

99-11-28b

Let's resume our study now in Genesis chapter 32, where Jacob has gone on his way after making his final parting gestures and covenants and sacrifices and so on there in the mountains of Gilead, and it says the angels of God met him. Now this tells us that this wasn't sort of an accidental, you see these stories about people who think that they're space aliens and so forth, and the aliens, they crash and their little shields come down and you accidentally come across them. And that they sort of got caught in an unguarded moment, you weren't supposed to find them, but you did.

You peeked behind the curtain and there was the Wizard of Oz running his little machine and you were not supposed to find out. This says the angels of God met him. God stationed these angels there and said, when Jacob gets here, you just stand fast and let him see you.

And that's what happens. Jacob's coming along, got flocks and herds, cloud of dust rising up, lowing of animals and bleating of sheep and all of this, and their little ringing of bells. I mean you can picture the scene here.

Here's this big caravan of literally the children of Israel coming down the road here and they're looking around making sure they're not going to be waylaid by bandits. They're watching for pasturage along the way where they can pause for a few minutes and let the goats and sheep graze a little. They're looking for watering holes.

They're watching where they're going. All of a sudden Jacob looks and he sees this company of angels and they are recognizable as angels. We've already seen that when the angels accompanied God to meet Abraham that they are described as men.

It says three men met them, but we find out that these are in fact angels. These two men slash angels go on down and visit Lot and the people in the town of Sodom want these quote unquote men to be released out to them so that they can have their way with them and so forth. How do you know when you look at somebody that he's an angel and not just a man? Maybe he's a very handsome man or something.

He looks like he could be on the cover of the Sears catalog. They always talk about being on the cover of GQ. I don't even know if Gentleman's Quarterly is still in existence.

I've never seen a copy of it, but they say that's the pinnacle of success for a guy that gets his picture taken a lot is to be on the cover of GQ. Do they just look at them and say, well, he's so pleasing to look at that he's not of this world or something? How can you tell? Because they don't have big swooping wings. There's never an angel standing on the earth talking to someone in the Bible that's ever pictured as having wings.

All of this wonderful religious art where you see these big swooping, curving wings in the

back. The only angels that are ever pictured as having wings are in the visions of Ezekiel. They've got three sets of wings.

They've got one set covering their feet and another set they fly with and another set that cover their hands. They certainly don't have little chubby babies flying around with little miniature wings. How this all got started, it's been going on for hundreds of years, but that doesn't make it right.

These angels, nothing in the Bible says anything about them having wings. If you think about this, what an encumbrance. They would have had to have Velcro.

How do you get your clothes on if you've got these big wings sticking out of your back? You know, the robes and things they wore in those days. How could you possibly dress with something sticking out of your back? You just think about the practicalities of it. It's not practical.

If these men are not walking around with it, what would they use the wings for? Do they flap them so that they can... They don't need to flap wings in order to fly through the air. They didn't fly down from heaven. When Jacob had the vision, they weren't flying to and fro from a gateway up in the heavens.

They were walking on their feet. They have to hoof around just like the rest of us. These men walked down to Sodom, apparently.

They walk while they're in view of people. They grab Lot and his daughters and his wife by the hands and they lead them. They walk on the ground.

They're not flying. They could have picked them up and carried them out of the city, kicking and screaming. Our little dachshund dog got picked up by hawks a time or two.

The hawk comes down, grabs the dog in his claws, just like it would a rabbit or some other potential meal, and carried it off. Well, if they flapped around, it doesn't make any sense. What do you do if there's not enough atmosphere? Does God's heaven have atmosphere, sort of a little tube of air? It doesn't make any sense.

But he looks and he sees and he knows that they are angels. How does he know they're angels? Well, we don't have the specifics, but we know that Jacob has seen angels before because he saw them walking up and down on the stairway. Did they dress in a particular way? Do they have a glow about them? Do they have some distinguishing mark? How do you recognize anybody? You recognize people of different races by facial characteristics and skin tones and so forth.

We can recognize people of opposing armies by the uniform that they wear. There is some visual clue that these are angels. Abraham, when he looks and sees the visitors, he knows that they are not your casual passers-by.

He recognized that there's something about the way they look that tells you. If I had to guess, and it would be completely a speculation on my part, when Moses was in the presence of God on Mount Sinai and he came down among the people, people knew that he had been in the presence of God. Why? He was like a nightlight.

