

GENESIS

JACOB ENCOUNTERS ANGELS

EXEGESIS VERSES 1 – 2:

וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאֲכֵי אֱלֹהִים: ^{WTT} Genesis 32:2

^{NAS} Genesis 32:1 Now as Jacob went on his way, the angels of God met him. (וַיַּעֲקֹב 1)

וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ לְהֵלֵךְ [waw conj. + proper n: "Now Jacob"; + v/qal/PF/3ms: halak {lit. walk}; "went"; + prep: lamed + n/com/b/s/constr. w/3ms suff: derek; "on his way/journey"; + waw consec. + v/qal/IPF/3mpl: phaga- {encounter, meet, make intercession; same as 28:11}; "and they met/interceded"; + prep. w/3ms suff: bet; "upon him"; + n/com/m/pl/constr: male'ake; "the angels of"; + n/com/m/pl/abs: 'elohiyim; "God"]

וַיִּקְרָא שְׁמֵהֶם מַחֲנֵיִם הַהוּא מִחֲנֵיִם זֶה וַיֹּאמֶר יַעֲקֹב כִּי אֲשֶׁר רָאָם מִחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שְׁמֵהֶם מַחֲנֵיִם הַהוּא מִחֲנֵיִם זֶה: ^{WTT} Genesis 32:3

^{NAS} Genesis 32:2 And Jacob said when he saw them, "This is God's camp." So he named

that place Mahanaim. (וַיִּקְרָא 1) וַיֹּאמֶר יַעֲקֹב כִּי אֲשֶׁר רָאָם מִחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שְׁמֵהֶם מַחֲנֵיִם הַהוּא מִחֲנֵיִם זֶה [waw consec. + v/qal/IPF/3ms: 'amar + proper n: "and he said, Jacob"; + prep: kaph + rel.pro: 'asher; "after which"; + v/qal/PF/3ms w/3mpl suff: ra'ah; "he saw them"; + n/com/b/s/constr: machaneh {lit. temporary (never permanent) camp"; "a camp of"; + n/com/m/pl/abs: 'elohiyim; "God"; + adj/m/s: zeh; "this one"; + waw consec. + v/qal/IPF/3ms: qara; "and he called"; + n/com/m/s/constr: shem; "the name of"; + d.a. + n/com/m/s/abs: maqom; "the place"; + d.a. + pro/3ms: hu'; "that one"; + proper n: machaniym; lit. "two camps" {used 13x}; end of para: phe]

ANALYSIS VERSES 1 – 2:

1. Vss.1-2 in the English text are vss.2-3 in the Masoretic text with vss.1-3 in the Hebrew comprising one paragraph.
2. The paragraph is designed to bridge the events of chapter 31 ending with Laban's departure (vs.35 in the English being vs.1 in the Hebrew) and Jacob's forthcoming anticipation of meeting his brother Esau noted in vs.3 of the NAS.
3. Hence the angelic encounter has a two-fold purpose looking to the past and then to the future.
4. The English division of verses further serves as a bookend to a chapter that opens and closes with supernatural events (i.e., angelic presence cp. to the Theophany of vss.24-32).
5. This sets the tone for chapter 32 revolving around the doctrines of Divine protection and volitional perseverance.
6. That is Divine protection aligned with God's promises is part of the blessing package for the +V believer striving with God in time (cf.vs.28).

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7. For **Jacob** (and all believers) these principles are a reality that can be realized from past experience and are designed to be drawn upon for faith-resting future tests.
8. Sin fear (cp. righteous fear 31:53b) was a dominate STA trait of the early patriarchs and if the truth be known dominates in particular areas of life for all positive believers.
9. All believers may not fear the same things, but all believers have their moments of doubt, anxiety and failure to trust God on given occasions (even John the Baptist doubted).
10. The present narrative picks up with **Jacob** breaking **camp** after Laban's departure heading on into Canaan proper, "**Now as Jacob went on his way**/waw Jacob halak lamed derek".
11. At some point in his journey the author tells us "**the angels of God met him**/phaga- bet male'ake 'elohiyim".
12. So separation from Laban is followed by an encounter with elect **angels**.
13. The Hebrew verb *phaga-* (**met**) is the same verb used of Jacob's arrival at Bethel on his way to Haran recorded back in Gen.28:10-22 (cf.vs.11 translated *came*).
14. The verb itself means to meet or make intercession (meaning in its use in 23:8 translated *approach*) with some translators giving it a nuance of a chance or unexpected encounter.
15. The idea of "chance" in today's vocabulary is unacceptable as it suggests lack of Divine control.
16. The meeting was unexpected by **Jacob** but not so by **the angels of God** who **met him** obviously by Divine directive.
17. It was in the Gen.28 account that **Jacob** had his visionary dream of the **angels of God** ascending and descending on the ladder stretched from earth to the heavens (28:12).
18. Some suggest that Jacob's experience now in our verses is also a vision, but the context begs to differ as there is no mention of dream, vision, or other sublimation of appearance or thought other than literal.
19. The angelic host manifested themselves as physical and tangible men.
20. Not unlike what the angel of Yahweh will do when He wrestles with **Jacob** later.
21. That he recognized these super beings should not surprise us as they would have appeared with the same persona as in his vision in chapter 28.
22. Further, the Hebrew suggests that the angelic company was elevated in their presence per the prepositional phrase literally meeting "**on him**/bet" being an obvious clue as to their nature.
23. There are no words spoken by the **angels** or by Yahweh as with the previous visitation.
24. That is because no words are necessary on this occasion.
25. The angelic appearance was a stark reminder of Yahweh's vow in Gen.28 of the Covenant promises and especially that Yahweh would be with **Jacob** "*wherever you go*" (cf.28:15).
26. The mere presence of this angelic host was validation of that fact.
27. They showed that they were always available and at the ready to serve **Jacob** in need and protection. Cp.Heb.1:14
28. They were designed to validate Jacob's application in the previous encounter with Laban as being silent insurance that nothing would deter God's plan being fulfilled on his part.
29. From this, Jacob's confidence should be bolstered to face any potential future threats such as what he perceives with his brother Esau.
30. It would be irrational to think that God would deliver him from one danger only to be consumed by a looming threat on the horizon.

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31. So the angelic host was meant to literally encourage **Jacob** that his path in life in obedience to God's directive was the right path to ensure God's protection in the overt threats of life that may impede completing his course.
32. The only real threat otherwise was the inner threat of his ISTA.
33. That **Jacob** "GAP'd" the purpose of their appearance is understood in the words he spoke "**when he saw them, 'This is God's camp**"/kaph 'asher ra'ah machaneh 'elohiyim" (vs.2).
34. The Hebrew *machaneh* (**camp**) is never used as a permanent encampment, only temporary.
35. Jacob's discernment of their presence is quite a contrast to his original vision in Gen.28 whereas he mystically rendered the occasion as a permanent residence of God in worship (vs.22).
36. He now recognizes that Divine intervention is not to be limited geographically or otherwise and will be made available on behalf of the +V believer any time or place.
37. Further, the noun *machaneh* has a military nuance to establish a defense and emphasizes the hosts of the encampment rather than its location or bivouac elements (cf.32:7,8,10; 33:8; 50:9 *company/companies*).
38. The essence of Jacob's words is that "**This is God's host/army**" bivouacking for my protection.
39. It recognizes the principle that all believers have guardian **angels** watching over the interests of God's people to act demonstrably on their behalf if God so directs.
40. Their appearance is generally silent, quick and unexpected while most of the time operating in stealth mode.
41. As with the previous angelic vision where **Jacob** named the **place** Bethel (28:19), so he names this location.
42. However, he does not name it "**God's camp**", but rather "**Mahanaim/machaniym**" literally rendered "**two camps**".
43. In naming the **place** he adjoins his company with the angelic host as the significant reason behind its name.
44. This further demonstrates Jacob's spiritual read on the angelic appearance being for the purpose of God evidencing His Divine protection on behalf of believers.
45. **Mahanaim** is mentioned 12 more times in the OT as to location though the precise location of the angelic visit is inconclusive.
46. It is located somewhere east of the Jordan (cf.2Sam.2:29), on the border between the tribe of Manasseh and the tribe of God. Jos.13:26,30



47. *Review the Doctrine of Angels.*

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JACOB INITIATES CONTACTING ESAU

EXEGESIS VERSES 3 – 5:

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֲרָצָה
שְׁעֵיר שְׂדֵה אֲדוֹם: ^{WTT} Genesis 32:4

^{NAS} Genesis 32:3 **Then Jacob sent messengers before him to his brother Esau in the land of Seir, the country of Edom.** (וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל עֵשָׂו אָחִיו אֲרָצָה שְׁדֵה אֲדוֹם [waw consec. + v/qal/IPF/3ms: shalach; "and he sent"; + proper n: "Jacob"; + n/com/m/pl/abs: male'ake; "messengers"; + prep: lamed + n/com/b/pl/constr. w/3ms suff: paneh {lit. face}; "before him"; + prep: 'el + proper n: "to Esau"; + n/com/m/s/constr. w/3ms suff: 'ach; "his brother"; + n/com/m/s/constr: 'erets; "in the land of"; + proper n: se-iyer; "Seir"; + n/com/m/s/constr: sadeh {field}; "the country/plane of"; + proper n: "edom; "Edom"])

וַיֹּצֵו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לְאֲדֹנָי לַעֲשׂו כֹּה
אָמַר עַבְדְּךָ יַעֲקֹב עִם-לֶבֶן גִּרְתִּי וְאַחַר עַד-עָתָה: ^{WTT} Genesis 32:5

^{NAS} Genesis 32:4 **He also commanded them saying, "Thus you shall say to my lord Esau:** (וַיֹּצֵו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לְאֲדֹנָי לַעֲשׂו [waw consec. + v/Piel/IPF/3ms: tsawah; "and he commanded/charged"; + sign of d.o. w/3mpl suff: 'eth; "them"; + prep: lamed w/ v/qal/inf/constr: 'amar; "while saying"; + adv: koh; "thus"; + v/qal/IPF/2mpl: 'amar; "you will say"; + prep: lamed + n/com/m/s/constr. w/1cs suff: 'adon; "to my lord": + prep: lamed + proper n: "to Esau"])

'Thus says your servant Jacob, "I have sojourned with Laban, and stayed until now; (כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם-לֶבֶן גִּרְתִּי וְאַחַר עַד עָתָה [adv: koh; "thus"; + v/qal/PF/3ms: 'amar; "he said"; + n/com/m/s/constr. w/2ms suff: -ebed; "your servant"; + proper n: "Jacob"; + prep: -im + proper n: "with Laban"; + v/qal/PF/1cs: gur; "I have sojourned/dwelt"; + waw consec. + v/qal/IPF/1cs: 'achar; "and I have delayed/stayed"; + prep: -ad; "until"; + adv: -attah; "now"])

וַיְהִי-לִי שׂוֹר וַחֲמֹר צֹאן וְעֶבֶד וְשִׁפְחָה וְאֲשֻׁלָּחָה
לְהַגִּיד לְאֲדֹנָי לְמִצְאָתָן בְּעֵינֶיךָ: ^{WTT} Genesis 32:6

^{NAS} Genesis 32:5 **and I have oxen and donkeys and flocks and male and female servants;** (וַיְהִי-לִי שׂוֹר וַחֲמֹר צֹאן וְעֶבֶד וְשִׁפְחָה [waw consec. + v/qal/IPF/3ms: hayah; "and it has become"; + prep. w/1cs suff: lamed; "for me"; + n/com/ms/abs {collect.sing.}: shor;

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"oxen"; + waw conj. + n/com/m/s/abs: chamor; "and donkeys/he-asses"; + n/com/b/s/abs: tso'n; "flocks"; + waw conj. + n/com/m/s/abs: -ebed; "and servants"; + waw conj. + n/com/f/s/abs: shiphechah; "and maids/female servants"])

and I have sent to tell my lord, that I may find favor in your sight.'''' (וַיִּשְׁלַח לְנָגִידִי לְמַצָּא לִּי חֵן בְּעֵינֵי אֲדֹנָי [waw consec. + v/qal/IPF/1cs: shalach; "and I have sent"; + prep: lamed w/ v/Hiphil/inf/constr: nagad; "to tell/make known"; + prep: lamed + n/com/m/s/constr. w/1cs suff: 'adon; "for my lord"; + prep: lamed w/ v/qal/inf/constr: matsa'; "in order to find"; + n/com/m/s/abs: chen; "grace/favor"; + prep: bet + n/com/b/dual/constr. w/2ms suff: -ayin; "in your eyes/sight"])

