

## ~JACOB 1 (2730)

(Ja'cob) [One Seizing the Heel, Supplanter]

- Received Birthright And Blessing
- Was It Proper For Jacob To Impersonate Esau
- Jacob's Move To Paddan-Aram
- Jacob Made Rich Before Leaving Haran
- Return To The Promised Land
- Why Did The Angel With Whom Jacob Wrestled Cause Jacob To
- Next 33 Years As Alien Resident
- The Move To Egypt

• Son of Isaac and Rebekah, and younger twin brother of Esau. **Jacob's** parents had been married for 20 years before the birth of these twins, their only children, in **1858 B.C.E.**

• Isaac at the time was 60 years old. So, as in the case of Abraham, Isaac's prayers for offspring were answered only after his patience and faith in God's promises had been fully tested.

• And Isaac happened to be forty years old at his taking Rebekah the daughter of Bethuel the Syrian of Paddanaram, the sister of Laban the Syrian, as his wife. (**Genesis 25:20**)

• And Isaac kept on entreating Yehowah especially for his wife, because she was barren, so Yehowah let himself be entreated for him, and Rebekah his wife became pregnant. (**Genesis 25:21**)

• And after that his brother came out and his hand was holding onto the heel of Esau, so he called his name **Jacob**. And Isaac was sixty years old at her giving them birth. (**Genesis 25:26**)

• Neither because they are Abraham's seed are they all children, but; What will be called **your seed** will be through Isaac. (**Romans 9:7**)

• That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the seed. (**Romans 9:8**)

• For the word of promise was as follows; At this time I will come and Sarah will have a son. (**Romans 9:9**)

- Yet not that case alone, but also when Rebekah conceived twins from the one man, Isaac our forefather. (**Romans 9:10**)
- In her pregnancy, Rebekah was distressed by the struggling of the twins within her womb, which, Yehowah explained, were the beginnings of two opposing nations.
- Furthermore, Yehowah declared that, contrary to custom, the older would serve the younger. Accordingly, the second-born **Jacob** was holding the heel of Esau at their birth, hence the name Jacob, meaning, **One Seizing the Heel**.
- And the sons within her began to struggle with each other, so that she said; If this is the way it is, just why am I alive? With that she went to inquire of Yehowah. (**Genesis 25:22**)
- And Yehowah proceeded to say to her; Two nations are in your belly, and two national groups will be separated from your inward parts, and the one national group will be stronger than the other national group, and the older will serve the younger. (**Genesis 25:23**)
- Gradually her days came to the full for giving birth, and, look! Twins were in her belly. (**Genesis 25:24**)
- Then the first came out red all over like an official garment of hair, so they called his name Esau. (**Genesis 25:25**)
- And after that his brother came out and his hand was holding onto the heel of Esau, so he called his name **Jacob**. And Isaac was sixty years old at her giving them birth. (**Genesis 25:26**)
- Yehowah thus demonstrated his ability to detect the genetic bent of the unborn and to exercise his foreknowledge and right to select beforehand whom he chooses for his purposes, yet he in no way predetermines the final destiny of individuals.
- Yet not that case alone, but also when Rebekah conceived twins from the one man, Isaac our forefather. (**Romans 9:10**)
- For when they had not yet been born nor had practiced anything good or vile, in order, that the purpose of God respecting the choosing might continue dependent, not upon works, but upon the One who calls. (**Romans 9:11**)

- It was said to her; The older will be the slave of the younger. (**Romans 9:12**)
- In the belly he seized his brother by the heel, and with his dynamic energy he contended with God. (**Hosea 12:3**)
- In contrast to his father's favorite son Esau, who was a wild, restless, wandering type of huntsman, **Jacob** is described as a blameless Hebrew, *tam*, man, dwelling in tents, one who led a quiet pastoral life and was dependable to look after domestic affairs, one who was especially loved by his mother.
- And the boys got bigger, and Esau became a man knowing how to hunt, a man of the field, but **Jacob** a blameless man, dwelling in tents. (**Genesis 25:27**)
- And Isaac had love for Esau, because it meant game in his mouth, whereas Rebekah was a lover of **Jacob**. (**Genesis 25:28**)
- This Hebrew word *tam*, is used elsewhere to describe those approved of God. For example, bloodthirsty men hate anyone **blameless**, yet Yehowah gives assurance that the future of the **blameless** man will be peaceful.
- Bloodthirsty men hate anyone **blameless**, and as for the upright ones, they keep seeking for the soul of each one. (**Proverbs 29:10**)
- Watch the **blameless** one and keep the upright one in sight, for the future of that man will be peaceful. (**Psalms 37:37**)
- The integrity keeper Job proved to be **blameless** Hebrew, *tam* and upright.
- There happened to be a man in the land of Uz whose name was Job, and that man proved to be **blameless** and **upright**, and fearing God and turning aside from bad. (**Job 1:1**)
- And Yehowah went on to say to Satan; Have you set your heart upon my servant Job, that there is no one like him in the earth, a man **blameless** and **upright**, fearing God and turning aside from bad? (**Job 1:8**)

- **And Yehowah went on to say to Satan; Have you set your heart upon my servant Job, that there is no one like him in the earth, a man blameless and upright, fearing God and turning aside from bad? Even yet he is holding fast his integrity, although you incite me against him to swallow him up without cause. (Job 2:3)**

### •• **Received Birthright And Blessing**

- **Abraham did not die until his grandson **Jacob** was 15 years old, in **1843 B.C.E**, and so the boy had ample opportunity to hear of God's oath-bound covenant directly from the lips of his grandfather as well as his father.**

- **And Yehowah's angel proceeded to call to Abraham the second time out of the heavens. (Genesis 22:15)**
- **And to say; By myself I do swear, is the utterance of Yehowah, that by reason of the fact that you have done this thing and you have not withheld your son, your only one. (Genesis 22:16)**
- **I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore, and your seed will take possession of the gate of his enemies. (Genesis 22:17)**
- **And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice. (Genesis 22:18)**
- ****Jacob** realized what a privilege it would be to participate in the fulfillment of such divine promises. Finally the opportunity presented itself legally to purchase from his brother the firstborn's birthright and all that went with it.**
- **In case a man comes to have two wives, the one loved and the other hated, and they, the loved one and the hated one, have borne sons to him, and the firstborn son has come to be of the hated one. (Deuteronomy 21:15)**
- **It must also occur that in the day that he gives as an inheritance to his sons what he happens to have, he will not be allowed to constitute the son of the loved one his firstborn at the expense of the hated ones son, the firstborn. (Deuteronomy 21:16)**

- For he should recognize as the firstborn the hated ones son by giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the firstborns position belongs to him. (**Deuteronomy 21:17**)
- This opportunity arrived one day when Esau came in from the field exhausted and smelled the tasty stew his brother had cooked. Quick, please, Esau exclaimed, give me a swallow of the red the red there, for I am tired! **Jacob's** reply; Sell me, first of all, your right as firstborn! Esau despised the birthright, and so the sale was quickly made and sealed with a solemn oath.
- Once **Jacob** was boiling up some stew, when Esau came along from the field and he was tired. (**Genesis 25:29**)
- So Esau said to **Jacob**; Quick, please, give me a swallow of the red, the red there, for I am tired! That is why his name was called Edom. (**Genesis 25:30**)
- To this **Jacob** said; Sell me, first of all, your right as firstborn! (**Genesis 25:31**)
- And Esau continued; Here I am simply going to die, and of what benefit to me is a birthright? (**Genesis 25:32**)
- And **Jacob** added; Swear to me first of all! And he proceeded to swear to him and to sell his right as firstborn to Jacob. (**Genesis 25:33**)
- And **Jacob** gave Esau bread and lentil stew, and he went to eating and drinking. Then he got up and went his way. So Esau despised the birthright. (**Genesis 25:34**)
- That there may be no fornicator nor anyone not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as firstborn. (**Hebrews 12:16**)
- Reasons enough why Yehowah said; I loved **Jacob**, but Esau I hated.
- Just as it is written: I loved **Jacob**, but Esau I hated. (**Romans 9:13**)
- I have loved you people, Yehowah has said. And you have said;

In what way have you loved us? Was not Esau the brother of **Jacob**? Is the utterance of Yehowah. But I loved Jacob. (**Malachi 1:2**)

- And Esau I have hated, and I finally made his mountains a desolated waste and his inheritance for the jackals of the wilderness. (**Malachi 1:3**)

### • Was It Proper For Jacob To Impersonate Esau

- When Isaac was old and thought that he would soon die, he sent Esau out to hunt some venison, saying; Let me eat, in order, that my soul may bless you before I die.
- However, Rebekah overheard the conversation and quickly sent **Jacob** to get two kids of the goats so she could prepare a tasty dish for Isaac, and she said to Jacob.
- Legally, as Jacob well knew, he was entitled to act in the role of Esau, the firstborn of Isaac. Isaac felt Jacob to see if this was really Esau or not, and he said; The voice is the voice of Jacob, but the hands are the hands of Esau. Nevertheless, matters worked out successfully, and as the account says; He blessed him.
- Now it came about that when Isaac was old and his eyes were too dim to see he then called Esau his older son and said to him; My son! At which he said to him; Here I am! (**Genesis 27:1**)
- And he went on to say; Here, now, I have become old. I do not know the day of my death. (**Genesis 27:2**)
- So at this time take, please, your implements, your quiver and your bow, and go out to the field and hunt some venison for me. (**Genesis 27:3**)
- Then make me a tasty dish such as I am fond of and bring it to me and, ah, let me eat, in order, that my soul may bless you before I die. (**Genesis 27:4**)
- However, Rebekah was listening while Isaac spoke to Esau his son. And Esau went on out into the field to hunt game and to bring it in. (**Genesis 27:5**)
- And Rebekah said to **Jacob** her son; Here I just heard your father

speaking to Esau your brother, saying; (**Genesis 27:6**)

- Bring me some game and make me a tasty dish and, ah, let me eat, that I may bless you before Yehowah before my death. (**Genesis 27:7**)
- And now, my son, listen to my voice in what I am commanding you. (**Genesis 27:8**)
- Go, please, to the herd and get me from there two kids of the goats, good ones, that I may make them up into a tasty dish for your father such as he is fond of. (**Genesis 27:9**)
- Then you must bring it to your father and he must eat it, in order, that he may bless you before his death. (**Genesis 27:10**)
- And **Jacob** proceeded to say to Rebekah his mother; But Esau my brother is a hairy man and I am a smooth man. (**Genesis 27:11**)
- What if my father feels me? Then I shall certainly become in his eyes like one making a mockery, and I shall certainly bring upon myself a malediction and not a blessing. (**Genesis 27:12**)
- At this his mother said to him; Upon me be the malediction meant for you, my son. Only listen to my voice and go, get them for me. (**Genesis 27:13**)
- Accordingly he went and got them and brought them to his mother, and his mother made a tasty dish such as his father was fond of. (**Genesis 27:14**)
- After that Rebekah took garments of Esau her older son, the most desirable ones which were with her in the house, and put them on **Jacob** her younger son. (**Genesis 27:15**)
- And the skins of the kids of the goats she put upon his hands and upon the hairless part of his neck. (**Genesis 27:16**)
- Then she gave the tasty dish and the bread that she had made into the hand of **Jacob** her son. (**Genesis 27:17**)
- So he went on in to his father and said; My father! To which he said; Here I am! Who are you, my son? (**Genesis 27:18**)

- **And Jacob went on to say to his father; I am Esau your firstborn. I have done just as you have spoken to me. Raise yourself up, please. Sit down and eat some of my game, in order, that your soul may bless me. (Genesis 27:19)**
- **At that Isaac said to his son; How is it that you have been so quick in finding it, my son? In turn he said; Because Yehowah your God caused it to meet up with me. (Genesis 27:20)**
- **Then Isaac said to Jacob; Come near, please, that I may feel you, my son, to know whether you are really my son Esau or not. (Genesis 27:21)**
- **So Jacob came near to Isaac his father, and he went feeling him, after which he said; The voice is the voice of Jacob, but the hands are the hands of Esau. (Genesis 27:22)**
- **And he did not recognize him, because his hands proved to be hairy like the hands of Esau his brother. Hence he blessed him. (Genesis 27:23)**
- **After that he said; You are really my son Esau? To which he said; I am. (Genesis 27:24)**
- **Then he said; Bring it near to me that I may eat some of the game of my son, to the end that my soul may bless you. With that he brought it near to him and he began to eat, and he brought him wine and he began to drink. (Genesis 27:25)**
- **Then Isaac his father said to him; Come near, please, and kiss me, my son. (Genesis 27:26)**
- **So he came near and kissed him, and he could smell the scent of his garments. And he proceeded to bless him and to say; See, the scent of my son is like the scent of the field which Yehowah has blessed. (Genesis 27:27)**
- **And may the true God give you the dews of the heavens and the fertile soils of the earth and an abundance of grain and new wine. (Genesis 27:28)**
- **Let peoples serve you and let national groups bow low to you. Become master over your brothers, and let the sons of your mother bow low to you. Cursed be each one of those cursing**



you, and blessed be each one of those blessing you. ([Genesis 27:29](#))

