

Making Peace

Genesis 32-33

1. **Take The _____ To Reconcile No Matter Who Is At Fault (32:1-5)**
2. **Be _____ – Prepare To Reconcile Or Retreat (32:6-8)**
3. **Pray For A Heart Of _____ And A Faith Based On God’s Promise (32:9-12)**
 - His prayer is comprised of:
 - **Invocation** (9) – invoking God’s promise of the Abrahamic Covenant
 - **Confession** (10) – admitting his unworthiness and sins
 - **Petition** (11) – request for salvation
 - **Affirmation** (12) – confidence in God’s Promise
4. **Be Specific And _____ In Our Peace Gesture (32:13-21)**
5. **_____ Yourself To Accept The Lord’s Favor And Hardships In Your Life (32:22-32)**
6. **Reconciliation Is Also Impactful To Our _____ And Extended Family (33:1-5)**
7. **Reconciliation Seeks To Find _____ From The One Offended (33:6-11)**
 - Ken Sande (www.HisPeace.org):
 - *Glorify God* (1 Cor 10:31)
 - *Get the Log out of Your Eye* (Matt 7:5).
 - *Go and Show Your Brother His Fault* (Matt 18:15).
 - *Go and Be Reconciled* (Matt 5:24).
8. **After Reconciling, Find Tangible Ways To _____ One Another (33:12-17)**

Romans 12:14 Bless those who persecute you; bless and do not curse them.
Matthew 5:44 “Love your enemies and pray for those who persecute you.”
Luke 6:27-28 “Love your enemies, **do good** to those who have you, bless those who curse you, pray for those who abuse you.”
9. **After Reconciling, _____ God (33:18-20)**

Matthew 5:24 Leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Conclusion:

1. Peace and Our Salvation – Peace arrives when we have the eternal consequence of sin removed by Christ (Isa 48:22; Col 1:19-22)
2. Peace and Our Sanctification – Peace controls when Christ rules our hearts, minds and motives

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2. **Be Cautious – Prepare To Reconcile Or Retreat (32:6-8)**
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1. Take The Initiative To Reconcile No Matter Who Is At Fault (32:1-5)

*1*Jacob also went on his way, and the angels of God met him. *2*When Jacob saw them, he said, "This is the camp of God!" So he named that place Mahanaim. *3*Jacob sent messengers ahead of him to his brother Esau in the land of Seir, the country of Edom. *4*He instructed them: "This is what you are to say to my lord Esau: 'Your servant Jacob says, I have been staying with Laban and have remained there till now. *5*I have cattle and donkeys, sheep and goats, male and female servants. Now I am sending this message to my lord, that I may find favor in your eyes.'"

- Jacob has left one controversy for another
- He just left the tenuous decades with Laban into a difficult confrontation with a brother who wanted to kill him
- Jacob could have said I just want to move on with my family and be left alone
- But Jacob learned what it meant to be on the other side of the manipulator

- Vv. 1-2 – Jacob is met by angels
- Angels met him in Bethel (28:19), Mahanaim (32:2) and Peniel (32:30)
 - Mahanaim may mean "dual camp" (maybe even a pun with the auow)
- Angels are a reminder to Jacob that God is with him (28:15)
- Jacob will have a potentially dangerous task ahead – reconcile with his angry older brother

- Vv. 3-4 So he sends messengers to Esau – since there was no email, postal service or texts
- The intent is made clear: **"That I may find favor in your eyes"**

- Esau was wronged – but initiating reconciliation is not on his mind
- Jacob did wrong – and after two decades, he sought reconciliation

2. Be Cautious – Prepare To Reconcile Or Retreat (32:6-8)

*6*When the messengers returned to Jacob, they said, "We went to your brother Esau, and now he is coming to meet you, and four hundred men are with him." *7*In great fear and distress Jacob divided the people who were with him into two groups, and the flocks and herds and camels as well. *8*He thought, "If Esau comes and attacks one group, the group that is left may escape."

- "messengers" = same word as "angels"
- Jacob is startled that Esau is coming with 400 men
- 400 is a standard size for an army militia
- He doesn't know what to think – 400 men army to attack or 400 men cheer squad to witness a historic reunion
- So Jacob divides his flocks just in case 1 group is attacked, the other can flee in protection
- Shrewd move by a smooth operator

- Being vulnerable doesn't mean being foolish
- To seek forgiveness does not mean to accept abuse
 - Ie/ You might be in an abusive relationship – with a spouse, parent or boss
 - To reconcile doesn't mean that you allow yourself to be abused or taken advantaged of

3. Pray For A Heart Of Mercy And A Faith Based On God's Promise (32:9-12)

9Then Jacob prayed, "O God of my father Abraham, God of my father Isaac, Lord, you who said to me, 'Go back to your country and your relatives, and I will make you prosper,' 10I 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 camps. 11Save me, I pray, from the hand of my brother Esau, for I am afraid he will come and attack me, and also the mothers with their children. 12But you have said, 'I will surely make you prosper and will make your descendants like the sand of the sea, which cannot be counted.'"

