

# God Wrestling with Jacob

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- [ 0 : 00 ]     These verses, Psalm 62 and verse 1. My soul, wait round with patience upon thy God alone. My soul, wait round with patience upon thy God alone.
- Oh, do them dependeth on thy hope of thanks voilà shows.
- The road revives our nations. Barnabas of hope you see.
- In glory ends my sure defense, I shall not move the beat.
- And God my glory then shakers, I shall not make sure sure.
- [ 1 : 44 ]     In glory of His love I shall not make sure.
- I will have his hope secure. In the creation of the earth, in earth and earth I see.
- In glory of His love I shall not make sure.
- Let us now turn to the passage that we read. Book of Genesis chapter 32. We may read again the verse 24.
- Jacob was left alone, and they wrestled a man with him until the breaking of the day.
- [ 3 : 09 ]     There wrestled a man with him. The picture of Jacob in the Bible is not always a flattering picture.
- One thing about the Bible never seeks to cover up the errors in the lives of men, but when the deep flaws in that character, the Bible tells it as it is.
- And when you look at the character of this man initially, you find that he is looked down as someone who goes behind people's back.
- Always to get an advantage for himself. His very name means twister or deceiver. And because his character is so deeply flawed, it often creates, I suppose one way of putting it is, unnecessary tribulation for himself.
- And you know, that is how it is with everyone. The flaws in Osamathia create problems for us throughout life.
- [ 4 : 35 ]     Reflect on that. Think about it carefully. And when you see how readily his own mother becomes involved in practicing deception, to deceive her blind husband Isaac, in order to ensure that Jacob receives a blessing and not his brother Esau.
- And then you read of the deception that is practiced by his mother's brother Abel, in order to ensure that he has married on first.
- You cannot but wonder whether this kind of behavior in the life of Jacob is genetic. Something that belongs to the character of these people.
- Because neither Rebekah nor Label are slouches in practicing deception, as Jacob found out to his cost.
- And here in this chapter, Jacob is returning to the land he left under a cloud, so to speak. And he is coming back at the behest of the covenant God, who has not allowed him to settle in the area where he lay Balaise.

- [ 6 : 08 ] And here you find him as a word, examining every animal, in order to maximize the benefits to himself as he returns to the land he had left.
- He had settled with his uncle later, but now there is the matter of settling with his brother Esau, whom he had left all these years back in frustrated rage.
- And the meeting appears to have ominous silence. Jesus is coming, he is told with 400 men to meet Jacob.
- Well, if you had fallen out with someone and you heard that they were coming with 400 men to meet you, you wouldn't look on that as a very encouraging sign.
- You would think the worst. And Jacob was preparing for the worst scenario. And so we are told of his intense fear and disless.
- [ 7 : 19 ] And then you read of the shrewd and calculating, detailed planning on the part of this crafty individual. Esau, as he looked on it, was the male threat now.
- Certainly, he didn't seem to enter his head that God might be his opponent. So you find him engaging in prayer in verses 9 to 12 of this chapter. And he pleads for help on the basis of God's covenant.
- Very interesting to note how he prays to God. He comes before God on the basis of God's covenant, God's promise, God's mercy, God's deliverance, and God's faithfulness.
- And these are the pillars on which he prays. And then he made careful arrangements. And it seems to me as if Jacob is not entirely confident that God will undertake for him in all things, despite the fact that he has prayed so eloquently.
- And therefore, he needs to make these appeasement presents for what he thought would be a very angry confrontation. And it's the kind of thinking, God plus.
- [ 8 : 30 ] Oh, like you and me too, in so many ways. We look to God in difficult times and in troublous times.
- But just in case he will not intervene, we'll give him some help or sense from our own meager and bankrupt resources.
- As if somehow the Almighty God requires help from bankrupt, impoverished sinners. He needs nothing of the kind.
- He needs nothing of the kind. But that is often how we think. As if we require to supplement the works of Almighty God.
- Finally, this agitated and troubled man, disappiance of man, escorts his family across Jabbok. And he is left alone.
- [ 9 : 33 ] And I don't believe that the language there is insignificant. He was left alone.
- A time of solitude, time of reflection, perhaps. The late Professor J.D. McMillan in his little book on Jacob speaks of how sin alienates from God and from man.
- And he makes the point in that book that the solitude here in the life of Jacob is a time to reinforce his guilt.
- When he comes face to face with the accusations of his conscience. Well, I'm not so sure. And I mean no disrespect to Professor Ballet, Professor McMillan.
- But I don't know if Jacob had time for these kind of reflections before being gripped by this mysterious apparement.
- [ 10 : 47 ] Thirdly, he was alone with God. And it is a fearful thing to be alone with God. It can have a paralyzing effect upon man.
- But you know, it can also be the most exhilarating moment of your life to be alone with God.

