

## What You Need to Know About ISAAC & JACOB:

“The Lord who leads armies makes this solemn vow: ‘Be sure of this: Just as I have intended so it will be; just as I have planned, it will happen.’” Isaiah 14:24 NET

### Study Number Eleven – Genesis 33:1-20

Now this is the most amazing study. When we look at the results of the flesh as opposed to the results of the spirit, it’s going to make a real impact on our life. Jacob thinks he’s cooperating with God in what he’s doing, but obviously he’s not. And when we see the results of it, then we want more and more to be a person controlled by the Holy Spirit, guided and directed by Him, and led in the direction of what He has in mind for us.

In our last study we bid farewell to old Uncle Laban and sent him back to Paddan Aram. Jacob and his crew took off and now he’s got to face his brother Esau.

He got word that his brother Esau was coming at him with 400 men, which is the round number for a militia. Because of the hatred and all that went on before he left, Jacob is frightened.

There were **EIGHT THINGS** that he did in the flesh because

he couldn't believe that the Lord could deliver him from Esau like He had already done from Laban.

Warren Wiersbe has done a great job in leaving a legacy in the commentaries and materials that he's put together and this is what he says:

Jacob had seen God and been given a new name, but the benefits of his experience didn't appear immediately. Sometimes he acted like Jacob ("the heel-catcher") and sometimes like Israel ("the prince with God"). Many of God's people fail to live up to their new life in Christ because they don't claim what they have by faith. God has to give Jacob a limp to encourage him to walk by faith.

In his attempt to appease Esau, the old schemer used several devices; bowing (vv. 1-7), bribery (vv. 8-11), outright lying (vv. 12-16), and then moving off in another direction (vv. 17-20). Esau went south and Jacob went east! Princes are not supposed to bow, and what about God's promise in Genesis 25:23 and 27:29?

One mistake often leads to another. Jacob ceased to be a pilgrim, [he's going to purchase some] land ...  
(source unknown)

And on will go the story.

It is embarrassing when he's just had a glorious spiritual experience. After he did all this preparation, he ended up in an all-night wrestling match with the Lord. And that wrestling match caused a name change. He's no longer Jacob,

but Israel.

But the interesting thing in this study is we're not going to see Israel. We'll see Jacob, Jacob, Jacob, because Jacob represents the old man, he represents the old nature. And we'll see more of that man than we will see of Israel in our study.

Now let's jump into the text. We are getting very close to the land. We are not in the land, we are southwest of the Sea of Galilee—between the Sea of Galilee and the Dead Sea, in the land of Gilead where we've had this rendezvous. And the wrestling match was at Peniel.

**v. 1 Jacob looked up and there was Esau, coming with his four hundred men; so he divided the children among Leah, Rachel and the two maidservants.**

“Jacob looked up and there was Esau, coming with his four hundred men; so he divided the children among Leah, Rachel and the two maidservants.”

Here's item #9 on our list. Let's review the eight needless things that he did, even after God had given the promise:

1. He “sent messengers” right away to try to placate and find out if they could get the temperature on Esau.

They came back and said, “400 men are coming,” but he said nothing about Esau's attitude.

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2. He “divided the people...the flocks and the herds,” figuring that if he had to hit two groups, he would hit one and maybe the other one would escape. So that was his second ploy.

3. He started thinking—and that’s always dangerous.

When we think before we pray, we think in the flesh. That is something we all have to learn. That’s why it’s so important to be with the Lord FIRST in the morning before we give our mind in the flesh a chance to think. When we do that, we think in all kinds of directions. But if we’re with the Lord first, and He’s sowing thoughts in our life, then the day’s going to be completely different and there are going to be some blessings and excitement because we’re with Him first.

4. He “prayed,” and he let it all hang out. He prayed the whole Abrahamic covenant and everything else to remind God of His faithfulness.

5. “He selected a gift.” He gets through praying, he’s deciding he’s giving a gift. It ends up as a gift, if we consider the thirty little baby camels—580 head of livestock that he gives as an impressive gift to his brother.

