

Am. 32: 24-28, 30

The Plan of Salvation Through the Ages.

SUBJECT: "The Old Jacob and the
New Israel "

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Gen. 32: 24-28, 30

The Old Jacob and the New Israel.

A lesson in the year and many of that. Healed by birth men by justice should be
longer. But the night journey of...

I. The Old Jacob. "Supplanted." ^{a life of duplicity.} Cunning, shrewd, selfish, despising.

The mischief at his birth - in mistake and holding back. Gen. 25: 26.

The birthright, a hard bargain. 25: 29-34. ^{Gen. 25: 29-34. Jacob, at home, first of age 20.}

The blessing stolen, a lesson in deception 27: 1-41.

Jacob fleeing to Haran: to seek a wife there.
: Am deputed Chieftain for children in ^{Gen. 28: 13}

Bargaining with God. ^{Gen. 28: 15 with 28: 20} "if" ^{the fact has just happened}
said... ^{yet Jacob would not believe it! He had not yet 20}
and of himself; ^{there, he had not really believed it}

Twenty years in an struggle which suited to his bargain-making soul. Made
the bargain-making Laban. Aimed into dream. Laban's wife, concubines.

Laban's trick found by Jacob. 7 yrs. for Leah > 28: 30

Laban's trick found by Jacob. 7 yrs. for Rachel > 28: 30

Laban's trick found by Jacob. 7 yrs. for Leah > 28: 30

Jacob's trick increase flock, due to his own account.

- : 31: 1 Laban's sons
- : 2 Laban's wife
- : 4 Cally had, back to Leah. Away from company.
- : 20, 21 Steals away, as he did from Jacob's sons.

Silencing still, seeking to "message" God.

The message return to Jacob's Gen. 32: 26
The promise: 5 signs of life 32: 26, 28

The Old Jacob and the New Israel
(Proceeding with Book)

I The Old Jacob
1. ^{born in this} ~~the~~ Home in Canaan with father Isaac
mother Rebekah
Born - eldest son of Isaac. So named "Jacob"
"he grasps the heel"
"he deceives"
"he cheats"
"he supplants"

Takes advantage of Esau's anger, from a hunt.
Buys the birthright
Gen. 25:27-34

He deceives Isaac - ^{with the help of mother REBEKAH} receives the blessing
Gen. 27

He flees from the hatred of Esau, who takes an oath
to slay him.
Gen. 27:34-39, 41
His father, mother, send him to the family home in HARAN. Rebekah now sees him again.

The 20 years in HARAN.
The people of his father and mother in Northern Mesopotamia.
When Abraham left for Canaan, his brother NAHOR
remained there.
NAHOR has a son, BETHUEL
BETHUEL has two children, LABAN and REBEKAH

[Remember, Abraham sends his servant ELIEZER to
Haran to seek a wife for Isaac. Eliezer returns with
Rebekah to marry Isaac]

Jacob in the home of Bethuel with his son LABAN.
LABAN has two daughters: Leah and Rachel.
Jacob works 7 years for beautiful Rachel. He is
deceived as is from Leah. He works 7 more years
for Rachel.

Jacob, blest with many flocks, herds,
is commanded by God to return to Canaan.

JACOB'S

The years of waiting (how 20 years) is the life of the child of God is typical.

of children of Israel. between Egyptian deliverance of Passover night and final entrance across River Jordan into the promised land - 40 years of wandering.

of our lives: between day of our conversion and the day of our final rest, so full of ^{WAITING} ^{WANDERINGS} brokenness, failure, weakness, disappointment.

of. But God's presence and purpose of good never fail. Look at Chapter 32 how it begins: MAHANAIM

"two bands"
"two hosts"

a bright procession of angels

~~These~~ angel bands are always passing before us, around us.

II Kings 6:13-17 Elisha surrounded by hosts of eyes at Dothan.

II The New Israel

1. 32:6 Esau coming to meet him with 400 men
seemed like 4,000.
indescribable fear.

Typical of
Our lives:

The angel band of Mahanaim
Then the coming of the armed men of Esau.

So often that way; the good followed by the bad.

The 40 days at Sinai with God - then the Golden calf

The triumph over Baal on Mt Carmel - then Jezebel
and praying to her under the juniper tree.

Daniel the first prince in the land - then the lions den

Jesus transfigured on the mount - then Galilee's cross
Paul's reception at the great synagogue - then the street at Lystra
John's vision of Patmos - then the cold, grey rocks
of exile, loneliness.

Jacob's fear of Esau deep, terrible, indomitable. In 33:4
But, he needed not to be afraid. Those who have
been called of God need not fear our approach of man.

of the women worrying about the stone that covered the
sepulchre; when they reached for truth they saw the decaying
stone rolled away.

of when Peter passed through the first and second prison
wards, he came to the outer rim gate, an insurmountable
obstacle. It opened of its own accord.

of as Jacob, fear of meeting Esau. Those arrangements
described in chapter 33. But, when Esau came, 33:4.

1. Useless worry.

(a) Form "What can worry do?"

(b) Change our difficulties. "O. Hjalmar"

The angel asks, "What is your name?"
 Jacob is honest. "My name is 'Cunning' Craft."
 "Cunning" "Cunning" "Supplanter." "I am of the earth, earthy."
 My name is Jacob.

The angel responds: "Jacob? Supplanter? - but no more. As a
 fruit of our host prevailed with God. Thy name now is ISRAEL,
 the fruit of God." All his cleverness, craftiness, cunning
 are now. His life is humbly plain, easily seen; real, set
 leaf in a book. The sanctification of his inner life
 away his old nature. His old name, "Cunning" now from the
 hand of God, brother Esau, is changed to, "O God that has
 for deliv'ring me from my own deceitful reb."

The blessing came when wrestling was over
 Jacob dared to strive
 Jacob was broken with fear
 wrestling
 clasped

His weakness gave opportunity for God's power & activity in life
 There is a holding, a clinging, in this now.
 A new thing, never seen before: Jacob with a halting limp;
 " " " Jacob with a bowed head.

THAN
 Gen. 33: 2, 4 - Esau with his 400 men. Looked upon him
 wept, kissed, welcomed.

BROTHERNESS. Leaders of the Protestant Reformation in England.
 (at Broad St. Oxford Oct. 16, 1556) ^{HUGH} ^{NICHOLAS}
 Marmaduke, John Stubbs, Ridley burned.
 Thomas Cranmer, first Protestant Archbishop of Canterbury, burned
 signed a recantation; then repudiated his recantation.
 He burned there: Held his right hand in the flames: "Let the hand that
 signed the pope's recantation perish first."
 March 21, 1556
 "By God's grace, I will not recant. We shall not say
 aught that we have not said." -