

Genesis 32 keywords and chiasms

Jacob went on his way and **messengers** of God met him; and when Jacob saw them he said, "This is God's **camp**!" So he called that place **Mahanaim (= "twin camps")**. Jacob sent **messengers** before his **face** to his **brother Esau** in the land of Seir, the country of Edom,

instructing them, "Thus you shall say to my lord Esau: Thus says your servant Jacob, 'I have lived with Laban as a stranger and stayed until now; and I have oxen, donkeys, flocks, male and female slaves; and I have sent to tell my lord, in order that I may find favor in your sight.'" The **messengers** returned to Jacob, saying, "We came to your **brother Esau**, and he is coming to meet you, and four hundred men are with him." Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into two **camps**, thinking, "If Esau comes to the one **camp** and destroys it, then the **camp** that is left will escape."

And Jacob said, "O God of my father Abraham and God of my father Isaac, O YHWH who said to me, 'Return to your country and to your kindred, and I will do you good; I am too small for all the steadfast love and all the faithfulness that you have shown to your servant, for with only my staff **I passed over** this Jordan; and now I have become two **camps**. Deliver me, please, from the **hand** of my brother, from the **hand** of Esau, for I am afraid of him; he may come and kill us all, the mothers with the children. Yet you have said, 'I will surely do you good, and make your offspring as the sand of the sea, which cannot be counted because of their number.'"

So he spent that **night** there, and from what he had with him he took a **present** in his **hand** for his **brother Esau**, two hundred female goats and twenty male goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys.

These he delivered into the **hand** of his servants, every **drove** by itself, and said to his servants, "**Pass** on before my **face**, and put a space between **drove** and **drove**." He instructed the foremost, "When **Esau my brother** meets you, and asks you, 'To whom do you belong? Where are you going? And whose are these before your **face**?'"

then you shall say, 'They belong to your servant Jacob; they are a **present** sent to my lord Esau; and moreover he is behind us.'"

He likewise instructed the second and the third and all who followed the **droves**, "You shall say the same thing to Esau when you meet him, and you shall say, 'Moreover your servant Jacob is behind us.'" For he thought, "I may appease his **face** with the **present** that goes ahead of my **face**, and afterwards I shall see his **face**; perhaps he will accept my **face**."

So the **present passed** on ahead of him; and he himself spent that **night** in the **camp**. The same **night** he got up and took his two women, his two secondary women, and his eleven children, and **passed** through the ford of the Jabbok. He took them and **passed** them across the stream, and **passed over** everything that he had.

Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the **yarekh** (cf. 24.2; 46.26); and Jacob's **yarekh** was turned as he wrestled with him.

Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your **name**?" And he said, "Jacob."

Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed."

Then Jacob asked him, "Please tell me your **name**." But he said, "Why is it that you ask my **name**?" And there he blessed him.

So Jacob called the place **Peniel**, saying, "For I have seen God **face to face**, and yet my life is preserved." The sun rose upon him as he **passed Peniel**, limping because of his **yarekh**. Therefore to this day the Israelites do not eat the muscle that is on the **yarekh**, because he struck Jacob on the **yarekh** at the muscle.