

Isaac, Jacob & Israel

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

This was noticed long ago, as was the fact that Amorite imperfective names with an i / y - prefix are common in the Mari & Elba archives of the early second millennium B.C names such as Isaac, Ishmael, Jacob & Joseph were as common as John is today only in that period proof of the historicity of Genesis. In fact Abraham is an almost exact paralleled with the name of the leader of the painting at Beni-Hasan.

In Genesis 24 Abraham sends his servant to Mesopotamia to get a wife for his son Isaac.

Genesis 24:1-4 And Abraham was old, [and] well stricken in age: and the LORD had blessed Abraham in all things. 2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

The Lord leads him to Re-bek'-ah whom Isaac loved from first sight.

Genesis 25:19-34 And these [are] the generations of Isaac, Abraham's son: Abraham begat Isaac: 20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Be-thu'-el the Syrian of Pa'-dan-a'-ram, the sister to Laban the Syrian. 21 And Isaac intreated the LORD for his wife, because she [was] barren: and the LORD was intreated of him, and Rebekah his wife conceived. 22 And the children struggled together within her; and she said, If [it be] so, why [am] I thus? And she went to enquire of the LORD.

During her troubled pregnancy she consulted the Lord who revealed to her that her children would become founders of two great nations

Genesis 25:23-26 And the LORD said unto her, Two nations [are] in thy womb, and two manner of people shall be separated from thy bowels; and [the one] people shall be stronger than [the other] people; and the elder shall serve the younger. 24 And when her days to be delivered were fulfilled, behold, [there were] twins in her womb. 25 And the first came out red, all over like an hairy garment; and they called his name Esau. (Hebrew Ay-sawv' rough). 26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: (Hebrew Yah-ak-obe' heel catcher supplanter) and Isaac [was] threescore years old when she bare them.

A rivalry begun in the womb became visible in the birth of the children. Esau came first and Jacob followed at once holding Esau by the heel. Thus giving Jacob the Hebrew name Yah-ak-obe' meaning "Supplanter, tripper or heel catcher"

Genesis 25:27-34 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob [was] a plain man, dwelling in tents. 28 And Isaac loved Esau, because he did eat of [his] venison: but Rebekah loved Jacob. 29 And Jacob sod pottage: and Esau came from the field, and he [was] faint: 30 And Esau said to Jacob, Feed me, I pray thee, with that same red [pottage]; for I [am] faint: therefore was his name called Edom. 31 And Jacob said, Sell me this day thy birthright. 32 And Esau said, Behold, I [am] at the point to die: and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. 34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised [his] birthright.

Esau and Jacob were twins born to Isaac and Rebekah. Esau was first born before Jacob, but God knowing before they were born the qualities of the two sons, chose Jacob to be the transmitter of the Messianic line. This precious heritage, which God prophesied to their mother V:23 was the background of Jacob's deal with Esau V:31.

Jacob had already bought the birth-right from Esau for he cared nothing for it. Now it was necessary to get his father to validate the covenant transfer. Jacob accomplished this by deceiving his father.

The Text notes the birth of Esau and Jacob & then ignores them until suddenly they reappear as grown men with very different lifestyles.

Genesis 26:1-5 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto A-bim'-e-lech king of the Philistines unto Ge'-rar. 2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Genesis 26:12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

Genesis 26:23-24 And he went up from thence to Beersheba. 24 And the LORD appeared unto him the same night, and said, I [am] the God of Abraham thy father: fear not, for I [am] with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

When in Genesis 27 Rebekah overheard Isaac's plan to bless Esau, she immediately began preparation so that, her favorite son, Jacob, would receive the blessing. It is unclear if Rebekah was acting out of deceit, or if she was helping God's plan. Understanding her motives, hinges on whether she told Isaac about the prophecy of Genesis 25:22-23 where she was told "... the elder shall serve the younger."

A careful reading of Genesis 27 shows that Jacob lied to his father four times before the smell of Esau's clothing finally convinced Isaac who was almost blind that it was Esau to whom he then conveyed the covenant blessing. Understandably Esau was furious when he discovered that his brother after buying the birthright Jacob had stolen the blessing making the deal legal. Jacob's cunning is revealed in the way he conned Esau to selling him his birthright.

Romans 9:7-10-13 And not only [this]; but when Rebecca also had conceived by one, [even] by our father Isaac; 11 (For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. (Foreknowledge of God) 13 As it is written, Jacob have I loved, but Esau have I hated. (When did God say this?) (in 1800 BC?)

