

— Genesis 33 —  
 Genesis Series 80  
**Jacob and Esau Meet Again**

Gn 33 <sup>1</sup> Now Jacob lifted his eyes and looked, and there, Esau was coming, and with him were four hundred men. So he divided the children among Leah, Rachel, and the two maidservants. <sup>2</sup> And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last. <sup>3</sup> Then he crossed over before them and bowed himself to the ground seven times, until he came near to his brother. <sup>4</sup> But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. <sup>5</sup> And he lifted his eyes and saw the women and children, and said, "Who are these with you?" So he said, "The children whom God has graciously given your servant." <sup>6</sup> Then the maidservants came near, they and their children, and bowed down. <sup>7</sup> And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down. <sup>8</sup> Then Esau said, "What do you mean by all this company which I met?" And he said, "These are to find favor in the sight of my lord." <sup>9</sup> But Esau said, "I have enough, my brother; keep what you have for yourself." <sup>10</sup> And Jacob said, "No, please, if I have now found favor in your sight, then receive my present from my hand, inasmuch as I have seen your face as though I had seen the face of God, and you were pleased with me. <sup>11</sup> Please, take my blessing that is brought to you, because God has dealt graciously with me, and because I have enough." So he urged him, and he took it. <sup>12</sup> Then Esau said, "Let us take our journey; let us go, and I will go before you." <sup>13</sup> But Jacob said to him, "My lord knows that the children are weak, and the flocks and herds which are nursing are with me. And if the men should drive them hard one day, all the flock will die. <sup>14</sup> Please let my lord go on ahead before his servant. I will lead on slowly at a pace which the live-stock that go before me, and the children, are able to endure, until I come to my lord in Seir." <sup>15</sup> And Esau said, "Now let me leave with you some of the people who are with me." But he said, "What need is there? Let me find favor in the sight of my lord." <sup>16</sup> So Esau returned that day on his way to Seir. <sup>17</sup> And Jacob journeyed to Succoth, built himself a house, and made booths for his livestock. Therefore the name of the place is called Succoth. <sup>18</sup> Then Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Padan Aram; and he pitched his tent before the city. <sup>19</sup> And he bought the parcel of land, where he had pitched his tent, from the children of Hamor, Shechem's father, for one hundred pieces of money. <sup>20</sup> Then he erected an altar there and called it El Eloe Israel.



► 1-3: When Jacob sees Esau coming, his worst

\_\_\_\_\_ seem to be confirmed. Jacob continues to do everything he can to find \_\_\_\_\_ in Esau's eyes.

► 4: What happened next is what Jacob \_\_\_\_\_

expected. Of all the blessings God had bestowed upon Jacob as his time with Laban drew to an end, this reunion with Esau had to be the \_\_\_\_\_ jewel. This is not the same \_\_\_\_\_ we saw before on the pages of Genesis (25.33-34; 26.34-35; Hb12.15).

► 8-11: Jacob has to \_\_\_\_\_ with Esau to receive

the gift he prepared for him. Many think Jacob was trying to \_\_\_\_\_ the blessing Jacob had stolen from him, but the Bible doesn't support this notion:

– 1) \_\_\_\_\_ of the property Jacob has come from Esau.

– 2) Jacob did not \_\_\_\_\_ Esau's blessing (Gn25.23, 33- 34; 27.37).

– 3) Jacob is giving Esau a gracious gift intended to turn away Esau's old \_\_\_\_\_, to acknowledge Esau as lord of \_\_\_\_\_ (Gn36.8; Dt2.5), and to show his desire to live at \_\_\_\_\_ with Esau. Jacob links his gift, not to anything anything he took from Esau, but to God's grace in blessing him with all his possessions and in appearing to him \_\_\_\_\_ to \_\_\_\_\_ while preserving his life (10-11). Thus we see a new \_\_\_\_\_ as well, with a new thankfulness toward God and graciousness toward Esau.

► 12-15: Esau offers to \_\_\_\_\_ Jacob on his journey, but Jacob graciously declines.

► 17: Jacob journeys west to Succoth, where he pauses for time, building \_\_\_\_\_ for the animals and a “house” for himself.

► 18-19: Jacob comes safely to Canaan and settles just outside of Shechem, where he buys a parcel of land. With God’s \_\_\_\_\_ fulfilled, Jacob builds an altar to worship God, calling it *El Elohe Israel*, which means \_\_\_\_\_.

Gn 28 <sup>13</sup> “I am the LORD God of Abraham your father and the God of Isaac ... <sup>15</sup> Behold, I am with you and will keep you wherever you go, and will bring you back to this land” ... 32 <sup>28</sup> And He said, “Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.”

► I want to return to the changes we see in Esau. These are not \_\_\_\_\_ changes you see people make on a normal basis. These are radical changes consistent with \_\_\_\_\_ and \_\_\_\_\_. As with Ishmael, the Bible doesn’t tell us straight out that Esau came to F & R, but we see very hopeful \_\_\_\_\_ later in life, just as we saw them with similar \_\_\_\_\_ early in life. Both were firstborns who stumbled over God’s choice of a \_\_\_\_\_ brother to be the heir and head of the covenant.

► This is God’s OT pattern, not because he is playing favorites, but because he is raising up Christ-types and preaching the gospel thru them. Christ is the only one in history who inherits God’s promises in his own \_\_\_\_\_; all others must inherit in union with Christ by faith.

Gal 3 <sup>16</sup> Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ ... <sup>26</sup> [Y]ou are all sons of God through faith in Christ Jesus ... <sup>29</sup> And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.

► All others must give up \_\_\_\_\_ in anything they think is theirs by right, and hope only in what is theirs in by faith in \_\_\_\_\_. Those who perceived this by faith looked away from what was “theirs by right” and \_\_\_\_\_ around the Christ-type, looking thru him as a lens to see Christ from afar. It is the same issue with each person, with each generation, and still today. Only Christ is the ultimate Promised \_\_\_\_\_, only Christ is the ultimate \_\_\_\_\_ and Head of the covenant. All the rest of us are \_\_\_\_\_ and \_\_\_\_\_.

Phil 3 <sup>4</sup> If anyone ... thinks he may have confidence in the flesh, I more so: <sup>5</sup> circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews ... <sup>7</sup> But what things were gain to me, these I have counted loss for Christ. <sup>8</sup> [I]ndeed I ... count all things loss for the excellence of the knowledge of Christ Jesus my Lord, ... and [I] count them as rubbish, that I may gain Christ

► The whole point of the covenant is to create a household in which \_\_\_\_\_ in Christ is cultivated, a life of \_\_\_\_\_ to God and one another is produced, and the children God gives us are \_\_\_\_\_. But if we \_\_\_\_\_ in the covenant itself, we turn it into an \_\_\_\_\_, and make it a \_\_\_\_\_ instead of a blessing. This was the crucial error of the Jewish leadership of the 1<sup>st</sup> century — they wanted to define God’s household simply by being \_\_\_\_\_ the covenant and defending its borders against Gentiles, rather than defining it by \_\_\_\_\_ the Cornerstone and faith in him. They stumbled over the fact that God was reforming Israel around \_\_\_\_\_, rather than reforming Christ around Israel. The apostles responded by taking the Jews back thru the OT to show that God had always reformed his people around the Christ-types in order to show that He would finally & forever reform his people around the \_\_\_\_\_ to whom the Christ-types pointed.

Phil 3 <sup>2</sup> Beware of ... the mutilation! <sup>3</sup> For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh