

JACOB

BIBLE STUDY

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Jacob Bible Study: Pursuing God with Steadfast Faith & Unyielding Courage

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JACOB

BIBLE STUDY

PURSUING GOD WITH
STEADFAST FAITH
& UNYIELDING
COURAGE

DARLENE SCHACHT

New York Times Bestselling Author

 Time-Warp Wife
MINISTRIES

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About the Author:



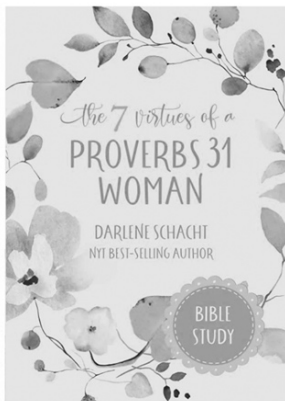
DARLENE SCHACHT is an award-winning and *NY Times* best-selling author. She is the founder of Time-Warp Wife Ministries, an online publication that encourages women to live Christ-centered lives. Her passion for scripture and hunger for truth is the driving force behind a unique ministry that offers Bible studies and daily marriage prayers.

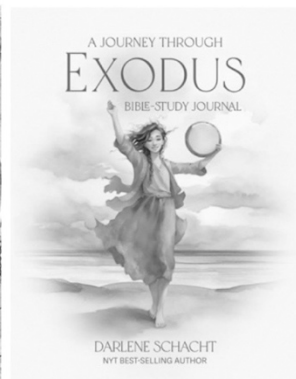
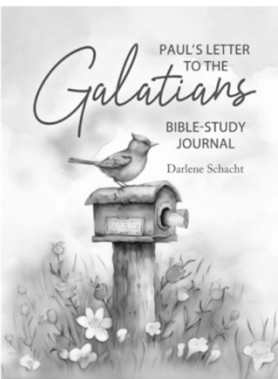
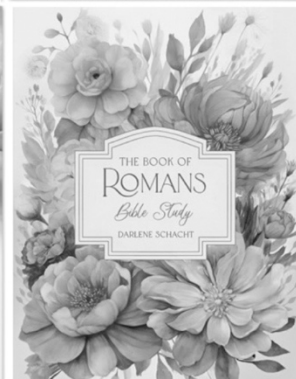
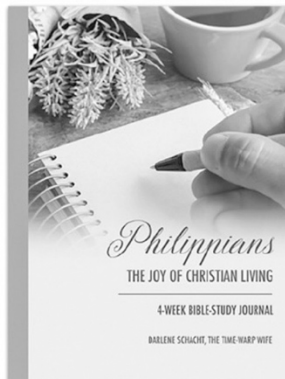
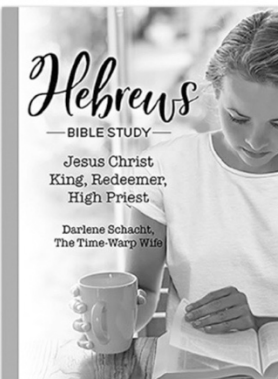
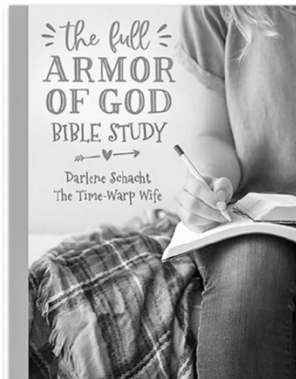
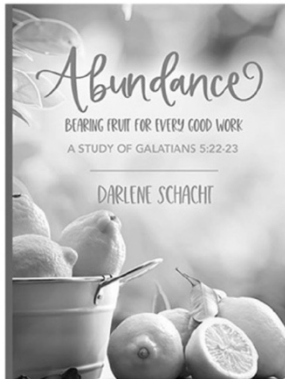
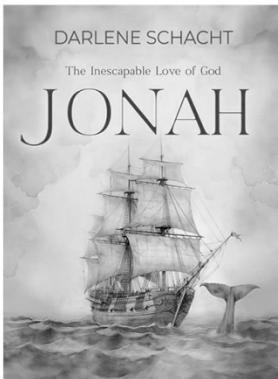
She began her publishing journey in 2011 working alongside actress/author Candace Cameron Bure to publish *Reshaping it All: Motivation for Spiritual and Physical Fitness*.

