

Jacob's Trouble - Part 1 ^{#141}

Part 1: Jacob is the proximate Cause of his own injury

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Presentation Highlights

- **Invocation prayer:**
- **Introduction**
 - Who I am and what I'm all about. Go To website.
 - FYI, my notes for this presentation can be found at <http://MyHebrewBible.com/Article/141>
- **Goal of the talk:**
 - To gain practical application of law i.e. legal proceedings in court using the Torah as the backdrop (how cool is that).
 - Explore an [alternative approach](#) leaning heavily on things of the law.
- **Premise:**
 - Nothing is more important than law because our relationship with YHVH is defined by covenant (a contract), Nothing is weightier than the law, therefore being a student of the law and all things related is a serious matter.
 - See "Marsings-Rules-and-Key-Definitions", Article #501
- **My Topic - Jacob's Trouble (part 1)**
 - Who is the cause for this thing called Jacob's Trouble?
 - Can we glean deep knowledge and wisdom from this story?
 - The verses that will be covered
 - Gen 25: 29-34 Esau Sells his Birthright
 - Gen 27: Isaac's dysfunctional family exposed, with a focus on how Jacob handles it

Introduction, setting the stage before Gen 27

Before going over the main set of verses that this article covers, I want to set the stage by quoting these very awesome verses.

Matthew 5:22-26 “A gift for the altar and Agree with thine adversary quickly”

²² But I say unto you, That whosoever ...

- 1) is angry with his brother without a cause shall be in danger of the judgment: and
- 2) whosoever shall say to his brother, *Raca*, ^a shall be in danger of the council (*sanhedren* ^{G4892}):
- 3) but whosoever shall say, Thou fool, shall be in danger of hell fire.

²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy **brother** hath ought against thee; ²⁴ Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. ²⁵ Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. ²⁶ Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

I would argue that this definitely applies to Jacob as he is forced to confront Esau and resolve his issue with him (Genesis chapters 32 & 33). But it would have gone a lot easier with Jacob if he would have gone to his father with honor and respect in order to seek the blessing that he deserved. (Genesis chapter 27) ^b

Applicability. As Israelites, who are descendants of Jacob, this applies to us as well.

First set of verses to review - Gen 25:29-34

Gen 25:29-34 ²⁹ And Jacob sod pottage: and Esau came from the field, and he *was* faint: ³⁰ And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom. ³¹ And Jacob said, Sell me this day thy birthright. ³² And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me? ³³ And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. ³⁴ Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

^a Raca: **R'ACA**, n. A Syriac word signifying empty, beggarly, foolish; a term of extreme contempt. Mat 5. (Strong's G4469)

^b Articles to consider

- “Matthew_5-22-26_Agree-with-thine-adversary-quickly”, article #[227](#).
- “The-shemittah-release-land-sabbath-Deu-15-1-to-3”, article #[303](#).

Second set of verses to review - Gen 27:13

Gen 27:1-5 The stage is set

- ¹ And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*. ² And he said, Behold now, I am old, I know not the day of my death:
- ³ Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison; ⁴ And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die. ⁵ And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

Gen 27:6-10 Rebekah foretells the blessing from Isaac and then offers her advice

- ⁶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, ⁷ Bring me venison, and make me savoury meat, that I may eat, and bless thee before YHVH before my death. ⁸ Now therefore, my son, obey my voice according to that which I command ^c thee. ⁹ Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: ¹⁰ And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

Gen 27:11-13 Jacob briefly questions the conspiracy, but ends up foolishly takes his mothers advice

- ¹¹ And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: ^d ¹² My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. ¹³ And his mother said unto him, Upon me *be* thy curse, ^e my son: only obey my voice, and go fetch me *them*. ¹⁴ And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

Let's Stop Here

The story of Jacob's trouble goes to the end of this chapter (verse 46), and then continues on (for the most part) on to chapter 32. Not only that, but the "fruit" from the seed that Jacob plants is in evidence until the end of the Genesis (chapter 50).

Obviously too much to cover in one teaching, so let's stop here and chew on what we have covered so far.

^c Respectfully mother dearest, *Quo Warranto?*

^d **Marsing's rule #14** ⁵⁰¹ "The only thing worse than listening to bad advice, is to take it." The beginning of Jacob's trouble is right here, he just stepped into it. I like Keith Johnson's comment "Jacob's first response isn't 'we can't do this, it is wrong', but rather it's 'how are we going to pull this off.' "

A clear example of a **conspiracy**, see "Critical-Thinking", article [#810](#) for my thoughts on a conspiracy theory mindset.

^e This is an empty jester, she's "writing checks that her legal position can't cash". We do have this patriarchy thing going on remember.

An Alternative Approach

Upon hearing the news that his father Isaac is going to give a blessing to his brother Esau, here is what Jacob should have done.

- Step 1: reject the absurd plan of his mother.
 - o “Mother dearest, thank you for informing me of this situation. I realize this is very important and is something I need to act on quickly, but I got this”.^f
 - o I’ve considered your approach and after rightly dividing the word of YHVH or Elohim, have determined that the better approach is to operate in the confines of law.
- Step 2: Go to your father’s court^g with your claim.
 - o “My father Isaac, I come to you respectfully and with honor. It’s come to my understanding that you are about to give a blessing to Esau and I need for you to consider my claim. My prayer is (meaning my petition is) that I’m the holder of the Birthright and therefore my inheritance should include the double portion blessing that necessarily goes with said Birthright”.