- Had Rebekah and **Jacob** done the right thing?
- There could be no doubt that **Jacob** was entitled to the blessing. Before the birth of the twins, Yehowah had said to Rebekah; The older will serve the younger.
- And Yehowah proceeded to say to her; Two nations are in your belly, and two national groups will be separated from your inward parts, and the one national group will be stronger than the other national group, and the older will serve the younger. ([Genesis 25:23](#))
- Later, in harmony with the inclination that Yehowah had already foreseen and that had caused him to love **Jacob** more than he did Esau, Esau sold his birthright to Jacob for just a bowl of stew.
- Once **Jacob** was boiling up some stew, when Esau came along from the field and he was tired. ([Genesis 25:29](#))
- So Esau said to **Jacob**; Quick, please, give me a swallow of the red, the red there, for I am tired! That is why his name was called Edom. ([Genesis 25:30](#))
- To this **Jacob** said; Sell me, first of all, your right as firstborn! ([Genesis 25:31](#))
- And Esau continued; Here I am simply going to die, and of what benefit to me is a birthright? ([Genesis 25:32](#))
- And **Jacob** added; Swear to me first of all! And he proceeded to swear to him and to sell his right as firstborn to Jacob. ([Genesis 25:33](#))
- And **Jacob** gave Esau bread and lentil stew, and he went to eating and drinking. Then he got up and went his way. So Esau despised the birthright. ([Genesis 25:34](#))
- To what extent Isaac knew of these indications as to who should receive the blessing, the Bible account does not say. Exactly why Rebekah and **Jacob** handled the matter in the way they did, we do not

know, except that both of them knew that the blessing belonged to Jacob.

- **Jacob did not maliciously misrepresent himself in order to get something that did not rightfully belong to him. The Bible does not condemn what Rebekah and Jacob did. The outcome was that Jacob received the rightful blessing.**
- **Isaac himself evidently saw that Yehowah's will had been accomplished. Shortly after this, when sending Jacob off to Haran to get a wife, Isaac further blessed Jacob and specifically said; God Almighty will give to you the blessing of Abraham.**
- **And God Almighty will bless you and make you fruitful and multiply you, and you will certainly become a congregation of peoples. (Genesis 28:3)**
- **And he will give to you the blessing of Abraham, to you and to your seed with you, that you may take possession of the land of your alien residences, which God has given to Abraham. (Genesis 28:4)**
- **By faith also Isaac blessed **Jacob** and Esau concerning things to come. (Hebrews 11:20)**
- **So we properly conclude that the outcome of the matter was what Yehowah purposed. The Bible states clearly the lesson that we should draw from this account, warning that we should be careful.**
- **That there may be no fornicator nor anyone not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as firstborn. (Hebrews 12:16)**

#### ·· **Jacob's Move To Paddan-Aram**

- ****Jacob** was 77 years old when he left Beer-sheba for the land of his foreparents, a land where he spent the next 20 years of his life.**
- **And **Jacob** continued on his way out from Beersheba and kept going to Haran. (Genesis 28:10)**
- **These twenty years I have been with you. Your female sheep and your she-goats did not suffer abortions, and the rams of your flock I never ate. (Genesis 31:38)**

- **After traveling North-Northeast about 100 kilometers (62 miles) he stopped at Luz or Bethel, in the Judean hills for the night, using a stone for his pillow. There in his dreams he saw a ladder, or flight of stairs, reaching into the heavens, upon which angels were ascending and descending.**
- **At the top Yehowah was envisioned, and He now confirmed with **Jacob** the divine covenant made with Abraham and Isaac.**
- **In time he came across a place and set about spending the night there because the sun had set. So he took one of the stones of the place and set it as his head supporter and lay down in that place. (**Genesis 28:11**)**
- **And he began to dream, and, look! There was a ladder stationed upon the earth and its top reaching up to the heavens, and, look! There were God's angels ascending and descending on it. (**Genesis 28:12**)**
- **And, look! There was Yehowah stationed above it, and he proceeded to say; I am Yehowah the God of Abraham your father and the God of Isaac. The land upon which you are lying, to you I am going to give it and to your seed. (**Genesis 28:13**)**
- **Which covenant he concluded with Abraham, and his sworn statement to Isaac. (**1 Chronicles 16:16**)**
- **And which statement he kept standing as a regulation even to **Jacob**, as an indefinitely lasting covenant even to Israel. (**1 Chronicles 16:17**)**
- **In this covenant Yehowah promised **Jacob** that He would watch over and keep him and would not forsake him until the land upon which he was lying had become his and his seed had become like the dust particles of the earth for numbers.**
- **Moreover, by means of you and by means of your seed all the families of the ground will certainly bless themselves.**
- **And, look! There was Yehowah stationed above it, and he proceeded to say; I am Yehowah the God of Abraham your father and the God of Isaac. The land upon which you are lying, to you I am going to give it and to your seed. (**Genesis 28:13**)**

- **And your seed will certainly become like the dust particles of the earth, and you will certainly spread abroad to the west and to the east and to the north and to the south, and by means of you and by means of your seed all the families of the ground will certainly bless themselves. (Genesis 28:14)**
- **And here I am with you and I will keep you in all the way you are going and I will return you to this ground, because I am not going to leave you until I have actually done what I have spoken to you. (Genesis 28:15)**
- **When **Jacob** fully realized the import of the nights experience he exclaimed; How fear-inspiring this place is! This is nothing else but the house of God.**
- **He therefore changed the name of Luz to Bethel, meaning, **House of God**, and proceeded to set up a pillar and anoint it as a witness of these momentous events.**
- **In grateful response to God's promise of support, Jacob also vowed that without fail he would give to Yehowah a tenth of all he received.**
- **Then **Jacob** awoke from his sleep and said; Truly Yehowah is in this place and I myself did not know it. (Genesis 28:16)**
- **And he grew fearful and added; How fear-inspiring this place is! This is nothing else but the house of God and this is the gate of the heavens. (Genesis 28:17)**
- **So **Jacob** got up early in the morning and took the stone that was there as his head supporter and he set it up as a pillar and poured oil on the top of it. (Genesis 28:18)**
- **Further, he called the name of that place Bethel, but the fact is, Luz was the city's name formerly. (Genesis 28:19)**
- **And **Jacob** went on to vow a vow, saying; If God will continue with me and will certainly keep me on this way on which I am going and will certainly give me bread to eat and garments to wear (Genesis 28:20)**
- **And I shall certainly return in peace to the house of my father,**

- then Yehowah will have proved to be my God. ([Genesis 28:21](#))
- And this stone that I have set up as a pillar will become a house of God, and as for everything that you will give me I shall without fail give the tenth of it to you. ([Genesis 28:22](#))
  - Traveling on, **Jacob** eventually met his cousin Rachel in the vicinity of Haran and was invited by her father Laban, the brother of Jacob's mother, to stay with them. **Jacob** fell in love with Rachel and bargained to work seven years for her father if he would give her to be his wife.
  - The passing years seemed to be like some few days, so deep was **Jacob's** love for Rachel. However, at the wedding Rachel's older sister Leah was deceitfully substituted, Laban explaining, It is not customary to give the younger woman before the firstborn.
  - After celebrating this marriage for a week, Laban then gave Rachel also to **Jacob** as his wife upon the agreement that **Jacob** would work another seven years in payment for her. Laban also gave Leah and Rachel two maidservants, Zilpah and Bilhah respectively.
  - After that **Jacob** set his feet in motion and traveled on to the land of the Orientals. ([Genesis 29:1](#))
  - Now he looked, and here there was a well in the field and here three droves of sheep were lying down there by it, because from that well they were accustomed to water the droves, and there was a great stone over the mouth of the well. ([Genesis 29:2](#))
  - When all the droves had been gathered there, they rolled away the stone from off the mouth of the well, and they watered the flocks, after which they returned the stone over the mouth of the well to its place. ([Genesis 29:3](#))
  - So **Jacob** said to them; My brothers, from what place are you? To which they said; We are from Haran. ([Genesis 29:4](#))
  - Then he said to them; Do you know Laban the grandson of Nahor? To which they said; We know him. ([Genesis 29:5](#))
  - At this he said to them; Is it all right with him? In turn they said; It is all right. And here is Rachel his daughter coming with the sheep! ([Genesis 29:6](#))

- **And he went on to say; Why, it is yet full day. It is not the time for gathering the herds. Water the sheep, then go feed them. (Genesis 29:7)**
- **To this they said; We are not allowed to do so until all the droves are gathered and they actually roll away the stone from off the mouth of the well. Then we must water the sheep. (Genesis 29:8)**
- **While he was yet speaking with them, Rachel came with the sheep that belonged to her father, for she was a shepherdess. (Genesis 29:9)**
- **And it came about that when **Jacob** saw Rachel the daughter of Laban his mother's brother and the sheep of Laban his mother's brother, Jacob immediately approached and rolled away the stone from off the mouth of the well and watered the sheep of Laban his mother's brother. (Genesis 29:10)**
- **Then **Jacob** kissed Rachel and raised his voice and burst into tears. (Genesis 29:11)**
- **And **Jacob** began to tell Rachel that he was the brother of her father and that he was the son of Rebekah. And she went running and telling her father. (Genesis 29:12)**
- **Now it came about that as soon as Laban heard the report about **Jacob** the son of his sister, he went running to meet him. Then he embraced him and kissed him and brought him on into his house. And he began to relate to Laban all these things. (Genesis 29:13)**
- **After that Laban said to him; You are indeed my bone and my flesh. So he dwelt with him a full month. (Genesis 29:14)**
- **After that Laban said to **Jacob**; Are you my brother, and must you serve me for nothing? Tell me, What are your wages to be? (Genesis 29:15)**
- **As it was, Laban had two daughters. The name of the older was Leah and the name of the younger Rachel. (Genesis 29:16)**
- **But the eyes of Leah had no luster, whereas Rachel had become**

beautiful in form and beautiful of countenance. (**Genesis 29:17**)

- And **Jacob** was in love with Rachel. So he said; I am willing to serve you seven years for Rachel your younger daughter. (**Genesis 29:18**)
- To this Laban said; It is better for me to give her to you than for me to give her to another man. Keep dwelling with me. (**Genesis 29:19**)
- And **Jacob** proceeded to serve seven years for Rachel, but in his eyes they proved to be like some few days because of his love for her. (**Genesis 29:20**)
- Then **Jacob** said to Laban; Give over my wife, because my days are up, and let me have relations with her. (**Genesis 29:21**)
- With that Laban gathered all the men of the place and made a feast. (**Genesis 29:22**)
- But it turned out that during the evening he resorted to taking Leah his daughter and bringing her to him that he might have relations with her. (**Genesis 29:23**)
- Moreover, Laban gave to her Zilpah his maidservant, even to Leah his daughter, as a maidservant. (**Genesis 29:24**)
- So it followed in the morning that here it was Leah! Consequently he said to Laban; What is this you have done to me? Was it not for Rachel that I served with you? So why have you tricked me? (**Genesis 29:25**)
- To this Laban said; It is not customary to do this way in our place, to give the younger woman before the firstborn. (**Genesis 29:26**)
- Celebrate to the full the week of this woman. After that there shall be given to you also this other woman for the service that you can serve with me for seven years more. (**Genesis 29:27**)
- Accordingly **Jacob** did so and celebrated fully the week of this woman, after which he gave him Rachel his daughter as his wife. (**Genesis 29:28**)

- Besides, Laban gave Bilhah his maidservant to Rachel his daughter as her maidservant. (**Genesis 29:29**)
- And **Jacob** proceeded to run away to the field of Syria, and Israel kept serving for a wife, and for a wife he guarded sheep. (**Hosea 12:12**)
- Yehowah began building a great nation out of this marriage arrangement. Leah bore **Jacob** four sons in succession, Reuben, Simeon, Levi, and Judah.
- Rachel, seeing she continued barren, then gave her slave girl Bilhah to Jacob and, through her, got two sons, Dan and Naphtali. At this time Leah remained barren.
- So she too gave her slave girl Zilpah to Jacob and got two sons from this union, namely, Gad and Asher. Leah then began bearing children once again, giving birth first to Issachar, then to Zebulun, and then to a daughter named Dinah.
- Rachel at last became pregnant and gave birth to Joseph. As a consequence, in the comparatively short period of seven years, Jacob was blessed with many children.
- Then he had relations also with Rachel and also expressed more love for Rachel than for Leah, and he went serving with him for yet seven years more. (**Genesis 29:30**)
- So she called his name Joseph, saying; Yehowah is adding another son to me. (**Genesis 30:24**)

### •• **Jacob Made Rich Before Leaving Haran**

- On completing his 14-year work contract for the acquisition of his wives, **Jacob** was anxious to return to his homeland. But Laban, seeing how Yehowah had blessed him because of **Jacob**, insisted that he continue overseeing his flocks, **Jacob** was even told to stipulate his own wages.
- In that part of the world the sheep and goats are generally of a solid color, the sheep being white, the goats black. **Jacob** therefore asked that only the sheep and goats with abnormal colors or markings be given to him all the sheep dark brown in color and all the goats with any white marks.



