

The Book of Genesis

Lesson Number 55



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literat Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

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JACOB WRESTLES WITH AN ANGEL

Gen 32:24 "And Jacob was left alone; and there wrestled a man with him until the breaking of the day.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.²⁷ 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.²⁹ 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 Peniel: for I have seen God face to face, and my life is preserved.³¹ And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.³² Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank." (Genesis 32:24-32)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

Being left alone, Jacob wrestled with a man until the breaking of the day. Because he was not prevailing against Jacob, the mysterious man, identified by Hosea as an angel (Hos 12:4), touched the hollow of Jacob's thigh, and it was thrown out of joint. When he told Jacob to let him go,

Jacob refused to do so until the man blessed him. When asked concerning his name, the patriarch replied it was "Jacob," and was told his name would not be "Israel." A fundamental change was now being made in Jacob. Everything was in place for the generation of the twelve tribes of Israel – the body of people with whom God

would make the First Covenant. The Divine arrangement would be the means of developing a knowledge of sin, acquainting the chosen people with the Living God, and preparing the way for the coming Savior. The blessing that was commencing, however, was attended with a certain restriction in the flesh. From that day forward he limped

Left alone, Jacob wrestles with "a man" until the break of day. It proved to be an epochal night, and Jacob was never the same after it. – Given O. Blakely

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as he walked.

LESSONS FROM THE LIFE OF JACOB

We can learn some valuable lessons from a summation of Jacob's life. It will provide us with a kind of perspective of life in general, and how it is to be viewed with the centrality of God Himself, and the implications of that centrality.

The following chart provides an overview of the estimated age of Jacob during the recorded epochs of his life. While the ages are estimated, they are reasonable, enabling us to gather some valid conclusions about the lives of those upon whom God has focused.

JACOB'S LIFE: GENESIS 25:26-33:1

AGE (Estimated)

0	BIRTH
25	OBTAINING BIRTHRIGHT
70	OBTAINING THE BLESSING
70	MANDATE TO OBTAIN WIFE
70	FLIGHT TO LABAN'S HOUSE
70	DREAM OF LADDER
71	OBTAINING A WIFE
81	BIRTH OF CHILDREN
92	OBTAINING POSSESSIONS
92	ANGEL AND FLOCK INCREASE
92	COMMAND TO RETURN
92	FLIGHT FROM LABAN'S HOUSE
92	PREPARATION TO MEET ESAU
92	WRESTLES WITH ANGEL
92	MEETS ESAU

Behold how beginnings are very limited, and attended with some

difficulties. Also, vast segments of Jacob's life are not even reported: ages 1-25; 25-70, and 81-92. This is also reflected in the lives of Adam (ages 130 to 920), and Noah (ages 1-480 and 600-950).

This same pattern is found in the inspired records of all of the saints of prior ages. **Only the segments of their life that related directly to their role in purpose of God are reported.** The rest of their lives were treated as incidental. In this way, individuals became examples of specific virtues or vices from which we could learn.

- ➔ ADAM: The impact of sin.
- ➔ CAIN: A child of Satan.
- ➔ ABEL: Offering a better sacrifice.
- ➔ NOAH: Extended labor.
- ➔ ABRAHAM: Faith.
- ➔ MELCHIZEDEK: A kingly High Priest.
- ➔ JACOB: Prevailing with God.

Those who tamper with these perspectives by emphasizing their supposed failures, or making them better relate to weak and vacillating Christians have committed a great disservice to the household of God. They have destroyed the types that were created and given to us by God, and subtly justified the weak and insipid professing believers of this age. Further, they have imposed their distorted thinking upon Holy Scripture, moving men to read them without discernment and lasting benefit. This is not an innocent thing, and ought not be treated as though it was.

SPIRITUAL MILESTONES

The practice of erecting mental milestones of your pilgrimage is a good one. **These are times when one's thinking was adjusted, being brought into synch with the mind of the Lord.** During those times a major shift of our thinking takes place in which self is subdued, and our perception of the Lord and his purpose is enhanced. Paul provides an excellent example of this.

- ➔ When Jesus apprehended him on the road to Damascus (Acts 22:8-11).
- ➔ When Ananias ministered to him

(Acts 22:12-16).

- ➔ When Jesus spoke to him about staying in Corinth (Acts 18:9-11).
- ➔ When an angel appeared to him on the ship destined to be wrecked (Acts 27:23-25).
- ➔ When Jesus told him about the Lord's Supper (1 Cor 11:23-33).
- ➔ When God revealed His eternal purpose to him (Eph 3:2-11).
- ➔ When he was caught up to the third heaven (2 Cor 12:2-4).

In each of these experiences, just as with Abraham, Isaac, and Jacob, Paul's thinking was redirected and **enlarged**, so that he was able to see more of what God is doing, and have more of the covenantal benefits.

This same kind of spiritual progressions is depicted in other ways.

- ➔ **BEING CONFORMED TO THE IMAGE OF CHRIST.** *"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren"* (Rom 8:29).
- ➔ **A CONTINUAL AND PROGRESSIVE CHANGE.** *"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord"* (2 Cor 3:18).
- ➔ **EYES OF UNDERSTANDING OPENED:** *"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power."* (Eph 1:18-19).
- ➔ **ABLE TO COMPREHEND.** *"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend"*

with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph 3:17-19).

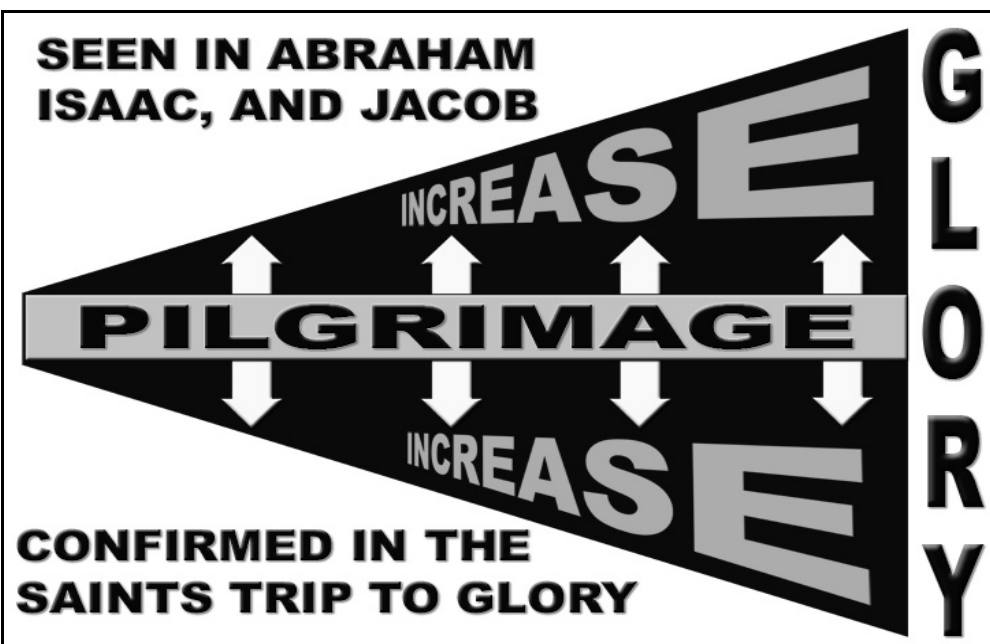
➔ **GROWING UP INTO CHRIST IN ALL THINGS.** *"But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ" (Eph 4:15).*

➔ **FILLED WITH THE KNOWLEDGE OF HIS WILL.** *"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col 1:9).*

➔ **KNOWING CHRIST:** *"And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; If by any means I might attain unto the resurrection of the dead" (Phil 3:9-11).*

➔ **THE DAY STAR RISING:** *"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Pet 1:19).*

➔ **CHRIST BEING FORMED IN YOU.** *"My little children, of whom I travail in birth again until Christ be formed in you" (Gal 4:19).*



Here is an area that has been significantly impacted by the modern church's approach to the work of the Lord. Actually, the thrust of most professed Christianity is to get people into the church, or get them "saved" in the most narrow sense of the word. **By way of comparison, the objective of the Lord is to ready the people for death and the day of judgment, and get them into glory.** According to God's own appointment, Jesus is presently described *"bringing many sons to glory"* (Heb 2:0). His present activity as Intercessor (Rom 8:34; Heb 7:25), *"Mediator"* (1 Tim 2:5; Heb 8:6; 9:15; 12:24), and *"Captain"* (Heb 2:10) is devoted exclusively to that work. This is what He is doing as *"the Head of the body, the church"* (Col 1:18). His role of *"Shepherd"* has to do with this work (John 10:11; Heb 13:20; 1 Pet 2:25; 5:4).

Salvation involves perfection,

changing, conforming, and growing. It is attended by increase in the knowledge of God (Col 1:10), and in love one toward another (1 Thess 3:12). As a whole, the church is growing *"into a holy temple in the Lord"* (Eph 2:21), growing up *"into Christ in all things"* (Eph 4:15), faith is growing (2 Thess 1:3), and growth in *"the knowledge of our Lord and Savior Jesus Christ"* (2 Pet 3:18). **Where these things are missing the work of the Lord is not being done.** Claims to the contrary are nothing more than puffs of hot air! **The will of God is not being done if His objectives are not being realized!** It should not require much thought to confirm that this is the case.

This principle of growth and advance is seen in the fathers: Abraham, Isaac, and Jacob. Without exception, as they progressed, their perception, involvement, and goods increased.

