

GENESIS 33

The Meeting of Jacob and Esau

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KEYWORD

God (Plural)
God (Singular)
LORD
GOD
Lord
lord
El Olam
Bara
Asah
Beth
Numbers

REVERANCE

Elohim (The Trinity)
El
Jehovah & or Yahweh (YHWH)
Jehovah & or Yahweh
GOD the Master (Kurios), Adonai
Man the Master
Everlasting God
God creating from nothing
God making or assembling from existent materials
House

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.
- 70 - Perfect spiritual order carried out with all power.

Keywords

"create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need

PRAYER

Father we thank you for the privilege of studying your word together.

Thank you for the records Jesus, that lead us to you and eternal life in you.

Jesus let your Holy spirit now implant upon our hearts your truths.

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

In Jesus's name and everybody say Amen!



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REVIEW

Jacob made extensive preparations to meet his estranged brother, Esau, as recorded in the previous chapter.

After all the waiting and wondering, the moment had finally arrived.

- Esau had come. Will he bring violence or peace?

Jacob made one last-minute strategic choice before approaching his brother.

He arranged his family into at least three distinct groups with some space between them.

- He placed his two servant wives and their children at the front of the line, you know just in case 😊
- Next he places Leah and her children.
- Finally, he places his beloved Rachel and Joseph.

Given that Jacob is going to approach Esau first, this is not a cowardly act, at all.

It does, however, show Jacob's open favoritism, since Rachel and Joseph will have the easiest path of escape in case Esau becomes aggressive.

Jacob then moved to the front of this procession and began heading toward Esau, but slowly.

- He stopped seven times to bow low to the ground on the way.
- Finally the moment came.
- Fortunately Esau did not draw out his sword.

Instead, he ran to Jacob, threw his arms around his brother and kissed him.

- Both men reconciled and wept at this breathtaking reunion.

Then Esau asked about Jacob's wives and children who came and bowed before him treating him as a prince or lord.

Esau also asked Jacob about the massive gift of goats, sheep, camels, cows, and donkeys.

- Jacob replied that these were given to find favor in his sight. However Esau refused them, saying he had enough.

Regardless, Jacob insisted that Esau take them as evidence that he truly favored him.

Then Jacob asserted that seeing Esau's face was like seeing the face of God in verses 8–10.

- Finely Esau agreed and accepted Jacob's gifts.
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- He also invited Jacob to travel with him back to his home in Seir.

Unfortunately Jacob didn't want to go that way and he didn't say so.

Instead, he told Esau that his children are frail and as such his company will travel slowly.

- He also refused a protection detail which his brother had offered.

Eventually Esau left and headed to the south towards Seir and Jacob instead traveled in the opposite direction heading towards the north to Succoth.

When he arrived in Succoth, he built permanent structures and then again moved west setting up camp outside of the city of Shechem.

In fact, Jacob purchased the land he camped on from the people of Shechem and built an altar to the Lord there, just as Abraham had done many years before.

Unfortunately Jacob's presence near Shechem was not peaceful as we shall see in the next Episode as it described a terrible story of violation and revenge, which shaped the destiny of the tribes of Israel.

That's it, The Summary of Genesis 33



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GEN 33: 1-2

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

(The moment had finally come for Jacob to face his twin brother.

In this meeting, he will finally discover if Esau came to kill him or welcome him home.

Now most scholars refer to these men as "armed", but it should be pointed out that the text does **NOT** say that.

There's really no proof that the four hundred men with Esau were armed.

There is every proof that Esau acted toward his brother with all openness and candor, and with such a forgetfulness of the past injuries.

"So If they were not armed, what were they for?"

1. They were not herdsmen, because the text makes it clear that they were capable of faster travel than was Jacob with his flocks.
2. They were not members of Esau's family, or else they would have been introduced as were Jacob's.

Could they have been some kind of a "welcoming committee" gathered by Esau to welcome his long absent brother?