With a passion for Jesus, Darlene continues to write, sharing the gospel with countless women around the world.

Visit Darlene's blog at TimeWarpWife.com to find Bible studies, devotionals, and daily marriage prayers.

Other Bible Studies by Darlene Schacht:





We're delighted to offer supplemental videos for many of our Bible studies. To discover if this study is one of them, please visit YouTube and search for "Time-Warp Wife Bible Studies."





In a story with unexpected twists and divine encounters, Jacob's life unfolds as a blueprint of God's ability to transform the flawed into the favored. Our story begins in Genesis chapter 25 and continues through to Genesis 35. Across 11 chapters, we'll explore Jacob's transformation from a cunning deceiver to a man whose life exemplifies unyielding courage and steadfast faith. We'll witness his divine encounter at Bethel, his complex dealings with Laban, his devoted care for his family, his animosity and ultimate reconciliation with Esau, and his remarkable spiritual growth.

Jacob, in many respects, serves as a "type" of Christ—a symbolic precursor revealing shadows of the Messiah. Though flawed and imperfect, Jacob's story continuously directs us to Christ, offering profound insights into God's redemptive work through imperfect individuals.

My own engagement with Jacob's story has evolved significantly. It wasn't until I devoted myself to studying his life in its entirety that I began to appreciate the full scope of his spiritual journey. It's fascinating to see his life come full circle—from encountering God personally at Bethel as a young man to returning there as a transformed patriarch. Having wrestled with God and man, Jacob emerges as a victor.

This study is structured to cater to all readers, especially those who, like me, find long text sections challenging. Each chapter is divided into manageable sections accompanied by 2-3 reflective questions. These

questions are intended to deepen your engagement with the Scripture, encouraging you to dig deeper and apply the lessons therein. My hope is that you approach these questions as tools for enrichment rather than another thing on your “to-do list.” There’s no need to answer them all, or answer them perfectly. Engage with them in the way that best suits your pace and style—whether it’s tackling one question a day, all at once, or none at all. The key is to read and reflect on the Bible in tandem with each chapter.

To enhance your experience, I’ve also included illustrations throughout the book. These visual elements not only provide a pleasant break from reading but also make the content more engaging. Feel free to interact with these illustrations by adding a touch of color to them.

As we open our Bibles and dig into God’s Word, my hope is that you find this study not only informative but also transformative, encouraging you to pursue God with the same steadfast faith and unyielding courage that Jacob discovered in his encounters with God.

You are loved by an Almighty God,

Darlene Schacht,
The Time-Warp Wife

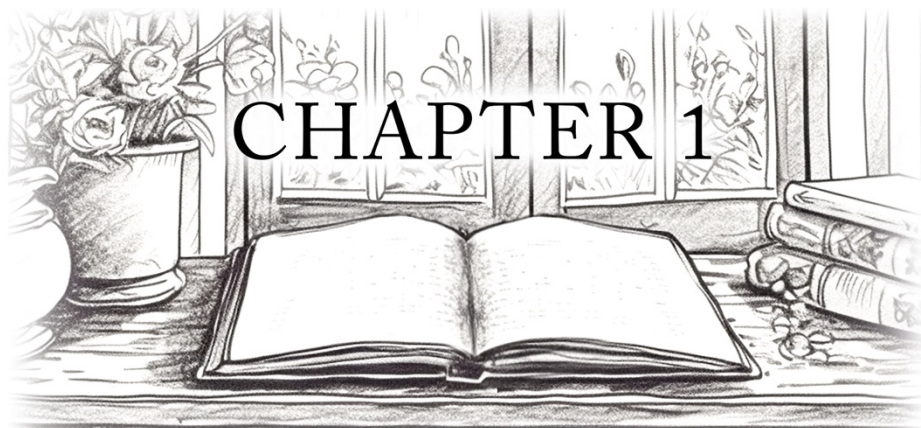


NOT THAT I HAVE ALREADY OBTAINED ALL THIS, OR
HAVE ALREADY ARRIVED AT MY GOAL, BUT I PRESS ON
TO TAKE HOLD OF THAT FOR WHICH CHRIST JESUS TOOK
HOLD OF ME. BROTHERS AND SISTERS, I DO NOT
CONSIDER MYSELF YET TO HAVE TAKEN HOLD OF IT. BUT
ONE THING I DO: FORGETTING WHAT IS BEHIND AND
STRAINING TOWARD WHAT IS AHEAD, I PRESS
ON TOWARD THE GOAL TO WIN THE PRIZE FOR WHICH
GOD HAS CALLED ME HEAVENWARD IN CHRIST JESUS.

