

10/7/15

Genesis 32-33

Jacob has been protected by God from uncle Laban and is now returning home after twenty years.

He had to of been pained by regret, never having seen his mother again, who he was waiting to hear from, so he could return, instead God is the One who told him to return. Gen. 31:3

32:1-21 **The remainder of the journey of Jacob**

32:1-2 The angelic visitation to Jacob.

- 1) Jacob having departed from Laban went on his way, and the angels of God met him. Vs. 1
 - a) Without any doubt to encourage and reassure Jacob of God's faithfulness to his promise at Bethel and at Haran. Gen. 28:12, 31:3
 - * He saw angels ascending and descending on the ladder as he left home.
 - b) Angels called Cherubim guarded the entrance to Eden until the promise paradise in eternity. Gen. 4:24
 - c) Angels are ministering spirits to the heirs of salvation and were guarding

Jacob's return to the promise land.
Heb. 1:14

- d) Some have entertain angels unaware. Heb. 13:2
- e) Satan and angels transform. 2Cor. 11:14-15
- g) We are to try the spirits. 1Jn. 4:1-2
- 2) The response of when he saw them was, "This is God's camp." And he called the name of that place Mahanaim." Vs. 2
 - a) Mahanalm means two camps.
 - 1)) Some think it reefers to two armies of angels.
 - 2)) I think it refers to Jacob's and God's angels.
 - b) Whether he saw the angels in a particular form we don't know.
 - 1)) An angel shut the mouth of the lion. Dan. 6:22
 - 2)) They that be with us are more than they that be with them. 2Kings 6:16

32:3-12 The anxious preparation by Jacob was in sending messengers to Esau.

32:3-5 The purpose was to appease Esau.

- * It has been noted this is the longest prayer in Genesis!
- 1) Jacob commissioned messengers to announce his coming to Esau. Vs. 3

- a) The word for messenger “mal; ak” is the same used for angels in verse one.
 - b) The context determines the if it is angels or men.
 - c) Jacob is completely ignoring what God told him about returning and the army of angels to guard him.
- 2) The residence of Esau was in Seir. Vs. 3
- a) The city of Petra on the east and south of the Dead Sea, in modern day Jordan.
 - b) The city is to be the residence of persecuted Israel under the Antichrist. Is. 16
 - c) The country of Edom, identifies the geographical location of the descendants of Esau, meaning red, which was first given to him when he sold his birthright for some red pottage or lentils. Gen. 25:30
 - d) The people of Edom were called Idumaeans and Herod was the last Edumaens in Scripture, a type of the flesh.
- 3) Jacob dictated the exact words. Vs. 4-5
- a) He attempts to present himself as Esau’s servant. Vs. 4
 - 1) Calling Esau “my lord”
 - 2) Calling himself “your servant Jacob”

- 3)) Jacob was groveling out of fear, not humility, he is still Jacob, the con and trickster trying to work Esau.
 - * David acted as a madman before Achish out of fear. 1Sam. 21:12-13
- b) He attempted to find acceptance by the presents. Vs. 5
 - 1)) Perhaps in view of stealing the birthright.
 - 2)) Probably to cool off his anger.

32:6-7 The news to Jacob by the messengers.

- 1) The long anticipation had come, “Then the messengers returned to Jacob.” Vs. 6a
 - a) You can imagine the stress and anxiety of Jacob.
 - b) You know it seemed like an eternity.
- 2) The report was not what he wanted to hear. Vs. 6
 - a) In his mind he was dead, remembering Esaus threat to kill him. Gen. 27:41
 - b) In his own cleverness, he was depending on himself not God.
- 3) The reaction of Jacob was to lose all sense of composure. Vs. 7-8
 - a) His heart dropped, “So Jacob was greatly afraid and distressed.” Vs. 7a
 - b) He resorted to his alternate plan, “And he divided the people that were with

him, and the flocks and herds and camels, into two companies.” Vs. 7b-d

- c) He had already cut his loses, “And he said, “If Esau comes to the one company and attacks it, then the other company which is left will escape.” Vs. 8

32:9-12 The prayer of Jacob to God.