They had to throw a blanket over him because he was glowing. He had an afterglow, a reflection of the glory of God. Just being in the presence of God caused his flesh and his hair to glow.

I would suspect that the angels, who are constantly going to and fro from the presence of God, some similar aftereffect of the glory of God attaches to them in a visible fashion. Perhaps they've got a little bit of a glow. You could imagine Jacob and his company traipsing down the road, looking over.

Maybe it's toward dusk. The sun is setting. They're getting ready to stop and make camp.

They look over there and they've got these people that are giving off a light of their own in the camp. Their person and their clothing. You look over and that would be a very striking sight.

It would be as though they were illuminated from within. I've seen Christmas angels. You decorate the Christmas tree and they've got these angels that have a light bulb up inside.

You put them on your tree and they glow. By whatever means, he looks over and just by looking, there's no conversation that takes place, he knows that they're angels. God sent them to meet him.

This is a visual communication. You are to look and see and draw a conclusion and know a truth. Have a truth reinforced in your mind.

God's messengers, God's armies, God's deputies are out there ensuring that the will of God is performed. He calls it Mahanaim, which means two camps. When he sees these angels, he sees their camp and he's making his camp.

This is why I suggest that it's perhaps at dusk that he sees them and realizes that they're angels because of their appearance, because they're in a camp. As I said, this is the third time that God has communicated to Jacob now and he has done it with a picture, with a vision, or with a view of something. So then in verse 3, Jacob sends messengers before him to Esau.

He's now turned his back on Laban. The Laban phase is over with. His sojourning outside the land is over with.

But as he comes back into the land, although the business is finished and resolved up in Paddan Aram, the business that he left behind 20 years earlier is not resolved and it's not finished. There are issues hanging in the air between him and Esau. So this is now where Jacob turns his attention.

He sends messengers to Esau, his brother, in the land of Seir, the country of Edom. So what does this tell us? Esau has also left the household of Isaac and is living on his own. He has his own place.

Apparently he has his own camp, his own flocks and herds, his own family. And he has those wives that we saw that he had married from the Ishmaelites and so forth. He's got two or three wives over there.

So he's his own little corporation. And he has left the regions where Isaac lived 20 years earlier. And Jacob knows where he is.

So obviously there's some reconnaissance and research and conversation that Jacob has had that we don't have recorded here because by some way or other Jacob knows where his brother is. And he sends messengers to the land of Edom and he commands them saying, Speak thus to my lord Esau, Thus your servant Jacob says, I have dwelt with Laban and stayed there until now. I have oxen, donkeys, flocks, male and female servants, and I have sent to tell my lord that I may find favor in your sight.

Notice the language that Jacob uses here. My lord Esau, your servant Jacob. What was the cause of the great strife and dissension and separation? It was the blessing of Isaac on Jacob instead of Esau that fulfilled the prediction of God, The elder shall serve the younger.

What is the bone of contention? Esau's gripe is, I am the elder. And now because of the blessing, I'm supposed to serve my younger brother, the brother that's already beaten me out of the inheritance, double portion and so forth. Now the blessing, he's declared that he's going to be my master.

Well, what is Jacob doing here? He's trying to take as much sting out of that as he can. He says, your servant Jacob, my lord Esau. And he's reversing the words of Isaac as much as he can.

Verse 6, the messengers returned to Jacob saying, we came to your brother Esau, and he also is coming to meet you, and 400 men are with him. Is this good news or bad news? Jacob, wouldn't it be great if he came back and said, Esau says, come to me my brother, all is forgiven. He doesn't say that.

There's no message with the messengers. The messengers just say, Esau is coming, and he's got 400 men with him. Well, 400 men, this reminds us of Abraham going after Lot with his Shechemite allies and so forth, the Hethites.

This looks like a war party. And Esau is sort of communicating in the same way that God does. It's a picture.

He doesn't send any words. The servants come back and say, Esau is coming, and there's a war band with him, these 400 men. The 400 men aren't there to collect all the gifts and make sure that the goats get back okay.

They're there. This would seem to be a military threat. So Jacob, in verse 7, was greatly afraid and distressed.

This is a very strong statement. This word for distress, keep your finger in Genesis 32 there and turn over to Judges 2, verse 15. Judges 2. We find ourselves in Judges a lot as we go through Genesis.

Judges 2, verse 15. This is detailing after the death of Joshua. Joshua dies in verses 7-10 there of chapter 2 of Judges.

