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## **Episode 91 - Rolling in the Dust - Jacob's Halting**

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In this profound exploration of biblical truths, Scott Stanley examines the calling of Jacob in the context of the end times, focusing on Romans 11 and its connection to spiritual Israel. Stanley emphasizes the distinction between literal Israel and spiritual Israel, explaining that the "all Israel" who will be saved refers to spiritual Israel—those who accept Jesus as the Messiah and undergo a heart circumcision. Using the story of Jacob wrestling with the angel in Genesis 32 and referencing Hosea 12, Stanley illustrates how this wrestling symbolizes the struggle believers face when confronted with the truth of Jesus as the Son of God. The "dust" in this wrestling represents human doubts, questions, and worldly reasoning that resist divine truth. Despite all evidence and divine witness confirming Jesus as the Messiah, many continue to wrestle with these doubts.

Stanley highlights the critical moment when Jacob refuses to let go without a blessing, which leads to his name being changed to Israel, meaning "he will rule as God." This transformation symbolizes the believer's victory in holding fast to the truth despite opposition. The struggle for spiritual Israel is ongoing, especially as the end times approach, with Zion (the church) delivering the message of salvation to Jacob. Stanley

uses Micah 4 and Zephaniah 3 to describe the ultimate restoration and gathering of the remnant who accept Messiah, even though they "halt" or struggle with the truth initially.

The podcast stresses the importance of humility, repentance, and perseverance in teaching and living the truth of Jesus as the Son of God, especially in the face of rejection and pressure. Stanley relates this struggle to his personal experience of opposition for preaching this truth. He urges believers to steadfastly hold to the Son of God message, help others wrestle through their doubts until all arguments are silenced, and encourage the unity of Jew and Gentile in spiritual Israel. Ultimately, the victory belongs to those who refuse to "let go," trusting in God's promise and power to save and restore.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi. This is Scott Stanley with DTG Ministries exploring the deep things of God in the book of Revelation. Today, I want to get into something that is really old with those of you who have been following the podcast. But we're going to put some new light on it, and that has to do with the calling of Jacob into the message at the end of the world. In Romans 11, I want to point out a couple of things starting at verse 25.

Rom 11:25 For I would not, brethren, that you should be ignorant of this mystery, that you should be wise in your own conceit. (That's the problem we have, isn't it? Reading a verse and putting our own meaning to it, you're wise in your own conceit.) Blindness in part has happened to literal Israel, until the fullness of the Gentiles be come in (and I could say the fullness of the nations).

Rom 11:26 And so then all Israel will be saved: as it is written...

Now, when you come into the truth and you have a heart circumcision, you become spiritual Israel, and it is spiritual Israel that will be saved. When he says "*all Israel will be saved,*" that is what he's talking about. All spiritual Israel will be saved. "*As it is written,*" and here is his basis for saying that, we're going to read from Isaiah 59:20 and 21. But this is Romans 11:26.

Rom 11:26 ... There shall come out of Zion (which is defined in Hebrews 12. Zion is the general assembly church of the firstborn, the people who possess the Holy Spirit-Heb 12:23.) the Deliverer. The Deliverer, who is Christ, will come out of Zion (out of his people). And he'll turn away ungodliness from Jacob.

Rom 11:27 For this is my covenant unto them, when I shall take away their sin.

Rom 11:28 As concerning the gospel, they are enemies for your sake. (Who? Jacob.) But as touching the election, they are beloved for the fathers' sake. Why?

Rom 11:29 Because the gifts and the calling of God are without repentance.

Even though he gave promises to them thousands of years ago, and used them (the Jews, I'm just going to refer to them as Jacob) to usher in Messiah and the cross and everything that means... even though they rejected Messiah, the gifts and the calling God has for them, he never takes back. Not just them, any of us. The gifts and the calling of God are without repentance. It's important that we understand that. Because if you do whatever you do, and somehow you lose your walk with the Lord, that is you doing that, not him. He will give you every opportunity, but he requires humility and repentance, and without it, your salvation just isn't going to happen.

So, why are we referring to Jacob? I want you to remember this: We desperately need humility and repentance. Well, to understand Jacob, I want to turn back to Genesis 32. We all know this story, but I want to read it because I want to point out a few things about it. I just pray that God will lead me in this because it's such a blessing. It was such a blessing to me to see this. Starting in Genesis 32:24,

Gen 32:24 Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Now, he's on his way to see Esau. He knows Esau is coming, and Jacob is concerned for his family because Esau is very angry with him as far as Jacob knows, and Esau would kill him.

So, again, verse 24, "*Jacob was left alone. And there he wrestled a man until the breaking of the day.*" And we know in Hosea 12, this is referred to as the angel. So, if I could quickly look at Hosea, there is this description of Jacob. Verse 3.