AND JACOB WAS LEFT ALONE

Gen 32:24a **"And Jacob was left alone . . ."** 24b **and there wrestled a man with him until the breaking of the day."**

JACOB WAS LEFT ALONE

"And Jacob was left alone . . ."

Although Jacob did not know this at the time, this is why he ended up in an isolated place. By night he had sent

his wives, woman servants, and eleven sons over the ford of the river Jabbok. He was then *"left alone"* . . . in the night. Now, although unknown to him, he was ready for what will follow.

Left alone, Jacob wrestles with "a man" until the break of day. It proved to be an epochal night, and Jacob was never the same after it. – Given O. Blakely

It ought to be noted that there are some benefits that can only be realized when the saints are alone. Noah was alone when he received his directions for saving his house (Gen 6:18ff). When God made a covenant with Abraham, he was alone (Gen 17:1-21). The same was true of Isaac (Gen 26:3-5), and Jacob (Gen 28:11-17; 31:3). Holy prophets received their revelations when they were alone (Isa 6:1-11; Ezek 1:1-3; Jer 1:4-7; Dan 10:11; Amos 7:8; Zech 1:1, etc). The revelations Paul received were when he was alone (Acts 16:9; 18:9). John was given the Revelation when he was alone (Rev 1:1,9). Jesus often prayed alone (Matt 14:23; John 6:15). When he prepared for facing the cross, He was alone (Lk 22:41-44).

So it was with Jacob. He was about to experience something life-changing. His understanding of the purpose of God would be expanded, and a greater degree of assurance would be realized. It was the sort of thing that could not happen while he was in a crowd, or distracted by the conversations and manners of men.

God's people must learn to live so that such occasions can take place. **Their lives must not be so crowded and so busy that they cannot spend some quality time with the Lord.** After all, God has called us *"unto the fellowship of his Son Jesus Christ our Lord"* (1 Cor 1:9). **It is this fellowship that enables us to be a contributor in the congregation of the saints, when they are gathered together in unity** (Psa 133:1-3).

This is something of what is involved in the exhortation, *"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out YOUR OWN salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure"* (Phil 2:12-13). Some of this working is done alone, and some is done within the context of *"the body of Christ."* In my judgment, not all, but many people, are unprofitable in the assembly of the righteous because they have not been working out their own

salvation. They have been absorbed in too many other things.

Before leaving this consideration, it ought to be noted that Jacob certainly was not an idle person. He worked diligently with flocks that *"increased unto a multitude"* under his care (Gen 30:30). He was a family man, caring for his wives and children. Now, he is a traveling man as well, going to the promised land with his wives, servants, children, and herds. **Yet, there was time for him to be visited by the Lord, and even wrestle with an angel.**

A WRESTLING MATCH

" . . . and there wrestled a man with him until the breaking of the day."

"A MAN wrestled with him," NKJV
"a man was fighting with him," BBE
"someone wrestled with him," NJB
"A man came and fought with Jacob," CEV
"he struggled with a man." ISV

Hosea confirms that Jacob actually wrestled with an angel – an angel that appeared in the form of a man: *"The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will He recompense him. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto Him: he found Him in Bethel, and there He spake with us; Even the LORD God of hosts; the LORD is his memorial"* (Hosea 12:2-5). What a summary of this event is provided by Hosea the prophet.

- ➡ He had power over the angel and prevailed.
- ➡ He wept and made supplication to God.
- ➡ He found God at Bethel.
- ➡ There God spoke with US.
- ➡ The LORD IS God's memorial name.

This was, then, an epochal event that **was intended to speak to God's**

people down through the ages. Hosea prophesied about one thousand years after the events of our text. Yet this event was pertinent to the times, and used to justify the punishment of Judah. **They should have learned from this event, as God intended, but they did not.**



Now, with that in mind, consider apostolic statements concerning the records of God's dealing with Israel.

- ➡ *"And therefore it was imputed to him [Abraham] for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead"* (Rom 4:22-24).
- ➡ *"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."* (Rom 15:4)
- ➡ *"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should*

plow in hope; and that he that thresheth in hope should be partaker of his hope.” (1 Cor 9:9-10).

➔ *“Now all these things happened unto them for ensamples: and **they are written for our admonition**, upon whom the ends of the world are come” (1 Cor 10:11).*

THE CURRENT REJECTION OF THE PROPHETS

There is a certain trait that is extant in the nominal church. It is the neglect of the prophets – even though the church is built upon foundation of the apostles and the prophets:–i.e. the apostles clarified and expounded what the prophets specifically said about the coming Messiah, as well as the nature of God, of which they testified.

Instead of using their message as a kind of index to essentialities, contemporary church leaders have chosen to fill their minds with the wisdom of men, using humanly devised methods and techniques to address the woes that are plaguing the churches. **The resounding testimony of the futility of their approach is round in the continued deterioration of the churches.** Anyone who maintains that the church, especially the western church which is dictating much of what is being said in foreign churches, is simply either dishonest or inexcusably uninformed. If, through the prophets, God has given us some indispensable instruction, then the church had better be taking advantage of it. If it refuses to do so, God will deliver the people over to their own imaginations, just as He did the Gentile

world (Rom 1:24-32), and the Jews as well (2 Chron 30:7; Psa 81:12). This is what we are beholding take place before our very eyes. However, the blinded pastors cannot see what is happening, and so they have called for the counselors of the world, the motivators, and the pretentious problem solvers. God will not let their techniques work for good, because they are nothing more than foolishness. All such efforts will fall to the ground, as is confirmed by the results they are yielding. They have not produced stable, mature, and productive disciples. The church is no better for their use – the saints have not been edified or strengthened. **It is wrong and sinful to continue such a profitless course of action.** God has said too much on this subject to be ignored.

HE TOUCHED THE HOLLOW OF HIS THIGH

“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.”

HE PREVAILED NOT AGAINST HIM

“And when he saw that he prevailed not against him . . .” Other versions read, *“could not overpower him,”* NIV *“not able to overcome,”* BBE *“couldn’t defeat,”* CEV *“could not win,”* GWN *“could not master him,”* NJB *“would not win,”* NLT and *“couldn’t get the best of.”* MESSAGE

From his birth, Jacob was noted for tenaciousness: *“And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD . . .”* *“And after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob: and Isaac was threescore years old when she bare them”* (Gen 25:22,26). He had outlasted the oppression and deception of Laban, as well.

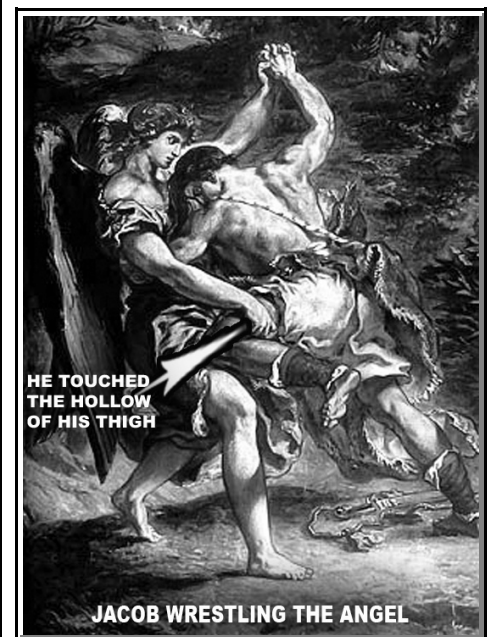
Now he wrestles with a *“man”* that Hosea informs us was actually an

angel in human form. Other angels in human form have been known to eat food (Gen 18:6-8). Does a holy angel lose some of his inherent ability when taking human form? I think not. The two angels that came to Lot apparently destroyed the city while appearing as men, and after they had struck the men who sought them with blindness (Gen 19:1,11,22).

To me, it is more reasonable to consider the Lord giving Jacob strength beyond standard humanity. At any rate, this incident is remarkable, indicating extraordinary strength, as when Samson slew a thousand men with the jawbone of an ass (Judges 15:15), or pulled a great temple down by dislodging the pillars upon which it stood (Judges 16:28-30). Then there was Adino the Ezrite, who killed eight hundred at one time with a spear (2 Sam 23:8), Shammah who single-handedly defeated a troop of Philistines (2 Sam 23:11), and the occasion when young David killed a lion and a bear (1 Sam 17:34-35).

There are records of the of extraordinary strength displayed by men

– and this is such a record. It is, to my knowledge, the only record in Scripture of a mortal engaged in a struggle against an angel.



HE TOUCHED THE HOLLOW OF HIS THIGH

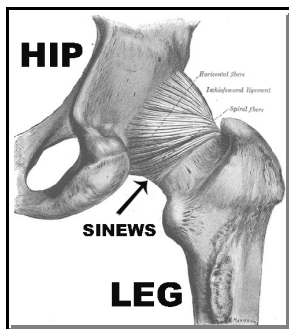
“ . . . he touched the hollow of his thigh . . .”

Confirming the superiority of the angel, *"he touched socket of his hip,"* NKJV *"he struck him on the hip socket,"* NRS *"he grabbed Jacob's thigh and tore a muscle in Jacob's thigh,"* CEB and *"he touched the sinew of his thigh."* DOUAY

Some versions read as though the angel struck the hip joint, causing it to become dislocated – but this is not correct. The last verse of this chapter makes clear that it was the sinew the angel touched, causing it to shrink. And thus pulling the hip out of joint: *"Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank"* (Gen 32:32).

JACOB'S THIGH WAS OUT OF JOINT
" . . . and the hollow of Jacob's thigh was out of joint . . . "

This was the result of the sinew, or tendon, shrinking, or drawing up. It caused the ball to pull out of the socket – a condition that apparently became a permanent



one.