That you can have this sign of death and glory. To be alone with God. It can be a time that you cherish and admire.

To have a moment of fellowship and communion and intimacy with God. When he comes to sup with you and you with him.

Well, let us look at this fascinating encounter. See if we are able to learn some lessons from it. And the first thing I want to highlight is this.

[ 11 : 53 ] A man wrestled with him. A man wrestled with him. Now often we think of Jacob wrestling with God.

That is not the order that the scripture set before us in the passage here. The initiative is taken by God.

And that is always the order of scripture. God first, man second. It is always God who takes the initiative.

Not man. We may think that we take the initiative. But God takes it first. That is the biblical order. A man wrestled with Jacob.

And this wrestling of Haras, I understand it, takes place in unbroken silence. And the scripture tells us that in this wrestling that takes place.

[ 13 : 01 ] That the man did not prevail. He didn't prevail. When he saw that he prevailed not against him.

It is very interesting that. He didn't prevail. So you have this silent, long, night long wrestle. With this unknown opponent.

And there is no conversation. Suddenly, out of the blackness of the night.

Jacob feels these hands gripping his body. And it must have been a very fearful and apprehensive moment for Jacob. Who was this mysterious opponent?

Was it someone who was sent by an angel? Was it someone who belonged to the 400 band of men who were coming out to meet him? Was it someone with murderous intent on his mind?

[ 14 : 14 ] And so, Jacob is wrestling for his life. Defending himself. So that you find this wrestling beneath the canopy of heaven.

Under the cover of darkness. A man wrestling with Jacob. And you know. And you know.

I don't know. I don't know. But does it cross your mind? You know. Sometimes. You know. Sometimes. You can make yourself believe that someone is wrestling with you.

But physically the person is not there. Do you know what I mean? And you caught up in that wrestling.

It engages your mental faculties. It engages your energies and your physical faculties. But there is no one there in a real sense except yourself.

[ 15 : 23 ] And you know. And you know. Because you have this strange language here. A man wrestling with Jacob.

You might always be persuaded. That the antagonist is not really there in the physical sense.

Who was wrestling with him? Who was this man? Well in the prophecy of Hosea we are told. That a. Ah.

Ah. He swore with the angel. And today. Who was the angel? A writer in the book of Genesis doesn't say anything about an angel.

He just says a man wrestled with him. He doesn't say it's an angel. A man wrestled with him. Now I know that people have their own views as to the identity of this man.

[ 16 : 30 ] That it was the angel of the cabinet. That it was Christ in a pre-incarnate father and so on. But that's not what my Bible says. It just says a man wrestled with him.

And were it not that there is a phrase further down in the chapter. I have seen God face to face.

You might conclude that there was no physical presence there. So obviously there was a physical presence.

Well what was the purpose of the man wrestling with him? What was the meaning of this struggle? Well it seems to me that it wasn't just a physical exercise.

But was this not a revelation by God to Jacob. Of what God had been doing with him all his life. And was still doing.

[ 17 : 39 ] And was still doing. That God was mercifully striving with this man. And that that is what is at the heart of this struggle.

That this is what had been taking place. Since that far of day when he left his father's tent. And he had seen beloved. That reached from earth to heaven.

So strange vision that wasn't it. And which he had so often forgotten. Where not his disappointments and his successes. And all the sudden changes of his life.

But God's attempt to lead him. To yield himself up. And to bow his will. To the will of God.

