

GENESIS

וְהוּא עָבַר לְפָנֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה שִׁבְעַ פְּעָמִים WTT Genesis 33:3
 עַד־נִשְׁתּוֹ עַד־אָחִיו:

^{NAS} Genesis 33:3 **But he himself passed on ahead of them and bowed down to the ground seven times, until he came near to his brother.** (וְ אָרַץ חוּדָה וּ פְנֵה לַ עֵבֶר הוּא ו) [waw conj. + pro/3ms: hu'; "and he himself"; + v/qal/PF/3ms: -abar; "passed over/passed on ahead"; + prep: lamed + n/com/m/pl/constr. w/3mpl suff: paneh; {lit. face} "before their presence"; + waw consec. + v/Hithpael/IPF/3ms {reflex.}: chuh fr. shachah; "bowed down"; + n/com/f/s/abs: 'erets; "to the ground"; + adj/f/s/abs: sheba-; "seven"; + n/com/f/pl/abs: pa-am {lit. steps/foot}; "times"; + prep: -ad; "until"; + v/qal/inf/constr. w/3ms suff: nagash; "drawing near"; + prep: -ad + n/com/m/s/constr. w/3ms suff: 'ach; "as far as/to his brother"])

וַיִּרְץ עֵשָׂו לִקְרָאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עַל־צַוְאָרוֹ WTT Genesis 33:4
 וַיִּשְׁקָהוּ וַיִּבְכּוּ:

^{NAS} Genesis 33:4 **Then Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept.** (וְ צִוְאָר עַל נֶפֶל וּ חֶבֶק וּ קָרָא לַ עֵשָׂו רוּץ ו) [waw consec. + v/qal/IPF/3ms: ruts; "and he ran"; + proper n: "Esau"; + prep: lamed w/ v/qal/inf/constr. w/3ms suff: qara'; "to encounter/meet him"; + waw consec. + v/Piel/IPF/3ms w/3ms suff: chabaq; "and he utterly embraced him"; + waw consec. + v/qal/IPF/3ms: nagal; "and he fell"; + prep: -al; "upon"; + n/com/m/s/constr. w/3ms suff: tsawua'r; "his neck"; + waw consec. + v/qal/IPF/3ms w/3ms suff: nashaq; "and he kissed him"; + waw consec. + v/qal/IPF/3mpl: bakah; "and they cried/wept"; {same as 21:16; 23:2; 27:38; 29:11}])

ANALYSIS VERSES 1 – 4:

1. Having regathered his immediate family on the southern side of Jabbok suggests Jacob's earlier encounter with Yahweh had a positive effect.
2. He recognizes the futility of a river and wadi providing any real defense against an army and so retraces his steps from the night before.
3. Like following his prayer, **Jacob** walks away with renewed courage in facing the long-dreaded reunion with his brother.
4. Yet his faith-rest is once again short lived as he “**lifted his eyes and looked, and behold, Esau was coming, and four hundred men with him/nasa**’ –ayin waw ra’ah waw hinneh Esau bo’ waw –im ‘arebba- me’ah ‘ish”.
5. The interjectory particle “**behold**” dramatically captures the shift from faith-rest back to sin fear.

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6. It was an impressive approach of **Esau** and his 400 man army.
7. The visual in the moment became more real to **Jacob** than the promises of God guaranteeing safety for him and his family.
8. The eyes of the flesh trump the eyes of the soul that should have been focused on the divine promises in grace.
9. His experience in this test is common among +V believers facing their tests interlaced with an admixture of STA failure, prayer and degree of faith-rest filling in the blanks.
10. It reflects the will struggling against the flesh to maintain the straight and narrow of God's plan.
11. In this case fear arises from focusing on the physical rather than spiritual.
12. **Jacob** again resorts to energy of the flesh as anecdote to his fear, "**So he divided the children among Leah and Rachel and the two maids**/waw chatsah ha yeled –al Leah waw –al Rachel waw –al shenayim ha shiphechah.
13. The Hebrew verb *chatsah* (**he divided**) is the same word to describe Jacob's actions in 32:7 of dividing his possession into 2 companies.
14. The verb is designed to parallel the two occasions.
15. Like the previous, the separating of **children** among mothers smacks of a knee jerk reaction and another worthless plan in the scheme of things.
16. The latter however does keep focus on Jacob's main concern i.e., his progeny of divine promise and their well-being.
17. So human good again finds room with the STA to rationalize divine good under faith-rest.
18. In vs.2, the plan unfolds as to its ultimate purpose as he then arranges the family in a determined order.
19. The order itself was according to priorities in Jacob's mind:
 - A. Bilhah with her two sons, Dan and Naphtali.
 - B. Zilpah and her two sons, Gad and Asher.
 - C. The two **maids and their children** were placed **in front**.
 - D. Next in line was **Leah** and her six sons, Reuben, Simeon, Levi, Judah, Issachar and Zebulun (Dinah would be included).
 - E. Last in procession was **Rachel** and her son **Joseph**.
20. As the order reveals, **Jacob** structures their formations in reverse order of affection with **Rachel** (his beloved) and **Joseph** in the rear.
21. In case violence breaks out, it is clear **Jacob** is thinking of giving **Rachel and Joseph** the best opportunity for escape.
22. The formation of the family as first, second and third in order mimics the parade of animals sent ahead as a present to **Esau** in 32:13ff.
23. The Hebrew adjective *ri'shon* (**in front**) is used of both the lead entities (cf.32:17) tying the two events together grammatically.
24. Those in the lead would be at the greatest risk in case of attack.
25. Further, the similarity of presentations as an offering or present might be in view.
26. In that vein, **Jacob** would attempt to barter for the freedom of **Rachel and Joseph** using the others as currency to satiate Esau's intentions otherwise.
27. This to add further support to his initial present of the animals if that scheme was fruitful.
28. In any case of motive, again it is clear that he is contriving to lessen a worst case scenario as much as possible.

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29. While fear is influencing his thinking, vs.3 makes clear that it is not now dominating him, “**But he himself passed on ahead of them**/waw hu’ –abar lamed paneh”.
30. In light of interpreters that want to paint **Jacob** as being spineless and selfish only thinking of himself out of fear in the **Esau** affair, his wrestling with God and now taking point to meet **Esau** mitigates against such a derogatory conclusion.
31. That **Jacob** takes point supports our earlier position that Jacob’s real fear was for his family.
32. When push comes to shove, **Jacob** steps up to confront his fear regarding his own life.
33. Obviously at this point he does not know how his preemptive tactical present was received and he must apply one way or the other.
34. The subtle clue that he has re-mustered courage after the fact is seen in his initiation of the reception coming “**near to his brother**/nagash –ad ‘ach” having “**bowed down to the ground seven times**/chuh ‘erets sheba- pa-am” as he approached.
35. Bowing down 7 **times** was the act of respect of a vassal to an overlord (cf.Amarna letters c.1360-1332 BC tablets written in Akkadian heavily colored by an early form of Canaanite).
36. The writer leaves it for the reader’s conclusion at this point whether Jacob’s act of bowing was simply expected courtesy for his brother’s position or a further act of contrition seeking to appease his brother of the past.
37. The reality: Whether **Jacob** was in fellowship or not at this point takes back seat to the fact that the test is essentially over.
38. This illustrates that there is always ultimately a deliverance from the believer’s test no matter how they may have throughout fielded it.
39. They question is, how well did we redeem the time? Eph.5:15,16
40. For **Jacob** it was an admixture of being in FHS and out of FHS but always persevering holding to God’s grace.
41. The conclusion of Jacob’s test has an unexpected ending as “**Esau ran to meet him and embraced him, and fell on his neck and kissed him**/ruts esau lamed qara’ waw chabaq waw nagal –al tsawaua’r”.
42. All of Jacob’s fears were for naught!
43. There was no hesitation in Esau’s actions once he recognized his long lost brother.
44. This demonstrates the principle that God can make even those that may be against us very amiable toward us. Cp.Pro.16:7
45. The dreaded encounter resolved itself through no efforts by **Jacob**.
46. The reader is not here told why **Esau** was so receptive to illustrate the unseen workings of God in the background on the believer’s behalf.
47. Both brothers respond in like emotionally as “**they wept**/bakah” out loud without inhibition (verb used of Hagar with Ismael Gen.21:16; weeping over death of Sarah Gen.23:2; etc.).
48. The ice between the 2 brothers is broken as spiritual clarity will again eventually reign with **Jacob** in acknowledgment of God’s grace (cf.vss.10,11).

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CAUTION REMAINS

EXEGESIS VERSES 5 – 7:

WTT Genesis 33:5
וַיִּשָּׂא אֶת-עֵינָיו וַיִּרְא אֶת-הַנָּשִׁים וְאֶת-הַיְלָדִים
וַיֹּאמֶר מִי-אֵלֶּה לָּךְ וַיֹּאמֶר הַיְלָדִים אֲשֶׁר-חָנַן אֱלֹהִים
אֶת-עַבְדְּךָ:

^{NAS} Genesis 33:5 **And he lifted his eyes and saw the women and the children, and said, "Who are these with you?"** (וַיִּשָּׂא אֶת-עֵינָיו וַיִּרְא אֶת-הַנָּשִׁים וְאֶת-הַיְלָדִים וַיֹּאמֶר מִי אֵלֶּה לָּךְ [waw consec. + v/qal/IPF/3ms: nasa'; "and he lifted"; + sign of d.o. + n/com/b/dual/constr. w/3ms suff: -ayin; "his eyes"; + waw consec. + v/qal/IPF/3ms: ra'ah; "and he saw"; + sign of d.o. + d.a. + n/com/f/pl/abs: 'ishshah + waw conj. + sign of d.o. + d.a. + n/com/m/pl/abs: yeled; "the women and the children"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interr.pro: miy; "who?"; + adj/b/pl: 'elleh; "are these"; + prep. w/2fs suff: lamed; "to/with you" {fem. suff. = choice of relationship from nephesh/soul}]

So he said, "The children whom God has graciously given your servant." (וַיֹּאמֶר לָךְ הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים חָנַן אֶת-עַבְדְּךָ [waw consec. + v/qal/IPF/3ms: 'amar; "so he said"; + d.a. + n/com/m/pl/abs: yeled; "the children"; + rel.pro: 'asher; "whom"; + v/qal/PF/3ms: chanan; "He was gracious"; + n/com/m/pl/abs: 'elohiym; "God"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: -ebed; "towards your servant"])

WTT Genesis 33:6
וַתִּגַּשְׁןָּ הַשִּׁפְחֹת הַנָּה וַיִּלְדֶּיהֶן וַתִּשְׁתַּחֲוּיֶינָּן:

^{NAS} Genesis 33:6 **Then the maids came near with their children, and they bowed down.** (וַתִּגַּשְׁןָּ הַשִּׁפְחֹת הַנָּה וַיִּלְדֶּיהֶן וַתִּשְׁתַּחֲוּיֶינָּן [waw consec. + v/qal/IPF/3fpl: nagash; "and they came near"; + d.a. + n/com/f/pl/abs: shiphechah; "the maids"; + pro/3fpl: henna; "they themselves"; + waw conj. + n/com/m/pl/constr. w/3fpl suff: yeled; "and their children"; + waw consec. + v/Hithpael/IPF/3fpl: chuh fr. shachah; "and they bowed down"])

WTT Genesis 33:7
וַתִּגַּשְׁ נִסָּה וַיִּלְדֶּיהָ וַיִּשְׁתַּחֲוּ וַאֲחֵר נִגַּשׁ יוֹסֵף
וְרַחֵל וַיִּשְׁתַּחֲוּ:

^{NAS} Genesis 33:7 **And Leah likewise came near with her children, and they bowed down; and afterward Joseph came near with Rachel, and they bowed down.** (וַתִּגַּשְׁ נִסָּה וַיִּלְדֶּיהָ וַיִּשְׁתַּחֲוּ וַאֲחֵר נִגַּשׁ יוֹסֵף וְרַחֵל וַיִּשְׁתַּחֲוּ [waw consec. + v/qal/IPF/3fs: nagash; "and she drew near"; + conj: gam; "also"; + proper n: "Leah"; + waw conj. +

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n/com/m/pl/constr. w/3fs suff: yeled; "and her children"; + waw consec. + v/Hithpael/IPF/3mpl: chuh fr. shachah; "and they bowed down"; + waw conj. + adv: 'achar; "and after"; + v/Niphal/PF/3ms; nagash; "he came near"; + proper n: "Joseph"; + waw conj. + proper n: "Rachel"; + waw consec. + v/Hithpael/3mpl: chuh fr. shachah; "and they bowed down"])

ANALYSIS VERSES 5 – 7:

1. With the reunion of the two brothers being so affectionate on Esau's part, it becomes clear that Jacob's life is no longer in danger.
2. At this point in the narrative the reader might conclude that Jacob recognizes that God has fulfilled His promise for protection in answer to his prayer of 32:11.
3. However, not until further conversation commences between the two brothers does the narrative explicitly disclose Jacob being completely oriented to God's grace in that vein per vss.10-11.
4. The time span between the brothers' initial reception and Jacob's proclamations in vss.10-11 introduce an unexpected twist to the ending of the test itself.
5. That is in Jacob's mind there remains doubt as to Esau's full intentions.
6. In other words, though his life seemingly is out of danger, he remains concerned about Esau's intentions as to possibly confiscating his property and family in spite of relenting from taking life.
7. He only concludes an answer to his prayer in part i.e., for himself.
8. The reader is to remember that Jacob does not yet know Esau's take on the previous presents offered in his act of contrition in 32:13ff.
9. This fact will be discussed in the following verses of 8-9.
10. Maybe Esau is glad to see him yet only spared his life thinking all that Jacob has is his for the taking?
11. So what we have in this example is the STA continuing to conjure up more hypothetical fears actually causing the effect of the test to transcend its designed conclusion.
12. He retains self-induced inner turmoil as repercussion for not "fully" faith-resting.
13. Jacob here shows lack of trust as a result of sin fear.
14. He doesn't yet trust Esau paralleling his failure to yet completely trust God.
15. Yes, he may not be afraid overtly in the normal sense of the word, but fear still nags him in the most subtle of ways.
16. In the test we have seen panic fear, fear as a result of doubt and now fear from failure to trust.
17. With the otherwise joyous reunion fading Esau's attention is drawn to the party behind Jacob as "**as he lifted his eyes and saw the women and the children/nasa**" –ayin waw ra'ah ha 'ishshah waw ha yeled" (vs.5a).
18. That he was so preoccupied to now just notice them reveals his singular desire to just see Jacob again exonerating him from any hidden motives otherwise to undermine the reception.
19. He then asks Jacob, "**Who are these with you?**/miy 'elleh lamed".
20. The intent is of what relationship they are to him, if any?
21. Jacob replies, "**The children whom God has graciously given your servant**/ha yeled 'asher chanan 'elohiyim –ebed".
22. It is here that the first clues are revealed as to Jacob's continued hidden fear.

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23. That as the narrative centers on the emphasis of his “**children**” and that “**God has graciously given**”.
24. His mention of **children** omitting the mention of their mothers points to his continued focus on the posterity promise of God (cf.32:12).
25. He remains insecure as to their security.
26. This is further implied in the phrase “**God has graciously given your servant**”.
27. Many commentators catch Jacob’s use of the verb for grace (*chanan*) instead of stating that **God** “blessed” him with his progeny.
28. This reflects Jacob’s mindset looking for **God** to continue “gracing” him out as he still struggles with his fear.
29. Some suggest it is an attempt to avoid upsetting Esau by dredging up the past of the antic behind Isaac’s Covenant blessing upon Jacob.
30. In either case, what is obvious is that Jacob continues to waver in fully trusting **God** in the situation seeking favor as necessary to retain what was otherwise his by doctrinal right and promise.
31. It harks back to Jacob’s original intention for finding grace from his brother in terms of any necessary forgiveness (cf.32:5) and subsequent fear that followed.
32. In verses 6-7 we see the genuflecting of the family as they are obviously summoned to meet Esau.
33. Their actions are those meeting one with power and an army rather than a loving uncle and brother-in-law as previously display by Esau with Jacob.
34. Their bowing emulate Jacob’s original approach to Esau and displays trepidation on their own part harboring the fear instilled in them by their husband and father.
35. They came in the order of their patterned positions (cp.vss.2) with **Rachel** and son bringing up the rear.
36. The **maids came near with their children...Leah likewise with her children** and last but not least **Joseph with Rachel**.
37. All in turn “**bowed down/shachah**”.
38. All seems as ordered by design with one exception: **Joseph** took the lead walking before **Rachel** whereas all of the other **children** followed their mothers in procession.
39. This is the final clue here that Jacob still was failing to faith-rest the test in its entirety.
40. Even as a small tyke, **Joseph** has no fear in meeting his newly discovered uncle.
41. He becomes a silent rebuke to his father Jacob for vacillating so under fear throughout this scenario.
42. It will be **Joseph** who will later apply faith-rest at the highest levels in situations that were actually real...not only imagined as with the case of Jacob.
43. **Joseph** will be called upon to faith-rest his brothers assault and selling him into slavery (Gen.37) and the ordeals in the Egyptian prisons of false accusation and his return to prison (Gen.39).
44. For Joseph’s faithfulness in trusting **God** he will be exalted to the 2nd most powerful person of the Egyptian empire at the time (Gen.41).
45. While weakness of the flesh is a fact among even +V believers, **Joseph** serves to remind the readers that it is not necessary and can be overruled with sufficient willful exertion. Cf.Rom.6:1-2
46. In other words, personal sin is only recognized, not condoned.

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JACOB'S FEAR PASSES

EXEGESIS VERSES 8 – 11:

וַיֹּאמֶר מִי לָךְ כָּל־הַמַּחְנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי
וַיֹּאמֶר לְמִצְא־חַן בְּעֵינֵי אָדֹנָי:

^{NAS} Genesis 33:8 **And he said, "What do you mean by all this company which I have met?"** (וַיֹּאמֶר מִי לָךְ כָּל הַמַּחְנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interr.pro: miy; "why whom/what do you mean?"; + prep. w/2ms suff: lamed; "for you"; + n/com/m/s/constr: kol + d.a. + n/com/b/s/abs: machaneh; "all the company"; + d.a. + adj/m/s: zeh; "this one"; + rel.pro: 'asher; "which"; + v/qal/PF/1cs: phagash; "I have met/encountered"])

And he said, "To find favor in the sight of my lord." (וַיֹּאמֶר לְ מִצְא חַן בְּעֵינֵי אָדֹנָי [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + prep: lamed w/ v/qal/inf/constr: matsa'; "to find"; + n/com/m/s/abs: chen; "favor/grace"; + prep: bet + n/com/b/dual/constr: -ayin; "in the eyes of/sight of"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"])

וַיֹּאמֶר עֲשׂוּ יִשְׁלִי רַב אָחִי יְהִי לָךְ אֲשֶׁר־לָךְ: ^{WTT} Genesis 33:9

^{NAS} Genesis 33:9 **But Esau said, "I have plenty, my brother; let what you have be your own."** (וַיֹּאמֶר לְ אֲשֶׁר לְ הִיּוּ אָחִי רַב לִישׁ עֲשׂוּ אֲמַר וַיֹּאמֶר [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Esau"; + adv: yesh; "there exists"; + prep. w/1cs suff: lamed; "for me"; + adj/m/s/abs: rab; "much/plenty"; + n/com/m/s/constr. w/1cs suff: 'ach; "my brother"; + v/qal/IPF/3ms/jussive: hayah; "let it exist"; + prep. w/2ms suff: lamed + rel.pro: 'asher + prep. w/2fs suff: lamed; "for you which is for your desire {fem.suff} i.e. "what is your own"]).

וַיֹּאמֶר יַעֲקֹב אֶל־נָא אִם־נָא מִצְאֲתִי חַן בְּעֵינֶיךָ
וְלָקַחְתָּ מִנְּחָתִי מִיָּדִי כִּי עַל־כֵּן רָאִיתִי פְּנֶיךָ כִּרְאֹת פְּנֵי
אֱלֹהִים וְתַרְצֵנִי:

^{NAS} Genesis 33:10 **And Jacob said, "No, please, if now I have found favor in your sight, then take my present from my hand,** (וַיֹּאמֶר יַעֲקֹב אֶל נָא אִם נָא מִצְאֲתִי חַן בְּעֵינֶיךָ [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Jacob"; + adv: 'al; "no"; + interj.part: na; "please"; + conj: 'im; "if"; + interj.part: na; "now"; + v/qal/PF/1cs: matsa'; "I have found"; + n/com/m/s/abs: chen; "favor/grace"; + prep:

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bet + n/com/b/dual/constr. w/2ms suff: -ayin; "in your eyes/sight"; + waw consec. + v/qal/PF/2ms: laqach; "then you will take"; + n/com/f/s/constr. w/1cs suff: minechah; "my present"; + prep: min + n/com/f/s/constr. w/1cs suff: yad; "from my hand"])

for I see your face as one sees the face of God, and you have received me favorably. (כִּי עַל + adv: ken; "upon thus/therefore"; + v/qal/PF/1cs: ra'ah; "I see"; + n/com/b/pl/constr. w/2ms suff: paneh; "your face"; + prep: kaph; "as/like"; + v/qal/inf/constr: ra'ah; "seeing" n/com/b/pl/constr: paneh; "the face of"; + n/com/m/pl/abs: 'elohiym; "God"; + waw consec. + v/qal/IPF/2ms w/1cs suff: ratsah; "and you are favorable/pleased with me")

קַח־נָא אֶת־בְּרַכְתִּי אֲשֶׁר הֵבִיאתָ לִּי כִּי־חַנְּנִי ^{WTT} Genesis 33:11
אֱלֹהִים וְכִי יֵשׁ-לִי כֹל וַיִּפְצַר־בוּ וַיִּקַּח:

^{NAS} Genesis 33:11 "Please take my gift which has been brought to you, because God has dealt graciously with me, and because I have plenty." Thus he urged him and he took it.
(בַּפֶּצֶר וְכִלְלִי יֵשׁ לִי וְאֱלֹהִים חָנַן כִּי לֹא בֹא אֲשֶׁר בִּרְכָה אֶת נָא לִקַּח) [v/qal/imp/m/s: laqach; "take"; + interj.part: na'; "please"; + sign of d.o. + n/com/f/s/constr. w/1cs suff: berakah; "my blessing"; + rel.pro: 'asher; "which"; + v/Hophal/PF/3fs: bo'; "has caused to have been brought"; + prep. w/2fs suff: lamed; "to you"; + conj: kiy; "because"; + v/qal/PF/3ms w/1cs suff: chanan; "He has dealt graciously with me"; + n/com/m/pl/abs: 'elohiym; "God"; + waw conj. + conj: kiy; "and because"; + adv: yesh; "there exists"; + prep. w/1cs suff: lamed; "for me"; + n/com/m/s/abs: kol; "everything/plenty"; + waw consec. + v/qal/IPF/3ms: phatsar {lit. push, press}; "and he urged"; + prep. w/3ms suff: bet; "on him"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took it"])

ANALYSIS VERSES 8 – 11:

1. When **Jacob** sent the menagerie of domestic animals on ahead in 32:13-21, he left clear instructions for his servants to tell **Esau** as to their purpose being a gift from his brother (esp. vss.18-20).
2. As 32:20b made clear, it was Jacob's intentions to soften any hostility his brother may have had and to offer an act of contrition for forgiveness.
3. Yet now our narrative in vs.8 has **Esau** asking as to their purpose, "**What do you mean by all this company which I have met?**/miy lamed kol machaneh ha zeh 'asher phagash".
4. What is the exegete to make of this?
5. The answer is found in the original passing of messages between **Jacob and Esau** beginning this escapade of brotherly reunion in 32:3-6.
6. As we pointed out in the analysis of those verses, Jacob's desire "**to find favor**" (32:5) could have easily been misunderstood as a request for assistance from Esau to help protect **Jacob** from marauders or other potential harm of a stranger in the land with large assets.

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7. Esau's misconception in that vein now becomes a viable concept as to why he is asking a question of which he was otherwise informed.
8. **Esau** has just witnessed all of the genuflecting/bowing by **Jacob** and family, something out of the norm for the reunion of loved ones after a lengthy absence.
9. Throw into the mix Jacob's previous words emphasizing his progeny and grace/favor from **God** in vs.5.
10. **Esau** now reconsiders the original intentions of Jacob's first message and has become suspicious as to its real intent.
11. In other words, he now grasps the element of fear that has characterized the reunion and sets forth to clear the air i.e., **Jacob** wasn't asking for help after all.
12. Obviously, neither has he forgotten his threats from long ago.
13. Though he has put these things in the past, it is dawning on him that **Jacob** may still harbor some mistrust.
14. So now he just asks point blank what **Jacob** means by **all of this** pageantry, genuflecting and offering of gifts.
15. **Jacob** readily responds, "**To find favor in the sight of my lord**/lamed matsa chen bet –ayin 'adon".
16. Face-to-face Jacob's words clearly translate to **Esau** his desire to find forgiveness from him.
17. In vs.9, **Esau** immediately removes any lingering doubt, "**I have plenty, my brother; let what you have be your own**/yesh lamed rab 'ach hayah lamed 'asher lamed".
18. Esau's emotional joy of seeing **Jacob** removed any doubt from intentions to harm him and now he removes any further mistrust from **Jacob** of any ill intentions against his family or property.
19. **Jacob** in return grasps the complete reality of Esau's actions and words and turns from energy of the flesh himself to divine good, "**No please, if now I have found favor in your sight, then take my present from my hand**/'al na' 'im na' matsa' chen bet –ayin waw laqach minechah min yad" (vs.10).
20. His words here serve as a sort of apology for his STA misunderstandings towards **Esau** (judged him before having all the facts).
21. The apology is validated in the offer for his own grace application to be accepted otherwise.
22. Further, no matter misunderstandings, **Jacob** offered the presents to begin with and now deems himself obligated to follow through.
23. In both cases it is doctrine that now governs his thinking as he goes on to explain "**for I see your face as one sees the face of God, and you have received me favorable**/kiy –al ken ra'ah paneh kaph ra'ah paneh 'elohiym waw ratsah".
24. He is paralleling his reunion with **Esau** to his previous wrestling match encounter with **God** earlier that night (32:24-32 esp. vs.30).
25. He once again sees God's grace upon him having kept His promise to protect him and his posterity and once again in spite of his own STA weaknesses and doubts.
26. **Esau** totally gracing **Jacob** out finds close similarity to **God** gracing him out and letting him live in spite of being *face-to-face*.
27. The divine discipline **Jacob** experiences in the reunion is self-induced misery/anguish for failing to trust **God** fully under faith-rest.
28. Jacob's soulish motivation to apply here is so stimulated that he presses Esau's acceptance in vs.11, "**Please take my gift which has been brought to you, because God has dealt**

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graciously with me, and because I have plenty/laqach na' berakah 'asher bo' lamed kiy chanan 'elohiym waw kiy yesh lamed kol".

29. The English noun "**gift**" is literally " **blessing**" (*berakah*) in the Hebrew.
30. **Jacob** no longer walks on "egg shells" concerning his prosperity and related it directly to **God** blessing him (cf. vs.5 avoiding "blessing" emphasizing "grace").
31. He extends his own "**blessing**" in offering to **Esau** as a blessing now correctly relating himself in authority over **Esau** per the oracle's prophecy that the "*older shall serve the younger*" in Gen.25:23.
32. The two causes he doctrinally contributes his application to are noted by the Hebrew conjunction *kiy*:
 - A. God's grace.
 - B. His blessing in time even surpasses Esau's prosperity (vs.9 of **Esau**, "**I have plenty**/yesh *lamed rab*" contrasting vs.11 Jacob's "**I have** (lit.) *everything*/yesh lamed kol").
33. Together the causes points to God's grace in fulfillment of His promises.
34. The scenario here ends "**Thus he urged him and he took it**/waw phatsar bet waw laqach".
35. The verb "**urged**" (*phatsar*) literally mean "to press" in the Hebrew. Cf.Gen.19:9 *pressed hard*
36. That **Jacob** had to further convince **Esau** to accept the gift leaves a final scent of both wanting to make sure things were right between them, with no further misunderstandings.
37. That **Esau** ultimately capitulates to Jacob's will is another piece of evidence for prophetic realities of which brother serves the other.
38. While some readers may wonder how it was that **Esau** so readily embraced his brother in forgiveness, one thing is clear...he did not consider so important his loss of Covenant blessings having become successful on his own.
39. What **Jacob** held so dear to himself, **Esau** blew off with his own cosmic distractions of success.
40. Just as easily **Jacob** seems to transition to STA actions, so he transitions back to doctrine once he comes to fully believe God's word (faith without doubt).
41. This too is the lot of the positive believer in time constantly striving to completely embrace the WOG at "face value".
42. The irony cannot be understated as the test for **Jacob** was only perceived and that he could have just applied faith-rest and the situation would have still turned out the same.

