

Gen32:9 Then Jacob said, "O God of my father Abraham and God of my father Isaac, the Lord who said to me, 'Return to your country and to your family, and I will deal well with you':

32:10 "I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies.

32:11 "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children.

32:12 "For You said, 'I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.' "

32:13 So he lodged there that same night, and took what came to his hand as a present for Esau his brother:

32:14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

32:15 thirty milk camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.

32:16 Then he delivered them to the hand of his servants, every drove by itself, and said to his servants, "Pass over before me, and put some distance between successive droves."

32:17 And he commanded the first one, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong, and where are you going? Whose are these in front of you?'

32:18 "then you shall say, 'They are your servant Jacob's. It is a present sent to my lord Esau; and behold, he also is behind us.' "

32:19 So he commanded the second, the third, and all who followed the droves, saying, "In this manner you shall speak to Esau when you find him;

32:20 "and also say, 'Behold, your servant Jacob is behind us.' " For he said, "I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me."

32:21 So the present went on over before him, but he himself lodged that night in the camp.

32:22 And he arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok.

32:23 He took them, sent them over the brook, and sent over what he had.

32:24 Then Jacob was left alone; and a Man wrestled with him until the breaking of day.

32:25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him.

32:26 And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!"

32:27 So He said to him, "What is your name?" He said, "Jacob."

32:28 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."

32:29 Then Jacob asked, saying, "Tell me Your name, I pray." And He said, "Why is it that you ask about My name?" And He blessed him there.

32:30 And Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved."

32:31 Just as he crossed over Penuel the sun rose on him, and he limped on his hip.

32:32 Therefore to this day the children of Israel do not eat the muscle that shrank, which is on the hip socket, because He touched the socket of Jacob's hip in the muscle that shrank.

From today's sermon.

If you do not bless me, I will not let you leave. These are the words of Jacob to God, who came out of the womb grasping the heel of his brother Esau.

He pushed aside others and took for himself the privilege of being the firstborn son of his brother Esau. And when he saw a ladder from heaven in a dream, he said to God, "Keep me, give me bread to eat and clothes to wear,

If you give me bread to eat and clothes to wear, and let me return in peace to my father's house, I will make the Lord my God. Then he met Laban, the brother of his mother Rivekah. Jacob, who had wanted to marry Rachel but was told by his sister to do so, served his uncle for a total of 14 years. Then the competition between the older and younger siblings begins, a kind of proxy war, and two women are added to the fray.

God celebrates Laban's house because of Jacob, and Laban, knowing this, refuses to let him go. God tells him to return to the land of his ancestors, but Esau, his older brother, is in his path.

The path followed by his father Isaac, his mother Ribekah, and Esau and Jacob, his uncle and his daughters, a combination of events, successes, blessings, and guidance by God's word, and in Jacob's fear of meeting Esau again, God appears before him and takes his whole being in his body and becomes his wrestling partner. The house of God, the face of God. How much God is with us, receiving and celebrating.

Good morning everyone.

Finally, the cold did not ease up for a week and it snowed intermittently every day. I wonder if there were even days when the maximum temperature remained below freezing. I hope everyone has been doing well. Let's keep our physical condition in mind as we move forward, believing that the cold has bottomed out and that the weather will gradually warm up.

We are reading the Book of Genesis.

Isaac grew up with his great father Abraham. Not much is said about him in the Bible other than the incident in which he was almost sacrificed by his father Abraham, the story of his marriage to Ribekah, and the story of when he inherited the rights of the firstborn son over Esau and Jacob. These stories are not so much his own story as they are the story of him among those around him.

Was he in no small way put off by his stern father Abraham? He was adored by his mother Sarah. How did he make his father's faith, strong beyond measure, to the point of offering up his son, his own faith?

Even though God's guidance is in place, Isaac's choice of wife is also discussed between his father Abraham and the senior servant of the family, and he is dispatched, not from the land of Canaan, but from among his own nation and relatives, and Ribekah is brought to him in prayer.

However, Genesis 24 says this.

24:67 Isaac took Ribekah to his tent and begat her and took her to be his wife, and he loved her. Thus Isaac found comfort after his mother's death.

In the midst of the grief that covered him over the loss of his mother, he found comfort in the presence of a substitute for her. The way the Bible is written, I feel a somewhat delicate and thin image of Isaac comes to mind.