Malachi 1:2-3 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? [Was] not Esau Jacob's brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. (NO it was 400 BC)

Hebrews 12:16-17 Lest there [be] any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Genesis 27:38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, [even] me also, O my father. And Esau lifted up his voice, and wept.

Even though Isaac had been duped into giving the blessing to the wrong son, he could not take it back. God was considered a witness in the conveying the covenant blessing, therefore, Isaac would not even consider changing what he had done. Esau consoled himself with the thought that he would kill Jacob as soon as his father died. Rebekah realized she had to get Jacob away for “a few days” until Esau calmed down. Rebekah convinced Isaac it was time for Jacob to go north to find a God-fearing wife from among their relatives and she voiced her displeasure of the two local women who Esau had married.

Genesis 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these [which are] of the daughters of the land, what good shall my life do me?

This gives a glimpse of the continued involvement of Rebekah in the crucial decisions of Isaac’s family. Heath was the great grandson of Noah through Canaan and the father of the Hittites.

Genesis 28:1-4 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2 Arise, go to Pa'-dan-a'-ram, to the house of Be-thu'-el thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. 3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

The difference between this blessing and the one that Isaac conveyed upon Jacob earlier rather than Esau is rather striking. In the first, there was no mention of the Abrahamic promise, but here Isaac apparently made an effort to go all the way in conferring the covenant blessing. But he still may have been deficient later completely fulfilled by God Himself in the later dream, which included the fact that "all the families of the earth" would be blessed in his "seed".

"Thou shalt not take a wife of the daughters of Canaan ..." These are almost the same words spoken by Abraham to his servant who was sent to procure Rebekah for Isaac. We can only marvel that Isaac had avoided and neglected teaching his children this necessary truth.

Genesis 28:5-9 And Isaac sent away Jacob: and he went to Pa'dan-a'-ram 6 When Esau saw that Isaac had blessed Jacob, and sent him away to Pa'dan-a'-ram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; 7 And that Jacob obeyed his father and his mother, and was gone to Pa'dan-a'-ram; 8 And Esau seeing that the daughters of Canaan pleased not Isaac his father; 9 Then went Esau unto Ish'-ma-el, and took unto the wives which he had Ma'-hath the daughter of Ishmael Abraham's son, the sister of Ne-ba'-joth, to be his wife.

It is hard to resist the opinion that Esau was trying to repent but was a shade late with what he must have considered some kind of a concession to the opinions of his parents ... about his womanizing with multiple Canaanite wives. This was a rather pathetic attempt at closing of the barn door after the cow was already got out.

Isaac did not lavishly outfit Jacob for this journey ... while his father Abraham sent his servant with 10 camels full of goods to procure his wife Rebekah. Why was Isaac who was rich so miserly and why Jacob should have been called upon to endure such hardship?

Perhaps it was imperative that he should learn to depend upon God by some of the lessons that he would endure over his next 20 years away

Sin always drives the sinner out. Adam and Eve sinned and were driven out of Eden ... now Jacob had sinned and lied to his father and went out to rest in the wilderness with a stone for a pillow.

The application is perpetual: men become vain, worldly and sinful and go out from the Bible school, out from the worship services, out from the prayer meetings, out from the holy church and holy people!

The reason behind Jacob's being commanded to take a wife from among the daughters of Laban lay in the near-universal paganism then descending upon apostate idolatrous humanity. It was imperative that the head of the chosen people not be saddled with the burden of paganism in his own family. Even in the case of Laban's family, there was vestiges of some paganism then engulfing mankind, but, at least, the people of Laban's household did know and honor the one true God.

Genesis 28:10 And Jacob went out from Be'-er-she'-ba, and went toward Ha'-ran.

"From Beersheba ... toward Haran ..." Haran was some 500 miles from Beersheba, about the third night after his departure he came to where he would call Bethel. Some 50 to 60 miles distant from Beersheba.

Genesis 28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put [them for] his pillows, and lay down in that place to sleep.

"He lighted upon a certain place ..." This was not some "high holy" place honored by the pagan population of Canaan. It had nothing whatever to do with cultic shrines, or anything of that nature.

It was altogether the providence of God that brought him to exactly

the place where Abraham had been when he first came into the promise land ... just as the sun was going down.

Genesis 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

"And he dreamed, and, behold a ladder ... !" The word here is ladder, not stairway or staircase. "The word [~cullum sool'-lawm], used only here in the Bible, is well established as meaning ladder. Seeing that what the word means ladder, why do the critics want to change it? First, why did the Holy Spirit use this word? The word for a staircase was known in those days. And, we must conclude that this word was chosen to indicate that it was not such a staircase.