- **Why, that is fine! Was Laban's reply. And to keep the wages as low as possible, Laban, at Jacob's suggestion, separated out of the flocks all the striped, speckled, and color-patched goats and the dark-brown young male sheep, which he gave to his own sons to look after, even putting a three-day distance between them, to prevent any interbreeding of the two flocks. Only abnormally colored ones born in the future would be Jacob's.**
- **And it followed that when Rachel had given birth to Joseph, Jacob immediately said to Laban; Send me away that I may go to my place and to my country. (Genesis 30:25)**
- **Give over my wives and my children, for whom I have served with you, that I may go, for you yourself must know my service which I have rendered you. (Genesis 30:26)**
- **Then Laban said to him; If, now, I have found favor in your eyes, I have taken the omens to the effect that Yehowah is blessing me due to you. (Genesis 30:27)**
- **And he added; Stipulate your wages to me and I shall give them. (Genesis 30:28)**
- **So he said to him; You yourself must know how I have served you and how your herd has fared with me. (Genesis 30:29)**
- **That it was little that you actually had before my coming, and it went expanding to a multitude, in that Yehowah blessed you since I stepped in. So now when am I to do something also for my own house? (Genesis 30:30)**
- **Then he said; What shall I give you? And Jacob went on to say; You will give me nothing whatsoever! If you will do this thing for me, I shall resume shepherding your flock. I shall continue guarding it. (Genesis 30:31)**
- **I will pass among your whole flock today. You set aside from there every sheep speckled and with color patches, and every dark-brown sheep among the young rams and any color-patched and speckled one among the she-goats. Hereafter such must be my wages. (Genesis 30:32)**
- **And my right-doing must answer for me on whatever future day**

you may come to look over my wages, every one that is not speckled and color-patched among the she-goats and dark brown among the young rams is something stolen if it is with me. **(Genesis 30:33)**

- To this Laban said; Why, that is fine! Let it be according to your word. **(Genesis 30:34)**
- Then he set aside on that day the he-goats striped and color-patched and all the she-goats speckled and color-patched, every one in which there was any white and every one dark brown among the young rams, but he gave them over into the hands of his sons. **(Genesis 30:35)**
- After that he set a distance of three days journey between himself and **Jacob**, and Jacob was shepherding the flocks of Laban that remained over. **(Genesis 30:36)**
- So here **Jacob** started off tending only sheep of normal color and goats with no markings. However, he worked hard and did what he thought would increase the number of off-colored animals.
- He took green sapling staffs of the storax, almond, and plane trees, and peeled the barks of these in such a way as to give them a striped, spotty appearance.
- These he placed in the gutters of the animals drinking troughs, apparently with the idea that if the animals looked at the stripes when in heat there would be a prenatal influence that would make the offspring mottled or abnormal in color.
- Jacob also took care to place the sticks in the troughs only when the stronger robust animals were in heat.
- Then **Jacob** took for his use staffs still moist of the storax tree and of the almond tree and of the plane tree and peeled in them white peeled spots by laying bare white places which were upon the staffs. **(Genesis 30:37)**
- Finally the staffs that he had peeled he placed in front of the flock, in the gutters, in the water drinking troughs, where the flocks would come to drink, that they might get into a heat before them when they came to drink. **(Genesis 30:38)**

- Consequently the flocks would get in heat before the staffs, and the flocks would produce striped, speckled and color-patched ones. (**Genesis 30:39**)
- And **Jacob** separated the young rams and then turned the faces of the flocks to the striped ones and all the dark-brown ones among the flocks of Laban. Then he set his own droves by themselves and did not set them by the flocks of Laban. (**Genesis 30:40**)
- And it always occurred that whenever the robust flocks would get in heat, **Jacob** would locate the staffs in the gutters before the eyes of the flocks, that they might get in heat by the staffs. (**Genesis 30:41**)
- But when the flocks showed feebleness he would not locate them there. So the feeble ones always came to be Laban's, but the robust ones **Jacob's**. (**Genesis 30:42**)
- **Results?** The offspring abnormally marked or colored, and therefore **Jacob's** wages, proved to be more numerous than those of normal solid color, which were to be Laban's.
- Since the desired results were obtained, **Jacob** probably thought his stratagem with the striped sticks was responsible. In this he no doubt shared the same misconception commonly held by many people, namely, that such things can have an effect on the offspring. However, in a dream his Creator instructed him otherwise.
- In his dream **Jacob** learned that certain principles of genetics, and not the sticks, were responsible for his success. Whereas **Jacob** was tending only solid-colored animals, yet the vision revealed that the male goats were striped, speckled, and spotty.
- How could this be? Apparently they were hybrids even though of uniform color, the result of crossbreeding in Laban's flock before **Jacob** began being paid.
- So certain of these animals carried in their reproductive cells the hereditary factors for spotting and speckling future generations, according to the laws of heredity discovered by Gregor Mendel in the last century.
- At last it came about at the time when the flock got in heat that I

raised my eyes and saw a sight in a dream and here the he-goats springing upon the flock were striped, speckled and spotty. (**Genesis 31:10**)

- Then the angel of the true God said to me in the dream, **Jacob!** To which I said; Here I am. (**Genesis 31:11**)
- And he continued, Raise your eyes, please, and see all the he-goats springing upon the flock are striped, speckled and spotty, for I have seen all that Laban is doing to you. (**Genesis 31:12**)
- During the six years that **Jacob** worked under this arrangement, Yehowah greatly blessed and prospered him by increasing not only his flocks but also the number of his servants, camels, and asses, and this in spite of the fact that Laban kept changing the agreed-upon wages. Finally, the true God of Bethel instructed **Jacob** to return to the Promised Land.
- And the man went on increasing more and more, and great flocks and maidservants and menservants and camels and asses came to be his. (**Genesis 30:43**)
- In time he got to hear the words of the sons of Laban, saying; **Jacob** has taken everything that belonged to our father, and from what belonged to our father he has amassed all this wealth. (**Genesis 31:1**)
- When **Jacob** would look at the face of Laban, here it was not with him as formerly. (**Genesis 31:2**)
- Finally Yehowah said to **Jacob**; Return to the land of your fathers and to your relatives, and I shall continue with you. (**Genesis 31:3**)
- Then **Jacob** sent and called Rachel and Leah out to the field to his flock. (**Genesis 31:4**)
- And he said to them; I am seeing the face of your father, that he is not the same toward me as formerly, but the God of my father has proved to be with me. (**Genesis 31:5**)
- And you yourselves certainly know that with all my power I have served your father. (**Genesis 31:6**)

- And your father has trifled with me and he has changed my wages ten times, but God has not allowed him to do me harm. **(Genesis 31:7)**
- If on the one hand he would say; The speckled ones will become your wages, then the whole flock produced speckled ones, but if on the other hand he would say; The striped ones will become your wages, then the whole flock produced striped ones. **(Genesis 31:8)**
- So God kept taking the herd of your father away and giving it to me. **(Genesis 31:9)**
- At last it came about at the time when the flock got in heat that I raised my eyes and saw a sight in a dream and here the he-goats springing upon the flock were striped, speckled and spotty. **(Genesis 31:10)**
- Then the angel of the true God said to me in the dream, **Jacob!** To which I said; Here I am. **(Genesis 31:11)**
- And he continued, Raise your eyes, please, and see all the he-goats springing upon the flock are striped, speckled and spotty, for I have seen all that Laban is doing to you. **(Genesis 31:12)**
- I am the true God of Bethel, where you anointed a pillar and where you vowed a vow to me. Now get up, go out of this land and return to the land of your birth. **(Genesis 31:13)**
- This makes twenty years for me in your house. I have served you fourteen years for your two daughters and six years for your flock, and you kept changing my wages ten times. **(Genesis 31:41)**

## ·· Return To The Promised Land

- Fearing that Laban would again attempt to prevent **Jacob** from leaving his service, **Jacob** secretly took his wives and children, and all that he owned, crossed the Euphrates River, and headed for Canaan. In contemplating this move, **Jacob** was probably grazing his flocks close to the Euphrates, as is indicated by;
- Then **Jacob** sent and called Rachel and Leah out to the field to his flock. **(Genesis 31:4)**

- **And he proceeded to run away and to get up and cross the River, he and all he had. After that he directed his face to the mountainous region of Gilead. (Genesis 31:21)**
- **At the time, Laban was out shearing his flocks and was not informed of **Jacob's** departure until three days after he had left. More time may have elapsed in which the shearing was completed and preparations were made to chase after **Jacob** with his forces.**
- **All together, this would have given **Jacob** sufficient time to drive his slow-moving flocks all the way down to the mountainous region of Gilead before Laban caught up with him, a distance from Haran of not less than 560 kilometers (350 miles), a distance, however, that could easily have been covered in seven days by Laban and his kinsmen riding camels in hot pursuit.**
- **At this Rachel and Leah answered and said to him; Is there a share of inheritance for us anymore in the house of our father? (Genesis 31:14)**
- **Are we not really considered as foreigners to him since he has sold us, so that he keeps eating continually even from the money given for us? (Genesis 31:15)**
- **For all the riches that God has taken away from our father are ours and our childrens'. So now everything God has said to you do. (Genesis 31:16)**
- **Then **Jacob** got up and lifted his children and his wives onto the camels. (Genesis 31:17)**
- **And he began driving all his herd and all the goods that he had accumulated, the herd of his acquisition that he had accumulated in Paddanaram, in order to go to Isaac his father to the land of Canaan. (Genesis 31:18)**
- **Now Laban had gone to shear his sheep. Meantime Rachel stole the teraphim that belonged to her father. (Genesis 31:19)**
- **So **Jacob** outwitted Laban the Syrian, because he had not told him that he was running away. (Genesis 31:20)**
- **And he proceeded to run away and to get up and cross the River,**

he and all he had. After that he directed his face to the mountainous region of Gilead. (**Genesis 31:21**)

- Later, on the third day, it was told to Laban that **Jacob** had run away. (**Genesis 31:22**)
- With that he took his brothers with him and went chasing after him for a distance of seven days journey and caught up with him in the mountainous region of Gilead. (**Genesis 31:23**)
- When Laban found the object of his pursuit camped a few kilometers North of the Jabbok, he demanded that **Jacob** explain; Why had he left without allowing Laban to kiss his children and grandchildren good-bye, and why had he stolen Laban's gods?
- Then God came to Laban the Syrian in a dream by night and said to him; Watch yourself that you do not go speaking either good or bad with **Jacob**. (**Genesis 31:24**)
- So Laban approached **Jacob**, as **Jacob** had pitched his tent in the mountain and Laban had encamped his brothers in the mountainous region of Gilead. (**Genesis 31:25**)
- Then Laban said to **Jacob**; What have you done, in that you resorted to outwitting me and driving my daughters off like captives taken by the sword? (**Genesis 31:26**)
- Why did you have to run away secretly and outwit me and not tell me, that I might send you away with rejoicing and with songs, with tambourine and with harp? (**Genesis 31:27**)
- And you did not give me a chance to kiss my children and my daughters. Now you have acted foolishly. (**Genesis 31:28**)
- It is in the power of my hand to do harm to you people, but the God of your father talked to me last night, saying; Watch yourself against speaking either good or bad with **Jacob**. (**Genesis 31:29**)
- While you have actually gone now because you have been yearning intensely for the house of your father, why, though, have you stolen my gods? (**Genesis 31:3**)