Then the children of Israel, in verse 11, did evil in the sight of the Lord, served the Baals. They forsook the Lord God of their fathers who had brought them out of the land of Egypt. They followed other gods from among the gods of the people who were all around them.

They bowed down to them, and they provoked the Lord to anger. They forsook the Lord and served Baal and the Ashtoreths. The anger of the Lord was hot against Israel, so he delivered them into the hands of plunderers who despoiled them.

He sold them into the hands of their enemies all around so that they could no longer stand before their enemies. Wherever they went out, the hand of the Lord was against them for calamity. As the Lord had said and as the Lord had sworn to them, and they were greatly distressed.

Same word. This is what Jacob fears is going to happen to him. He is going to be despoiled.

He is going to be scattered and destroyed and have all of his stuff taken away from him. You can turn over a few pages in Judges to chapter 10, verse 9. The people of Ammon crossed over the Jordan to fight against Judah, also against Benjamin, and against the house of Ephraim, so that Israel was severely distressed. And the children of Israel cried out to the Lord, saying, We have sinned against you, because we have both forsaken our God and served the Baals.

The Lord said, Did I not deliver you from the Egyptians and from the Amorites, from the people of Ammon and from the Philistines, the Sidonians, the Amalekites, the Manites, oppressed you? You cried out to me, and I delivered you, yet you have forsaken me and served other gods. Therefore, I will deliver you no more. You talk about it being a fearful

thing to fall into the hands of the living God.

When you know that the Lord God has given you a command, and you have disobeyed, and the hand of discipline is now upon you, and God has turned you over to the things that you have chosen, that is a fearful thing. You see them confessing in verse 14. Go and cry out to the gods which you have chosen.

Let them deliver you in your time of distress. The children of Israel said to the Lord, We have sinned. Do to us whatever seems best to you.

Only deliver us this day, we pray. They put away the foreign gods and served the Lord. His soul could no longer endure the misery of Israel.

When we were talking about Romans chapter 9 and 10 and so forth, and the election of God, and the vessels of wrath fitted for destruction, and the vessels of mercy, and the whole point there in Romans chapter 9, and it's one of the most misunderstood and easily misunderstood chapters in the Bible, because when you read, Jacob have I loved, Esau have I hated, when you read that so that God's purpose in election, God's purpose in choosing might stand, the elder will serve the younger, and so it is not of the one who wills or of the one who runs, it's God who shows mercy. God is completely free in his sovereignty to choose who he's going to bless, and who he's going to harden. God has mercy on whom he wills, and whom he wills, he hardens.

That is absolutely true. That's exactly what that passage says and what it teaches. God can bless anyone he feels like blessing, and God can harden anybody he feels like hardening.

What is the witness of Scripture? What determines the disposition of God toward any particular person or group of people? Who does he want to have mercy on? Who does he want to harden and discipline? And quote, unquote, hate. Well, you look at passages like Judges, that entire book, but what we've seen in chapter 2, what we see in chapter 10, what sways God's opinion? When people disregard God and turn away, God sends every form of calamity upon them. That's the hate that Esau experienced, and that everyone since then who shares that attitude of Esau, disregard for God, disregard of the things of God, even Israel, the chosen people.

When they get into that mode of thinking, God treats them like Esau. When they turn, when they recognize that God is the source of salvation, God is the source of deliverance, even though this is a weak and temporary turning, God still honors it with mercy and he delivers them. And that's the principle that conditions everything that you find in God's choosing.

There is a responsibility put upon all of the people of the human race, responsibility before God. God convicts the world of sin, righteousness, and judgment, and depending

on how we respond, that determines whether God wills to have mercy or wills to harden. But here, Jacob is greatly distressed.

He, in his mind, it has already happened. You see this happen a lot. I've seen it even recently with regard to children.

You have a child that has a loose tooth that needs to come out. They have a splinter in their hand that needs to be dug out of there. There is the knowledge that there will be pain involved, that it's going to hurt.

And the panic and the weeping and the shrinking away and the delaying, somebody that feels nauseated, that they're going to throw up, and there's this dread of throwing up, and you stave it off, and you're afraid, and you sit for hours, and all of this commotion and calamity, and it goes on and on and on. What about the tooth? What about the splinter? What about this sort of thing? Let's just do it and get it over with. But the anticipation of it can sometimes be worse, far worse, than the reality.