ANALYSIS VERSES 3 – 5:

1. What **Jacob** walked away with as a result of the angelic appearance (vss.1-2) was bolstered courage (strengthened faith-rest).
2. This gives incentive for his actions now to initiate contact with “**his brother Esau in the land of Seir, the country of Edom**/Esau ‘ach ‘erets se-iyer sadeh ‘edom”.
3. **Seir** means “hairy/rough” (cf.25:25) and is a play on the name **Esau** as **Edom** means “red” a nickname given to him in association with having red hair and the stew caper of Gen.25:30.
4. The area is located primarily South and East of the Dead Sea and while **Seir** is often associated with a mountainous area our text suggests that at the time **Esau** extended his presence into the flat plane area (Hebrew *sadeh*; field, land) of **Edom** further north placing **Jacob** within easy reach going to Shechem (Gen.33:18).
5. Only the angelic encounter gives any sense of orientation to the why of Jacob’s actions that are recorded immediately after the fact.
6. **Jacob** would be quite aware that word of his travels would reach Esau’s ears considering the extraordinary size of the caravan.
7. Leaning on his reinforced determination to faith-rest, he concludes that the best course of action to deal with the situation is to take the initiative in announcing his eventual arrival.
8. He does so by sending “**messengers before him**/male’ake lamed paneh”
9. The Hebrew noun *male’ake* (**messengers**: primary meaning) is the same noun used for the “*angels*” in vs.1 grammatically tying his actions now back to the angelic event.
10. The idea is that **Jacob** took the intended force of the silent message of the angels to faith-rest and now personifies it in the sending of his own human **messengers to Esau**.
11. As the ongoing text will make clear, his primary purpose is to reestablish peace between the two if **Esau** is so willing.
12. God has just delivered him from the hands of his antagonistic uncle Laban following up with the angelic event evidencing God’s approval separating from **Laban** on peaceful terms (31:55).
13. So why not ride this wave of spiritual momentum to now address the only other remaining potential antagonist facing him on his path home.
14. The timing of a future encounter appears imminent and probably unavoidable and so to make his initial application seems to be logical and expedient by Divine design.

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15. The idea that **Jacob** was initially motivated exercising faith-rest (courage) is in contrast to interpreters that paint him acting out of fear at this point in the context.
16. While sin fear becomes an issue the text makes it clear that it doesn't rear its ugly head until the news of Esau's army reaches his ears in vss.6-7.
17. Some interpreters further suggest that Jacob's original endeavor was all for naught being energy of the flesh apart from faith-rest.
18. Yet the text again makes clear that his extension of the proverbial olive branch has exactly its desired effect in Gen.33:3.
19. So the scenario as it unfolds on Jacob's part has him starting off spiritually aligned, and as we will see due to misunderstanding Esau's intentions Jacob quickly wanes under his STA.
20. In fact it appears there may be misread intentions also on Esau's part regarding Jacob's message recorded in vss.4-5.
21. His opening words "**Thus you shall say to my lord Esau**/koh 'amar lamed 'adon lamed Esau" are directed to the servants themselves.
22. The phrase "**my Lord**" reflects an approach of deference on the part of **Jacob** which they are to imitate in their own approach to **Esau**.
23. **Jacob** insists on political expediency one might expect dealing with a foreign power.
24. He then begins the actual message to be relayed, "**Thus says your servant Jacob**/koh 'amar -ebed Jacob".
25. His words of servitude are in spite of the prophetic proclamation that the "*older will serve the younger*" (cf.25:23).
26. The phrase is to convey humility on the part of **Jacob** immediately dismissing any idea that his approach to **Esau** is anything less than congenial further removing any competitive spirit otherwise suspected.
27. It is designed to neutralize any perception of a haughty demeanor on Jacob's part.
28. This is to contrast for **Esau** a cocky brother of years past now having developed manners and respect for others.
29. **Jacob** then tersely sums up his whereabouts for the past 20 years, "**I have sojourned with Laban, and stayed until now**/Laban gur waw 'achar -ad -attah".
30. The intent of these words are to be construed as a sort of an apology for Jacob's past antics towards **Esau**.
31. Yes, while **Esau** was an unbeliever and rightfully forfeited his birth rights, Jacob's roles in deceit and usurping his brother were nothing less than despicable STA actions on his part.
32. **Jacob** makes clear to **Esau** that since the events past he has not been gallivanting around enjoying life but has submitted to a self-deserved exile from his home as a result of his shenanigans.
33. His report of tenure is a way of reaching out to **Esau** that **Jacob** has paid his dues in hopes it will satisfy his **brother** letting "bygones be bygones".
34. In vs.5a, the servants are to then give a truncated report of possessions **Jacob** has acquired in his absence, "**and I have oxen and donkeys, flocks and male and female servants**/waw hayah lamed shor waw chamor tso'n waw -ebed waw shiphechah".
35. **Jacob** avoids any reference to the quantity of possessions he has acquired only detailing things that would indicate a successful and profitable time away from home.
36. Its suggests one that has not been lazy but hard working and productive obtaining the benefits of fair and honest labor.

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37. This should appeal to an outdoorsman that represents ruggedness and hard fought acquisitions in life without flaunting superior wealth.
38. Some suggest that Jacob's words are to relate that he is not reaching out to **Esau** for a handout.
39. Others suggest that the intent of the words is to suggest to **Esau** that certain of these things are his for the taking (the collective singular of the nouns) as a kind of bribe or act of contrition.
40. While any or all of these things may be in Jacob's thinking it becomes clear that **Esau** doesn't construe his words as such.
41. **Jacob** then relates the ultimate purpose for sending the envoy, "**and I have sent to tell my lord, that I may find favor in your sight**/waw shalach lamed nagad lamed 'adon lamed matsa' chen bet –ayin".
42. **Jacob** now verbalizes his respect to **Esau** to be demonstrated by his servants (vs.4a) in the phrase "**to tell my lord**".
43. What is to be made known to **Esau** is the news of Jacob's sojourn and acquisitions stipulated in vs.4b, 5a.
44. From that it is Jacob's hope that he finds "**favor/grace**" from his brother.
45. The question is, how are we to understand the sense of the Hebrew *chen* (**favor**)?
46. It has a general nuance of being found pleasing or acceptable sufficient to receive intervention by one to another in a favorable way.
47. Noah found "**favor**" in God's eyes from which God intervened on his behalf coming to his aid to deliver him from judgment. Cp.Gen.6:8
48. So it is used with Lot and the angels in Gen.19:19.
49. While it can assume innocence, it may or may not demand forgiveness.
50. The possibility of understanding in our verse is two-fold.
51. The surface understanding is from Jacob's perspective that his brother reads his intent of seeking forgiveness and applies grace at that level forgoing any future hostility.
52. A deeper understanding could be from Esau's perspective that his brother is literally asking him to come to his aid in his travels reading too much into Jacob's words.
53. After all, **Jacob** has just related his isolation from the area for the past 20 years susceptible to being taken advantage of as a stranger...and one with some level of wealth.
54. The latter misunderstanding of Esau's reading of Jacob's intentions as to "**favor**" rests on the ambiguity of the message itself and it becomes clear that **Esau** had no preset intentions of hostility towards his brother otherwise.
55. Hence how easy it might had been for Esau to misread the words.

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וַיֹּאמֶר אִם־יָבוֹא עֲשׂוֹ אֶל־הַמַּחֲנֶה הָאֶחָד וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לְפָלִיטָה׃^{WTT} Genesis 32:9

^{NAS} Genesis 32:8 for he said, "If Esau comes to the one company and attacks it, then the company which is left will escape." (וַיֹּאמֶר אִם־יָבוֹא עֲשׂוֹ אֶל־הַמַּחֲנֶה הָאֶחָד וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לְפָלִיטָה [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + conj: 'im; "if"; + v/qal/IPF/3ms: bo'; "he will come"; + proper n: "Esau"; + prep: 'el + d.a. + n/com/b/s/abs: machaneh; "to the camp"; + d.a. + adj/f/s/abs: 'echad; "the one"; + waw consec. + v/Hiphil/PF/3ms w/3ms suff: nakah; "and strikes/attacks it"; + waw consec. + v/qal/PF/3ms: hayah; "then it will come to pass"; + d.a. + n/com/b/s/abs: machaneh; "the company/camp"; + d.a. + v/Niphal/ptc/m/s/abs: sha'ar; "the one having been left/the one remaining"; + prep: lamed + n/com/f/s/abs: peley; "is for an escape/will escape"])

ANALYSIS VERSES 6 – 8:

1. The following verses are to be understood in the light of potential misunderstanding by **Esau** concerning Jacob's message in vss.4-5 i.e., **Jacob** was requesting help.
2. This gives motive for why **Esau** sets out to meet **Jacob** with a small army when he has no intent of hostility towards **Jacob** otherwise.
3. If misunderstanding does not govern Esau's actions then they are reduced to simply flaunting a display of power for any number of reasons...such as intentionally twitting his brother.
4. Yet, again the reaction of **Esau** when finally meeting his brother in 33:4 downplays anything less than a sincere desire to be reunited with him in a wholesome and forthright manner.
5. The interpretation allowing for misconstruing Jacob's message is what now gives the text continuity and logical purpose.
6. Further, "misunderstanding" sets the tone for an otherwise humorous dramatic role on Jacob's part.
7. In other words what unfolds in Jacob's response to Esau's coming is totally unnecessary fabricated by his own STA imagination.
8. The narrative fast-forwards from when the **messengers** were sent in vs.3 to now having "**returned to Jacob**/shub 'el Jacob".
9. Again, the author reuses the Hebrew *male'ake* (**messengers**) to remind the reader of the recent angelic visit afforded **Jacob** for his encouragement in vs.1.
10. Now it is designed to illustrate just how fast the STA can regain domination in the believer's life even after a recent supernatural event inspiring faith-rest and spiritual courage.
11. It teaches that doctrinal fortitude, perseverance and steadfastness does not come as a result of a "camp rally" but through persistent spiritual advance (MPR) and application over time.
12. The news the servants bring is just as ambiguous overall as Jacob's message, "**We came to your brother Esau, and furthermore he is coming to meet you, and four hundred men are with him**/bo' 'el 'ach 'el Esau waw gam halak lamed qara' waw 'arebba- me'ah ish – im".

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13. The only thing that can be gleaned from their words with certainty is that **Esau** is purposely on his way to **meet Jacob** and that with a small army.
14. Just as Jacob's message requesting "*favor*" (vs.5) was open for interpretation, so is the purpose for Esau's and company's imminent arrival.
15. The servants offer no further explanation leaving the reader to surmise **Esau** tersely told them to report back to **Jacob** that he was on his way and then probably overheard orders calling for the formation of the 400 **men**.
16. Rather than to investigate further or consider options of intent behind the report, **Jacob** freaks out assuming the worse and became "**greatly afraid and distressed**/yara' me'od waw tsarar" (vs.7).
17. How fast he goes from faith-rest to sin fear!!
18. Yet his presumption is only perceived and not real!
19. He illustrates how easy it is to abandon faith-rest letting possibilities govern the believer's thinking rather than remaining calm focused on the promises of BD.
20. While his reaction might be excused by some since the last he heard of **Esau** was that he wanted to kill him (cf.17:42), it has been 20 years and ample time for both brothers to reconsider the events.
21. It's possible that **Jacob** is letting his guilt for past sins drive his thinking in this regards.
22. No matter the underlying force behind his reaction, it remains inexcusable and unnecessary based on the doctrine he has just been presented with face-to-face (the angelic encounter).
23. The phrase "**greatly afraid**" means **Jacob** panicked while the verb "**distressed**" means the panic advanced to desperation.
24. The Hebrew verb *tsarar* (**distressed**) literally means "to bind" and recognizes the choke hold fear has on him over the news.
25. His fear then drives him to formulate a desperate plan, "**and he divided the people who were with him, and the flocks and the herds and the camels, into two companies**/waw chatsah ha –am 'asher 'eth waw ha tso'n waw ha baqar waw ha gamal lamed shenayim machaneh".
26. The rationale for his plan is then stated in vs.8, "**If Esau comes to the one company and attacks it, then the company which is left will escape**/'im bo' Esau 'el machaneh ha 'echad waw nakah waw hayah ha machaneh ha shar'ar lamed peley".
27. His plan and rationale reveal deeper insight to Jacob's mind:
 - A. He is afraid that **Esau** is intent on wiping him out and/or pillaging all that he has and hence the divisions of companies to try and cut the losses.
 - B. Yet he is not 100% certain that that is Esau's intent as he will use **one company** as bait to see first **if Esau** does attack.
 - C. His emotions are causing him to vacillate in his thinking revealing a weakness in his plan.
28. The weakness to his plan is the idea that half of his entourage might **escape** if he **attacks** half first as if **Esau** couldn't find out about the remaining half and overcome it as well!!
29. To think that pillaging half of his property might satiate Esau's anger and let the other half go is contradictory to the initial thought that **Esau** wants it all originally (pt.27a).
30. Apart from divine intervention **Jacob** humanly speaking is helpless to defend his own and therefore upon reflection his original intent of message looking to forgiveness at the mercy of his brother is the plan with which he should have stuck i.e., continued faith-rest.
31. Jacob's move here is both laughable and pathetic.