6. He tells the men to “Go,” and keep a space between all five groups. There’s enough time for the first servant to come and say, “My servant’s coming behind you. Lord Esau, this is a gift for you from your servant Jacob.” Then he told them to go on ahead.

After he got done with that:

7. He “crossed over the ford” and got into a place where he’s by himself,
8. “he sent over all of his possessions.”

And then:

9. “He divided” the group.

At the very moment that he can see Esau on the horizon, he makes a little—it’s almost like a wedding. At a wedding we have the men coming in and then the women, and then finally the bride.

Well, that’s kind of the picture here. We can see evidence of favoritism in the family, because he’s making this little parade now to go.

The only thing that’s different about this is, Jacob is not afraid. He’s leading the parade this time. He’s going right up front.

But coming behind him are the handmaids—Bilhah and Zilpah—and their four kids. And then behind them, Leah and her seven kids. And then last in the parade is his favorite bride Rachel and little boy Joseph.

He never does come to peace until after the fact. It's like he has not ever expressed faith and trust and being at peace with the promises. But he comes to peace after the fact, and that's what he's going to do in this episode. It's going to happen. It's going to be a miracle here in just a second.

And when we see it, we just say, "Wow! That's a God-thing." And then Jacob is going to relax completely. But not until now. Right up to the last minute, he's uptight and he never does come to it until after the actual fact.

Okay now, here comes verse 2.

**v. 2 He put the maidservants and their children in front, Leah and her children next, and Rachel and Joseph in the rear.**

"He put the maidservants and their children in front, Leah and her children next, and Rachel and Joseph in the rear."

Well, here he's planning it. He's just thinking the greatest danger is in front.

"I'll go first. But then we'll put the kids in line and hopefully, if anybody's going to survive in the deal it will be Rachel and Joseph." That's kind of the thinking and the plan, and all of it is done in the flesh.

Okay, here's our little parade. We have:

Bilhah and Zilpah,

Dan and Naphtali,

Gad and Asher.

Those six are going to be in the front.

And then here comes Leah and she's got:

Reuben,

Simeon,

Levi,

Judah,

Issachar,

Zebulun, and

the daughter Dinah.

Last comes Rachel with her little six-year-old son Joseph bringing up the rear.

Now, notice verse 3.

**v. 3 He himself went on ahead and bowed down to the**

**ground seven times as he approached his brother.**

“He himself went on ahead and bowed down to the ground seven times as he approached his brother.”

He has to start, what about 300 yards away to get down on his face seven different times? And on top of that, he’s just had a hip disjuncting and it is hard to get down after that. So it’s a miracle in itself.

But he is coming as graciously and as submissively as he knows how. He’s plotted and planned, hoping against hope that there will be reconciliation. But he hasn’t come back to make good on the blessings and the inheritance that are his by the birthright. He’s coming back with an impressive entourage and he wants Esau to get the full impact of the whole deal.

And so this is the way he chooses to approach the whole thing. This is one tough assignment with a wrenched hip and here comes our man.

Wiersbe said:

Jacob’s strength was in his limp, for it was a constant reminder that God had conquered him and he could trust [God] to see him through.  
(source unknown)

Wouldn’t it have been good if Jacob would have just limped up

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to old Esau and Esau said, “What happened to you bro?” And he’d say, “You know, God really hit me there and I’m a changed man. My life’s different. I realize I made some terrible mistakes. I’m really sorry for how you were involved in those mistakes.”

The flesh doesn’t do that. That’s too humiliating, but it’s too wonderful. It always accomplishes the results. And yet he didn’t choose to do this. He chose to be impressive.

Why can’t we be vulnerable and transparent enough that we, as Wiersbe said, would approach reconciliation like this and have it be so wonderful? The Spirit of God always moves in significant ways when there’s reconciliation with brothers and sisters within the body of Christ. We’ll discover it’s either a part of what takes place afterwards, or it’s part and parcel of what takes place when the Spirit of God starts to move.