You don't even wait to see. Well, let's wait until it happens. People will be in a period of great prosperity, and then start to worry about, well, what if it leaves? This is so wonderful now, and I'm enjoying this so much.

It could all end tomorrow. And right in the midst of prosperity, ruin it all by worrying about what could happen. It could all go away.

And the anticipation of something that is out there as a possibility can ruin the present and can unravel you in the present and completely dismember and dissect you in the present. And the knowledge that something may happen the day after tomorrow. This used to happen to me when I would go on leave.

I would be in such a bad situation. I say bad situation. There was a lot of pressure and a lot of testing and challenge and so forth.

And then leave would come up, and you'd get four or five days leave, and you'd think, oh, this is going to be great. Go home, and my grandmother would be there, and the first thing she would ask me when I came in, she said, oh, well, when do you have to go back? Well, I didn't want to think about going back, because thinking about going back could spoil. I thought, you know, I'm not even going to think about going back until the last day, because I want to enjoy these days to the full, and I don't want the shadow of the end of leave hanging over me.

And so I didn't want to think about it. But then there are these people who just have this perverse desire. Well, so are you leaving tomorrow? Are you still going to be here? I don't even want to think about that, because you don't want it to overshadow.

But we can borrow things from the future. This is what worry does to us. You have a

perfectly great situation today.

Sufficient unto the day is the evil thereof, and if you have a wonderful day where there's very little evil, well, enjoy it, and don't worry about the end of your leave, or the upcoming distress that might happen. Why? Because you're still going to have to live through the distress. Why let it ruin a perfectly good day? Enjoy the good day for all it's worth.

Well, here's Jacob. He's quit of Laban. He's got his stuff.

He's got his family. He's got eleven sons and a daughter. He's got two wives and two concubines, and he's got all of his flocks and herds.

He's got the angels of God camped right over there beside him. All of this confirmation. He's on a mission from God.

God said, get thee up and go home. He knows he's right in the geographical will of God. Everything is great.

But as he turns his back on Laban and turns toward his brother Esau, his mind starts working on all of that past grief and the promise of Esau that he would kill him as soon as Isaac is... Isaac will still be warm. Not even cold in the grave yet. But I will slay my brother.

And Rebekah heard about it. Jacob heard about it. And that's why he fled.

Well, twenty years later, it is as though he never left. He seems to be just as fearful as when he skedaddled out of there. So he sends messengers and he says, Esau, I'm coming back.

And I've got all of this stuff. And you're the Lord and I'm the servant. And I sure hope everything's going to be okay.

Well, he doesn't even get an answer. They just say Esau is coming and there are 400 men with him. And Jacob just absolutely unravels.

He comes completely apart. This is the strongest word for distress and fear. It's a doubled phrase.

It's the strongest. It's in the P-A-L stem, which is the intensive stem. And the first thing he does is he divides the people that are with him, the flocks and herds and camels, into two companies.

Why does he do this? Well, Mahanaim. How did we start this chapter? God gave him an idea. Two camps.

You've got the camp over here and the camp over there. Well, this is a good idea. I'll split myself into two camps.

Just the way he saw the spotted striped rams and he goats carrying on. And he thought this is the way to increase my flock. And God revealed that to him and he got the message.

So in his fear, he does think. He doesn't just panic completely. He takes an action.

He divides himself into two camps. By the way, he's big enough to divide himself into two survivable camps. Even with the prospect of 400 men attacking any one of these camps, either one of the camps is large enough to defend itself and perhaps escape.

And he figures, well, I've got two strong camps here. He can't take them both with only 400 men. He said if Esau comes to attack the one company, the other company, which is left, will escape.

Then Jacob does another good thing. He's working his way out of his fear. He's got this terrible distress and fear of calamity, but he's working his way out of it.

He thinks. He formulates a plan. He divides himself into two camps on the model of what he saw at the beginning of the chapter.

Then he does the right thing. God blessed Jacob for this time stopping and going to God. He didn't do this last time, did he? But now he does.

Jacob says, O God of my father Abraham, God of my father Isaac, the Lord who said to me, Return to your country and to your family, and I will deal well with you. I am not worthy of the least of all the mercies and of all the truth which you have shown your servant. Isn't that an interesting phrase of all the things Jacob could say? What has God been doing for him this past 20 years? What has God been doing in the life of Jacob? He's been displaying mercy.

He's been teaching him truth. I am not worthy of all the mercies and of all the truth which you have shown your servant. Jacob has been learning.