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JACOB PRAYS

EXEGESIS VERSES 9 – 12:

וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וְאֱלֹהֵי אָבִי
 יִצְחָק יְהוָה הָאֵלֹהִים הָאֵלֹהִים וְאֵלֹהֵי אֲבוֹתַי וְאֵלֹהֵי אֲבוֹתַי
 עִמָּדִי: WTT Genesis 32:10

^{NAS} Genesis 32:9 And Jacob said, "O God of my father Abraham and God of my father Isaac, (וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וְאֱלֹהֵי אֲבוֹתַי וְאֵלֹהֵי אֲבוֹתַי עִמָּדִי) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Jacob"; + n/com/m/pl/constr: 'elohiym; "God of"; + n/com/m/s/constr. w/1cs suff: 'ab; "my father"; + proper n: "Abraham"; + waw conj. + n/com/pl/constr: 'elohiym + n/com/m/s/constr: 'ab; "and God of my father"; + proper n: "Isaac"])

O LORD, who did say to me, 'Return to your country and to your relatives, and I will prosper you,' (וְיְהוָה הַיְהוָה אֵלֹהֵי אֲבוֹתַי וְאֵלֹהֵי אֲבוֹתַי עִמָּדִי) [proper n: yahweh; "Lord"; + d.a. + v/qal/ptc/m/s/abs: 'amar; "the One saying/who did say"; + prep. w/1cs suff: 'el; "to me"; + v/qal/imp/m/s: shub; "return" + prep: lamed + n/com/f/s/constr. w/2ms suff: 'erets; "to your land/country"; + waw conj. + prep: lamed + n/com/f/s/constr. w/2ms suff: moledeth; "and to your kin/relatives"; + waw conj. + v/Hiphil/IPF/1cs/cohortative; yathab; "and let Me cause good/prosper"; + prep. w/2fs suff: -im; "with you {fem. gen. = your soul}]]

כִּי אֵלֹהֵי אֲבוֹתַי וְאֵלֹהֵי אֲבוֹתַי עִמָּדִי וְאֵלֹהֵי אֲבוֹתַי
 אֵלֹהֵי אֲבוֹתַי עִמָּדִי וְאֵלֹהֵי אֲבוֹתַי עִמָּדִי WTT Genesis 32:11
 אֵלֹהֵי אֲבוֹתַי עִמָּדִי וְאֵלֹהֵי אֲבוֹתַי עִמָּדִי
 לְשָׁנֵי מַחְנֵה:])

^{NAS} Genesis 32:10 I am unworthy of all the lovingkindness and of all the faithfulness which You have shown to Your servant; (וְאֵלֹהֵי אֲבוֹתַי וְאֵלֹהֵי אֲבוֹתַי עִמָּדִי) [v/qal/PF/1cs: qathon {lit. small, insignificant}; "I am unworthy"; + prep: min + n/com/m/s/constr: kol; "from all of"; + d.a. + n/com/m/pl/abs: chesed; "the loyal love/divine love of grace"; + waw conj. + prep: min + n/com/m/s/constr: kol; "and from all of"; + d.a. + n/com/f/s/abs: 'emeth; "the faithfulness"; + rel.pro: 'asher; "which"; + v/qal/PF/2ms: -asah; "you did/have shown"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: -ebed; "Your servant"])

for with my staff only I crossed this Jordan, and now I have become two companies. (כִּי אֵלֹהֵי אֲבוֹתַי וְאֵלֹהֵי אֲבוֹתַי עִמָּדִי) [conj: kiy; "for"; + prep: bet + n/com/m/s/constr. w/1cs suff: maqqel; "with my staff/rod"; + v/qal/PF/1cs: -abar; "I

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passed over"; + sign of d.o. + d.a. + proper n: "the Jordan"; + d.a. + adj/m/s: zeh; "this one"; + waw conj. + adv: -attah; "and now"; + v/qal/PF/1cs: hayah; "I have become"; + prep: lamed; "for"; + adj/m/dual/constr: shenayim; "two"; + n/com/b/pl/abs: machaneh; "companies"])

וְהִצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי־יִרָא אֶנְכִּי
אֲתוֹ פֶּן־יָבוֹא וְהִפְנִי אִם־עַל־בָּנָיִם: ^{WTT} Genesis 32:12

^{NAS} Genesis 32:11 "Deliver me, I pray, from the hand of my brother, from the hand of Esau; (נָצַל) [v/Hiphil/imp/m/s: natsal; "deliver"; + interj.part: na'; "now/I pray"; + prep: min + n/com/f/s/constr: yad; + n/com/m/s/constr. w/1cs suff: 'ach; "from the hand of my brother"; + prep: min + n/com/f/s/constr: yad; "from the hand of"; + proper n: "Esau"])

for I fear him, lest he come and attack me, the mothers with the children. (אֶנְכִּי יָרָא כִּי) [conj; kiy; "for"; + adj/m/s/abs: yare'; "fearful"; + pro/1cs: 'anokiy; "am I"; + sign of d.o. w/3ms suff: 'eth; "of him"; + conj.part: pen; "lest"; + v/qal/IPF/3ms: bo'; "he will come"; + waw consec. + v/Hiphil/PF/3ms w/1cs suff: nakah; "and he will strike me/attack me"; + n/com/f/s/abs: 'em; "the mothers"; + prep: -al + n/com/m/pl/abs: ben; "upon the sons/children"])

כְּחֹל הַיָּם אֲשֶׁר לֹא־יִסְפָּר מֵרֹב: ^{WTT} Genesis 32:13
וְאַתָּה אָמַרְתָּ הֵיטֵב אֵיטֵב עָמַד וְשָׂמַתִּי אֶת־זֶרְעֶךָ

^{NAS} Genesis 32:12 "For You did say, 'I will surely prosper you, and make your descendants as the sand of the sea, which cannot be numbered for multitude.'" (אָתָּה) [waw conj. + pro/2ms: 'attah; "and You Yourself"; + v/qal/PF/2ms: 'amar; "said"; + v/Hiphil/inf/abs: yathab; "prospering/causing good"; + v/Hiphil/IPF/1cs: yathab; "I will prosper/cause good"; + prep. w/2fs suff: -im; "with you"; + waw consec. + v/qal/PF/1cs: siym; "and I will place/appoint/make"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: zera-; "your seed/descendants"; + prep: kaph; "as/like"; + n/com/m/s/constr: chol; "sand of"; + d.a. + n/com/m/s/abs: yam; "the sea"; + rel.pro: 'asher; "which"; + neg: lo' + v/Niphal/IPF/3ms: saphar; "cannot be counted/numbered"; + prep: min + n/com/m/s/abs: rob; "from the multitude/abundance"])

ANALYSIS VERSES 9 – 12:

1. Jacob's spiritual acuity again is revealed as he seeks to counter sin fear by turning to prayer.

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2. He illustrates the positive believer struggling with the weakness of the flesh seeking to strengthen his resolve turning to the recourse provided combining prayer with BD.
3. STA weakness is a syndrome of even the best of believers as their +V soul desires to do what is right but sin flesh gains the advantage. Cp.Rom.7:19-25
4. Jacob's prayer is a petition having intercessory intentions in effect.
5. The content of the prayer is simply introduced by the phrase "**And Jacob said**/waw 'amar Jacob".
6. This to illustrate that the power of prayer finds its impetus in its doctrinal orientation or "what is **said**".
7. He then addresses "**God**/'elohiyim" as to His relationship with his grandfather and **father** ('ab), **Abraham and Isaac**.
8. This demonstrates Jacob's orientation to his person and place in the POG as it pertains to the Covenant promises.
9. He is reflecting upon the fact that he is following in the footsteps of his +V ancestors fulfilling the POG for his life Ph₁ and Ph₂.
10. That it is the same **God** in view for all concerned recognizes God's immutable posture towards them.
11. That alludes to the congruence of the 3 adjustments (SAJG, R_BJG, MAJG) that are the same and incumbent for all even though their lives and niches are separated by time and events.
12. **Jacob** then readdresses **God** in a more personal tone, "**O Lord**/Yahweh".
13. This shifts the emphasis of prayer to introduce its immediate purpose.
14. It reflects upon Jacob's confidence of having a most close and personal relationship with **God** providing a foundation for appealing to him in time of need without hesitancy.
15. His confidence finds its force based on the doctrinal orientation that evidences his +V (orientation to the POG) and grounds for such a close relationship.
16. The orientation is revealed first with him reminding Yahweh that his present path in life is because of his willingness to align with God's directive and geographical will.
17. These aspects of God's will are typified by the words, "**who did say to me, 'Return to your country and to your relatives, and I will prosper you'**"amar 'el shub lamed 'erets waw lamed moledeth waw yathab -im".
18. The phrase "**who did say to me**" illustrates the communication of BD as the revealed will of **God**.
19. The phrase "**Return to your country and to your relatives**" looks to specifics of the Divine will in applying separation from Laban restoring the proper geographical will among likeminded believers found in the land of Canaan among his closest **relatives**.
20. The phrase "**and I will prosper you**" could be translated "**and I will do right by/with you**" (Hiphil of the verb *yathab*; cause good/well-being i.e., extends beyond material prosperity) to capture its intent.
21. In other words **God** will ensure fulfillment of all the particulars of the Covenant plan for **Jacob** if he remains aligned to the directive and geographical wills (+V of soul [fem.gen.suff. of preposition -im] "with **you**").
22. So Jacob's initial approach in prayer is to appeal to God's integrity both in Person and plan.
23. These things he can lean on with certainty in spite of any STA chinks in his spiritual armor that may be giving him fits at the time.
24. This because the nature of **God** is immutable. Heb.13:8