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JACOB AND ESAU SEPARATE

EXEGESIS VERSES 12 – 16:

וַיֹּאמֶר נִסְעָה וְנִלְכָה וְאֵלֵכָה לְנִגְדְּךָ: ^{WTT} Genesis 33:12

^{NAS} Genesis 33:12 **Then Esau said, "Let us take our journey and go, and I will go before you."** (וַיֹּאמֶר נִסְעָה וְנִלְכָה וְאֵלֵכָה לְנִגְדְּךָ [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/qal/IPF/c/pl/cohortative: nasa-; "let us set out/depart/break camp/take our journey"; + waw conj. + v/qal/IPF/com/pl/cohortative; halak; {lit: walk} "and let us go"; + waw conj. + v/qal/IPF/1cs/cohortative; halak {lit. walk}; "and let me go"; + prep: lamed + prep. w/2ms suff: neged; "before in front of you"])

וְהִבְקֵר עֲלוֹת עָלַי וּדְפְקוּם יוֹם אֶחָד וּמָתוּ כָּל־הַצֹּאן: ^{WTT} Genesis 33:13

^{NAS} Genesis 33:13 **But he said to him, "My lord knows that the children are frail and that the flocks and herds which are nursing are a care to me.** (וְהִבְקֵר עֲלוֹת עָלַי וּדְפְקוּם יוֹם אֶחָד וּמָתוּ כָּל־הַצֹּאן [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + prep. w/3ms suff: 'el; "to him"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"; + v/qal/ptc/m/s/abs: yada-; "knows"; + conj: kiy; "that"; + d.a. + n/com/m/pl/abs yeled; "the children"; + adj/m/pl/abs: rake {lit. tender/delicate}; "are frail/weak"; + waw conj. + n/com/b/s/abs: tso'n; "and the flocks"; + waw conj. + d.a. + n/com/m/s/abs: baqar; "and the herds"; + v/qal/ptc/f/pl/abs: -ul; "those nursing"; + prep. w/1cs: -al; "are upon me/are a care to me"])

And if they are driven hard one day, all the flocks will die. (וְאִם יִדְּפוּם יוֹם אֶחָד וּמָתוּ כָּל־הַצֹּאן [waw consec. + v/qal/PF/3cpl w/3mpl suff: daphaq; {lit. beat/knock/pounding} "and physically abusing them/driving them hard"; + n/com/m/s/abs: yom; "in a day"; + adj/m/s/abs: 'echad; "one"; + waw consec. + v/qal/PF/3cpl: muth; "then they will die"; + n/com/m/s/constr: kol + d.a. + n/com/b/s/abs: tso'n; "all of the flocks"])

וְאִם יִדְּפוּם יוֹם אֶחָד וּמָתוּ כָּל־הַצֹּאן וְאִם יִדְּפוּם יוֹם אֶחָד וּמָתוּ כָּל־הַצֹּאן: ^{WTT} Genesis 33:14

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^{NAS} Genesis 33:14 "Please let my lord pass on before his servant; (לְאָדוֹן נָא עָבַר) [v/qal/IPF/3ms/jussive: -abad; "let pass by"; + interj.part: na'; "please/now"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"; + prep: lamed + n/com/b/pl/constr: paneh {lit. face}; "before the presence of"; + n/com/m/s/constr. w/3ms suff: -ebed; "his servant"])

and I will proceed at my leisure, according to the pace of the cattle that are before me (וְאֲנִי)

וְאֲנִי לְאֲשֶׁר מִלְאכָהּ הֵרְגַל לְאֵשׁ לְנֹהַל אֲנִי [waw conj. + pro/1csw: 'aniy; "and I myself"; + v/Hithpael/IPF/1cs/cohortative: nahal; "I will lead with care/guide accordingly/will proceed" {used 10x}; + prep: lamed + prep. w/1cs suff: 'ath {lit. gentleness} "at my leisure"; + prep: lamed + n/com/f/s/constr: regel {lit. foot}; "according to the pace of"; + d.a. + n/com/f/s/abs: mela'cah {lit. work/business}; "the cattle/herds"; + rel.pro: 'asher; "that"; + prep: lamed + n/com/m/pl/constr. w/1cs suff: paneh {lit. face}; "are before my presence"])

and according to the pace of the children, until I come to my lord at Seir." (וְהֵרְגַל לְוֵי)

וְהֵרְגַל לְוֵי שְׁעִיר אָדוֹן אֶל בּוֹא אֲשֶׁר עַד יֵלֶךְ [waw conj. + prep: lamed + n/com/f/s/constr: regel {lit. foot}; "and according to the pace of"; + d.a. + n/com/m/pl/abs: yeled; "the children"; + prep: -ad; "until"; + rel.pro: 'asher; "which"; + v/qal/IPF/1cs: bo; "I will come"; + prep: 'el + n/com/m/s/constr. w/1cs suff: 'adon; "to my lord"; + proper n: se-iyir; "Seir"])

^{WTT} Genesis 33:15 וַיֹּאמֶר עֵשָׂו אֲצִיגְהָנָא עִמָּךְ מִן־הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אֲמַצְאֶחֶן בְּעֵינֵי אָדוֹנֵי:

^{NAS} Genesis 33:15 And Esau said, "Please let me leave with you some of the people who are with me." (וְאֵת אֲשֶׁר עִמָּךְ מִן־הָעָם אֲצִיגְהָנָא) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Esau"; + v/Hiphil/IPF/1cs/cohortative: yatsag; "let me cause to place/leave"; + interj.part: na'; "please"; + prep. w/2ms suff: -im; "with you"; + prep: min + d.a. + n/com/m/s/abs: -am; "from the people"; + rel.pro: 'asher; "who"; + prep. w/1cs suff: 'eth; "are together with me"])

But he said, "What need is there? Let me find favor in the sight of my lord." (וְאָמַר)

וְאָמַר לָמָּה זֶה אֲמַצְאֶחֶן בְּעֵינֵי אָדוֹן [waw consec. + v/qal/IPF/3ms: 'amar; "but he said"; + interr.part: lammah; "for what reason?"; + adj/m/s: zeh; "as such"; + v/qal/IPF/1cs/cohortative: matsa'; "let me find"; + n/com/m/s/abs: chen; "favor/grace"; + prep: bet + n/com/b/dual/constr: -ayin + n/com/m/s/constr. w/1cs suff: 'adon; "in the eyes of my lord"])

^{WTT} Genesis 33:16 וַיֹּשֶׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכּוֹ שְׁעִירָה:

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^{NAS} Genesis 33:16 **So Esau returned that day on his way to Seir.** (יָמָּה הַיּוֹם בָּ שׁוּב וְ) **וְהָיָה**
וְהָיָה לְעֵשָׂו דֵּרֶךְ דְּרָגָהּ [waw consec. + v/qal/IPF/3ms: shub; "and he returned"; + prep:
 bet + d.a. + n/com/m/s/abs: yom + pro/3ms: hu'; "on the day, that one"; + proper n: "Esau"; +
 prep: lamed + n/com/b/s/constr. w/3ms suff: derek; "according to his way/path/road"; + proper
 n: "to Seir""])

ANALYSIS VERSES 12 – 16:

1. With the air cleared between the two brothers as to any further misgivings (per vs.11), **Esau** extends invitation to Jacob to travel together.
2. The clause, **“Let us take our journey and go, and I will go before you”** must be understood as to the destination intended in the invitation.
3. The verb **“take our journey/nasa-”** means they were to break camp and then **“go/halak”** on their way.
4. **Esau** would usher the company along the way taking the lead going on **“before you/neged”**.
5. The destination is revealed in Jacob’s response ending vs.14 as being **“Seir”**.
6. **“Seir”** (meaning “hairy”) is Esau’s name sake capital located south from their present location in the name sake territory Edom (meaning “red”) under Esau’s rule (cp.32:4).
7. So the expectation of **Esau** post-reunion is for Jacob and Company to join him in residence.
8. This is important to the interpretation of these verses as **Seir** is not God’s geographical will for Jacob, but Canaan!! Cf.Gen.31:3,13
9. The offer is politely, yet awkwardly refused by Jacob in vss.13,14.
10. The sense of his response was that he was caught unaware of Esau’s intentions to take him home with him.
11. Commentaries often color Jacob’s response as weak and ingenious balking in fear.
12. Jacob’s excuse for declining begins with **“My lord knows that the children are frail and that the flocks and herds which are nursing are a care to me/’adon yada- kiy ha yeled rake waw tso’n waw ha baqar –ul –al”**.
13. Jacob’s **children** would range in ages of ~6-13 years old.
14. The NAS translation **“frail”** (*rake*) would be better understood in context as “exhausted”.
15. Obviously after having traversed some 300 miles from Haran and all of the nocturnal maneuvers from the night before, the youngest would be in need of some rest.
16. This pretext would defend against any immediate departure.
17. As to the long term itinerary, that reason is due to many of the ranch animals having recently given birth.
18. That means special attention is needed by Jacob to ensure the health of those **nursing**.
19. Jacob’s concern in this area should not surprise the reader as he is noted for being a savvy businessman partly due to his **care** and concern for his animals.
20. To drive the point home that it would be unwise for him to continue any travels in the near future he then suggests, **“if they are driven hard one day, all the flocks will die/daphaq yom ‘echad waw muth kol ha tso’n”**.
21. Jacob is here anticipating the **pace** needed to keep up with **Esau** and his army.
22. The phrase **“driven hard”** (*daphaq*) carries the idea of being physically abused (used 3x: cf.Jdg.19:22 “pounding”; SOS.5:2 “knocking loudly”).

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23. Obviously not **all the flocks** would **die** after another day's journey.
24. The exaggeration is for affect suggesting a large loss of assets is at risk.
25. Jacob then suggests the alternative in vs.14, "**Please let my lord pass on before his servant**/'-abad na' 'adon lamed paneh –ebed".
26. He tells **Esau** to not wait around and head on out with his men.
27. The jussive (used 1x) meaning of "**pass on**" is insistence on Jacob's part in contrast to the 6 cohortatives used throughout these verses as mere exhortative requests.
28. Jacob here uses the leverage of argument that **Esau** and his 400 man army do not need to be delayed as to their marching **pace** as would be needed otherwise if joined by Jacob.
29. Letting Esau's men go ahead then will allow Jacob to "**proceed at my leisure, according to the pace of the cattle that are before me and according to the pace of the children**/'nahal lamed 'ath lamed regel mela'cah 'asher lamed paneh waw lamed regel ha yeled".
30. The English phrase "**proceed at my leisure**" in the Hebrew means "*to carefully lead according to gentleness*" (*nahal lamed 'ath*).
31. With the arranged pre-departure of **Esau** and Company it would leave Jacob to take care of both business (NAS "**cattle**" [Heb. *mela'cah* meaning "business/work"]) and family needs as one would expect from a mature person with their priorities intact.
32. That the marching orders are at the "**pace**" (*regel*: foot) of the animals looks to the stride of **nursing** parents natural to taking care of their newborn.
33. That **pace** itself will provide the slowed down momentum to give the **children** some **leisure** time.
34. Then comes the awkward part of Jacob's excerpt, "**until I come to my lord at Seir**/'-ad 'asher bo' 'el 'adon Seir"
35. By all appearance, it was Jacob's initial intention to eventually make his way to **Seir**.
36. However, we know that he never does.
37. What is the reader to make of that?
38. Some commentaries use his intentions as leverage that the whole declining of offer was only a flimsy excuse because Jacob still does not trust **Esau** and remains fearful of potential danger.
39. His mention of later coming is nothing but a ruse to get **Esau** to go ahead and leave.
40. Yet, the legitimate concerns of family and business plus the insistent language of vs.14 (Jussive force) and the fact that **Esau** has no qualms with Jacob's reasoning refutes that idea.
41. The key to Jacob's intent here is in the preposition "**until**" (*-ad*) that relates to the time lapse between the conversation and potential arrival.
42. In other words, Jacob is simply expressing his desire for more time to determine his course of action though initially he is not totally adverse to the idea.
43. That Jacob is buying time is clear otherwise in the discourse of moving on at his own **pace**.
44. As will become clear in later text, buying more time is the correct doctrinal move for Jacob to clearly reconsider the offer at hand in contrast to God's directive will.
45. He has been put on the spot and is now trying to gracefully excuse himself.
46. In vs.15, **Esau** has absolutely no problem with Jacob's appeal and rather simply suggests a contingent of security escort, "**Please let me leave with you some of the people who are with me**/'yatsag na' –im min ha –am 'asher 'eth.
47. We might ask if the suggestion by **Esau** now means he doesn't trust Jacob and wants security that he will actually show up (in contrast to suggesting Jacob's mistrust)?

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48. Again, there is no clear reason for Esau's distrust in this matter and actually the idea goes against the grain of natural innocence expressed on Esau's part in the reunion.
49. A more rational explanation to his offer is the idea that **Esau** originally misunderstood the intent of Jacob's message as one asking for help.
50. He brought 400 men for that reason, so now why waste the effort completely and Jacob can use **some of the people** to assist in his ongoing travels.
51. Once again, Jacob declines politely, "**What need is there? Let me find favor in the sight of my lord/lammah zeh matsa' chen bet –ayin 'adon**".
52. His question is both pragmatic and reflective of Jacob's spiritual demeanor.
53. In Jacob's mind **Esau** was the only real STA danger that he had concern over and now that has been resolved.
54. Further, news that **Esau** was available on Jacob's behalf with a small army at beck and call would deter any other would be marauders.
55. This is the fourth time in the reunion event that Jacob has expressed the desire to "**to find favor in the sight of Esau**":
 - A. Via his original message confused in intent by **Esau**. 32:6
 - B. Via the clear interpretation of his message to find grace in **Esau**. 33:8
 - C. To acknowledge God's grace via finding **favor** in **Esau**. 33:10
 - D. Now in expectation of finding further **favor** in **Esau** complying with Jacob's desire/will in counter to Esau's proposal.
56. The sequence of quotes reflects quite remarkable the ideas of confusion, orientation to the truth, insight to God's plan and last but not least expectation of further fulfillment.
57. All of these principles are as they are centered on grace.
58. The clauses highlight the sub-themes of the **Esau** caper revolving around the confusion of STA interference and the proper prescription to spiritually stay the course.
59. Now whether Jacob's final expectation of finding further **favor** with **Esau** is tempered with doubt or confidence is again left to the readers own conclusion by our author.
60. Again this is by design to marquee the fact that Jacob's choice to first separate from **Esau** to further reconsider his offer is the right choice even if one finds some fault in his approach.
61. Jacob's method here points to an event in which he does not see any need to rock the boat as to the newly acquired peaceful coexistence with his brother.
62. There is no need to bring up the issue of separation if a less abrasive excuse can be offered.
63. **Esau** is negative and has no real desire in God's plan anyways and for Jacob the primary issue is having found peace between them.
64. In vs.16, **Esau** calls his troops to formation and they "**they returned that day on his way to Seir/shub bet ha yom hu' lamed derek Seir**".
65. The noun "**way**" (*derek*) insinuates Esau's spiritual path in life paralleling his physical (cf.use 32:2).
66. Esau's immediate departure leaves the reader with the sense that Jacob's decision to decline his offers was really no "skin off his back".
67. This truly reflects Esau's –V as he returns to what the world has given him in disregard for what God has for the Covenant heir otherwise.
68. The phrase "**that day**" places the entirety of the events beginning 32:22 and ending here as one 24 hour period.

