

hollow of his thigh—The sciatic nerve was paralyzed. This became to Jacob a "thorn in the flesh" (2 Cor. 12: 7), a perpetual and painful reminder of his old obstinacy and self-sufficiency and of God's wholesome lesson whereby his pride was forever humbled. **26. Let me go**—He was not detained by Jacob's physical resistance, but by his importunate prayer for a blessing (Hos. 12: 4). God seems to be indifferent only in order to test faith and make the blessing more valued when it comes. Compare Matt. 15: 22-28; Luke 24: 28 and Col. 4: 12, "laboring fervently," lit. "agonizing," "wrestling," and Rom. 15: 30, "wrestle together." **The day breaketh**—Reference here to the heathen superstition that spirits dread the daylight are out of place. He means "This conference must close, and the active duties of life be resumed." The soul's secret experience is meant to fit for the better discharge of daily responsibilities. The breaking of the day was the symbol of the new life arising upon Jacob, **I will not let thee go**—"Jacob's sense of his total débility and utter defeat is now the secret of his power with his friendly vanquisher. He can overthrow all the prowess of the self-reliant, but he cannot resist the earnest entreaty of the helpless." (Murphy). Compare 2 Cor. 12: 9, 10.

III. JACOB'S PRINCELY NAME. 27. Jacob—"Supplanter," (ch. 25: 26; 27: 36). The Angel asks the question in order to direct attention to its meaning as expressing his past character. Hitherto he had sought to gain his ends by craft, depending upon his shrewdness and ability to outwit others. In the dawning light of his new spiritual day he would feel the utter meanness of such a life. **28. Israel**—"A prince of God." A soldier prince is implied. A leader in battle. R. V. marg. "He who striveth with God" (Hos. 12: 3, 4). "From this time forth Jacob was a supplanter no more. His old, mean, crafty, bargaining nature disappeared; and though the old timidity and prudence manifested themselves in his subsequent history, with its fears and its mistrust, the old meanness and cupidity are gone, and he is henceforth royal in his character; a true prince of God." (L. Abbott). The name was confirmed to him at Bethel (ch. 35: 10), and the Messianic promises are connected with the new name. Compare 2 Cor. 5: 17. **Power with God and with men**—R. V. "Thou hast striven with God and with men." Having won over God to his side, he need not fear what man could do to him (Ps. 56: 11). The Septuagint and Vulgate read "Thou hast power with God, and how much more wilt thou prevail with men." **29. Thy name**—See Judges 13: 18; Isa. 9: 6. "Words have a power, a strange power, of hiding God. Who does not know how we satisfy ourselves with the name of some strange bird or plant, or the name of some new law in nature? It is a mystery perplexing us before. We get the name, and fancy that we understand something more than before, but, in truth, we are more hopelessly ignorant; for before we felt there was a something we had not attained, and so we inquired and searched; now, we fancy we possess it, because we have got the name by which it is known, and the word covers the abyss of our ignorance. If Jacob had got a word, that word might have satisfied him. He would have said, now I understand God and know all about him. God's plan was not to give names and words but truths of feeling. To know all about God is one thing but to know the living God is another." (F. W. Robertson). **He blessed him there**—Instead of a name by which he might label his Benefactor, he gave himself, for God's blessing carries with it His presence more sensibly realized by inner experience. Only as we grow like God can we know Him. "The tree of life is better than the tree of knowledge." (Matthew Henry). His request was granted in the only manner in which a real answer could have been given (See quotation from Robertson's sermon, above). "There are three acts in this dramatic scene: *first*, Jacob wrestling with the omnipresence in the form of a man, in which he is signally defeated; *second*, Jacob importunately supplicating Jehovah, in which he prevails as a Prince with God; *third*, Jacob receiving the blessing of a new name, a new development of spiritual life, a new capacity of bodily action." (Murphy). **30. Peniel**—"The face of God"—*Peniel* is only another form of the same word. This does not contradict John 1: 18; Ex. 33: 20. Compare rather Deut. 34: 10; Gen. 16: 13, "do I then see (i. e. live) also after the vision (of God)." Ex. 24: 11; Deut. 5: 25; Judges 6: 22; 13: 22; Isa. 6: 5. No mortal could survive a vision of the full effulgence of the divine glory. It shines with "chastened radiance" in the person of Christ. To be able to "see God" is the consummation of human bliss (Rev. 22: 4). This whole narrative has been objected to as relating what was unworthy of God. "If God walk in the garden with Adam, expostulate with Cain, partake of the hospitality of Abraham, take Lot by the hand to deliver him from Sodom, we cannot affirm that he may not, for a worthy end, enter into a bodily conflict with Jacob. If we admit any one we are bound by parity of reasoning to accept all the others." (Murphy).

SUMMARY AND REVIEW.

We borrow the following from Hurlburt's *Illustrative Notes*. It is one of the best in a series altogether admirable.

"Show to the class on a map, or what is better, draw in the presence of the class a sketch-map to illustrate, the journey of Jacob to Haran, and narrate briefly the story of his stay at