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25. Further revelation of Jacob's spiritual orientation is then reflected upon in vs.10a, "**I am unworthy of all the lovingkindness and of all the faithfulness which You have shown to Your servant**/qathon min kol ha chesed waw min kol ha 'emeth 'asher –asah –ebed".
26. These words illustrate his grace orientation to the Person and plan of **God**.
27. His reflection of being "**unworthy**" shows that he recognizes his sinful flesh for what it is before **God**. Cf.Isa.64:6
28. He illustrates his understanding that it is by the principle of grace that he can approach **God** in need for help in spite of being of the flesh. Heb.4:16
29. It is acknowledgment to the need for mercy to intercede in grace during his STA struggle.
30. The connective phrases "**of all the lovingkindness and of all the faithfulness**" is his doctrinal recognition of the primary attributes of **God** that produce and sustain grace.
31. His "**lovingkindness/loyal love**" (*chesed*) looks to Divine love that motivates **God** to extend his mercy to the helpless estate of men.
32. This is no better demonstrated than sacrificing His Son on behalf of the world. Joh.3:16
33. His "**faithfulness**" (*'emeth*) is a direct reference to His immutability that guarantees **God** will perpetuate the availability of His grace even in the face of man's sin failures.
34. Jacob's reference to God's immutability here ties the promises of God's plan in grace to the nature of His Person implied in the opening address to Him as the same **God of Abraham and Isaac**.
35. In other words, His immutable attribute cements together the integrity of His plan of grace always consistent toward us no matter how we may be towards Him.
36. All 3 of the patriarchs were "**unworthy**" and dependent upon God's **lovingkindness and faithfulness**.
37. That Yahweh has "**shown**" (-asah) **Jacob** His *chesed and 'emeth* is acknowledgment by **Jacob** of the evidence of grace having been provided for him personally/experientially.
38. This demands intellectual honesty on his behalf to admit the need for God's grace.
39. Jacob's reference to himself as God's "**servant**" (-ebed) illustrates his understanding that God's grace has been afforded based on his ultimate obedience to God's directive will in spite of his STA.
40. While grace is provided for all, it only truly benefits those that exercise faith in obedience. Cf.1Tim.4:10
41. From taking advantage of his brother to deceiving his father and all that has transpired since, **God** has graced out **Jacob**.
42. This is no better evidenced than in his prosperity blessing of property and family of which he examples the grace afforded him in vs.10b, "**for with my staff I crossed this Jordan, and now I have become two companies**/kiy bet maqqel –abar ha Jordon ha zeh waw –attah hayah lamed shenayim machaneh".
43. The phrase "**this Jordan** (*ha Jordon ha zeh*) looks to the close proximity of the river from where he is now located in his travels.
44. He is probably in the near vicinity east of the **Jordan** along the Jabbok River (cp.vs.22).
45. Though the Jabbok runs on both the east and west (a.k.a. Wadi Farah) sides of the **Jordan**, we deduce he is still east as he will immediately settle in Succoth east of the **Jordon** after his reuniting with Esau (cf.33:17).
46. Still, **Jacob** would have crossed the **Jordon** beginning his trip to Haran some 20 years ago.
47. In this vein he recalls his situation both then and now.

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48. Then he was only equipped with the possessions of the clothes on his back and a walking **staff** (*maqal*: same word for the rods/tree limbs used in 30:37,38,39,41).
49. “**And now**” he says paraphrasing (*sic*), “look at what **I have become: Two companies**”.
50. From destitute leaving Canaan an immature believer to returning an exceedingly wealthy man both in property and posterity epitomizes the grace afforded **Jacob**.
51. Divine revelation made clear that **God** is who prospered **Jacob** via grace (cf.31:4-13).
52. In spite of Jacob’s STA failings and potential obstacles by his uncle Laban, he finds himself on the blessing side of **God**.
53. The very act of dividing his **company** graphically demonstrated his immense wealth.
54. Further, the reference to dividing his **company** paves the way to address the purpose of his prayer as it was done in an act of STA desperation.
55. This then leads to the core of the prayer in vs.11, “**Deliver me, I pray, from the hand of my brother, from the hand of Esau**/natsal na’ min yad ‘ach min yad Esau”.
56. His request is simple and straightforward as he professes that he believes his brother still hates him after all these years and will not hesitate to kill him as he originally threatened (cf.27:41).
57. However, the threat now is not real, only perceived.
58. **Jacob** demonstrates how the believer’s STA can conjure up scenarios in order to serve its lusts.
59. On Jacob’s part, the STA trend is sin **fear** as he then openly confesses in vs.11b, “**for I fear him, lest he come and attack me, the mothers with the children**/kiy yare’ ‘anokiy ‘eth pen bo’ waw nakah ‘em –al ben”.
60. We have example in this prayer of both generic rebound (confession in general) in vs.10 and specific rebound, “**fear**”.
61. An outstanding feature with Jacob’s prayer is not to go unnoticed i.e., his intellectual honesty.
62. Intellectual honesty underwrites +V.
63. He does not try to gloss over his short comings or failures when praying and openly talks to **God** telling Him “like it is”.
64. The prayer transcends from petition to intercessory as he confesses his **fear** on behalf of not only himself, but his family.
65. It appears that Jacob’s **fear** trend runs predominately towards loss of life under certain circumstances.
66. In other words Jacob’s **fear** is that with the loss of his life it would leave his family easy prey at the hands of others.
67. This is grammatically suggested as there is no connective *waw* between the phrase “**attack me**” and the following phrase “**the mothers with the children**” suggesting this link in thought.
68. He then cites the particular doctrine of the Covenant that gives his prayer leverage in vs.12, “**For you did say, ‘I will surely prosper you, and make your descendants as the sand of the sea, which cannot be numbered for multitude**/waw ‘attah ‘amar yathab yathab –im waw siym zera- kaph chol ha yam ‘asher lo’ saphar min rob”.
69. The irony can’t be missed as **Jacob** clearly reveals that he knows the doctrinal promises yet remains in turmoil of doubt.

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70. His “**seed/descendants**” obviously point to his offspring beginning with his wife and children and into the future (double use of infinitive and imperfect “**prospering I will prosper**”).
71. The English phrase “**I will surely prosper you**” is literally in the Hebrew, “**doing good, I will do good by you**” (same verb *yathab* as vs.9; Hiphil inf. followed by the imperfect).
72. The dual use of the verb *yathab* here illustrates God’s promise of reciprocal application of grace blessing in time parallel to his continued spiritual condition (again, the feminine suffix of the preposition phrase “**with you**” [-*im*] alluding to his soul/*nephesh*).
73. The reference of his offspring being “**as the sand of the sea, which cannot be numbered for multitude**” looks to the multiplication of posterity blessing that **Jacob** now deems is in jeopardy.
74. This further reflects his STA struggle to faith-rest as if he himself has the responsibility to ensure the promise even though it is a guarantee of **God**.
75. This exposes the essence of **fear** in the believer’s life simmering in a struggle of STA doubt that **God** will keep His promises towards us since we are far from perfect.
76. **Jacob** demonstrates the reality of living a life in its paradox of sinful flesh pursuing the perfection of God’s plan (serving +R).
77. It is laced with the consistent interference and influence of the STA with the common goal always to doubt and lose faith (here confidence is interlaced with doubt).
78. It’s one thing to know doctrine; another to apply it in the face of adversity real or perceived.
79. The STA is notorious for conjuring up its own scenarios on how it thinks things are and what will happen.
80. Our recourse is to reprogram our minds with the mind of Christ (BD) and perpetuate a healthy and consistent prayer life.
81. At all times we are to employ intellectually honesty before **God** or otherwise we fail to embrace God’s fullness of grace in our thinking.
82. We are to always recognize that our success spiritually in life revolves around the assets of BD and prayer coupled with our own +V and then only with God’s grace will success become a reality.
83. In a nutshell, our confidence is to be placed in God’s grace that is immutable regarding His Person and the POG and not on ourselves.

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JACOB CONTRIVES ANOTHER PLAN

EXEGESIS VERSES 13 – 21:

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ
מִנְחָה לַעֲשׂוֹ אָחִיו: ^{WTT} Genesis 32:14

^{NAS} Genesis 32:13 So he spent the night there. Then he selected from what he had with him a present for his brother Esau: (ו הַמֵּן לָקַח ו הוּא הַ לַיְלָה הַ ב שָׁם לֹוֹן ו) *[waw consec. + v/qal/IPF/3ms: lun; "and he lodged"; + adv: sham; "there"; + prep: bet + d.a. + n/com/m/s/abs: layelah; "in the night"; + d.a. + pro/3ms: hu'; "the same one"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took/selected"; + prep: min + d.a. + v/qal/ptc/m/s/abs: bo'; "from those coming {having with}; + prep: bet + n/com/f/s/constr. w/3ms suff: yad; "by his hand"; + n/com/f/s/abs: minechah; "an offering/a present" {same as 4:3,4,5}; + prep: lamed + proper n: "for Esau"; + n/com/m/s/constr. w/3ms suff: 'ach; "his brother"}]*

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ
מִנְחָה לַעֲשׂוֹ אָחִיו: ^{WTT} Genesis 32:15

^{NAS} Genesis 32:14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams, (ו מֵאָה רְחֵל עֲשָׂרִים תַּיִשׁ ו מֵאָה עֵז) *[n/com/f/pl/abs: -etz; "female goats"; + adj/f/dual/abs: me'ah; "two hundred"; + waw conj. + n/com/m/pl/abs: tayish; "and male goats"; + adj/b/pl/abs: -eseriyim; "twenty"; + n/com/f/pl/abs: rachel; "ewes"; + adj/f/dual/abs: me'ah; "two hundred"; + waw conj. + n/com/m/pl/abs: 'ayil; "and rams"; + adj/b/pl/abs: -eseriyim; "twenty"]]*

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ
מִנְחָה לַעֲשׂוֹ אָחִיו: ^{WTT} Genesis 32:16

^{NAS} Genesis 32:15 thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. (ו אַרְבָּעִים פָּרָה שְׁלֹשִׁים בֵּן ו יֶנֶק גָּמָל) *[n/com/b/pl/abs: gamal; "camels"; + v/Hiphil/ptc/f/pl/abs: yanaq; "those nursing/milking"; + waw conj. + n/com/m/pl/constr. w/3mpl suff: {lit. sons} ben; "and their colts"; + adj/b/pl/abs: sheloshiym; "thirty"; + n/com/f/pl/abs: parah; "heifers/cows"; + adj/b/pl/abs: 'arebba-iyim; "forty"; + waw conj. + n/com/m/pl/abs: par; "and bulls"; + adj/f/s/abs: -asarah; "ten"; + n/com/f/pl/abs; 'athon; "female donkeys/she-*

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asses"; + adj/b/pl/abs: -eseriyim; "twenty"; + waw conj. + n/com/m/pl/abs: -ayir; "and male asses"; + adj/f/s/abs: -asarah; "ten"])

וַיִּתֵּן^{WTT} גֵּנְתֵי עֲבָדָיו עַדְרֵי עֲבָדָיו לְבִדּוֹ וַיֹּאמֶר
אֶל־עֲבָדָיו עֲבְרוּ לִפְנֵי רוּחַ תְּשִׂימוּ בֵּין עֲדָר וּבֵין עֲדָר:

^{NAS} Genesis 32:16 And he delivered them into the hand of his servants, every drove by itself, and said to his servants, "Pass on before me, and put a space between droves." (7 שִׁים רוּחַ ו פָּנָה ל עבר עֲבָד אֶל אמר ו בַד ל עֲדָר עֲדָר עֲבָד יָד ב נתן [waw consec. + v/qal/IPF/3ms: nathan; "and he gave/delivered"; + prep: bet + n/com/f/s/constr: yad + n/com/m/pl/constr. w/3ms suff: -ebed; "in the hand of his servants"; + n/com/m/s/abs: -eder; "a herd/drove"; + n/com/m/s/abs: -eder; "a herd/drove"; + prep: lamed + n/com/m/s/constr. w/3ms suff: bad; "for it alone/in part"; + waw consec. + v/qal/IPF/3ms: 'amar + prep: 'el + n/com/m/pl/constr. w/3ms suff: -ebed; "and said to his servants"; + v/qal/imp/m/pl: -abar; "pass by/pass on"; + prep: lamed + n/com/m/pl/constr. w/1cs suff: paneh {lit. face}; "before me"; + waw conj. + n/com/m/s/abs: rewach; "and a space/interval"; + v/qal/IPF/2mpl: siym; "you will put/place"; + prep: bayin + n/com/m/s/abs: -eder + waw conj. + prep: bayin + n/com/m/s/abs: -eder; "between a herd and between a herd" {i.e., "between droves"}])

וַיֹּצֵא^{WTT} אֶת־הָרֵאשׁוֹן לֵאמֹר כִּי יִפְגַּשְׁךָ עֵשָׂו אָחִי
וּשְׂאֵלְךָ לֵאמֹר לְמִי־אַתָּה וְאַנְה תִּלְךָ וּלְמִי אֵלֶּה לְפָנֶיךָ:

^{NAS} Genesis 32:17 And he commanded the one in front, saying, "When my brother Esau meets you and asks you, saying, 'To whom do you belong, and where are you going, and to whom do these animals in front of you belong?'" (כִּי אמר ל ראשון ה את צוה ו) פָּנָה ל אֵלֶּה מִי ל ו הלך אָן ו אַתָּה מִי ל אמר ל שאל ו אח עֵשָׂו פגש [waw consec. + v/Piel/IPF/3ms: tsawah; "and he commanded/charged"; + sign of d.o. + d.a. + adj/m/s/abs: ri'shon; "the first/lead/one in front"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + conj: kiy; "when"; + v/qal/IPF/3ms w/2ms suff: phagash; "he meets you"; + proper n: "Esau"; + n/com/m/s/constr. w/1cs suff: 'ach; "my brother"; + waw consec. + v/qal/PF/3ms w/2ms suff: sha'al; "and will inquire of you/asks you"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + prep: lamed + interr.pro: miy; "to/for whom?"; + pro/2ms: 'attah; "are you yourself" + waw conj. + interr.pro: 'an; "and where?"; + v/qal/IPF/2ms: halak {lit. walk}; "are you going"; + waw conj. + prep: lamed + interr.pro: miy; "and to whom?"; + adj/b/pl: 'elleh; "do these"; + prep: lamed + n/com/b/pl/constr. w/2ms suff: paneh {lit. face}; "before you belong"])

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^{NAS} Genesis 32:20 and you shall say, 'Behold, your servant Jacob also is behind us.'" (וְאָמַרְתָּ גַם אֲמַר יַעֲקֹב עִבְדְּךָ הִנֵּה גַם אֲחֵרָי [waw consec. + v/qal/PF/2mpl: 'amar; "and you will say"; + conj: gam; "also"; + interj./part: hinneh; "behold!"; + n/com/m/s/constr. w/2ms suff: -ebed: "your servant"; + proper n: "Jacob"; + adv. w/1cpl suff: 'acharey; "is behind us"])

For he said, "I will appease him with the present that goes before me. (כִּפֶּר אֲמַר כִּי) [waw consec. + v/qal/PF/3ms: 'amar; "he said"; + v/Piel/IPF/1cs: kaphar {lit. to cover}; "I will make reconciliation/make atonement/appease"; + n/com/b/pl/constr. w/3ms suff: paneh; "before his presence"; + prep: bet + d.a. + n/com/f/s/abs: minechah; "with the present/offering"; + d.a. + v/qal/ptc/f/s/abs: halak {lit. walk}; "going"; + prep: lamed + n/com/m/pl/constr. w/1cs suff: paneh; "before me"])

Then afterward I will see his face; perhaps he will accept me." (וְכֵן אֲחֵרָי וְ) [waw conj. + adv: 'acharey; "and after"; + adv: ken; "thus"; + v/qal/IPF/1cs: ra'ah; "I will see"; + n/com/b/pl/constr. w/3ms suff: paneh; "his face"; + adv: 'wulay; "perhaps"; + v/qal/IPF/3ms: nasa' {lit. to lift}; "he will accept"; + n/com/m/pl/constr: paneh; "my presence"}]

וְתַעֲבֵר הַמִּנְחָה עַל־פְּנֵי וְהוּא לֵן בְּלֵילָה־הַהוּא בְּמַחֲנֶה: ^{WTT} Genesis 32:22

^{NAS} Genesis 32:21 So the present passed on before him, while he himself spent that night in the camp. (וְהוּא הָ לַיְלָה הַ בְּ לֵן הוּא וְ פָנָה עַל מִנְחָה הַ עֵבֶר וְ) [waw consec. + v/qal/IPF/3ms: -ebar; "so it passed by/over"; + d.a. + n/com/f/s/abs: minechah; "the present/offering"; + prep: -al + n/com/b/pl/constr. w/3ms suff: paneh {lit. face}; "upon/beyond his presence"; + waw conj. + pro/3ms: hu'; "and he himself"; + v/qal/PF?3ms: lun; "lodged"; + prep: bet + d.a. + n/com/m/s/abs: layelah; "in the night"; + d.a. + pro/3ms: hu'; "the same one"; + prep: bet + d.a. + n/com/b/s/abs: machaneh; "in the camp"])

ANALYSIS VERSES 13 -21:

ANALYSIS VERSES 13 -21:

1. The thrust of Jacob's previous prayer (vss.9-12) was one of open confession as to the weakness of the flesh in general and most specifically STA fear that had a grip upon him.
2. This in spite of his orientation to the POG in terms of adhering to God's directive will and the Covenant promises designed to defend against his fear with faith-rest.
3. Jacob's final doctrinal assertion in vs.12 clearly illustrated his attempt to hold to the Covenant posterity promise to combat his fear.
4. Yet, it retained an air of trepidation as to fully trusting God to keep the promise no matter what.

GENESIS

5. We can safely assume such as faith-rest would have neutralized any further action on Jacob's part other than to await the arrival of **Esau** and contend with the situation as it might unfold.
6. Instead, once again we see **Jacob** devising another plan in anticipation of Esau's arrival.
7. However, this plan does not carry with it the same sense of desperation as previously in the dividing up of his company in vs.7-8.
8. This suggests that he now has a handle on his fear, at least at panic level.
9. What he will now exemplify is how the sophisticated STA will conjure up another way to express itself when the believer might suppress/overrule an original frenzy of fear.
10. In this case it is fear as a result of doubt.
11. It illustrates how the natural man often deals with undesirable STA traits by transferring one's energy and focus to a less flagrant/obvious expression.
12. The fear trend has numerous avenues for expression from fear of life to simply fear from doubt.
13. In this way, Jacob's fear transforms and in either case both are sin.
14. As we pointed out in the analysis of vs.12, his prayer ended with an air of doubt as to God keeping His promise.
15. This then translates to energy of the flesh promoting some type of works to "help" God.
16. His new plan has all the characteristics for doing such.
17. He is going to try and buy Esau's forgiveness with hopes that that will compensate any murderous intentions from the past ensuring a future posterity for himself and family.
18. As chapter 33 will make clear, this action too (as with the previous division of companies) was not necessary.
19. The opening phrase in vs.13, "**So he spent the night there**/waw lun sham bet ha layelah ha hu" harks to the location from which he offered up his previous prayer.
20. It looks to the time spent in which he sought to draw courage in reconsidering the situation.
21. During this time he shifts his energy of the flesh to a new and improved version: Human good.
22. Rather than cling to BD in faith-rest, he vacillates under the STA.
23. He will offer a form of penitence/contrition for his past sins against his brother.
24. This suggests that guilt was another underlying factor feeding his fear.
25. However, in reality, his sin was not against his brother per se, but his father Isaac.
26. It was Isaac he deceived; his interactions with his brother in the stew incident was amenable on his brother's part (Esau willingly forfeited his birthright).
27. Again, these issues smack of one that has carried a burden of past sin for many years and now finds an avenue to make restitution, so he thinks.
28. He illustrates how even the adjusted believer can undermine R_B in their life by not accepting that God has fully forgiven their past sin(s) and the STA places a burden of legalism in works as an act of contrition before God.
29. With the immense wealth **Jacob** has accumulated, he "**selected from what he had with him a present for his brother Esau**/laqach min bo' bet yad minechah lamed Esau 'ach".
30. Some commentaries suggest that the gift was some form of tribute as to one of political power.
31. However, context suggests otherwise.
32. The noun "**present**" (*minechah*) is the same word used for Cain and Abel's offerings to Yahweh in Gen.4:3,4,5.

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33. The offerings were to symbolize forgiveness of sins through sacrifice.
34. With Able it was a symbol of forgiveness by grace, for Cain it was a symbol of forgiveness by works.
35. This is the first hint for the reader that guilt (seeking forgiveness) is part of the STA mixture spurring Jacob's actions.
36. The **present** itself is of such generosity that might be expected from a very wealthy estate.
37. It consisted of:
 - A. **“Two hundred female goats and twenty male goats/ets me'ah waw tayish –eseriyim”**.
 - B. **“Two hundred ewes and twenty rams/Rachel me'ah waw 'ayil –eseriyim”**.
 - C. **“Thirty milking camels and their colts/gamal yanaq waw ben sheloshiym”**.
 - D. **“Forty cows and ten bulls/parah 'arebba-iyim waw par –asarah”**.
 - E. **Twenty female donkeys and ten male donkeys/'athon –eseriyim waw –ayir –asarah”**.
38. The total number of animals was 580 assuming one colt per camel.
39. He then arranged them according to type/category, **“and he delivered them into the hand of his servants, every drove by itself/waw Nathan bet yad –ebed –eder –eder lamed bad”**.
40. The phrase **“every drove by itself”** is literally in the Hebrew, **“a herd, a herd by itself”**.
41. This means they were separated into 5 droves with a **servant** in charge of each.
42. He then instructs them to **“Pass on before me, and put a space between droves/-abar lamed paneh waw rewach siym bayin –eder waw bayin –eder”**.
43. The picture is to set them up in a parade style allowing some distance in between each attraction.
44. These are to ultimately take point in the company's travel with the intention of being the first to encounter **Esau**.
45. This is assumed in vs.17 when **he commanded the** very lead servant with a specific reply in anticipation of being the first to meet **Esau**.
46. The instructions anticipate **Esau** on the lookout for **Jacob** and Company asking 3 pertinent questions, **“To whom do you belong, and where are you going, and to whom do these animals in front of you belong?/lamed miy 'attah waw 'an halak waw lamed miy 'elleh lamed paneh”**.
47. The most outstanding feature of the questions is anticipating **Esau** matching together the **servants** with the owner of the **animals**.
48. In Jacob's thinking he expects **Esau** to be thorough looking for him.
49. Ironically, if **Esau** does ask the questions as anticipated, it could mean from his perspective that he is looking out for **his brother Jacob** to ensure he has not encountered any foul play (*see analysis vss.3-5 of each brother misreading of events*).
50. The response of the **servants** is to bypass **“where are you going?”** and focus on their master and the purpose of the **animals**, **“to your servant Jacob; it is a present sent to my lord Esau. And behold, he also is behind us/lamed –ebed lamed Jacob minechah hiy shalach lamed 'adon lamed Esau waw hinneh gam hu' 'acherey”**.
51. The language of deference **“servant, lord”** with respect to Jacob's relationship to **Esau** in this context has a taste of groveling.
52. This is the 2nd hint for the reader that guilt on Jacob's part is in play.
53. **Jacob** then charges the remaining **servants** in like **manner** in vs.19, **“the second and the third, and all those who followed the droves/ha sheniy gam ha sheliyshiy gam kol halak 'acharey ha –eder”**.

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54. The herds have all been grouped accordingly in a staging area with **Jacob** going to each servant with instructions.
55. The only words recorded of Jacob's original instructions in vss.17,18 in this case are "**Behold, your servant Jacob also is behind us**/hinneh –ebed Jacob 'acharey" (vs.20).
56. This reinforces the emphasis the servants are to place on Jacob's presence.
57. The exclamation of their response (*hinneh/***behold**) drives home the trepidation/doubt consuming **Jacob** on the occasion (expresses Jacob's anxiety).
58. This is the deserved burden he bears for failure to faith-rest.
59. The clear cause for Jacob's plan is then recorded, "**I will appease him with the present that goes before me**/kaphar paneh bet ha minechah halak lamed paneh".
60. The Hebrew verb *kaphar* (**appease**) means literally to cover (Gen.6:14) and figuratively to make atonement or redeem (cf.Exo.21:30; 29:33,36,37).
61. The language now makes clear that **Jacob** is seeking forgiveness from **Esau** for his supposed past sins implicating a guilty conscience.
62. The purpose of the **present** is to *cover* his tracks with an act of remorse trying to buy/work for forgiveness.
63. His hope is that when he meets **Esau** face-to-face that "**he will accept me**/nasa' paneh".
64. The adverb "**perhaps**/'ulay" again reflects upon the issue of doubt in this whole affair.
65. With the herds staged and orders conveyed, "**the present passed on before him**/ha minechah –al paneh".
66. It's as if **the present** is his ultimate security of hope for forgiveness in the affair.
67. These will run interference with any perceived aggression on Esau's part and maybe, just maybe, God's plan will be fulfilled.
68. Oh man of little faith! Mat.6:30; 8:26; 14:31; 16:8
69. In the meantime **Jacob** settles down for a 2nd "**night in the camp**/lun bet layelah ha hu' bet machaneh".
70. The waiting will give his STA more time to jack with him.

