel. But the name of that city [was called] Luz at the first.

If Jacob did wrong, why didn't Yehovah address him on his evil? Why wasn't Jacob called to repentance? Why did Yehovah confirm Jacob's blessing? Why did Yehovah state that He is with Jacob? When Jacob awoke, why didn't he mention his sinfulness? Jacob is innocent before Yehovah. How can one who has sinned be in the presence of Yehovah, and be unaware of his sin? Accusations against Jacob are false, incriminating Yehovah Himself.

Jacob's Vow

Genesis 28:20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then

shall Yehovah be my God. And this stone, which I have set [for] a pillar, shall be God's house. And of all that thou shalt give me I will surely give the tenth unto thee.

Some believe that Jacob finally became a believer at this time. Jacob makes Yehovah's being his God contingent upon a particular action of God toward him that will happen in the future, however. Either Jacob is already a believer and a fearer of God (unto salvation), or there never is a time when he is (which would make Yehovah's identifying with him more than any other character in the Bible very strange!). The literal Hebrew of this text does not show the same contingency:

Genesis 28:20, literally rendered: And Jacob vowed a vow to say, "If Elohim will be with me, and He will guard me in this way that I am walking, and He will give me bread to eat and a garment to dress, and I will return in peace unto the house of my papa, and it shall be, He shall be to me for Elohim, and this stone that I put a pillar will be the House of Elohim. And all that Thou wilt give to me, a tenth I will tenth him to Thee."

The Issue of Revenge: Two Wives

Some have also proposed that God taught Jacob 'the deceiver' a lesson when Laban deceived him by switching Leah. One week later, however, Jacob gets Rachel, and he obtains children from four women rather than one. This teaches no 'lesson'. Leah is a comfort to him in his old age.

Evil Laban Sees that Yehovah Blesses Him (Laban) for the Sake of Jacob

Genesis 30:25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give [me] my wives and my children, for whom I have served thee, and let me go. For thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favour in thine eyes, [tarry. For] I have learned by experience that Yehovah hath blessed me for thy sake.

If Jacob was guilty, why did Yehovah only bless him and others for his sake? Is Yehovah's justice *that messed up?*

Jacob's Acquisition of Great Flocks from Laban

Genesis 30:28 And he said, Appoint me thy wages, and I will give [it]. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For [it was] little which thou hadst before I [came], and it is [now] increased unto a multitude. And Yehovah hath blessed thee since my coming. And now when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed keep thy flock. I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats. And [of such] shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face. Every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word. And he removed that day the he goats that were ringstreaked and spotted, and all the she goats that were speckled and spotted, every one that had [some] white in it, and all the brown among the sheep, and gave [them] into the hand of his sons. And he set three days' journey betwixt himself and Jacob. And Jacob fed the rest of Laban's flocks. And Jacob took him rods of green poplar, and of the hazel and chestnut tree. And pilled white streaks in them, and made the white appear which is in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstreaked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstreaked, and all the brown in the flock of Laban. And he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put [them] not in. so the

feebler were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses. {Chapter 31} And he heard the words of Laban's sons, saying, Jacob hath taken away all that is our father's. And of which is our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it is not toward him as before. And Jehovah said unto Jacob, Return unto the land of thy fathers, and to thy kindred. And I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled. And if he said thus, The ringstreaked shall be thy hire; then bare all the cattle ringstreaked. Thus God hath taken away the cattle of your father, and given [them] to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle are ringstreaked, speckled, and grisled. And the angel of God spake unto me in a dream, [saying], Jacob. And I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstreaked, speckled, and grisled. For I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst the pillar, where thou vowedst a vow unto me. Now arise, get thee out from this land, and return unto the land of thy kindred. And Rachel and Leah answered and said unto him, [Is there] yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? For he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's. Now then, whatsoever God hath said unto thee, do.

Others accuse Jacob of deceit in the cattle business by cheating Laban, making sure that things came out in his own favour. He was an advanced cattle breeder, knowing genetics very well! If he cheated Laban, *why does Jehovah protect* him, giving him success and making sure that he gets away with it? This only throws more culpability on **Yehovah**, not on Jacob! Yehovah intended to make Jacob wealthy!

The Stolen Images

Genesis 31:17 Then Jacob rose up, and set his sons and his wives upon camels. And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep. And Rachel had stolen the images that are her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had. And he rose up, and passed over the river, and set his face [toward] the mount Gilead. And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey. And they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount. And Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives [taken] with the sword? Wherefore didst thou flee away secretly, and steal away from me. And didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in [so] doing. It is in the power of my hand to do you hurt. But the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, [though] thou wouldest needs be gone, because thou sore longedst after thy father's house, [yet] wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid. For I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live. Before our brethren discern thou what is thine with me, and take [it] to thee. For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found [them] not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found [them] not. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images. And Jacob was wroth, and chided with Laban. And Jacob answered and said to Laban, What is my trespass? What is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? Set [it] here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years [have] I [been] with thee; thy ewes and thy she goats have not cast their young, and