AS HE WRESTLED
" . . . as he wrestled with him."

Although his thigh was out of joint – apparently a very painful condition – **Jacob continued to wrestle through the night with the angel.**

A LESSON TO BE LEARNED
 We have in this account a picture of prevailing in prayer. Sometimes answers do not come quickly or easily. Jesus pictured this when speaking of importunate, or pleading, prayer. In teaching His disciples *"that men ought always to pray, and not to faint,"* He delivered this parable, *"Saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."* (Luke 18:1-5).

Our Lord then drew the disciples attention to the response of the judge, then pointing to God the Father: *"Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto him, though he*

bear long with them? I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?" (Luke 18:6-8).

This kind of prayer is like wrestling with your thigh out of joint. It is the kind of petition that was presented by the Syrophenician woman concerning her daughter (Mk 7:24-29), and the man who brought his demon-possessed son to the disciples, and then to Jesus (Lk 9:17-29). It was the kind of prayer Paul prayed, when he besought the Lord three times to take away his thorn in the flesh (2 Cor 12:6-9). **With Paul, the thorn was not removed, but an answer was given that ended his petition and caused him to glory in his infirmities** (1 Cor 12:9-10).

This kind of prayer is not common among professing Christians. Yet, it is one that should be explored with the determination of faith. Regarding this matter of praying and not fainting, Jesus Himself said, *"Nevertheless when the Son of man cometh, shall he find faith on the earth?"* (Lk 18:8).

When Jesus comes again, will there be people who continued in prayer like Jacob continued to wrestle? Or, will "Christian" people be noted for vacillating in prayer, and quickly giving up, not being importunate? How will you be found in that day?

LET ME GO!

" 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me."

LET ME GO!

"And he said, Let me go, for the day breaketh. . . "

It appears to me that the appointed time for this particular visitation had come to an end, being intended for that night season. Now, the heavenly messenger must go about his business, and Jacob must go about

his. This was not intended to be a prolonged visitation.

We will find that a great epoch took place during this visitation. **However, it must of necessity be preceded by a trial, during which the suitability of Jacob will be confirmed.**

Angels – and Jacob was wrestling with an angel (Hos 12:4) – are *"sent"* forth by God (Num 20:16; 1 Chron 21:15; 2 Chron 32:21; Dan 3:28; 6:22; Lk 1:19,26; Acts 12:11; Rev 1:1). They

are described as those *"that excel in strength, that do His commandments, hearkening unto the voice of His word"* (Psa 103:20).

Their ministry, therefore, is determined by God, who sends them forth. **I assume that this particular angel was on a specific mission, and the duration assigned to his task – one to be completed during the night – had been completed.**

He therefore requests that Jacob

let him go, no longer engaging in the wrestling match. The angel was not incapable of dealing forcefully with this situation, as is confirmed by him merely touching Jacob's thigh, instantly throwing it out of joint as the sinews shrank. However, he was apparently commanded to wrestle with Jacob as a man, not as an angel. The blessing that he was to confer upon Jacob required that he be strong and tenacious, unwilling to relent. **The blessing to be conferred upon him required this, and now it appears this had been established.**

I WILL NOT LET THEE GO

"And he said, I will not let thee go, except thou bless me."

Jacob refuses to release his hold upon the angel. He has now perceived this was no ordinary man – like Laban. Therefore he insists that he will not let the messenger go until he blesses him.

We are living in a time when professing Christians are altogether too casual and even haphazard in obtaining the blessing of God. Even when they address their weaknesses, they are often prone to seek advise rather than obtain a blessing.

A Valuable Lesson to Be Learned

O, what a valuable lesson there is to be learned here. **Obtaining the blessing is to be seen as the preeminent thing – to have the favor of God resting upon us.** That circumstance requires some understanding of who we are dealing with in our lives – particularly in prayers, and in quests to obtain benefits that bring us the advantage in living for the Lord.

We are living in a time when professing Christians are altogether too

casual and even haphazard in obtaining the blessing of God. **Even when they address their weaknesses, they are often prone to seek advise rather than obtain a blessing.** They confer with their peers when they should be seeking the benefits that can only come from God.

Let the saints be encouraged to be expert in continuing in prayer and not fainting. Some of our prayers require wrestling! Some matters with which we become involved require us to push further in the Spirit, having strong faith.

FROM "JACOB" TO "ISRAEL"

"²⁷ 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."

WHAT IS THY NAME?

"And he said unto him, What is thy name? And he said, Jacob. . ."

Actually, the angels knew who Jacob was. When he was yet with Laban, Jacob testified, *"And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I."* (Gen 31:11). Therefore, this is not an inquiry concerning something unknown to the angel. **Rather, this is to highlight the enormity of the blessing that is going to be conferred upon him.**

NO MORE

" . . . And he said, Thy name shall be called no more Jacob, but Israel . . ."

Thus we have a comparison

drawn of what Jacob was named, and what he is going to be named.

His name at that time was "Jacob," given to him at birth because of what he had done at the time of his birth. The name "Jacob" means "HEEL-CATCHER," ^{STRONG'S} *"ONE WHO FOLLOWS ON ANOTHER'S HEEL,"* ^{EASTON} *"HOLDING THE HEEL,"* ^{FAUSSET'S} *and "THE HEEL"* ^{HITCHCOCK'S}

In a sense, "Jacob" was a name given because of his works:—i.e. "He took his brother by the heel in the womb" (Hosea 12:3). But his new name would be traced to what God would do.

POWER WITH GOD AND WITH MEN

" . . . for as a prince hast thou power with God and with men, and hast prevailed." Other versions read, "And He said, *"you have struggled with God and with men, and have prevailed,"* ^{NKJV} *"And he said, "you have striven with God and with men and have prevailed,"* ^{NASB} *"you have struggled with God and with men and have*

overcome," ^{NIV} *"for in your fight with God and with men you have overcome,"* ^{BBE} *"you have shown your strength to both God and men and have prevailed,"* ^{CJB} *"thou hast had power with God, thou shalt also prevail with men,"* ^{GENEVA} *"for thou hast been a prince with God and with men, and dost prevail,"* ^{YLT} *and "one who has power with God. Because you have been strong with God, you shall prevail with men."* ^{LIVING}

In this verse, coupled with the reference in Hosea, we have the following statements.

- ➡ Jacob struggled with God. ^{NKJV} (Hos 12:4)
- ➡ Jacob struggled with men. (Hos 12:4)
- ➡ Jacob prevailed. (Hos 12:4)
- ➡ By his strength he had power with God. (Hos 12:3)

- ➔ He had power over the angel. (Hos 12:4)
- ➔ He struggled with the angel. ^{NKJV} (Hos 12:4).
- ➔ He wept. (Hos 12:4)
- ➔ He made supplication to God. (Hos 12:4)
- ➔ Jacob found God in Bethel. (Heb 12:4)
- ➔ God spoke to Jacob. (Hos 12:4)

All of that is a Divine revelation of something that happened during a single night!

Hosea's Encapsulation

"He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us." (Hosea 12:3)

HE TOOK HIS BROTHER BY THE HEEL.

This confirms that Jacob was a fighter from the beginning (Gen 25:26).

BY HIS STRENGTH. Other versions read, *"in his maturity,"* ^{NASB} *"as a man,"* ^{NIV} and *"in the strength [of his manhood]."* ^{AMPLIFIED} This describes Jacob as a grown man, as compared to his infancy, when he took Esau by the heel.

HOW IS IT THAT WE CAN ACCOUNT FOR SURVIVING THE CONVICTING POWER OF THE SPIRIT, THE WEIGHT OF GUILT, THE CONFRONTATION OF THE EXALTED CHRIST, AND THE DEMANDS OF A HOLY GOD? IT IS BECAUSE HE MADE US STRONG, LIKE THE LAME MAN WHO RECEIVED STRENGTH IN HIS ANKLE BONES

BEFORE HE STOOD UP AND WALKED (ACTS 3:7).

HE HAD POWER OVER THE ANGEL.

Other versions read, *"struggled with the angel,"* ^{NKJV} and *"wrestled with the angel."* ^{NASB} This describes the process involved in overcoming – struggling as in a wrestling match. In other words, the victory did not come easily. The victory also was primarily surviving, not dashing the angel to the ground.

AND PREVAILED. Other versions read, *"overcame,"* ^{NIV} *"survived,"* ^{CEB} *"Won,"* ^{CJB} *"was strong,"* ^{SEPTUAGINT} *"beat him,"* ^{NJB} *"overcometh by weeping,"* ^{YLT} and *"contended."* ^{AMPLIFIED}

The idea here is **not** that Jacob made the angel surrender. Rather, it is that he withstood all of the efforts to make himself surrender. The angel was not left immobile on the ground. But Jacob was still standing, so to speak. **He survived the match without giving up, or going down in defeat.**

HE WEPT. Other versions read, *"cried."* ^{GWN} The Genesis record does not provide this information. While some are of the opinion that these words apply to the angel who, they say, wept and asked Jacob to let him go (Aben Ezra and Kimchi), I see this as applying to Jacob, who wept as he made his supplication. This is a display of the weakness of the flesh, for which the long night of wrestling, as well as a hip out of joint, was very difficult. However, this did not turn Jacob away from seeking a blessing.

WEeping ERUPTS WHEN ALL HUMAN HOPE IS DISSIPATED. THAT IS WHY TEARS OFTEN ACCOMPANY REPENTANCE (ISA 38:5).

HE MADE SUPPLICATION TO HIM. The supplication is spelled out in the Genesis narrative: *"I will not let thee*

go, except thou bless me" (Gen 32:26).

