

## **The Tsunami Blessing: Inside and Out, Part 31**

**The message behind this week's podcast is simply this: How do you measure your worth? Look through the lens of your Creator. Let what God says about you be the final authority you accept and approve against any and all contradiction, contention, or confusion.**

**There is a time that you may be forced to fight. Know that you have something worth fighting for: chosen birthright; commanded blessing; and the collected bounty.**

**There is also a time when there is no more wrestling. With God as your defense, you already hold the winning position. But there is never a time when you should be left ungoverned, unguarded or unguided. Let God's force of favor cover you as a shield all the time. The victor's crown is yours.**

**Don't confuse the two: a time of war or a time of peace. War room strategy is extremely important. Never fight a battle that is already finished. Never just sit around when you should be fully engaged on the battlefield.**

### **The Influence of God**

Jeremiah 1:4-6 Living Bible (TLB)

<sup>4</sup>The Lord said to me, <sup>5</sup>"I knew you before you were formed within your mother's womb; before you were born I sanctified you and appointed you as my spokesman to the world."

<sup>6</sup>"O Lord God," I said, "I can't do that! I'm far too young! I'm only a youth!"

Genesis 25:21-23 Complete Jewish Bible (CJB)

<sup>21</sup>Yitz'chak prayed to *ADONAI* on behalf of his wife, because she was childless. *ADONAI* heeded his prayer, and Rivkah became pregnant. <sup>22</sup>The children fought with each other inside her so much that she said, "If it's going to be like this, why go on living?" So she went to inquire of *ADONAI*, <sup>23</sup>who answered her, "There are two nations in your womb. From birth they will be two rival peoples. One of these peoples will be stronger than the other, and the older will serve the younger."

Psalm 47:1-5 King James Version (KJV)

**47** O clap your hands, all ye people; shout unto God with the voice of triumph.

<sup>2</sup>For the LORD most high is terrible; he is a great King over all the earth.

<sup>3</sup>He shall subdue the people under us, and the nations under our feet.

<sup>4</sup>He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

<sup>5</sup>God is gone up with a shout, the LORD with the sound of a trumpet.

Psalm 47:4 The Passion Translation (TPT)

<sup>4</sup>He's marked out our inheritance ahead of time,  
putting us in the front of the line, honoring Jacob, the one he loves.<sup>[a]</sup>

*Pause in his presence*

Obadiah The Voice (VOICE)

Imagine the scene: The Edomites have come with other nations to rob and betray Israel; it looks as though God has allowed Israel's cousins, the descendants of Isaac through Esau, to steal from His temple and holy city. The Israelites are convinced they have kept Abraham's covenant with God while the Edomites have forsaken the Lord and His people Israel. Their prayer is for God to provide refuge for those who seek and trust in Him, and to judge their enemies.

<sup>1</sup>This is the vision that came to Obadiah:

*Listen carefully to what the Eternal Lord says about the nation of Edom.  
Learn from their fate.*

We have been put on notice through the Eternal's representative  
who was sent to everyone among the nations saying,  
"Get up. Get ready to charge against Edom in battle."

<sup>2</sup>**Eternal One (to Edom):** See how insignificant I will make you compared to other nations;

you will be completely despised by the rest of the world.

<sup>3</sup>Your deep pride has blinded you to the truth,

tucked securely in the clefts of the rocks, *safely* out of reach.  
You say to yourself,  
"Whose attack can *reach up here and* bring me down to the ground?"

**Edom named its capital city "Rock," and many of the people there were cave dwellers, virtually unreachable.**

<sup>4</sup> Even if you fly high as the eagle, *believing yourselves strong and free*,  
and put your nest among the stars,  
I will have no trouble bringing you down.

This is declared by the Eternal One.

<sup>5</sup> *Consider* how *thoroughly* you will be wiped out.  
If thieves come to *steal from* you  
And robbers arrive under cover of night,  
won't they take only what they want?  
If the grape harvesters arrive,  
doesn't their *hasty* picking usually leave some fruit *in the field for the poor*?

<sup>6</sup> But Esau, *your nation* will be ransacked;  
*there will be nothing left*.  
Every last treasure you had *carefully* hidden will be taken.  
<sup>7</sup> Your *supposed* allies—every last one—will turn against you;  
they will run you out of your own town.  
And those who promised you peace  
will lie to your face and conquer you.  
Even those who shared your bread will ambush you.  
You won't understand what is happening *until it is too late*.

<sup>8</sup> **Eternal One:** When this day comes,  
won't I destroy the wisest citizens of Edom,  
*Make all insight vanish* from Mount Esau,  
*and leave all helpless*?

<sup>9</sup> As for your warriors, *great Edomite city of Teman*,  
they will be routed, *shattered*.  
Their slaughtered *bodies* will cut off everyone's path to Mount Esau  
<sup>10</sup> because of your violent history against your brother Jacob.

Shame will envelop you,  
and your nation will be destroyed forever.

<sup>11</sup> You just stood there, *doing nothing*,  
while strangers ransacked their city,  
While invaders rushed through the gates and divided up Jerusalem for  
themselves.

You might as well have been one of them.

<sup>12</sup> You should never have gloated over your brother's *tragedy that day*  
or *been secretly happy about all* their misfortune.

You should never have celebrated the people of Judah's decimation.

You should never have acted so arrogantly  
on the day they suffered so much.

<sup>13</sup> You should never have walked through the *city* gates of My people  
on the day of this disaster.

You should never have gloated at their difficulties  
on the day of this disaster.

You should never have taken advantage of them and their wealth  
on the day of this disaster.

<sup>14</sup> You should never have lain in wait along the crossroads  
to cut off those trying to escape;

You should never have handed over the *handful of survivors to Babylonian*  
*captivity*

on the day of their great distress.

<sup>15</sup> The day of the Eternal's *judgment* for all the nations is near.

Whatever *evil* you have done will be done to you;

Your deeds will come crashing back on your head.

<sup>16</sup> **Eternal One:** Just as you drank *to the defeat of My people* on My holy  
mountain,

now *you and all the nations around you* will *always* drink excessively.

They will *be forced to* drink and guzzle *a mouthful of suffering*,

and it will be as if they never existed.

<sup>17</sup> But on Mount Zion *will be a place of safety*.

Some will escape to that holy hill,

And the people of Jacob will *conquer and possess*

those who conquered and dispossessed them.

<sup>18</sup>The people of Jacob will become a fire  
and the family of Joseph a flame.