Tell us what you think by living a comment on our YouTube page or website)

²And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

(Jacob's strategy was to place his:

- Concubines, Bilhah & Zilpah and their children at the front line.
- Followed by Leah and her children.
- And finely Rachel and her son Joseph.

The motivation for this arrangement is quite obvious.

Incase Esau became violent Leah and her children were more protected than the two maidservants, Bilhah and Zilpah, and their children while Rachel and her son Joseph would have a better chance of escaping.)

GEN 33: 3

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And he passed over before them, (After being conquered by God, Jacob now led the procession to meet Esau.) and bowed himself to the ground seven times, until he came near to his brother.

According to the ancient tablets, which are a famous archeological discovery, and deals with laws and customs of that period, when you approached a king you were to bow seven times.

By this, Jacob was acknowledging Esau's lordship over him.

Now this goes without saying that Jacob & Esau took some physical steps to have a successful reconciliation.

For example for JACOB:

- (1) He bowed before Esau seven times in verse 3
- (2) He called himself Esau's servant twice in verses 5 & 14
- (3) He referred to Esau as his "lord" four times in verses 8, 13 & 14
- (4) He dispatched ahead of time a most impressive present
- (5) He insisted that Esau keep it verses 8-11 and
- (6) He declared that seeing Esau's face was like seeing the face of God in verse 10.

While for ESAU:

- (1) He came with a company to welcome Jacob;
- (2) He ran to meet Jacob
- (3) He embraced Jacob
- (4) He fell on his neck and kissed him
- (5) He invited Jacob to keep the present
- (6) He offered to accompany him
- (7) He offered to leave a guard to protect him
- (8) He addressed him as "my brother" in verse 9 and
- (9) He graciously accepted the present, which in the customs of the day amounted to a pact of friendship.

As such Esau's hostility had vanished and all that Esau had in mind was to provide a display of his own success.

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GEN 33: 4

And Esau ran to meet him,

(This must have terrified Jacob thinking that his life would soon end. Instead, God had worked in Esau, and he only wanted to bless Jacob.)

and embraced him, and fell on his neck, and kissed him; and they wept.

Esau and Jacob did not feel a need to discuss and resolve the past.

God worked in both their hearts, and there was no need to discuss or argue over it all again.

What was past was past.

I can imagine the brothers, at this point, probably did a lot of sharing of things that had happened in the twenty years since they had seen each other.

GEN 33: 5

And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

(This consistent display of humility was Jacob's way of expressing an apology)

Anyways in a moving scene, Jacob introduced his large family to his brother Esau.

Esau was most likely impressed by what he saw.

I mean Jacob left home with literally nothing and now he returns with immense wealth, and 11 sons.

Meanwhile Esau also had a big family by this time and we will read about it in a few chapters.

GEN 33: 6-7

Then the handmaidens came near, they and their children, and they bowed themselves.

(The first to approach Esau were Jacob's two servant wives (Bilhah & Zilpah) with their children.

For those who haven't watched Episode 29:

Bilhah & Zilpah were given to Jacob's wives as wedding gifts by their father, Laban in Genesis 29:24, 28.

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Due to rivalry and competition between sisters Leah and Rachel, these two also became mothers of Jacob's children in Genesis 30:3, 9.)

⁷And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.

Next Leah and her children approached also bowing. Probably Jacob signalled them to come and present themselves to Esau.

GEN 33: 8-11

And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

(Jacob's generous gifts confused Esau.

He did not expect this, showing that he had no sense of superiority over Jacob or did not have a strong sense that Jacob owed him.

Jacob told him they were his children and that the LORD had blessed him with plenty.)

⁹And Esau said, I have enough, my brother; keep that thou hast unto thyself.

(Esau initially rejected Jacob's enormous gift of five herds of animals.

He insisted that he is not poor and that he had enough; Telling Jacob to keep what he had.