As believers we need to be those who are constantly sensitive to the fact that we could be stifling the Spirit by some attitudes and by some proud heart that we have, that we’re not humble and broken enough to seek what we’re getting ready to see here.

Look at it. Isn’t it beautiful? Here it is—verse 4.

The Bible places such high priority on reconciliation.

**v. 4 But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him.**

## And they wept.

“But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept.”

FIVE LOADED WORDS making everything else he has done for the last 24 hours completely insignificant and irrelevant. That’s the way God teaches us to let go of the flesh and to learn to walk in the Spirit.

1. he “ran,”
2. he “embraced him,”
3. “he threw his arms around his neck,”
4. he “kissed him,” and
5. he “wept.”

Now is that the only place in scripture we have beautiful reconciliation? We all see it when we look at the PARABLES with the Parable of the Prodigal Son.

God is an old man running to get his arms around that kid in complete reconciliation, restoring him to sonship and all the rights and privileges, picking up where they left off.

Probably the one that comes to us the most prominent is when Jacob was involved, but it was just at the end of his life. It’s at

this very time, in the biography of Jacob that he's soon to lose his son Joseph who's sold into Egypt. Granted he's only six now, there's eleven years left, but these next eleven years are going to be spent out of the will of God.

### Genesis 45:1-15

Then Joseph could no longer control himself before all of his attendants, and he cried out, "Have everyone leave my presence!" So there was no one with Joseph when he made himself known to his brothers. And he wept so loudly that the Egyptians heard him, and Pharaoh's household heard about it. Joseph said to his brothers, "I am Joseph! Is my father still living?" ...

And we see the incredible reconciliation that took place there between Joseph and his brothers. And remember what he said?

### Genesis 50:20

You thought it for evil against me, but God meant it for good to save much people alive.

We already saw all of the strain and all of the suffering that he'd gone through in those years that they were apart, as part of God's plan.

Then in Genesis 46:

“Now Jacob sent Judah ahead of him to Joseph to get directions to Goshen...” And of course, this is when he threw his arms around his father Jacob and they” wept for a great while.” And Jacob’s words were, “Now I am ready to die, since I have seen for myself that you are still alive.” (see Genesis 46:28-30)

Then in Genesis 50 we read:

It’s almost a whole series of reconciliations. In Genesis 50, after they buried Jacob, the boys think that now he’s going to make them pay the price. And once again Joseph weeps with them and he said, “Am I in the place of God? I’m here to provide for you as long as you live.” (see Genesis 50:15-21)

Bottom line, God smiles upon reconciliation.

Just think of that list now and how much easier it would be if we could just believe God. That He’s doing His thing and we don’t have to do all of this stuff in the flesh to be impressive, or to try to make a name for ourselves. We’ve just got to show up, and God does His wonderful work.

The PROMISE—Genesis 28:15—when he left:

Genesis 28:15

I am with you and I will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.”

Every bit of those 9 things **FADES INTO INSIGNIFICANCE** at this moment, because reconciliation has now taken place.

Martin Luther made a great statement:

(Faith & Doubt by John Ortberg)

Faith is a free surrender and a joyous wager on the unseen,  
unknown, untested goodness of God.

**MARTIN LUTHER**

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One writer said:

(The Great Gain of Godliness: Practical Notes on Malachi 3:16-18 by Thomas Watson)

It is better to lie prostrate at God's feet, and to meet him with tears in our eyes rather than weapons in our hands. We overcome God, not by resistance, but by repentance.

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And so we've seen it beautifully happen.

Lucado in his book *Facing the Giants* makes these statements:

(Facing Your Giants by Max Lucado)

Forgiveness is, at its core, choosing to see your offender

with different eyes. When some Moravian missionaries took the message of God to the Eskimos, the missionaries struggled to find a word in the native language for forgiveness. They finally landed on this cumbersome twenty-four-letter [word] choice [and I can't pronounce it]: *issumagijoujungnainermik*. This formidable assembly of letters is literally translated “not being able to think about it anymore.”<sup>2</sup> [wonderful translation]

To forgive is to move on, not to think about the offense anymore. You don't excuse him, endorse her, or embrace them. You just route thoughts about them through heaven. You see your enemy as God's child and revenge as God's job.