- The answer to the first question was rather obvious fear that Laban would have prevented him from leaving. As to the second question, **Jacob** knew nothing of any theft, and a search failed to disclose that Rachel had indeed stolen the family teraphim and hidden them in her camel's saddle basket.
- In answer **Jacob** proceeded to say to Laban; It was because I was afraid. For I said to myself, You might tear your daughters away from me. (**Genesis 31:31**)
- Whoever it is with whom you may find your gods, let him not live. Before our brothers, examine for yourself what is with me and take them for yourself. But **Jacob** did not know that Rachel had stolen them. (**Genesis 31:32**)
- So Laban went on into the tent of **Jacob** and into the tent of Leah and into the tent of the two slave girls, but did not find them. Finally he went out of Leah's tent and went on into Rachel's tent. (**Genesis 31:33**)
- Now Rachel had taken the teraphim, and she resorted to putting them in the woman's saddle basket of the camel, and she kept sitting upon them. So Laban went feeling through the whole tent, but did not find them. (**Genesis 31:34**)
- Then she said to her father; Do not let anger gleam in the eyes of my lord, because I am not able to get up before you, for the customary thing with women is upon me. So he searched on carefully, but did not find the teraphim. (**Genesis 31:35**)
- One explanation for Rachel's actions, and Laban's concern, is this; Possession of the household gods marked a person as the legitimate heir, which explains Laban's anxiety in Gen. 31:26 ff. to recover his household gods from Jacob. [**Ancient Near Eastern Texts, edited by J. B. Pritchard, 1974, p. 220, Footnote 51**]
- Their quarrel peacefully settled, **Jacob** set up a stone pillar and then heaped up stones, which stood there for many years as a witness to the covenant of peace that these two had concluded with a ceremonial meal. The names given to this heap of stones were Galeed, meaning, **Witness Heap**, and **The Watchtower**.
- And Jacob became angry and began to quarrel with Laban, and in answer Jacob went on to say to Laban; What is the revolt on my



- part, what the sin of mine, as a reason why you have hotly pursued after me? (**Genesis 31:36**)
- Now that you have felt through all my goods, what of all the goods of your house have you found? Put it here in front of my brothers and your brothers, and let them decide between us two. (**Genesis 31:37**)
  - These twenty years I have been with you. Your female sheep and your she-goats did not suffer abortions, and the rams of your flock I never ate. (**Genesis 31:38**)
  - Any animal torn to pieces I did not bring to you. I myself would stand the loss of it. Whether one was stolen by day or was stolen by night, you would put in a claim for it from my hand. (**Genesis 31:39**)
  - It has been my experience that by day the heat consumed me and the cold by night, and my sleep would flee from my eyes. (**Genesis 31:40**)
  - This makes twenty years for me in your house. I have served you fourteen years for your two daughters and six years for your flock, and you kept changing my wages ten times. (**Genesis 31:41**)
  - If the God of my father, the God of Abraham and the Dread of Isaac, had not proved on my side, you would now have sent me away empty-handed. My wretchedness and the toil of my hands God has seen, and so he reproved you last night. (**Genesis 31:42**)
  - Then Laban in answer said to **Jacob**; The daughters are my daughters and the children my children and the flock my flock, and everything you are looking at is mine and my daughters. What can I do against these today or against their children whom they have borne? (**Genesis 31:43**)
  - And now, come, let us conclude a covenant, I and you, and it must serve as a witness between me and you. (**Genesis 31:44**)
  - Accordingly **Jacob** took a stone and set it up as a pillar. (**Genesis 31:45**)
  - Then Jacob said to his brothers; Pick up stones! And they went

- taking stones and making a heap. After that they ate there on the heap. (**Genesis 31:46**)
- And Laban began calling it Jegarsahadutha, but Jacob called it Galeed. (**Genesis 31:47**)
  - And Laban proceeded to say; This heap is a witness between me and you today. That is why he called its name Galeed. (**Genesis 31:48**)
  - And The Watchtower, because he said; Let Yehowah keep watch between me and you when we are situated unseen the one from the other. (**Genesis 31:49**)
  - If you go to afflicting my daughters and if you go to taking wives in addition to my daughters, there is no man with us. See! God is a witness between me and you. (**Genesis 31:50**)
  - **Jacob** was now anxious to make peace also with his brother Esau, whom he had not seen for more than 20 years. To soften any lingering hatred his brother might still harbor, **Jacob** sent ahead of him costly gifts for Esau hundreds of goats and sheep, and many camels, asses, and head of cattle.
  - Then **Jacob** sent messengers ahead of him to Esau his brother to the land of Seir, the field of Edom. (**Genesis 32:3**)
  - And he commanded them, saying; This is what you will say to my lord, to Esau; This is what your servant **Jacob** has said; With Laban I have resided as an alien and I have stayed for a long time till now. (**Genesis 32:4**)
  - And I have come to have bulls and asses, sheep, and menservants and maidservants, and I would like to send to notify my lord, that I may find favor in your eyes. (**Genesis 32:5**)
  - In time the messengers returned to **Jacob**, saying; We got to your brother Esau, and he is also on his way to meet you, and four hundred men with him. (**Genesis 32:6**)
  - And **Jacob** became very much afraid and grew anxious. So he divided the people who were with him, and the flocks and the cattle and the camels into two camps. (**Genesis 32:7**)

- **And he said; If Esau should come to the one camp and assault it, then there is certain to be a camp remaining to make an escape. (Genesis 32:8)**
- **After that **Jacob** said; O God of my father Abraham and God of my father Isaac, O Yehowah, you who are saying to me; Return to your land and to your relatives and I will deal well with you. (Genesis 32:9)**
- **I am unworthy of all the loving kindnesses and of all the faithfulness that you have exercised toward your servant, for with but my staff I crossed this Jordan and now I have become two camps. (Genesis 32:10)**
- **Deliver me, I pray you, from my brothers hand, from Esau's hand, because I am afraid of him that he may come and certainly assault me, mother together with children. (Genesis 32:11)**
- **And you, you have said; Unquestionably I shall deal well with you and I will constitute your seed like the grains of sand of the sea, which cannot be numbered for multitude. (Genesis 32:12)**
- **And he kept lodging there on that night. And from what came to his hand he proceeded to take a gift for Esau his brother: (Genesis 32:13)**
- **Two hundred she-goats and twenty he-goats, two hundred female sheep and twenty rams. (Genesis 32:14)**
- **Thirty camels giving suck and their young ones, forty cows and ten bulls, twenty she-asses and ten full-grown asses. (Genesis 32:15)**
- **Then he handed over to his servants one drove after another by itself and repeatedly said to his servants; Cross over ahead of me, and you are to set an interval between drove and drove. (Genesis 32:16)**
- **Further he commanded the first one, saying; In case that Esau my brother should meet you and ask you, saying; To whom do you belong, and where are you going and to whom do these ahead of you belong? (Genesis 32:17)**
- **Then you must say; To your servant, to **Jacob**. A gift it is, sent to**

my lord, to Esau, and look! He himself is also behind us. (**Genesis 32:18**)

- And he went on to command also the second, also the third, also all those following the droves, saying; According to this word you are to speak to Esau on your encountering him. (**Genesis 32:19**)
- And you must say also, Here is your servant **Jacob** behind us. For he said to himself; I may appease him by the gift going ahead of me, and afterward I shall see his face. Perhaps he will give a kindly reception. (**Genesis 32:20**)
- So the gift went crossing over ahead of him, but he himself lodged that night in the camp. (**Genesis 32:21**)
- **Jacob** had fled Canaan with practically nothing, now because of Yehowah's blessing he was returning a wealthy man.

#### · Why Did The Angel With Whom Jacob Wrestled Cause Jacob To Limp

- During the night that **Jacob's** household crossed the Jabbok on the way South to meet Esau, Jacob had the most unusual experience of wrestling with an angel, and because of his perseverance his name was changed to Israel, meaning, **Contender or Perseverer With God**, or, **God Contends**.
- Later during that night he rose and took his two wives and his two maidservants and his eleven young sons and crossed over the ford of Jabbok. (**Genesis 32:22**)
- So he took them and brought them over the torrent valley, and he brought over what he had. (**Genesis 32:23**)
- Finally **Jacob** was left by himself. Then a man began to grapple with him until the dawn ascended. (**Genesis 32:24**)
- When he got to see that he had not prevailed over him, then he touched the socket of his thigh joint, and the socket of **Jacob's** thigh joint got out of place during his grappling with him. (**Genesis 32:25**)
- After that he said; Let me go, for the dawn has ascended. To this he said; I am not going to let you go until you first bless me.

**(Genesis 32:26)**

- So he said to him; What is your name? To which he said; **Jacob**. **(Genesis 32:27)**
- Then he said; Your name will no longer be called **Jacob** but **Israel**, for you have contended with God and with men so that you at last prevailed. **(Genesis 32:28)**
- Thereafter both names often appear in **Hebrew** poetic parallelisms.
- O that out of Zion there were the salvation of **Israel!** When Yehowah gathers back the captive ones of his people, let **Jacob** be joyful, let **Israel** rejoice. **(Psalms 14:7)**
- You fearers of Yehowah, praise him! All you the seed of **Jacob**, glorify him! And be frightened at him, all you the seed of **Israel**. **(Psalms 22:23)**
- And he proceeded to raise up a reminder in **Jacob**, and a Law he set in **Israel**, things that he commanded our forefathers, to make them known to their sons. **(Psalms 78:5)**
- That was why Yehowah heard and began to be furious, and fire itself was kindled against **Jacob**, and anger also ascended against **Israel**. **(Psalms 78:21)**
- From following the females giving suck he brought him in to be a shepherd over **Jacob** his people and over **Israel** his inheritance. **(Psalms 78:71)**
- And which statement he kept standing as a regulation even to **Jacob**, as an indefinitely lasting covenant even to **Israel**. **(Psalms 105:10)**
- And **Israel** proceeded to come into Egypt, and **Jacob** himself resided as an alien in the land of Ham. **(Psalms 105:23)**
- In this struggle the angel touched the socket of **Jacob's** thigh joint, and **Jacob** limped for the rest of his life perhaps to teach him humility, a constant reminder not to be overly exalted because of his God-given prosperity or for having grappled with an angel. In

commemoration of these momentous events **Jacob** called the place Peniel or Penuel.

- When he got to see that he had not prevailed over him, then he touched the socket of his thigh joint, and the socket of **Jacob's** thigh joint got out of place during his grappling with him. (**Genesis 32:25**)
- Hence **Jacob** called the name of the place Peniel, because, to quote him, I have seen God face to face and yet my soul was delivered. (**Genesis 32:30**)
- And the sun began to flash upon him as soon as he passed by Penuel, but he was limping upon his thigh. (**Genesis 32:31**)
- That is why the sons of Israel are not accustomed to eat the sinew of the thigh nerve, which is on the socket of the thigh joint, down to this day, because he touched the socket of **Jacob's** thigh joint by the sinew of the thigh nerve. (**Genesis 32:32**)
- After the conclusion of the amiable meeting between **Jacob** and Esau, these twins, now about 97 years old, each went his separate way, presumably not to meet again until they jointly buried their father Isaac some 23 years later. Esau went South to Seir with his gifts, and **Jacob** turned North, recrossing the Jabbok.
- In time **Jacob** raised his eyes and looked, and here Esau was coming and with him four hundred men. Consequently he divided off the children to Leah and to Rachel and to the two maidservants. (**Genesis 33:1**)
- And he put the maidservants and their children foremost and Leah and her children after them and Rachel and Joseph to the rear of them. (**Genesis 33:2**)
- And he himself passed on ahead of them and proceeded to bow down to the earth seven times until he got near to his brother. (**Genesis 33:3**)
- And Esau went running to meet him, and he began to embrace him and fall upon his neck and kiss him, and they burst into tears. (**Genesis 33:4**)
- Then he raised his eyes and saw the women and the children and

- said; Who are these with you? To which he said; The children with whom God has favored your servant. (**Genesis 33:5**)
- At that the maidservants came forward, they and their children, and bowed down. (**Genesis 33:6**)
  - And Leah too came forward, and her children, and they bowed down, and afterward Joseph came forward, and Rachel, and they bowed down. (**Genesis 33:7**)
  - He now said; What do you mean by all this camp of travelers that I have met? To this he said; In order to find favor in the eyes of my lord. (**Genesis 33:8**)
  - Then Esau said; I have a great many, my brother. Let continue yours what is yours. (**Genesis 33:9**)
  - However, **Jacob** said; No, please. If, now, I have found favor in your eyes, then you must take my gift at my hand, because in harmony with its purpose I have seen your face as though seeing God's face in that you received me with pleasure. (**Genesis 33:10**)
  - Take, please, the gift conveying my blessing which was brought to you, because God has favored me and because I have everything. And he continued to urge him, so that he took it. (**Genesis 33:11**)
  - Later on he said; Let us pull out and go, and let me go in advance of you. (**Genesis 33:12**)
  - But he said to him; My lord is aware that the children are delicate and sheep and cattle that are giving suck are in my charge, and should they drive them too quickly for one day, then the whole flock will certainly die. (**Genesis 33:13**)
  - Let my lord, please, pass on ahead of his servant, but may I myself continue the journey at my leisure according to the pace of the livestock that is before me and according to the pace of the children until I shall come to my lord at Seir. (**Genesis 33:14**)
  - When Esau said; Let me, please, put at your disposal some of the people who are with me. To this he said; Why this? Let me find favor in the eyes of my lord. (**Genesis 33:15**)

- So on that day Esau turned back on his way to Seir. (**Genesis 33:16**)
- And **Jacob** pulled out for Succoth, and he proceeded to build himself a house and for his herd he made booths. That was why he called the name of the place Succoth. (**Genesis 33:17**)
- After that Isaac expired and died and was gathered to his people, old and satisfied with days, and Esau and **Jacob** his sons buried him. (**Genesis 35:29**)

### •• Next 33 Years As Alien Resident

- After he parted company with Esau, **Jacob** settled down in Succoth. This was the first place where **Jacob** stayed for any length of time after returning from Paddan-aram.
- How long he was here is not stated, but it may have been a number of years, for he built himself a permanent structure in which to live and also booths or covered stalls of some sort for his livestock.
- And **Jacob** pulled out for Succoth, and he proceeded to build himself a house and for his herd he made booths. That was why he called the name of the place Succoth. (**Genesis 33:17**)
- **Jacob's** next move was westward across the Jordan to the vicinity of Shechem, where he bought a tract of land from the sons of Hamor for, a hundred pieces of money, **Hebrew, qesi-tah'**.
- In time **Jacob** came safe and sound to the city of Shechem, which is in the land of Canaan, while he was coming from Paddanaram, and he pitched camp in front of the city. (**Genesis 33:18**)
- Then he acquired a tract of the field where he pitched his tent at the hand of the sons of Hamor the father of Shechem, for a hundred pieces of money. (**Genesis 33:19**)
- After that he set up there an altar and called it God the God of Israel. (**Genesis 33:20**)
- And Joseph's bones, which the sons of Israel had brought up out of Egypt, they buried in Shechem in the tract of the field that **Jacob** had acquired from the sons of Hamor, Shechem's father,



for a hundred pieces of money, and it came to belong to the sons of Joseph as an inheritance. ([Joshua 24:32](#))

- The value of that ancient money unit, the *qesi-tah'*, is not known today, but a hundred of them, all together, may have amounted to a considerable sum of weighed-out silver, there being no coins in those days.
- It was at Shechem that **Jacob's** daughter Dinah began associating with the Canaanite women, and this, in turn, opened the way for Shechem, the son of the chieftain Hamor, to violate her.
- In the wake of this episode matters soon developed beyond **Jacob's** control his sons killed every male inhabitant of Shechem, took the women and children captive, appropriated all the property and wealth of the community, and made their father **Jacob** a stench to the inhabitants of the land.
- Now Dinah the daughter of Leah, whom she had borne to **Jacob**, used to go out to see the daughters of the land. ([Genesis 34:1](#))
- And Shechem the son of Hamor the Hivite, a chieftain of the land, got to see her and then took her and lay down with her and violated her. ([Genesis 34:2](#))
- And his soul began clinging to Dinah the daughter of **Jacob**, and he fell in love with the young woman and kept speaking persuasively to the young woman. ([Genesis 34:3](#))
- Finally Shechem said to Hamor his father; Get me this young lady as a wife. ([Genesis 34:4](#))
- And **Jacob** heard that he had defiled Dinah his daughter. And his sons happened to be with his herd in the field, and **Jacob** kept silent until they should come in. ([Genesis 34:5](#))
- Later Hamor, Shechem's father, went out to **Jacob** to speak with him. ([Genesis 34:6](#))
- And the sons of **Jacob** came in from the field as soon as they heard of it, and the men became hurt in their feelings and they grew very angry, because he had committed a disgraceful folly against Israel in lying down with **Jacob's** daughter, whereas nothing like that ought to be done. ([Genesis 34:7](#))

- **And Hamor proceeded to speak with them, saying; As for Shechem my son, his soul is attached to your daughter. Give her, please, to him as a wife. (Genesis 34:8)**
- **And form marriage alliances with us. Your daughters you are to give to us, and our daughters you are to take for yourselves. (Genesis 34:9)**
- **And with us you may dwell, and the land will become available for you. Dwell and carry on business in it and get settled in it. (Genesis 34:10)**
- **Then Shechem said to her father and to her brothers; Let me find favor in your eyes, and whatever you will say to me I shall give it. (Genesis 34:11)**
- **Raise very high the marriage money and gift imposed upon me, and I stand willing to give according to what you may say to me, only give me the young woman as a wife. (Genesis 34:12)**
- **And **Jacob's** sons began to answer Shechem and Hamor his father with deceit and to speak so because he had defiled Dinah their sister. (Genesis 34:13)**
- **And they went on to say to them; We cannot possibly do such a thing, to give our sister to a man who has a foreskin, because that is a reproach to us. (Genesis 34:14)**
- **Only on this condition can we give consent to you, that you become like us, by every male of yours getting circumcised. (Genesis 34:15)**
- **Then we shall certainly give our daughters to you, and your daughters we shall take for ourselves, and we shall certainly dwell with you and become one people. (Genesis 34:16)**
- **But if you do not listen to us to get circumcised, then we will take our daughter and go. (Genesis 34:17)**
- **And their words seemed good in the eyes of Hamor and in the eyes of Shechem, Hamor's son. (Genesis 34:18)**
- **And the young man did not delay to perform the condition,**

because he did find delight in **Jacob's** daughter and he was the most honorable of the whole house of his father. (**Genesis 34:19**)

- So Hamor and Shechem his son went to the gate of their city and began to speak to the men of their city, saying; (**Genesis 34:20**)
- These men are peace-loving toward us. Hence let them dwell in the land and carry on business in it, as the land is quite wide before them. Their daughters we can take as wives for ourselves and our own daughters we can give to them. (**Genesis 34:21**)
- Only on this condition will the men give us their consent to dwell with us so as to become one people, that every male of ours gets circumcised just the way they are circumcised. (**Genesis 34:22**)
- Then their possessions and their wealth and all their livestock, will they not be ours? Only let us give them our consent that they may dwell with us. (**Genesis 34:23**)
- Then all those going out by the gate of his city listened to Hamor and to Shechem his son, and all the males got circumcised, all those going out by the gate of his city. (**Genesis 34:24**)
- However, it came about that on the third day, when they got to be aching, the two sons of **Jacob**, Simeon and Levi, brothers of Dinah, proceeded to take each one his sword and to go unsuspectedly to the city and to kill every male. (**Genesis 34:25**)
- And Hamor and Shechem his son they killed with the edge of the sword. Then they took Dinah from Shechem's house and went on out. (**Genesis 34:26**)
- The other sons of **Jacob** attacked the fatally wounded men and went plundering the city, because they had defiled their sister. (**Genesis 34:27**)
- Their flocks and their herds and their asses and what was in the city and what was in the field they took. (**Genesis 34:28**)
- And all their means of maintenance and all their little children and their wives they carried off captive, so that they plundered all that was in the houses. (**Genesis 34:29**)
- At this **Jacob** said to Simeon and to Levi; You have brought

- ostracism upon me in making me a stench to the inhabitants of the land, with the Canaanites and the Perizzites, whereas I am few in number, and they will certainly gather together against me and assault me and I must be annihilated, I and my house. (**Genesis 34:30**)
- In turn they said; Ought anyone to treat our sister like a prostitute? (**Genesis 34:31**)
  - **Jacob** was then divinely directed to leave Shechem and move down to Bethel, which he did. However, before going, he had his household clean themselves up, change their garments, remove all their false gods, probably including Laban's teraphim, as well as the earrings possibly worn as amulets. These **Jacob** buried out of sight near Shechem.
  - After that God said to **Jacob**; Rise, go up to Bethel and dwell there, and make an altar there to the true God who appeared to you when you were running away from Esau your brother. (**Genesis 35:1**)
  - Then **Jacob** said to his household and to all who were with him; Put away the foreign gods that are in the midst of you and cleanse yourselves and change your mantles. (**Genesis 35:2**)
  - And let us rise and go up to Bethel. And there I shall make an altar to the true God who answered me in the day of my distress in that he proved to be with me in the way that I have gone. (**Genesis 35:3**)
  - So they gave **Jacob** all the foreign gods that were in their hands and the earrings that were in their ears, and Jacob hid them under the big tree that was close by Shechem. (**Genesis 35:4**)
  - Bethel, the **House of God**, was of special importance to **Jacob**, for here, perhaps some 30 years before, Yehowah had passed on to him the Abrahamic covenant.
  - Now, after **Jacob** built an altar to this great God of his forefathers, Yehowah restated the covenant and also confirmed that **Jacob's** name had been changed to Israel.
  - **Jacob** then erected a pillar over which he poured a drink offering and oil in commemoration of these momentous events. It was also

while sojourning here at Bethel that his mothers nurse Deborah died and was buried.

- After that they pulled away, and the terror of God came to be upon the cities that were round about them, so that they did not chase after the sons of **Jacob**. (**Genesis 35:5**)
- Eventually **Jacob** came to Luz, which is in the land of Canaan, that is to say; Bethel, he and all the people who were with him. (**Genesis 35:6**)
- Then he built an altar there and began to call the place Elbethel, because there the true God had revealed himself to him at the time of his running away from his brother. (**Genesis 35:7**)
- Later Deborah the nursing woman of Rebekah died and was buried at the foot of Bethel under a massive tree. Hence he called its name Allonbacuth. (**Genesis 35:8**)
- God now appeared to **Jacob** once again during his coming from Paddanaram and blessed him. (**Genesis 35:9**)
- And God went on to say to him; Your name is **Jacob**. No longer is your name to be called Jacob, but Israel will your name become. And he began to call his name Israel. (**Genesis 35:10**)
- And God said further to him; I am God Almighty. Be fruitful and become many. Nations and a congregation of nations will proceed out of you, and kings will come out of your loins. (**Genesis 35:11**)
- As for the land that I have given to Abraham and to Isaac, to you I shall give it, and to your seed after you I shall give the land. (**Genesis 35:12**)
- After that God went up from above him at the place where he had spoken with him. (**Genesis 35:13**)
- Consequently **Jacob** stationed a pillar in the place where he had spoken with him, a pillar of stone, and he poured a drink offering upon it and poured oil upon it. (**Genesis 35:14**)
- And **Jacob** continued to call the name of the place where God had spoken with him Bethel. (**Genesis 35:15**)