- Now in that era it was considered polite to initially refuse any given gifts.
- At the same time, it would have been considered deeply offensive to actually reject the present, or for the giver to recall the offer.
- It was also honor to the giver by speaking of the gift as "too much."

Anyways both Esau and Jacob had a blessed testimony and for sure they both had enough.

Godliness with contentment is great gain as we read in 1 Timothy 6:6.

Esau's peace and contentment showed him to be a remarkably blessed man, though he did not receive the promise of the Abrahamic covenant as he had hoped.

Spurgeon goes on to say that:

Although Esau did not receive the great blessing — the covenant blessing, — that having gone to Jacob who secured it by deception, yet Esau did receive a great blessing of a temporal kind, which Isaac pronounced upon him with all the fervor of a father who loved his son most ardently.

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Esau thus received what he most wanted, for he cared very little for the spiritual blessing, — not being a spiritual man, — and when he obtained the temporal blessing, that satisfied his heart, and he said, 'It is enough.')

¹⁰And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

(Jacob insisted and urged Esau to keep the gift as evidence that he has found favor in Esau's sight.

The specific Hebrew words used by Jacob in this statement are *min'hāt 'ani*, meaning "my gift."

In the following verse, however, Jacob referred to this present as *bir'kāt 'ani*, meaning "my blessing."

This might have been Jacob's way of implying that he meant to share his stolen blessing with his twin brother.

Now If Esau had refused to accept it, Jacob would never have been in peace.

The refusal to accept a gift means permanent enmity as the gift was a token of reconciliation and everlasting peace.

It healed the wound and repaired the breach.

In fact until this day, the receiving of a gift is understood as a pledge of friendship.)

¹¹Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

(Jacob urged his brother Esau to accept his large gift of livestock.

Esau's receiving of the gifts was as important to the reconciliation as Jacob's giving of the gifts.

When Jacob gave such generous gifts, it was his way of saying to Esau that he was sorry, and when Esau accepted the gifts, it was his way of accepting Jacob and saying he was forgiven.

In that culture, one never accepted a gift from an enemy, only from a friend.

To accept the gift was to accept the friendship.

Now, there are two different Hebrew words used for "enough."

The one used when Esau said he had enough was "Rab" and the one used when Jacob said he had enough was "kol," which means, I have everything.

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Jacob had learned that God was his resource and when God becomes your resource, you have everything.

Others may have a lot, but there is that total sufficiency which is ours when we have God.)

GEN 33: 12-13

And he said, Let us take our journey, and let us go, and I will go before thee.

(Esau invited Jacob to travel with him back to his home in Seir in the region of Edom.

However for Jacob; he had different plans ☺ Instead he went the opposite direction to Succoth.)

¹³And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die.

(In other words, Jacob's group can't travel as quickly as Esau's company of 400 warriors.)

GEN 33: 14

Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

Jacob was glad to be reconciled with his brother, but didn't want to be too close to him.

He was still afraid of Esau and as such hesitant to go together with him to Seir.

He wanted to take a slower pace so his animals don't die and his children don't get weary, as they are young.

He'd been moving faster while fleeing Laban, so now he wants to move at a slower pace.

GEN 33: 15-16

And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

(Jacob turned down his brother's protection detail, perhaps because he knew he wasn't heading to Seir after all.

Now the offer of an escort by Esau was probably in good faith, but it would have been an embarrassment to Jacob.

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And, besides, there could have developed friction between his men and those of Esau.)

¹⁶So Esau returned that day on his way unto Seir.

GEN 33: 17

And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle;

(God appointed Abraham, Isaac, and Jacob to live in the land, but in tents as sojourners. Here however Jacob was disobedient and unwise settling down move.)

therefore the name of the place is called Succoth. (The name Succoth means "booths.")

Unfortunately, Jacob still acted like old Jacob instead of like new Israel, because he said he would go far to the south with Esau to the area of Mount Seir.

Instead, he allowed Esau to go a few days beyond him and then headed north towards Succoth.