2. M. Norville Young with Mary Hollingsworth, *Living Lights, Shining Stars: Ten Secrets to Becoming the Light of the World* (West Monroe, LA: Howard Publishing, 1997), 39.

p. 50

Mother Teresa said:

(The Importance of Being Foolish: How to Think Like Jesus by Brennan Manning)

... offering love, about giving away herself. She once said of her work, “It is not how much we do, but how much love we put in the doing. It is not how much we give, but how much love we put in [to] the giving.”

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And obviously we have a beautiful picture of it in our study.

There are those sides of our nature that become very, very

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real in interpersonal relationships when they're right and we're freed to be used by God. It's a wonderful thing to behold.

Jacob is on the way. He's just like us. We're slow learners.

Now notice verse 5. This is so good.

**v. 5 Then Esau looked up and saw the women and children. "Who are these with you?" he asked. Jacob answered, "They are the children God has graciously given your servant."**

"Then Esau looked up and saw the women and children. 'Who are these with you?' he asked."

He starts figuring twenty years, there's got to be some explanation. What an entourage.

"Jacob answered,"—look at the answer—"They are the children God has graciously given your servant."

He's starting to bring God into the deal. It's wonderful!

He looks up and he sees this parade coming toward him. "Who are they?"

What a beautiful answer!

"They are the children God has graciously given your servant."  
That just summarizes it all.

**v. 6 Then the maidservants and their children approached and bowed down.**

“Then”—there they come, the parade—“the maidservants and their children approached and bowed down.”

This is Bilhah and Zilpah, Dan and Naphtali, Gad and Asher. They’re the first part of the parade.

And then verse 7 is Leah:

**v. 7 Next, Leah and her children came and bowed down. Last of all came Joseph and Rachel, and they too bowed down.**

“Next, Leah and her children came and bowed down. Last of all came Joseph and Rachel, and they too bowed down.”

Leah, as we know, has seven children:

Reuben,

Simeon,

Levi,

Judah,

Issachar,

Zebulun, and

Dinah the daughter.

And then finally Rachel comes with little Joseph and they bow down.

**v. 8 Esau asked, “What do you mean by all these droves I met?” “To find favor in your eyes, my lord,” he said.**

“Esau asked, ‘What do you mean by all these [herds or] droves I met?’ ‘To find favor in your eyes, my lord,’ he said.”

That’s the whole reason for the plan.

“God can’t do it so I’ve got to help Him. And what I’m doing is with this magnificent gift I’m going to get.”

The whole PURPOSE is in that statement:

“To find favor in your eyes, my lord,”

Now sometimes Peterson does a great job in *The Message* of paraphrasing and making it come alive:

“I was hoping that they would pave the way for my master to welcome me.”

That's putting it simply.

But what have we seen that makes us all ears to a different way of doing things?

PLOTTING,

PLANNING,

PRESENTS with a PURPOSE,

rather than the PROMISE to PROTECT and to PROVIDE.

All meaningless acts of the flesh to precede this reconciliation that God has already provided.

Now Esau most likely left angry. That explains the 400 militia. He was coming to challenge Jacob's entrance into the land when he found out that he was on his way back from Paddan Aram. And God did the same thing in Esau's life the night before with a dream in the same way he told Laban, "Don't you say anything bad to him or do any damage to him." Because he was really livid because of the stolen gods when he was coming from Paddan Aram to rendezvous.

Why can't there be the same thing in this way and then all of a sudden a wonderful reconciliation takes place because God has done something very special in his life?

**v. 9 But Esau said, "I already have plenty, my brother.**

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## **Keep what you have for yourself.”**

“But Esau said, ‘I already have plenty, my brother. Keep what you have for yourself.’”

Now it’s kind of one of those “one ups” things about who has the biggest bottom line between brothers here.

“Now that’s fine! I’ve got all I need man, just keep it for yourself.”