- His prayer is comprised of:
 - **Invocation** (9) – invoking God's promise of the Abrahamic Covenant
 - **Confession** (10) – admitting his unworthiness and sins
 - **Petition** (11) – request for salvation
 - **Affirmation** (12) – confidence in God's Promise
- Jacob is claiming God's promise made to Abraham and confirmed with Isaac that his family would prosper, his descendants would thrive, and all nations would be blessed through his people
- Jacob relied on the often-confirmed Abrahamic Covenant
- We rely on the promise of salvation = that our hope and security of heaven and God's inexhaustible love for us
- We rely on the Gospel of Christ – his death and resurrection
- When wrong is done to another, the only hope is through **Mercy**
- Mercy is the withholding of a punishment we deserve
- When we've wronged God, we ask for His mercy
- When we've wronged the government, we ask for mercy
- When we've wronged an individual, we ask for forgiveness

4. Be Specific And Generous In Our Peace Gesture (32:13-21)

13He spent the night there, and from what he had with him he selected a gift for his brother Esau: 14two hundred female goats and twenty male goats, two hundred ewes and twenty rams, 15thirty female camels with their young, forty cows and ten bulls, and twenty female donkeys and ten male donkeys. 16He put them in the care of his servants, each herd by itself, and said to his servants, "Go ahead of me, and keep some space between the herds." 17He instructed the one in the lead: "When my brother Esau meets you and asks, 'Who do you belong to, and where are you going, and who owns all these animals in front of you?' 18then you are to say, 'They belong to your servant Jacob. They are a gift sent to my lord Esau, and he is coming behind us.'" 19He also instructed the second, the third and all the others who followed the herds: "You are to say the same thing to Esau when you meet him. 20And 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; later, when I see him, perhaps he will receive me." ²¹So Jacob's gifts went on ahead of him, but he himself spent the night in the camp.

- Jacob is sending gifts to Esau in increments
- He is hoping to overwhelm him and convince him of his sincerity
- "pacify" = literally "cover his face" or "wipe your face" (of anger)
- "receive me" = literally "lift up my face" meaning "forgive me"

5. **Humble Yourself To Accept The Lord's Favor And Hardships In Your Life (32:22-32)**

- Jacob Wrestles With God For A Blessing

²²That night Jacob got up and took his two wives, his two female servants and his eleven sons and crossed the ford of the Jabbok. ²³After he had sent them across the stream, he sent over all his possessions. ²⁴So Jacob was left alone, and a man wrestled with him till daybreak. ²⁵When 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. ²⁶Then the man said, "Let me go, for it is daybreak." But Jacob replied, "I will not let you go unless you bless me." ²⁷The man asked him, "What is your name?" "Jacob," he answered. ²⁸Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome." ²⁹Jacob said, "Please tell me your name." But he replied, "Why do you ask my name?" Then he blessed him there. ³⁰So Jacob called the place Peniel, saying, "It is because I saw God face to face, and yet my life was spared." ³¹The sun rose above him as he passed Peniel, and he was limping because of his hip. ³²Therefore to this day the Israelites do not eat the tendon attached to the socket of the hip, because the socket of Jacob's hip was touched near the tendon.

- A Persistent Wrestling With God Brings A Schemer To His Knees (24-28)
- at least Jacob not running from God
- wrestled to try to understand
- Jacob wanted to pin God down

Q: Who really won the match?

Q: Why does it seem like God could not take Jacob down

- God was humbling Himself by bringing Himself to Jacob's level
 - A picture of the great humiliation of Christ when the eternal Son of God became a mortal man (Phil 2)
- God was also teaching Jacob endurance – all night – until "daybreak"
- God was not going for a physical victory
- But a **spiritual submission** for Jacob
- **What are you wrestling with God over?**
 - A **disobedience?** – a persistent sin you don't want to repent of
 - for Jacob, it was taking control of his life