A man wrestling with him. Now I am not saying. That is not Joseph Jacob's conversion. I am not saying that at all.

[ 18 : 42 ] But I am saying. That here you have the wrestling. That is indicative. Of the sanctifying process. That is ongoing.

In the lives of men and women. As God deals with them. In his infinite mercy. And in his marvelous grace. A man wrestled with that.

Was God not teaching this man. How sins need to be dealt with. God wrestling with Jacob. To bring him to the point. Of both physical. And spiritual submission. Jacob had to recognize his nothingness.

To enable him to see. What a cruel. Helpless. Worthless creature he was. And to recognize his nothingness. To enable him to see. What a cruel. Helpless. Worthless creature he was. And to teach him. That in recognized weakness.

A man wrestling with him. Until the breaking of the day. Was a long night. How. How. How. How. How. How. To be. How.

[ 19 : 42 ] How. How. How. How. How. How. How. How. How. How.

How. How. How. How. How. How. How. How. Did. How. Did.

Jacob. Manage. To. To. Wessel. All. This time. Seems. To me. That. Jacob.

Was. A. A. A. A. A. A. A. A. A. A.

A. Wessel. How. Here he is. W Jurassic. Thearse. Hole. A. Via.wned. Materials.

[ 20 : 37 ] Ret allt■■. With. The third sea. He. Who. Give me red. A. Of. 15 to 14 to 15, In No.

He. Wessel. Fox. Forms. Easy. A. People. in the face of God's will.

Is that not how sin operates in the heart and the life and the mind of a man? To have one's own selfish will gather?

Father, on the will of God. And you may be here this evening and you're still striving like that, trying to impose your will on the will of God.

And having your own will done. And so the close of this first stage of this wrestling is marked by the living of Jacob.

[ 21 : 41 ] And of course, as everyone knows, it was significant where he was living. Because that is pivotal in wrestling.

And you see, isn't it strange that all he did was touching? Is that not part of the lesson?

If the touch of a singer could lead the strong one, what could the grip of his hand do? If he chose to exercise his power? It's not for point of strength that he hasn't crushed Jacob.

Because Jacob would come to fear with deepening wonder and awe. What a new light would be thrown on all the previous struggles.

It was a power which cared not, as it were, for outward, mere outward victory. If it was God that would have exercised his almighty omnipotent power.

[ 22 : 46 ] But that would have crushed Jacob. You see, what God thought was that Jacob, that he might conquer through the yielding of Jacob.

Remember Jacob and you and I, we're all like brittle twigs in the hands of the almighty.

You know, if you are brittle twig, you just gotta, you don't need much power. There's snaps in your hand. That's how you and I are in the hand of God.

And he desires to bring us to this point of yielding, not to his all-superior crown so much, but as all the willing yielding to him.

And that living of Jacob's side represents the weakening of all the life of nature and self, it seems to me, which hitherto he had put his trust in.

[ 23 : 54 ] He was a man who had trusted in his old car, his old guy, his old quick-wittedness. He had been shrewd, he had been overscrupulous, and he had been successful. And up until now, he was a prosperous man.

He had lived by his wits. But he had to learn, as we all have to learn, that not by might shall a man prevail.

He had to forsake his fall on the weapons. Wrestling with his hands and his limbs is not the way to be made life with God and man. Fighting in his old strength, he is not only able to obstruct God's merciful practice towards him, but he is powerless as I read in the grasp of a giant that God chose to summon his destructive powers and put them into exercise.

And so, here, this limb of Jacob is a turning point in this intense wrestling that marks as well as symbolizes a transition in the life of Jacob.

The transition that marks, you know, that makes it obvious that his reliance upon himself and his guide gives way to reliance upon the divine antagonist who becomes a saint.

[ 25 : 27 ] And it's the path by which everyone must travel if we are to become princes with God. We have to learn our limitations, our weaknesses, in order to prevail with God.

The life of nature and dependence on self must be broken, undeserved, and order. At that very moment of discovered impudence, we may grasp the hand that smiles, unfind, a markedly call flowing into a weakness from it.

