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## Jacob Went on His Way, and the Angels of God Met Him 32: 1-2

**Jacob went on his way, and the angles of God met him DIG: Who saw the angels of God? What significance did they have to Jacob? Where did Jacob encounter ADONAI the first time? For Jacob, what was the meaning of naming different places *God's House, God's Camp* and *God's Face*?**

**REFLECT: When have you felt threatened like Jacob did? If you are a believer, what reason do you have not to be afraid? Unrestrained fear can make God's children do unhealthy things. How can believers overcome fear with faith? Knowing pride hurts and humility helps in building good relationships, what steps of preparation should a person take before seeking reconciliation?**



The parashah concludes the same way it stated. When **Jacob** left Canaan to go to Haran **he** received a dream involving **angels (to see link click Hd - Jacob Saw a Stairway with the Angels of God Ascending and Descending)**. Now, when **Jacob** was **leaving Laban**, once again **he** was not alone because **the angels of God met him (32:1)**. It seems as

though there was a changing of the guard pictured here. The **angels** who protected **Jacob** while **he** lived in the Promised Land were exchanged for **angles** who had protected **him** while **he** was outside Canaan. Humanly speaking, **Jacob** (Hebrew: **Ya'akov**) was very vulnerable. **He** had a small band of servants, **his** wives and **his** children. **Joesph**, the youngest, was six years old when **Jacob** returned to the Promised Land. If **God** had not intervened, **Laban** could have easily destroyed **him**; and there was every reason to believe that Esau had the same idea in mind.

But when **Ya'akov** saw **the angels he** knew **he** was under divine escort. What a great way to be welcomed home! It was as if **ADONAI Himself**, through **His** heavenly hosts, was saying to **Jacob** and **his** new family, "This is where all of **you** belong. This is where **you** should pitch your tent." Previously, when **he** saw **the angels he** had named the place Bethel. But now, **when Jacob saw them**, **he** said: **This is the camp of God! So he named that place Mahanaim**, which literally means *two camps (32:2)*. This was **Jacob's** way of saying **he** was not only guarded by **his** small band of servants, but more importantly, **he** was guarded by **God's** powerful **angels**. There was **Jacob's camp**, and **God's camp** with **the angels**.

In the **Song of Songs 6:13**, **Solomon** says: **Come back, come back, O Shulammite; come back, come back, that we may gaze on you! The young man said, "Why do you gaze at the Shulammite as on the the dance of Mahamaim (or dance between to two companies)?** The Hebrew word *machanayim* means *a dual encampment of troops, or soldiers*. In the **Song of Solomon**, the young man gazed at the Shulammite - a picture of **the Bride**. In **her they** see and prophesy of the awesome glory of two armies of **God** united for one purpose. The Dance of **Mahamaim** is the coming together of the armies of **God** in Heaven and the armies of **God** on earth, moving in unison, with one purpose, to establish the Kingdom of **God** on earth by **ADONAI Elohei-Tzva'ot, the LORD God of heaven's angelic armies**.

Scripture seems to imply that it was only **Ya'akov**, not **his** company, who saw **the angels**. Because of **his** faith and obedience to **God's** call to return to the Land, **He opened his eyes**, just as **he** did on another occasion when Elisha and his servant seemed all alone against overwhelming odds (**Second Kings 6:16**). Although invisible under normal circumstances, **the angels of God** are real nonetheless. It was important that **Jacob** could see **them** at that time. **ADONAI** had protected **him** in Haran and **He** would protect **him** in Canaan. When **Ya'akov** first encountered **ADONAI, God** at **Bethel**, **he** called the place *God's House (20:10)*, and here, on this second great occasion, **he** is conscious of *God's Camp*. But there is a deeper experience to pass through before **he** can raise **his** third and crowning memorial

to *God's Face* when **he** will wrestle with **Him** at **Peniel (32:30)**.<sup>501</sup>

**The angels of God** have comforted many a believer without seeing them. And **He** has said to **Jacob** and **He** has said to us: **I will never leave you or forsake you; we can say with confidence, "ADONAI is my helper; I will not be afraid. What can man do to me (Hebrews 13:5b-6).**

**Haftarah vaYetze: Hoshea (Hosea) 12:12-14:9 (A); 11:7-12:12 (S)**  
**(see my commentary on Deuteronomy, to see link click [Af](#) - Parashah)**

**ADONAI's** judgment mingled with love and mercy is summarized in **Hosea** concluding this Haftarah. **Ephraim** had **rebelled against the LORD (Hosea 13:16)** and would die. The people wanted kings; in **His anger, God gave and took them away (Hosea 13:11)**. **The northern Kingdom's first king, Jeroboam, set up two golden calves, one at Bethel (of all places) and another at Dan to keep the people from traveling south to God's holy Temple in Jerusalem. The northern Kingdom would eventually have nineteen kings, but not one of them served ADONAI (Second Kings 17:21-23)**. However, **Ephraim** was held accountable when **they** were conquered by the Assyrians. It is interesting to note that the idolater **Terah, the nineteenth generation son of Adam, dies cut off from his son Abraham, the patriarch of nation (Genesis 11:32)**. Even so, **ADONAI** promises to restore **Isra'el (Hosea 14:1, 5-9)**.

**B'rit Chadashah suggested reading for Parashah vaYetze: Yochanan (John) 1:43-51**

**Yeshua** met **an Israelite in whom there is no deceit (John 1:47)**, referring to **Jacob's** experience at **Bethel** (see the commentary on **The Life of Christ Bp - John's Disciples Follow Jesus**). There, **Messiah** tells **Nathanael** that **he** will receive revelation even greater than **Jacob's**. Then **Yeshua** reveals **Himself** as the ladder, the contact point between heaven and earth! **Yeshua** says the angels ascend and descend **on the Son of Man (John 1:51)**. **The Midrash interprets Genesis 28:13, "ADONAI nitsav alav (ADONAI was standing upon him/it)," to mean on Jacob, not on the ladder (Mid. R. 69:3)**. **Nathanael** agrees with **Yeshua's** interpretation, and thus, becomes **His** disciple. **Jacob** watched, as **the heavens** were opened. Now **Yeshua, the Son of Man, in heaven and on the earth (John 3:13)**, descends to give **eternal life** to the world (**John 6:27**). When **His** work on earth was accomplished, **He** ascended to glory (**John 6:62**) and took **His seat at the right hand of the Mighty One (Matthew 26:64)**.