Bruce Waltke in his commentary makes a great statement:

**Keep what you have.** This is [probably] the double entendre for “keep the droves” and more subtly, “keep your birthright and blessing.

(source unknown)

Twenty years has changed the whole perspective and it’s, “No big deal. I’m a happy camper and things are going well in Edom. Don’t worry about me Jacob.”

**v. 10 “No, please!” said Jacob. “If I have found favor in your eyes, accept this gift from me. For to see your face is like seeing the face of God, now that you have received me favorably.**

When we get on a track and our pride’s involved and we have a present to give and the guy’s going to turn it down, it’s going to affect him personally. So what does he do?

“No, please!” said Jacob. ‘If I have found favor in your eyes, accept this gift from me. For to see your face is like seeing the face of God, now that you have received me favorably.”

REASON:

“For to see your face is like seeing the face of God, now that you have received me favorably.”

“I’ve accomplished everything I want! Just take the gift! It tells me that you’re receiving me favorably. That’s what I want.”

Luis Palau said:

How many nights and days have you wasted foolishly scheming and planning in the flesh? How many years have you wasted? Why don’t you come back to the Lord *right now* and simply say, “O God, what a fool I’ve been. How Jacob-like. It hasn’t been worth it. Father, I’m coming back. I’m stripping myself of all the maneuvering and the scheming and the strategizing. Please cleanse me through the blood of the Lord Jesus Christ and, once and for all, let me walk again in the light.”

(source unknown)

Now, if something’s important in a passage, it occurs once we read it. If it occurs twice, we really pay attention. But if it’s there a third time, what? We cast it in concrete.

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The whole purpose of this experience occurs **THREE TIMES**:

1. in verse 8—“To find favor in your eyes, my Lord,”
2. in verse 10—“If I found favor in your eyes,” and
3. in verse 15—“Just let me find favor in your eyes, my Lord.”

So three times—that’s the whole purpose.

“[Please] accept this gift from me.” The whole desire.

We have a warped picture of God. We all long to know what He looks like. And we all long to know what pleases His heart.

We can’t say that repentance and reconciliation are not number one and two on His agenda. That delights His heart more than anything else.

We can be impressive with all the things we do in the flesh, we can use our gifts and abilities, our financial resources and whatever, but all of that is sound and fury signifying nothing if we’re not focusing on the repentant spirit and repentant heart and the desire for reconciliation.

**v. 11 Please accept the present that was brought to you, for God has been gracious to me and I have all I need.” And because Jacob insisted, Esau accepted**

it.

“Please accept the present that was brought to you, for God has been gracious to me and I have all I need.’ And because Jacob insisted, Esau accepted it.”

What is it? That children are a GRACIOUS GIFT FROM GOD.

And now the RESULTS of what’s happened in the last six years:

“God has been gracious to me” in providing all of these wonderful things.

Isn’t it awful that he has to give up 580 head of the blessing God gave him those last six years just to impress a brother who’s already reconciled, because of the work of the Spirit of God?

We’ve all done some dumb things in the flesh. And the Lord has to charge us about it and deal with us about it. But it’s so wonderful, He never gives up on us. And every time we come, He shakes His head and says, “Well here we go again.”

How costly the needless acts in the flesh. “They are children that God has graciously given me and the livestock as well is a gracious gift from the Lord.”

Want to see the quality of reconciliation and the reality of it? This is not funny, because the next thing that Esau does lets us know that this is really a genuine work in his life.

See the next verse? We wouldn't do this if we were just trying to impress somebody. Look what he says:

**v. 12 Then Esau said, “Let us be on our way; I’ll accompany you.”**

“Then Esau said, ‘Let us be on our way; I’ll accompany you.’”

Now the reconciliation is real.

“I will help you get down to Seir in Edom.”

Of course, the problem with that is it's not where God had directed him to go. He's supposed to go back to Bethel where he left the land and met the Lord the first time. And so he's very selfish here, and so it is real.