PHILIPPIANS 3:12-14







The Stolen Birthright – Genesis 25

Put away your spoons and pull out your forks, ladies, because we're about to dig into the meat of the Word. Before we turn our pages to the journey of Jacob, however, let's take a moment to step back and lay the groundwork for the incredible stories ahead. If you joined us for our last study on the book of Ruth, you'll remember our discussion on "types"—those remarkable foreshadows in the Old Testament that prefigure and point us toward their greater fulfillment in the New Testament. These types are not the fulfillment themselves but are impressions, like silhouettes, of a promised reality yet to be fully unveiled.

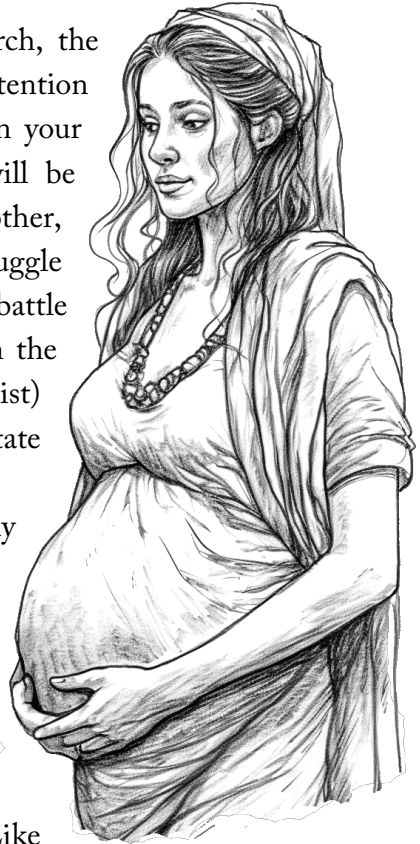
In a similar fashion we find typologies in the book of Genesis as Abraham, Isaac, and Abraham's servant, emerge as profound types of the Father, the Son, and the Holy Spirit. Abraham's willingness to offer Isaac to the Lord as a sacrifice (Genesis 22) parallels the Father's sacrifice of His own Son. Isaac's journey up Mount Moriah with the wood for the offering echoes Christ's own ascent to Calvary, carrying the cross on which He would be sacrificed (Genesis 22). And the servant, tasked with finding a bride for Isaac (Genesis Chapter 24), reflects the Holy Spirit's work in calling people to Christ.

The gifts the servant brings to Rebekah in Genesis 24 are symbolic of the gifts of the Spirit—tokens of the covenant and the lavish grace poured out upon the Church, the bride of Christ. As Rebekah receives these gifts and leaves her home to join Isaac, so does the Church accept the Spirit's invitation, stepping into a journey of faith toward union with Christ.

GENESIS 25:19-26

Looking at Rebekah as a symbol of the church, the scriptures come alive. Verse 23 foretells the contention between her sons, saying, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger." This struggle between Jacob and Esau is a symbol of the battle within every believer—the tug of war between the "younger" (the spirit, born anew in Christ) overcoming the "older" (the flesh, our natural state before our spiritual birth).

Paul captures the essence of that daily struggle in Galatians 5:17, when he writes, "For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want." Being a Christian doesn't mean that the battle is over—it means we're empowered to fight it. Like Jacob, we need to reach for that which is ahead as we press on toward the prize.



Not that I have already obtained all this, or have already arrived at my goal, but I press on to take hold of that for

which Christ Jesus took hold of me. Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. –Philippians 3:12–14, NIV

❓ In what way does Rebekah's experience with Jacob and Esau, during her pregnancy, reflect the struggle between the flesh and the spirit among believers?

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❓ What did Jesus mean in John 3:3 when He said, “no one can see the kingdom of God unless they are born again?”