They will ignite and consume the people of Esau *as they execute divine punishment*

until only *dry* stubble remains.

No one from the people of Esau will survive *the conflagration*.

So declares the Eternal One.

<sup>19</sup>**Eternal One:** The people from the southern desert<sup>[a]</sup> will take over Mount Esau,

and those from the foothills<sup>[b]</sup> *will flood* into the Philistines' *coastal* plain.

They will possess the *fertile* lands of Ephraim and Samaria,  
and Benjamin's people will inhabit Gilead.

<sup>20</sup> The army of exiled sons *and daughters* of Israel will *stream back home*  
*and live along the coast* and possess the Canaanites as far as  
Zarephath.

And the exiles of Jerusalem who live in Sepharad  
will settle down in the cities *and villages* of the South.<sup>[c]</sup>

<sup>21</sup> These deliverers will go up to Mount Zion, *My holy hill*,  
and justly rule Mount Esau *from there*.

And the kingdom *they establish* will belong to the Eternal One *alone*.

Malachi 1 Living Bible (TLB)

**1** Here is the Lord's message to Israel, given through the prophet Malachi:

<sup>2-3</sup>"I have loved you very deeply," says the Lord.

But you retort, "Really? When was this?"

And the Lord replies, "I showed my love for you by loving your father, Jacob. I didn't need to. I even rejected his very own brother, Esau, and destroyed Esau's mountains and inheritance, to give it to the jackals of the desert. 'And if his descendants should say, 'We will rebuild the ruins,' then the Lord Almighty will say, 'Try to if you like, but I will destroy it again,' for their country is named 'The Land of Wickedness,' and their people are called 'Those Whom God Does Not Forgive.'"

<sup>5</sup>O Israel, lift your eyes to see what God is doing all around the world; then you will say, "Truly, the Lord's great power goes far beyond our borders!"

<sup>6</sup>"A son honors his father, a servant honors his master. I am your Father and Master, yet you don't honor me, O priests, but you despise my name."

"Who? Us?" you say. "When did we ever despise your name?"

<sup>7</sup>"When you offer polluted sacrifices on my altar."

"Polluted sacrifices? When have we ever done a thing like that?"

"Every time you say, 'Don't bother bringing anything very valuable to offer to God!' <sup>8</sup>You tell the people, 'Lame animals are all right to offer on the altar of the Lord—yes, even the sick and the blind ones.' And you claim this isn't evil? Try it on your governor sometime—give him gifts like that—and see how pleased he is!

<sup>9</sup>"God have mercy on us,' you recite; 'God be gracious to us!' But when you bring that kind of gift, why should he show you any favor at all?

<sup>10</sup>"Oh, to find one priest among you who would shut the doors and refuse this kind of sacrifice! I have no pleasure in you," says the Lord Almighty, "and I will not accept your offerings.

<sup>11</sup>"But my name will be honored by the Gentiles from morning till night. All around the world they will offer sweet incense and pure offerings in honor of my name. For my name shall be great among the nations," says the Lord Almighty. <sup>12</sup>"But you dishonor it, saying that my altar is not important and encouraging people to bring cheap, sick animals to offer to me on it.

<sup>13</sup>"You say, 'Oh, it's too difficult to serve the Lord and do what he asks.' And you turn up your noses at the rules he has given you to obey. Think of it! Stolen animals, lame and sick—as offerings to God! Should I accept such offerings as these?" asks the Lord. <sup>14</sup>"Cursed is that man who promises a fine ram from his flock and substitutes a sick one to sacrifice to God. For I am a Great King," says the Lord Almighty, "and my name is to be mightily revered among the Gentiles."

## Romans 9:7-15 J.B. Phillips New Testament (PHILLIPS)

God's purpose is not utterly defeated by this infidelity

<sup>6-7</sup> Now this does not mean that God's word to Israel has failed. For you cannot count all "Israelites" as the true Israel of God. Nor can all Abraham's descendants be considered truly children of Abraham. The promise was that 'in Isaac your seed shall be called'.

<sup>8-12</sup> That means that it is not the natural descendants who automatically inherit the promise, but, on the contrary, that the children of the promise (i.e. sons of God) are to be considered truly Abraham's children. For it was a promise when God said: 'At this time I will come and Sarah shall have a son'. (Everybody, remember, thought it quite impossible for Sarah to have a child.) And then, again, a word of promise came to Rebecca, at the time when she was pregnant with two children by the one man, Isaac our forefather. It came before the children were born or had done anything good or bad, plainly showing that God's act of choice has nothing to do with achievements, good or bad, but is entirely a matter of his will. The promise was: 'The older shall serve the younger'.

<sup>13</sup> And we get a later endorsement of this divine choice in the words: 'Jacob I have loved, but Esau I have hated'.

### We must not jump to conclusions about God

<sup>14-15</sup> Now do we conclude that God is monstrously unfair? Never! God said long ago to Moses: 'I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion'.

## Romans 9:13 The Passion Translation (TPT)

<sup>13</sup> For in the words of Scripture:

"Jacob I have chosen, but Esau I have rejected."<sup>[a]</sup>

### Footnotes:

- a. [Romans 9:13](#) Or "Jacob I loved, Esau I hated." The love/hate contrast is not merely a matter of God's emotions, but God's actions of choosing Jacob and excluding Esau. This Semitic idiom is also found in Jesus' words of "hating our father, mother . . . even our own life." It is a

“hatred” compared to the love we demonstrate by choosing to follow Jesus. See Mal. [1:2-3](#); [Luke 14:26](#).

Matthew 19:30 The Message (MSG)

<sup>28-30</sup> Jesus replied, “Yes, you have followed me. In the re-creation of the world, when the Son of Man will rule gloriously, you who have followed me will also rule, starting with the twelve tribes of Israel. And not only you, but anyone who sacrifices home, family, fields—whatever—because of me will get it all back a hundred times over, not to mention the considerable bonus of eternal life. This is the Great Reversal: many of the first ending up last, and the last first.”

### **The Intelligence of Rebekah**

She believed what God said and she fully cooperated with what she knew to be the absolute truth.

### **Preferred because of the Favor of God**

Genesis 25:21-28 The Message (MSG)

<sup>21-23</sup> Isaac prayed hard to GOD for his wife because she was barren. GOD answered his prayer and Rebekah became pregnant. But the children tumbled and kicked inside her so much that she said, “If this is the way it’s going to be, why go on living?” She went to GOD to find out what was going on. GOD told her,

Two nations are in your womb,  
two peoples butting heads while still in your body.  
One people will overpower the other,  
and the older will serve the younger.