- A **diagnosis**? – something that you don't want to accept
- A **discontent**? – with yourself, with the church, with a relationship?
 - You're not accepting God's direction for your life (not get the school you wanted, the relationship you wanted or children you wanted)
 - You're wrestling with not having your needs met by the church – God is trying to convince you to meet the needs of the church, not paralyze yourself in self-pity
 - You're wrestling with a relationship that needs to be bathed in forgiveness and you're not willing to forgive
- V. 27 – God asks his name – not because He's ignorant, but He will make a name change
- Jacob – no longer a schemer ("heel tripper"), but **ISRAEL** ("Prince with God")
 - ie/ Joy – my nickname of Jacob changed to Israel by Pastor's wife
- A Divine **Wound** From God Brings A Schemer To His Knees (25)
 - ie/ Bo Jackson – great double sport athlete – hip socket took him out
 - ie/ Wayward sheep – shepherd breaks leg, carry sheep, sheep learn new dependence on shepherd, leg heals, walk closely
- Jacob walked with a limp the rest of his life – reminder of this wrestling match
 - Jacob was not to walk in his physical strength but in God's **spiritual strength**
- 2 Corinthians 12 – Paul's thorn in the flesh not removed so he would remember that God's grace is sufficient for him
- v. 30 – Jacob calls the place Peniel – meaning "Face of God" because he wrestled with God face to face
- Jacob doesn't see himself as a wrestling victor – but with humility knows his life was spared because no one can see God and live (Ex 33:20)

6. **Reconciliation Is Also Impactful To Our Children And Extended Family (33:1-5)**

1Jacob looked up and there was Esau, coming with his four hundred men; so he divided the children among Leah, Rachel and the two female servants. 2He put the female servants and their children in front, Leah and her children next, and Rachel and Joseph in the rear. 3He himself went on ahead and bowed down to the ground seven times as he approached his brother. 4But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept. 5Then 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."

- Your grudge isn't just between you and your opponent
- It affects our families – children, parents

- Ie/ The Hatfield & McCoys
 - in the Appalachian Mountains, in the fall of 1878 on the Kentucky side of the Tug Fork
 - Randolph McCoy accused Floyd Hatfield of stealing his hog
 - 94 years old Henry McCoy later recalled: "That whole fuss was over an old sow and some pigs."
 - According to Henry, who is alive today, a Hatfield sow repeatedly got loose and ate up one of his relative's cornfields. Then McCoy told the Hatfield that if it happened again, he would shoot the sow and the pigs. The Hatfield retorted that he would shoot the McCoy.
 - "They started fighting, and they fought and fought," McCoy said. "That's a pretty big to-do for some hogs, but back in those days, they really fought their battles out."
 - it was a very serious offense; hogs were extremely valuable to the farming economy
 - McCoy took it to the court, and a jury trial was assembled and the court ruled against McCoy and found Hatfield innocent
 - but a bad feeling festered with the McCoys for the next 4 years
 - Johnse Hatfield dated and impregnated Randolph McCoy's daughter Roseanna, but didn't marry her, perhaps out of fear of the feud
 - The peak of hostilities came when three of Roseanna's brothers attacked and killed Ellison Hatfield on election day in 1882
 - William Hatfield revenged the killing of his brother Ellison by capturing and executing, without trial, the three sons of Randolph McCoy
 - a lawyer named Perry Cline, a distant cousin of Randolph McCoy and one who lost 5,000 acres to Hatfield in a court settlement, used this time to bring up the murder charges on Hatfield who killed McCoy's sons 5 years ago – to prohibit Hatfield from profiting from the incoming railroad, timber and coal industry
 - a posse was formed and the McCoys captured 9 Hatfield supporters
 - several military-like conflicts broke out between the 2 families
 - attempt was made on the life of Randolph McCoy in Jan 1, 1888 – 2 more of Randolph's children were killed and the house was burned down
 - the feud escalated into a feud between Kentucky and West Virginia over extradition of the 9 Hatfield supporters, eventually going to the Supreme Court
 - 12 years and 12 lives later – none of these families gained, only lost
- We have to remember the effect of a conflict claims more than 2 victims

7. Reconciliation Seeks To Find Favor From The One Offended (33:6-11)

6 Then the female servants and their children approached and bowed down. 7 Next, Leah and her children came and bowed down. Last of all came Joseph and Rachel, and they too bowed down. 8 Esau asked, "What's the meaning of all these flocks and herds I met?" "To find favor in your eyes, my lord," he said. 9 But Esau said, "I already have plenty, my brother. Keep what you have for yourself." 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. 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.

- Ken Sande (www.HisPeace.org) wrote a significant book called *The Peacemakers* where he challenges us to do 4 things (pp. 10-11):

- ***Glorify God*** (1 Cor 10:31). Biblical peacemaking is motivated and directed by a desire to please and honor God. His interests, reputation, and commands should take precedence over all other considerations. This focus not only shows our love and respect for God but also protects us from the impulsive self-centered decisions that make conflicts even worse.