GENESIS

JACOB SEGREGATES HIS IMMEDIATE FAMILY

EXEGESIS VERSES 22 – 23:

וַיִּקְם בַּלַּיְלָה הַזֶּה וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי
שִׁפְחֹתָיו וְאֶת־אֶחָד עָשָׂר יְלָדָיו וַיַּעֲבֹר אֶת מַעְבַּר יַבֵּק:

^{NAS} Genesis 32:22 Now he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok. (ו הוּא לַיְלָה הַזֶּה ב קוּם ו) אֶת עֶבֶר ו יֶלֶד עָשָׂר אֶחָד אֵת ו שִׁפְחָה שְׁנַיִם אֵת ו אִשָּׁה שְׁנַיִם אֵת לִקַּח מֵעֶבֶר יַבֵּק [waw consec. + v/qal/IPF/3ms: qum; "and he arose"; + prep: bet + d.a. + n/com/m/s/abs: layelah + pro/3ms: hu'; "on the same night"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + sign of d.o. + adj/f/dual/constr: shenayim; "the two of"; + n/com/f/pl/constr. w/3ms suff: 'ishshah; "his wives"; + waw conj. + sign of d.o. + adj/f/dual/constr: shenayim; "and the two of"; + n/com/f/pl/constr. w/3ms suff: shiphechah; "his maids"; + waw conj. + sign of d.o. + adj/m/s/constr: 'echad; "and one"; + adj/m/s/abs: -asar; "ten" [i.e., eleven of]; + n/com/m/pl/constr. w/3ms suff: yeled; "his children"; + waw consec. + v/qal/IPF/3ms: -abar; "and passed/crossed over"; + sign of d.o. + n/com/m/s/constr: ma-abar; "the ford of"; + proper n: yabbok; "the Jabbok"])

וַיִּקְחֵם וַיַּעֲבֹר אֶת־הַנַּחַל וַיַּעֲבֹר אֶת־אֲשֶׁר־לוֹ: ^{WTT} Genesis 32:24

^{NAS} Genesis 32:23 And he took them and sent them across the stream. And he sent across whatever he had. (ו ל אֲשֶׁר אֵת עֶבֶר ו נַחַל הַ אֵת עֶבֶר ו לִקַּח ו) [waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + waw consec. + v/Hiphil/IPF/3ms w 3mpl suff: -abar; "and he sent/caused to cross them over"; + sign of d.o. + d.a. + n/com/m/s/abs: nachal; "the wadi/stream" {same as 26:17,19}; " waw consec. + v/Hiphil/IPF/3ms: -abar; "and he caused to cross over"; + sign of d.o. + rel.pro: 'asher + prep. w/3ms suff: lamed; "which was for him/whatever he had"])

ANALYSIS VERSES 22 – 23:

1. A full night sleep eludes Jacob.
2. He examples one that is completely absorbed in a particular situation and can't turn off his brain.
3. His preoccupation on the imminent meeting with his brother again causes distress and worry.
4. From panic fear, to human good, back to fear, his STA is relentless.
5. That he continues to doubt God's protection he again resorts to energy of the flesh looking for some type of physical security.

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6. He now resorts to “grasping for straws” to secure the safety his STA so ruthlessly has convinced him he needs (remember his fear is only perceived, not real).
7. So he gets out of bed and “**he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok**/qum bet ha layelah hu’ waw laqach shenayim ‘ishshah waw shenayim shiphechah waw ‘echad –asar yeled waw – abar ma-abar yabbok”.
8. The **Jabbok** is a fast flowing river that channels into the Jordan ~25 miles north of the Dead Sea and is known present day as the Zerka or Blue River.



9. Nothing is said as to the two main bodies of the divided camp and the herds.
10. Most commentaries observe the strangeness of this maneuver as fording the river at night would be more treacherous than waiting for daylight hours.
11. While most relate his actions to fear, the suggestion as to purpose varies from simply relocating the family so as not to be concerned with them then next day to strategically trying to place them between himself and the coming Esau using them as a human shield.
12. Further, interpreters tend to gloss over vs.23 making the **stream** in view one and the same as the **Jabbok**.
13. Interpreters also tend to view the crossing being from North to South in route from Galeed (cf.Gen.31:47) towards Esau’s arrival from the South.

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14. It is in the following text of Gen.33:1-2 that we have a clue as to Jacob's real intentions at this point and also helps clear the air on the direction of crossing and the purpose of vs.23.
15. In Gen.33:1-2 when Jacob sees Esau coming on the horizon, he arranges his immediate family in tiers of his personal affection for wives putting the **two maids** at point, Leah next and his most beloved Rachel last at the rear (each with their **children**).
16. It is obvious at that point in his thinking that if an attack comes, he wants to give Rachel the greatest buffer for any chance to escape.
17. Our present verses are a preliminary effort to see to the safety of his immediate family as a whole preceding the described arrangement in chapter 33.
18. The core of his fear from an attack by Esau is once again revealed as being for the safety of his family (and hence the integrity of God's promise of posterity).
19. This compliments our interpretation concerning Jacob's prayer petition for deliverance for himself and family in vs.11 coupled with the doctrinal claim in vs.12.
20. Jacob here examples a believer in authority under sin fear for the safety of those under his responsibility and their own destiny in God's plan.
21. While practical applications are expected, here he is trying to play God.
22. It is not practical under these circumstances to move the family in the middle of the **night** and not logical to think that a river and wadi barrier is going to protect them.
23. As with all aspects of life, authorities must also faith-rest the well-being of their subordinates recognizing that their ultimate safety and security is also in the hands of God.
24. Knowing that safety for his immediate family is his main concern, our verses now smoothly unfold.
25. First, he determines the need to segregate his family from the main companies to isolate them from initial onslaught getting caught up in all the mayhem and confusion.
26. He takes them and crosses the **Jabbok** from the South to North creating a first line of defense.
27. While commentaries assume this is the first crossing of the **Jabbok** by Jacob and Company in their travels (hence crossing from North to South), they disregard Jacob's present vicinity to the Jordan as he proclaimed in vs.10.
28. The Hebrew phrase in Vs.10 *ha yaroden ha zeh* (**the Jordan, this one** [near demonstrative pronoun]) implies a close proximity i.e., within sight or very short range.
29. In general, it is recognized that he would have crossed the **Jabbok** with the entire Company much further east of the **Jordan** (see above map).
30. The original crossing would have been in the vicinity of Mahanaim (cf.vs.2) generally placed some 20+ miles east of the Jordan. *2nd Edition New Bible Dictionary, p.727*
31. That he is now "a stone's throw" away from the Jordan contradicts the common consensus otherwise.
32. Our present context is now dealing with a second crossing of the **Jabbok** separate from the original crossing of the entire company and hence the omission of their mention.
33. After the original crossing the Company traveled parallel to the **Jabbok** on its southern side bringing them to location of our present verses.
34. Having sent ahead the "present" to run interference, **Jacob** decides to put more distance between the arrival of Esau and his immediate family.
35. He risks injury in the middle of the night relocating Rachel, Leah, Bilhah, Zilpah and the boys back to the northern side of the **Jabbok**.

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36. No mention of his daughter Dinah does not in and of itself mean she was omitted, only that the author is placing emphasis on the Covenant heirs as pertinent to Jacob's actions.
37. Again, this ties into our understanding that Jacob is operating under human good as if God's promise was dependent upon him (protect those providing the Covenant lineage).
38. After crossing the **Jabbok**, he then takes advantage of another barrier in vs.23, "**And he took them and sent them across the stream/wadi**/waw laqach waw –abar ha nachal".
39. The Hebrew *nachal* (**stream**) emphasizes the terrain through which water might flow (*wadi*) being a gulley or ravine and was previously translated "*valley*" in Gen.26:17,19.
40. Jacob does not cross over the *nachal* with them, only sending his personal possessions with them per the clause, "**And he sent across whatever he had**/waw –abar 'asher lamed".
41. This left Jacob alone on the higher ground between the **Jabbok** and the **stream**.
42. He has moved his family to the safest position he can provide under the circumstances and places himself between the coming Esau and them as a matter of protection.
43. That he leaves himself unencumbered of any belongings or family demonstrates one that is focusing in on confrontation trying to lighten the burden of thought as to potential distractions.
44. He will have his confrontation, but not at all in the way he thought.

GENESIS

JACOB WRESTLES

EXEGESIS VERSES 24 – 29

וַיִּנְתֵּר יַעֲקֹב לְבָדּוֹ וַיֵּאבֶּק אִישׁ עִמּוֹ עַד עֹלֹת הַשָּׁחַר: ^{WTT} Genesis 32:25

^{NAS} Genesis 32:24 Then Jacob was left alone, and a man wrestled with him until daybreak. (וַיִּנְתֵּר יַעֲקֹב לְבָדּוֹ וַיֵּאבֶּק אִישׁ עִמּוֹ עַד עֹלֹת הַשָּׁחַר [waw consec. + v/Niphal/IPF/3ms: yathar {lit. remain}; "and he was left"; + proper n: "Jacob"; + prep: lamed + n/com/m/s/constr. w/3ms suff: bad; "for himself/alone"; + waw consec. + v/Niphal/IPF/3ms: 'abaq; "and he wrestled" {only used in the Niphal and only in Gen. 32:25,26}; + n/com/m/s/abs: 'ish; "a man"; + prep. w/3ms suff: -im; "with him"; + prep: -ad; "until"; + v/qal/inf/constr: -alah {lit. go up/ascend}; "ascending of"; + d.a. + n/com/m/s/abs: shachar; "the dawn"])

כִּי לֹא יָכַח עָלָיו וַיִּגַע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרְכוֹ יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ: ^{WTT} Genesis 32:26

^{NAS} Genesis 32:25 And when he saw that he had not prevailed against him, he touched the socket of his thigh; (וַיִּרְאֵה בְּכַף־יָרְכוֹ כִּי לֹא יָכַח עָלָיו וַיִּגַע בְּכַף־יָרְכוֹ יַעֲקֹב [waw consec. + v/qal/IPF/3ms: ra'ah; "and he saw"; + conj: kiy; "that"; + neg.part: lo' + v/qal/PF/3ms: ya'al; "he was not able/he could not prevail/overcome"; + prep. w/3ms suff: lamed; "against him"; + waw consec. + v/qal/IPF/3ms: naga-; "so he touched"; + prep: bet + n/com/f/s/constr: kaph {lit. hollow or flat}; "on the socket of"; + n/com/f/s/constr. w/3ms suff: yareke; "his thigh"])

so the socket of Jacob's thigh was dislocated while he wrestled with him. (וַיִּקַּע כַּף־יָרְכוֹ יַעֲקֹב עִמּוֹ אֲבָקָה בְּכַף־יָרְכוֹ יַעֲקֹב [waw consec. + v/qal/IPF/3fs: yaqa-; "so it was dislocated"; + n/com/f/s/constr: kaph; "the socket of"; + n/com/f/s/constr: yareke; "the thigh of"; + proper n: "Jacob"; + prep: bet + v/Niphal/inf/constr. w/3ms suff: 'abaq; "in/while wrestling him"; + prep. w/3ms suff: -im; "with him"])

וַיֹּאמֶר וַיִּשְׁחַר וַיֵּאמֶר לֹא אֲשַׁלְּחֶךָּ כִּי אִם־בֵּרַכְתָּנִי: ^{WTT} Genesis 32:27

^{NAS} Genesis 32:26 Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me." (וַיֹּאמֶר וַיִּשְׁחַר וַיֵּאמֶר לֹא אֲשַׁלְּחֶךָּ כִּי אִם־בֵּרַכְתָּנִי [waw consec. + v/qal/IPF/3ms: amar; "then he said"; + v/Piel/imp/m/s w/1cs suff: shalach; "send me away/let me go"; + conj: kiy; "for"; + v/qal/PF/3ms: -alah; "it has

