



SAY MY NAME

INTRODUCTION

We must be a people who will choose this day who we will serve. Will we serve all the idols we have made with our hands, or will we serve the Lord, the God of scripture... the only God who is alive, knows us by name, and can call us to be who we are supposed to be?

DISCUSSION

Was there anyone, that wasn't you, that you wanted to be as a kid?
If you could have anyone's life, whose would you want?

EXPLANATION

How have you tried to change your name (who you are for others) in the past?
Why is it important to understand redemption in the context of who God made us to be?

APPLICATION (Jeremiah 29:11)

Read Matthew 15:7-9.
How easy is it for you to worship while your heart is far from God?
When was the last time you honored God with your lips but your heart was far from Him?
How does it work in your life when those two things collide?

MISSION

What is the difference between what we see in ourselves and how God sees us?
What is usually the key indicator of the difference?

HOME WORK FOR NEXT WEEK:

Read Genesis 28:10-22 and ask the following questions:
What do you do when you feel like you don't trust God enough?
Why is faith in God more important than faith in yourself?



43. SAY MY NAME

Genesis 27-28:9

Genesis 32:27-28
Genesis 27:1-46
Genesis 28:1-9
Jeremiah 29:11
Joshua 24:14-15

CHRISTMAS ACTIVITIES

Holiday Bazaar
December 1st: 9a-3p

Christmas for Kids
December 8th

Ornament Exchange
December 11th, 6p

Youth Christmas Pty
December 15th

GC Christmas Parties
info@ourelement.org

The Hobbit Movie
December 16th

Christmas Eve Services
Dec 24th: 7, 9 & 11pm



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Genesis 32:27-28 And he said to him, “What is your name?” And he said, “Jacob.” Then he said, “Your name shall no longer be called Jacob, but Israel...

In telling a good story, Moses has not lost sight of his primary purpose, which is to maintain and further develop the themes of Genesis. This is a climactic end to the central portion of the story and it includes:

- A disheartened father (Isaac)
- A rejected son (Esau)
- A younger son (Jacob) who receives grace even though he was a knucklehead.

In the course of it all, the will of God, expressed before the two sons were born, was brought to full realization: “The older will serve the younger” (25:23).

Jacob’s name, which means “the deceiver”, is chosen well. This is only the beginning of several stories that bring out this aspect of Jacob’s character.

Isaac is depicted as someone too old and too blind to distinguish between his two sons. Isaac’s insistence on a “good meal” before the blessing recalls all too clearly Esau’s own trading of the birthright for a pot of stew from two chapters ago.

The story has stressed throughout it that the goal of Jacob’s strategy had been to wrestle the blessing from Isaac. Although Isaac did not appear completely convinced, in the end, he blessed Jacob. The theme of “blessing” within this story points out the relationship of this section with both the preceding narratives and to the narratives that follow. The promise to Abraham (12:2-3) is alluded to in the final words of the blessing: “May those who curse you be cursed and those who bless you be blessed” (v. 29).

What is also interesting is that Isaac’s blessing foreshadows Jacob’s later prophecy concerning the kingship of the house of Judah: “Be lord over your brothers, and may the sons of your mother bow down to you” (cf. 49:8). The words of Isaac are a crucial link in the development of the theme of the blessing of the seed of Abraham. In what may appear only as a selfish attempt to rob his brother’s blessing, Jacob’s daring scheme turns out to be a link in the chain connecting the blessing of the offspring of Abraham with the rise of the kingship in the house of Judah.

The reverse side of the blessing of Jacob is the disappointment and anger of Esau. Esau had lost everything, and Jacob had gained it all. Within the narrative, Isaac recounted the main points of the blessing a second time: “I have made him lord over you and have made all his relatives his servants, and I have sustained him with grain and new wine” (v. 37). This underscores the fact that Isaac had blessed Jacob rather than Esau.

The point of these reiterations of the effect of the blessing is primarily to underscore the irretrievability of the lost blessing and the certainty of the fulfillment of the blessing itself. By showing that the blessing was irrevocable, even by the father who gave the blessing, Moses underscores an important feature of the blessing, it is out of man’s hands. It cannot even be revoked. It will come to pass, just as it was given.

The sin of Jacob in the narrative should not be overlooked simply because God is good. Jacob’s motto has been, “I will lie. I will change my name. I will claim to be something I am not, in order to circumvent God and get something I think I need.” Not only does Jacob lie about himself and his name, he also drags God into his lie. *But Isaac said to his son, “How is it that you have found it so quickly, my son?” He answered, “Because the Lord your God granted me success. (Genesis 27:20)*

One of the connotations of the word worship means to “turn toward” or “to kiss towards.” It seems that everything Jacob does we do as well in our relationship with Jesus. We are constantly acting like we are worshiping Him yet never really doing so. As Judas betrayed Jesus with a kiss, as Jacob betrays his father with a kiss, we also betray God daily while claiming to worship Him.

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