What a depiction of the tenacity of faith we have in this example. Pain and weariness did not stop Jacob from seeking the blessing. He would continue to hold on (which equates to victory) until he received the blessing.

THE SAINTS OF GOD MUST NOT ALLOW ANY FRAME OF HEART OR FORM OF PAIN KEEP THEM FROM MAKING NEEDED SUPPLICATION. MANY SIMPLE SOULS LET GO TOO SOON, AND THUS MISS THE BLESSING.

HE FOUND HIM IN BETHEL. That is, God found Jacob. God first appeared to Jacob in his dream at Bethel (Gen 28:16-19). Later, the Lord will again appear to him in Bethel (Gen 35:8-8). **THIS PARALLELS GOD FINDING US – JESUS "SEEKING" THE LOST BEFORE HE "SAVED" THEM. HE FOUND AND APPREHENDED SAUL OF TARSUS (ACTS 9:4-6; PHIL 3:12-13). WHEN WE WERE "DEAD IN TRESPASSES AND SINS," GOD "QUICKENED US" (EPH 2:1).**

THERE GOD SPAKE WITH US. Other versions read, *"talked with him,"* ^{NIV} *"His words came to him,"* ^{BBE} *"there He would speak with us,"* ^{JPS} *"a word was spoken with them,"* ^{SEPTUAGINT} *"God spoke to us,"* ^{NJB} *"there to commune with him,"* ^{TNK} *"there He doth speak with us,"* ^{YLT} and *"there [God] spoke with [him and through him with] us."* ^{AMPLIFIED}

The idea here is that what God told Jacob not only applied to him, but to his progeny as well. Any true Israelite could look back on the promises that were made to Jacob, and take courage. They were not intended for Jacob alone. Ponder what the Lord said when Jacob had the dream of a ladder from, heaven being set up on the earth.

"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;"*

➔ *" . . . And thy seed shall be as the dust of the earth . . . "*

What a depiction of the tenacity of faith we have in this example. Pain and weariness did not stop Jacob from seeking the blessing. He would continue to hold on (which equates

➡ "... 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." (Gen 28:13-14).

Were those words intended for Jacob alone? Indeed not, they were for the generations of his progeny that followed, as well.

WHAT OF PROMISES MADE PRIOR TO THE COMING OF CHRIST?

And what of the promises that were made by the prophets? Were the promises of reference only for their generation? Have they all been fulfilled? Or, are they still applicable to those who are in Christ Jesus? Think of some of them. They were spoken to others, like promises spoken to Jacob, yet are applicable to us, like the promises spoken to Jacob applied to Israel.

➡ CIRCUMCISION OF THE HEART. "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." (Deu 30:6)

➡ JOY. "Therefore with joy shall ye draw water out of the wells of salvation." (Isa 12:3)

➡ SALVATION THAT PROTECTS. "In that

The Prophets spoke of the coming Messiah, and of His impact upon the people. He would deliver them people by turning ungodliness away from them (Isa 59:20; Rom 11:26). The Messiah would reign and prosper, and in his days men would be saved

day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." (Isa 26:1)

➡ QUIETNESS AND ASSURANCE. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." (Isa 32:17)

➡ THE KNOWLEDGE OF GOD AND THE FORGIVENESS OF SINS. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." (Jer 31:34)

➡ A NEW HEART AND SPIRIT. "A new heart also will I give you, and a new spirit will I put within you: and I will

take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek 36:26)

Peter made a clear statement concerning this matter. When speaking of the day of salvation, and what was being experienced in Christ Jesus, he said, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." (Acts 3:24-25).

The Prophets spoke of the coming Messiah, and of His impact upon the people. He would deliver the people by turning ungodliness away from them (Isa 59:20; Rom 11:26). The Messiah would reign and prosper, and in his days men would be saved (Jer 23:5-6).

AND HE BLESSED HIM THERE

"²⁹ 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."

TELL ME YOUR NAME

"And Jacob asked him, and said, Tell me, I pray thee, thy name. . . ." Other versions read, "Please tell me your name," ^{NASB} "Tell me by what name art thou called?" ^{DOUAY}

The angel had asked Jacob what

his name was, and Jacob told him. Now Jacob asks him to reciprocate by divulging his name.

This was a bold thing to do. However, Jacob's faith had made him bold – dare to ask for some insight into something he did not know.

This is the same question that Manoah, Samson's father, asked the angel who appeared to him. That angel gave an answer that is no doubt applicable here: "And Manoah said unto

the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honor? And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?" (Judges 13:17-18). You see from this text how unwisely men by nature react to heavenly words. In Manoah's case he sought to honor the angel when his word was fulfilled. **The message given by the angel, however, was one that came from God – and God must be the one who is honored.** A fine, but necessary distinction.

WHEREFORE DO YOU ASK?

“ . . . And he said, Wherefore is it that thou dost ask after my name? . . . ”

The angel cuts the conversation short, asking what appears to be a rhetorical question. He is not really seeking an answer from Jacob, but rather, in a sense, marveling that such a question was even asked. **God has never made a way for men to have fundamental acquaintance with angels.**

One angel did identify his name as “*Gabriel*” to Zecharias (Lk 1:19) – but that was not because he was asked to do so, but because the Scriptures had revealed Gabriel by name when he revealed things to Daniel the prophet (Dan 8:16; 9:21). He was, then, a known personality – known by revelation. One other angel is named in Scripture – Michael, who is a chief angel, the guardian of Israel, and is over a number of angels who form an army (Dan 10:13; Jude 1:9; 12:7).

Therefore the angel does not divulge his name, for that would mitigate the message he is bringing from the Lord.

HE BLESSED HIM THERE

“ . . . And he blessed him there.”

Other versions read, “*And he took leave of him there,*” ^{TNK} “*he gave him a blessing,*”

^{BBE} and “*[the Angel of God declared] a blessing on [Jacob] there.*” ^{AMPLIFIED}

The text does not state precisely how the angel blessed Jacob. I am assuming that the heart of the blessing was found in the following:

- ➔ The changing of Jacob’s name to Israel because he had power with God and man, and had prevailed (Gen 32:28).
- ➔ The assurance that God would do all that He had promised, including the increase of his seed, the possession of Canaan, and the expansion of the territory.

THE TIME OF LIMITED REVELATION

A word should again be said of the limitation of the times. God was acquainting men – chosen men – with

Himself. **Sin had caused mankind to plummet so far that this had to be done in stages, else the glory of the Lord would have consumed men, who were fundamentally unacquainted with the Lord. Consider the following.**

- ➔ There is no record of God revealing more of Himself to Adam, even though he lived for nine hundred and thirty years.
- ➔ There is no record of angels appearing to Noah.
- ➔ The first record of an angel appearing to humanity took place more than two thousand years after the expulsion of Adam and Eve from the Garden: to Hagar (Gen 16:7-11).
- ➔ The next appearance of an angel took place one hundred years later, when Sodom and Gomorrah were destroyed (Gen 18:1-2; 19:1).
- ➔ Four years later an angel is reported to have appeared again to Hagar (Gen 21:17-15).
- ➔ Thirty-three years later an angel appeared to Abraham when he was about to sacrifice Isaac (Gen 22:11-11-15).
- ➔ Four years later Abraham told his servant that an angel would accompany him in his quest to find Isaac a wife among Abraham’s kindred (Gen 24:7,40).
- ➔ Ninety-four years later Jacob saw a vision with angels ascending and descending upon a ladder set up on the earth, that reached into heaven (Gen 28:12).
- ➔ Twenty years later an angel spoke to Jacob in a dream, and the angels of God met him as he commenced his journey back to Canaan (Gen 31:11; 32:1).
- ➔ It would be two hundred and fifty-three years before another record is given of an angel appearing to men – and that appearance was to Moses in the burning bush (Ex 3:2).

I gather that the relative infrequency of angelic visitations was owing to human ignorance and frailty. Also, God had only been introduced to fallen man. The amount of revelation that Adam had is unknown. Some have assumed Adam walked with God in the Garden, but there is no evidence of that. The only recorded contact God had with Adam is when He commissioned him to increase, when Adam named the animals, when brought Eve to him, and after Adam and Eve had eaten of the fruit of the tree of the knowledge of good and evil. Others may assume that Adam had some inherent knowledge of God, so that he was naturally acquainted with Him. However, that is only a supposition, with no Scriptural support at all.

REPORTED ANGELIC APPEARANCES

PERSON	YEAR
ADAM CAST OUT	1
APPEARANCE TO HAGAR	2000
WHEN SODOM DESTROYED	2100
APPEARANCE TO HAGAR	2104
APPEARANCE TO ABRAHAM	2137
ABRAHAM SENDS SERVANT	2141
JACOB HAS VISION OF ANGELS	2235
JACOB’S RETURN TO CANAAN	2255
MOSES AT BURNING BUSH	2508

Thus, so far as the record is concerned, we are left with the race of man being fundamentally and extensively unacquainted with the God of heaven. Whatever intuitive knowledge men may have had of God, it was not sufficient to direct them. Anytime and every time God was going to use a person, He appeared and made the matter known to men.

The Relevance of This Today

All of this is highly relevant in our time. **It confirms to us that where God is fundamentally unknown there is little conscious Divine communication and direction.** Take, for example, the matter of prayer. In the average church prayer is largely perfunctory, with little stress placed upon it. That circumstance is owing to the ignorance of God, and the

Today there is a promotion of “another Jesus,” and, consequently, a false God. People have been taught erroneous things about God, and therefore have no practical acquaintance with Him.

near-total inability to recognize His working.

Today there is a promotion of “another Jesus” (2 Cor 11:4), and, consequently, a false God. People have been taught erroneous things about God, and therefore have no practical acquaintance with Him. Some of these inaccurate things include the following.

- ➡ That God loves everyone.
- ➡ That God has a wonderful plan for everyone’s life.
- ➡ That God does not “hate” anyone.

- ➡ That sin has no effect upon God.
- ➡ That the death of Christ has altered the way God views sin and sinners.
- ➡ That God only does good to people, and that all “bad things” come from the devil.
- ➡ That God is restoring men to the state from which Adam fell.
- ➡ That such things as storms, floods, famines, etc., do not come from God.
- ➡ That God cannot do anything until man asks Him to do so.
- ➡ That God never overrides the human will, or makes men do things they do

not want to do.

- ➡ That God wants everyone to be healthy and wealthy.
- ➡ That God wants us to realize our dreams.
- ➡ That God wants to be part of our life, as compared to us being part of His.
- ➡ That God does not predestinate.
- ➡ That God never violates man “free will.”

As true as such sayings may appear, none of them are supported by a clear Divine affirmation. All of them represent human conclusions, and as such cannot be the basis for sound doctrine. Furthermore, such sayings have contributed to distorted views of God, which in turn, have rendered men obtuse concerning both the Person and purpose of God Almighty This, in turn, has interfered with proper responses being rendered to God, and has made men incapable of recognizing both the truth and the work of God. By any proper assessment, that is serious!

HE CALLED IT PENIEL

“³⁰ And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.”

THE NAME OF THE PLACE

“And Jacob called the name of the place Peniel . . .”

The practice of naming places is frequently reported in Scripture.

- ➡ **HAGAR:** “*Beerlahairoi*” – a well (Gen 16:13-14); “My Seer.” Where Hagar confessed that God had seen her affliction.
- ➡ **ABRAHAM:** “*Jehovahjireh*” – a place – (Gen 22:14); “The Lord will provide.” The place where Abraham was commanded to offer Isaac. A substitute offering was found in a ram, caught in a thicket by its horns.
- ➡ **ISAAC:** “*Esek*” – a well (Gen 26:20); “quarrel.” A well dug by Isaac’s

herdmen, but for which the herdmen of Gerar contended.

- ➡ **ISAAC:** “*Sitnah*” – a well (Gen 26:21); “strife.” Another well Isaac’s herdmen dug, for which the herdmen of Gerar strove.
- ➡ **ISAAC:** “*Rehoboth*” – a well (Gen 26:21); “broad places.” Another well which Isaac’s servants dug, and for which the herdmen of Gerar did not contend.
- ➡ **JACOB:** “*Galeed*” – a heap of stones (Gen 31:48); “heap of witness.” The place where Jacob made a covenant with Laban.
- ➡ **JACOB:** “*Bethel*” – a place – (Gen 28:19; 35:15); “house of God.” The place where God spoke to Jacob through a dream of a ladder set up on the earth.

- ➡ **JACOB:** “*Manhamaim*” – a place (Gen 32:2); “a double camp.” Where the angels of God met Jacob on his journey to see Esau.

- ➡ **JACOB:** “*Peniel*” – a place (Gen 32:30); “the face of God.” Where Jacob wrestled with the angel of God.

You see how these names were given to identify holy associations of the fathers with their identity with God.

Something to Ponder

What kind of remembrances should we establish in our lives. For some, it is when they reached the age of adulthood. For others, it is when they graduated from school, or when they were married, or when they obtained their first job. Some people make a practice of remembering the bad and heartbreaking things that happened to them, or when they reached some self appointed goal.

If it is true that everything we do is to be done *"in the name of the Lord Jesus Christ"* (Col 3:17), it seems to me that it is a good and wholesome practice to remember the spiritual epochs we have experienced. This would include such things as our conversion, when we saw certain aspects of truth for the first time, when the greatness of salvation burst upon our understanding, and other spiritual milestones.

I HAVE SEEN GOD FACE TO FACE

" . . . for I have seen God face to face . . . " Every version I have (48 of them) reads the same: *"face to face."*

What is meant by this phrase, for elsewhere it is written:

- ➡ *"And he said, Thou canst not see my face: for there shall no man see me, and live"* (Ex 33:20). For this reason, Moses, to whom those words were spoken, saw only the afterglow of Divine glory.
- ➡ And again, John through the Spirit said, *"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him"* (John 1:18).
- ➡ And again, it is said of the glorified Christ, *"whom no man hath seen, nor can see"* (1 Tim 6:16).
- ➡ And yet again, *"No man hath seen God at any time"* (1 John 4:12).

What. Then, did Jacob mean by these arresting words? This is heart-and-conscience talk. It means that at the time Jacob was wrestling, he was dominated by an awareness of Deity. **He knew from the experience and the revelation that attended it, that he was dealing with the living God.** While he was not actually wrestling with God, he was dealing with a messenger sent from God, and he knew it. Jacob was thinking more of the **Source** of the message than of the experience of wrestling. In a very real sense, God had, in the angel who appeared as a man, adapted Himself to Jacob's natural constitution.

But Jacob is not the more impressed with the man with whom he wrestled, but with the God he represented, and whose message he delivered. The fact that God Almighty would in any way deal directly with him was most impressive to him.

This has been the consistent response of anyone who was knowingly being confronted by God Almighty. Here are a few Scriptural examples.

But Jacob is not the more impressed with the man with whom he wrestled, but with the God he represented, and whose message he delivered.

- ➡ Israel trembled at Sinai (Ex 19:16).
- ➡ In Ezra's day the people trembled when they were aware they were in the presence of the Lord (Ezra 9:4; 10:9).
- ➡ When Daniel was confronted with an angel from God, he trembled (Dan 10:11).
- ➡ When Saul of Tarsus confronted the exalted Christ, he trembled (Acts 9:6).
- ➡ When the Philippian jailor was aware he was in the presence of messengers from God, he trembled (Acts 16:29).
- ➡ When Felix heard the truth expounded by God's messenger, he trembled (Acts 24:25).

The absence of this kind of response is a sign of a people living at a condemning distance from the Lord.

AND MY LIFE IS PRESERVED

" . . . and my life is preserved."

To Jacob, the wonder of it all was that he survived the encounter with

Almighty God. Others have felt the same way.

- ➡ Calling their attention to their uniqueness, Moses said to Israel, *"For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?"* (Deut 5:26)
- ➡ Gideon had the same experience when an angel appeared to him, but

was comforted when the Lord said to him, *"Peace be unto thee; fear not: thou shalt not die"* (Judg 6:23).

- ➡ When Menoah was aware that he had heard a message from God, even though it was spoken by an angel, he responded, *"We shall surely die because we have seen God"* (Judges 13:22).

The absence of this kind of sensitivity is a matter of great concern. It cannot long continue without Divine judgment being expressed.

Ponder what is written about the presence of the Lord, and consider how great He is.

- ➡ *"The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein"* (Nahum 1:5)
- ➡ *"The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up his enemies round about. His lightnings enlightened the*

world: the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people see his glory." (Psa 97:1-6).

➔ "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob" (Psa 114:7).

The greatness and majesty of God Almighty can be significantly discerned by faith. Faith does not have the limitations of the flesh. **It can reach into the unseen realm of the Spirit, and enable the one possessing it to walk in the fear of the Lord, aware of His greatness, yet giving thanks that we have not been consumed by it.**

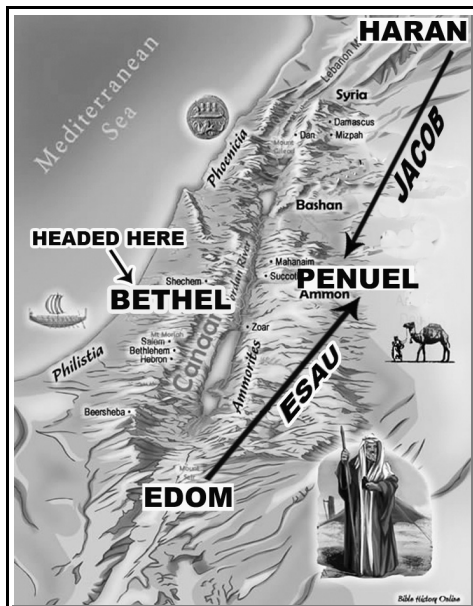
This is something of what is involved in the stirring admonition,

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil 2:12). And again it is written, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire" (Heb 12:28-29). No one can afford to ignore these word!

HE HALTED ON HIS THIGH

³¹ **And as he passed over Penuel the sun rose upon him, and he halted upon his thigh."**

The long night is over, and Jacob resumes his journey – but he will never be the same.



THE SUN ROSE UPON HIM

"And as he passed over Penuel the sun rose upon him . . ."

As the dawn approached, the angel said he had to go, and now, as the sun rose, the angel is gone, and Jacob is passing over Penuel, which appears to be another name for Peniel, where Jacob had spent the night wrestling with an unnamed angel. Men

might reason that he must have been weary, but the language makes no such suggestion. I do not doubt that he had been strengthened. Perhaps this was involved in the angel blessing him.

HE HALTED UPON HIS THIGH

" . . . and he halted upon his thigh." Other versions read, *"he limped on his hip,"* NKJV *"limping on his thigh,"* NASB *"limping because of his hip,"* NIV *"he went with unequal steps because of his damaged leg,"* BBE *"he halted on his foot"* DOUAY *and "he halted on his thigh."* ERV

Jacob had received the blessing (Gen 32:29), **but his flesh had been handicapped in the process.** Some surmise that Jacob was healed by the angel before he came to Esau, but that is nothing more than a conjecture. The remainder of the text will suggest that this was a permanent condition. Paul carried a thorn in his flesh because of the abundance of revelations he had received (2 Cor 12:7-10), and Jacob received debilitating condition when he was especially blessed by God with a change of name, and a great promises.

A Lesson to Be Learned

There is certainly a lesson to be learned here, and , for some, it is very difficult. **As we walk in the Spirit, there is a certain limp developed in the flesh.** We are summoned to crucify the flesh (Gal 5:24), mortify our members that are upon the earth (Col 3:5), and put to death the deeds of the body through the leading of the Holy Spirit (Rom

8:13-14). We learn by experience that there is *"no good thing"* in our flesh, and that it hobbles when the blessing of the Lord is given.

The more we receive from God, the less prominent the flesh becomes – even though it constantly cries for attention from the cross upon which it is to remain pinioned. **However, very child of God must learn that the blessing of God far outweighs having the flesh in a state of constant restraint.**

You will find that significant encounters with God will have a marked effect upon the flesh – **a debilitating effect.** Some professing Christians cannot live with this condition. They cannot grow accustomed to limping. However, until they submit to the limping process, they will; never go far with the Lord.

When given license to operate freely, the flesh insists on closing the door to the heavenly resources required to make it to glory. Right here we come to understand why many who say they are "Christians" are living such miserable lives. They live too close to the world, and therefore find themselves yielding to *"the flesh."* However, unbeknown to them, they are becoming less and less interested in the things of God. Their sensitivity to spiritual matters is waning, and it does not even appear important to them. They are in the throes of spiritual death, and do not even know it.

AN EXTRAORDINARY PRACTICE

³² Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank."

THE CHILDREN OF ISRAEL EAT NOT

"Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day because he touched the hollow of Jacob's thigh in the sinew that shrank." Other versions read, "Therefore to this day the Israelites do not eat the tendon attached to the socket of the hip," ^{NIV} "Do not eat the sinew of the hip which is on the hollow of the thigh," ^{AMPLIFIED} "don't eat meat from near the hip," ^{LIVING} "never take that muscle in the hollow of the leg as food" ^{BBE} "do not eat the thigh muscle that passes along the hip socket," ^{CJB} and "do not eat the muscle of the thigh attached to the hip socket." ^{GWN}

The words *"unto this day"* refer to the time of Moses, several hundred years after the described incident – "THOUGH THE CUSTOM CONTINUES TO THE PRESENT TIME AMONG THE HEBREWS OF CUTTING OUT THIS SINEW FROM THE BEASTS THEY KILL AND EAT(VIDE AINSWORTH IN LOCO." ^{PULPIT COMMENTARY}

It is worth noting how the Jewish people were knowledgeable of this incident, and how it impacted their manner of life. The record of Jacob grappling with an angel is covered in 145 English words – nine sentences! That is a very small blip on the pages of Scripture – **and yet it was known by the people.** They shaped their lives by what took place in Peniel – even in the matter what they did and did not eat. This is a matter worth pondering, making a comparison with our times.

THE EFFECTS OF DIVINE INVOLVEMENT

Here we see the effects of God working with a particular people – giving them laws and ordinances, and intervening in their history in various ways. While they were by no means an

CONCERNING JEWISH PRACTICE

The Jews "have a whole chapter in one of their treatise in the Misnah giving rules concerning it; where it is forbidden to eat of it, whether in the land of Israel or out of it; whether in common food or sacrifices, even in burnt offerings it was to be taken out; and whether in cattle of the house or of the field; and both in the right and left thigh, but not in fowls, because they have no hollow, and butchers are not to be trusted; and whoever eats of it to the quantity of an olive is to be beaten with forty stripes; and because the Jews are more ignorant of this nerve, as Mercer observes, therefore they abstain from all nerves in the posteriors of animals. Leo of Modena says, of what beast soever they eat, they are very careful to take away all the fat and the sinew which shrunk: and hence it is, that in many places in Italy, and especially in Germany, they eat not at all of the hinder quarters of ox, lamb, or goat; because there is in those parts of the beast both very much fat, and also the forbidden sinew; and it asketh so much care to cleanse the parts of these, that there are few that are able to do it, or dare to undertake it.

MISNAH (Cholin. c. 7. sect. 1. 3.), JOHN GILL

ideal people, they were a distinct people. **Their culture was largely built around the involvements of God in their history.** Although they were not consistent in their practice, here is an example of an event they honored in their every-day life. The people knew about the incident of Jacob wrestling with an angel, and what took place at that time. It was common knowledge.

Of itself, that might not be an astute observation. However, when you compare it with American Christendom, it glows with the fire of contrast.

Countless numbers of professing Christians are abysmally ignorant of the past workings of the Lord, and the various people who were prominent in those workings. Such things are not relevant within the modern Christian agenda. Now, everything revolves around the individual, and the results have been disastrous. Spiritual ignorance and apathy are now prominent in the Gentile church – so much so that this text is not even known, much less considered. It is not

uncommon to find professing Christians who are more familiar with contemporary Christian books, popular music, sports, etc., than they are with Scripture. **This, however, was not the manner of the Jewish culture, and it certainly ought not to characterize the lives of those who claim identity with Christ.**

The people of God must learn from records like this to place a high value on events in their lives in which they were acutely conscious of God and Christ. Such times must rise to places of prominence, and assist us in shaping our lives in such a manner as to bring due honor and glory to the Lord.

Those who backslide, returning to the moral and spiritual filth of the world, have, without exception, failed to duly consider the high spiritual points in their lives. The appropriate remembrance of even one of these events – their baptism into Christ – would have kept them from their wretched decline. At that time they were "baptized into Christ" (Gal 3:27), obtained the remission of sins (Acts 2:38), received the Holy Spirit (Acts 2:38), were *"joined unto the Lord"* (1 Cor 6:17), and "made accepted in the Beloved (Eph 1:6). They were circumcised by Christ (Col 2:12), *"delivered from the power of darkness, and translated in to the kingdom of God's dear Son"* (Col 1:13). They were quickened, or raised up from death in trespasses and sins (Eph 2:1-20), and raised up and *"made to sit together with Christ in heavenly places"* (Eph 2:6). Being made free from sin. They became *"the servants of righteousness"* (Rom 6:18). However, they were lured into the dreadful arena of self and pleasure, in which there really is no place for holy recollections. There is a lot more that could be said on this. All of that is associated with one act of obedience. However, as great as that was, forgetting it will pull a person into sin and an unacceptable state.

Our next Hungry Saints Meeting will be held on Friday, 4/5/13. We will continue our series of lessons in the book of Genesis. The fifty-sixth lesson will cover verses 1 through 20 of chapter thirty-three: "JACOB CONFRONTS ESAU." Beholding Esau coming, Jacob grouped the children with their mothers, and arranged them in order of their closeness to him. After he bowed himself before Esau, Esau came running to him, embraced him, fell on his neck, and kissed him. Esau inquired about those with Jacob, and he introduced them all. When inquiring about the animal herds, Jacob told Esau they were his gift to him. Esau declined, saying he had enough. However Jacob urged him, and he took them. Jacob then purchased a plot of land and built an altar there. The meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

A FESTIVAL OF PREACHING DESIGNED FOR THE BODY OF CHRIST



Table in the Wilderness

A WEEK-END OF PREACHING

April 5-7, 2013

FRIDAY 7:00 PM

SATURDAY 9:00 AM

LORD'S DAY: 9:00 AM, 6:30 PM

Theme: "THAT WHICH EVERY JOINT SUPPLIES"

MEETING AT: DON DEWELT PRAYER CENTER (Friday, Saturday, Sunday AM

LORD'S DAY EVENING AT THE BLAKELY HOME, 6:30 PM

FIRST THINGS IN GENESIS

Genesis 1:1-32:32

1. First mention of God (Gen 1:1)
2. First use of the word “created” (Gen 1:1)
3. First circumstance of chaos and disorder (Gen 1:2)
4. First mention of darkness” (Gen 1:2)
5. First mention of the Holy Spirit (Gen 1:2)
6. First commandment (Gen 1:3)
7. First mention of “light” (Gen 1:3)
8. First none-heavenly orderliness (Gen 1:4-10)
9. First Separation (Gen 1:4,7)
10. First Day and night (Gen 1:5)
11. First mention of “evening” and “morning” (Gen 1:5)
12. First mention of “firmament” (Gen 1:6)
13. First use of the word “appear” (Gen 1:9)
14. First Terrestrial substance (Gen 1:10)
15. First Vegetation life (Gen 1:11-12)
16. First Celestial substance (Gen 1:16)
17. First sea-life (Gen 1:20-22)
18. First fowl (Gen 1:20)
19. First Animal life (Gen 1:24-25)
20. First language of plurality in the Godhead (Gen 1:26)
21. First Man (Gen 3:19)
22. First Warning (Gen 2:17)
23. First Display of human wisdom (Gen 2:19-20)
24. First Woman (Gen 2:21-22)
25. First Marriage (Gen 2:22-24)
26. First Exposure to Satan (Gen 3:1)
27. First Temptation (Gen 3:1-5)
28. First delusion (Gen 3:6)
29. First Sin (Gen 3:8)
30. First Knowledge of nakedness and its shame (Gen 3:7)
31. First Divine interrogation (Gen 3:9-13)
32. First Vicarious death (Gen 3:21)
33. First Divinely provided clothing (Gen 3:21)
34. First Promise (Gen 3:15)
35. First Curse among men (Gen 3:17)
36. First expulsion (Gen 3:23-24)
37. First Birth (Gen (Gen 4:1)
38. First Offering (Gen 4:3)
39. First accepted sacrifice (Gen 4:4)
40. First rejected sacrifice (Gen 4:5)
41. First human reaction to a rejected sacrifice (Gen 4:5)
42. First time a man became angry (Gen 4:5-6)
43. First Divine response to human anger (Gen 4:6-16)
44. First Family hatred (Cain/Abel, Ishmael/Isaac, Esau/Jacob, Brothers/Joseph (Gen 4:8; Gen 21:9-10; Gen 38:3-4)
45. First Murder (Gen 4:8)
46. First wanderer or vagabond (Gen 4:12)
47. First mark put on a man (Gen 4:15)
48. First man to go out from the presence of the Lord (Gen 4:16)
49. First city built (Gen 4:17)
50. First case of bigamy (Gen 4L19)
51. First instance of retaliation (Gen 4:23)
52. First human substitute (Gen 4:25)
53. First Calling on the name of the Lord (Gen 4:26)
54. First genealogy (Gen 5:1-32)
55. First person said to have walked with God (Gen 5:22)

