



## 2022 2Q Genesis—Lesson 9 Jacob the Supplanter

by Tim Jennings

### SABBATH

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Read second paragraph, “Because Jacob deceives...” What do you think about the ideas in this paragraph?

There are historical truths and there are interpretations or assumptions—what are the historical truths?

- Jacob deceived his father into giving him the blessing Isaac wanted to give to Esau
- Jacob flees
- God speaks to Jacob in a dream showing him the ladder connecting earth to heaven
- Jacob himself is later tricked into marrying Leah when he thought he was marrying Rachel

What are the assumptions or the interpretations?

- Jacob “will have to flee for his life”
  - Did Jacob “have to flee for his life?”
  - Did he have no other choice?
  - Could he have chosen to repent then and there and asked his brother to forgive him?
  - Could he have faced the results of his actions and put his life in his brother’s hands?
  - Could he have surrendered to God then and there and asked God to intervene as God determines is best, trusting God with His life?
  - Was fleeing the only option Jacob had, or the option that seemed most logical, wise, appropriate from a human standpoint? Jacob had cheated Esau, Esau is out for blood, survival drives dictate he must flee to protect self and thus it appears from a worldly view he will have to flee. But, is it possible if he would have genuinely repented and trusted God then and there God would have intervened in some way to turn aside Esau’s wrath?
  - Who was the one that orchestrated the deception on Isaac? Who was the one who recommended Jacob flee and solicited Isaac’s agreement for Jacob to flee? Rebekah Genesis 27:5-10 & 43
  - Is there a lesson in this for us today?
    - Do we ever, like Jacob, listen to other people to tell us to do something dishonest, or tempt us to do something we know we shouldn’t, to act selfishly, sin, and thereby we create a mess for ourselves?
    - And then just like Jacob, do we listen to the very person who led us into temptation and flee or act in ways that are designed primarily to protect self rather than repent from the sin and set things right?
    - One of my professors taught us: If you find yourself in a hole—quit digging! Even if you can’t get yourself out of the hole, if you stop digging it won’t get



deeper. Many people in trying to fix the hole they put themselves in only dig themselves in deeper.

- **I think one of the big challenges for the righteous as we approach the second coming of Christ is going to be resisting actions that seem logical and right on the surface, but are self-driven, rather than faith-driven.**

The next assumption or interpretation?

- God “confronts” him at Bethel.
  - The word “confront” is an interpretive word, the first definition in the dictionary is “to face in hostility or defiance; oppose.” Using this word to describe what God did suggests God is calling Jacob to task, a chastisement, a statement of “You have been a naughty little boy.” But let’s read God’s interaction with Jacob and see if you might have chosen a different word than “confront.”
    - He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. There above it stood the LORD, and he said: “I am the LORD, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.” (Genesis 28:12–15 NIV84).
  - Would you choose confront for this or perhaps, “comfort” or “reassure” or “remind him he isn’t abandoned” and God is still with him?
  - And this brings up a very important point when studying any Christian material. We need to have a very sound knowledge of Scripture so that we can recognize human spin, interpretation, misunderstanding, and bias and separate the facts from the insertion of non-inspired human interpretation.

## SUNDAY

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The lesson focuses on Jacob and Esau. Why was Jacob, who used methods of deception, chosen to receive the blessings of God, to be the one through whom the promised Messiah would come and not Esau?

Could it have anything to do with the different disposition and attitudes of the two brothers? Could their hearts’ attitudes toward God be what determined God’s ability to work through them?

What was the difference that made it that God could work through Jacob and not Esau?



“The older will serve the younger.” Just as it is written: “Jacob I loved, but Esau I hated.” (Romans 9:12–13 NIV84).

What does this mean?

Is this referring to God’s attitude or God’s functional ability to act in their lives?

Do we believe God had less love in His heart for Esau than Jacob?

Then what does it mean? This is from the SDA Bible commentary on Romans 9:13:

This strong expression does not imply positive hatred, as the term is used today, but that God had preferred Jacob above Esau in His choice of the progenitor of the chosen race. It seems to have been common in Biblical times to use the term “hate” in this sense. Thus Jacob’s preference for Rachel is compared with his “hatred” for Leah (Gen. 29:30, 31). Similarly Jesus speaks about “hating” one’s father and mother (Luke 14:26) and “hating” one’s life (John 12:25)... (SDA BC Vol. 6, pp. 586–587).

What about those who read a little more of what Paul wrote about Jacob and Esau in chapter 9 in its greater context and include the following from chapter 8

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified (NIV84).

and putting both of these texts together they claim what happened to Jacob and Esau doesn’t have anything to do with their attitudes, personalities, abilities, or willingness it has to do with God’s sovereignty—God does what God wants and God predetermined He wanted Jacob so God made it happen?

What would you say? How do you answer this question?

Does God predetermine who will be saved or who will be lost? If so, then would we be free moral agents or robots, puppets, simulations? And if we are not free can we love? So, either God is love and we are really free, or it is all lie.

So on the first point, God cannot be predetermining what people will do unless we say it is all a simulation run by God and we are not free and God is not love. Further, such a line of belief would also mean God was in control of Satan’s rebellion, Adam and Eve’s fall because God predetermined their actions, they didn’t freely choose them. Again, such a line of reasoning is not consistent with a God of love.

Then how do we understand these texts?



What law lens do we understand them through?

If we read Scripture with the assumption that God's law functions like human law—imposed rules enforced by the rule-giver—then God is the all-powerful enforcer who makes things happen the way He wants them to happen. Under this imposed-law view, predestination is God deciding upon whom He will use His power to call, justify, and glorify.

But under design law, we first understand that God is Creator of all reality—physical matter, energy, time, and life—that His laws (including moral laws) are the protocols upon which life is constructed to operate. We understand that God not only created all reality, but He also continues to sustain the operations of all aspects of His creation.

For by him [Christ] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and **in him all things hold together** (Colossians 1:16, 17 NIV84).

This means God governs, through the sustaining of the laws that He built reality upon, all aspects of creation, including time. Unlike us, God is not constrained to a linear existence; He lives outside the dimension of time. God doesn't serve at the whims of time; time serves God.

When the Bible says that those God “foreknew” He “predestined” to be conformed to the likeness of His Son, it isn't speaking of mere cognitive knowledge (awareness)—a list of names and social security numbers in a heavenly registry; rather, it is speaking of biblical knowledge, the fullest sense of “knowing” someone.

Adam **knew** Eve his wife, and she conceived (Genesis 4:1 ESV).

Jesus said, “Now this is eternal life: that they may **know** you, the only true God, and Jesus Christ, whom you have sent” (John 17:3 NIV84).

This “knowing” is intimate knowledge, not mere cognitive awareness. The unsaved do not have this knowledge of God; therefore, they are not known by God in this intimate, saving way. Jesus said it plainly:

Not everyone who says to me, “Lord, Lord,” will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, “Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?” Then I will tell them plainly, “I never **knew** you. Away from me, you evildoers!” (Matthew 7:21–23 NIV84).



Jesus surely knows *who* these people are, so this isn't about awareness. It is about intimacy, unity, oneness—a loving, mutual bond of trust. These people were never friends of Jesus. They never opened their hearts to allow Him in and, thus, they never *knew* Jesus even though they knew *about* Him and claimed to be His followers. And because they never chose to know Jesus, they were not in turn *known* by Jesus in the intimate bonds of fellowship and love. This intimate “knowing” is the key to every person's salvation:

Those whom God *foreknows* He predetermined will be conformed to the likeness of His Son. It is God's purpose to heal and restore all who trust Him. It is a certainty that those who come to know God, open their heart to Him, and experience His indwelling presence are set right (justified). The old is gone, the new is come (2 Corinthians 5:17); the carnal heart is replaced with a new heart and right spirit (Psalm 51:10; Ezekiel 36:26). As Paul said, “It is no longer I who live, but Christ lives in me” (Galatians 2:20 NKJV). Those whom God *foreknows* are the very ones who have chosen to trust Him; that is how God *knows* them—because they have chosen to *know* Him.

The Bible is saying that our Creator God, who lives outside of time, foreknows and enters into the hearts and minds of all those who respond to the truth and open the heart to Him. And all who experience God's indwelling presence are set right in heart, mind, and character (justified), and those who are set right in heart and mind, having the law written there (Hebrews 8:10), He conforms to be like Jesus in character—and ultimately glorifies.

As God is an infinite being who lives outside of time, from His perspective, the salvation and glorification of individuals is the reality of His experience. But from our finite perspective, living in our linear existence, the complete glorification is a future event that we will one day experience at the Second Coming.

And while these two brothers are two real people, who did real historic things and had real children—do they also serve as object lessons for us? What is the object lesson for us?