**v. 13 But Jacob said to him, “My lord knows that the children are tender and that I must care for the ewes and cows that are nursing their young. If they are driven hard just one day, all the animals will die.**

“But Jacob said to him, ‘My lord knows that the children are tender and that I must care for the ewes and the cows that are nursing their young. If they are driven hard just one day, all

the animals will die.”

Well, this doesn't explain the driving hard to get all the way to where they got. But obviously they made it and he's using this as an excuse right now to try to get Esau to go back.

That's the reality of the reconciliation. We're going to see the boys come together finally right at the end of the funeral of their father. So it is real. There has been a work that's gone on between these two boys and they're able to meet at their father's funeral in our last scene.

**v. 14 So let my lord go on ahead of his servant, while I move along slowly at the pace of the droves before me and that of the children, until I come to my lord in Seir.”**

“So let my lord go on ahead of his servant,”

He's still using the language.

“while I move along slowly at the pace of the droves before me and that of the children, until I come to my lord in Seir.”

LIE—how we can justify just a bold-faced lie. He's not going to Seir. In fact, as soon as he gets down the road, he's going to turn around and go in the opposite direction here in just a minute.

But how can we justify these kinds of things in the flesh?

He says, “until I come to my lord in Seir.”

Esau’s not going to give up so easily—look at verse 15.

**v. 15 Esau said, “Then let me leave some of my men with you.” “But why do that?” Jacob asked. “Just let me find favor in the eyes of my lord.”**

“Esau said, “Then let me leave some of my men”—now we can really tell that he’s reconciled—“with you.’ ‘But why do that?’ Jacob asked. ‘Just let me find favor in the eyes of my lord.’”

There’s the third time. We’ve had it those previous two verses and now here’s the third and final time:

1. verse 8,
2. verse 10, and now
3. verse 15.

“My mission is accomplished sir. I have found favor in your eyes so why don’t you just head on back to Seir and I’ll get on with my life.” That’s what he’s saying in this statement.

**v. 16 So that day Esau started on his way back to Seir.**

“So that day Esau started on his way back to Seir.”

A lie? Yes.

And Esau did what he was told.

No time on earth is long enough to share with those we love or to prepare our hearts to say good-bye.

**v. 17 Jacob, however, went to Succoth, where he built a place for himself and made shelters for his livestock. That is why the place is called Succoth.**

“Jacob, however, went to Succoth, where he built a place for himself and made shelters for his livestock. That is why the place is called Succoth.”—or “campground.”

This is still on the east side of the Jordan. He has not gone into the land yet—so he’s over there. And as nearly as we can tell, between here and Shechem, ten years transpire. He’s short of the will of God by ten years.

The reason we know that is because Dinah is probably six and he’s going to pay a horrible price for Dinah in a study that we leave out of the series.

He stops short of the land. Is there a consequence of stopping short of what God wants us to do and to try to rationalize that we have a legitimate excuse for doing that?

Remember Reuben and Gad and the half-tribe of Manasseh when they came up to the land, they saw how rich the eastern

side was and they negotiated with Moses that they'd all live on the east side. Horrible consequences because they were the first who were invaded by the Assyrians.

They were out of protection, they were away from the people, they came short of the land.

Whenever a person stops short of what God has told them to do, or laid the burden upon their hearts to do, there are going to be serious long-term consequences from that. And this one's going to be bad—really bad.

## **How to Develop Experience**

A young man was appointed [as] president of a bank. He was intimidated by his new responsibility, he nervously sought the advice of his gray-haired predecessor: “Sir, what’s been the secret of your success?”

“The secret, young man, is two words: right decisions!” replied the older man.

“But how do you make right decisions?”

Old man: “One word: experience.”

“How do you get experience?”

the old man smiled. “Two words: wrong decisions.”

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(PreachingToday.com, paraphrased)

Jacob has had his share of them and once again, he's in the middle of it.

**v. 18 After Jacob came from Paddan Aram, he arrived safely at the city of Shechem in Canaan and camped within sight of the city.**

“After Jacob came from Paddan Aram, he arrived safely at the city of Shechem in Canaan and camped within sight of the city.”