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JACOB TAKES HIATUS FROM HIS TRAVELS

EXEGESIS VERSE 17:

וַיַּעֲקֹב נָסַע סֹכֹתָה וַיִּבֶן לּוֹ בַּיִת וּלְמִקְנָהוּ עָשָׂה
סֹכֹת עַל־כֵּן קָרָא שְׁמֵה־מְקוֹם סֹכֹת: ס

^{NAS} Genesis 33:17 **And Jacob journeyed to Succoth; and built for himself a house, and made booths for his livestock, therefore the place is named Succoth.** (סֹכֹת נסע יַעֲקֹב וּ סֹכֹת מְקוֹם הַ שֵׁם קָרָא כֵּן עַל סֹכָה עָשָׂה מִקְנָה לּוֹ בַּיִת לּוֹ בָּנָה וּ
[waw conj. + proper n: "Jacob"; + v/qal/PF/3ms: nas-a; "he journey/set out"; + proper n: sukkoth; "to Succoth"; + waw consec. + v/qal/IPF/3ms: banah; "and he built"; + prep. w/3ms suff: lamed; "for himself"; + n/com/m/s/abs: bayith; "a house"; + waw conj. + prep: lamed + n/com/m/s/constr. w/3ms suff: miqeneh; "and for his livestock"; + v/qal/PF/3ms: -asah; "he made"; + n/com/f/pl/abs: sukkath; "booths/coverings"; + prep: -al + prep: ken; "upon thus/therefore"; + v/qal/PF/3ms: qara'; "he called"; + n/com/m/s/constr: shem; "the name of"; + d.a. + n/com/m/s/abs: maqom; "the place"; + proper n: "Succoth"; end of para. Samek])

ANALYSIS VERSE 17:

1. In the Hebrew text, vs.17 ends the paragraph beginning with vs.1 of this chapter.
2. It is intended to bring to conclusion the preceding events involved in the Esau reunion.
3. That is as the preceding scenario was left with the Jacob's separation from Esau (vss.14-16).
4. In lieu of any impression **Jacob** may have left that he was to immediately follow Esau at a slower pace, **Jacob** pulls up reigns in his traveling plans.
5. Instead, he “**journeyed to Succoth/ and built for himself a house, and made booths for his livestock**/nas-a sukkoth waw banah lamed bayith waw lamed miqeneh –asah sukkath”.
6. “**Succoth**” is generally recognized as a town still east of the Jordan, north of the Jabbok some 2 miles from the place of the reunion.
7. It is mentioned in Joshua's description of the territory of Gad. Jos.13:27
8. It is considered by some archeologists as being in the location of present day Tell Deir'alla, though it's exact location remains speculative. *Encyclopedia of the Bible*
9. That the location is in close proximity to the reunion site makes sense according to our present text.
10. With the children worn out and the new born animals in need of natal care, **Jacob** is prudent to find a near-by location for recuperation and giving the infant animals time to strengthen.
11. That **Jacob** makes this particular move supports the interpretation that his reasoning given to Esau for not moving on ahead with him was legitimate and not a fabricated excuse otherwise.
12. “**Succoth**” was a location readily recognized by Moses' readers at the time as it was the first place they landed after leaving Egypt.
13. Ironically Jacob's picking of location portrays a future of his promised progeny finding deliverance in their time of need, just as he now finds rest from his deliverance from Esau.

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14. Whether the tie is intended or not by our author, the 3 uses of the Hebrew form *sukkoth/sukkath* in our one verse begs for special attention in emphasis.
15. In this vein, two notable features associated with this transient move are that **Jacob built a house and made booths** (*succath*) **for his livestock**.
16. The construction of a more permanent home and shelters is unusual both for the nomadic lifestyle associated with the patriarchs and the obvious intentions for **Jacob** to move on when circumstances were more amenable to health and welfare.
17. This has promoted speculations by some that Jacob's residency at **Succoth** was for years or maybe procrastination in a decision to go on to see Esau.
18. A more logical explanation is available for Jacob's actions.
19. The clue is with the mass birth of new born animals that would have occurred late summer or early fall.
20. That means the rainy or winter season was around the corner and it made sense to construct more stable structures than tents and ranching in open air to endure the elements.
21. With this view we can surmise that the hiatus at **Succoth** was for some months, but not necessarily years.
22. If there is any correlation to the name given by **Jacob to the place** (*ha maqom*) being called **Succoth** to the festival of **Booths** (being derived from the name), then we might equate both the time of the Feast as well as its primary purpose paralleling Jacob's residence.
23. The time of the Feast of Tabernacles is Tishri 15th – 22nd which is September (fall) on the Julian calendar ironically paralleling our premise of Jacob's time of habitation.
24. Further, the Feast is considered by some theologians as the most joyful of all the festivals paralleling the thanksgiving **Jacob** had for his deliverances.
25. Further, it commemorated the Jews deliverance from Egypt living in **booths**.
26. To what degree the reader is to draw spiritual significance between Jacob's residency and the significance of the Feast itself is open to interpretation.
27. However what cannot be avoided by the exegete is that this is the first mention of **Succoth** in the Bible and it is established (**named**) by the very name sake from which Israel derives its name and for which the Feast was created.
28. In that vein it implies at least Jacob's thanksgiving for God's grace for deliverance in spite of his personal failures of which the name **Jacob** marquee.
29. The places that **Jacob** has named are Bethel, Mahanaim, Peniel and **Succoth**.

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JACOB SETTLES IN CANAAN

EXEGESIS VERSES 18 – 20:

וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנַעַן WTT Genesis 33:18
בְּבֹאוֹ מִפַּדָּן אֶרֶם וַיַּחֵן אֶת־פָּנָיו הָעִיר:

NAS Genesis 33:18 Now Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram, and camped before the city. (וַיָּבֹא יַעֲקֹב בּוֹא 1) הַ פְּנֵה אֵת חֲנֵה ו פַּדָּן אֶרֶם מִן בּוֹא ב כְּנַעַן אֶרֶץ ב אֲשֶׁר שְׁכֶם עִיר שָׁלֵם עִיר [waw consec. + v/qal/IPF/3ms: bo'; "and he came"; + proper n: "Jacob"; + adj/m/s/abs: shalem; "being sound/complete/safely"; + n/com/f/s/constr: -iy; "to the city of"; + proper n: "Shechem"; + rel.pro: 'asher; "which"; + prep: bet + n/com/f/s/constr: 'erets: "is in the land of"; + proper n: "Canaan"; + prep: bet + v/qal/inf/constr. w/3ms suff: bo'; "when he came/when coming"; + prep: min + proper n: "from Paddan-aram"; + waw consec. + v/qal/IPF/3ms: chanah; "and he camped"; + prep: 'eth; "before"; + n/com/b/pl/constr: paneh + d.a. + n/com/f/s/abs: -iy; "the face of the city"])