Children of Abraham, Isaac, and Jacob are those who:

- Having the faith of Abraham have their hearts circumcised by the Spirit and thus are
- like Isaac, and are children of a miracle birth, we are miraculously reborn through the work of God who brings us new life though we are dead in trespass and sin and
- having had faith like Abraham, been miraculously reborn like Isaac, we in our trust relationship with God wrestle through our own fears, insecurities, selfishness and sin and with God's presence and strength overcome and are given a new name; we have God's name written upon us.
- We then are set free from the enslavement of sin (Egypt) and travel through this wilderness of this world to our heavenly promised land.

Now what is interesting, after the Hebrews leave Egypt and wander in the wilderness, they are instructed by God that they are to go through Edom to enter Canaan. Edom is the land occupied by the



descendants of Esau. These descendants were not loyal to Yahweh but they also had not fully hardened themselves beyond redemption and conversion to Yahweh.

God intended the Israelites under the leadership of Moses to pass through the land of Edom and to pay for any water or resources they used there. But the king of Edom refused them and threatened them. When the Israelites were faced with this opposition they had to decide, do they trust God and following His directions, or allow fears and doubts to frighten them and undermine their faith and complain and rebel.

If they would have trusted God He would have intervened for their success over this worldly opposition. Had they trusted God they would have entered the fertile land of Edom, not needed the miraculous water from the rock, treated the Edomites with kindness and respect, been a witness to them of God and the bonds of love would have been built between the two people.

However, they didn't trust God, they instead turned away from God's directions in unbelief and allowed the threats to frighten them and went back into the wilderness where they had to go around Edom through the wilderness instead of through Edom to the promised land. (PP 422).

Is there an object lesson in this for us on our way to the promised land?

God has instructed us to go into the world and share the gospel—we are to wander through the highways and byways of this world and anything we need for our sustenance we are to pay for, but we are to be witnesses wherever we go to the kingdom of God and in our interactions with people we bear witness to God's kingdom of love and many will be converted and leave the worldly ways behind. However, the “kings” of this world don't want us witnessing the gospel, so they threaten us with ridicule, termination from employment, in some places arrest, imprisonment, in other places death.

What is to be our response? Do NOT go our own way, but follow where God leads us. He has a plan. He can be trusted. He will provide for any need and if He has called He has a purpose and will overcome any worldly obstacle to achieve the goal—which is salvation of souls!

Read the fourth paragraph, “For Jacob, in contrast to his brother...” The lesson highlights a very important point—the difference between goals and actions, principles, and methods.

One of Satan's traps is to get people to pursue a righteous goal or principle by using ungodly methods.

This is the philosophy of the ends justify the means, or the so-called greater-good—but this is a grand deception and one that many people fall into.

During COVID we saw this a lot, people having a good goal of wanting to save lives, but because of fear, ignorance, misunderstanding, mind manipulation—millions embraced ungodly methods in the pursuit of the stated goal.

We cannot win God's cause by using Satan's methods.



This type of ends justifying means, of using ungodly methods, is a common result of embracing the world's values and understanding of law.

If law is about make the right imposed rules, then it only makes sense that we can get a more just outcome, a more righteous society, if we can only get the right laws in place and have them more consistently enforced.

But this is a grand deception. Righteousness can never be achieved by law or law enforcement. It is only achieved by God's grace, God's love, God's truth working upon the heart to win people to love and trust in God and to individually value God's methods and principles and identify with them and practice them.

## MONDAY

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Read first paragraph, "As soon as Esau..." Why did Jacob flee? Why did Rebekah encourage Jacob to flee?

When we use Satan's methods to try and achieve godly goals we always make matters worse, we introduce dysfunction, pain, suffering, conflict, alienation, and increased fear and selfishness.

Again, consider COVID and the methods employed to achieve the stated goal of saving lives—what actually happened? More people have been killed and are still being killed by the results of the mandated interventions than were saved by the interventions. It was unavoidable—you cannot get good results with ungodly methods.

And what were the methods that caused the damage?

- Purposeful lies and known falsehoods that magnified the perceived danger, obstructed effective treatments, and promoted interventions that harmed and increased deaths (like mask wearing, no treatment until so sick require hospitalization, social isolation, shutting down schools etc.)
- Silencing, censoring, and obstructing honest and open presentation of information and data that refuted the false narrative
- Interfering with the normal and historic standards of medical ethics and practice (informed consent, freedom to choose one's medical treatment, leaving doctor's free to decide with their patients what is the best treatment for their individual care etc.)
- Adding coercive pressures to undermine individual liberty
- Interfering with the normal practice of religion
- Quarantining asymptomatic healthy people
- Slandering and vilifying people who challenged the methods being employed and who advocated for godly principles and practice

And the results speak for themselves, it was completely predictable.



Our challenge when faced with threats in this world is to resist the urge to make fear-based decisions, and instead, despite the fear, make truth and love based decisions. To hold true to the principles and methods of God's kingdom rather than compromise under immediate threat—we don't bow down to avoid a fiery furnace, we don't quit praying in order to avoid the lion's den, and we don't exchange the methods of God for the methods of the world in order to avoid a virus, or the imposed punishments of the state.

What do you think of Bethel, the place where God gave him the vision of the ladder?

- Did Jacob meet God there because he stumbled upon a magic geographic location?
- Is there thinning of the cosmic barriers between heaven and earth in that physical location?
- Was Jacob simply very lucky to have stumbled upon that one place on the globe where God was able to communicate with him, or did God go to Jacob where Jacob was at that point in his journey with a message Jacob needed at that point in his life?

And what does God show us by meeting Jacob there?

- What is the situation?
- Why was Jacob there?
- He was running, why? Because he was afraid, why?
- Because he had just sinned against his father and brother and was running and hiding seeking to protect self—does this remind you of another story in the Bible of someone who sinned and ran and hid and tried to protect self?
- Adam—and how did God respond to Adam? He went after Adam and called to him gently and inquired of Adam what he had done and assured Adam that God was not condemning him but promised the Messiah would come and save him.
- And God meets Jacob after his sin, when he is running in fear and reassures him with His love for him and the promise given to Adam and later to Abraham and Isaac that Messiah is coming and Jacob is not abandoned and humanity is not abandoned.

**And God does this for every one of us**, when we fail, sin, run and hide, fearful, God runs after us seeking to find us in our guilt and shame and speak words of comfort, reassurance, hope, love and invitation to repent and be reconciled to Him.

Read fourth paragraph, “As for the ‘stone’...” Could the stone represent the cornerstone rejected by men and used by God to become the foundation of the true temple built by God and not by men? In other words, could the stone upon which Jacob put his head represent Jesus?

What do you think of the idea that this points to the temple, the sanctuary, the center of God's saving activity for humanity?

What does that mean, the sanctuary as the center of God's saving activity for humanity?





Does that sound geographical? Is the sanctuary the center of God's saving activity because the sanctuary is where sin has happened and from where needs to be removed?

In other words, if saving humanity from sin requires removing sin wouldn't the center of that work have to be where the sin is located?

- And where does sin exist, happen, operate, consolidate, occur?
- Does sin occur in dead non-living matter?
- Then can sin exist in record books?
- Can cleansing the universe from sin be achieved by erasing records of historic accounts of sin?
- Are records of sin the same as sin?
- If an angel reads the Bible story of David and Bathsheba has the angel in heaven read about sin? Has the angel in heaven been contaminated by that sin? Would that angel be sinful for have read the account?
- Would Jesus, in order to cleanse heaven from sin, need to destroy all the Bibles?

So, if sin does not exist in non-living material, if it doesn't exist in records, then saving sinners from sin, cleansing the universe from sin, cleansing sanctuary from sin, is not the process of erasing the record of sin. Cleansing the sanctuary means cleansing sinners from the condition of sin. So, then, where must the cleansing work happen?

So, if the cleansing from sin must happen in the heart and mind of the sinful being, and the sanctuary is the center of the work of saving people from sin, then what is the sanctuary or temple that was not built by human hands and in which Jesus ministers to remove sin?

What does this text mean?

this is what the LORD Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD. It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.' (Zechariah 6:12–13 NIV84).

What is this temple? Notice this is Jesus, leaving heaven to build the temple of the Lord—what temple is this?

It is the temple of His body, which He said would be destroyed and that He would raise up on the third day. It is also, the temple of the church, those who believe in Him, He is the chief cornerstone and the apostles are the foundation stones and we are living stones built together into a house for the Lord.

And each of us are being shaped by the work of God in our lives, fitted for the heavenly building, having all sinfulness purged from our hearts and love and trust restored within.



It illustrates the heavenly center in which God's glory shines surrounded by the angels, with Christ as the solid gold lid as the connecting link and His sinless life (blood) that purifies and cleanses us sinners bringing us back into unity with God and the unfallen worlds, symbolized by the ark in the Most Holy Place.

## TUESDAY

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The lesson is about Jacob being deceived by Laban into marrying Leah.

What are your thoughts on this?