Now he's in the land. He has crossed the Jordan River from Succoth. We don't know how long he was there, but he was in Shechem for quite a while.

Now he means business—verse 19.

**v. 19 For a hundred pieces of silver, he bought from the sons of Hamor, the father of Shechem, the plot of ground where he pitched his tent.**

“For a hundred pieces of silver, he bought from the sons of Hamor, the father of Shechem, the plot of ground where he pitched his tent.”

And as nearly as we can tell, this is going to be about a ten-year venue that he's going to be here.

**v. 20 There he set up an altar and called it El Elohe Israel.**

“There he set up an altar and called it El Elohe Israel.”

It's “the God of Israel is God.” That's the only time that we have His new name used. And He's using it Himself in setting up this altar.

But where do we deal with the reconciliation, with the lying, with the delay, with the constant act in the flesh to try to accomplish God's purpose? He hasn't done any of that yet.

Samuel Rutherford said:

Jacob has a lot to learn yet and we are journeying with him through a lot of these.

There are ten lessons that come out of our study so take time to look those through and trust the Lord to use them.

Lesson #1: Jacob is reaping what he has sown in the past.

Lesson #2: What conflicts we create for ourselves when we act in the flesh rather than waiting on God.

Lesson #3: The awesome power of forgiveness is seen in the reconciliation of Jacob and Esau.

Lesson #4: The humility of Jacob prepares the way for resolution of the conflict.

Lesson #5: Children are a gift from the Lord.

Lesson #6: Jacob brought gifts to find favor in Esau's eyes.

Lesson #7: Gift-giving and receiving can pave the way for reconciliation.

Lesson #8: Contentment is expressed by Jacob in the phrase: "God has been gracious to me and I have all that I need" (verse 11).

Lesson #9: More than anything Jacob just wanted favor in the eyes of Esau.

Lesson #10: As an act of worship, Jacob sets up an altar.

Andrew Murray said:

(God's Best Secrets: Daily Devotional Meditations by Andrew Murray)

Confession means not only that I confess my sin with shame, but that I hand it over to God, [that is not what Jacob did] trusting Him to take it away. Such a confession implies

that I am wholly unable to get rid of my guilt, but by an act of faith I reckon on God to deliver me. This deliverance means in the first place that I know my sins are forgiven, and secondly, that Christ undertakes to cleanse me from the sin, and keep me from its power.

O Christian, if you are seeking to have fellowship with Jesus, do not fear to confess *each sin* in the confident assurance that there is deliverance. Let there be a mutual understanding between the Lord Jesus and yourself that you will confess each sin, and obtain forgiveness. Then you will know your Lord as Jesus Who saves His people from their sin. Believe that there is great power in the confession of sin, for the burden of sin is borne by [the] Lord and Saviour.  
(January 10)

See what we're saying? When we're confessing it and dealing with it, then our heart is right and we're ready to obey. We're ready to stand back and let God do His good work.

We conclude now with this prayer from Marcus Rainsford:

(Our Lord Prays for His Own: Thoughts on John 17 by Marcus Rainsford)

O pleading Saviour, to whom the Father hath given power over all flesh, overcome our flesh; cleanse the thoughts of our hearts; bring down within us all that is contrary to Thy Father and to Thee; kindle our faith; brighten our hope; deepen our love; make us more than conquerors in Thyself;

whilst we hear Thee say that Thou hast received power over all flesh to give lost sinners who come to Thee, and to the Father by Thee, eternal life!

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Father, what a statement. Thank You that it's so relevant to this study. Father, we pray that You will give a quiet sense of peace, a blessing that is ours because we are right with You. Oh Father, thank You for Isaiah 32:17, "The work of righteousness will be peace, and the effect of it, quietness and assurance." Lord God, teach us more and more how to trust You more deeply, how to walk with You in patient kindness and gentleness, and allow Your Spirit to do His good work in each of our lives. In Jesus' name we pray. Amen.