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❓ In Galatians 5:17, Paul writes, “For the flesh desires what is contrary to the Spirit...” What do you think this means? Can you give an example or two?

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GENESIS 25:27-28

Verse 27 tells us that "Jacob was content to stay at home among the tents." Looking at other versions of the Bible, we see him described as plain: "And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." (Genesis 25:27, KJV).

Looking to the Hebrew Bible, we find the original word for plain is 'tam', which often translates to 'complete' or 'perfect'. For example, this word is translated as 'perfect' several times in the book of Job. Here is one of them:

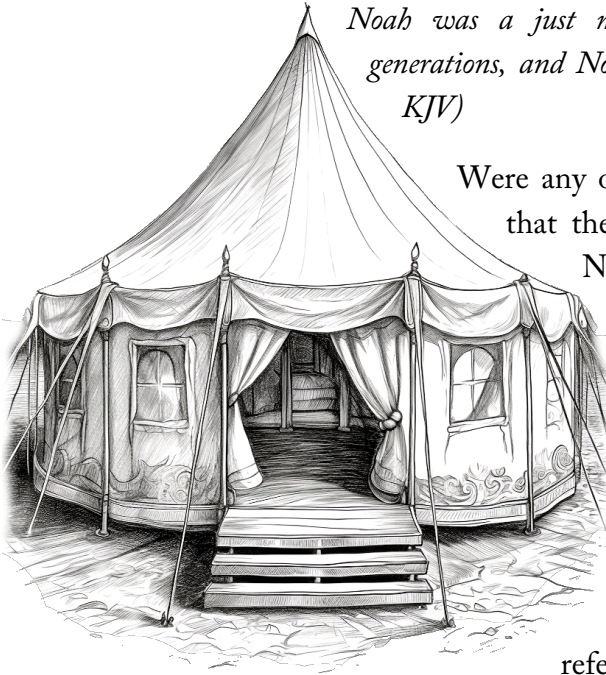
There was a man in the land of Uz, whose name was Job; and that man was perfect [tam] and upright, and one that feared God, and eschewed evil. (Job 1:1, KJV)

We find it used in the Psalms:

Mark the perfect [tam] man, and behold the upright: for the end of that man is peace. (Psalm 37:37, KJV)

We also find a variant of the word (tamin) translated as perfect when describing Noah:

Noah was a just man and perfect [tammin] in his generations, and Noah walked with God. (Genesis 6:9, KJV)



Were any of these men perfect in the sense that they were completely free of fault?

No. Although they were righteous, upright, and moral, Romans 3:23 tells us, "For all have sinned and fall short of the glory of God." This verse implies that no one is without sin, while it reminds us that we're in need of God's grace.

Like Noah and Job, Jacob is referred to as "tam," which may imply a sense of maturity and wholeness in character. Early on in his life, Jacob didn't fully embody this completeness, given his actions regarding the birthright. However, viewing his life as a whole, especially in light of his transformation and encounters with God, 'tam' can symbolize the maturation of his faith and character. Jacob's journey from a homebound man to a patriarch who wrestled with God and received a new name (Israel) illustrates a progression towards spiritual completeness.

Verse, 28 tells us, "Isaac, who had a taste for wild game, loved Esau, but Rebekah loved Jacob." The way they each approach their preferred child, shows how human choices and affections can reflect, and sometimes even conflict with, God's purpose. Despite Isaac's personal preference for Esau, God's sovereign choice was for Jacob to carry forward the Abrahamic covenant. This choice was not based on Jacob's merit (as the story clearly shows Jacob's flaws), but on God's grace and purpose.

Similarly in Malachi chapter 1 God says, "Was not Esau Jacob's brother? Yet I have loved Jacob, but Esau I have hated." (Malachi 1:2-3)

In biblical language, especially in Hebrew, "to hate" can also mean "to love less" or "to place in a lower position" Luke 14:26 provides a similar use of the term "hate" to mean "love less."

The words from Malachi 1 emphasize the depth of His covenant faithfulness and the mystery of His sovereign choice. While human's look at loving less as an emotional choice, God looks at it as a rational decision to perfect His plan.

❓ In Philippians 3:12-14, Paul talks about 'pressing on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.' Can you share specific biblical or practical examples that illustrate how you might 'press on' in your daily faith journey?