- Again we do not know how long **Jacob** lived at Bethel. Upon leaving there and moving southward, and while yet some distance from Bethlehem or Ephrath, birth pains struck Rachel, and in the ordeal of giving birth to her second son, Benjamin, she died. **Jacob** buried his beloved Rachel there and erected a pillar to mark her grave.
- Then they pulled away from Bethel. And while there was yet a good stretch of land before coming to Ephrath, Rachel proceeded to give birth, and it was going hard with her in making the delivery. (**Genesis 35:16**)
- But so it was that while she had difficulty in making the delivery the midwife said to her; Do not be afraid, for you will have this son also. (**Genesis 35:17**)
- And the result was that as her soul was going out, because she died, she called his name Benoni, but his father called him Benjamin. (**Genesis 35:18**)
- Thus Rachel died and was buried on the way to Ephrath, that is to say; Bethlehem. (**Genesis 35:19**)
- Hence **Jacob** stationed a pillar over her grave. This is the pillar of Rachel's grave down to this day. (**Genesis 35:20**)
- This man Israel, now blessed with a full complement of 12 sons from whom the 12 tribes of Israel would spring, traveled on farther south. His next campsite is described as a distance beyond the tower of Eder, which places it somewhere between Bethlehem and Hebron.
- It was while residing there that his oldest son Reuben had sexual relations with his father's concubine Bilhah, the mother of Dan and Naphtali.
- Reuben may have thought his father **Jacob** was too old to do anything about it, but Yehowah disapproved, and for his incestuous act Reuben lost the firstborn's birthright.
- After that Israel pulled away and pitched his tent a distance beyond the tower of Eder. (**Genesis 35:21**)
- And it came about while Israel was tabernacling in that land that once Reuben went and lay down with Bilhah his father's

- concubine, and Israel got to hear of it. So there came to be twelve sons of **Jacob**. (**Genesis 35:22**)
- The sons by Leah were **Jacob's** firstborn Reuben and Simeon and Levi and Judah and Issachar and Zebulun. (**Genesis 35:23**)
  - The sons by Rachel were Joseph and Benjamin. (**Genesis 35:24**)
  - And the sons by Bilhah, Rachel's maidservant, were Dan and Naphtali. (**Genesis 35:25**)
  - And the sons by Zilpah, Leah's maidservant, were Gad and Asher. These are **Jacob's** sons who were born to him in Paddanaram. (**Genesis 35:26**)
  - Reuben, you are my firstborn, my vigor and the beginning of my generative power, the excellence of dignity and the excellence of strength. (**Genesis 49:3**)
  - With reckless license like waters, do not you excel, because you have gone up to your father's bed. At that time you profaned my lounge. He went up to it! (**Genesis 49:4**)
  - Cursed is the one who lies down with his father's wife, because he has uncovered the skirt of his father. And all the people must say; Amen! (**Deuteronomy 27:20**)
  - And the sons of Reuben the firstborn of Israel, for he was the firstborn, but for his profaning the lounge of his father his right as firstborn was given to the sons of Joseph the son of Israel, so that he was not to be enrolled genealogically for the right of the firstborn. (**1 Chronicles 5:1**)
  - Perhaps it was prior to his son Joseph's being sold into Egyptian slavery that **Jacob** moved his residence down to Hebron, where his aging father Isaac was still living, but the date of this move is not certain.
  - At length **Jacob** came to Isaac his father to Mamre, to Kiriatharba, that is to say; Hebron, where Abraham and also Isaac had resided as aliens. (**Genesis 35:27**)
  - One day **Jacob** sent Joseph, now 17 years old, out to see how his brothers were getting along tending their father's flocks. When he

finally located them at Dothan about 100 kilometers (62 miles) North of Hebron, they seized him and sold him to a caravan of traders headed for Egypt.

- This was in **1750 B.C.E.** They then led their father to believe that Joseph had been killed by a wild beast. For many days **Jacob** sorrowed over the loss, refusing to be comforted, and saying; I shall go down mourning to my son into Sheol!

- This is the history of **Jacob**. Joseph, when seventeen years old, happened to be tending sheep with his brothers among the flock, and, being but a boy, he was with the sons of Bilhah and the sons of Zilpah, the wives of his father. So Joseph brought a bad report about them to their father. (**Genesis 37:2**)

- And Israel loved Joseph more than all his other sons, because he was the son of his old age, and he had a long, striped shirtlike garment made for him. (**Genesis 37:3**)

- His brothers now went to feed the flock of their father close by Shechem. (**Genesis 37:12**)

- After a while Israel said to Joseph; Your brothers are tending flocks close by Shechem, are they not? Come, and let me send you to them. At this he said to him; Here I am! (**Genesis 37:13**)

- So he said to him; Go, please. See whether your brothers are safe and sound and whether the flock is safe and sound, and bring me back word. With that he sent him away from the low plain of Hebron, and he went on toward Shechem. (**Genesis 37:14**)

- Later a man found him and here he was wandering in a field. Then the man inquired of him, saying; What are you looking for? (**Genesis 37:15**)

- To this he said; It is my brothers I am looking for. Tell me, please, Where are they tending flocks? (**Genesis 37:16**)

- And the man continued; They have pulled away from here, because I heard them saying; Let us go to Dothan. So Joseph kept on after his brothers and found them at Dothan. (**Genesis 37:17**)



- **Well, they caught sight of him from a distance, and before he could get close by them they began plotting cunningly against him to put him to death. (Genesis 37:18)**
- **So they said to one another; Look! Here comes that dreamer. (Genesis 37:19)**
- **And now come and let us kill him and pitch him into one of the water-pits, and we must say a vicious wild beast devoured him. Then let us see what will become of his dreams. (Genesis 37:20)**
- **When Reuben heard this he tried to deliver him out of their hand. So he said; Let us not strike his soul fatally. (Genesis 37:21)**
- **And Reuben went on to say to them; Do not spill blood. Pitch him into this water-pit which is in the wilderness and do not lay a violent hand upon him. His purpose was to deliver him out of their hand in order to return him to his father. (Genesis 37:22)**
- **So it came about that as soon as Joseph came to his brothers, they went stripping Joseph of his long garment, even the long striped garment that was upon him. (Genesis 37:23)**
- **After which they took him and pitched him into the water-pit. At the time the pit was empty. There was no water in it. (Genesis 37:24)**
- **Then they sat down to eat bread. When they raised their eyes and took a look, why, here was a caravan of Ishmaelites that was coming from Gilead, and their camels were carrying labdanum and balsam and resinous bark, on their way to take it down to Egypt. (Genesis 37:25)**
- **At this Judah said to his brothers; What profit would there be in case we killed our brother and did cover over his blood? (Genesis 37:26)**
- **Come and let us sell him to the Ishmaelites, and do not let our hand be upon him. After all, he is our brother, our flesh. So they listened to their brother. (Genesis 37:27)**
- **Now men, Midianite merchants, went passing by. Hence they drew and lifted up Joseph out of the water-pit and then sold Joseph to the Ishmaelites for twenty silver pieces. Eventually**

- these brought Joseph into Egypt. (**Genesis 37:28**)
- Later Reuben returned to the water-pit and here Joseph was not in the water-pit. Consequently he ripped his garments apart. (**Genesis 37:29**)
  - When he returned to his other brothers he exclaimed; The child is gone! And I, where am I really to go? (**Genesis 37:30**)
  - However, they took Joseph's long garment and slaughtered a male goat and repeatedly dipped the long garment in the blood. (**Genesis 37:31**)
  - After that they sent the long striped garment and had it brought to their father and said; This is what we found. Examine, please, whether it is your sons long garment or not. (**Genesis 37:32**)
  - And he went examining it and exclaimed; It is my sons long garment! A vicious wild beast must have devoured him! Joseph is surely torn to pieces! (**Genesis 37:33**)
  - With that **Jacob** ripped his mantles apart and put sackcloth upon his hips and carried on mourning over his son for many days. (**Genesis 37:34**)
  - And all his sons and all his daughters kept rising up to comfort him, but he kept refusing to take comfort and saying; For I shall go down mourning to my son into Sheol! And his father continued weeping for him. (**Genesis 37:35**)
  - However, the Midianites sold him into Egypt to Potiphar a court official of Pharaoh, the chief of the bodyguard. (**Genesis 37:36**)
  - The death of his father Isaac in **1738 B.C.E**, only added to his grief.
  - And the days of Isaac came to be a hundred and eighty years. (**Genesis 35:28**)
  - After that Isaac expired and died and was gathered to his people, old and satisfied with days, and Esau and **Jacob** his sons buried him. (**Genesis 35:29**)

## ·· The Move To Egypt

- About ten years after Isaac's death an extensive famine forced **Jacob** to send ten of his sons down to Egypt for cereals. Benjamin remained behind. Pharaoh's food administrator, Joseph, recognized his brothers and demanded that they bring their younger brother Benjamin back with them to Egypt.
- Moreover, people of all the earth came to Egypt to buy from Joseph, because the famine had a strong grip on all the earth. (**Genesis 41:57**)
- Eventually **Jacob** got to see that there were cereals in Egypt. Then Jacob said to his sons; Why do you keep looking at one another? (**Genesis 42:1**)
- And he added; Here I have heard that there are cereals in Egypt. Go down there and buy for us from there, that we may keep alive and not die off. (**Genesis 42:2**)
- Accordingly ten brothers of Joseph went down to buy grain from Egypt. (**Genesis 42:3**)
- But **Jacob** did not send Benjamin, Joseph's brother, with his other brothers, because he said; Otherwise a fatal accident may befall him. (**Genesis 42:4**)
- So Israel's sons came along with the others who were coming to buy, because the famine existed in the land of Canaan. (**Genesis 42:5**)
- And Joseph was the man in power over the land. He was the one that did the selling to all people of the earth. Consequently Joseph's brothers came and bowed low to him with their faces to the earth. (**Genesis 42:6**)
- When Joseph got to see his brothers, he at once recognized them, but he made himself unrecognizable to them. So he spoke harshly with them and said to them; Where have you come from? To which they said; From the land of Canaan to buy foodstuffs. (**Genesis 42:7**)
- Thus Joseph recognized his brothers, but they themselves did not recognize him. (**Genesis 42:8**)

- **Immediately Joseph remembered the dreams that he had dreamed respecting them, and he went on to say to them; You are spies! You have come to see the exposed condition of the land! (Genesis 42:9)**
- **Then they said to him; No, my lord, but your servants have come to buy foodstuffs. (Genesis 42:10)**
- **We are all of us sons of but one man. We are upright men. Your servants do not act as spies. (Genesis 42:11)**
- **But he said to them; Not so! Because you have come to see the exposed condition of the land! (Genesis 42:12)**
- **At this they said; Your servants are twelve brothers. We are the sons of but one man in the land of Canaan, and here the youngest is with our father today, whereas the other one is no more. (Genesis 42:13)**
- **However, Joseph said to them; It is what I have spoken to you, saying; You are spies! (Genesis 42:14)**
- **By this you will be tested out. As Pharaoh lives, you will not go out of here except when your youngest brother comes here. (Genesis 42:15)**
- **Send one of you that he may get your brother while you have been bound, that your words may be tested out as the truth in your case. And if not, then, as Pharaoh lives, you are spies. (Genesis 42:16)**
- **With that he put them together in custody for three days. (Genesis 42:17)**
- **After that Joseph said to them on the third day; Do this and keep alive. I fear the true God. (Genesis 42:18)**
- **If you are upright, let one of your brothers be kept bound in your house of custody, but the rest of you go, take cereals for the famine in your houses. (Genesis 42:19)**
- **Then you will bring your youngest brother to me, that your words may be found trustworthy, and you will not die. And they proceeded to do so. (Genesis 42:20)**

- **However, when told of the demand, **Jacob** at first refused to let him go, fearing harm might befall this beloved son of his old age, Benjamin at the time was at least 22 years old.**
- **At length they came to **Jacob** their father to the land of Canaan and told him all the things that had befallen them, saying; (Genesis 42:29)**
- **The man who is the lord of the country spoke harshly with us, since he took us for men spying on the country. (Genesis 42:30)**
- **But we said to him; We are upright men. We do not act as spies. (Genesis 42:31)**
- **We are twelve brothers, the sons of our father. One is no more, and the youngest is today with our father in the land of Canaan. (Genesis 42:32)**
- **But the man who is the lord of the country said to us; By this I am going to know you are upright. Have one brother of yours stay with me. Then you take something for the famine in your houses and go. (Genesis 42:33)**
- **And bring your youngest brother to me, that I may know that you are no spies but you are upright. Your brother I shall give back to you, and you may carry on business in the land. (Genesis 42:34)**
- **And it came about that when they were emptying their sacks here was each ones bundle of money in his sack. And they as well as their father got to see their bundles of money, and they became afraid. (Genesis 42:35)**
- **Then **Jacob** their father exclaimed to them; It is I you have bereaved! Joseph is no more and Simeon is no more, and Benjamin you are going to take! It is upon me that all these things have come! (Genesis 42:36)**
- **But Reuben said to his father; My own two sons you may put to death if I do not bring him back to you. Give him over to my care, and I shall be the one to return him to you. (Genesis 42:37)**
- **However, he said; My son will not go down with you men,**