You see, it's when he is disabled that he cleans. Until then, he resists. Ah, how we require to be crippled.

Until research himself learns to clean, unresolutely to him. And so, my friend, are you here tonight?

And is God wrestling with you? Has he gripped your heart and your mind? Has there been resistance in your life?

[ 26 : 51 ] And is there resistance even this very night? To the fact of what God is wanting you to do? With regard to yielding to himself.

It may be yielding initially to God. It may be yielding with regard to, testifying to God's grace in your life.

Is he wrestling with you? Is he wrestling with you? And are you resisting the wrestling of the power of omnipotence? And that brings me to the second stage of this list.

Jacob strobe with God. You see, we are told here, when he saw that he prevailed not against him, he touched the hollow of a spy.

And then, further down, we are told, your name shall be called no more. Jacob would be sealed with us, our prince of us, our power of the gardens of man.

[ 28 : 02 ] And hast revealed. You have screwed with God and man, how you have. And the dark of waste.

Here is a request made by this mysterious apport. Let me go. For the day has broken the gate.

And does that not strike you, us? But can't you what? In the least? Why couldn't this opponent to a crippled and disabled Jacob loose himself from his grasp?

Why couldn't he just walk away? And it's almost as if the implication is that Jacob is preventing his departure.

How do you understand that? Because, you see, this second wrestling is the conversation that is loose between Jacob and God.

[ 29 : 19 ] The only light I can shed on earth is this. Do you remember when Christ came out of the shadows of the amazed world and joined the two who were despondent and dispirited and discouraged?

Cleopas, possibly Cleopas, possibly Cleopas' wife. And you remember the scripture tells us that he appeared as if he were going further.

And they detained. And they detained. Bide with us. The days far spent. They constrained him to remain. Similarly, when he came to his disciples, when they were on the Seas of Galilee, he, about the front watch of the night, he comes up, walking on the sea, he meant to pass by them.

He was told in the night, and we are told in Mark's gospel. And again, they conspired. And it seems to me that in these three incidents of Hean and Genesis, and in the road to Emmaus and on the Seas of Galilee, the principle is the same.

God decides to go if we do not decide to stay. He decides to go unless we decide to stay.

[ 30 : 56 ] God does not stay. You remember, ah, the herd of pigs went into the sea, young Tom.

The people of that area asked Christ to leave. They didn't want him there. God does not stay his wife.

And here, here is Jacob. He says, He says, He says, He says, And he wishes to keep this apparent foe.

He has learned in some slow way that the present he has been resisting, and the blessedness of having him for a friend and a companion, so in this account.

We are told, I will not let you go. In the prophecy of Hosea, you read in chapter 12, he wept and sought his favor, and people apply that to Jacob here.

[ 32 : 09 ] Well, Jacob may have wept here, but I don't believe that the words he wept and sought his favor in the prophecy of Hosea apply to this particular incident. I believe they apply to the meeting with Hosea later on.

And the Hebrew language that is used in that context, I think, will bear out what I am saying. So that, Edison doesn't have a reference to this.

It doesn't say here that he wept him in a king with him. But the desire, now that has arisen in his heart, to retain God.

To hold onto him. So here is the prayer that has elicited from the heart of this man who had been so self-confident in his own power.

And the prayer now comes from felt weakness. And you know what? It bears power, and it conquers God. And how does it do that?

[ 33 : 17 ] Because it conquers God when we yield. When we are vanquished. Paradoxically, we are victors. When the life of nature is broken within us. Then from conscious weakness brings the longing which God alone can satisfy.

When I am weak, says the apostle Paul, then am I strong. Oh well. When you are weakened with the debilitating power of illness or whatever it is that weakens you, removes your energies.

You don't consider you strong. But you see in the spiritual weather. It is when we are weak that we are truly strong. When we learn to cling.

And fontically and wholeheartedly to God. Jacob, when he was at his weakest, he was at his strongest.

And when God prevails, when we prevail. See that is the end of the wrestling match that took place.

[ 34 : 27 ] And so we find this plea of blessing from the heart of this man who is clinging tenaciously to God and his weakness.