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ascended/is breaking"; + d.a. + n/com/m/s/abs: shachar; "the dawn"; + waw consec. + v/qal/IPF/3ms: 'amar; "but he said"; + neg.part: lo' + v/Piel/IPF/1cs w/2ms suff: shalach; "I will not send you away/let you go"; + conj: kiy + conj: 'im; "except if {unless}"; + v/Piel/PF/2ms w/1cs suff: barak; "you bless me"])

וַיֹּאמֶר אֵלָיו מַה־שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב: ^{WTT} Genesis 32:28

^{NAS} Genesis 32:27 So he said to him, "What is your name?" And he said, "Jacob." (7

אָמַר אֵלָּא אֵמַר וְיַעֲקֹב אֵמַר וְשֵׁם מָה אֵלָּא אֵמַר [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: 'el; "and he said to him"; + interr.pro: mah; "What?"; + n/com/m/s/constr. w/2ms suff: shem; "is your name"; + waw conj. + v/qal/IPF/3ms: 'amar + proper n: "and he said, Jacob"])

וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שְׁמֶךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹהִים וְעִם־אֲנָשִׁים וַתֹּכֵל: ^{WTT} Genesis 32:29

^{NAS} Genesis 32:28 And he said, "Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed." (7

אָמַר יַעֲקֹב לֹא אֵמַר וְיִכָּל וְאִישׁ עִם וְאֱלֹהִים עִם שָׂרָה כִּי יִשְׂרָאֵל אִם כִּי שֵׁם עוֹד [waw consec. + v/qal/IPF/3ms: 'amr; "and he said"; + neg.part: lo' + proper n: "not Jacob"; + v/Niphal/IPF/3ms: 'amar; "will it be said/called"; + adv: -od; "again/no longer be"; + n/com/m/s/constr. w/2ms suff: shem; "your name"; + conj: kiy + conj: 'im; "/for since/but"; + proper n: yisera'el; "Israel"; + conj: kiy; "for"; + v/qal/PF/2ms: sarah; "you have contended/striven"; + prep: -im; "with"; + n/com/m/pl/abs: 'elohiym; "God"; + waw conj. + prep: -im + n/com/m/pl/abs: 'ish; "and with men"; + waw consec. + v/qal/IPF/2ms: yakal; "and have prevailed"])

וַיִּשְׂאֵל יַעֲקֹב וַיֹּאמֶר הַגִּידָה־נָא שְׁמֶךָ וַיֹּאמֶר לְמֹה זֶה תִּשְׂאֵל לְשִׁמִּי וַיְבָרֶךְ אֹתוֹ שָׁם: ^{WTT} Genesis 32:30

^{NAS} Genesis 32:29 Then Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there. (7

וְיַעֲקֹב שָׂאֵל וְיִשְׂאֵל וְשֵׁם אֵת בָּרַךְ וְשֵׁם ל שָׂאֵל זֶה לְמָה אֵמַר וְשֵׁם נָא נָגַד אֵמַר [waw consec. + v/qal/IPF/3ms: sha'al; "and he inquired/asked"; + proper n: "Jacob"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/Hiphil/imp/m/s: nagad; "cause to make known/tell"; + interj.part: na'; "please/now"; + n/com/m/s/constr. w/2ms suff: shem; "your name"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interr.part: lammah; "for what reason/why?"; + adj/m/s: zeh; "this thing"; + v/qal/IPF/2ms: sha'al; "you ask"; + prep: lamed +

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n/com/m/s/constr. w/1cs suff: shem; "for my name"; + waw consec. + v/Piel/IPF/3ms: barak; "and he blessed"; + sign of d.o. w/3ms suff: 'eth; "him"; + adv: sham; "there"])

ANALYSIS VERSES 24 – 29:

1. Having secured his family to defend them best as possible (vss.22-23), “**Jacob was left alone**/yathar ya-aqob bad”.
2. In this state of solitude he meets an unexpected stranger.
3. The text provides no setup for the encounter and simply states that “**a man wrestled with him until daybreak**/’abaq ‘ish –im –ad –alah ha shachar”.
4. The mysterious omission of events leading to the encounter is intended.
5. It is designed to emulate an un-forewarned conflict springing upon the believer.
6. The nature of the conflict has already been exposed by example: Jacob’s inner STA struggle while seeking to fulfill the POG as epitomized in his prayer of vss.9-12.
7. For those in the know, they identify the “**man**” as non-other than the Angel of Yahweh (the Lord).
8. This is substantiated in vs.30 and in Hos.12:2-5 esp.vss.4-5.
9. It is the same “**Man**” that appeared in theophany before Hagar in Gen.16:7ff and Abraham in Gen.18.
10. That **God** seems to just appear on the scene out of nowhere illustrates the POG revealed to **men** in time in ways that are unexpected.
11. While not stated, it is apparent that God on this occasion initiated a wrestling match between Himself and **Jacob** of which **Jacob** of necessity counters in a competitive spirit.
12. This illustrates the POG placing upon believers unforeseen tests in time whereas the positive believer willingly takes on the challenge rather than immediately capitulating in defeat.
13. That **Jacob** is alone illustrates that success or failure of passing our tests is the responsibility of the believer who will be held independently accountable for their actions before **God**. Cp.1Cor.3:12-13; Gal.6:4; 1Pet.1:17
14. The Hebrew ‘*abaq* (**wrestled**) is only used as a verb 2x in the OT, both in the Niphal form and only in Genesis in vss.24,25.
15. Its use here is clearly a play on words for the river Jabbok (vs.22).
16. This associates Jacob’s inner STA struggle of fear crossing the Jabbok with his family failing to faith-rest God’s plan for him with the test of his forthcoming encounter with Esau.
17. The remaining 6 uses of ‘*abaq* in the OT is as a noun and means “dust”. Exo.9:9; Deu.28:24; Isa.5:24; 29:5; Eze.26:10; Nah.1:3
18. The above citations associate dust with judgment in the form of discipline and wrath.
19. Literally the nuance pictures quite an aggressive wrestling match with the two men “kicking up dust”.
20. Spiritually, the nuance of “dust” in our verses metaphorically illustrates the body of flesh indwelt by the STA made out of “dust” (Cf.Gen.2:7 cp.Rom.7:14,18) that can expect Divine discipline associated with personal sinning in the believer’s life.
21. This is the lot of the believer’s life seeking to field their tests in accord with BD while simultaneously dealing with the inner struggle of the STA and further fielding DD (deserved suffering) for personal sins along the way.

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22. In all cases the tests, STA salivations and DD seem often to come out of nowhere pertinent to God's plan for the believer's life.
23. The Lord tests men to expose what's in their hearts and souls. Exo.16:4; 20:20Psa.11:5; Pro.17:3; Rev.3:10
24. That **Jacob wrestled God "until daybreak"** means that the literal struggle went on for some time (hours).
25. If **Jacob** arose some time shortly after midnight (vs.22), then the encounter commenced in the early hours just before dawn.
26. In vs.26, Yahweh will make an issue of the time ushering in the day using the same Hebrew words *-alah ha shachar* translated "**daybreak**" (vs.24) and "**dawn is breaking**" respectively.
27. This suggests that the time for the believer having to deal with the inner conflict according to God's plan is limited in time i.e., Ph₂.
28. At some period in the wrestling, Yahweh concludes He could not overcome **Jacob** per vs.25a, "**And when he saw that he had not prevailed against him/waw ra-ah kiy lo' yacal lamed**".
29. The Hebrew *yacal* (**prevailed**) means he was not "able".
30. This is surprising knowing whom we are dealing with and that the next move of Yahweh was "**he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him/naga- bet kaph yareke waw yaqa- kaph yareke Jacob bet -abaq -im**".
31. The paradox is the inability to overcome yet by simply touching **Jacob** He **dislocated** his hip.
32. This begs the reader to consider in what way Yahweh was limited in exercising His omnipotence against **Jacob**.
33. The answer lies in volition and God's promises directed towards +V.
34. **God** will always relent in exercise of power to overwhelm man in judgment in Ph₂ that otherwise will express +V becoming benefactors of the promises associated with their +V.
35. In fact judgment is limited to simply DD in time for personal sin(s) and then not more than we can bear (Heb.12:5c cp.1Cor.11:31).
36. God cannot break His word nor can He overturn or nullify +V. Cf.Psa.138:2; Tit.2; Psa.9:10; 119:2,45; Heb.11:6
37. It was with DD that Yahweh afflicted **Jacob** by dislocating his hip. Cp.Heb.12:4-13 esp.vs.13
38. Yet this did not diminish Jacob's zeal to continue the wrestling match even under this condition (**while he wrestled with him**).
39. That illustrates the perseverance, resolve and determination of +V to hang in there fighting the good fight in the face of all adversities, even when faced with DD.
40. The Ph₂ positive believer will overcome and finish the course in spite of their STA.
41. In vs.26, Yahweh seeks to bring the match to conclusion telling **Jacob**, "**Let me go, for the dawn is breaking/shalach kiy -alah ha shar**".
42. It is obvious that God considers the approaching day as counter to His purpose for wrestling with **Jacob**.
43. As noted, this suggests a time in which the struggles of **Jacob** will be concluded.
44. It images a time in which the sun/Son will be revealed in its full glory i.e., Ph₃ for the believer. Psa.84:11; Isa.59:19 cf.60:19; Rev.21:23

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45. In spite of Yahweh's command to let Him **go**, the moment of truth has "dawned" upon **Jacob** as to whom he is struggling with and has the nerve to tell his Divine opponent "**I will not let you go unless you bless me**/lo' shalach kiy 'im barak".
46. The believer's right to pursue divine approbation is irrevocable, even before **God**.
47. As we will see **God** honors Jacob's resolute/unyielding demand.
48. It becomes apparent that **Jacob** comprehended the omnipotence of **God** in His administering of DD by dislocating his hip.
49. **Jacob** absorbs the DD recognizing that **God** was in actuality expressing grace and mercy instead of just defeating him outright.
50. He therefore now determines to avail himself with all of the grace that **God** will afford Him in the time **God** will allot.
51. This illustrates the grace orientation of the positive believer seeking maximum grace offered by **God**.
52. It reflects the benefit of DD on +V helping them remain oriented to the POG in time producing maximum divine good and hence maximum blessing (cf. Heb. 12:10).
53. Hos. 12:4 fills in additional information that **Jacob** "*wept and sought His favor*" as part of his relentless and tenacious will not to relinquish his hold on **God**.
54. The phrase "*sought His favor*" in Hos. 12:4 is the Hebrew verb in the form of the Hithpael (reflexive) חָנָן /chanan that means "to seek grace" tying together Jacob's +V with grace.
55. In vs. 27, Yahweh asks what otherwise may seem superfluous, "**What is your name?**/mah shem".
56. Obviously **God** knows, but he wants **Jacob** to acknowledge himself as the person in need of His grace.
57. Without identifying oneself with the need for grace, blessing by God is moot.
58. He readily responds "**Jacob**".
59. In vs. 28 God then blesses him, "**Your name shall no longer be Jacob, but Israel**/lo' Jacob 'amar -od shem kiy 'im yisera'el".
60. On the surface, a simple **name** change does not appear much of a blessing in terms of material wealth or physical well-being.
61. But it is in terms of its spiritual significance and approval/acceptance by God.
62. As with Abraham and Sarah, the **name** change illustrates Jacob's maturity adjustment to the justice of **God**. Cf. Gen. 17:5-8, 15-16
63. Hos. 12:3 directly associates his new **name** with maturity
64. The recognition of maturity by **God** on Jacob's behalf comprehensively in **name** assumes maximum blessing that he will receive both Ph₂ and Ph₃.
65. For believers that fail the MAJG they short change their access to grace and blessing.
66. Yahweh then gives both the meaning of the new **name** and reason for its bestowal on **Jacob**, "**for you have striven with God and with men and have prevailed**/kiy sarah -im 'elohiym waw -im 'ish waw yakal".
67. As for the name *yisera'el* (**Israel**) the 'el part means "**God**" while the *yisera* is a play on the word translated "**have striven**" (NAS) being *sarah* in the Hebrew meaning "contend/fight/struggle".
68. The reason he is titled as such is because he has overcome his struggle "**with God and with men and prevailed**".