56. First Translation into heaven – Enoch (Gen 5:24)
57. First unequal yoke (Gen 6:2)
58. First men of the Spirit striving with men (Gen 6:3)
59. First reference to a society of ruthless men (Gen 6:4)
60. First reference to man's thoughts being corrupt (Gen 6:4).
61. First reference to God repenting (Gen 6:6).
62. First reference to a universal judgment (Gen 6:2).
63. First reference to a person finding grace (Gen 6:).
64. First reference to a man who was just and perfect in his generation (Gen 6:9).
65. First reference to the total corruption of humanity (Gen 6:12).
66. First reference to "the end of all flesh" (Gen 6:13).
67. First Large building project (Gen 6:4-16).
68. First boat built (Gen 6:14-15).
69. First reference to a flood (Gen 6:17).
70. First Covenant made with a man (Gen 6:18).
71. First reference to someone being saved (Gen 6:18).
72. First reference to the gathering of animals (Gen 6:19-20).
73. First reference to the gathering and storage of food (Gen 6:21).
74. First reference to someone doing all that God had commanded (Gen 6:22).
75. The first person God affirmed He saw as "righteous" (Gen 7:1).
76. First Salvation of a family (Gen 7:1).
77. First record of someone being saved because of another (Gen 7:1).
78. First record of animals being saved (Gen 7:8).
79. First rain (Gen 7:12).
80. First and only universal flood (Gen 7:18-20).
81. First opening of the fountains in the earth (Gen 7:2,11).
82. First opening of the windows of heaven (Gen 7:11).
83. First global curse (Gen 7:21-23).
84. First destruction of every living substance (Gen 7:23).
85. First time God is said to have remembered someone (Gen 8:1).
86. First record of a drying wind (Gen 8:1).
87. First confirmation of newness of life following a curse (Gen 8:11).
88. First record of a deliverance (Gen 8:18-19)
89. First building of an altar (Gen 8:20).
90. First known sacrificial offering of multiple creatures (8:20).
91. First time God is said to have been pleased with an offering (Gen 8:21).
92. First promise of continued seedtime/harvest, summer/winter, day/night (Gen 8:22).
93. First Deliverance from the world (Gen 8:18).
94. First New beginning (Gen 9:21-22).
95. The first mention of animals fearing mankind (Gen 9:2).
96. The first addition to the human diet (Gen 9:3).
97. The first approval of eating meat (Gen 9:3-4).
98. The first prohibition of eating blood (Gen 9:4).
99. The first authorization of capital punishment (Gen 9:5-6).
100. The first covenant established with the seed of a principle person (Gen 9:9).
101. The first covenant with living creatures (Gen 9:10).
102. The first promise to never again cut off all living beings with a flood (Gen 9:11).
103. The first token of a covenant (Gen 9:12).
104. The first reference to a rainbow (Gen 9:13-17).
105. The first reference to God remembering a covenant He made (Gen 9:15-16).
106. The first reference to a husbandman (Gen 9:20).
107. The first reference to a vineyard (Gen 9:20).
108. The first reference to wine (Gen 9:21).
109. The first reference to a person becoming drunk (Gen 9:21).
110. The first curse uttered by a man (Gen 9:25).
111. The first blessing uttered by a man (Gen 9:26).
112. The first reference to a servant (Gen 9:25-26).
113. The first reference to the enlargement of one's territory (Gen 9:27).


114. The first mention of the "Gentiles" (10:5).
115. The first mention of "nations" (10:5).
116. The first mention of "families," tribes, or classes of people (10:5,18,20,31,32).
117. The first mention of "isles," or maritime countries (10:5).
118. First mention of a hunter (Gen 10:9).
119. First mention of a kingdom (10:10).
120. First mention of Babel (Gen 10:10).
121. First mention of Nineveh (Gen 10:12).
122. First mention of Canaanites (Gen 10:18).
123. First mention of Sodom and Gomorrah (Gen 10:19).
124. First mention of "tongues," or languages (Gen 10:5,20,31).
125. The first mention of different nations "divided in the earth" (Gen 10:32).
126. The first mention of a group of people traveling (Gen 11:2).
127. The first example of agreement among men (Gen 11:3).
128. The first mention of "brick" (11:3).
129. The first mention of "mortar" (Gen 11:3).
130. The first mention of the tempering of brick (11:3).
131. The first mention of a "tower" (11:4).
132. The first mention of a fear of being "scattered" (11:4).
133. The first mention of the Lord coming "down" (11:5).
134. The first mention of human potential (11:6).
135. The first record of God's assessment of a collective work (11:5-6).
136. The first record of God's response to a collective work (11:6-7).
137. The first record of God scattering a people (11:8).
138. First Judgment of a human project (11:8).
139. First Dispersion of humanity (11:8).
140. First record of a son dying before his father (11:28).
141. The first barren woman (11:30).
142. The first mention of the land of Canaan (Gen 11:31).
143. First Calling from one place to another (Gen 12:1)
144. First Divine direction concerning a move (Gen 12:1)
145. First Covenant of blessing (Gen 12:2-3)
146. First mention of a Divinely created nation (Gen 12:2)
147. First mention of acquired wealth (Gen 12:5)
148. First mention of servants, or slaves (Gen 12:5)
149. The first time God is said to have "appeared" to anyone (Gen 12:7).
150. First Famine (Gen 12:10)
151. First trip from Canaan to Egypt (Gen 12:10)
152. First person to treat another person well for the sake of another person (Gen 12:18)
153. First example of God cursing those who cursed Abram (Gen 12:17)
154. First examples of plagues coming from the Lord (Gen 12:17)
155. First trip from Egypt to Canaan (Gen 12:20-13:3)
156. First man mentioned who was rich: Abram (Gen 13:2)
157. The first example of a territory being unable to sustain those in it (Gen 13:6)
158. The first example of a dispute among employees (Gen 13:7)
159. The first separation of kindred spirits (Gen 13:8-12)
160. The first commanded perusal of the land of Canaan (Gen 13:17)
161. First use of the word "Hebrew" (Gen 14:13)
162. The first military initiative by a man of faith (Gen 14:14-15)
163. The first mention of Melchizedek (Gen 14:18a)
164. The first mention of a "priest of the most High God" (Gen 14:18b)
165. The first mention of a king who was also a priest (Gen 14:18)
166. The first mention of "bread and wine" (Gen 14:18)
167. The first mention of enemies being delivered into one's hand by the Lord (Gen 14:20a)
168. The first mention of "tithes" (Gen 14:20b)
169. First Vision (Gen 15:1).
170. First record of the words "Fear not" (Gen 15:1)
171. First revelation of God in a protective capacity (Gen 15:1).

172. The first reference to God as a "Reward" (Gen 15:1).
173. First reference to someone believing God (Gen 15:6).
174. First mention of righteousness (Gen 15:6).
175. First mention of man inheriting something (Gen 15:7).
176. First prophecy of a being judged (Gen 15:14).
177. First reference to iniquity being "full" (Gen 15:16).
178. First use of the word "handmaid" (Gen 16:1).
179. First mention of "Hagar" (Gen 16:1).
180. First mention of God restraining a woman from bearing children (Gen 16:2).
181. First time a wife's handmaid bore children to her for her husband (Gen 16:4).
182. First mention of an angel (Gen 16:7).
183. First mention of "the angel of the Lord" (Gen 16:7).
184. First message delivered by an angel (Gen 16:8-12).
185. First time a name was given to a child according to revelation (Gen 16:11).
186. First time someone gave a name to God (Gen 16:13).
187. First time "Almighty" is mentioned (Gen 17:1).
188. First time God is expressly said to have "talked" extensively with someone (Gen 17:3-22).
189. First time a person was told he would be the father of "many nations" (Gen 17:4-5).
190. First time someone was told "kings" would come out of him (Gen 17:6).
191. First time Abraham was told Sarah would bear the heir (Gen 17:19,21).
192. First time "circumcision" is mentioned (Gen 17:10-13).
193. First mention of "Isaac" (Gen 17:19).
194. First time circumcision was performed (Gen 17:23-27).
195. First example of more than one heavenly messenger appearing at a time (Gen 18:2).
196. First example of hospitality (Gen 18:4-8).
197. First example of entertaining angels unawares (Gen 18:2).
198. First time God said something would "surely" take place (Gen 18:18).
199. First reference to a godly man commanding his children and household (Gen 18:19).
200. First example of intercession (Gen 18:23-32).
201. First mention of mocking (Gen 19:14).
202. First record of angels being sent to destroy cities (19:19-38).
203. First record of the sin of sodomy (19:5).
204. First record of someone being struck blind (19:11).
205. First record of someone being cursed for looking back (19:26).
206. First record of a dream (Gen 20:3).
207. First record of a heathen reasoning with God (20:4-5).
208. First use of the word "prophet" (20:7).
209. First reference to a husband being a "covering" for the wife (20:16).
210. First reference to a person being "reproved" (20:16).
211. First time the word prayer is mentioned in any of its varied forms "prayed" – pray, prays, prayer, prayed, prayers, prayeth (Gen 20:16).
212. First reference to healing (20:17).
213. First reference to God closing the wombs of an entire household (20:18).
214. First miraculous birth (Gen 21:1).
215. First mention of an eight-day-old child being circumcised (Gen 21:4).
216. First mention of a child being "weaned" (Gen 21:8).
217. First mention of someone being cast out of the house (Gen 21:10).
218. First mention of Beersheba (Gen 21:14).
219. First mention of God opening someone's eyes (Gen 21:19).
220. First mention of an "archer" (Gen 21:20).
221. First mention of "the wilderness of Paran" (Gen 21:21).
222. First mention of a wife being "taken" for someone else (Gen 21:21).
223. First mention of Philchol, Abimelech's captain (Gen 21:22).
224. First mention of swearing, s in taking an oath (Gen 21:23).
225. First example of a covenant being made between two men (Gen 21:27).
226. First mention of a person planting a grove (Gen 21:33).
227. First mention of "Everlasting God" (Gen 21:33).
228. First reference to someone being "tried," "tested," "tempted," or "proved" by God (Gen 22:1).

