

JESUS IN THE OLD TESTAMENT

Lesson 11: JACOB – Took on Flesh

Aim: To see how Jacob's seeming deception of his father Isaac was really a type of Christ taking on the flesh of sinful man.

Key Scriptures: Genesis 25:23; 27:22-40; Romans 8:3; 2Corinthians5:21; Philippians.2:5-7; 1Peter 2:22-24.

The aim of today's lesson is to show how Jacob's actions portray a Type of Jesus Christ when Christ came to the earth in the form and likeness of a Man. Today we will begin in the NT and see how looking at Christ, the Antitype, will shed light on Jacob, the Type found in the OT.

We were given this first set of Scriptures at the end of the last lesson and were told to ponder it throughout the week. Did anyone look it up in their Bibles?

As you go through these NT verses make notes and ask questions of the text.

When Jesus came to the earth at His first Advent, He came in the likeness of men:

Philippians 2:5 *Let this mind be in you which was also in Christ Jesus,*

6 who, being in the form of God, did not consider it robbery to be equal with God,

7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

(For example: What mind are we to have? Although Jesus is God, what form did He take when He came to the earth?)

And the reason He came was because of sin:

Romans 8:3 *For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,*

(How did Jesus come? What did He do?)

How was it possible for Jesus to condemn sin in His flesh?:

2Corinthians 5:21 *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

(What would Jesus becoming sin for us make possible?)

Although Jesus came in the likeness of sinful flesh and became sin for us, did He actually sin? What do you think?

1Peter 2:22 *"Who committed no sin, Nor was deceit found in His mouth";*

23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness— by whose stripes you were healed.

(What did Jesus bare in His body as He hung on the cross/tree? What was His purpose in doing so?)

In the previous lesson, we read that Isaac's wife Rebekah was expecting twins. They were struggling within her and when she enquired of the Lord, He said:

Genesis 25:23 *... "Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger."*

Q: Which son was born first and why was he given that name?

A:

Q: Why was the second born son given his name and what does it mean?

A:

The brothers grew and Esau became a skillful hunter and man of the field (man of the world). Jacob was a mild man dwelling in tents (dwelling in the house). Then one day, Esau came in from the field hungry and he asked Jacob to feed him the red stew he had cooked.

Q: What did Jacob want in exchange for giving Esau the stew?

A:

So, Esau sold his birthright to Jacob for a bowl of red lentil stew, all to feed his flesh because 'he despised his birthright' (Gen.25:34).

Q: What are the 3 aspects of the rights of a firstborn son that Esau sold to Jacob?

(i)

(ii)

(iii)

After Isaac had become old and blind, he told Esau to go out and hunt game to make the savory food he loved, and then he would bless him.

Rebekah overheard this, and she would have remembered the prophecy the Lord gave that **her younger son would be the stronger and would be served by the older**. Therefore, she instructed Jacob on what to do to receive Isaac's blessing of the firstborn son.

When Jacob went in with the food to his father Isaac, wearing his brother's clothing and the goat skins on his hands, his father believed he was Esau because he felt like, and smelled like, Esau. As a result, Isaac bestowed the blessing reserved for the firstborn son upon Jacob. Underline the blessing in verses 27-29.

Genesis 27:22 So Jacob went near to Isaac his father, and he felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau."

23 And he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him.

24 Then he said, "Are you really my son Esau?" He said, "I am."

25 He said, "Bring it near to me, and I will eat of my son's game, so that my soul may bless you." So he brought it near to him, and he ate; and he brought him wine, and he drank.

26 Then his father Isaac said to him, "Come near now and kiss me, my son."

27 And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said: "Surely, the smell of my son Is like the smell of a field Which the LORD has blessed.

28 Therefore may God give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine.

29 Let peoples serve you, And nations bow down to you. Be master over your brethren, And let your mother's sons bow down to you. Cursed be everyone who curses you, And blessed be those who bless you!" (c.f. Gen.12:3)

Q: How does the blessing Isaac gave to Jacob in v.29 match up with what the Lord prophesied to Rebekah in Genesis 25:23?

A:

So, what are we to make of Jacob appearing to deceive his father?

Unknowingly, Isaac blessed Jacob and prophesied completely in line with what the Lord told Rebekah would happen in the future – that the second born would take the place of the first. Isaac could not have blessed Esau as the firstborn because Esau had previously forfeited those rights.

Likewise for us, our man of the flesh, which is associated with our first birth and Esau, CANNOT receive the inheritance, just as Esau who had already given it up could not receive the inheritance either (Heb. 12:17). We must believe **by faith** that in the same way Jacob was preferred over Esau, our second birth is preferred over our first birth.

We can see a similar principle with Ishmael and Isaac:

Galatians 4:30 Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." 31 So then, brethren, we are not children of the bondwoman but of the free. (c.f. Gen.21:9-13)

No sooner had Jacob left his father, than Esau returned from hunting in the field. Esau cooked the savory food that his father loved and took it in to him to receive the blessing of the firstborn son.

