

Dr. Robert Vannoy, Old Testament History, Lecture 27

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Jacob Marriages to Peniel (Gen. 29-32)

F. Jacob ...

2. The Years at Haran – Genesis 29-31

Jacob's Marriages to Rachel and Leah

We were discussing “Jacob” which is F. in your class outline sheet. We were in the middle of number two under Jacob, “The Years at Haran, Genesis 29-31.” At the end of the last hour we had noted that when Jacob arrived in Haran and met Laban he entered into an agreement with Laban that he would work for seven years in order to receive Rachel as his wife, who was the younger of Laban's two daughters. The time comes for the marriage after the seven years and he is given Leah instead of Rachel. That is about the point that we stopped at the close of the last hour.

But you notice in verse 26 in chapter 29, Laban says, “it must not be so in our country to give the younger before the firstborn. Fulfill her week and we will give you this one also for the service, which you shall serve with me yet seven other years. So Jacob did and fulfilled her week and he gave him Rachel, his daughter, as his wife also.”

Now, again you are in a cultural context that is much different than what we are familiar with. It's hard for us, I think, to imagine having two wives within one week and who are sisters. That, of course, presented enormous difficulties internally in Jacob's family. I think it is quite clear that is what happened. It is within the week that Jacob receives Rachel, the second wife, because you notice that after the birth of Joseph, which follows in the next chapter, you are at the end of the second seven years of service because he had to serve another seven years subsequent to receiving Rachel. You read in verse 25 of chapter 30, “It came to pass when Rachel bore Joseph and Jacob said unto Laban, ‘Send me away so I might go to my own place, my country. Give me my wives and my children, for

whom I have served you, and let me go. For you know my service which I have done.’ And Laban says, ‘I pray you, if I have found favor in your eyes, tarry, for I have learned by divination that the Lord has blessed me for thy sake.’” And then they negotiate and continue an arrangement where he stays. But at the end of that second period of service, he has already eleven or twelve children that have come to him, not only by Leah but also by the handmaids of Leah and Rachel. We will go back and pick that up in a minute.

Law Against Marrying the Sister – Lev. 18:18

The procedure of marrying sisters is explicitly forbidden in the Mosaic law. If you go to Leviticus 18:18 and you read, “Do not take your wife’s sister as a rival wife, to uncover her nakedness, while your wife is living.” So when you get to the Mosaic law, that specific type of situation is addressed and it’s forbidden, but of course at this point in time, it is long before the Mosaic law was given and Jacob takes two sisters as wives.

Difficulty in Jacob’s Polygamous Marriages

Now certainly, even at this time, it conflicts with the creation ordinance of monogamy. We discussed this earlier when we discussed the early chapters of Genesis. It seems clear in Genesis that God intended man to have one wife. Monogamy was the original intent for marriage.

But we find that Jacob does this and misery is the result. Look at verse 30 as you pick up the narrative, “He went in also to Rachel, and he loved Rachel more than Leah and served with him seven other years.” And then verse 31, “When the LORD saw that Leah was hated, he opened her womb, but Rachel was barren.” So Leah conceives and you have the first-born son to Jacob who is Reuben, the son of Leah- you find that in verse 32. Notice the comment of Leah when Reuben is born. She says, “Surely the Lord has looked upon my affliction and now, therefore, my husband will love me.” You have this competition

between Leah and Rachel for the love of Jacob and Leah feels now Jacob will love her. Then in verse 33 she conceives again and bore a son. She says, “Because the Lord has heard that I was hated, he has given me this son also.” She calls him Simeon. So there is the second child. And verse 34, she conceived again and bore a son and said, “‘Now this time will my husband become attached unto me because I bore him three sons, therefore was his name called Levi.’” And she conceived again and bore a son and says, ‘Now I praise the Lord.’ Therefore she called her son Judah.” But there are four sons born to Leah and Rachel is still barren. With the connections with the birth of these sons, it becomes very clear there is a struggle going on between Rachel and Leah for the love of Jacob.

The next strategy of Rachel to overcome her barrenness is to give her handmaid to Jacob, much as Sarah did with Hagar to Abraham. So you read in the early part of chapter 30, “When Rachel saw she bore Jacob no children, Rachel envied her sister,” you still have this competition, “and said unto Jacob, ‘Give me children or else I die.’” Jacob’s anger was kindled and said, ‘Am I in God’s stead, who has withheld from you the fruit of the womb?’” So then she says, “Behold my maid, Bilhah” who went onto him. Bilhah conceives and you have a sixth child born to Jacob and that’s Dan down in verse 6. Then in verse 7 Bilhah conceives again. Notice the comment of Rachel then in verse 8, “‘With great wrestling have I wrestled with my sister and I have prevailed’” and she called his name Naphtali.” Even though it wasn’t her own direct seed but was through her maiden, she feels a certain victory over Leah.

Mandrakes

Now when Leah saw that she had ceased and was barren in verse 9 she takes Zilpah, her maid, gives her to Jacob as his wife and a seventh son, Gad, is born. Then Zilpah bares another son in verse 13, who was Asher, the eighth son. Then the strategy of Rachel in verses 14 and following is this: you read that, “Reuben, who was the firstborn of Leah, went into the days of wheat harvest and

found mandrakes in the field and brought them unto his mother Leah. Then Rachel says to Leah, ‘Give me, I pray, your son’s mandrakes.’ And she said unto her, ‘Is it a small matter that you have taken my husband, that you take away my son’s mandrakes also?’ And Rachel said, ‘Therefore he shall lie with you tonight for your son’s mandrakes.’ Jacob came out of the field in the evening and Leah went out to meet him and said, ‘You must come in unto me for surely I have hired you with my son’s mandrakes.’ And he laid with her that night.”

Now it was believed in that time that these mandrakes were a certain type of plant that was supposedly hard to find and was believed to have properties that would increase fertility in conception. There is some dispute about exactly what that was but there may have been some validity to it. But you find what happens in this instance is, Rachel thinks if she gets these mandrakes she will have a child, so she bargains this way with Reuben. But Leah then says, “I hired you with my son’s mandrakes” and you read in verse 17 that, “God harkened unto Leah, she conceived, and she bore Jacob a fifth son.” So that selling the mandrakes becomes an occasion of increasing Leah’s advantage, you might say. The thing that’s clear through this whole narrative is the struggle between Leah and Rachel.

God Gives Rachel a Son – Joseph

But finally you read down in verse 22 after Leah has conceived again, “And God remembered Rachel. God harkened to her and opened her womb and she conceived and bore a son and says, ‘God has taken away my reproach’ and called his name Joseph. She said, ‘The LORD shall add to me another son.’”

Remember, of course, later in these Patriarchal narratives Joseph is the favorite son and that is the son of Rachel who Jacob loved and the one who was born after this long process.

The Multiplying of the Seed of Abraham

But what I think that we see in this process, despite all of the conflicting

difficulties, you see that God is working to give the seed that was promised to Abraham, to Isaac, and repeated to Jacob. Here at Haran you have the initial fulfillment of the promise of the great seed. Leah has the children immediately and Rachel does not have any for some time. As far as that continuation of the line of promise is concerned, Leah is the one who has the honor of becoming the progenitor of the tribe of Judah. As we will see as we trace this further, the line of promise ultimately narrows to the tribe of Judah. Of course, the tribe of Judah narrows further to the house of David eventually.

This is a chart of the sons that are born to Jacob from Leah: Reuben, Simeon, Levi, Judah, Isaachar, Zebulun and Dinah. Then he has by Bilhah: Dan and Naphtali, which is Rachel's handmaid. Then Zilpah, which is Leah's handmaid, gives birth to Gad and Asher. Then Rachel gives birth to Joseph and later Benjamin. In chapter 35, Benjamin is born and Rachel dies in childbirth at that time.

Now of course, the other thing is, before the death of Jacob, after Joseph has gone down into Egypt, and Jacob has eventually followed with the family, he adopts the two sons of Joseph, and that's Ephraim and Manasseh. In Genesis 46, you find that those two sons are adopted and are given an equal status with the sons of Jacob. So that's where you get the twelve tribes because Ephraim and Manasseh are really grandsons of Jacob. If you turn there just for a minute to Genesis 46:20, "And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Potiphera priest of On, bore to him." So those two sons are born.

Joseph's Sons: Ephraim and Manasseh

Over in Genesis 48 you find that at the point just before Jacob is to die, Joseph brings Ephraim and Manasseh to Jacob. Jacob says in verse 5, "And now your two sons, Ephraim and Manasseh, which were born unto you in the land of Egypt before I came unto you into Egypt, are mine," Jacob is speaking, "...as

Reuben and Simeon, they shall be mine. And your issue, which you beget after them, shall be yours, and shall be called after the name of their brethren in their inheritance.”

Then what he does later on in that chapter is bless Ephraim and Manasseh. It is very interesting what happens at that point. You read that in verse 13, “And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand,” they are facing each other, “...and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn.” In other words, Joseph arranged it so that the right hand would go out and be on Manasseh and his left hand on Ephraim. And what Jacob does is crosses his arms and does it the other way. And you read in verse 17, “And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, ‘Not so, my father; for this is the firstborn; put thy right hand upon his head.’ And his father refused, and said, ‘I know it, my son, I know it. He also shall become a people, and he also shall be great: but truly,’” you get this principle that we see time and time again, ““...his younger brother will be greater than he, and his seed shall become a multitude of nations.’ And he blessed them that day, saying, ‘In you shall Israel bless, saying, God make you as Ephraim and as Manasseh,’ and he set Ephraim before Manasseh.” So he really gave Ephraim the right of the firstborn. He was going to be greater than his brother even though he was the second born. Of course, you see that later in the history of Israel. Ephraim becomes the prominent tribe in the North, so prominent that all of the North is called Ephraim. But Ephraim and Manasseh then are ultimately included in the children of Jacob; that means Jacob adopts them as his own children.

Ambiguity in Counting of the 12 Tribes

Student question: “Why do they not count Levi as a tribe?”

Professor answers: There are different ways of counting the tribes. The thing to remember is that Levi did not get a portion of the land. The land was divided up by Joshua. The land was divided into the twelve tribes. The Levites got Levitical cities but not a tribal inheritance of land, as God was to be their inheritance.

Student question: “Yeah, but if you look at Revelation you have the twelve apostles. What will be the twelfth tribe? Will it be Joseph or Levi?”

Professor: It’s hard to say. Often in the numerations that you find in later times, Simeon sort of seems to get absorbed into Judah in the South and almost disappears. Whether that is part of the answer to your question it is hard to say. It depends on how you count them. They can be counted in different ways. But the twelve tribes that received inheritance do not include Levi. Even in Scripture when it speaks of the twelve tribes, you get differences in the way they numerate them later. I can’t trace that out but you find that in later references. It is also the time of the division between the North and the South. There are ten tribes in the North and two in the South. And then you try to list the ten and the two and it becomes complicated. Benjamin seems to be in the South and Judah is in the South. What do you do then with Simeon? Maybe Simeon is absorbed into Judah at that point. Then it doesn’t really count. That’s what some people think. But it is true. You have thirteen all together, counting Levi and the addition of Ephraim and Manasseh, Joseph’s sons.

Jacob Acquires Wealth

To get back to Jacob at Haran, after the birth of these sons, it’s described in chapter 30, we find that Jacob agrees to stay longer with Laban. Over a period of time he increases his possessions a great deal. That begins to lead to trouble with

Laban's household. Then the Lord tells Jacob to leave. In chapter 31, verse 11 you read, "And the angel of God spoke unto me in a dream, saying, 'Jacob,' and I said, 'Here am I.' And he said, 'Lift up now your eyes, and see, all the rams which leap upon the cattle are ringstreaked, speckled, and spotted: for I have seen all that Laban doeth unto you. I am the God of Bethel, where you anointed the pillar, and where you vowed a vow unto me. Now arise, get out of this land, and return unto the land of your kindred.'" So the Lord tells Jacob to return and he speaks to his wives about that and they agree. When Laban goes away to Padan Aram, some distance away, Jacob gathers his family and possessions and, without telling Laban, packs up and leaves.

Rachel Steals Her Father's Household Idol

In addition, Rachel takes, in chapter 31, verse 19, the images that were her father's. Now the term there is *teraphim*; they were household idols of some sort. The specific use to which they were put is somewhat disputed, but in any case, Rachel took them. And you read in verse 20, Jacob stole away unawares from Laban the Syrian, in that he did not tell him that he had left. Laban comes back and finds out that he's gone and he is very upset. He sets out after Jacob and it seems that he is particularly upset because he is missing these household idols. Now many feel, from the Nuzi documents, that there is a connection with possession of those idols and the rights of inheritance. Laban was fearful that Jacob had taken them and would then sometime later come back and claim all of Laban's possessions. So he had the rights of it because of the possession of these idols. Whether that is the case or not, that is reading somewhat between the lines. I think the NIV Study Bible note says, "small portable idols that Rachel probably stole because she thought they would bring her protection and blessing. Or perhaps she wanted to have something tangible to worship on the long journey ahead, a practice referred to much later in the writings of Josephus, first century Jewish historian. In any case, Rachel was not yet free of pagan backgrounds." In

that note, nothing is said of inheritance right, at all. But there are other scholars who feel that was the relevance of it.

But you find Laban does pursue and catches up with Jacob in verse 26, “And Laban said to Jacob, ‘What have you done, that you have stolen away unawares to me, and carried away my daughters, as captives taken by the sword? Why did you flee away secretly?’” and he continues, “I would have sent you away with mirth and peace and would have kissed my sons and daughters goodbye,” and so forth. And then down in verse 30, “Why have you stolen my gods?” Now Jacob was completely unaware that Rachel had done that so he says in verse 31, “‘Because I was afraid: for I said, perhaps you would take by force your daughters from me. With whomsoever you find the gods, let them not live: before our brethren, discern you what is yours with me, and take it to yourself.’ For Jacob knew not that Rachel had stolen them.”

So Laban begins to search for these idols. And you read in verse 33, “And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.” And you read in verse 34, “Now Rachel had taken the household gods and put them inside her camel's saddle and was sitting on them. Laban searched through everything in the tent but found nothing. Rachel said to her father, ‘Don't be angry, my lord, that I cannot stand up in your presence; I'm having my period’” as the NIV translates it. The King James says, “And she said to her father, ‘Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me.’” That’s an Elizabethan way of saying that, but I don’t think it would be very well understood by most people today. I think the NIV is a better translation of what she said. She used that to keep them from looking in that saddle. So he never does discover the idols.

But the dispute is settled by the conclusion of a covenant between Jacob and Laban. The essence of that is that they set up a heap of stones and, notice in verse 48, Laban says, “‘This heap is a witness between me and you today.’ That is

why it was called Galeed; and why it is also called Mizpah. Because he said, ‘The LORD keep watch between you and me, when we are away one from each other. If you mistreat my daughters or if you take any wives besides my daughters, even though no one is with us, remember that God is a witness between you and me.’ And then he said, ‘This heap is a witness and this pillar is a witness, that I will not go past this heap to your side to harm you and that you will not go past this heap and pillar to my side to harm me.’” And it seems to me that the idea of this possession of idols connecting with the inheritance rights may explain that provision of this arrangement. You are not going to cross this boundary any more for my harm. And Jacob agrees to that and Laban agrees to that and they depart in peace having concluded that agreement.

Now just one comment on verse 49, which is sometimes called Jacob’s blessing or benediction. It was called Mizpah because he said, “May the Lord keep watch between you and me when we are away from each other.” You often see that verse quoted in a very positive way. In the context it really is a curse formula. What he is saying is, the Lord is witness to this and if you violate this covenant, may God’s wrath be on you. That’s the implication of that statement. Of course, the other sentiment that is taken out of context is certainly very legitimate and very true. It certainly can be a blessing but it is not the sense or meaning in the context of that statement.

Student Question: “Was this related to the death of Rachel?”

Professor: Well I don’t know; I hesitate to make that connection. I would certainly think that Jacob put his own integrity on the line when he said that. It doesn’t say “in the name of the Lord,” and there is no formula there- but certainly his own integrity would be on the line to let Laban take the life of anyone who he found with the idols but whether you can say it goes beyond that- I would be hesitant about that. So they make that important covenant and then depart in peace. So, any questions or comments on “The Years of Haran in Genesis 29-

31”?

Student Question: “How many years was that?”

Professor: Well you know it was 14 years plus- I don’t think you can settle how many years beyond that. It must have been a time beyond that, however, because subsequent to the fourteen years they negotiate several times different arrangements and every time it works for Jacob’s advantage and he keeps increasing his cattle compared to Laban. So it takes some time to do that. It wouldn’t seem to me that unlikely if you are talking about 20 years for this period in Haran.

3. Jacob and Peniel – Genesis 32

Alright, let’s go on to 3. “Jacob and Peniel- Genesis 32.” I think up to this point, we have seen that God has blessed Jacob in spite of his character and in spite of his sins. But at this point in his life as he is returning to Caanan, God uses Jacob’s fear of Esau to work in Jacob’s own life. That happens at a place called Peniel. That term comes from Genesis 32:30 where you read, “Jacob called the name of the place Peniel: for I have seen God face to face.” And “Peniel” really means “the face of El,” or God. He has an experience there that causes him to give the place that name.

Now the background of that is, while Jacob has been away, Esau has become powerful. Remember that he initially left home because Esau had sworn to kill him. Rebekah was fearful that Esau would carry that out so she had to send Jacob away. Jacob sends messengers ahead of him to his brother Esau before he arrives back in Canaan. You notice in verse 4 of chapter 32, “He instructed them ‘This is what you are to say to my master Esau: “Your servant Jacob says, I have been staying with Laban and have remained there till now. I have cattle and donkeys, sheep and goats, menservants and maidservants. Now I am sending this message to my lord, that I may find favor in your eyes.”’” He calls himself Esau’s servant.

When the messengers come back, they say, “We went to your brother and now he is coming to meet you and 400 men are with him.” That sounds ominous to Jacob. So you read in verse 7, “In great fear and distress Jacob divided the people who were with him into two groups.” The idea was if Esau comes to attack we will be in two groups and he won’t get all of us, and the “flocks and herds and camels as well. He thought, ‘If Esau comes and attacks one group, the group that is left may escape.’”

Jacob Prepares to Meet Esau

Then Jacob turns to prayer. You really have a beautiful prayer in which he claims God’s promises and asks for deliverance from Esau. You find that in verses 9 to 12. He says, “O God of my father Abraham, God of my father Isaac, O LORD, who said to me, ‘Go back to your country and your relatives, and I will make you prosper,’ I am unworthy of all the kindness and faithfulness you have shown your servant. I had only my staff when I crossed this Jordan, but now I have become two groups. Save me, I pray, from the hand of my brother Esau, for I am afraid he will come out and attack me, and also the mothers with their children. But you have said, ‘I will surely make you prosper and will make your descendants like the sand of the sea, which cannot be counted.’” So he really proclaims God’s promise and prays for deliverance from what he fears in respect to Esau.

Then what he does, insofar as his strategy, is to send the people ahead of him with a gift to give to Esau. It is not a small gift. Look at verse 14, “...two hundred female goats and twenty male goats, two hundred ewes and twenty rams, thirty female camels with their young, forty cows and ten bulls, and twenty female donkeys and ten male donkeys.” And then he said, “You go on ahead with this gift but keep some space between the herds.” He instructed the one in the lead in verse 17, “When my brother Esau meets you and asks, ‘To whom do you belong, and where are you going, and who owns all these animals in front of you?’ then

you are to say, ‘They belong to your servant Jacob. They are a gift.’” And then the second would come along and all the others who followed and each one was to say the same thing. He says in verse 20, “And be sure to say, ‘Your servant Jacob is coming behind us.’ For he thought, ‘I will pacify him with these gifts I am sending on ahead; perhaps he will receive me.’”

Jacob Wrestles with the Angel of the Lord

So he sent that on ahead, and then in verse 22 you read, “Jacob got up and took his two wives, his two maidservants, and his eleven sons and crossed the ford of the Jabbok after he sent them across with all his possessions with them and he was left alone.” There you get this rather mysterious incident, in which Jacob wrestles with the angel of the Lord and pleads with the Lord for a blessing. In the course of that, his name is changed from Jacob to Israel. You read that, “He wrestled with him till daybreak. When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. Then the man said, ‘Let me go, for it is daybreak.’ But Jacob replied, ‘I will not let you go unless you bless me.’ The man asked him, ‘What is your name?’ ‘Jacob,’ he answered. Then the man said, ‘Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have overcome.’ Jacob said, ‘Please tell me your name.’ But he replied, ‘Why do you ask my name?’ Then he blessed him there.” Now we know that Jacob understood that the one with whom he was wrestling was God himself because, in verse 30, he calls the place Peniel, saying “It is because I saw God face to face, and yet my life was spared.”