<sup>24-26</sup> When her time to give birth came, sure enough, there were twins in her womb. The first came out reddish, as if snugly wrapped in a hairy blanket; they named him Esau (Hairy). His brother followed, his fist clutched tight to Esau’s heel; they named him Jacob (Heel). Isaac was sixty years old when they were born.



<sup>27-28</sup>The boys grew up. Esau became an expert hunter, an outdoorsman. Jacob was a quiet man preferring life indoors among the tents. Isaac loved Esau because he loved his game, but Rebekah loved Jacob.

Genesis 27:5-17 King James Version (KJV)

<sup>5</sup>And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

<sup>6</sup>And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

<sup>7</sup>Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

<sup>8</sup>Now therefore, my son, obey my voice according to that which I command thee.

<sup>9</sup>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:

<sup>10</sup>And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

<sup>11</sup>And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

<sup>12</sup>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.

<sup>13</sup>And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

<sup>14</sup>And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

<sup>15</sup>And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

<sup>16</sup>And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

<sup>17</sup>And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

Genesis 27:42-46 King James Version (KJV)

<sup>42</sup>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.

<sup>43</sup>Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran;

<sup>44</sup>And tarry with him a few days, until thy brother's fury turn away;

<sup>45</sup>Until thy brother's anger turn away from thee, and he forget that 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?

<sup>46</sup>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?

## **The Indulgence of Isaac**

### **Preferred by Favoritism**

Genesis 25:28 King James Version (KJV)

<sup>28</sup>And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

### **Usurp the Will of God**

Genesis 27:1-4 King James Version (KJV)

**27** 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.

<sup>2</sup>And he said, Behold now, I am old, I know not the day of my death:

<sup>3</sup>Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

<sup>4</sup>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.

### **Intercepted the will of Isaac with the Will of God**

Genesis 27:18-29 King James Version (KJV)

<sup>18</sup>And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

<sup>19</sup>And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

<sup>20</sup>And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

<sup>21</sup>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.

<sup>22</sup>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.

<sup>23</sup>And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

<sup>24</sup>And he said, Art thou my very son Esau? And he said, I am.

<sup>25</sup>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.

<sup>26</sup>And his father Isaac said unto him, Come near now, and kiss me, my son.

<sup>27</sup>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 the LORD hath blessed:

<sup>28</sup>Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

<sup>29</sup>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.

## **Isaac Surrendered own will to cooperate with God's will**

Hebrews 11:20 Amplified Bible, Classic Edition (AMPC)

<sup>20</sup>[With eyes of] faith Isaac, looking far into the future, invoked blessings upon Jacob and Esau.

## **The Incense of Laban**

Genesis 29:25 King James Version (KJV)

<sup>25</sup>And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Genesis 30:25-42 The Voice (VOICE)

<sup>25-26</sup>After Rachel had given birth to Joseph, Jacob asked Laban *for release*.

**Jacob:** It's time for me to return home, to my own people and country. Please release me with my wives and my children. I have worked for you a *long time* to obtain them, and you know how well I have served you.

**Laban:** <sup>27</sup>If you look upon me with favor, please stay here. You are a good omen. The Eternal One has blessed me because of you. <sup>28</sup>Name your price, and I will give it *to you*.

**Jacob:** <sup>29</sup>You know how well I have served you. You have seen your livestock flourish *and your herds grow* under my supervision. <sup>30</sup>You had little before I arrived, but your wealth has increased *significantly* since the Eternal One has blessed you in whatever I did *for you*. But now, when will it be time for me to provide for my own household?

**Laban:** <sup>31</sup>What do you want me to give you?

**Jacob:** I don't want you to give me anything. I only ask for one favor. Do this for me, and I'll keep on feeding and taking care of your flocks. <sup>32</sup>Let me go through the flock today and put aside *for myself* every speckled and spotted sheep and every black lamb, and also the spotted and speckled goats, and this is how you can pay me. <sup>33</sup>My honesty will be evident when

you come to check on me. If you find one lamb or goat *among my flocks* that isn't speckled, spotted, or black, then you may count it as stolen.

**Laban:** <sup>34</sup>Agreed. Do this exactly as you have said.

<sup>35</sup>But that day, Laban *secretly* removed the male goats that were striped and spotted, all the female goats that were speckled and spotted—every one with any white on it at all—and every lamb that was black. He put them under the watch of his sons. <sup>36</sup>Then he set off *with his sons and those mottled animals* a three-day distance away from Jacob *to make sure the flocks would stay separated*. Meanwhile Jacob was pasturing the rest of Laban's flock.

**Jacob soon figures out what Laban has done. The deceiver has once again been deceived.**

<sup>37</sup>But Jacob cut some fresh branches of poplar, almond, and plane trees; and he striped off the bark in streaks exposing the white wood beneath. <sup>38</sup>He set the striped branches in front of the flocks in the troughs—the water troughs, that is—where they came to drink. Since they would mate when they came to drink, <sup>39</sup>the flocks mated in front of the branches and produced *young that were striped, speckled, and spotted*. <sup>40</sup>Jacob separated these *newly born* lambs from Laban's flock, and *when they mated again* he faced Laban's animals toward the striped and black animals. He kept his own droves separate from Laban's. This is how he increased his own flock. <sup>41</sup>Whenever the stronger *females* of the flock were ready to mate, Jacob laid the striped branches in the troughs right in front of them, so that they would breed among them. <sup>42</sup>But when he saw the feebler animals *ready to mate*, he didn't lay the rods out so that in the end, the feebler of the animals became Laban's and the stronger became Jacob's.

Genesis 31:1-3 King James Version (KJV)

**31** And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

<sup>2</sup>And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

<sup>3</sup>And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

### Genesis 31 The Voice (VOICE)

Jacob, the heel-catcher, has met a kindred spirit. Both men are deceivers and manipulators. Both do whatever they can to get the better of the other. It just comes naturally. Laban tricks Jacob first by marrying him to Leah before Rachel. Then, after Jacob and he agree on a clear strategy to separate the flocks, Laban goes behind his back and takes away the animals that rightfully belong to Jacob. But Jacob is crafty, too, and he devises a way to produce striped, speckled, and spotted animals from Laban's flocks. After the many years of service, Jacob finally outwits Laban and gains a more valuable flock in the process. Deception may work for a while, but there are dire consequences that come with it. Jacob's situation is about to change, and it isn't long before his deceptive days are behind him.