## What You Need to Know About ISAAC & JACOB:

“The Lord who leads armies makes this solemn vow: ‘Be sure of this: Just as I have intended so it will be; just as I have planned, it will happen.’” Isaiah 14:24 NET

### Study Number Eleven – Genesis 33:1-20

### NOTES

- v. 1 Jacob looked up and there was Esau, coming with his four hundred men; so he divided the children among Leah, Rachel and the two maidservants.
- v. 2 He put the maidservants and their children in front, Leah and her children next, and Rachel and Joseph in the rear.
- v. 3 He himself went on ahead and bowed down to the ground seven times as he approached his brother.
- v. 4 But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept.
- v. 5 Then Esau looked up and saw the women and children. “Who are these with you?” he asked. Jacob answered, “They are the children God has graciously given your servant.”
- v. 6 Then the maidservants and their children approached and bowed down.
- v. 7 Next, Leah and her children came and bowed down. Last of all came Joseph and Rachel, and they too bowed down.
- v. 8 Esau asked, “What do you mean by all these droves I met?” “To find favor in your eyes, my lord,” he said.
- v. 9 But Esau said, “I already have plenty, my brother. Keep what you have for yourself.”
- v. 10 “No, please!” said Jacob. “If I have found favor in your eyes, accept this gift from me. For to see your face is like seeing the face of God, now that you have received me favorably.”

## NOTES

v. 11 Please accept the present that was brought to you, for God has been gracious to me and I have all I need.” And because Jacob insisted, Esau accepted it.

v. 12 Then Esau said, “Let us be on our way; I’ll accompany you.”

v. 13 But Jacob said to him, “My lord knows that the children are tender and that I must care for the ewes and cows that are nursing their young. If they are driven hard just one day, all the animals will die.

v. 14 So let my lord go on ahead of his servant, while I move along slowly at the pace of the droves before me and that of the children, until I come to my lord in Seir.”

v. 15 Esau said, “Then let me leave some of my men with you.” “But why do that?” Jacob asked. “Just let me find favor in the eyes of my lord.”

v. 16 So that day Esau started on his way back to Seir.

v. 17 Jacob, however, went to Succoth, where he built a place for himself and made shelters for his livestock. That is why the place is called Succoth.

v. 18 After Jacob came from Paddan Aram, he arrived safely at the city of Shechem in Canaan and camped within sight of the city.

v. 19 For a hundred pieces of silver, he bought from the sons of Hamor, the father of Shechem, the plot of ground where he pitched his tent.

v. 20 There he set up an altar and called it El Elohe Israel.

## QUESTIONS:

1. Read Genesis 33:1-20 and in your own words pull out the main thought of this passage.

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2. Why was Jacob so afraid of Esau and his 400 men?  
Summarize history between them.

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3. What is the significance of putting his family in the order he did in verse 2?

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4. How did Esau respond to Jacob, according to verse 4?

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5. How does Jacob refer to his family, according to verse 5?

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6. Why does Jacob decline Esau's offer to accompany him, according to verse 13?

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7. When Jacob and Esau parted, where did they each go, according to verses 16-19?

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8. What does Jacob do, according to verse 20?

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9. Which verse in the study has meant the most to you?

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10. What lesson have you learned from this study?

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**LESSONS FROM THE PASSAGE:**

What are some of the lessons we can learn from this particular study?

**LESSON #1: Jacob is reaping what he has sown in the past.**

LESSON #2: What conflicts we create for ourselves when we act in the flesh rather than waiting on God.

LESSON #3: The awesome power of forgiveness is seen in the reconciliation of Jacob and Esau.

LESSON #4: The humility of Jacob prepares the way for resolution of the conflict.

LESSON #5: Children are a gift from the Lord.

LESSON #6: Jacob brought gifts to find favor in Esau's eyes.

LESSON #7: Gift-giving and receiving can pave the way for reconciliation.

LESSON #8: Contentment is expressed by Jacob in the phrase: "God has been gracious to me and I have all that I need" (verse 11).

LESSON #9: More than anything Jacob just wanted favor in the eyes of Esau.

LESSON #10: As an act of worship, Jacob sets up an altar.

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**ADDITIONAL NOTES:**

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