Men it's hard to try to be Jacob and Israel at the same time.

He built a house in Succoth and settled there for many years.

When he met Esau, the oldest of his children, Reuben, was probably about twelve years old.

When they left Succoth and moved to Shechem where Jacob's daughter, Dinah, was raped by the prince and the older brother's revenged her by killing the males of Shechem; they had to be somewhere in their twenties at this time; so, it is possible that they stayed at Succoth for eight years.

Succoth was on the other side of Jordan and they had not yet come back into the land that was promised to Abraham.

GEN 33: 18-20

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

(After establishing a permanent structure and a place for his livestock in Succoth, Jacob moved west with his company to the city of Shechem, which is officially in the land of Canaan.

It is possible that during the 10-12 years he spent in Succoth, he visited Esau and his father, Isaac much as the scripture doesn't say.

➤ So when he came to Shechem, he bought a parcel of land and dug a well.

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- Interestingly this well here was never mentioned in the Old Testament but only in the New Testament in John 4:6.
- This also is the same well where Jesus met the woman of Samaria from Sychar.
- This well was situated between Mount Ebal and Mount Gerizim, and was located very near the future city of Samaria, which became the capital of the Northern Israel after the division of the kingdom.
- The well is still there today outside the ancient ruins of the city of Shechem at the foot of Mount Gerizim and Mount Ebal.
- It was Mount Gerizim where the men stood to bless the people as they came over Jordan and they stood on Mount Ebal to recite the curses.
- This whole territory became, in time, the portion of the Promised Land occupied by Ephraim, the principal tribe of Northern Israel.

All of this was in the area where Jacob came and pitched his tent.

Shechem is also where Abraham camped when first arriving in Canaan after God called him to enter the land of promise in Genesis 12:6.

This location was quite a distance from Seir, in Edom, where Jacob's twin brother, Esau, lived.)

¹⁹And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

(The property which Jacob bought here was the first that he owned in the Promised Land.

It later served as a burial plot; and Joseph's bones were interred there in Joshua 24:32, when the children of Israel entered Canaan.

"Thus the grave of Joseph, like that of Abraham at Machpelah, belonged to Israel by purchase."

It is notable that Jacob built an altar here, thus following in the steps of Abraham who built an altar wherever he went.

The name of it is also significant; for this is the first time that the name "Israel" was used after God gave it.)

²⁰And he erected there an altar, and called it El-elohe-Israel.

As his grandfather Abraham had done in Genesis 12:7-8, Jacob also built an altar to the Lord at Shechem.

The difference now is that Jacob built it on land he owned.

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Jacob erected an altar and called it *“God, the God of Israel”* and this is the first time that Jacob used the new name that God gave him.

In other words, Jacob is openly declaring that God is his God and, by implication, the God of his descendants after him.

Here also we find another name of God found in the O.T.

THE LESSONS WE LEARN FROM THIS STUDY ARE:

1. Forgiveness will bring peace to your soul and resolution to your problems.
 2. Esau could have held a grudge against his brother for 20 years and refused to forgive him, but that would have been toxic to his soul, and it would have brought war to his house upon Jacob's return.
 3. We harm no one more than ourselves when we withhold forgiveness from those who genuinely ask.
 4. We forgive people in light of the forgiveness we've receive from God, through Jesus.
 5. The more we appreciate God's forgiveness, the quicker we'll extend forgiveness to others.
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We will start from Chapter 34 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
 - But right now I repent of my sins
 - I make you my Lord
 - I receive the free gift of forgiveness of sin
 - I need you, Jesus
 - Be my savior
 - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
-

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

LET'S STANDUP FOR THE FINAL BLESSING

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
- May the Lord cause his face to shine upon you and give you peace
- May your heart be filled with his love
- May you walk in the spirit
- May you be strengthened by the work of his Holy spirit in your inner man
- May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
- And may God increase your faith and your trust
- May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
- May your life be enriched in all things in Christ Jesus
- And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
- Amen