the rams of thy flock have I not eaten. That which was torn [of beasts] I brought not unto thee; I bare the loss of it; of my hand didst thou require it, [whether] stolen by day, or stolen by night. [Thus] I was; in the day the drought consumed me, and the frost by night. And my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle. And thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked [thee] yesternight. And Laban answered and said unto Jacob, [These] daughters are my daughters, and [these] children are my children, and [these] cattle are my cattle, and all that thou seest is mine. And what can I do this day unto these my daughters, or unto their children which they have born? Now therefore come thou, let us make a covenant, I and thou. And let it be for a witness between me and thee. And Jacob took a stone, and set it up [for] a pillar. And Jacob said unto his brethren, Gather stones. And they took stones, and made an heap. And they did eat there upon the heap. And Laban called it Jegarsahadutha. But Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed. And Mizpah; for he said, Yehovah watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take [other] wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold [this] pillar, which I have cast betwixt me and thee; This heap [be] witness, and [this] pillar [be] witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread. And they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them. And Laban departed, and returned unto his place.

Yehovah threatened *Laban*, not Jacob. Jacob showed that Laban cheated him, and Yehovah only blessed Jacob. Even Laban's daughters agree with Jacob. Jacob swore by the fear of his father Isaac. *Laban* was evil, and Yehovah threatened him lest he say good or evil to Jacob. If Yehovah is wrong about Jacob, Yehovah's justice is perverted. If Yehovah's justice is right, all who speak evilly of Jacob speak evilly of Yehovah. Jacob made agreements, and he kept them. Laban changed the agreements ten times, and Jacob still remained a good employee of Laban.

Angels of God Meet Jacob

Genesis 32:1 And Jacob went on his way, and the angels of God met him. <+>²And when Jacob saw them, he said, This is God's host. And he called the name of that place Mahanaim. Yehovah often specially met Jacob for personal reasons. Who else in the Bible had this closeness with Yehovah?

Jacob's Fear of Esau

Genesis 32:3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now. And I have oxen, and asses, flocks, and menservants, and womenservants. And I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed. And he divided the people that is with him, and the flocks, and herds, and the camels, into two bands. And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, Yehovah which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee. I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan. And now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau. For I fear him, lest he will come and smite me, the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. And he lodged there that same night. And took of that which came to his hand a present for Esau his brother; Two hundred she goats, and twenty he

goats, two hundred ewes, and twenty rams, Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered [them] into the hand of his servants, every drove by themselves. And said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, [They be] thy servant Jacob's; it is a present sent unto my lord Esau. And, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him. And himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

Jacob recalled the meetings of Yehovah with him. Yehovah is for Him. Esau, Jacob's enemy, was at peace with him.

Proverbs 16:7 When a man's ways please Yehovah, He maketh even his enemies to be at peace with him.

The Fight between Yehovah and Jacob

Genesis 32:24 And Jacob was left alone. And there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh. And the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel. For as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore is it thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel. For I have seen God face to face, and my life is preserved.

Some say this is where Jacob *finally meets God* and establishes a relationship with Him. The text states, however, that Yehovah said, **as a prince hast thou power with God and with men, and hast prevailed**. This is not salvational. Jacob was not humbled, but was elevated, and Yehovah again blessed him. Jacob saw God face to face:

Hosea 12:1 Ephraim feedeth on wind, and followeth after the east wind. He daily increaseth lies and desolation. And they do make a covenant with the Assyrians, and oil is carried into Egypt. Yehovah hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him. He took his brother by the heel in the womb, and by his strength he had power with God. Yea, he had power over the angel, and prevailed. He wept, and made supplication unto him. He found him [in] Bethel, and there he spake with us; Even Yehovah God of hosts; Yehovah is his memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

Does *Jacob* refer to the individual, or the race? **He took his brother by the heel in the womb, and by his strength he had power with God. Yea, he had power over the angel, and prevailed. He wept, and made supplication unto him. He found him [in] Bethel, and there he spake with us; Even Yehovah God of hosts; Yehovah is his memorial.** These are all *good things*. The next verse cannot be referring to Jacob the individual: **Therefore turn thou to thy God. Keep mercy and judgment, and wait on thy God continually.** Jacob is dead. Yehovah is speaking to Jacob the race.

The Sons of Jacob Answer Deceitfully

Genesis 34:13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that is a reproach unto us. But in this will we consent unto you. If ye will be as we [be], that every male of you be circumcised; Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

This text shows a truly deceitful and wrong action, one that Jacob bitterly remembered. Isaac never held even a moment of resentment toward Jacob; Jacob had done right. What these sons did was wrong.

