

Genesis 32:6

Authorized King James Version (KJV)

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Analysis

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to mee... This passage belongs to the Jacob narratives which demonstrate God's sovereign election overriding human merit and the transformation of a deceiver into Israel, the father of the twelve tribes. The Jacob cycle shows how divine purposes advance through flawed individuals whom God graciously transforms.

Key themes include God's sovereign choice ("the older shall serve the younger"), the consequences of deception and family dysfunction, exile and return patterns, wrestling with God leading to blessing, and covenant renewal across generations. Jacob's character development from manipulative deceiver to mature patriarch demonstrates sanctification's lifelong process.

Theologically significant aspects include:

1. divine election based on grace not merit (Romans 9:10-13)
2. God's faithfulness to covenant promises despite human unfaithfulness
3. discipline as evidence of divine love and means of transformation
4. generational patterns of sin requiring divine intervention to break
5. prayer and wrestling with God as legitimate expressions of faith.

Jacob's limp after wrestling God symbolizes how divine encounters leave permanent marks, transforming our approach to life and dependence on God rather than our own cunning.

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

1 John 4:8 — God is love

1 Corinthians 13:4 — Characteristics of love

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. What specific changes in thinking or behavior does this verse call us to make?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

וַיָּשׁוּבוּ	וַיָּשׁוּבוּ	וַיָּשׁוּבוּ	וַיָּשׁוּבוּ	וַיָּשׁוּבוּ	וַיָּשׁוּבוּ	וַיָּשׁוּבוּ
returned	And the messengers	H413	to Jacob	saying	We came	H413
H7725	H4397		H3290	H559	H935	
וְאֵלֶיךָ	וְאֵלֶיךָ	וְאֵלֶיךָ	וְאֵלֶיךָ	וְאֵלֶיךָ	וְאֵלֶיךָ	וְאֵלֶיךָ
to thy brother	H413	Esau	H1571	and also he cometh	to meet thee	H702
H251		H6215		H1980	H7125	
וְאַרְבַּע	וְאַרְבַּע	וְאַרְבַּע	וְאַרְבַּע	וְאַרְבַּע	וְאַרְבַּע	וְאַרְבַּע
and four hundred	men	H5973				
H3967	H376					

Additional Cross-References

Genesis 33:1 (Parallel theme): And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

Genesis 32:11 (Parallel theme): Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

Genesis 32:8 (Parallel theme): And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

Amos 5:19 (Parallel theme): As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