Hosea 12:3 He took his brother by the heel in the womb, and by his strength, he had power with God.

This is referring to Jacob and Esau's birth in Genesis 25. And this word "power," he had power with God. It literally means "to turn a different direction," reading from the ancient Hebrew.

So, he took his brother by the heel. What is the heel? Well, the heel is your weakest point. Symbolically, it's the lowest on the body, and it's the furthest back. Think about it. It is a weak point in your life. When they were being born, Jacob took Esau by the heel, which was a picture of what he was going to do with him later on, after they grew up, and he stole his birthright.

See, he took him at his lowest point, his weakest point. Esau comes in hungry and Jacob says, "Well, I've got this. I'll give you to eat of this stew. You give me your birthright," and Esau couldn't have cared less. So, Jacob took him by the heel, but in the womb, this refers to the picture that God saw from the very beginning. He took his brother by the heel in the womb, and by his strength, he turned; he had power with God. He was able to turn God.

What do you mean? Insofar as I understand it, the elder never serves the younger. The younger serves the elder. But he turned God, where God said, "The younger's going to be over the elder here. The elder brother, Esau, is going to serve the younger." He turned God. Verse 4.

Hos 12:4 And he had power over the angel, and prevailed...

He was able to turn the angel, and that is speaking of what we're reading in Genesis 32. How did he do that? That's what I want to talk about in this podcast. In Genesis 32 again, verse 24,

Gen 32:24 Jacob was left alone; and he wrestled a man with him until the breaking of the day. (Referenced in Hosea 12:3-4.)

Gen 32:25 When he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

Gen 32:26 And he told Jacob, he said, Let me go, for the day is breaking.

Now, before I get into reading all of this, I want you to understand something. What does it mean that he wrestled with him? I don't know if you have ever taken the time to look up "he wrestled with him." Well, the word "wrestle" in the Hebrew, the Strong's number is [79]. But, I'm going to read to you the ancient Hebrew exactly what this means.

It means "a rolling around in the dust." You roll around in the dust. The dust is the thoughts of man. The dust represents all of the things that you think are right, the things you've come up with, and here he is wrestling with the angel in the dust. This is a picture of what happens. This is pointing to Jacob... this happens with everybody. When you share a truth with somebody, they will take that truth and roll around in the dust with it. They'll wrestle with it, and they'll take all of their thoughts and understanding to try to disprove what you're saying.

Well, here is a picture of the Son of God, the messenger of God, the angel of God, wrestling with Jacob. They are rolling around in the dust. What is that a picture of? Again, it is the Jew being told about Messiah and the Son of God, and he wrestles around with that concept in the dust. He wrestles with it because it's too big... especially today at the last generation church, it's too big a thing to admit Jesus is Messiah, he is the Son of God.

Gen 32:25 When the Son of God saw that he prevailed not against him...

In other words, Jacob wasn't going to let go, but Jacob wasn't going to give up the dust. He's rolling in the dust, and he will not give up that dust. He has all the reasons why, and again, this is a similitude... all the reasons why Jesus can't be the Messiah. He's rolling in the dust, and Jesus sees that he's not prevailing. He's not gaining any ground here with this guy. The guy has too much dust. He's not going to let go of his doubt about Messiah. So,

Gen 32:25 ... the son of God touches the hollow of his thigh; and the hollow of Jacob's thigh is out of joint, as he wrestled with him.

What do you mean by *"he touches the hollow of his thigh"*? Well, this word "thigh" is a very interesting word because it means "the loins." If you look this up, it literally means "the reproductive organs of a male. It includes the lower abdomen, which is always covered." So there are a lot of words that stem from this. I prayed and asked the Lord, "Why the reproductive organs?" Because what Jacob continued to produce was more dust. In other words, you can't overcome all of this dust. He's got too many arguments.

So Christ touches what is producing the dust and shuts it down. In other words, another way to say this, he answers every argument. There is nowhere to go now. Every argument's been answered. He touched the hollow of his thigh. We're rolling in the dust, and you just keep coming up with one thing after another, why Jesus can't be the Son of God, until the Son of God answers every question.

When you look at Jesus, when he came... I mean, just look at this. Look at Mary's story, Mary and Joseph's story. The wise men even that came to him. Look at the baptism where God himself says, *"You're my Son."* John is out bearing witness. *"This is the Son of God. I saw the dove come down on him."* All of these things are happening. Jesus said, *"Look, I've got witnesses. My Father bore witness. John bore witness. The works I'm doing bear witness."*

He answered all the dust. There's no reason for these people not to believe he is Messiah. They were Jacob wrestling with the messenger of God. He touched the hollow of their thigh, even to the point of being raised from the dead. Didn't matter. No, they're not going to believe it. He answered all the dust. They just keep rolling in the dust.