1 Corinthians 10:31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

God is not glorified when we get in a conflict and:

- Give a silent treatment
 - Hurl insults
 - Separate or divorce
 - Use kids to take your side (triangulate)
 - Use in-laws to do the same
- ***Get the Log out of Your Eye*** (Matt 7:5). Peacemaking requires facing up to our own attitudes, faults, and responsibilities before pointing out what others have done wrong. Overlooking the minor offenses of others and honestly admitting our own faults often will encourage similar responses from our opponents and open the way for candid dialogue, reconciliation, and constructive negotiation.

Matthew 7:5 Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

- The bitterness or grudge towards an individual might be a bigger sin than the peccadillo your offender has done against you
 - Constructing avenues for revenge is a log in our eye
 - Gossip
- ***Go and Show Your Brother His Fault*** (Matt 18:15). At times peacemaking also requires constructive confrontation. When others fail to accept responsibility for their actions, we may need to confront them in a gracious yet firm manner. If they refuse to respond appropriately, we may need to involve respected friends, church leaders, or other neutral individuals who can help restore peace.

Matthew 18:15 "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

- The Bible does teach us to wait until the offender figures out what they did wrong
- Nor are we to wait until they ask for forgiveness
- Someone needs to take the initiative
- It's not about who's the head of the relationship
- It's not about who's more spiritual
- It's not about who's more right
- The one who knows something is wrong is to seek resolution

- **Go and Be Reconciled** (Matt 5:24). Finally, peacemaking involves a commitment to restoring damaged relationships and develop agreements that are just and satisfactory to everyone involved. Forgiveness and cooperative negotiation clear away the debris left by conflict and make possible reconciliation and genuine peace.

Matthew 5:24 Leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

8. After Reconciling, Find Tangible Ways To Serve One Another (33:12-17)

12Then Esau said, "Let us be on our way; I'll accompany you." **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. **14**So let my lord go on ahead of his servant, while I move along slowly at the pace of the flocks and herds before me and the pace of the children, until I come to my lord in Seir." **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." **16**So that day Esau started on his way back to Seir. **17**Jacob, however, went to Sukkoth, where he built a place for himself and made shelters for his livestock. That is why the place is called Sukkoth.

- After reconciling, don't just avoid each other
- Find tangible ways to be a blessing to others

Romans 12:14 Bless those who persecute you; bless and do not curse them.

- "Bless" = *eulogeite* = good words – wishing a person well/health
- get eulogy

Moo: "To 'bless' one's persecutors is to call on God to bestow his favor upon them."
- all blessings flow from God, so you are asking God to bless them

Matthew 5:44 "Love your enemies and pray for those who persecute you."

Luke 6:27-28 "Love your enemies, **do good** to those who have you, bless those who curse you, pray for those who abuse you."

- "Persecute" = same word as "pursue" in v. 14
- defined by context
- v.13 pursue hospitality, v.14 bless those who pursue you
- "Curse" = *katarasthe* – to curse, invoke a curse – wishing a person ill/evil/harm

9. After Reconciling, Worship God (33:18-20)

18After Jacob came from Paddan Aram, he arrived safely at the city of Shechem in Canaan and camped within sight of the city. **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. ²⁰There he set up an altar and called it El Elohe Israel.

- Jacob sets up an altar
- El Elohe Israel = God, the God of Israel
- Jacob is Israel, so Jacob is proclaiming that Elohim is his God

Matthew 5:24 Leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Conclusion:

1. **Peace and Our Salvation – Peace arrives when we have the eternal consequence of sin removed by Christ (Isa 48:22; Col 1:19-22)**

Isaiah 48:22 There is no peace ... for the wicked.

Colossians 1:19-22 For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things on heaven, having made peace through the blood of the cross. And you who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy and blameless and irreproachable in His sight.

2. **Peace and Our Sanctification – Peace controls when Christ rules our hearts, minds and motives**

- many believers are fighting with God
- IE/ after WWII, US & Japan sign peace treaty
 - many Japanese soldiers in the South Pacific islands did not get the word
 - kept fighting after war ended
 - it was years later that the last Japanese soldier from WWII got the word
 - for years after the war, messengers repeatedly went out to isolated islands to bear good news of the peace treaty, but a number of soldiers shot at them
 - not believe peace
 - **Today, many people are still isolated
 - some have not got the message (need to be evangelized)
 - others don't really believe the message that their sins could be forgiven and struggle with guilt, doubt, bitterness