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❓ There is another set of twins mentioned in the Old Testament whose birth story has some similarities. Can you find them? And is there anything noteworthy about their birth?

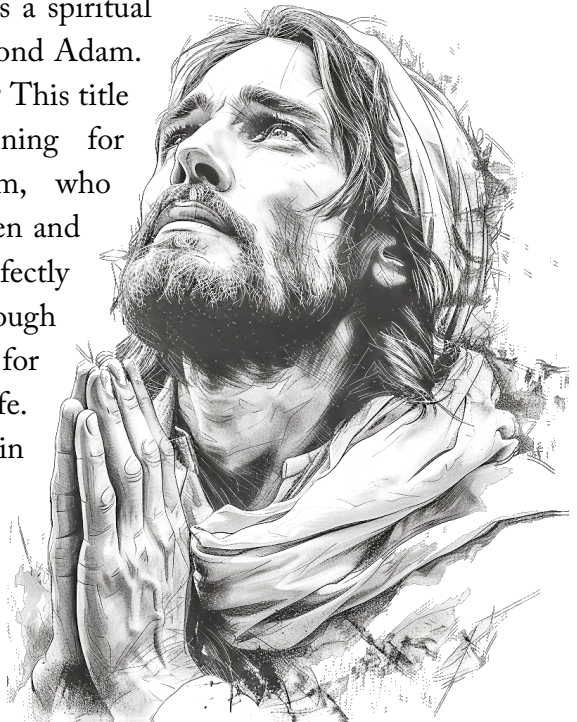
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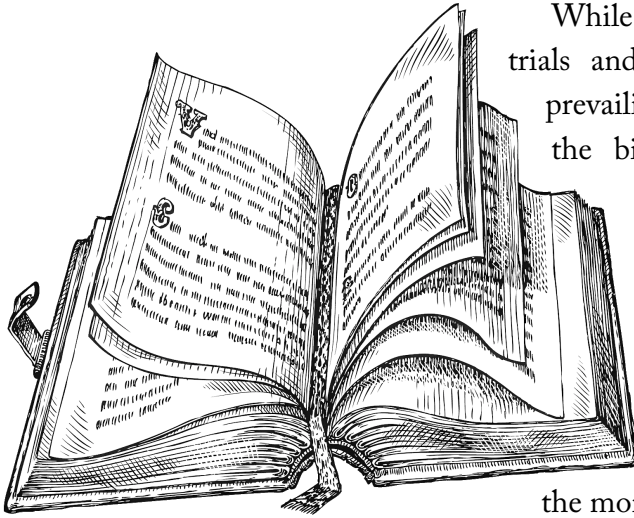
GENESIS 25:30-34

Esau, emerging first from the womb, a man of the earth and immediate gratification, symbolizes Adam. Like Adam, Esau is the firstborn of the natural order. He embodies the fleshly desires that prioritize the temporal over the eternal. His impulsive trade of his birthright for a momentary satisfaction of hunger echoes Adam's decision in Eden—choosing immediate, fleeting pleasure over lasting inheritance and communion with God. Esau, thus, becomes a representation of the old creation, bound by the limitations and consequences of sin.

Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is set on earthly things. —Philippians 3:19, NIV

Jacob, though born second, embodies a spiritual lineage that points to Christ, the second Adam. What do I mean by a 'second' Adam? This title for Jesus signifies a new beginning for humanity. Unlike the first Adam, who disobeyed God in the Garden of Eden and brought sin into the world, Christ perfectly obeyed the will of the Father. Through His obedience, He has made a way for humanity to be restored to spiritual life. As the Apostle Paul explains, 'For as in Adam all die, so in Christ all will be made alive.' (1 Corinthians 15:22, NIV) Christ, as the second Adam, reverses the fall, offering redemption and the promise of resurrection life to all who are united to Him by faith.





While Jacob's journey is marked by trials and transformations, it is his prevailing faith and his pursuit of the birthright and blessing that distinguish him. Jacob's desire for the inheritance (despite his flawed methods) foreshadows Christ's perfect fulfillment of God's promises. Jacob's ongoing persistence from the moment he was born symbolizes

the struggle and victory by faith that we experience as believers.

