

Renaming
Genesis 32

Note: In Hebrew, 31:55 is the first verse of chapter 32.

vv. 1-2 Q. What is the significance/purpose of the divine beings meeting him?

A. It suggests:

1. Divine _____
2. Divine _____
3. Divine _____

v. 3 Q. What did Jacob do?

A. He _____ sent messengers to his brother.

vv. 4-5 Q. Noticed the words used in verse 4 to describe himself before his brother. What is significant about this? Cp. 25:23

A.

1. _____ and per the _____ decree of Isaac, Esau was to serve Jacob.
2. Jacob is seeking his _____, not the other way around.

v. 6 Q. What information did the messengers convey?

A.

1. Good news ~ _____ is coming to meet you.
2. Bad news ~ a small _____ is coming with him.

Note: We are not told why Esau comes with 400 men.

1. To _____/threaten Jacob?
2. Perhaps, with all the wealth Jacob had attained, Esau felt _____.
3. Perhaps it was Esau's _____ of protection from those in the area who would harm him.

vv. 7-8 Q. How did Jacob perceive it? What did he do in response?

A.

1. Jacob felt _____.
2. He _____ everyone up into two groups.

vv. 9-12 Q. What else did Jacob do? Analyze it in the following:

A.

- v. 9a. Jacob's prayer connects him to his faith _____.
- v. 9b Jacob restates the divine _____ to go back home.
- v. 9c. Jacob reiterates the _____ of _____.
- v. 10a _____ before God – "I don't deserve this..."
- v. 10b Jacob recalls his humble _____. "Just a staff..."
- v. 10c Jacob recognizes his _____. ("two camps")
- v. 11a Prayer of salvation for _____.
- v. 11b Prayer of salvation for his _____.
- v. 12 Claiming the generation/personal _____ that God made with him. "You said I would be..."

vv. 13-15 Q. What did Jacob do next?

A.

1. He did not _____ but stayed where he was.
2. He selected a large _____ from his livestock.

v. 16 Q. What did Jacob do with them?

A.

1. Jacob put them in the _____ of his servants.
2. Each kind were _____.
3. They were to be the _____ to encounter Esau.
4. They were to be _____ apart.

vv. 17-21 Q. What was his strategy?

A.

1. Servants and animals _____ in case they are killed – less of a loss.
2. Wave after wave of _____ for Esau.
3. Constant message of _____ ~ Jacob is coming.
4. Hope of a kind _____.

Note: There are some scholars who hold that these gifts were a type of _____ from Jacob. But this can only be a human response since it was clear that Jacob was to be part of the promised divine lineage. It is more acceptable and accurate to see this as merely a cultural “_____” between two individuals who have been at odds with each other.

vv. 22-23 Q. What did Jacob do next and why?

A.

1. He sent his two _____ (legal) and his two female servants (secondary wives), and _____ across the tributary that flows into the Jordan River.
2. He then sent his _____.

Note: The "why" is conjecture but it may have been simply to get them over a natural _____(river) so that they didn't have to face that at the beginning of next day's journey.

v. 24 Q. This is such a mysterious verse. What do we observe?

A.

1. Jacob was left _____ on the other side of the river.
2. A man _____ with him until daybreak.

Questions:

1. _____ was he alone?
2. _____ did this man come from?
3. _____ were they wrestling?

v. 25 Q. What do you observe?

A.

1. Jacob was strong in the _____.
2. The man had to _____ Jacob to make him stop.

v. 26 Q. What was Jacob after and what does it tell you about his knowledge of the man?

A.

1. Jacob was after a _____, but we are not told what?
2. Only someone of greater _____ can bless another (culturally) so Jacob must have realized this.

Rashi comments and says that Jacob was calling on the man to _____ his right to the blessings which his father gave him and to which Esau lays claim.

v. 27 Q. What was the significance of his personal identification?

A. Jacob must confess his _____ (deceiver) before he can receive a new one.

v. 28 Q. What is the significance of the change?

A. A new _____ before God and man.

v. 29a Q. What did Jacob desire to know?

A. What is your name/ _____?

v. 29b. Q. What was the reply and result?

A.

1. Why do you _____?
2. The man _____ him.

Note: Some translations have, "You must _____ ask me my name."

There is a sense in which this is not a _____ inquiry of who Jacob was wrestling with but a cultural way of gaining _____ over another. It was said (culturally) that if you could find out the name of a

_____ you could have power of it. Perhaps this is the reason for the denial. Or, as others suggest, it was just a way of _____ the mystery and the _____ of God.

v. 30 Q. What did Jacob do?

Note: Penial means, "face of God." "Paneh" = face; El = God. Heb. = _____.

A. Jacob dedicated/named the place where he _____ God and yet did not die.

Note: We can only assume that there was a point of personal _____ as to the angel's identity. And this angel was the pre-incarnate person of God - _____.

vv. 31-32 Q. What was the result? Traditionally speaking...?

- A.
1. Jacob (some say) _____ for the rest of his life because of the hip injury.
 2. It not only _____ Jacob of the encounter, but others as well. He must have shared the event to the extent that they created a _____ reminder of the historical experience.

Note: To this day Kosher butchers remove the _____ nerve from the meat. This practice is an example of the _____ of physical signs and ritual Jewish tradition. It is what is called, " _____." To internalize

one must have a physical representation that serves to remind. [Dennis Prager, *Genesis*, 391]

Application:

Q. How does Jacob picture the problem of partial commitment and the need for radical transformation?

A.

Q. Is this radical transformation always a “wrestling with God”?

A.

Q. Comment on the need to be “alone” with God during those times.

A.

Q. How does fear of man push us into that “alone” time?

A.