I just found this interesting. Let me just go back to this, verse 25.

Gen 32:25 When he saw he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled.

Gen 32:26 And he said, Let me go, for the day is breaking. (So all of Jacob's questions have been answered, and he's still wrestling with it. So Jesus says, *"Hey, just let me go. Let go."*) And he says, I'm not going to let you go, except you bless me. (He can't produce any more dust. It's done. Is he willing to admit it?)

Gen 32:27 And he said unto him, What is your name? He said, I'm Jacob, the supplanter.

Gen 32:28 He said, Your name is going to be called no more Jacob, but Israel: for as a prince, you have power with God and men...

There's your word "power" ... to be able to turn God and men, *and you have prevailed*. So he hung on even when Christ was saying, "*Let me go. You don't have to go this way.*" I think of all of us... and myself, understanding Jesus was the Son of God- being at the academy and realizing he's the Son of God, that the church I'm in is Babylon; it is in confusion about God. They want to fire me, and they're all coming to my home and filing in, and even coming one by one. The administrator, the pastor, the principal, they're all coming over telling me, we'll just give you more money. Just quit teaching this.

See, in essence, what had happened? Well, I saw Jesus was the Son of God, and I was sold on that. That was like Jesus saying, "Just let go, Scott. Just let go. You don't have to keep doing this. Just like they're saying, they're going to give you a raise. You're here. You're the dean. Just let go." And I couldn't let go. "I cannot let you go." My wife... "Just quit teaching this. We'll be fine." And I said, "But this is the truth. I can't quit teaching it."

You see, all of these things apply to us. It's practical truth, what God is giving us. We see what is coming when you go give the message to Jacob at the end, that they are going to wrestle in the dust, man. You are going to have to answer every question until God touches what is producing the dust, the hollow of the thigh, where they can't keep coming up with dust.

Now, you bring a person to that point where they have no arguments anymore. But they just let go of the truth. *They just let him go*. That right there, you talk about something that irritates me when it doesn't have to just simply be the truth about the Son of God. It's anything that's the truth. They can't produce any more reasons why you're wrong, and you're showing them all the Bible. Doesn't matter.

Doesn't matter. I'm not... it doesn't matter. I'm not going that way. And they let go of the truth that you're trying to tell them. Of course, the fact that Jesus is the Son of God is the most important truth in the Bible. You believe that, you're on the narrow way (Mat 7:14). You have got to hang on to that truth regardless of what the world is going to do to you. When Jacob did that, he hung on. God changed his name to Israel, and that's

interesting to me when you look at "Israel" in the Strong's Concordance, because it means "he will rule as God." He will rule as God. Rule what? If you hang on to the Son of God truth, he will make you a king, and you will rule your land. He will set you free from all iniquity, and he will make you a priest capable of helping another person (Rev 1:6, 5:10).

So here you see the story of how Jacob became Israel. He had to wrestle with the angel. So looking at this, verse 29,

Gen 32:29 And Jacob asked him, and said, Well tell me, I pray thee, what's your name? Tell me your name. And he said, Why are you asking my name? And he blessed him there.

Gen 32:30 And Jacob called the name of that place Penuel. (What does that mean?) I've seen God. I've seen the face of God- Penuel. I've seen God face to face, and my life is preserved.

Gen 32:31 And he passed over Penuel. The sun rose upon him (The true light of God. That's what that's a picture of. You accept Jesus as the Son of God; the sun will rise upon you.) And, of course, then he limped. He halted on his thigh.

It's important that we get to that point because I want to turn over to Micah. Remember, there is a day coming when Zion will give the message to Jacob, and those who accept the truth, who wrestle with the angel, and hang on, willing to give up everything, will become Israel. In Micah 4, let me start reading at verse 6.

Mic 4:6 In that day, saith Jehovah, will I assemble her that halteth...

What is he talking about? He's talking about the Jew who enters into the truth and accepts Messiah. They're all going to be halting. They're all going to wrestle with that truth. They're going to roll in the dust. But God, Jesus, the Redeemer, is going to come out of Zion, and he is going to take away their reproducing, or producing the dust. He's going to answer every question through Zion, through you.

Mic 4:6 ... I will gather her that's driven out, and her that I have afflicted.

Mic 4:7 And I will make her that halted a remnant, the people who accept Messiah. And her that was cast far off, I'm going to make them a strong nation. And Jehovah will reign over them, where? In mount Zion from henceforth, and forever.

Mic 4:8 In you, O tower of the flock, the strong hold of the daughter of Zion, unto you shall it come, the first dominion. The kingdom shall come to the daughter of Jerusalem (Jerusalem being the Holy Spirit).