In John chapter 3, Jesus said, "Truly, truly, I tell you, no one can see the kingdom of God unless he is born again." (John 3:3, NIV) We discover a parallel to those words in this chapter—a picture of our spiritual journey from the old self, bound by sin and flesh, to the new self, transformed by the grace of God. Jacob and Esau began their existence together, yet they diverged onto vastly different paths. In the same way, our spiritual rebirth through Christ marks a definitive departure from our old, sin-bound identity. The movement from Esau's worldly perspective to Jacob's spiritual pursuit, and from Adam's fall to Christ's redemption, represents our own transformation through faith—shedding the old self and emerging renewed, in the likeness of our Savior.

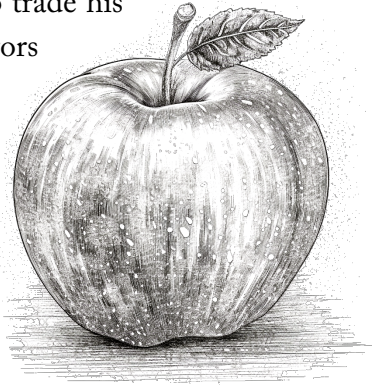
If you haven't noticed yet, I often use typologies to offer a deeper understanding of God's redemptive plan. And, while these typologies offer us food for thought, it's important to approach them with the understanding that they are interpretive tools rather than direct doctrinal statements. They help us see the interconnectedness of Scripture and the foreshadowing of Christ's redemptive work throughout the Old Testament. It's a way of conveying truth through stories or metaphors that engage our imagination, encourage personal reflection, and point us to the plan of salvation. As Paul said in 1 Corinthians 10:11, "These things happened to

them as examples and were written down as warnings for us, on whom the culmination of the ages has come."

With that said, let's explore the similarities between Esau and Adam as well as Jacob and Christ:

ESAU AND ADAM:

- **Immediate Gratification:** Esau's decision to trade his birthright for immediate satisfaction mirrors Adam's choice to eat the forbidden fruit for instant knowledge and gratification (Genesis 3). Both chose immediate, tangible benefits over their spiritual inheritance and responsibilities.
- **Loss of Birthright/Inheritance:** Esau's loss of his birthright due to a momentary desire can be paralleled with Adam's fall, which resulted in the loss of perfect communion with God and the dominion over creation that was initially granted to him.
- **Named Edom:** The names Edom (v. 30) and Adam come from the same root word 'ādam which means red.



JACOB AND CHRIST:

- **Securing the Blessing for Many:** Jacob, through his journey, secures blessings not just for himself but for his descendants, leading to the nation of Israel through whom the Messiah—Jesus Christ—would come. This prefigures Christ's work in securing spiritual blessings for all believers, offering reconciliation and a restored inheritance with God.
- **Overcoming Through Struggle:** Jacob's life was marked by struggles, culminating in his wrestling with God and his name change to Israel, meaning "he struggles with God." This can be seen as a precursor to Christ's struggle on behalf of humanity, His

ultimate victory over sin and death, and His intercession for humanity before God.

- **The Mediator of a New Covenant:** Just as Jacob becomes the father of the twelve tribes of Israel and the mediator of blessings for his descendants (Genesis 49), Christ establishes a new covenant, mediating eternal life and reconciliation for all who believe in Him.
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❓ How do Adam's fall and Esau's trade of his birthright reflect the conflict between short-term desires and long-term spiritual inheritance?

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❓ There are several other biblical examples of individuals who, like Esau, faced a conflict between short-term desires and long-term spiritual inheritance. Can you name a couple?

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? In what ways, if any, do you wrestle with the tension between short-term desires and the pursuit of your long-term spiritual inheritance?

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? Galatians 5:19-23 lists the acts of the flesh and the fruit of the Spirit. Can you identify four contrasting elements from these lists that demonstrate the conflict between our earthly desires and our call to live by the Spirit?

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Answer Key

Chapter 1 – Genesis 25

GENESIS 25:19-26

In what way does Rebekah's experience with Jacob and Esau, during her pregnancy, reflect the struggle between the flesh and the spirit among believers?