God has been teaching him, and he's doing well. This is a very fearful situation for him, and he's operating. He's got a plan going, and he's talking to God.

What a great improvement. I crossed over this Jordan with my staff. We would say today, I crossed over this Jordan with nothing but the shirt on my back.

But he says, I crossed over the Jordan with my staff. Now I have become two companies. I'm large enough to have two self-sufficient groups.

It's like his double portion. It's like the fulfillment of the double portion of blessing that

was a part of the inheritance that he received from Isaac. So now he prays in verse 11.

Deliver me, I pray, from the hand of my brother, from the hand of Esau. For I fear him. He's confessing.

He's acknowledging to God. I'm afraid of my brother. Preserve me.

Deliver me. Lest he come and attack me and the mother with the children. That's another interesting phrase.

It's mother in the singular. He doesn't say the mothers with the children. He's got four different mothers of his children.

But he says mother in the singular. Is he thinking only of Rachel? That doesn't make sense. She's only got one son at the moment, Joseph.

But this is speaking in terms of principle. Where you use the singular and put it for all of them. So there's nothing sinister there at all.

He says he will come and attack me, the mother with the children. I will lose the thing that is the most valuable. My wives and my children.

The mothers and my children. And he reminds God of his promise. This is a great thing to do in prayer.

Is to recount to God what we know and what we remember of his promise. You said I will surely treat you well. Remember he quotes the promise of God back in verse 9. You said return to your country and I will deal well with you.

You said I will surely treat you well. And make your descendants as the sand of the sea. Which cannot be numbered for multitude.

And this prayer to God. He prays for deliverance. He reminds God of his promise.

And then in verse 13. He lodged there that same night. And took what came to his hand as a present for Esau his brother.

So he decides he's appealed to God. And he did that first. And that's a good thing.

But now he's turning his attention. How can I mollify Esau? How can I make amends to Esau? For the wrong that I did him when I cheated him out of his blessing. So he took what came to his hand as a present for Esau his brother.

200 female goats and 20 male goats. 200 ewes and 20 rams. 30 milk camels with their colts.

40 cows and 10 bulls. 20 female donkeys and 10 foals. It's interesting to look at the

proportions of male to female animals in each of these cases.

It reminds us of what an expert in the area of flock management Jacob is. These are starters. If you were going to give something to someone as a starter.

That they could build on and make into something as large as they want. This is what it would take. This is a very generous beginning.

Because if you have 200 female goats and 20 male goats. You can build a herd out of that. You're not banking on one male and one female.

Which is what God did coming out of the ark. This is a good healthy start even if you have nothing. 30 milk camels with their colts.

This is three times what Abraham sent up to Laban as a sign of his wealth. During the Rebekah engagement. 40 cows and 10 bulls.

20 female donkeys and 10 foals. The proportions which you need in terms of males to females. In order to sustain and have a self sustaining flock.

Jacob knows these proportions. That's what he puts into each of these gifts. He makes five different groups.

He's got the goats. He's got the sheep. He's got the camels.

He's got the cows. He's got the donkeys. He sends these in waves.

He separates them and puts distance between them. He delivered them to the hands of his servants. Every drove by itself and said to his servants.

Pass over before me. Put some distance between each drove. Each group.

He commanded the first one saying. When Esau my brother meets you and asks you saying. To whom do you belong and where are you going? Whose are these in front of you? Then you shall say they are your servant Jacob's.

It is a present sent to my Lord Esau. And behold he also is behind us. So he's got five waves of largesse.

Five soothing presents. That he hopes are going to soften up his brother. Before he actually sees Jacob face to face.

He commanded the second, the third and all who followed the droves. In this manner you shall speak to Esau when you find him. And also say behold your servant Jacob is behind us.

Once again we have that Lord and servant vocabulary here. He said I will appease him

with the present that goes before me. Afterward I will see his face.

Perhaps he will accept me. This is deeply freighted language. The word here for appease is kaphar.

K-A-P-H-A-R Kaphar is a part of the name of a Jewish holiday. Yom Kaphar. Do you remember what that is? Yom Kippur.

Do you remember what that is in English? Day of Atonement. Kaphar is the word for atonement. I will make atonement to him.

When he says down here perhaps he will accept me. This is the word for acceptance that is used throughout the book of Leviticus. An offering that is an acceptable sacrifice.