1) His personal trust. Vs. 9

- a) He acknowledged his heritage, Then Jacob said, “O God of my father Abraham and God of my father Isaac”. Vs. 9a-b
 * The address to God is personal and relational by the word “God of my father”
- b) He acknowledged God’s will to return, “the LORD who said to me, `Return to your country and to your family.” Vs. 9c-d
- c) He acknowledged God’s, care for him, “and I will deal well with you”. Vs. 9e
- 2) His personal humility. Vs. 10
- a) He acknowledged his unworthiness, “I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant.” Vs. 10a
 * He being a deceiver himself!

- b) He acknowledged his increase by God, “For I crossed over this Jordan with my staff, and now I have become two companies.” Vs. 10b-c
 * He was penniless, now rich!

3) His personal plead. Vs. 11

- a) He cried out to be rescued, “Deliver me, I pray, from the hand of my brother, from the hand of Esau.” Vs. 11a-d
 * This being the climax of the prayer!
- b) He confessed his concern, “For I fear him, lest he come and attack me and the mother with the children.” Vs. 11e-f
 * He could not hide it from God!

4) His personal promise. Vs. 12

- a) He reminded Yahweh of His word of protection, “For You said, `I will surely treat you well.” Vs. 12a-b
 * God told him at Bethel and Haran!
- b) He reminded Yahweh of His word of propagation, “And make your descendants as the sand of the sea, which cannot be numbered for multitude.” Vs. 12c-d
 * The words of Bethel! Gen. 28:14

32:13-21 The pattern of Jacob depending on himself.

32:13-15 Jacob the schemer could not leave it in the Lord's hands.

- 1) He rested that night, "So he lodged there that same night." Vs. 13a
 - a) If this would have been the last thing stated, then we could assume that Jacob rested in God.
 - b) Sometimes a person is not really resting and depending on God to work, it just seems like it!
- 2) He returned to his own resources, "And took what came to his hand as a present for Esau his brother." Vs. 13b

* Even after prayer Jacob depends on his own devices of the flesh.
- 3) He gather 580 animals to send Esau. Vs. 14c-15

32:16-21 Jacob puts into affect his plan.

- 1) He gave the particular method. Vs. 16
 - a) There were several servants involved, "Then he delivered them to the hand of his servants." Vs. 16a
 - b) There were several droves, "Every drove by itself." Vs. 16b
 - c) There were to be a certain intervals, "And said to his servants, "Pass over before me, and put some distance between successive droves." Vs. 16c-e

- 2) He gave the particular message to be communicated. Vs. 17-20
 - a) To the first messenger he presented himself as Esau's humble servant. Vs. 17-18
 - b) To the rest he presented himself as being horribly afraid of Esau. Vs. 19-20
 - 1) The word I verse twenty appease "kaphar" means to cover or make atonement.
 - 2) Literally, "lift up my face" in favor!
- 3) He gave himself a particular time to rest. Vs. 21
 - a) He sent all the day before. "So the present went on over before him." Vs. 21a
 - b) He turned in for the night, "But he himself lodged that night in the camp." Vs. 21b

32:22-23 The reminder to Jacob of his little strength.

32:22-23 The finalization of Jacob's security plan.

- 1) He secured his family, "And he arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok." Vs. 22

- a) Jabbok means wrestling.
 - b) It was half way between the Sea of Galilee and the Dead Sea.
- 2) He secured their provisions, “He took them, sent them over the brook, and sent over what he had.” Vs. 23

32:24-28 The visitation of God to Jacob.

- 1) God came to Jacob. Vs. 24
- a) The time, “Then Jacob was left alone.” Vs. 24a
* But we are never alone, God is ever present, seeing and listening!
 - b) The person, “And a Man wrestled with him.” Vs. 24b
* God was wrestling with Jacob, not Jacob with God!
 - c) The length, “Until the breaking of day.” Vs. 24b
* He is deprived of a good nights rest, he would be exhausted!
- 2) Jacob came to the end of himself. Vs. 25-26
- a) God marked Jacob for life to not look to his own strength by touching the socket of his hip and put it our of joint. Vs. 25
 - 1)) The socket of his hip was put out of joint, making the connection with “Jabbok, wrestling”, for he

- had ran from Esau, also Laban and he was planning to run from Esau.
- 2)) The name Jabbok remember means wrestling, but the root word means pouring out, emptying.
 - 3)) The man Jacob had to come to the end of himself.
- b) Jacob stubbornly kept fighting the Lord Jesus, “And He said, “Let Me go, for the day breaks.” But he said, “I will not let You go unless You bless me!” Vs. 26
- 1)) This is the consistent nature of though he is defeated, he is struggling to get what he wants.
 - 2)) God was the initiator not Jacob and it took twenty years to bring Jacob to the end of himself.
- 3) Jacob came to receive a blessing. Vs. 27-28
- a) Jesus asked Jacob his name, “So He said to him, “What is your name?” He said, “Jacob.” Vs. 27
 - 1)) Heel catcher, surpplanter, con artist.
 - 2)) Describing his natural character of sin nature!
 - b) Jesus changed the name of Jacob, “And He said, “Your name shall no longer be called Jacob, but Israel.” Vs. 28a-c

- 1)) Israel “yisra’ el” means “God prevails, fights or rules”, this is the first of 2,347 times it appears in both Testaments.
 - 2)) One who is governed by God by willful surrender, God ruling over a persons life.
 - 3)) It became the name of the nation of the people of God, to this very day.
 - 4)) The man was Jesus pre-incarnate, a Christophany. Gen 16:7
 - 5)) Jesus came to bring Jacob to the end of himself and depend on God totally in order to make his strength complete “in God” by not struggling any longer but submitting.
* Paul said, “When I am weak, than I am strong.” 2Cor. 12:10
- c) Jesus gave the commentary the rebelliousness of Jacob, “For you have struggled with God and with men, and have prevailed.” Vs. 28d-e
- 1)) Jacob had depended on his own wit and ability all his life contending with his brother, father, father-in-law and now God. Gen. 25, 27; 29-31

- 2)) Jacob finally prevailed but not in his wrestling with God to get his way but in his prayer.
* God would deliver him from Esau’s vengeance!
- 3)) Many misinterpret the text, thinking that Jacob prevailed against God, yet Hosea interprets it for us, telling us that Jacob wept and prevailed in his supplication to be helped from Esau. Hosea 12:3-6
* “He took his brother by the heel in the womb, And in his strength he struggled with God. Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him. He found Him in Bethel, And there He spoke to us-- That is, the LORD God of hosts. The LORD is His memorable name.”
* The application is made to Israel in verse six, to trust God not themselves or their wealth, “**So you, by the help of your God, return;** Observe mercy and justice, And **wait on your God continually.**”
- 3)) The new name as Abraham is symbolic of the new man.

- 4)) Jacob represented the old man and from here on he is called Jacob 81x's and Israel is 43x's, he failed miserably.
- 5)) Our old man has been crucified and must be put to death daily, Rom. 6:6, 11
- 6)) At times believers feel they are wrestling with Satan when in reality God is wrestling with them.
- 7)) Or even using Satan as an instrument as in Job's and Paul's case.

32:28-32 The verification of God visiting Jacob.