24:14 And he said to his daughter, "Please, let me drink from your cistern," and she answered, "Drink. If she says, 'Let your camel also drink,' let him be the one whom you have set apart for your servant Isaac. By this I will know that you are gracious to my master.

24:15 Before he had finished, Ribekah the daughter of Beth-el, the son of Milcah, the wife of Nahor, Abraham's brother, came out with a water jar on her shoulder.

24:16 The daughter was very beautiful, a virgin who knew no man. And when she went down to the spring, and filled the water pot, and came up,

24:17 And the servant ran to her, and saw her, and said, "Please, I beg you, give me a little water to drink from your cistern. Let me drink some of the water from your cistern.

24:18 And she said, "My Lord, drink," and hastened to take the water into her hand and gave it to him to drink.

24:19 When she had finished giving him to drink, she said, "I will draw water until all your

camels have finished drinking.

24:20 And she hastened to fill up the water of the well, and ran again to the well to draw water, and filled it for all the camels.

The woman who was to marry Isaac was Ribekah, an ideal woman who had been guided in prayer. She is a gentle yet strong woman, blessed with compassion and strength.

24:22 When the camel had finished drinking, she took a nose ring of gold weighing half a shekel (about 5.7 g) and two bracelets of gold weighing ten shekels (about 114 g),

24:23 And he said, "Tell me whose daughter you are. Is there room for us in your father's house?

24:24 And she said unto him, I am the daughter of Bethuel the son of Milcah the wife of Nahor.

24:25 And she said to him, "We have plenty of straw and sheaves. And we have a place to stay.

24:26 And the man bowed his head and worshipped the Lord,

24:27 And he said, "The LORD, the God of my master Abraham, am I to be praised? For the LORD hath not spared my master in mercy and in truth. And he led me on my journey to the house of my master's brother.

24:28 And the daughter ran and told these things to those of her mother's house.

24:29 And Ribekah had one brother, whose name was Laban. Laban ran to him by the spring.

24:30 And when he saw the nose ring and the bracelet in his sister's hand, and heard that his sister Ribekah said, "He said to me," he went to him, and found him standing by the spring by the camel.

24:31 And he said to him, "Come in, blessed of the Lord! Why are you standing outside? I have prepared a house and a place for my camel.

Two gold bracelets weighing over a hundred grams. It is written that Laban stared at them. We can see the beginning of a relationship that would later become complicated because of greed, even though they were relatives.

25:20 And Isaac was forty years old, and took for his wife Ribekah, the daughter of Bethuel the Aramite of Padan-aram, the sister of Laban the Aramite.

25:21 And Isaac prayed to the LORD for his wife, because she had borne him no children.

The Lord heard his prayer, and Ribekah conceived.

25:22 But when their children pressed together in the womb, Ribekah said, “What will become of me if this happens? And she went and asked the Lord.

25:23 And the LORD said unto her, Two peoples shall be in thy womb, and two peoples shall come out of thy belly separately. One people shall be stronger than the other, and the elder shall serve the younger.

25:24 And when the day of her childbirth came, there was a doublet in her womb, and the firstborn was a baby, and the second was a son.

25:25 And the one that came forth was red and full of hair, and his name was Esau. And he named him Esau.

25:26 And after him came a younger brother. And his hand grasped Esau's heel. And he named him Jacob. And Isaac was sixty years old when Ribechah bore them.

25:27 Now his sons grew up, and Esau became a skillful hunter and a man of the field, but Jacob was a gentle man and lived in a tent.

25:28 Isaac loved Esau, because he loved the flesh of a deer; but Ribekah loved Jacob. To this Isaac and Ribekah were born Esau and Jacob. Jacob (whose name means “he who grabs the heel”) is the one who pushes the others away, grabbing his brother's heel and coming out. The calm Isaac pours his eyes on Esau, and Ribekah seems to love Jacob. Does this mean that each loves the one who corresponds to the other in terms of personality? But Esau was a free spirit and did not uphold the purity of his people in marriage that both his father and mother valued, much to the chagrin of his parents.

26:34 When Esau was forty years old, he took for his wife Judah the daughter of Beeri the Hittite, and Basmath the daughter of Elon the Hittite.

26:35 They became a heartache to Isaac and Ribekah.