I will not let you go unless you bless me. It is music in the ear of God if I can put it like it. Jacob, smiling with God, clinging with desperate tenacity, with every ounce of strength in his being.

And that is what you and I have to learn to. How the refuge are now. Hands my helpless soul be. One of oldly.

All leaving and all. Still support and comfort me. All my trust in thee is stayed. All my help from thee I bring. Have you learned to cling.

To the omnipotent God. Have you learned to yield to the one who wrestles with you. All I think you can produce.

[ 35 : 44 ] You will cling tenaciously to him. And the clinging seems to me to be the exercise of living faith.

That's what living faith does. It clings tenaciously to God. You know, parapsy can illustrate it like this. Have you ever seen a linted on a walk and tried to get it off?

Eh? You think it might be easy? It clings tenaciously to the rock. It clings tenaciously to the rock. It clings tenaciously. And it seems to me that is what is highlighted here as it were. The limp and like thirst of man and his weakness clinging to God and his powers. That means it is. But the■■■■ been swept away from ■■■■ Là.

And some of thingsboltti t Aside who have helped to office this day, means to the andes, are they complaining to you? The generally blessedness the way of you that don't have any courage and hope they should breathe and Corprechen. It does not call that And the God of power infusing strength into the man in his weakness.

And the more that he is brought on the power of omnipotence, the more strongly he brings the limper light to God.

[ 37 : 04 ] And that brings me to the third part, the name that this man received. You see, before now he had been Jacob, the man of God, the man who supplanted his brother, the man who met his foes with duplicity and astuteness like the road.

He had been of the earth first. Oh, but the solemn night had led him as it were into the presence chamber of God.

He had been mortally wounded. Mortally wounded. Dislearned to pray.

As before, like mere prayers for deliverance from Esau and his life, but his whole way is going out in a constant year.

And the essence of this prayer is a closer walk with thee. I will not let you go unless you bless me.

[ 38 : 17 ] I will not let you go unless you bless me. You see, the name that he has given is here. It's a new name. You are children with God and with man and have prevailed.

All his life he has been trying to get the advantage over man. Now he has learned a new way.

And so he has given this name this fear. I am not for one moment going to suggest that the fact that he has given the new name means that Jacob didn't remain in his spirit.

Unfortunately, he did. And Jacob, Jacob surfaces from time to time in the light of his spirit.

And Jacob causes his still consternation and grief and sorrow and tribulation. Now Jacob is still in your life too, friend.

[ 39 : 28 ] He is still there. And he needs to bear him on. But he has given this name. A name that is transmitted to his descendants. A name that is passed over to the company of believing people who have been overcome by God.

And who have prevailed with God. You belong. And you share this name Israel. And Jacob is still there.

A true Christian is an Israel. And his duty and his office is to wrestle with God.

Yes, but that is this deeper design. A deeper design. Tell me, he says, your name.

You see, before now, Jacob has been asked his name. And you know this, how he responds.

[ 40 : 37 ] He didn't always respond to the question in this way. Twenty years ago he was asked the question, what's your name and his name? I'm Esau. What a blatant lie.

What's the native? The sinful native of man. Responding. I'm Esau. He said to his dad. But now, when the eternal father questions him and scrutinizes his life, what is your name?

My name is Jacob. Jacob is a man. And it's as if that admission, if you like, that were a confession of the ugliness and the distortion that sin has created in the heart of this man.

My name is Jacob. But then you find Jacob posing a question too. Tell me. Says Jacob, do you know? By this time I believe Jacob of the Ugliness, who he was, who he was wrestling with.

And he's asking for the name. But what is the purpose of that? Well, it seems to me that in asking for the name, he's asking for a deeper and a greater disclosure of the one who wrestles with him.

[ 42 : 08 ] In other words, to know more of God. Tell me your name. Let me see into the riches of the glory of the character of God.

That I may see more and more of the beauty of the one who wrestles with me.

Yes. That I believe comes with a new name. A deep and deep desire to know more of God.

To see more of God. And we are told it was a new day. The sun rose upon.