- 229. First time God required a man to sacrifice his son (Gen 22:1-2).
- 230. First mention of a "burnt offering" (Gen 22:2).
- 231. First time the word "Moriah" is mentioned (Gen 22:2).
- 232. First time the word "worship" occurs (Gen 22:5).
- 233. First record of an angel stopping a person from doing something (Gen 22:11).
- 234. First record of a substitutionary offering (Gen 22:13).
- 235. First use of the expression "the mount of the Lord" (Gen 22:14).
- 236. First time the age of a woman at death is mentioned (Gen 23:1-2).
- 237. First mention of "Kirjatharaba" (Gen 23:2).
- 238. First record of a man's wife dying (Gen 23:1-2).
- 239. First mention of a "sepulcher" (Gen 23:6).
- 240. First record of a burial (Gen 23:19).
- 241. First mention of something that was purchased (Gen 23:9-16).
- 242. First mention of a "burying place" (Gen 23:9).
- 243. First mention of the "worth" of something (Gen 23:9,15).
- 244. First mention of a man burying his wife (Gen 23:19).
- 245. First mission to find a wife (Gen 24:1-8).
- 246. First time the phrase "in all things" is mentioned (Gen 24:1).
- 247. First time the phrase "the God of the earth" is mentioned (Gen 24:3).
- 248. First time the word "beware" is used (Gen 24:6).
- 249. First time the phrase "the Lord God of heaven" is used (Gen 24:7).
- 250. First prayer requesting a sign from God (Gen 24:12-14).
- 251. First immediate answer to a prayer (Gen 24:15).
- 252. First mention of a "virgin" (Gen 24:16).
- 253. First mention of a person bowing their head in worship (Gen 24:26).
- 254. First occasion of a father giving his son everything (Gen 25:1).
- 255. First mention of giving up the ghost (Gen 25:8).
- 256. First mention of being gathered unto one's people in death (Gen 25:8).
- 257. First time something was "purchased" (Gen 25:10; 23:16-20).
- 258. First mention of the Lord being "entreated" (Gen 25:21).
- 259. First record of a woman praying, or inquiring of the Lord (Gen 25:22).
- 260. First Twins mentioned (Gen 25:24).
- 261. First mention of a "birthright" (Gen 25:31).
- 262. First occasion of something being "sold" (Gen 25:33).
- 263. First example of someone despising their birthright (Gen 25:34).
- 264. The first commandment of God not to go down to Egypt (Gen 26:2).
- 265. The first reference to God performing His oath (Gen 26:3).
- 266. The first reference to God blessing one person because of the obedience of someone else (Gen 26:5).
- 267. The first record of a "hundredfold" harvest (Gen 26:12).
- 268. The first record of wells being stopped up by men (Gen 26:15).
- 269. The first record of stopped wells being re-dug (Gen 26:18).
- 270. First reference to spring water, or "well of springing water" (Gen 26:18).
- 271. First record of God making room for someone (Gen 26:22).
- 272. First time God identified Himself as "the God of Abraham" (Gen 26:24).
- 273. First record of one being multiplied for the sake of someone preceding them (Gen 26:24).
- 274. First expression stating someone else hated the individual (Gen 26:27).
- 275. First record of a man or woman being grieved (Gen 26:35).
- 276. First record of one appearing disguised as another (Gen 27:1-19).
- 277. First record of a man unknowingly making the right choice (Gen 27:27-28).
- 278. The first record of kissing (Gen 27:27).
- 279. First mention of "the blessing of Abraham" (Gen 28:4).
- 280. First mention of a daughter of Ishmael (Gen 28:9).
- 281. First glimpse of interaction between heaven and earth, with angels ascending from and descending to the earth from heaven (Gen 28:12).
- 282. First expression of a place on earth being identified as "the house of God" and "the gate of heaven" (Gen 28:17,21).
- 283. First record of pouring oil on anything as act of dedication (Gen 28:18).
- 284. First record of a vow being made to God (Gen 28:20).
- 285. First reference of anyone giving the tenth of what he had to the Lord (Gen 28:22).

- 286. First example of a man kissing a woman (Gen 29:11).
- 287. First record of serving another person to obtain a wife (Gen 29:19-20).
- 288. First example of a woman envying her sister (Gen 30:1).
- 289. First prophecy of having another son after a first birth (Gen 30:24).
- 290. First example of a calculated increase of livestock (Gen 30:37-43).
- 291. First of a men having his wages “changed” (Gen 31:7,41).
- 292. First time God identified Himself as the God of a place – “Bethel” (Gen 31:13).
- 293. First time God warned a person not to say anything from good to bad to one of His chosen ones (Gen 31:24).
- 294. First time someone is said to have taken the “gods” of another person (Gen 31:30).
- 295. First time one spoke of the Lord watching between two adversaries (Gen 31:49)
- 296. First time angels are said to have met a traveler (Gen 32:1).

- 297. First reference to “God’s hosts” (Gen 32:2).
- 298. First time the words “I am not worthy” are mention (Gen 32:10).
- 299. First time the word “mercies” is used (Gen 32:10).
- 300. First time a person prayed for deliverance (Gen 32:11).
- 301. First time a person pled with God to “deliver me” (Gen 32:11).
- 302. First time someone mentioned God’s promise in a prayer (Gen 32:12).
- 303. First time God promises a person to do them “good” (Gen 32:12).
- 304. First time someone is said to have “wrestled” with an angel (Gen 32:24;Hos 12:4).
- 305. First time a man said he would not disengage one from heaven until he was blessed (Gen 32:26).
- 306. First time someone is said to have had power with God (Gen 32:28).
- 307. First time the expression “face to face” is used (Gen 32:30).
- 308. First time someone survived an adversarial encounter with someone from heaven (Gen 32:25).
- 309. First time a person survived, and had a physical handicap, because of a heavenly encounter (Gen 32:25,31).
- 310. First Distribution by a ruler



2013
REFRESHING WATERS
RENEWAL

Location:
Wildwood Baptist Church, Joplin, MO

**THE IDENTITY AND
RELEVANCE OF THE
GOSPEL**

Dates: August 6-8, 2013

The Blakely Family: Given, June, Benjamin, and Eva

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THE WORD OF TRUTH FELLOWSHIP

WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

A place where believers can meet, fellowship, be edified, and express themselves.

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

WORD OF TRUTH Website: <http://wotruth.com>

BROTHER BLAKEY'S ON-LINE COMMENTARIES

COMMENTARY on Nehemiah: <http://wotruth.com/nehindex.htm>

COMMENTARY on Daniel: <http://wotruth.com/Daniel.htm>

COMMENTARY on Hosea: <http://wotruth.com/hoseaindex.htm>

COMMENTARY on Romans: <http://wotruth.com/Romans.htm>

COMMENTARY on Second Corinthians: <http://wotruth.com/2Corinthians.htm>

COMMENTARY on Philippians: <http://wotruth.com/philippiansdindex.htm>

COMMENTARY on Colossians: <http://wotruth.com/Colossians.htm>

COMMENTARY on First Thessalonians: <http://wotruth.com/1sthessindex.htm>

COMMENTARY on Second Thessalonians: <http://wotruth.com/2ndthessindex.htm>

COMMENTARY on Hebrews: <http://wotruth.com/hebindex.htm>

COMMENTARY on First Peter: <http://wotruth.com/1stpetindex.htm>

COMMENTARY on First John: <http://wotruth.com/1stjohnindex.htm>

COMMENTARY on Revelation: <http://wotruth.com/revelationindex.htm>

COMMENTARY on Mark: <http://wotruth.com/Mark.htm>

COMMENTARY on Titus: <http://wotruth.com/Titus.htm>

COMMENTARY on Acts: <http://wotruth.com/Acts.htm>

COMMENTARY on Malachi: <http://wotruth.com/Malachi.htm>

COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>

COMMENTARY on Genesis: <http://wotruth.com/Genesis.htm>

COMMENTARY on Ephesians: <http://wotruth.com/Ephesians.htm>