26:7 When the people of that place asked him about his wife, he said, “She is my sister. 26:8 For Ribekah was beautiful, and he feared to say, “She is my wife,” lest the people of the place should kill him because of Ribekah.

Again, Isaac also makes the same mistake that Abraham made. History repeats itself, or is it that father and son are so alike?

In the midst of all this, Ribekah, the mother of Isaac, also intervened, causing a great uproar

over the succession of the family. I am sure that there is some concern about Esau, who is uninhibited and does not keep his purity. But this caused a great uproar.

Jacob runs away from Esau who wants to kill him. The family is in serious trouble.

28:1 Isaac called Jacob, blessed him for it, and commanded him, saying, "You shall not take for your wife a daughter of Canaan.

28:2 Arise and go to Padan-aram, and go to the house of Beth-el your mother's father, and there take for your wife the daughter of Laban your mother's brother.

28:3 And God Almighty will bless thee, and will cause thee to have many sons, and multiply thee, and make thee a multitude of nations,

28:4 And may the blessing of Abraham be upon thee and upon thy seed, that thou mayest inherit the land of thy sojourn, which God gave to Abraham.

28:5 Thus Isaac sent Jacob away. Jacob went to Paddan Aram to Laban the son of Bethuel the Aramite, the brother of Rebekah, the mother of Jacob and Esau.

The journey. Jacob sleeps with his will on his pillow in the desolate desert. There he dreamed of a ladder from heaven, and he prayed for God's protection and said.

28:17 And he was afraid and said, "What a fearful place this is! This is the house of God. This is the gate of heaven."

28:18 And Jacob arose early in the morning, and took a stone that had been a pillow, and set it up as a pillar, and poured oil on its top,

28:19 And he called the name of the place Bethel. And the name of the city was at first Luz.

28:20 And Jacob swore an oath, saying, God be with me, and keep me in this way that I go, and give me bread to eat, and clothes to put on; and I shall not be in want,

28:21 If he will let me return in peace to my father's house, I will make the Lord my God.

28:22 And I will make this stone which I have set for a pillar the house of God. And I will surely give you a tenth of all that you give me.

There is something in this that is not quite right. If you do this for me, I will acknowledge you as my God and offer you this and that.

Jacob arrives safely at his uncle Laban's house, and from there he takes a wife. But Jacob who works 7 years thinking he can get Rachel, whom he loves, but is given his sister Leah, and works 7 more years to get a wife. Then begins a jealous competition between the sisters for the number of children. This even develops into a fight in which both sides bring their own women. In this way, the number of children increases, and the soil for the eventual feud

between the brothers is created.

Uncle Laban's house flourishes because Jacob is loved by God. Knowing this, Laban does not want to let go of Jacob, but Jacob wants to be independent, not to work for his uncle forever. Jacob and his family members increase their own wealth by a plan, and leave his uncle halfway as they flee. This is where Rachel brings up the idol. Various problems and relationship feuds come to light.

Finally, the time came for him to return to his hometown. But he has a big problem. Esau stood in his way with a murderous intent.

32:9 Jacob also said, "The God of my father Abraham, the God of my father Isaac, who once said to me, 'Go back to your country and go to your relatives. I will bless you,' said the Lord,  
32:10 I am not worthy of all the grace and truth which Thou hast bestowed upon Thy servant. I crossed the Jordan with nothing but a staff, and now I have two pairs.

32:11 Please deliver me from the hand of my brother Esau. I fear that he will come and shoot me, even my mother and my children.

32:12 You once said, "I will surely bless you and make your descendants too numerous to count as the sand of the sea.

Jacob once fled into the wilderness with only a walking stick in his hand. God protected and guided him, comforting him in a dream and leading him to this day. Even with such lifelong guidance, he still had fear in his heart. He has walked according to the Word of God. He was led out of many predicaments. But one after another, new troubles have come upon him, and now he is finally about to face the core of his long-standing problems. And he fears that they will all be killed. He remembered God's word of promise, hung on it, and prayed.

He then planned to let the apology go first, and when the appeasement was clear enough, they would face it themselves.

32:17 And he commanded those who were in the forefront, saying, "If my brother Esau should meet you and say, 'Whose servant are you, and where are you going? And if he asks you, 'To whom do these things belong that are before you?

32:18 "They belong to your servant Jacob, and are a gift to my Lord Esau. He is behind us.