This is so important that you see, they can't give up. They're wrestling with the truth, but you can't give up either. You can't walk away from them and say, "Well, they're just not getting it. You know, we don't understand. They're just not getting it today." See, you can't give up, and they can't give up. You need to be able to answer all their questions, to give an expression of truth, things that are meaningful, not just simply quoting a verse.

It would help if you could explain why this had to be this way. Why is it that Jesus even came? And what difference is it going to make in my life? And how can I put this together? You have to be able to give a testimony.

So I want to take this over to Zephaniah, the last chapter, chapter 3. I'm going to start reading at verse 14. When I was reading this the other day, this was just so powerful.

Zep 3:14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. (New Jerusalem, which is the mother of us all - Gal 4:26.)

Zep 3:15 Jehovah has taken away your judgments (Now the King James has put "judgments," and it is, but it's the conclusions that you have come to. What's another way of saying that? The dust. Jehovah's taken away your dust, all of your conclusions.) He has cast out your enemy of iniquity. The king of Israel, Jehovah, is in the midst of you, and you shall not see evil anymore.

How is he in the midst of us? The Holy Spirit... the very understanding of God concerning you, concerning how you are to show him love and keep his commandments by loving everyone else.

Zep 3:15 ... He is in the midst of you. You'll not see evil anymore.

Zep 3:16 In that day it will be said to Jerusalem, Fear thou not. And to Zion, let not your hands be slack. (In other words, don't give up. Keep going. Keep helping. Keep dealing with these people.)

Zep 3:17 Jehovah your God is in the midst of you. He is mighty. He will save you. (I want to say from iniquity. He has already saved us a million ways, but he will save you.) He will rejoice over you with joy. He will rest in his love...

That sounds an awful lot like the seventh day, doesn't it? The Sabbath where God can enter rest. Why? Because the host is made complete. The host cannot be made complete without the remnant of the Jew or of spiritual Israel coming into and becoming a part of Zion, so that you have one church of Jew and Gentile.

Zep 3:17 ... He will rest in his love, and he will joy over you with singing.

Why would he do that? Because what we are accomplishing by the time you come to these verses, you have accomplished the very conclusion of the path of the Spirit, the way the Spirit has directed humanity from the foundation of the world. This is what we've been heading to. This is why Christ was anointed at his baptism. This is why he was crucified from the foundation of the world. This is why we were created and given a free choice that we could stand before him in love and bring spiritual Israel together into one family. *He'll joy over you with singing.*

Zep 3:18 I will gather them that are sorrowful for the solemn assembly, who are of you, to whom the reproach of it was a burden.

Zep 3:19 Behold, at that time I'm going to undo all that afflict you: and I will save her that halteth...

They've rolled in the dust. They clung to Messiah. They have no more answers. He told them, "*Let me go.*" They will not let him go. I want to read verse 18 again.

Zep 3:18 I'm going to gather them that are sorrowful for the [4150], for the set time, who are of you, to whom the reproach of it was a burden.

None of this will be easy, especially when you look at Jacob today, and somebody like me will go over there and tell them the truth... and they have to hear it from somebody like me telling them? But you take away all the dust. They have no answer.

Zep 3:19 At that time, he says, I will undo all that afflicts you, and I will save her that halteth, and I will gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

Because that is what will happen. That is what will happen to people who are not Jews. To turn from the Trinity lie and accept the truth, they will be cast out, too.

Zep 3:20 At that time, I'm going to bring you again, even in the time that I gather you. I'm going to make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

It's important to me that we understand this "Jacob to Israel" thing. That we understand they're willing to roll in the dust. You've got to shut off the dust. You've got to turn off every argument they have and not give up. Christ will give them every reason to let go. Every reason. You'll have no way out. Look, Stanley, you're getting fired. You're going to lose everything if you keep teaching this. Stanley, your family's going away. You're going to lose everything if you keep teaching this.

But your call is, "I will not let thee go. I will not let you go." It doesn't matter what they say or who says it. If they can't produce a solid argument from the scripture, "I will not let you go. I'm here to stay." And I pray to encourage everyone else who has this choice of the Son of God or Trinity. Choose the Son of God. Jesus is the only begotten Son of God.

God so loved you. He gave you a sacrifice, and that sacrifice will redeem you from iniquity. It will change the way you perceive God, and he will use you to go to Jacob, to help him see, to answer all of his questions, and it will be harrowing. I'm sure none of this is easy. But we have somebody on our side. He is behind us. He's in front of us. He's within us. Our heavenly Father and his only begotten Son and the Spirit of God dwell in his church, and they can do anything. They have the authority and the ability to overcome all iniquity.

Heavenly Father, we worship you. We know without you, we're nothing. We ask for your blessing on these podcasts, on these concepts. May we get it down in Jesus' name. Amen.