During Rebekah's pregnancy, the struggle with Jacob and Esau, as described in Genesis 25:22-23, mirrors the believer's internal battle between the flesh and the spirit. Esau, favoring immediate satisfaction, embodies the flesh, while Jacob, valuing spiritual blessings, represents the spirit. This typifies the ongoing tension within each believer, striving to prioritize the spirit over the flesh in alignment with God's will.

What did Jesus mean in John 3:3 when He said, “no one can see the kingdom of God unless they are born again?”

In John 3:3, when Jesus said, “no one can see the kingdom of God unless they are born again,” He was emphasizing the necessity of a spiritual rebirth. This rebirth is not a physical one, but a spiritual transformation initiated by the Holy Spirit. Just as physical birth brings life, being born again imparts new spiritual life, aligning believers with God's eternal kingdom. This process signifies a profound change in heart and mind, moving us from a life of sin to one in which we prioritize God. This transformation begins when we repent of our sin, accept Christ's sacrifice believing that He is Lord, and embrace the guidance of the Holy Spirit.

In Galatians 5:17, Paul writes, "For the flesh desires what is contrary to the Spirit..." What do you think this means? Can you give an example or two?

In Galatians 5:17, Paul's observation, "For the flesh desires what is contrary to the Spirit," highlights the ongoing struggle between our sinful nature and the guiding influence of the Holy Spirit.

An example of might be choosing to lie to protect your pride when you know that's not in line with God's will. Another might be choosing instant gratification, like succumbing to sexual temptation for immediate pleasure, over long-term spiritual growth and faithfulness.

This verse vividly illustrates the daily battle believers endure, choosing between immediate fleshly impulses and the eternal wisdom of the Spirit.

GENESIS 25:27-28

In Philippians 3:12-14, Paul talks about 'pressing on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.' Can you share specific biblical or practical examples that illustrate how you might 'press on' in your daily faith journey?

(This answer will be different for everyone)

There is another set of twins mentioned in the Old Testament whose birth story has some similarities. Can you find them? And is there anything noteworthy about their birth?

Another set of twins in the Old Testament is Perez and Zerah, sons of Judah and Tamar, as described in Genesis 38:27-30. Zerah first extended his hand from the womb, and a scarlet thread was tied around his wrist to mark him as the firstborn. He withdrew his hand, however, and Perez was born first.

GENESIS 25:30-34

How do Adam's fall and Esau's trade of his birthright reflect the conflict between short-term desires and long-term spiritual inheritance?

Adam's fall and Esau's trade of his birthright both illustrate the conflict between yielding to immediate, short-term desires while forsaking long-term spiritual inheritance. Adam, tempted by the forbidden fruit, disobeyed God's command, resulting in the fall of mankind (Genesis 3). Similarly, Esau, driven by his immediate hunger, traded his birthright to Jacob for a mere meal (Genesis 25:30-34). Both stories serve to remind us of the dangers of prioritizing fleeting earthly desires over enduring spiritual rewards.

There are several other biblical examples of individuals who, like Esau, faced a conflict between short-term desires and long term spiritual inheritance. Can you name a couple?

This answer will be different for everyone, but I do have a couple of examples:

Saul, Israel's first king, repeatedly chose immediate gains or responses due to fear and impatience, which ultimately led to his rejection by God as king (1 Samuel 13:8-14).

Judas Iscariot, one of the twelve disciples, chose the immediate financial gain of thirty pieces of silver over his loyalty to Jesus, resulting in his tragic demise (Matthew 26:14-16).

In what ways, if any, do you wrestle with the tension between short-term desires and the pursuit of your long-term spiritual inheritance?

(This answer will be different for everyone)

Galatians 5:19-23 lists the acts of the flesh and the fruit of the Spirit. Can you identify four contrasting elements from these lists that demonstrate the conflict between our earthly desires and our call to live by the Spirit?

- 1) Hatred vs. Love: Hatred stems from the flesh and leads to discord and separation, while love fosters unity and reconciliation.
- 2) Jealousy vs. Peace: Jealousy causes unrest and conflict whereas peace promotes harmony.
- 3) Selfish Ambition vs. Kindness: Selfish ambition focuses on personal while kindness seeks the welfare of others.
- 4) Envy vs. Gentleness: Envy, an act of the flesh that breeds bitterness and discontent, while gentleness demonstrates consideration and care toward others.