32:19 And he commanded the second, and the third, and all who went with the flock, saying, "When you see Esau, tell him the same thing,

32:20 And say, 'Your servant Jacob is also behind us. Jacob said, "I will first pacify him with a gift that I will send first, and then I will look him in the face. Then I will see his face, and he will receive me.

32:21 And the gift went before him, and he went to his camp that night.

32:22 And he arose that night, and took with him his two wives, and his two servants, and his eleven children, and crossed over to Jabbok.

32:23 That is, he led them across the river and his belongings.

32:24 And Jacob remained behind alone, and one of the men teamed with him until the dawn of day.

Abraham's weakness and strength, Sarah's weakness and strength, Isaac's weakness and strength, Ribekah's weakness and strength, Laban's weakness and strength, Esau and Jacob's weakness and strength. The weakness and difficulty of all of them, the clash and struggle between people. In the midst of all this, and in the midst of his own self-inflicted failures, but with God's blessing and protection, he prayed and went on, until finally he came to the critical point where he was either going to be stretched or bent. The line was getting closer and closer to Esau. In the midst of such urgent fears, fears that were approaching him without a pause, God appeared to him.

He wrestled with him until dawn that night, this time in agony, unable to escape.

God is the one who, in the midst of our helpless situation, comes together with us, lends us His heart, accepts our cries of distress, our unspoken cries, our thoughts, and pushes us against each other, and accepts our passions.

His weakness, his calculation, his pushing others away, his ordering God to make conditions, his lack of hardship, his need to be disciplined, his heart that is deceived and resentful, his heart that rejoices and creates quarrels, his inadequacies, his efforts...all of these things are in him, God is the Father who always accepts all of us with our whole bodies, and He is the Father who takes our thoughts, corrects what is too much, corrects what is too much, adjusts what is too much, and enhances what is too much, and He confronts us with our whole bodies, wrestles with us seriously, and guides us. God is the Father who seriously confronts us, wrestles with us, and leads us.

32:25 By the way, when the man saw that he could not prevail against Jacob, he touched Jacob's thighs, and Jacob's thighs came off while he was wrestling with the man.

32:26 The man said, "Let me go away at daybreak. Jacob replied, "If you do not bless me, I will not let you go.

32:27 The man said to him, "What is your name? He answered, "Jacob.

32:28 The man said, "You shall no longer say your name is Jacob, but Israel. For you have contended with God and with man for power, and you have prevailed.

32:29 Jacob inquired, and said, "Please let me know your name. And the man said, "Why do you ask my name?" and blessed him in his place.

32:30 Then Jacob named the place Peniel, and said, "I have seen God face to face, and yet I live.

32:31 And it came to pass, when he had passed Peniel, that the sun was upon him, but he was crippled to walk because of his thighs.

32:32 Therefore the children of Israel do not eat the sinews of the loins upon the thighs to this day. 32:33 For the man touched Jacob's thighs, that is, the sinews of his loins; and the sinews of his loins were not eaten, but the sinews of his loins were eaten.

There is no way we can defeat God by force. But God recognizes his heart toward God, his heart to submit his life, which he cannot control, to God and ask Him to bless him, as faith and gives him the blessing.

Israel. That is not the name of his victory over God; it means "God overcomes. The salvation, the victory is in God. It is not our political agendas, nor our desires.

He was blessed and finally broken before a gracious God. And his pride led him to confess with all his heart that it is not he himself, but only One who triumphs: God.

Israel, God overcomes. With such a One we go forward this week, together. We are brokenhearted and desire to be hidden in the midst of God's will. We do not want to push others away, saying that we are Israel or that we are omnipotent, but we earnestly desire to follow God as He receives us, redeems us, rescues us, and triumphs over us.

Prayer; Heavenly Father, thank you for today's worship. Please save me from the hand of my brother Esau. I am afraid of my brother,

I am afraid of my brother. Fear, anxiety, terror. Sometimes it is self-inflicted. But when we are in a time of urgent suffering and fear that threatens to overturn the very foundation of our existence, God appears to Jacob and lends his chest to him, body to body, receiving him, accepting his cries and doubts, breaking his ego and leading him, thank you very much. Please guide all sufferers into God's salvation and peace. Bless our families and the people in our community. Use us. We pray in the name of the Lord Jesus. Amen.