Where was Rachel? We are not told—was she complicit, did she know and was she an active participant in the deception or was she forcibly restrained and kept from warning Jacob? We don't know and are never told, but it is an interesting question to contemplate.

Did Jacob deserve this?

Read the bottom gray section, "Though Jacob was the deceiver..." How do you define justice? Does our understanding of law make a difference?

Can human laws give us justice? Why or why not?

## WEDNESDAY

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The lesson suggests we read Genesis 29:31-30:24 and asks "How are we, today, to understand the meaning of what takes place here?" I will read it from *The Remedy*:

The Lord saw that Leah was not loved like Rachel, so he enabled her to become pregnant very easily, but Rachel remained childless. So Leah did become pregnant and gave birth to a son. She named him Reuben, saying, "The Lord has seen my misery and given me a son; surely my husband will love me now."

Leah became pregnant again and gave birth to another son. She named him Simeon (which means 'the Lord hears'), saying, "The Lord has heard that I am not loved, so he gave me this son too."

Again Leah became pregnant and gave birth to another son. She named him Levi (which means 'joined'), saying, "Surely my husband will be more tightly joined to me, because I have given him three sons."

Leah became pregnant once again and gave birth to a fourth son. She named him Judah (which means 'praise'), saying, "This time, rather than seeking to earn my husband's love, I will praise the Lord." After that, she stopped having children.



When Rachel realized that she was not having any children for Jacob, she became insecure as his wife and envied her sister. So she said to Jacob, “Give me children, for without them I might as well be dead.”

Jacob was upset that she placed this responsibility on him, and said, “I have done my part, but I am not God, and he has not yet chosen to enable you to get pregnant.”

Taking matters into her own hands, she said, “Then take my maidservant Bilhah and impregnate her as my surrogate – then she can bear children for me, so that I too can build a family.”

So she gave him her servant Bilhah as her surrogate. Jacob had sex with her, and she became pregnant and gave birth to a son. Then Rachel exclaimed, “God has heard my request and answered me favorably!” Therefore, she named him Dan (which means ‘God judges favorably’).

Rachel’s servant Bilhah became pregnant again and bore Jacob a second son. Then Rachel said, “I have fought hard to give my husband sons so I can be equal to my sister, and I have finally done it.” So she named him Naphtali (which means ‘my fight’).

When Leah realized that she had stopped having children, she took her maidservant Zilpah and gave her to Jacob as her surrogate. Zilpah, Leah’s servant, bore Jacob a son, and Leah said, “How lucky I am to give my husband a troop of sons!” So she named him Gad (which means ‘good fortune’).

Leah’s servant Zilpah bore Jacob another son, and Leah said, “I am so happy! Now all the other women will call me the most blessed.” So she named him Asher (which means ‘happy’).

During the harvest, Reuben found some mandrake plants in a field and gave them to his mother Leah. Mandrakes were believed to increase fertility, so when Rachel saw them, she said to Leah, “Please give me some of your son’s mandrakes.”

Denying her marital duplicity, and focusing on her legal status as first married, rather than focusing on the bonds of love, she projected her guilt onto Rachel, saying, “He was my husband first, and you stole his love from me. Isn’t that enough for you? Do you want my son’s mandrakes too?”

Desperate for anything that might help her get pregnant, Rachel said, “Okay, I’ll let him sleep with you tonight if you give me your son’s mandrakes.”

Leah met Jacob when he came in from the fields that evening and said, “Rachel and I made a deal: Reuben brought me mandrakes, and I traded them with her; and she agreed for you to sleep with me tonight.” So he slept with her that night.

God answered Leah’s prayer, and she became pregnant and bore Jacob a fifth son. Then Leah said, “God has rewarded me, just as if giving my maidservant to my husband was right.” So she named him Issachar (which means ‘God rewards’).

Leah again became pregnant and bore Jacob a sixth son. Then Leah proclaimed, “God has given me a precious gift. Now that I have borne my husband six sons, he will surely honor me.” So she named him Zebulun (which means ‘honor’).

Later she gave birth to a daughter and named her Dinah.

God never forgot Rachel, and he answered her prayer by healing her infertility and thus enabling her to have children. And she became pregnant and gave birth to a son and said, “God has taken away my shame – may he add to me another son.” So she named him Joseph.



So, what do you understanding is taking place here?

Do we have any word from God that God wanted Jacob to have two wives and two surrogates?

Yet God blessed Jacob with 12 sons who became the heads of 12 tribes...but was it God's design, intent, purpose, or did God worked through what He knew these people would do?