Yehovah Re-Calls Jacob to Bethel

Genesis 35:1 And God said unto Jacob, Arise, go up to Bethel, and dwell there. And make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that are with him, Put away the strange gods that are among you, and be clean, and change your garments. And let us arise, and go up to Bethel. And I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which are in their hand, and [all their] earrings which are in their ears. And Jacob hid them under the oak which is by Shechem. And they journeyed. And the terror of God was upon the cities that are round about them, and they did not pursue after the sons of Jacob. So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that are with him. And he built there an altar, and called the place Elbethel. Because there God appeared unto him, when he fled from the face of his brother. Both Yehovah and Jacob state that Jacob was fleeing from Esau when Jacob came to Bethel. Yehovah appeared unto him there. His fleeing was not because Jacob had done wrong; Yehovah the Judge never corrected Jacob for wrong. Esau's murderous plot forced Jacob to flee.

God Again Blesses Jacob

Genesis 35:9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, Thy name is Jacob. Thy name shall not be called any more Jacob, but Israel shall be thy name. And he called his name Israel. And God said unto him, I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, a pillar of stone. And he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Bethel. Yehovah only shows blessing and favour toward Jacob.

God Again Appears to Jacob

Genesis 46:1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father. Fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt. And I will also surely bring thee up [again]. And Joseph shall put his hand upon thine eyes. And Jacob rose up from Beersheba. And the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

Yehovah's View of Esau and Jacob

Malachi 1:1 The burden of the word of Yehovah to Israel by Malachi. I have loved you, saith Yehovah. Yet ye say, Wherein hast thou loved us? Is not Esau Jacob's brother? saith Yehovah. Yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Romans 9:10 And not only [this]; but when Rebecca also had conceived by one, by our father Isaac; (For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? [Is there] unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then [it is] not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Hebrews 12:16 Lest there [be] any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Yehovah hated Esau. He chose Jacob to rule over him before the children were born. Yehovah saw Esau as a fornicator and a profane (secular) person. Esau sold his birthright for one morsel of food!

Conclusion

The wise reader will stand with Yehovah in Jacob's innocence and perfection. Some who side with Esau also feel sorry for Judas and Satan. Some teachers and preachers make a habit of knocking Saints. If they had the Spirit of God, wouldn't they speak in the same manner as the Spirit of God?

Addendum. The Sufferings of Jacob

Genesis 25:28 And Isaac loved Esau, because he did eat of [his] venison. But Rebekah loved Jacob. Yehovah agreed with Rebekah on this point, because Yehovah loved Jacob. Yehovah hated Esau, though Rebekah did not. The feelings of a father for a son are very important to the son. Isaac's love for Esau was based upon what Esau could make, whereas Rebekah's love was based upon no external performance.

Jacob had to contend with a murderous brother who hated him:

Genesis 27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him. And Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah...

The plot of evil is sin, and the plot of murder *is* murder. Jacob legitimately obtained the blessing and the birthright, but got nothing physical out of the deal. His brother obtained his father's inheritance. Jacob went out poor. Jacob obtained through hard work for an unfair man. Jacob's desire for the blessing was not for gratification, but for Yehovah's blessing. Jacob lost all to obtain better things. He did not see his parents for fourteen years. Jacob graciously worked very hard, and demonstrated Godliness.

Jacob suffered under the employment of a ruthless man who tricked him into a marriage with one daughter for whom he had not bargained, and changed his wages ten times over fourteen years. **And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.** Few would be willing to be gracious to an employer under these circumstances. Yehovah prospered Jacob greatly, teaching him breeding techniques. Jacob's behaviour was consistently right toward his father-in-law. When any of his father-in-law's animals were harmed or killed, Jacob replaced them with his own, not part of their deal. Jacob also suffered with an idolatrous family:

Genesis 35:2 Then Jacob said unto his household, and to all that [were] with him, Put away the strange gods that [are] among you, and be clean, and change your garments. And let us arise, and go up to Bethel. And I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which [were] in their hand, and [all their] earrings which [were] in their ears. And Jacob hid them under the oak which [was] by Shechem. Jacob was a righteous man. He did not force his faith on others.

Jacob suffered because of two sons who slew the innocent along with the guilty in Shechem:

Genesis 34:25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which [was] in the city, and that which [was] in the field, And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that [was] in the house. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites. And I [being] few in number, they shall gather themselves together against me, and slay me. And I shall be destroyed, I and my house.

Jacob now had slaves whose families had been slaughtered by his sons without just cause, and a daughter who had been raped.

His sons hated their brother, Joseph. Joseph was innocent, and spoke the truth to his father while his brothers lied. They sought to murder him. One brother sought to save him, but Joseph was taken as a slave. The sons reported that their brother had been slain by a wild animal. Jacob suffered more over this than anything else. Yet his sons never told the truth, watching Jacob mourn the loss of Joseph. Jacob said to Pharaoh,

Genesis 47:9 The days of the years of my pilgrimage [are] an hundred and thirty years. Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

In all cases, Jacob *did what was right*. This man had favour with Yehovah. Anyone who accuses this great man of faith will have to contend with Yehovah.

http://www.sschotsprings.com/accusations_jacob.html