That night, God appeared to Jacob in a dream. As the author of Hebrews said (Hebrews 1:1), God spoke to the fathers "in divers (different) manners." In this instance, it was by a dream.

God reassured Jacob of his love and protection, confirmed to him the Abrahamic covenant, and promised him heavenly protection until he should return to that land again. God told him of his ultimate destiny as the head of the Chosen Nation. The meaning of that fantastic ladder, reaching all the way to heaven is none other than the Lord Jesus Christ Himself: As Jesus told Na-than'-a-el cf:

John 1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Genesis 28:13 And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

This is the first time Jacob personally heard the covenant promise.

Genesis 28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

Abraham had been promised his seed would multiply dust a limitless amount, as the stars in number, from Abraham's point of view, only thousands. Later, Abraham was told his seed would be as the sand on the seashore, a larger amount from Abraham's point of view but actually science has now proven to be equal to 10 to the 25th power. Now, Jacob is told, his seed will be as dust, again a limitless number.

Genesis 28:15 And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done [that] which I have spoken to thee of.

Even though Jacob was fleeing a sinful volatile situation of his own making with less than a sterling character, still God ended His Promise to him: "... for I will not leave thee ..."

Genesis 28:16-18 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew [it] not. 17 And he was afraid, and said, How dreadful [is] this place! this [is] none other but the house of God, and this [is] the gate of heaven. 18 And Jacob rose up early in the morning, and took the stone that he had put [for] his pillows, and set it up [for] a pillar, and poured oil upon the top of it.

Such emphasis leaves no doubt that "the place," not the rock was considered holy by Jacob. The setting up of the pillar as a marker in order for him to be able to later identify "the place" is taught here.

Jacob now had become a true believer in the Almighty God Yahweh. With the fieldstone he marked the spot to commemorate his meeting with God, and poured oil upon it as a sign of worship.

"The stone that he had put under his head ..." As is easily understood, all kinds of superstitions arose over the stone. Many pagan notions being at least partially derived from a misunderstanding of this passage. The Canaanite pagans indeed had such conceptions.

"The O.T. later condemns the use of pillars in worship because they were associated with pagan rites cf: Leviticus 26:1; Deuteronomy 12:3; 16:22; 1 Kings 14:23; Hosea 10:1-2; Micah 5:13" There are a number of passages as in Genesis 31 where piles of stones, or in some instances a pillar, were raised as memorials, or evidence of agreements, but those were not instances in which God approved "the worship" of pillars. That was a pagan practice altogether.

Genesis 28:19 And he called the name of that place Beth'-el: but the name of that city [was called] Luz at the first.

Note Jacob was apparently outside of a city whose previous name had been Luz until Jacob renames the place Beth'-el which means the previous uses of "Beth'el" are "scribal editorial updates" such as:

Genesis 12:8 And he removed from thence unto a mountain on the east of Beth'-el, and pitched his tent, [having] Beth'-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. (And also Cf: Genesis 13:3)

"Bethel ..." means "the house of God," not "the stone of God."

Genesis 28:20-22 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my father's house in peace; then shall the LORD be my God: 22 And this stone, which I have set [for] a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

"I will surely give the tenth unto thee ..." The sentence is phrased conditionally, but Jacob considered the fulfillment of that condition as

being certain, founded upon the unchanging Word of God, and thus his vow is in effect a promise to give one-tenth of all to God's service.

This is the second time that tithing in the O.T. has been mentioned, the other being in the instance of Abraham's tithes to Melchizedek. Perhaps this is not the time for a discussion of whether or not Christians should give "a tenth" to the work of God. Note that Jacob did not originate or invent the conception of tithing. It was apparently an accepted understanding even among the remnant of monotheistic peoples prior to Abraham, with reference to the duties of devout worshippers of God to support holy religion by generous giving. The question to be faced today is whether or not we, who have been blessed so superabundantly above all the blessings received by Jacob, should be content to give less than he vowed to give.

In Genesis 29, Jacob reaches Haran and entered the home of his uncle LA-ban. A "month" later Jacob asks to marry Rachel, Laban's younger daughter. Since Jacob had no bride-price, he proposed an accepted option ... in lieu of wages he would serve Laban for 7 years to obtain his bride. Those 7 years passed as "but a few days because of the love he had to her". Laban prepared a marriage feast. Such wedding celebrations could last 7 days and were full of music, merriment, food and wine. The first evening Jacob was given his wife, but not Rachel whom he had contracted for, cf: 29:18, but instead, her older sister Leah cf: 29:25. Thus, the deceiver is deceived, and in Laban, Jacob has met his match. How did Jacob get hoodwinked? Laban probably ensured that Jacob drank plenty of wine before bringing him his veiled bride. The next morning Laban explained to a "beguiled" Jacob that custom required the older daughter be married first. Laban asked Jacob to complete the wedding week with Leah, and then he could also have Rachel as a wife. All Jacob had to do was work another 7 years to pay for her! Jacob agreed to the proposal,

perhaps rationalizing that to go from no wives to 2 wives in one week, could have some advantages. So, one week after his morning shock, waking up in bed with Leah, Jacob was given Rachel as his 2nd bride.

In Genesis 29:24 & 29, Laban gave maidservants to each of his daughters. These verses conform exactly to Ancient Near Eastern wedding documents. One commentator says, the notation in the Nuzi tablets, “is just as abrupt and marginal as are these notices about Zil’pah & Bil’-hah and they are exactly as if Moses had copied the two verses from an original contract from Haran. He could not have come closer to the cuneiform parallel of which we have many examples.

Marital trouble quickly became part of Jacob’s life. He agreed to retain Leah, but he did not hide his preference for Rachel.

The friction in such a situation led to the practice of marrying sisters later being prohibited under the Law of Moses. cf: Leviticus 18:18.

Leah presented Jacob with four sons. Childlessness was considered a disgrace for women, and Rachel began to blame her barrenness on Jacob. Rachel, perhaps in desperation, suggested the same sinful custom employed by Abraham and Sarah in 16:1-2 now in 30:3.

That Bil’-hah “bear on my knees”, Rachel is affirming that she would welcome a child born into the family by this means. Bil’-hah became pregnant, and Rachel felt vindicated, cf 30:6. A second son was born by Bil’-hah. Then Leah decided to fight fire with fire, and gave her handmaid to Jacob, and Zil’-pah presented Jacob with two sons.

Leah has two other sons, and the Lord remembered Rachel.

The Hebrew verb means that God “paid special attention to, or, lovingly cared for her”, when she gave birth to Joseph, Rachel felt her reproach was fully lifted. All of these women, together, have now given Jacob eleven sons and a daughter.

Jacob had left home for “a few days” until his brother, Esau’s anger had subsided. Four wives and twelve children later, Jacob began to

think of home. In that age the Family Patriarch, La'-ban, controlled the life of the extended family, and Jacob had to request approval for any important decisions. Laban prevailed on Jacob to stay, and a new wage agreement was worked out. Jacob suggested he be given the dark-colored lambs, and the spotted and speckled goats, but before Jacob could claim his animals, Laban the cheat was also a supplanter, cut the stipulated lambs from his flock, and sent them three days journey away. Jacob placed striped poles at the watering troughs where the flocks came to drink and mate, and within a few years, enough dark lambs and spotted and speckled goats were born for Jacob to be rich in flocks as well as servant, camels, and donkeys.

About 6 years after the last agreement to stay, Jacob desired to leave, and God then instructed Jacob to return to the Promised Land.

Genesis 31:3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

This time, Jacob decided not to ask Laban's permission, but to Rachel and Leah, Jacob poured out his frustrations over the continued deceptions he had endured from Laban. They were also frustrated.

Genesis 31:14-16 And Rachel and Leah answered and said unto him, [Is there] yet any portion or inheritance for us in our father's house? 15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. 16 For all the riches which God hath taken from our father, that [is] ours, and our children's: now then, whatsoever God hath said unto thee, do.

Despite the rivalry existing between them, they agreed if God said "go", they should go. Jacob probably pastured his flocks further and further to the south to get a head start on Laban. This strategy reduced the distance to GIL-i-ad on the road to Canaan. Laban gave chase and the night before Laban reached GIL-i-ad, God appeared to

him in a dream and told him not to interfere with Jacob's plans. But that did not stop him from berating Jacob, for secretly carrying off his daughters like "captives of the sword" cf: Genesis 31:26 this phrase calls to mind the reality of the Patriarchal Age, a time of wealth and danger. Jacob took great offense at Laban's suggestion that he had stolen the family gods. Studies in the Nuzi tablets suggest such idols and statues conferred inheritance rights. Jacob answered:

Genesis 31:38-41 This twenty years [*have*] I [*been*] with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. 39 That which was torn [*of beasts*] I brought not unto thee; I bare the loss of it; of my hand didst thou require it, [*whether*] stolen by day, or stolen by night. 40 [*Thus*] I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

They made a covenant agreement but Laban warned Jacob not to take additional wives, a prohibition regularly found in the cuneiform marriage contracts of that period.