- Why was Jacob in this land?
  - because he deceived his father and brother and chose to flee for his life.
  - Was it God's will for Jacob to deceive his father?
  - Did Jacob flee because he repented and turned to God in trust and God instructed him, like Joseph and Mary years later, to flee; or was Jacob still trying to save himself?
  - Was it God's will Jacob flee and not repent?
- Why did Jacob have two wives?
  - Was it God's will that Laban deceive Jacob?
  - Is it God's will for husbands to have more than one wife?
- Why did Jacob take surrogates?
  - Did God instruct Jacob to take surrogates?
  - Did Jacob have a family history of conflict when a wife suggested that her husband take a surrogate to give her children?
  - Why wasn't that family history helpful to Jacob?
  - What motivated Jacob to take a surrogate wife?
  - Was it God's will for Rachel to seek a surrogate? What was Rachel's motive?
  - Do you see godly love in action between the two sisters?
  - Was it God's will for them to compete like this?
  - Is God's will for wives to offer surrogates to their husbands and husbands to listen to such a suggestion?

So, is this history a history that is the outworking of what God wanted them to do, or a revelation of how gracious God is, how God works with us where we are to bring about His plan despite what they were doing? And what is His plan? To restore us to righteousness, eliminate sin from us, which required Jesus to come, and thus in Jacob's life God was working with those people to keep open the avenue for Messiah while simultaneously seeking to deliver them from self-dependence to God-dependence.

What do you think of the story of the mandrakes?

What about the miracle of Rachel getting pregnant?

There are seven miracle births recorded in Scripture—all real historic women who were infertile and God healed their infertility and they then became pregnant in the normal way women do. But, these miracle births are also object lessons pointing to Jesus, the Messiah, who would be a miracle birth of a virgin becoming pregnant by the Holy Spirit. These seven are:



1. Sarah- Isaac – The promised one who will be sacrificed
2. Rebekah – Jacob – wrestles with God to overcome his own weakness and became Israel, the father of the nation built upon twelve sons, Jesus wrestled with temptation and overcome to be the cornerstone of the church built upon twelve apostles
3. Rachel – Joseph – who sold into slavery, became ruler to save people from famine, Jesus humbled himself to be a servant but is exalted to be ruler saving us from sin
4. Monoah's wife – Samson – blessed with strength to deliver Israel from bondage of oppressors and rule over them as judge, Jesus has the strength to deliver us from sin and rule the universe as judge
5. Hannah- Samuel – who became High Priest, Jesus is our High Priest
6. Shunammite woman – child died and resurrected, Jesus died and rose again
7. Elizabeth – John the Baptist – who was greatest of prophets, and Jesus was the greatest of all prophets

## THURSDAY

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The lesson is about Jacob leaving Laban and returning to his family. He asks to leave, but Laban begs him to stay and so they make a deal. The first fourteen years Jacob works and received his two wives as payment, now he needs to be paid and they work out a system in which Jacob gets the spotted, striped, and speckled newborn lambs and goats and Laban the solid colored ones.

Immediately, Laban seeks to cheat Jacob by sending all the speckled, spotted and striped animals a 3-day journey away.

So, Jacob takes branches from poplar, almond, and plane trees, peels back the bark, making the branches striped, and puts the exposed branches in the drinking water of the breeding females and more speckled, spotted, and striped animals are born.

What do you think of this story?

There is a gene – the agouti gene – that determines the color an animal's fur. If it is turned on in some cells of the body and off in others the fur of the animal will be speckled, spotted and striped. What affects the expression of this gene? The diet of the mother while pregnant.

Recent research has documented that the branches of the trees chosen by Jacob do, in fact, provide the nutrients needed to alter the expression of the agouti gene, which does, in turn, alter the color of the lambs born. (Backon, Joshua, Jacob and the Spotted Sheep: The Role of Prenatal Nutrition on Epigenetics of Fur Color. *Biology*, 2008.)



## **ANNOUNCEMENTS:**

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**July 15-16, 2022:** Dr. Jennings will be speaking at the United Healthcare Summit in Grand Rapids MI. His talk will be entitled COVID and the Manipulation of Your Mind. More details at <https://unitedhealthcaresummit.com/>

**September 8-10, 2022:** Dr. Jennings and Dr. Curt Thompson will be presenting an Intensive together at the American Association of Christian Counselors National Conference in Dallas, TX. You can find more details about the event at <https://nationalaacc.com/>

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