I hereby enter into evidence...

- An empty bowl of stew that Esau ate from. That bowl contained substance that was exchanged for his claim to the Birthright (*qui pro quo*)
- my [memorandum of law](#)

^f **Legal Principle:** in law there is a concept called Abandonment of rights: if you see someone taking some property that you believe you have a right to, but do not state a claim in a timely matter, then you have abandoned your rights to that property.

ToDo: I need a better reference for this definition / concept.

^g Isaac is the patriarch of his family. It is him, and his court (if you will) that you go to to resolve disputes in the family. This is the modern day equivalent to **Courts of Ecclesia**, where private matters of the church/ecclesia/*kahal*/synagogue are resolved.

Memorandum of Law

The facts of my brief are...

Gen 25:29-34 ²⁹ And Jacob sod pottage: and Esau came from the field, and he *was* faint: ³⁰ And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called Edom. ³¹ And Jacob said, Sell me this day thy birthright. ³² And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me? ³³ And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. ³⁴ Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

It's my contention therefore that there exists a **legally binding contract** between the parties (Myself and Esau). The necessary elements of a binding contract are...

1. **Offer** ^{Gen 25:31}
2. **Acceptance** ^{Gen 25:32}
3. **Consideration** ^{Gen 25:34}
4. **Terms and Conditions** (T's & C's) ^{Gen 25:33}
5. **Meeting of the Minds** ^{h Gen 25:34}

In Closing

I am confident that you will adjudicate this matter in righteousness as defined by our Heavenly father YHVH. I am confident that you will not be a respecter of persons and only consider the claims that you have been presented with. ⁱ

I pray this things in the power name and authority of our Heavenly father YHVH.

^h One might challenge the "Meeting of the minds" which cannot exist if e.g. it's done under TDC (Thread Duress and Coercion). I reject this because Gen 25:34 says "Esau despised his birthright".

ⁱ **ToDo:** I think it would be an excellent prop to show the meaning behind "Lady Justice" (blind fold, scale and sword).

Appendix

I wanted to include this so that I can show the absurdity of trying to defend the indefensible. By enumerating the sins that Jacob committed I hope to highlight the gravity of his actions. As students of the bible, we need to be sure that we focus the causes of our problems and not the symptoms. We need to not gloss of glaring actions of the patriarch and view them with critical but also constructive eyes.

Jacob's Torah Rap Sheet

1) Conspiracy, 2) Identity Theft, 3) Stealing his brother's raiment, 4) Taking YHVH's name in vain, 5) Put a stumbling block before the blind ^{Lev 21:18}, 6) Was not his brother's keeper, 7) Listened to bad advice and then took it, 8) Dishonored his Father, 9) "Honored" his mother who was acting dishonorable. 10) If Esau's raiment was meant for priestly functions, the Jacob is impersonating a priest. 11) bearing false witness (twice).

"dwelling in tents"

With regard to Gen 25:27, "...and Jacob was a plain man, dwelling in tents.", the sages say that what that means is he studied the Torah. After listing Jacob's rap sheet, all I can say is that his Torah Teacher needs to be unceremoniously FIRED!

Why do I care?

First. In our affidavit called "Confessions-per-Lev-26-40-thru-42-The-Iniquity-of-the-Fathers" , Article #[215](#), it would seem clear to me that we need to include Jacob's "Torah Rap Sheet".

Second the Apostle Paul makes the argument that we should learn from the mistakes of our forefathers.^j

Key Legal Words and Concepts

Mens-rea: Latin for guilty mind. Guilty actions are the result of a guilty mind.

Birthright in contrast to the double portion inheritance.

claims:

- 1) All courts are claims based.
- 2) Failure to state a claim upon which relief can be granted is ... fatal ^{see [FRE Rule 12b](#)}
- 3) Abandonment of rights: if you see someone taking a property that you claim you have a right to, but do not state a claim in a timely matter, then you have abandoned your rights to that property. (ToDo clarify).
- 4) Evidence of a claim: The bible, and Gen 1:1, in particular, fall under the Ancient Documents Rules,
see FRE 901 and FRE 803.

CONSPIRACY crim. law, torts. "An agreement between two or more persons to do an unlawful act, or an act which may become by the combination injurious to others. "

^j **1Co 10:9-11** ⁹ Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. ¹⁰ Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. ¹¹ Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Concluding remarks

My contention is that if he would have done this, then there wouldn't be anything called "**Jacob's Trouble**".

The whole story of running away from his problems and being forced to hang out with crazy uncle Laban while living under a cloud of *mens rea* for 20 years wouldn't have happened. His troubles didn't stop there remember what happened at Shechem and the actions of his sons, Rueben, Simeon, Levi. And then there's the whole thing about wanting to kill their brother Joseph.

Alas, this may be true, but if not told, the children of Israel could not have gleaned from this awesome story.

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