Genesis 31:49 And Miz'-pah; for he said, The LORD watch between me and thee, when we are absent one from another.

This is sometimes thought of as a blessing, but the next verse shows Laban meant it as a curse. Wishing evil on Jacob should he, when he was out of Laban's sight, violate the terms of the covenant.

Genesis 31:50 If thou shalt afflict my daughters, or if thou shalt take [*other*] wives beside my daughters, no man [*is*] with us; see, God [*is*] witness betwixt me and thee.

Genesis 32:3-6 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. 4 And he

commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: 5 And I have oxen, and asses, flocks, and menservants, and women servants: and I have sent to tell my lord, that I may find grace in thy sight. 6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

When Jacob heard his brother Esau was approaching with a force of 400 men. Not knowing if Esau was friendly or hostile, Jacob divided his flocks and people into two groups in hopes that at least half his people might escape, if Esau meant to destroy him. Jacob prayed to God for help, Genesis 32:9-12, and he also tried to help himself by sending gifts of several hundred animals to the approaching Esau. Those leading the animals were to tell Esau, they were gifts from Jacob, thereby hoping to appease his brother.

Genesis 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Here we have the record of one of the most important events in the history of human redemption. Jacob, the head of the Messianic line through whom the CHRIST would come was facing the most serious threat of his whole life. "If Esau had murdered him, all of God's plans and promises would have been defeated, and the world would never have had a Savior." It was this crisis that required and justified God's personal intervention to establish and confirm Jacob's faith.

"The Biblical author is not relating a vision, dream, or fantasy; nor is he using an external phenomena to symbolize an inner struggle like prayer. This is a real, hand to hand combat. Genesis 32:28,30, shows that Jacob was actually wrestling with God Himself, and apparently God had assumed a human form, for Jacob's assailant is called "a man" in Genesis 32:24,25. Although the plain meaning of the text is

very hard for modern man to comprehend or rationalize, there is no justification for forcing it to say something it does not say.

Genesis 32:25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

The unwillingness of the pre-incarnate Christ to continue the conflict after daylight was because The angel's desire to depart before daylight. This expressed God's concern lest Jacob perish through beholding his face un-obscured by darkness.

Genesis 32:27-28 And he said unto him, What [is] thy name? And he said, Jacob. 28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

That night he wrestled with the angel of the Lord and secured a new name, Israel or, "Prince of God" The great spiritual crisis that Jacob passed through here was memorialized by the bestowal upon him of a new and glorious name, a boon which only God could give. The Heel-catcher has now become the "Prince of God." "The Israel of God" has signified the ultimate of human blessing and privilege from then on. Most scholars translate "Israel" as "Prince of God," Josephus declared that it means "One that struggled with the divine angel.":

"This may be the proper meaning of Israel. It is certain that the Hellenists of the first century, in Egypt, and elsewhere, interpreted Israel to be a man seeing God."

Genesis 32:29-30 And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there. 30 And Jacob called the

name of the place Pe-ni'-el: for I have seen God face to face, and my life is preserved.

This episode carried with it the spiritual awakening of Jacob. He was defeated and powerless to continue, but he clung to God and would not let go until he received the blessing. It says "he prevailed"; but how did he prevail? He won by surrender, by confessing his unworthiness in his name (Heel-catcher), and by pleading for the blessings which could come only from God. That is precisely the way that the saints of all ages have won. Cling to the Lord, and never let go! "Here Jacob received the final lesson that humbled & broke down his self-will, and convinced him that he could not snatch the blessing from God's hand, and that he must accept it as a gift of God's grace."

Jacob assembled his children and their mothers according to his feelings for them. The handmaids and their children were placed in front, then Leah, and, finally, Rachel in the most protected position. Jacob went ahead of them all, and "he bowed to the ground 7 times", a phrase repeatedly used in cuneiform and the Tell El-Amarna letters.

In Genesis 33:1-17 The meeting with Esau was emotion packed tearful and friendly, Esau apparently assumed Jacob would accompany him back to Edom, but, Jacob excused himself and said he would follow as quickly as his flocks would permit. Jacob also declined Esau's offer to leave some men behind. Jacob clearly had no intention of going to Edom.

You also as Christians heirs of the title "Prince of God" should be holy, separate and not go down to Edom or Egypt either.

Sources: KJV Bible, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Faull Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the O.T. K.A. Kitchens, Google Images, Halley's Handbook, Wikipedia.