**31** *As time went on, Jacob overheard what Laban's sons were saying about him.*

**Laban's Sons:** Jacob has taken everything that belonged to our father; he gained all his wealth from *taking advantage of* him.

<sup>2</sup>And Jacob also noticed a change in how Laban looked at him and treated him. He seemed colder toward him than before.

**Eternal One (to Jacob):** <sup>3</sup>*You must now return to the land of your ancestors and to your own family. I will be with you always.*

<sup>4</sup>So Jacob called his wives Rachel and Leah to meet him in the field where his flock was grazing.

**Jacob:** <sup>5</sup>I notice your father's attitude toward me has changed; he doesn't regard me with the same respect as he did before. But the God of my father has been with me. <sup>6</sup>You *both* know *how well* I have served your father—with all my strength. <sup>7</sup>However your father cheated me by

changing *the terms of* my salary 10 times, but *beyond that my* God did not allow him to harm me. <sup>8</sup>If your father said, "The speckled will be your payment," then all of the flock became speckled; and if he said, "the striped will be your payment," then all of the flock became striped. <sup>9</sup>In this way, God has taken away your father's livestock and given them to me. <sup>10</sup>During the mating season of the flock, I once paid attention to a dream, and in the dream, I saw the male goats that mated with the flock were striped, speckled, and mottled. <sup>11</sup>Then God's messenger said to me in the dream, "Jacob!" and I answered, "I'm here." <sup>12</sup>And the messenger said, "Look up right now, and see all of the goats that are mating with the flock are striped, speckled, and mottled because I have noticed everything Laban is doing to you. <sup>13</sup>I am the God of Bethel, the place where you poured oil on a pillar and made a vow to Me.<sup>[a]</sup> Now get up, leave this land, and return to the land where you were born."

**Rachel and Leah:** <sup>14</sup>Is there any inheritance at all left for us from our father's house? <sup>15</sup>He regards us as foreigners *now that we've married you*. He sold us *in exchange for your years of labor*, and he has been using up all of the money *that should have been ours*. <sup>16</sup>All of the property God has taken from our father *and given to you actually* belongs to us and to our children *anyway!* So do whatever God said to do.

<sup>17</sup>So Jacob got up, and he put his children and his wives on camels *for the journey*. <sup>18</sup>He rounded up all of his livestock and all of the property he had gained, including the livestock he had acquired in Paddan-aram, and he began to drive them to his father Isaac in the land of Canaan. <sup>19</sup>*Meanwhile* Laban had gone off to shear his sheep. While he was out, Rachel stole her father's household idols. <sup>20</sup>And Jacob *likewise* deceived Laban the Aramean by hiding from him the fact that he was leaving. <sup>21</sup>He just left quickly with everything he had. He crossed the Euphrates River and set pace *south* toward the hill country of Gilead.

<sup>22</sup>Three days later, Laban was told that Jacob had left. <sup>23</sup>So he gathered a *group of* his relatives, and together they pursued him for seven days until they closed in on Jacob in the hill country of Gilead. <sup>24</sup>Then God came to Laban the Aramean in a dream during the night with a message.

**Eternal One:** Be careful what you say and do to Jacob.

<sup>25</sup> Laban caught up to Jacob. Now Jacob had pitched his tent *and set up camp* in the hill country; and Laban, along with his relatives, also camped in the hill country of Gilead. *Laban went out to meet Jacob.*

**Laban (to Jacob):** <sup>26</sup> What have you done, deceiving me and carrying off my daughters as if they were your prisoners of war? <sup>27</sup> Why did you run out on me and *try to* trick me? Why didn't you just tell me *you were going*? I would have sent you off with celebration and songs, with the *joyful* sounds of the tambourine and lyre. <sup>28</sup> And why didn't you even allow me to kiss my daughters and grandchildren good-bye? What you have done is foolish. <sup>29</sup> It is *certainly* in my power to punish you, but the God of your father *Isaac* spoke to me last night and said, "Be careful what you say and do to Jacob." <sup>30</sup> Now you have left because you missed your father's household—*I can understand that*—but why did you have to steal my *family* gods?

**Jacob (answering Laban):** <sup>31</sup> *I left* because I was afraid, and because I thought you would take your daughters away from me by force. <sup>32</sup> But *I pledge to you that* anyone who stole your gods will not live. *I certainly did not take them.* Here in the presence of all of our relatives, *search the camp* and let's see if anything I have is yours. If there is, you can take it back!

Of course, Jacob had no idea Rachel had stolen the idols.

<sup>33</sup> So Laban went into Jacob's tent, into Leah's tent, and into the two female servants' tent; *he searched*, but he did not find them. Then he came out of Leah's tent and into Rachel's. <sup>34</sup> Now Rachel had taken the household gods and concealed them in the camel's saddle, and she sat on them.

Laban *looked around and* felt everything in the tent, but he did not find them.

**Rachel (to her father):** <sup>35</sup> Please don't be angry that I cannot get up for you, sir, but I am in the midst of my "time of month."

**Rachel has learned the art of deception well from her father and her husband.**



So Laban searched, but he did not find the household gods.

<sup>36</sup>When Jacob *saw that Laban's search had come up empty*, he became angry and confronted Laban.

**Jacob:** What is my offense? What have I done that is so wicked to make you pursue me like a common criminal? <sup>37</sup>You searched through all of my things, and what have you found that belonged to you? *Whatever it is*, set it down here between your family and mine, and they can decide whose it is. <sup>38</sup>I've worked for you for 20 years. Your ewes and your female goats have never miscarried *under my care*. I have never feasted on any of the rams in your flocks. <sup>39</sup>When wild animals attacked, I didn't bring the carcass to you *to deal with*; I bore the cost myself. You required me to cover any losses, whether the animals were stolen by day or night, *and I did so*. <sup>40</sup>There I was—*at your service*—during the day I was hounded by heat; during the night I was cold and couldn't get a good night's sleep. <sup>41</sup>For 20 years, I have been in your household. I served you 14 of those years in return for your two daughters, and six years for your flock. And you have altered my payment 10 times. <sup>42</sup>If the God of my father, the God of Abraham, and the Fear of Isaac had not been on my side, surely now you would have sent me away empty-handed. But God knows my plight and how hard I've labored for you, and it was He who reprimanded you last night!

**Laban:** <sup>43</sup>The daughters *you speak of* are my daughters; the children are my grandchildren; the flocks are my flocks; all you see is mine. But what can I do today about these daughters of mine and the children from their wombs? <sup>44</sup>Come, let's make a covenant between us, you and me, and let there be a witness to our agreement.

<sup>45</sup>So Jacob took a stone and set it up as a pillar. <sup>46</sup>He told his relatives to gather up more stones. So they all took stones and made a *large* pile of them. Then they ate there by the pile. <sup>47</sup>Laban called it Jegar-sahadutha (*Aramaic for "witness-pile"*) and Jacob called it Galeed (*Hebrew for "witness-pile"*).

**Laban:** <sup>48</sup>This pile *of stones* stands as a witness to the agreement we have made today.

This is why he called it Galeed. <sup>49</sup>The pillar was called Mizpah, *which means "watch post."*

**Laban:** May the Eternal One watch us when we are away from one another. <sup>50</sup>If you *in any way* mistreat my daughters or if you take wives in addition to my daughters, even though no one else is with us, remember that God is a witness between you and me.

<sup>51</sup>See this pile *of stones* and this pillar which I have set between us. <sup>52</sup>This pile is a witness and this pillar is a witness that I will not pass beyond this pile *of stones* to harm you, and you will not pass beyond this pile and this pillar to harm me. <sup>53</sup>May the God of Abraham and the God of Nahor (the God of their father *Terah*) serve as judge between us.

This is no sweet farewell. It is a parting of the ways between two men who don't trust one another. Both are tricksters, but they are family. It is probably best from now on if they avoid each other completely.

So Jacob swore an oath on the Fear of Isaac, his father; <sup>54</sup>and Jacob offered a sacrifice on the hill there and called all of his relatives together to eat bread. And they all ate bread and spent the *rest of the* night in the hill country. <sup>55</sup>Early the next morning, Laban got up, kissed his grandchildren and his daughters, and blessed them; and then he left and returned home.

## **The Insistence of Jacob**

**Hebrew names are connected to nature:**

**Jacob means: May God protect –to watch from behind**

**Israel means: He will rule as God**

Fight to receive Birthright from Esau (self – inspired plan)

Fight to receive Blessing from Isaac (Mother inspired plan)

Fight to receive Bounty from Laban (God inspired plan)

Fight to receive the Best that it could Be (God inspired plan)

**Confirmed God is Watching over Jacob: Divine Protection**

**After leaving home because of Esau and arriving at Laban's**

Genesis 28:1-9 The Voice (VOICE)

**28** Isaac called Jacob to him, blessed him again, and instructed him.

**Isaac:** You are not to marry one of the Canaanite women. <sup>2</sup>Get up *and pack your things*, go to Paddan-aram to the house of Bethuel (your mother's father), and find a wife there among Laban's daughters. (Laban is your mother's brother.) <sup>3</sup>May the All-Powerful God<sup>[a]</sup> bless you, make you fruitful, and multiply your descendants so that you will give rise to nation after nation! <sup>4</sup>May God give to you and to your children *in this inheritance* all of the blessings of Abraham, so that you might *someday* possess the land where you now live as a foreigner—a land that was promised by God to Abraham.

When the Lord told Abraham to leave Haran and travel to Canaan, most of his relatives remained in Northern Mesopotamia in towns between the Tigris and Euphrates Rivers. The area southwest of Haran becomes known as Paddan-aram (the plain of Aram). Abraham and some of the other patriarchs continue to see this land and its people as their own. This is why Jacob and his family are known as Arameans ([Deuteronomy 26:5](#)).

<sup>5</sup>So Isaac sent Jacob away, and he went to Paddan-aram to Laban, son of Bethuel the Aramean and brother of Rebekah (Jacob and Esau's mother).

<sup>6</sup>Now Esau saw that *his father*, Isaac, had *again* blessed Jacob and sent him to Paddan-aram to find a wife there, instructing him not to marry any of the Canaanite women. <sup>7</sup>He learned, too, that Jacob had gone there just as his father and mother both wanted. <sup>8</sup>So, realizing his father did not like his Canaanite wives, <sup>9</sup>Esau went to see Ishmael and took Mahalath, the daughter of Ishmael (Abraham's other son) and the sister of Nebaioth, to be his wife in addition to the *two* others.

### **After leaving Laban's and arriving at Esau's**

Genesis 32:1-12 The Voice (VOICE)

**32** Jacob went on his way as well. As he went, messengers of God met him *along the way*. <sup>2</sup>When Jacob saw them, he acknowledged that this was God's camp, so he named that place Mahanaim, *which means "two camps."* <sup>3-4</sup>Jacob *knew he* had to pass by the territory of Edom where his brother Esau lived in the land of Seir. He sent messengers ahead with a message for Esau.

**Jacob** (to his messengers): This is what I want you to say to my master Esau: "Your servant Jacob says this: 'I have lived with Laban as a foreigner and stayed *there working for him* until now. <sup>5</sup>I have oxen, donkeys, flocks, and male and female slaves. I have sent my messengers to inform you, my master, of all this so that I might regain your trust and favor.'"

<sup>6</sup>The messengers *went out to Esau and then* returned to Jacob *with a troubling report*.

**Messengers:** We went to your brother Esau *and gave him your message*. He is coming to meet you, but 400 men are with him.

<sup>7</sup>When Jacob heard *their report*, he was afraid and *extremely* distressed. He divided up the people who were with him, the flocks, the herds, and the camels into two camps, <sup>8</sup>thinking, "If Esau comes to one camp and crushes it, at least then the other might escape." <sup>9</sup>Then Jacob prayed.

**Jacob:** O God of my father Abraham and God of my father Isaac, O Eternal One who said to me, "*You must now* return to the land of your ancestors and to your own family. I will make good things happen for you." <sup>10</sup>*I know* I am not worthy of *even a little* of all of the loyal love and faithfulness You have shown to me, Your servant. *You have already blessed me* because I *left home and* crossed the Jordan with nothing except my staff. Now I have grown into two large camps. <sup>11</sup>Rescue me now, please, from the hand of my brother, from the grip of Esau. I am afraid that he may come and crush us all, the children alongside their mothers. <sup>12</sup>*Remember* You told me, "I will make good things happen for you and make your descendants as many as the *grains of sand* on the shores, which are too numerous to count."