One of the words was a new day. How significant that was. A new day. You know, a new day brings renewed hope. Brings new excitement and anticipation. Oh, there was a new day in the life of this man.



[ 43 : 15 ] A new day. And the joy of the new day. Was not in any way diminished by the fact that he rested on his thigh and he was lame.

Because you see in his lameness. The light of the day was not in any way diminished by the fact that he rested on his thigh and he was lame. Because you see in his lameness that was blessing. God had touched his life and left an indelible mark on the life of this man.

A mark that would follow to the remainder of his life. A mark that would remind him dead. A mark that would remind him dead. A mark that would remind him dead. And he was lame. By the fact that he rested on his thigh and he was lame. Because you see in his lameness that was blessing. God had touched his life and left an indelible mark on the life of this man.

A mark that would follow to the remainder of his life.

A mark that would remind him dead. Of the touch of God. A mark that may have come in his weakness and his need.

[ 44 : 23 ] To find out more. Of God. Well friend. A man wrestled with Jacob. Jacob's soul wrestled with God. He's given a new name.

And he's possessed of a deeper desire. Now. Are you here. As one with whom God is wrestling.

Is there a wrestling intern. Out of your weakness and your need. Are you crying to him. Oh I will not let you go. Because you value the blessing that he is able to impart to your soul.

The quickening life that he is able to imbue your heart with. A huge procession of the new name. A name that makes you a prince with God.

A man of prayer before God. A man of prayer before God. Your service. A great for a deeper under. Amor. Amor. Amor.

[ 45 : 25 ] Ah. Deeper desire. A deeper desire. A deeper desire. A deeper desire. To know more and more of God. A blessing it would be. That were true of us all. As we have understood God.

Every business with God. People have prayed. A man of prayer. A man of prayer. Before God. A man of prayer. A man of prayer. Before God. Yes, there is. Aquare. A prayer.

For a deeper under. Amor. Amor. A deeper desire. To know more and more of God. All what a blessing it would be. That were true of us all. The way of God. blessing it would be. That were true of us all as we live in this building tonight.

We are possessed of that desire to know more of the one who is able to bring us to the point of submission, so that in our submission we prevail and cling to the power of omnipotence.

Let us pray. Our eternal life we must come. We thank thee again for thy whole truth. And we pray that thy truth come with power to our hearts and minds disease, so that we too be possessed of not say and decide, to have thee be with us, I do not let you go unless you bless me. Oh, to know this inner design in our hearts and lives, and to know the rich blessing that flows from the blessing that is conferred, fully and freely by a merciful and a gracious God.

[ 47 : 07 ] Grant it for thine own name's sake. In Jesus' name we ask it. Amen.

Let us conclude by singing to His praise now. Psalm 146. Psalm 146. From the beginning of the psalm. Praise God. The Lord praise all my soul. I'll praise God while I live. While I have been to my God. In songs I'll praise God. Let us pray justly. Let us pray. Let us conclude by singing to His praise now. Psalm 146. Psalm 146. From the beginning of the psalm. Praise God. The Lord praise all my soul. I'll praise God while I live. While I have been to my God. In songs I will praise His gave.

I'll praise all my soul, I'll praise God while I live. While I have been, to my God, in songs I'll praise His gave.

Trust not in princes, nor man's son, whom there is no stay, his breath decays. To his earth he turns, that day his thoughts decayed.

O happy is that man, and blessed whom Jacob's God doth aid. O take note of that. Happy is that man, and blessed whom Jacob's God doth aid, whose hope upon the Lord doth rest, and on his God a stayed.

[ 48 : 31 ] May the earth and heavens high, who made the swelling deep, to all that is within the same, who truth doth ever keep. Who righteous judgment executes for those oppressed that be.

Who to the hungry giveth food. God sets the prisoners free. Let us sing these verses.  
Psalm 146. Praise God.

Psalm 146. Praise God, and grace upon my death. Thank you.

The s ■■■■w■■■■ esonde, Jesus Christ is heartless.

It is your name but Messing me down.

[ 50 : 04 ] Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[ 52 : 28 ] Thank you. Thank you. Thank you. Amen. Thank you. Thank you.