This is language that foreshadows the necessity for atonement, for reconciliation, for propitiation between God and man. Jacob is in effect treating his brother as one who has been wronged and to whom he owes a debt. He is atoning for a wrong.

He is making a sacrifice in order to be acceptable in his brother's sight. He is acknowledging by these presents that he has wronged his brother. He is doing his best to make amends for that wrong.

He is going to go on and this anticipates when he finally does see Esau. In the latter part of chapter 33, he is going to tell his brother that he sees his face as the face of God. In verse 10, Jacob is going to meet his brother and he is going to say if I found favor in your sight, receive my present from my hand inasmuch as I have seen your face as though I had seen the face of God and you were pleased with me.

And Jacob makes this explicit comparison that in the same way that he would acknowledge a sin before God and make sacrifice for atonement to God, he is treating Esau the very same way. And so you have these five penitential offerings of not just an animal but entire flocks of animals, self-sustaining herds of animals. Perhaps he will accept me.

So in verse 21 of 32, the present went on over before him but he himself lodged that night in the camp. He wants those presents to go on before. He wants to give Esau a chance to absorb this and for his wrath to subside.

Then he arose that night and took his two wives, his two female servants and his eleven sons and crossed over the ford of the Jabbok. He took them and sent them over the brook and sent over what he had. Then Jacob was left alone.

And a man wrestled with him until the breaking of day. Now, you see the picture and right now this whole episode of confrontation with Esau is put on hold. This, of course, is something that you do as an author or it's a device of literature to build up a tension.

And then you delay telling what's going to happen. You wait to give the resolution. And this builds up the tension and the drama.

And we've got all of this. We wonder, well, what's Esau going to do? He's coming with 400 men. Jacob is praying to God and sending these presents.

He wants to atone. He wants to be acceptable. He sends over all of the things that are most valuable to him.

He's got the two camps and he sent his wife and his children. He's there by himself. What's going to happen with Esau? And then we have this intervening section from verse 24 through 32 before we get to the meeting with Esau.

Well, everybody is glued to the story at this point because this tension has been built up and you want to find out what's going to happen. And that's where you can put in something significant, something important that people are going to pay attention to because they're hanging on your every word, waiting to find out what the resolution of the conflict is. Jacob was left alone and a man wrestled with him until the breaking of day.

Now, how did this come about? It doesn't say, behold, he walked around a tree and surprised a man and grappled with him and fell to the ground. We don't know how it got started. Did he speak to him? Did he jump him from behind? Did he jump the man? Did the man jump him? How did this wrestling match get started? All we know is there's the man, here's Jacob, and all of a sudden they're wrestling.

If I had to guess, based on what follows here, and we're pretty familiar with the outline of this episode, probably Jacob over there by himself sees one of these same angels that he saw at the beginning of the chapter, but now he's up close. Before, he saw their camp at a distance and he didn't have any verbal exchange with them, but apparently he sees one up close. God brought this about.

God decides when and where these angels are going to be. If you have a New King James man, it's got a capital M on it. We'll deal with that shortly.

Obviously, this is a divine representative or a divine presence. It's one or the other. It's either an angel or it's God himself in some sort of incarnate form.

But it says, Amen. It's the normal word for man. It's Ish.

It says he wrestled with him until the breaking of day. In the same way that this story delays before you get to the actual denouement, we're going to delay here because this phrase wrestled with him until the breaking of the day. This breaking of day is significant.

He wrestled. He's there at night. He sends his people over by night.

People normally do not travel by night. This is an attempt at stealth. He's trying to get the most valuable part of his goods well away for when Esau meets him in case everything goes badly, he's getting them away.

In case anybody's watching, he sends them away by night. He's back over on the other side of the river there. He sees the man.

Once again, you get the idea. Maybe this is one of these glow-in-the-dark type of people, some sort of a reflection of the glory of God that distinguishes him from the normal run of the human population. If I had to guess, if I was going to stage this for the screen or something, Jacob probably tackled him.

May have spoken to him. Didn't get a response. Maybe the man turned as if to go.

Jacob says, Oh, no, you don't. He grabs him. He says, just like he's going to say at the end here, I will not let you go.

He wrestles with him. It doesn't give us any words that are exchanged. He wrestles with him until when? Until the breaking of day.

Breaking of day in Hebrew is composed of two words. The first word doesn't mean breaking of day. It is the word Allah, which means to lift up.

This is where the Arabic people get the name for God. Allah. Well, Allah, that's the thing that's high.

That's up. Allah means to lift, to go up. The smoke of the incense and sacrifices ascends.

It goes up. And then the other word is Shakar. And this is not the word for day.

It's not even the word for morning. The word for morning in Hebrew is Boker. If you're going to say good morning, find yourself in Israel sometime, you pass somebody in the morning, say Boker Tov.

Tov is good. Boker is morning. You say good morning.

Layla Tov, good evening. But Boker, B-O-K-E-R, that's the word for morning. They used to tell us in seminary, well, it's like broke your toe, instead of Boker Tov.

But this is the word Shakar. And this word, this is a place where you really have to go and not take anything for granted. You have to, a lot of times, as a student of the word of God, you have to do your own work.

This word has two entries in the Brown, Driver & Briggs Hebrew Lexicon. One of them says blackness and darkness. That's meaning number one.

Meaning number two is dawn. And you would think, well, this is meaning number two, the breaking of dawn or the going up of the dawn. But, and I'm sure Brown & Driver & Briggs are probably not going to lose any sleep wherever they are, over my opinion, but I believe they goofed in making a second definition for Shakar and saying dawn.

But this is what a lot of people have thought about the most notoriously famous passage where this translation occurs is in Isaiah chapter 14. Keep your finger in Genesis 32 right quick and turn over to Isaiah chapter 14. And look at verse 12.

How you are fallen from heaven, O Lucifer, son of the morning. O Lucifer, son of the dawn. Wrong, wrong, wrong.

This is Ben Shakar. In fact, Lucifer, of course Lucifer is not a Hebrew word. The Hebrew word here that's translated Lucifer is Hillel, Hillel.

It's H-I-L-E-L, Hillel. It's the same root from which we get Hallelujah. It's praise, it's a shining, shining forth.

And so Shining One was translated Lucifer when it came over into the Latin. And that's how we get Lucifer here. But it's Hillel Ben Shakar.

You want to know Satan's original name? It's Hillel Ben Shakar. That's actually not his original name. That's what he gets called here because Shakar always, and this is in Sam Hall's lexicon that only has two words in it.

But I've done an extensive word study on Shakar and every place in the Bible where you find Shakar, it can and in my opinion should be translated darkness, blackness. The reason there's confusion and the reason it's translated dawn is that it talks about the lifting of the dawn. It's coupled with Allah, which means to raise up.

And people unconsciously think, well, in the dawn the sun rises. So this is the light rising up. This is the sun rising in the east and it's the breaking of dawn, the breaking of day.

But that's not the way the Hebrews thought of it. It's the lifting of the darkness. The blackness is lifted up like you would lift off a heavy blanket and let the light in.

And every place you find Shakar, if it is translated dawn, it's accompanied by Allah, to go up, to lift up. And I could give you dozens of examples that we don't have time to go to, but just trust me on this. Satan is not the sun of the morning.

He is the sun of darkness. How thou art fallen from heaven, O Hillel, son of blackness, son of darkness. And that is what lifts up back here in Genesis chapter 32.

Until the going up of the blackness, until the blackness lifted, he wrestles with Him. Well, this is where we're going to have to pause. We're going to have to leave him wrestling until the breaking of day, until the lifting of the darkness.

But you see Jacob in transition here. He is much improved from what he was when he left. Now he thinks.

He thinks about the picture of the two camps and he puts it into action when he's in distress. He goes to God and prays and claims the promises of God. He puts faith in the promise of God.

He trusts in God. And he also tries to implement the wisdom that God has given him, just like he did when he was without a flock and herd. He tried to implement the wisdom that God gave him and the vision.

And now he's trying to do the same thing. But he is sore afraid. And he's trying to work through this very difficult challenge of facing his brother again.

But he's doing it the right way. This is one of the reasons God loves Jacob. This is the reason God blesses Jacob rather than Esau.

Because Jacob, with all of his flaws and with all of his problems, no matter how messed up we are, God is able to wreak change in our souls. Even hard-headed Jacob, slow to come to the bat Jacob, conniving, finagling, deceiving, manipulative Jacob. God has worked a change in his heart.

It's taken him 20 years. But look at the difference in the Jacob that's coming back into the land from the Jacob that left. He left with nothing, but God is with him.

God has blessed him. God has surrounded him with the camp of the angels. God has given him the wherewithal to make atonement.