Jacob has come to the end of himself. He has struggled with his brother and the rest of his family for his entire life. He was born a "heel-catcher," a deceiver, and he lived the part well. But he can't go on like this any longer. With Esau on his way, by this time tomorrow he could well be dead and his family killed or captured. He desperately needs God's blessing and protection, so he grieves and agonizes through the night. Through stabbing pain Jacob demands a blessing from his unknown assailant, but he cannot

receive it until he confesses his name. Once he does, his name is changed. No longer is he known as Jacob; from now on he is "Israel," he who wrestles with God. This is the turning point in Jacob's life. He lays aside his former self and takes up a new name, a new identity. If Jacob is to be the one to carry on God's covenant and the source of universal blessing, he has to change.

## **Wrestled and prevailed to show that he had power with God**

Genesis 32:24-32 The Voice (VOICE)

<sup>24</sup>but Jacob *stayed behind*, left alone *in his distress and doubt*. *In the twilight of his anguish*, an *unknown* man wrestled with him until daybreak. <sup>25</sup>When the man saw he was not winning the battle with Jacob, he struck him on the hip socket, and Jacob's hip was thrown out of joint as he continued to wrestle with him.

**Man:** <sup>26</sup>Let me go; the dawn is breaking.

**Jacob:** I will not let you go unless you bless me.

**Man:** <sup>27</sup>What's your name?

**Jacob:** Jacob.

**Man:** <sup>28</sup>You will no longer go by the name Jacob. From now on, *your name will be* Israel because you have wrestled with God and humanity, and you have prevailed.

**Jacob:** <sup>29</sup>Please, tell me your name.

**Man:** Why do you ask what my name is?

*Right then and right* there the man blessed Jacob. <sup>30</sup>So Jacob called the place Peniel because as he said, "I have come face to face with God, and yet my life was spared." <sup>31</sup>The sun began to rise as Jacob passed by Peniel, limping because of his *dislocated* hip. <sup>32</sup>And to this day, the Israelites do not eat the tendon attached near the hip socket *of any animal*, since that is where God struck Jacob when He dislocated his hip.

## **The Insignificance of Jacob**

Isaiah 41:14-16 The Message (MSG)

<sup>14-16</sup>“Do you feel like a lowly worm, Jacob?

Don't be afraid.

Feel like a fragile insect, Israel?

I'll help you.

I, GOD, want to reassure you.

The God who buys you back, The Holy of Israel.

I'm transforming you from worm to harrow,  
from insect to iron.

As a sharp-toothed harrow you'll smooth out the mountains,  
turn those tough old hills into loamy soil.

You'll open the rough ground to the weather,  
to the blasts of sun and wind and rain.

But you'll be confident and exuberant,  
expansive in The Holy of Israel!

Isaiah 41:10-24 Living Bible (TLB)

<sup>10</sup>Fear not, for I am with you. Do not be dismayed. I am your God. I will strengthen you; I will help you; I will uphold you with my victorious right hand.<sup>[a]</sup>

<sup>11</sup>See, all your angry enemies lie confused and shattered. Anyone opposing you will die. <sup>12</sup>You will look for them in vain—they will all be gone. <sup>13</sup>I am holding you by your right hand—I, the Lord your God—and I say to you, Don't be afraid; I am here to help you. <sup>14</sup>Despised though you are, fear not, O Israel; for I will help you. I am the Lord, your Redeemer; I am the Holy One of Israel. <sup>15</sup>You shall be a new and sharp-toothed threshing instrument to tear all enemies apart, making chaff of mountains. <sup>16</sup>You shall toss them in the air; the wind shall blow them all away; whirlwinds shall scatter them. And the joy of the Lord shall fill you full; you shall glory in the God of Israel.

<sup>17</sup>When the poor and needy seek water and there is none, and their tongues are parched from thirst, then I will answer when they cry to me. I, Israel's God, will never forsake them. <sup>18</sup>I will open up rivers for them on high plateaus! I will give them fountains of water in the valleys! In the deserts

will be pools of water, and rivers fed by springs shall flow across the dry, parched ground. <sup>19</sup>I will plant trees—cedars, myrtle, olive trees, cypress, fir, and pine—on barren land. <sup>20</sup>Everyone will see this miracle and understand that it is God who did it, Israel’s Holy One.

<sup>21</sup>Can your idols make such claims as these? Let them come and show what they can do, says God, the King of Israel. <sup>22</sup>Let them try to tell us what occurred in years gone by or what the future holds. <sup>23</sup>Yes, that’s it! If you are gods, tell what will happen in the days ahead! Or do some mighty miracle that makes us stare, amazed. <sup>24</sup>But no! You are less than nothing and can do nothing at all. Anyone who chooses you needs to have his head examined!

**Footnotes:**

- a. [Isaiah 41:10](#) *with my victorious right hand*, or “with the right hand of my righteousness.”

## **The Indifference of Esau**

Hated the birthright enough so pledged to sell it for one just meal. Vow was considered a verbal declaration in the presence of God that was viewed as a free-offering

Genesis 25:28-34 King James Version (KJV)

<sup>28</sup>And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

<sup>29</sup>And Jacob sod pottage: and Esau came from the field, and he was faint:

<sup>30</sup>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.

<sup>31</sup>And Jacob said, Sell me this day thy birthright.

<sup>32</sup>And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

<sup>33</sup>And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

<sup>34</sup>Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Birthright and blessing go together. At this point the blessing was no longer Esau even though Isaac thought it was.

Genesis 27:33-41 King James Version (KJV)

<sup>33</sup>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, and he shall be blessed.

<sup>34</sup>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, even me also, O my father.

<sup>35</sup>And he said, Thy brother came with subtilty, and hath taken away thy blessing.

<sup>36</sup>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?

<sup>37</sup>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?

<sup>38</sup>And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

<sup>39</sup>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;

<sup>40</sup>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.

<sup>41</sup>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.

Esau was rejected on earth because he had already been rejected in heaven.



Hebrews 12:15-17 King James Version (KJV)

<sup>15</sup>Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

<sup>16</sup>Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

<sup>17</sup>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.

Hebrews 12:16 Expanded Bible (EXB)

<sup>16</sup>·Be careful [See to it; Take heed] that no one takes part in sexual sin or is like Esau and ·never thinks about God [is godless/profane/worldly-minded].  
·As the oldest son, Esau would have received everything from his father, but he sold all that for a single meal [<sup>1</sup>...who sold his own birthright for one meal; [Gen. 25:29-34](#)].