- because his brother is dead and he has been left by himself. If a fatal accident should befall him on the way on which you would go, then you would certainly bring down my gray hairs with grief to Sheol. ([Genesis 42:38](#))
- **Only when the food obtained in Egypt had all been eaten did **Jacob** finally consent to let Benjamin go.**
  - **And the famine was severe in the land. ([Genesis 43:1](#))**
  - **And it came about that as soon as they had finished eating up the cereals they had brought from Egypt, their father proceeded to say to them; Return, buy a little food for us. ([Genesis 43:2](#))**
  - **Then Judah said to him; The man unmistakably bore witness to us, saying; You must not see my face again unless your brother is with you. ([Genesis 43:3](#))**
  - **If you are sending our brother with us, we are willing to go down and buy food for you. ([Genesis 43:4](#))**
  - **But if you are not sending him, we shall not go down, because the man did say to us, you must not see my face again unless your brother is with you. ([Genesis 43:5](#))**
  - **And Israel exclaimed; Why did you have to do harm to me by telling the man you had another brother? ([Genesis 43:6](#))**
  - **At this they said; The man directly inquired concerning us and our relatives, saying; Is your father yet alive? Do you have another brother? And we went on to tell him according to these facts. How could we know for certain that he would say; Bring your brother down? ([Genesis 43:7](#))**
  - **Finally Judah said to Israel his father; Send the boy with me, that we may get up and go and that we may keep alive and not die off, both we and you and our little children. ([Genesis 43:8](#))**
  - **I shall be the one to be surety for him. Out of my hand you may exact the penalty for him. If I fail to bring him to you and present him to you, then I shall have sinned against you for all time. ([Genesis 43:9](#))**
  - **But if we had not lingered around, we should by now have been**

- there and back these two times. ([Genesis 43:10](#))
- So Israel their father said to them; If, then, that is the case, do this; Take the finest products of the land in your receptacles and carry them down to the man as a gift, a little balsam, and a little honey, labdanum and resinous bark, pistachio nuts and almonds. ([Genesis 43:11](#))
  - Also, take double the money in your hand, and the money that was returned in the mouth of your bags you will take back in your hand. Maybe it was a mistake. ([Genesis 43:12](#))
  - And take your brother and get up, return to the man. ([Genesis 43:13](#))
  - And may God Almighty give you pity before the man, that he may certainly release to you your other brother and Benjamin. But I, in case I must be bereaved, I shall certainly be bereaved! ([Genesis 43:14](#))
  - But **Jacob** heard there were foodstuffs in Egypt and he sent our forefathers out the first time. ([Acts of Apostles 7:12](#))
  - With the reconciliation of Joseph and his brothers came the invitation for **Jacob** and his whole household, together with all their livestock and belongings, to move down to the fertile land of Goshen in Egypt's delta country, for the great famine was destined to last another five years. Pharaoh even provided wagons and food provisions for their assistance.
  - Go up quickly to my father, and you must say to him, This is what your son Joseph has said; God has appointed me lord for all Egypt. Come down to me. Do not delay. ([Genesis 45:9](#))
  - And you must dwell in the land of Goshen, and you must continue near me, you and your sons and the sons of your sons and your flocks and your herds and everything you have. ([Genesis 45:10](#))
  - And I will supply you with food there, for there are yet five years of famine, for fear you and your house and everything you have may come to poverty. ([Genesis 45:11](#))
  - And here your eyes and the eyes of my brother Benjamin are seeing that it is my mouth that is speaking to you. ([Genesis](#)

**45:12)**

- **So you must tell my father about all my glory in Egypt and everything you have seen, and you must hurry and bring my father down here. (Genesis 45:13)**
- **Then he fell upon the neck of Benjamin his brother and gave way to weeping, and Benjamin wept upon his neck. (Genesis 45:14)**
- **And he proceeded to kiss all his brothers and to weep over them, and after that his brothers spoke with him. (Genesis 45:15)**
- **And the news was heard at the house of Pharaoh, saying; Joseph's brothers have come! And it proved to be good in the eyes of Pharaoh and of his servants. (Genesis 45:16)**
- **Accordingly Pharaoh said to Joseph; Say to your brothers, Do this; Load your beasts of burden and go enter the land of Canaan. (Genesis 45:17)**
- **And take your father and your households and come here to me, that I may give you the good of the land of Egypt, and eat the fat part of the land. (Genesis 45:18)**
- **And you yourself are commanded; Do this! Take for yourselves wagons from the land of Egypt for your little ones and your wives, and you must lift your father on one and come here. (Genesis 45:19)**
- **And do not let your eye feel sorry over your equipment, because the good of all the land of Egypt is yours. (Genesis 45:20)**
- **Following that the sons of Israel did so, and Joseph gave them wagons according to Pharaoh's orders and gave them provisions for the way. (Genesis 45:21)**
- **To each of them he gave individual changes of mantles, but to Benjamin he gave three hundred silver pieces and five changes of mantles. (Genesis 45:22)**
- **And to his father he sent as follows, ten asses carrying good things of Egypt and ten she-asses carrying grain and bread and sustenance for his father for the way. (Genesis 45:23)**



- Thus he sent his brothers off, and they proceeded to go. However, he said to them; Do not get exasperated at one another on the way. (**Genesis 45:24**)
- On the way down, Yehowah assured **Jacob** that this move had his blessing and approval.
- Accordingly Israel and all who were his pulled out and came to Beersheba, and he proceeded to sacrifice sacrifices to the God of his father Isaac. (**Genesis 46:1**)
- Then God talked to Israel in visions of the night and said; **Jacob, Jacob!** To which he said; Here I am! (**Genesis 46:2**)
- And he went on to say; I am the true God, the God of your father. Do not be afraid to go down to Egypt, for I shall constitute you there into a great nation. (**Genesis 46:3**)
- I myself shall go down with you to Egypt and I myself shall surely bring you up also, and Joseph will lay his hand upon your eyes. (**Genesis 46:4**)
- All the souls counted as belonging to **Jacob's** household, including Manasseh, Ephraim, and others that may have been born in Egypt before **Jacob** died, were 70 in number.
- After that **Jacob** got up out of Beersheba, and the sons of Israel continued transporting **Jacob** their father and their little ones and their wives in the wagons that Pharaoh had sent to transport him. (**Genesis 46:5**)
- Further, they took along their herds and their goods, which they had accumulated in the land of Canaan. Eventually they came into Egypt, **Jacob** and all his offspring with him. (**Genesis 46:6**)
- He brought his sons and his son's sons with him, his daughters and his sons daughters, even all his offspring, with him into Egypt. (**Genesis 46:7**)
- Now these are the names of Israel's sons who came into Egypt; **Jacob** and his sons. **Jacob's** firstborn was Reuben. (**Genesis 46:8**)
- And the sons of Reuben were Hanoah and Pallu and Hezron and Carmi. (**Genesis 46:9**)

- **And the sons of Simeon were Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman. (Genesis 46:10)**
- **And the sons of Levi were Gershon, Kohath and Merari. (Genesis 46:11)**
- **And the sons of Judah were Er and Onan and Shelah and Perez and Zerah. However, Er and Onan died in the land of Canaan. And the sons of Perez came to be Hezron and Hamul. (Genesis 46:12)**
- **And the sons of Issachar were Tola and Puvah and Iob and Shimron. (Genesis 46:13)**
- **And the sons of Zebulun were Sered and Elon and Jahleel. (Genesis 46:14)**
- **These are the sons of Leah, whom she bore to **Jacob** in Paddanaram, together with his daughter Dinah. All the souls of his sons and of his daughters were thirty-three. (Genesis 46:15)**
- **And the sons of Gad were Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli. (Genesis 46:16)**
- **And the sons of Asher were Imnah and Ishvah and Ishvi and Beriah, and there was Serah their sister. And the sons of Beriah were Heber and Malchiel. (Genesis 46:17)**
- **These are the sons of Zilpah, whom Laban gave to his daughter Leah. In time she bore these to **Jacob**, sixteen souls. (Genesis 46:18)**
- **The sons of Rachel, **Jacob's** wife, were Joseph and Benjamin. (Genesis 46:19)**
- **And there came to be born to Joseph in the land of Egypt Manasseh and Ephraim, whom Asenath the daughter of Potiphera the priest of On bore to him. (Genesis 46:20)**
- **And the sons of Benjamin were Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard. (Genesis 46:21)**

- **These are the sons of Rachel who were born to **Jacob**. All the souls were fourteen. (**Genesis 46:22**)**
- **And the sons of Dan were Hushim. (**Genesis 46:23**)**
- **And the sons of Naphtali were Jahzeel and Guni and Jezer and Shillem. (**Genesis 46:24**)**
- **These are the sons of Bilhah, whom Laban gave to his daughter Rachel. In time she bore these to **Jacob**, all the souls were seven. (**Genesis 46:25**)**
- **All the souls who came to **Jacob** into Egypt were those who issued out of his upper thigh, aside from the wives of Jacob's sons. All the souls were sixty-six. (**Genesis 46:26**)**
- **And Joseph's sons who were born to him in Egypt were two souls. All the souls of the house of **Jacob** who came into Egypt were seventy. (**Genesis 46:27**)**
- **And all the souls who issued out of **Jacob's** upper thigh came to be seventy souls, but Joseph was already in Egypt. (**Exodus 1:5**)**
- **With seventy souls your forefathers went down into Egypt, and now Yehowah your God has constituted you like the stars of the heavens for multitude. (**Deuteronomy 10:22**)**
- **This number did not include Leah, who had died in the Promised Land**
- **There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I buried Leah. (**Genesis 49:31**)**
- **Or his unnamed daughters, or the wives of his sons.**
- **All the souls who came to **Jacob** into Egypt were those who issued out of his upper thigh, aside from the wives of Jacob's sons. All the souls were sixty-six. (**Genesis 46:26**)**
- **And all his sons and all his daughters kept rising up to comfort him, but he kept refusing to take comfort and saying; For I shall go down mourning to my son into Sheol! And his father**

continued weeping for him. (**Genesis 37:35**)

- **Soon after arriving in Egypt in 1728 B.C.E, Jacob was brought to Pharaoh's court and there he greeted the king with a blessing. Jacob described himself as an alien resident, the same as Abraham and Isaac, for like them he too had not inherited the God-promised land.**
- **Asked about his age, Jacob replied that he was 130 but that, compared with those of his forefathers, his days had been, few and distressing.**
- **Then Joseph brought in Jacob his father and introduced him to Pharaoh, and Jacob proceeded to bless Pharaoh. (**Genesis 47:7**)**
- **Pharaoh now said to Jacob; How many are the days of the years of your life? (**Genesis 47:8**)**
- **So Jacob said to Pharaoh; The days of the years of my alien residences are a hundred and thirty years. Few and distressing the days of the years of my life have proved, and they have not reached the days of the years of the lives of my fathers in the days of their alien residences. (**Genesis 47:9**)**
- **After that Jacob blessed Pharaoh and went out from before Pharaoh. (**Genesis 47:10**)**
- **Shortly before his death, Jacob blessed his grandsons, Joseph's sons, and, by divine guidance, put the younger Ephraim ahead of the older Manasseh.**
- **Then to Joseph, who would receive the firstborns double portion of the inheritance, Jacob declared; I do give you one shoulder of land more than to your brothers, which I took from the hand of the Amorites by my sword and by my bow.**
- **And it came about after these things that it was said to Joseph; Look, your father is becoming weak. At that he took with him his two sons Manasseh and Ephraim. (**Genesis 48:1**)**
- **Then it was reported to Jacob and said; Here your son Joseph has come to you. So Israel exerted his strength and sat up on his couch. (**Genesis 48:2**)**
- **And Jacob proceeded to say to Joseph; God Almighty appeared**

to me at Luz in the land of Canaan that he might bless me.  
([Genesis 48:3](#))