*Genesis 27: 32 And his father Isaac said to him, "**Who are you?"** So he said, "**I am your son, your firstborn, Esau.**"*

*33 Then Isaac trembled exceedingly, and said, "**Who? Where is the one who hunted game and brought it to me? I ate all of it before you came, and I have blessed him-and indeed he shall be blessed.**"*

34 When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me-me also, O my father!"

35 But he said, "Your brother came with deceit and has taken away your blessing."

*36 And Esau said, "Is he not rightly named Jacob? For **he has supplanted** [taken the place of] **me these two times. He took away my birthright, and now look, he has taken away my blessing!**" And he said, "Have you not reserved a blessing for me?"*

*37 Then Isaac answered and said to Esau, "Indeed **I have made him your master**, and all his brethren I have given to him as servants; with grain and wine I have sustained him. What shall I do now for you, my son?"*

38 And Esau said to his father, "Have you only one blessing, my father? Bless me-me also, O my father!" And Esau lifted up his voice and wept.

Isaac then blessed Esau, which bore a remarkable similarity to Jacob's blessing in verses 27-29, **except for who is to serve whom**. Underline Esau's blessing:

39 Then Isaac his father answered and said to him: "Behold, your dwelling shall be of the fatness of the earth, And of the dew of heaven from above.

*40 By your sword you shall live, **And you shall serve your brother...***

In Genesis 27:12 Jacob had been concerned that he might **seem to be** a deceiver to his father. (He did not say he would be a deceiver, only that he might seem to be one.) And it would appear that Isaac was, in fact, deceived (v.35). Yet we read this in the NT:

***Hebrews 11:20** By faith Isaac blessed Jacob and Esau concerning things to come.*

Isaac's faith to the saving of his soul is in relation to the promise God made in His covenant with Abraham, which God then reiterated to Isaac himself in Genesis 26:3-4. God also reaffirmed the Abrahamic covenant with Jacob in Genesis 28: 10-15. Although Esau received a blessing from Isaac, as did Ishmael Abraham's son (Gen.17:20-21) from his father, their blessings were outside the scope of the Abrahamic covenant and the rights associated with the firstborn.

Perhaps a more pertinent question to consider would be:

“Was it wrong for Jacob and Rebekah to ensure that he received the blessing of the firstborn?”

Based on what we have studied from Genesis chapters 25 & 27, what do you think?

The rights of the firstborn were legitimately Jacob's. His brother Esau had **sold them** to him, having desired to feed his flesh rather than exercising patience in order to receive the promise of the inheritance that awaited him. Jacob **did not steal** his brother's inheritance; rather his brother **despised** the inheritance and sold it.

The next important question is:

How in his actions can Jacob be considered a Type of Jesus Christ?

- Jacob was a mild man, living in tents, whilst Esau was a hunter and man of the field. Esau is therefore associated with the earth, the man of dust, our first birth, and with Adam - the first man.
- Jacob 'came' to his father in the likeness of Esau's sinful flesh (the goat skins and Esau's clothing smelling of the field), in the same way that Christ came to the earth 'in the likeness of sinful flesh'.
- Jacob 'put on' Esau's flesh in the same way that Christ took our sins upon Himself, but without Him sinning. Jacob is therefore associated with the 2nd Man - the last Adam - Jesus Christ, (and our 2nd birth).

Conclusion:

Jacob was the second-born child, to whom it was said that the older brother would be subservient. In [1st Corinthians 15:47](#), it refers to Jesus, the Son of God as the 'second Man, the Lord from heaven' (*The first man being Adam*). When Jacob clothed himself in the animal skins and the firstborn son's clothes, that was a picture of Jesus Christ coming to the earth in the appearance of a Man, in the likeness of sinful flesh, that He might condemn sin in the flesh by taking our sins upon Himself.

[2nd Corinthians 5:21](#) and [1st Peter 2:22](#), which we read at the beginning of our lesson, told us that Jesus **did not sin** when He became sin for us, so that 'we might become the righteousness of God in Him'. Likewise, we can conclude

that Jacob **did not sin** when he ‘seemed to deceive’ his father in order to obtain the blessing reserved for the firstborn son who was to rule.

In Genesis 32:28 God would eventually change Jacob’s name to **Israel**, a name meaning **‘he will rule as God’**. We know that from Jacob and his 12 sons, the nation of Israel would be born and adopted as a firstborn son (Ex.4:22), and that the prophecy given to Rebekah also relates to a future time when that nation will reign over all the nations of the earth, and all the peoples will serve them in the 7th Day.

In the 7th Day, God will have 3 FIRSTBORN SONS ruling in the Kingdom:

- Jesus Christ, His only begotten firstborn Son, typified in Jacob
- The nation of Israel, coming from the loins of Jacob, and
- Faithful Christians who will be adopted as a firstborn son.

Just as Jacob valued and did everything possible to receive the rights of the firstborn son, we need to do everything possible to be adopted as a firstborn son when we arrive at the Judgment Seat of Christ!

Consider studying the experiences of Jacob and Esau in the light of the 5th and final warning in the Book of Hebrews in Hebrews 12:14-17. A warning for all Christians concerning the possibility that we too, like Esau, could forfeit our potential firstborn rights and blessings.

Let us pray...