## **Friendly Meeting with Jacob**

Genesis 33:1-17 The Voice (VOICE)

**33** Jacob looked up and saw Esau coming, and 400 men were with him. Jacob quickly divided the children among Leah and Rachel and their two servants. <sup>2</sup>He put the female servants with their children in front, then Leah with her children, and Rachel and Joseph last of all. <sup>3</sup>He himself went on ahead of them, and he bowed to the ground seven times as he approached his brother. <sup>4</sup>But Esau ran to meet him. He embraced Jacob, kissed his neck, and they both cried. <sup>5</sup>Esau looked up and saw the women and children.

**Esau:** Who are these people with you?

**Jacob:** These are the children God has graciously given your servant.

<sup>6</sup>Then the female servants came closer, along with their children, and they bowed down. <sup>7</sup>Leah did likewise; she and her children approached and bowed down. Finally Joseph and Rachel came forward, and they bowed down *as well*.

**Esau:** <sup>8</sup>What was your intent in sending all of your men and herds ahead of you?

**Jacob:** *I hope to find favor with you, my master.*

**Esau:** <sup>9</sup>I have enough, my brother. Keep what you have for yourself.

**Jacob expects trouble from Esau, but he finds the pain of the past healed. Now Esau wants nothing from his brother.**

**Jacob:** <sup>10</sup>No, please. If I have found favor with you *after all these years*, please accept the gifts I offer. Seeing your face *again* is like seeing the face of God, so graciously *and warmly* have you welcomed me. <sup>11</sup>Please accept the blessing I bring. God has graciously provided for me *and my family*. I have everything I could want.

Jacob kept insisting that Esau accept the gift. Finally he did.

**Esau:** <sup>12</sup>Now let's be on our way, and I will walk on ahead of you.

**Jacob:** <sup>13</sup>My master knows that the children are very small and the nursing flocks and herds are under my care. If they are driven too hard for even one day, I'm afraid I'll lose all the flocks. <sup>14</sup>Please, my master, go on ahead of me, and I will keep on at a slower pace—the pace of the animals up ahead and the children—until I come to you in Seir.

**Esau:** <sup>15</sup>Let me leave some of my people to accompany you.

**Jacob:** Why go to all that trouble? *You have done enough already.* Just let me find favor with my master.

<sup>16</sup>Esau agreed and set out that day to go back to Seir. <sup>17</sup>But Jacob journeyed *instead* to Succoth, and he built himself a house there and put up some shelters for his cattle. That's why this place is called Succoth, *which means "shelters."*

## **Your Chosen Birthright**

Romans 8:14-19 The Voice (VOICE)

<sup>14</sup>If the Spirit of God is leading you, then *take comfort in knowing* you are His children. <sup>15</sup>You see, you have not received a spirit that returns you to slavery, so you have nothing to fear. The Spirit you have received adopts you *and welcomes you* into God's own family. That's why we call out to Him, "Abba! Father!" *as we would address a loving daddy.* <sup>16</sup>*Through that prayer,* God's Spirit confirms in our spirits that we are His children. <sup>17</sup>If we are God's children, that means we are His heirs along with the Anointed, set to inherit everything that is His. If we share His sufferings, *we know that* we will ultimately share in His glory.

<sup>18</sup>Now I'm sure of this: the sufferings we endure now are not even worth comparing to the glory that is coming and will be revealed in us. <sup>19</sup>For all of creation is waiting, yearning for the time when the children of God will be revealed.

## **Your Commanded Blessing – Right Hand on Head**

Galatians 3:13-15 The Voice (VOICE)

<sup>13</sup>the Anointed One, *the Liberating King,* has redeemed us from the curse of the law by becoming a curse for us. It was stated *in the Scriptures,* "Everyone who hangs on a tree is cursed *by God.*"<sup>[a]</sup> <sup>14</sup>*This is what God had in mind all along:* the blessing He gave to Abraham might extend to all nations the Anointed One, Jesus; and we are the beneficiaries of this promise of the Spirit that comes *only* through faith.

<sup>15</sup>My dear brothers and sisters, here's a real-life example I can give you: *With a last will and testament, when all the property is accounted for,* the document is signed, witnessed, and notarized; and afterward no one can make changes to it.

## **Your Collected Bounty – Hand to Hand Combat**

Deuteronomy 28:12-14 The Voice (VOICE)

<sup>12</sup>He will open up the reservoirs of water in the sky and make the rainy seasons come each year, so that everything you do will be blessed. *Your produce will be so abundant that you'll lend to many nations, but you won't have to borrow from any.* <sup>13</sup>He will make you the head, not the tail;

you'll always be on top and never on the bottom—if you'll just listen to the commands I'm giving you today from the Eternal your God, and obey them carefully. <sup>14</sup>*All these blessings will be yours* if you don't deviate *at all*, neither to the right nor to the left, from any of the things I'm commanding you today, if you don't go and worship other gods!

Psalm 18:25-50 The Passion Translation (TPT)

<sup>25</sup> Lord, it is clear to me now that how we live will dictate how you deal with us.<sup>[a]</sup>

Good people will taste your goodness, Lord.  
And to those who are loyal to you,  
you love to prove that you are loyal and true.

<sup>26</sup> And for those who are purified, they find you always pure.

But you'll outwit the crooked and cunning with your craftiness.

<sup>27</sup> To the humble you bring heaven's deliverance.

But the proud and haughty you disregard.

<sup>28</sup> God, all at once you turned on a floodlight for me!

You are the revelation-light in my darkness,  
and in your brightness I can see the path ahead.

<sup>29</sup> With you as my strength I can crush an enemy horde,  
advancing through every stronghold that stands in front of me.

<sup>30</sup> What a God you are! Your path for me has been perfect!

All your promises have proven true.

What a secure shelter for all those  
who turn to hide themselves in you!

You are the wrap-around God giving grace to me.<sup>[b]</sup>

<sup>31</sup> Could there be any other god like you?

You are the only God to be worshiped,  
for there is not a more secure foundation  
to build my life upon than you.

<sup>32</sup> You have wrapped me in power,

and now you've shared with me your perfection.

<sup>33</sup> Through you I ascend to the highest peaks of your glory

to stand in the heavenly places, strong and secure in you.

<sup>34</sup>You've trained me with the weapons of warfare-worship;  
now I'll descend into battle with power  
to chase and conquer my foes.

<sup>35</sup>You empower me for victory with your wrap-around presence.  
Your power within makes me strong to subdue,  
and by stooping down in gentleness  
you strengthened me and made me great!

<sup>36</sup>You've set me free from captivity  
and now I'm standing complete, ready to fight some more!

<sup>37</sup>I caught up with my enemies and conquered them,  
and didn't turn back until the war was won!

<sup>38</sup>I pinned them to the ground and broke them to pieces.  
I finished them once and for all; they're as good as dead.

<sup>39</sup>You've placed your armor upon me  
and defeated my enemies, making them bow low at my feet.

<sup>40</sup>You've made them all turn tail and run,  
for through you I've destroyed them all!  
Forever silenced, they'll never taunt me again.

<sup>41</sup>They shouted for help but not one dared to rescue them.  
They shouted to God but he refused to answer them.

<sup>42</sup>So I pulverized them to powder and cast them to the wind.  
I swept them away like dirt on the floor.

<sup>43</sup>You gave me victory on every side,  
for look how the nations come to serve me.  
Even those I've never heard of come and bow at my feet.

<sup>44</sup>As soon as they heard of me they submitted to me.  
Even the rebel foreigners obey my every word.

<sup>45</sup>Their rebellion fades away as they come near;  
trembling in their strongholds,  
they come crawling out of their hideouts.  
Cringing in fear before me, their courage is gone.

<sup>46</sup>The Almighty is alive and conquers all!  
Praise is lifted high to the unshakable God!  
Towering over all, my Savior-God is worthy to be praised!

<sup>47</sup>Look how he pays back harm to all who harm me,  
subduing all the people who come against me.

<sup>48</sup>He rescues me from my enemies;  
he lifts me up high and keeps me out of reach,  
far from the grasp of my violent foe.

<sup>49</sup>This is why I thank God with high praises!  
I will sing my song to the highest God,  
so all among the nations will hear me.

<sup>50</sup>You have appointed me king and rescued me  
time and time again with your magnificent miracles.  
You've been merciful and kind to me, your anointed one.  
This favor will be forever seen upon your loving servant, David,  
and to all my descendants!

## **The Insurance of God**

Genesis 28:10-22 The Voice (VOICE)

<sup>10</sup>Meanwhile Jacob left Beersheba and traveled toward Haran. <sup>11</sup>As dusk approached *one day*, he came to a place where he could stay for the night. He saw stones *scattered* all around and put one of them under his head; then he lay down to sleep. <sup>12</sup>*During the night*, God gave him a dream. He saw a ladder set up on the earth, and its top reached to the heavens. He saw some messengers of God ascending and descending on it. <sup>13</sup>At the very top stood the Eternal One.

**Eternal One:** I am the Eternal One, the God of Abraham your father and the God of Isaac. The land on which you are now lying is the land I *have promised to give to you and your descendants*. <sup>14</sup>Your descendants will be as many as there are specks of dust on the earth. You will spread out to the west, east, north, and south. Through your descendants, all the families of the earth will find true blessing. <sup>15</sup>Know I am with you, and I will watch over you no matter where you go. *One day* I will bring you back to this land. I will not leave you until I have done all I have promised you.

Dreams are a bit mysterious. There are many theories about what dreams are and why we dream, but no one knows for sure. What is sure is that at times in the Scriptures God uses dreams to reveal Himself to His covenant partners. Certainly not everyone has revelatory dreams, and not all dreams are revelatory. But sometimes, on special occasions, when it suits God's

purposes, dreams can be a vehicle to see, hear, and experience reality as God knows it. It happens here with Jacob, who has not yet fully embraced the Eternal as his God; and it continues to happen in both testaments with Joseph, Daniel, Peter, and others.

<sup>16</sup>*The dream ended, and Jacob woke up from his sleep.*

**Jacob** (*to himself*): There is no doubt in my mind that the Eternal One is in this place—and I didn't even know it!

<sup>17</sup>*But even as he said this, a bit of fear came over him.*

**Jacob:** This place is absolutely awesome! It can be none other than the house of God and the gateway into heaven!

<sup>18</sup>So early the next morning Jacob took the stone he had put under his head, set it up as a pillar, and then poured oil on top of it *to commemorate his experience with God*. <sup>19</sup>He named that place Bethel, *which means "house of God."* Before that the name of the city had been called Luz. <sup>20</sup>Then Jacob made a vow.

**Jacob:** If God is going to be with me, keeping me *safe* on this journey and giving me bread to eat and clothing to wear <sup>21</sup>so that I return to my father's house in peace, then the Eternal will be my God. <sup>22</sup>And this stone I have made into a pillar will be *the first stone laid in God's house*. And *Lord*, of everything You give me, I will give one-tenth always back to You!

Genesis 35:1-15 The Message (MSG)

**35** God spoke to Jacob: "Go back to Bethel. Stay there and build an altar to the God who revealed himself to you when you were running for your life from your brother Esau."

<sup>2-3</sup>Jacob told his family and all those who lived with him, "Throw out all the alien gods which you have, take a good bath and put on clean clothes, we're going to Bethel. I'm going to build an altar there to the God who answered

me when I was in trouble and has stuck with me everywhere I've gone since."

<sup>4-5</sup> They turned over to Jacob all the alien gods they'd been holding on to, along with their lucky-charm earrings. Jacob buried them under the oak tree in Shechem. Then they set out. A paralyzing fear descended on all the surrounding villages so that they were unable to pursue the sons of Jacob.

<sup>6-7</sup> Jacob and his company arrived at Luz, that is, Bethel, in the land of Canaan. He built an altar there and named it El-Bethel (God-of-Bethel) because that's where God revealed himself to him when he was running from his brother.

<sup>8</sup> And that's when Rebekah's nurse, Deborah, died. She was buried just below Bethel under the oak tree. It was named Allon-Bacuth (Weeping-Oak).

<sup>9-10</sup> God revealed himself once again to Jacob, after he had come back from Paddan Aram and blessed him: "Your name is Jacob (Heel); but that's your name no longer. From now on your name is Israel (God-Wrestler)."

<sup>11-12</sup> God continued,

I am The Strong God.

Have children! Flourish!

A nation—a whole company of nations!—  
will come from you.

Kings will come from your loins;  
the land I gave Abraham and Isaac

I now give to you,  
and pass it on to your descendants.

<sup>13</sup> And then God was gone, ascended from the place where he had spoken with him.

<sup>14-15</sup> Jacob set up a stone pillar on the spot where God had spoken with him. He poured a drink offering on it and anointed it with oil. Jacob dedicated the place where God had spoken with him, Bethel (God's-House).