- And he went on to say to me; Here I am making you fruitful, and I will make you many and I will transform you into a congregation of peoples and I will give this land to your seed after you for a possession to time indefinite. ([Genesis 48:4](#))
- And now your two sons who were born to you in the land of Egypt before I came here to you into Egypt, they are mine. Ephraim and Manasseh will become mine like Reuben and Simeon. ([Genesis 48:5](#))
- But your progeny to which you shall become father after them will become yours. Together with the name of their brothers they will be called in their inheritance. ([Genesis 48:6](#))
- And as for me, when I was coming from Paddan, Rachel died alongside me in the land of Canaan on the way while there was yet a good stretch of land before coming to Ephrath, so that I buried her there on the way to Ephrath, that is to say; Bethlehem. ([Genesis 48:7](#))
- Then Israel saw Joseph's sons and said; Who are these?  
([Genesis 48:8](#))
- So Joseph said to his father; They are my sons whom God has given me in this place. At this he said; Bring them, please, to me that I may bless them. ([Genesis 48:9](#))
- Now the eyes of Israel were dull from old age. He was unable to see. Accordingly he brought them close to him, and he then kissed them and embraced them. ([Genesis 48:10](#))
- And Israel went on to say to Joseph; I had no idea of seeing your face, but here God has let me see also your offspring. ([Genesis 48:11](#))
- After that Joseph brought them out away from his knees, and he bowed down with his face to the earth. ([Genesis 48:12](#))
- Joseph now took the two of them, Ephraim by his right hand to Israel's left, and Manasseh by his left hand to Israel's right, and brought them close to him. ([Genesis 48:13](#))

- **However, Israel put out his right hand and placed it on Ephraim's head, although he was the younger, and his left hand upon Manasseh's head. He purposely laid his hands so, since Manasseh was the firstborn. (Genesis 48:14)**
- **And he proceeded to bless Joseph and to say; The true God before whom my fathers Abraham and Isaac walked; The true God who has been shepherding me during all my existence until this day. (Genesis 48:15)**
- **The angel who has been recovering me from all calamity, bless the boys. And let my name be called upon them and the name of my fathers, Abraham and Isaac. And let them increase to a multitude in the midst of the earth. (Genesis 48:16)**
- **When Joseph saw that his father kept his right hand placed on Ephraim's head, it was displeasing to him, and he tried to take hold of his father's hand to remove it from Ephraim's head to Manasseh's head. (Genesis 48:17)**
- **Hence Joseph said to his father; Not so, my father, because this is the firstborn. Put your right hand on his head. (Genesis 48:18)**
- **But his father kept refusing and said; I know it, my son, I know it. He too will become a people and he too will become great. But, just the same, his younger brother will become greater than he will, and his offspring will become the full equivalent of nations. (Genesis 48:19)**
- **And he continued to bless them on that day, saying; By means of you let Israel repeatedly pronounce blessing, saying; May God constitute you like Ephraim and like Manasseh. Thus he kept putting Ephraim before Manasseh. (Genesis 48:20)**
- **After that Israel said to Joseph; Look, I am dying, but God will certainly continue with you people and return you to the land of your forefathers. (Genesis 48:21)**
- **As for me, I do give you one shoulder of land more than to your brothers, which I took from the hand of the Amorites by my sword and by my bow. (Genesis 48:22)**
- **And the sons of Reuben the firstborn of Israel, for he was the**

firstborn, but for his profaning the lounge of his father his right as firstborn was given to the sons of Joseph the son of Israel, so that he was not to be enrolled genealogically for the right of the firstborn. (**1 Chronicles 5:1**)

- Since **Jacob** had peaceably purchased the plot of ground near Shechem from the sons of Hamor
- Then he acquired a tract of the field where he pitched his tent at the hand of the sons of Hamor the father of Shechem, for a hundred pieces of money. (**Genesis 33:19**)
- After that he set up there an altar and called it God the God of Israel. (**Genesis 33:20**)
- It seems that this promise to Joseph was an expression of **Jacob's** faith, in which he prophetically spoke of the future conquest of Canaan by his descendants as if already accomplished by his own sword and bow.
- Joseph's double portion of that conquered land consisted of the two allotments given to the tribes of Ephraim and Manasseh.

#### **See Also AMORITE**

- Before he died, **Jacob** summoned up enough strength to bless his 12 sons individually.
- Later on **Jacob** called his sons and said; Gather yourselves together that I may tell you what will happen to you in the final part of the days. (**Genesis 49:1**)
- Assemble yourselves and listen, you sons of **Jacob**, yes, listen to Israel your father. (**Genesis 49:2**)
- Reuben, you are my firstborn, my vigor and the beginning of my generative power, the excellence of dignity and the excellence of strength. (**Genesis 49:3**)
- With reckless license like waters, do not you excel, because you have gone up to your fathers bed. At that time you profaned my lounge. He went up to it! (**Genesis 49:4**)
- Simeon and Levi are brothers. Instruments of violence are their

- slaughter weapons. (**Genesis 49:5**)
- Into their intimate group do not come, O my soul. With their congregation do not become united, O my disposition, because in their anger they killed men, and in their arbitrariness they hamstringed bulls. (**Genesis 49:6**)
  - Cursed be their anger, because it is cruel, and their fury, because it acts harshly. Let me parcel them out in **Jacob** and let me scatter them in Israel. (**Genesis 49:7**)
  - As for you, Judah, your brothers will laud you. Your hand will be on the back of the neck of your enemies. The sons of your father will prostrate themselves to you. (**Genesis 49:8**)
  - A lion cub Judah is. From the prey, my son, you will certainly go up. He bowed down, he stretched himself out like a lion and, like a lion, who dares rouse him? (**Genesis 49:9**)
  - The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes, and to him the obedience of the peoples will belong. (**Genesis 49:10**)
  - Tying his full-grown ass to a vine and the descendant of his own she-ass to a choice vine, he will certainly wash his clothing in wine and his garment in the blood of grapes. (**Genesis 49:11**)
  - Dark red are his eyes from wine, and the whiteness of his teeth is from milk. (**Genesis 49:12**)
  - Zebulun will reside by the seashore, and he will be by the shore where the ships lie anchored, and his remote side will be toward Sidon. (**Genesis 49:13**)
  - Issachar is a strong-boned ass, lying down between the two saddlebags. (**Genesis 49:14**)
  - And he will see that the resting-place is good and that the land is pleasant, and he will bend down his shoulder to bear burdens and he will become subject to slavish forced labor. (**Genesis 49:15**)
  - Dan will judge his people as one of the tribes of Israel. (**Genesis 49:16**)



- **Let Dan prove to be a serpent by the roadside, a horned snake at the wayside, that bites the heels of the horse so that its rider falls backward. (Genesis 49:17)**
- **I shall indeed wait for salvation from you, O Yehowah. (Genesis 49:18)**
- **As for Gad, a marauder band will raid him, but he will raid the extreme rear. (Genesis 49:19)**
- **Out of Asher his bread will be fat, and he will give the dainties of a king. (Genesis 49:20)**
- **Naphtali is a slender hind. He is giving words of elegance. (Genesis 49:21)**
- **Offshoot of a fruit bearing tree, Joseph is the offshoot of a fruit bearing tree by the fountain, that propels its branches up over a wall. (Genesis 49:22)**
- **But the archers kept harassing him and shot at him and kept harboring animosity against him. (Genesis 49:23)**
- **And yet his bow was dwelling in a permanent place, and the strength of his hands was supple. From the hands of the powerful one of **Jacob**, from there is the shepherd, the stone of Israel. (Genesis 49:24)**
- **He is from the God of your father, and he will help you, and he is with the Almighty, and he will bless you with the blessings of the heavens above, with the blessings of the watery deep lying down below, with the blessings of the breasts and womb. (Genesis 49:25)**
- **The blessings of your father will indeed be superior to the blessings of the eternal mountains, to the ornament of the indefinitely lasting hills. They will continue upon the head of Joseph, even upon the crown of the head of the one singled out from his brothers. (Genesis 49:26)**
- **Benjamin will keep on tearing like a wolf. In the morning he will eat the animal seized and at evening he will divide spoil. (Genesis 49:27)**

- All these are the twelve tribes of Israel, and this is what their father spoke to them when he was blessing them. He blessed them each one according to his own blessing. (**Genesis 49:28**)
- He showed faith in the outworking of Yehowah's purposes.
- By faith **Jacob**, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff. (**Hebrews 11:21**)
- Because of his faith and because Yehowah specifically confirmed to him the Abrahamic covenant of blessing, the Scriptures often refer to Yehowah as the God not only of Abraham and Isaac but also of **Jacob**.
- And he went on to say; I am the God of your father, the God of Abraham, the God of Isaac and the God of **Jacob**. Then Moses concealed his face, because he was afraid to look at the true God. (**Exodus 3:6**)
- O Yehowah the God of Abraham, Isaac and Israel our forefathers, do keep this to time indefinite as the inclination of the thoughts of the heart of your people, and direct their heart to you. (**1 Chronicles 29:18**)
- I am the God of Abraham and the God of Isaac and the God of **Jacob**? He is the God, not of the dead, but of the living. (**Matthew 22:32**)
- Finally, in **1711 B.C.E.**, after 17 years of residence in Egypt, **Jacob** died at the age of 147.
- And Israel continued to dwell in the land of Egypt, in the land of Goshen, and they became settled in it and were fruitful and grew to be very many. (**Genesis 47:27**)
- And **Jacob** lived on in the land of Egypt for seventeen years, so that **Jacob's** days, the years of his life, came to be a hundred and forty-seven years. (**Genesis 47:28**)
- Thus that period of history from the birth of **Jacob** to his death ended, a history that occupies more than half the pages of the book of Genesis. (**Genesis Chapters 25-50**)

- **In accordance with Jacob's wish to be buried in Canaan, Joseph first had the Egyptian physicians embalm his father's body in preparation for the trip.**
- **A great funeral train, in keeping with the prominence of his son Joseph, then set out from Egypt. When it came into the region of the Jordan, there were seven days of mourning rites, after which **Jacob's** sons buried their father in the cave of Machpelah where Abraham and Isaac had been interred.**
- **After that he commanded them and said to them; I am being gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite. ([Genesis 49:29](#))**
- **In the cave that is in the field of Machpelah that is in front of Mamre in the land of Canaan, the field that Abraham purchased from Ephron the Hittite for the possession of a burial place. ([Genesis 49:30](#))**
- **There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I buried Leah. ([Genesis 49:31](#))**
- **The field purchased and the cave that is in it were from the sons of Heth. ([Genesis 49:32](#))**
- **Thus **Jacob** finished giving commands to his sons. Then he gathered his feet up onto the couch and expired and was gathered to his people. ([Genesis 49:33](#))**
- **Then Joseph fell upon the face of his father and burst into tears over him and kissed him. ([Genesis 50:1](#))**
- **After that Joseph commanded his servants, the physicians, to embalm his father. So the physicians embalmed Israel. ([Genesis 50:2](#))**
- **And they took fully forty days for him, for this many days they customarily take for the embalming, and the Egyptians continued to shed tears for him seventy days. ([Genesis 50:3](#))**
- **Finally the days of weeping for him passed, and Joseph spoke to Pharaoh's household, saying; If, now, I have found favor in your**

eyes, speak, please, in the hearing of Pharaoh, saying; (**Genesis 50:4**)

- **My father made me swear, saying; Look! I am dying. In my burial place which I have excavated for myself in the land of Canaan is where you are to bury me. And now, please, let me go up and bury my father, after which I am willing to return. (**Genesis 50:5**)**
- **Accordingly Pharaoh said; Go up and bury your father just as he made you swear. (**Genesis 50:6**)**
- **So Joseph went up to bury his father, and there went up with him all of Pharaoh's servants, the older men of his household and all the older men of the land of Egypt. (**Genesis 50:7**)**
- **And all of Joseph's household and his brothers and the household of his father. Only their little children and their flocks and their herds they left in the land of Goshen. (**Genesis 50:8**)**
- **There also went up with him both chariots and horsemen, and the camp came to be very numerous. (**Genesis 50:9**)**
- **Then they came to the threshing floor of Atad, which is in the region of the Jordan, and there they carried on a very great and heavy wailing and he kept up the mourning rites for his father seven days. (**Genesis 50:10**)**
- **And the inhabitants of the land, the Canaanites, got to see the mourning rites in the threshing floor of Atad, and they exclaimed; This is a heavy mourning for the Egyptians! That is why its name was called Abelmizraim, which is in the region of the Jordan. (**Genesis 50:11**)**
- **And his sons proceeded to do for him exactly as he had commanded them. (**Genesis 50:12**)**
- **So his sons carried him into the land of Canaan and buried him in the cave of the field of Machpelah, the field that Abraham had purchased for the possession of a burial place from Ephron the Hittite in front of Mamre. (**Genesis 50:13**)**
- **Afterward Joseph returned to Egypt, he and his brothers and all those who went up with him to bury his father, after he had**

buried his father. (**Genesis 50:14**)