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69. “**With God**” emphasizes his inward STA battle while simultaneously serving the POG aligning with His directive and geographical wills.
70. “**With men**” emphasizes the outward battle living among the human race where all men possess an STA and potential STA influence on one another.
71. He has fought the good fight on both fronts within and without.
72. **Jacob** has successfully overruled his STA and any STA influence of others sufficiently to sustain and maintain his spiritual advance to maturity.
73. This includes all his tests in life, with both deserved (DD) and undeserved suffering not allowing these forces to diminish his volitional drive to seek the POG.
74. Jacob’s old **name** is a reminder of all the STA struggles **Jacob** has endured with his new **name** recalling a believer that never gave up his quest to gain Divine approbation and the blessing that goes with it.
75. The nation **Israel** will be referred to later on in history by the **name Jacob** as an indication of their spiritual struggles in spite of a nation destined for eternal glory. E.g.; Isa.27:9; Jer.30:7
76. For all his shortcomings **Jacob** stayed the course and over time achieved the goal that is set before each and every believer to attain spiritual maturity.
77. As it is for all believers at some level, it is a life of profound struggles both within and without bringing into life pain and blessing.
78. For those that persevere, they overcome all the pitfalls of the STA individually and corporately as they seek to live by the standards of God’s kingdom of righteousness. Cp.Mat.6:33; Rom.14:17
79. Spiritual conflict/struggle comes to us all as it even was part of Christ’s experience. Rev.5:5
80. There is Ph₁ overcoming (Rev.2:7,11,17; 3:5,12,21; 21:7) which in Rev.2:26 is associated with Ph₂.
81. The Greek verb translated “*overcomes*” in the Revelation citations is νικάω/nikao meaning “to win/conquer” (as in Nike sports).
82. The scenario ends just as mysteriously as it began as **Jacob** then asks the **Man**, “**Please tell me your name/nagad na’ shem**”.
83. The question here is **Jacob** being simply inquisitive or presumptuous?
84. We know that **God** did not reveal a formal name until the time of Moses and the Exodus per Exo.3:13,14.
85. So in one aspect **Jacob** is exemplifying the curiosity/desire of future “**Israel**” of wanting to identify with **God** on a more personal level.
86. However, **Jacob** knows He is **God** so his question in that sense is superfluous to his immediate situation/test.
87. In that vein it is a subtle attempt to get **God** to reveal himself further without a direct need (based on Jacob’s terms/desire, not Yahweh’s).
88. God’s response is cryptic, “**Why is it that you ask my name?/lammah zeh sha’al shem**”.
89. Obviously the omniscient Yahweh knows **why**.
90. That **God** avoids answering directly at the least states that the question is overall superfluous.
91. It’s a final reminder that the doctrine God imparts is sufficient for success in the believer’s life.
92. To think you need more than what God reveals to handle the test is just as superfluous to the situation as **Jacob** now thinking He needs to know God’s **name**. Cp.1Cor.10:13

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93. Doctrine beyond what **God** reveals to us in the canon of Scripture is superfluous as to making the maturity adjustment.
94. He determines the time and place for the intake of doctrine which for believers in the CA is the regiment of Bible class as the consistent platform for inhale faith.
95. **Jacob** needs no further revelation in order to handle this test.
96. That another spiritual lesson follows the proclamation of Jacob's maturity reveals that spiritual advance integrated with the STA is ongoing even after maturity.
97. It's another warning that the STA can find all kinds of ways to convince the believer that the word of God falls short in some fashion providing for the believer all that is necessary for a sustained spiritual advance.
98. It is that kind of thinking that leads to doubt and hence, failure to faith-rest.
99. Grace is then reemphasized as marque to the whole situation as the author notes that even in the face of Jacob's contrived ignorance "**He blessed him there**/barak 'eth sham".
100. The past tense of the verb "**blessed** (waw consecutive with Piel imperfect) indicates that the change of **name** in vs.28 constituted the blessing.

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JACOB COMMEMORATES GRACE

EXEGESIS VERSES 30 – 32:

וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאֵל כִּי־רָאִיתִי
אֱלֹהִים פָּנִים אֶל־פָּנִים וַתִּנְצַל נַפְשִׁי: ^{WTT} Genesis 32:31

^{NAS} Genesis 32:30 So Jacob named the place Peniel, for he said, "I have seen God face to face, yet my life has been preserved." (וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאֵל כִּי־רָאִיתִי רָאָה כִּי פְנִיאֵל מְקוֹם הַ שֵׁם יַעֲקֹב קָרָא ו) [waw consec. + v/qal/IPF/3ms: qara'; "so he called"; + proper n: "Jacob"; + n/com/m/s/constr: shem; "the name of"; + d.a. + n/com/m/s/abs: maqom; "the place"; + proper n: Peniyel; "Peniel"; + conj: kiy; "for"; + v/qal/PF/1cs: ra'ah; "I saw"; + n/com/m/pl/abs: 'elohiym; "God"; + n/com/m/pl/abs: paneh + prep: 'el + n/com/m/pl/abs: paneh; "face to face"; + waw consec. + v/Niphal/IPF/3fs: natsal; "and it was delivered/saved"; + n/com/f/s/constr. w/1cs suff: nephesh; "my soul/life"]

וַיִּזְרַח־לּוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנִיאֵל וְהוּא
צֹלַע עַל־יָרְכוּ: ^{WTT} Genesis 32:32

^{NAS} Genesis 32:31 Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh. (וַיִּזְרַח הַ ל זָרַח ו) [waw consec. + v/qal/IPF/3ms: zarach; "and it arose"; + prep. w/3ms suff: lamed; "upon him"; + d.a. + n/com/b/s/abs: shemesh; "the sun"; + prep: kaph + rel.pro: 'asher; "after which"; + v/qal/PF/3ms: -abar; "he passed over/crossed over"; + sign of d.o. + proper n: penuel; "Penuel"; + waw conj. + pro/3ms: hu'; "and he himself"; + v/qal/ptc/m/s/abs: tsala-; "was limping"; + prep: -al; "upon"; + n/com/f/s/constr. w/3ms suff: yareke; "his thigh"]

עַל־כֵּן לֹא־יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־גִּיד הַנֶּשֶׂה
אֲשֶׁר עַל־כֶּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף־יָרֵךְ יַעֲקֹב
בְּגִיד הַנֶּשֶׂה: ^{WTT} Genesis 32:33

^{NAS} Genesis 32:32 Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew of the hip. (וַיִּזְרַח הַ ל זָרַח ו) [prep: -al + adv: ken; "upon thus/therefore"; + neg.part: lo' + v/qal/IPF/3mpl: 'akal; "they do not eat"; + n/com/m/pl/constr: ben + proper n: "the sons of Israel"; + sign of d.o. + n/com/m/s/constr: giyd;

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"the sinew of"; + d.a. + n/com/m/s/abs: nasheh; "the nerve in the thigh/hip"; + rel.pro: 'asher; "which"; + prep: -al + n/com/f/s/constr: kaph; "upon the flat/socket of"; + d.a. + n/com/f/s/abs: yareke; "the loin/thigh"; + prep: -ad + d.a. + n/com/m/s/abs: yom + d.a. + adj/m/s: zeh; "until the day, this one"; + conj: ki; "because"; + v/qal/PF/3ms: naga-; "he touched"; + prep: bet + n/com/f/s/constr: kaph; "on the socket of"; + n/com/f/s/constr: yareke; "the thigh of"; + proper n: "Jacob"; + prep: bet + n/com/m/s/constr: giyd; "on the sinew of"; + d.a. + n/com/m/s/abs nasheh; "the hip"])

ANALYSIS VERSES 30 – 32:

1. Having chided **Jacob** for feigning he needed more doctrine for his test than what **God** had already provided (vs.29), Yahweh disappears as suddenly as He arrived.
2. **Jacob** continues to GAP the significance of God's subtle correction as the continuance of His grace through His word to keep him aligned with doctrine.
3. This as he will celebrate the grace just afforded him.
4. As was customary for the patriarchs to name locations that held spiritual significance, so **Jacob** now names this particular **place**, "**Peniel**/peniyel".
5. Explanation for what it means follows, "**I have seen God face to face, yet my life has been preserved**/ra'ah 'elohiym paneh 'el paneh waw natsal nephesh".
6. What better way to epitomize the grace of **God** than to physically see him while in sinful flesh and not die.
7. This was a very important aspect of the episode for **Jacob** as the seeing of **God** can place a man in mortal danger. Cf.Exo.33:20
8. **Jacob** expresses the same sentiment held by Hagar in Gen.16:13.
9. Obviously what **Jacob** and Hagar saw was not the full glory of God as that would have been deadly for any man.
10. This privilege must await the believers Ph₃ adding another symbolic significance as to why Yahweh was determined to leave before daybreak (vs.26).
11. The glory of **God** was shielded from Moses in Exodus whose face radiated light for weeks after his experience on the mountain (Exo.33:21-23; 34:29-35).
12. The closest mortal man comes to see **God** in their current sinful condition is via the humanity of the Person of Christ. Cf.Joh.1:18
13. Hence, the theophany of this episode was a Christophany, a manifestation of **God** the Son in human form.
14. If **Jacob** recognized this, then it adds an element of his grace orientation that pinpoints the coming Messiah as to why grace exists and he still lived. Cf.Joh.1:16-17
15. The Hebrew *peniyel* (**Peniel**) is only used in vs.30 with this spelling.
16. In vs.31, we see that it has an alternate spelling "**Penuel**/penuel" which is used 7x in the OT.
17. Both have the Hebrew idea of 'el (**God**) and *paneh* (**face**)
18. The alternate spelling in vs.31 is assumed by historians as what the place later became known as by Moses' time.
19. However, there may be more significance to the alternate names when they are seen in their immediate context.
20. In both cases, grace marques the intentions for the names.

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21. The first name, **Peniel** highlights grace as it centers on Yahweh providing the grace.
22. “**Penuel** is then used as “**the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh**”/zarach lamed ha shemesh kaph ‘asher –abar penuel waw hu’ tsala-al yareke.
23. In this context, the name centers on **Jacob’s** continued journey in life with the reminder of grace as associated with his STA carrying with him the positive effects of DD.
24. The phrase “**crossed over Penuel**” uses the same Hebrew verb –abar when he “*crossed the ford of the Jabbok*” in vs.22.
25. So it associates the grace with the effects of his STA.
26. Further, it recognizes that **Penuel** is more general as to its location (**Peniel** specifically the area of the wrestling) and that now he has returned to the South side of the Jabbok.
27. We can safely assume that he rounded up his family with him on the return as they are seen to be with him beginning 33:1.
28. So **Peniel** illustrates the grace of **God** delivering in time; **Penuel** illustrates that grace as evidenced in **Jacob**, a believer with an STA complete with the residue effects of DD.
29. The **sun** rising marks a new day and new era for **Jacob**.
30. It is an era that will be marked by his maturity holding to the end.
31. **Jacob** limps pass **Penuel** and his disability is a silent witness to his nocturnal encounter.
32. He prevailed in the encounter but **God** left His mark on him.
33. His injury was designed to show him that he was not self-sufficient and to teach him complete reliance on **God** and not on the flesh.
34. **God** slowed him down physically and otherwise.
35. Vs.32 is a final author’s notation, “**Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because He touched the socket of Jacob’s thigh in the sinew of the hip**”.
36. This custom was not divinely authorized but practiced whenever Jews butchered animals.
37. It was a custom of not eating the sciatic nerve (*nervus ishchiadicus*) and is not attested to anywhere else in the OT including the later Jewish law.
38. This nerve is the central nerve of the hip region.
39. The removal of the sciatic nerve was strictly speaking tedious and unnecessary but is practiced even today by the strictest of kosher regulations.
40. That it is not sanctioned by the WOG, the custom is legalistic.
41. It’s observation by Moses might be his own brand of humor added to the affair.
42. DD exemplified in **Jacob** hit a “nerve” with the Jews and they ventured into a path legalistically seeking to avoid it at all costs.
43. Ironically this is the path Israel takes leading into the 1st Advent i.e., add to the law attempting not to break “the Law” avoiding national discipline as a people.
44. The principle is that believers cannot avoid DD, no matter how positive and adjusted, and we will all carry its marks through life, one way or the other.
45. The exact purpose for Moses including vs.32 may have to wait for revelation at another time!
46. *Review the Doctrine of Maturity.*