Now he pleads with God for a blessing in that encounter. I think he does that, as it is clear in his prayer, on the basis of God's promise. What's the significance of this experience? In Stigers's commentary on Genesis, it's on your bibliography page fourteen about the middle of the page, Stigers says, up to this point Jacob has devised strategies for appeasing Esau and returning to the land of

promise. But now, just as he is about to cross the Jabbok to enter the land, he is prevented by the Lord Himself. Stigers understands this significance as “the Lord is showing him, who is the rightful owner of the land and the true giver of the land. He is brought to the place where he realizes he cannot enter the land with his own strength and is to receive it only how God gives it to him according to His promises.” So Jacob receives it by asking, not by might or by craftiness. Leupold says that, “Jacob is brought to the point where human device is carnal and human ingenuity is no longer equal to the needs that have risen. His own cleverness, which he so largely leaned on in the past, proves inadequate. Jacob has only the Lord left in this extremity and he learns in faith, though it cost him a hard struggle, to cast himself wholly on God’s mercy alone, but to do so cost an agony of prayer that leaves its mark upon the man.” Now it seems to me they both touch upon the heart of the issue here. Jacob is brought at this point to realize that he is to receive these promises as God gives it in faith, not by his own strategies and ways of trying to bring to pass for self.

Name Change from Jacob to Israel

So his name is changed from “Jacob,” which may come from the root of *‘aqad* in Hebrew, which means “to deceive.” It changed from Jacob to Israel that comes from *sara* and *el*. The name signifies “he who contends with God.” I think in the context, the idea is, he who contends with God and in so doing realizes that the promises of God are sure. He can’t enter the land in his own strength but he needs to trust in the Lord and his promises, not his own devices. So his name is changed to Israel.

Jacob’s Pleading for a Blessing

I think the heart of it is in verse 26 when Jacob says, “I won’t let you go unless you bless me.” I think he realized in the context of this encounter that he was wrestling with God and the only way he could go back into that land was if

God would fulfill his promises and bless him by his grace. It is a hard narrative; it is a very mysterious thing to know exactly what is going on, but it seems to me that is what comes close to it.

He was touched in his hip and that became a permanent disability to Jacob. You could say maybe another way would have been more significant. I think Jacob realizes in the context that he needs God's help and he is not going to let God go unless he receives the blessing.

In Hosea 12:3-4 there is an allusion to this event. Hosea 12:3-4 says, "Of Jacob in the womb, he grabs his brother's heel and wrestled with God. He struggled with the angel and overcame him. He wept and begged for his favor." So he struggled with God, and begged for God's favor even though he did overcome him.

I think that is a hard thing to say with any certainty one way or another. A lot of people speak of the incidents of Abraham with Isaac and here with Jacob as Christophanies. Instead of theophany in a more broad general manifestation of God, these are made equivalent to pre-incarnate manifestations. But it is hard to pin that down.

Mahanaim

Let's see, you are at chapter 32. In other words, I would not be too sure of that. How close do you connect verse 2 with what is said in verse 1? "Jacob went on his way and saw the angels of God and when Jacob saw them he named that place Mahanaim." Then you read that Jacob sent messengers to his brother Esau. It means two camps. Well I am looking at the NIV Study notes here, and we don't have that here. It relates to what precedes and not what follows. In other words, Mahanaim is located in Gilead, east of the Jordan, north of Jabbok; two camps have just met in hostility, Laban and Jacob, and separated in peace. Two camps were again about to meet in hostility, Jacob thought, and separate in peace, but Jacob called this crucial place "two camps" after seeing the angel and saw God in

the camp as a divine assurance. God was to escort him safely to Canaan, yet he also feared meeting with Esau so he divided his household into two camps. Still trying to protect himself by his own devices. I don't know if the revelation from the angel would have been something to encourage him to divide into two camps. It seems like he is dividing himself into two camps and the context is that, and also himself versus Esau- previously it was Jacob versus Laban. Perhaps that's the reason for the name.

It does seem that Jacob's attitude changes, though in the midst of this experience, from being fearful of Esau to realizing he needs to put his trust and his confidence in God. So he really needs to fear God, not Esau.

Okay, I guess it is time to stop, we will pick up here tomorrow and continue on the loss of Joseph and Jacob's blessings.

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