וַיִּקַּן אֶת־חֶלְקַת הַשָּׂדֶה אֲשֶׁר נָטָה שָׁם אֶהְלוֹ מִיַּד בְּנֵי־חָמוֹר אָבִי שְׁכֶם בַּמָּאָה קִשְׁיָטָה WTT Genesis 33:19

NAS Genesis 33:19 And he bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem's father, for one hundred pieces of money. (וַיִּקַּן 1) מָאָה ב שְׁכֶם אָב חָמוֹר בֵּן יַד מִן אֶהְלוֹ שָׁם נָטָה אֲשֶׁר שָׂדֶה הַ חֶלְקָה אֵת קִשְׁיָטָה [waw consec. + v/qal/IPF/3ms: qanah; "and he acquired/bought"; + sign of d.o. + n/com/f/s/constr: cheleqah {lit. smooth; fig. flatter}; "a flat portion of" + d.a. + n/com/m/s/abs: sadeh; "the field/land"; + rel.pro: 'asher; "of which"; + v/qal/PF/3ms: nathah; "he had pitched"; + adv: sham; "there"; + n/com/m/s/constr. w/3ms suff: 'ohel; "his tent"; + prep: min + n/com/f/s/constr: yad + n/com/m/pl/constr: ben; "from the hand of the sons of"; + proper n: chamor; "Hamor"; + n/com/m/s/constr: 'ab; "the father of"; + proper n: "Shechem"; prep: bet + adj/f/s/abs: me'ah; "with a hundred"; + n/com/f/s/abs: qesiythah; "pieces of money"])

וַיִּצְבֵּב שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל: ם WTT Genesis 33:20

NAS Genesis 33:20 Then he erected there an altar, and called it El-Elohe-Israel. (וַיִּצְבֵּב 1) ם יִשְׂרָאֵל אֱלֹהִים אֵל ל קרא ו מִזְבֵּחַ שָׁם [waw consec. + v/Hiphil/IPF/3ms: natsab; "caused to stand upright/erected" {same as 28:12,13}; + adv: sham; "there"; + n/com/m/s/abs:

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mizebbech ; "an altar"; + *waw consec.* + *v/qal/IPF/3ms: qara'*; "and he called"; + *prep. w/3ms suff: lamed*; "for it"; + *n/com/m/s/constr: 'el*; "God"; + *n/com/m/pl/constr: 'elohiym*; "the God of"; + *proper n: "Israel"*; *end of para. Samek*])

ANALYSIS VERSES 18 – 20:

1. After an undisclosed amount of time, **Jacob** continues his journey leaving Succoth (vs.17) and “**came safely to the city of Shechem, which is in the land of Canaan**/bo’ shalem –iyr shechem ‘asher bet ‘erets canaan”.
2. He left the land ~1709 BC when Isaac was 137 years old and **Jacob** some 77 years old (cf. notes Gen.27:1).
3. After some 20+ years, **Jacob** was fast approaching the century mark (~98).
4. His sons would range from around 6-7 years old (Joseph) to 13-14 years of age.
5. To comply with God’s geographical will (cf.31:3,13), **Jacob** returns to his home land of **Canaan** where **Shechem** is said to be located.
6. He finally crosses the Jordan from east to west.
7. His entire journey **from Paddan-aram** in Haran was some 400 miles as the crow flies.
8. **Shechem** first appeared in the patriarchal narrative as a place when Abraham first entered the land passing on his way to Bethel and the Negev in Gen.12:6.
9. It was Canaanite territory.
10. The text emphasizes that **Jacob** arrived “**safely to the city**” meaning he enjoyed travels undeterred or without conflict (Hebrew *shalem* derived from *shalom* meaning peace).
11. The emphasis suggests that Esau had no further issues with Jacob’s itinerary and that it was understood that Jacob’s original intentions to meet Esau in Seir (vs.14) was understood as contingent rather than assured.
12. **Jacob** had permanently separated from Esau upon Esau’s departure at the reunion and they will not meet again until Isaac’s death (cf.35:29).
13. Further it assumes that any deliberation by **Jacob** while in Succoth to go visit Esau was completely nixed...separation was his goal.
14. Upon arrival to **Shechem**, **Jacob** set up camp outside **the city before** its main gate.
15. His first business transaction after arriving was to purchase “**the piece of land where he had pitched his tent**/cheleqah ha sadeh ‘asher nathah sham ‘ohel”.
16. The exact size of this plot of **land** is unknown, but we can conclude from the Hebrew that it was a level flat plane of field (*cheleqah ha sadeh*).
17. The price for the property was “**one hundred qesiythah**/me’ah qesiythah” which is an unknown weight of currency.
18. The sellers of this real estate were “**the sons of Hamor, Shechem’s father**/ben hamor ‘ab shechem”.
19. This family will bring turmoil and ill will for Jacob’s family in chapter 34.
20. “**Hamor**” means “ass/donkey” and hence “**the sons of the donkey**”.
21. The donkey was often associated with wealth and prestige.
22. Another view is that the designation refers to members of the community whose relationship was based on a covenant formalized by the ritual sacrifice of a donkey.
23. In vs.20, it appears that Jacob’s sole purpose for purchasing the property was to erect “**there an altar**/sham mizebbech”.

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24. The English verb “**erected**” means to stand upright in the Hebrew (*natsab*) and was used in connection with the stairway to heaven of Jacob’s dream in 28:12-13.
25. Further, it is used in a participial form of Yahweh “standing” above the stairway.
26. The verb is designed to connect these two events together.
27. In Jacob’s vow at Bethel, he raised the issue of whether God would safely return him to his father’s house (28:20-21).
28. God’s faithfulness to His promise to bring **Jacob** back “**safely**” is the background to the erection of this **altar** on the outskirts of **Shechem**.
29. Also at Bethel, **Jacob** promised that “*if God will be with me...then the Lord will be my God*”.
30. Hence, the naming of the **altar**, “**El-Elohey-Israel**”, that means “God, the God of **Israel**”.
31. *El* is “God”, *Elohey* is “the God of” in the Hebrew construct position connected to Jacob’s new name “**Israel**” conferred on him at Peniel.
32. Immediately back in the land proper **Jacob** erects an **altar** for worship and to pay tribute to the faithfulness and grace of God.
33. Eventually **Jacob** will return to Bethel per God’s instructions in 35:1ff.
34. **Jacob** reflects upon the fact that the God of the old **Jacob** is the same God of the new **Israel** that fights for and against those that are positive.
35. **Jacob** examples the trials God puts us through for our own good as we move ever closer to the objective.
36. His fighting against us is light compared to His fighting for us so that we like **Jacob** can prevail against men (opponents like Laban and Esau) and God.
37. Jacob’s experiences on the shores of the Jabbok illustrate the struggle +V has with God in our quest to secure lasting blessing.
38. He further epitomizes the long struggle of the chosen people in all their ups and down that in the end rise victorious in the conflict.
39. We too like **Jacob** will receive a new name befitting our Ph₂. Cp.Rev.2:17
40. **Jacob** survived, though not without wound, the most dangerous of his potential adversaries on the river Jabbok.
41. The old **Jacob** still surfaces from time to time, but the new **Israel** has attained a new and satisfactory standing before God.
42. As we know, **Jacob** kept the faith until the end and is listed in the Hebrew’s Hall of Famers. Cp.Heb.11:9,21
43. *Review the Doctrine of Faith.*