- 1) Jacob came to a strong suspicion it was God. Vs. 29-30
 - a) Jacob asks a question, "Tell me Your name, I pray." Vs. 29a-d
 - b) Jesus did not answer Jacob verbally, "And He said, "Why is it that you ask about My name?" Vs. 29e-f
 - c) Jesus showed Jacob who he was, "And He blessed him there." Vs. 29g
- 2) Jacob understood clearly it was God. Vs. 30
 - a) Jacob memorialized the location by what he had personally experienced, "And Jacob called the name of the

- place Peniel", which means "facing God". Vs. 30a
- b) Jacob provides the commentary so that it not be misunderstood, "For I have seen God face to face." Vs. 30b
 - * The phrase "face to face" implies favor, grace and fellowship with God!
- c) Jacob proclaims his amazement and assurance in God's protection, "And my life is preserved." Vs. 30c
- 3) Jacob had been mark for life after being humbled by God. Vs. 31-32
 - a) Jacob could never trust in the ability of his own strength and flesh, "Just as he crossed over Penuel the sun rose on him, and he limped on his hip." Vs. 31
 - 1)) He would not be able to run from Esau as he planned, God made him lame.
 - 2)) He would certainly attempt to trust his own strength and abilities in the future but to no avail.
 - 3)) From this point on, whenever he walks in the flesh he is called by the name Jacob and when he is trusting and depending on God he is referred to as Israel.
 - b) Jacob's experience was memorialized by the people of Israel, Vs. 32

- 1)) It was a personal lesson to Jacob that all of God's people had to learn.
- 2)) It was a clear and important lesson to all of God's people, that being broken by God and coming to the end of ourselves will cause us to depend only on God and His strength.
- 3)) It is not an automatic thing, it must be yielded to each time, for the flesh is ever present!

33:1-17 The meeting of Jacob and Esau.

33:1-4 The favor of God over Jacob.

33:1-2 Jacob's last ditch effort to secure his family.

- 1) Jacob lifted his eyes and looked, and there, Esau was coming, and with him were four hundred men. Vs. 1a-d
* He was in despair!
- 2) Jacob divided the children among Leah, Rachel, and the two maidservants. Vs. 1e-g
- 3) Jacob put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last. Vs. 2

33:3-4 Jacob humbles himself before Esau.

- 1) Jacob crossed over before them and bowed himself to the ground seven times, until he came near to his brother. Vs. 3
 - a) Putting himself at risk and the mercy of Esau in humble submission.
 - b) He could not run, he was crippled!
Gen. 32:24
- 2) But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. Vs. 4
 - a) Jacob had not prevailed physically against Jesus but he had been told by Jesus that he had prevailed in prayer.
Gen. 33:25, 30
 - b) Sometimes we fear more about things that will never happen.
 - c) "But without **faith** it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him." Heb. 11:6
* Only God can wipe away twenty years of bitterness!

33:5-11 The favor of Esau over Jacob.

- 1) The response of Esau. Vs. 5
 - a) He lifted his eyes and saw the women and children, and said, "Who are these with you?" Vs. 5a-b

- b) Jacob responded, “The children whom God has graciously given your servant.” Vs. 5c-d
- 2) The submission of the wives and children. Vs. 6-7
- a) Then the maidservants came near, they and their children, and bowed down. Vs. 6
- b) And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down. Vs. 7
- 3) The further inquiry of Esau. Vs. 8
- a) Then Esau said, “What do you mean by all this company which I met?” Vs. 8a-b
- b) Jacob said, “These are to find favor in the sight of my lord.” Vs. 8c-d
* Jacob was up front with Esau!
- 4) The response of Esau was contentment and graciousness, “But Esau said, “I have enough, my brother; keep what you have for yourself.” Vs. 9
* The word enough “rab” means much or abundance.
- 5) The appreciation but insistence of Jacob. Vs. 10
- a) As evidence of his forgiveness, “And Jacob said, “No, please, if I have now found favor in your sight, then receive my present from my hand.” Vs. 10a-d

- * It was the evidence of his true forgiveness of Jacob.
- b) In a appreciation of his favor, “Inasmuch as I have seen your face as though I had seen the face of God, and you were pleased with me.” Vs. 10e
* It would be the confirmation of God going before him to prepare Esau’s heart, even as he saw the face of God in approval at Peniel “facing God”. Gen. 32:30
- 6) The pleading of Jacob. Vs. 11
- a) The plead, “Please, take my blessing that is brought to you.” Vs. 11a-b
- b) The reason, “Because God has dealt graciously with me, and because I have enough.” So he urged him, and he took it.” Vs. 11c-f
* The word enough “kol” means everything, even as God had promised.

33:12-17 The polite arrangement between Jacob and Esau.

- 1) The offer of Esau, “Then Esau said, “Let us take our journey; let us go, and I will go before you.” Vs. 12
* Esau was enjoying it all!
- 2) The objection of Jacob. Vs. 13

- * Jacob was hesitant and a bit uneasy about the new Esau.
- 3) The alternate plan of Jacob. Vs. 14
 - a) Jacob is consistent in his humble attitude, “Please let my lord go on ahead.”
 - b) Jacob is consistent in presenting himself as Esau’s servant, “Before his servant. “
 - c) Jacob would come to Esau in Seir.
 - 1) Seir was the capital of the Nabatians from Saudi Arabia that brought spices from the East.
 - 2) Seir was the capital of the Edomites, it is also called Sela or the Red Rose City of Petra. Gen. 36:8, Is. 16:1
 - 3) Petra is located on the east side the Jordan River, modern day Jordan, south of the Dead Sea.
 - 4) Some of you went with us June of this year and saw that incredible city carved out of the sandstone.
 - 4) The response of Esau and final agreement. Vs. 15
 - a) Esau was attempting to make Jacob welcome but was making him uneasy.
 - b) The word favor “chen” means grace or acceptance.
 - 5) The departure of Esau, “So Esau returned that day on his way to Seir.” Vs. 16

- 6) The journey and dwelling of Jacob in Succoth. Vs. 17
 - a) Succoth was east of the Jordan River, near the ford of Jabbok.
 - b) Jacob resided there for some time.

33:18-20 The place of Jacob’s dwelling.

- 1) The mistake of Jacob. Vs. 18
 - a) Then Jacob came safely to the city of Shechem, which is in the land of Canaan,.” Vs. 18a-b
 - 1)) The word safely is “Shalem” which means peace, so some take this to be the name of a place, while others as in our text to indicate he came in peace?
 - 2)) The name “Shalem” seems to me to indicate the name of the city that belonged to Shechem as the next chapter clearly indicates. Gen. 34:2
 - 3)) This was where God appeared to Abraham by the terebinth tree of Moreh. Gen. 12:6-7
 - d)) It was close to the city of Samaria, that later became the capital of Northern kingdom. In. 4
- b) When he came from Padan Aram; and he pitched his tent before the city.” Vs. 18c-d

- 1)) The trip was about 400 miles or so.
- 2)) This become his place of lodging for a long time.
- 2) The compromise of Jacob. Vs. 19
 - a) “And he bought the parcel of land,.” Vs. 19a
 - b) Where he had pitched his tent, from the children of Hamor, Shechem's father, for one hundred pieces of money.” Vs. 19b-e
 - 1) Hamor was the Hivite prince of the city of Shechem. Gen. 34:2
 - 2) Joseph would be buried Shechem. Josh. 24:32
 - 3) Jacob was 97 when he returned that would make Isaac forty years older, 137.
 - 4) If he stayed for ten years at least as the next chapter would indicate, Isaac would be 147 and he died at 180, but Rebekah was dead. Gen. 35:28
- 3) The contradiction of Jacob. Vs. 20
 - a) Then he erected an altar there, as he did at Bethel. Gen. 28
 - b) And called it El Elohe Israel.
 - 1)) The title declared God’s sufficient power to overcome Jacob’s difficult situation to fulfill His word, proving Himself faithful, his

- memorial of when God changed his name at Jabbok.
- 2)) The contradiction is that Jacob did not return to Bethel as he promised and giving a tenth of all. Gen. 28
 - 3)) He will eventually but only after great tragedy. Gen. 34-35