



[DTGm Revelation Studies](#)

Episode 119 - When Jacob Wrestled God: The Hip That Changed a Nation

2026-03-18

www.theLambsLove.org

Hey friend — I'm Scott Stanley with DTG Ministries, and in this episode, I want to take you on a journey that completely shifted the way I see Scripture. We start in Genesis 32 with Jacob wrestling the angel, and we unpack how that night-long struggle is more than history: it's an allegory for a Jew wrestling with the truth that Jesus is the Messiah. Jacob clings; he won't let go, and that stubborn hold changes his name to Israel — a mark, a limp, a transformation.

We dig into the strange detail of Jacob's hip being "out of joint" — an ancient word picture that points to a mark, a branding, even a beheading in symbolic language — and we trace how that image echoes through Micah and Revelation. It's wild how a limp becomes a spiritual badge for those who have wrestled with and accepted the Son of God.

Then we move into Isaiah (9, 40–49) and see how the message of the Son of God lights on Jacob and turns him into Israel. The apostles were the first to receive that light — they became spiritual Israel — and everything between them and the last-generation church is the story of apostasy and eventual restoration. This is a map for how God

forms a people: from concept to flesh, from rejection to acceptance, from promise to fulfillment.

But here's the heart of it: Jesus didn't just bring information — He embodied an attitude. "The Spirit without measure" isn't data, it's disposition: gentleness, meekness, long-suffering, love. Isaiah 42 and John 3 show a Savior whose strength is quiet, whose power perfects itself through humility. That's the pattern we're called to follow — not loud conquest, but patient, loving witness that sanctifies and saves.

If you want a study that ties Genesis, Isaiah, the Gospels, and the apostles together in a way that warms the heart and challenges the mind, come wrestle with me. We're after a changed mind more than a changed body — a heart that bears the mark of the cross and walks with the Spirit, gentle and full of grace. Let's explore this together and let it reshape how we see Jesus, Israel, and our own calling.

Modified Transcript:

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

Hi, I'm Scott Stanley with DTG Ministries. I have a special podcast for you today. This will really elevate your thinking. I know it did mine. But to get into this, we need to go back to Genesis 32. In Genesis 32, we're going to read where Jacob wrestles with the angel. He wrestles with the man. And we have realized that this is an allegory of a Jew who hasn't accepted Messiah, wrestling with the fact that Jesus is the Messiah. He hangs on and has his name changed to Israel.

So let me just touch on this. Again, this is just simply a rung in the ladder. This is a step we need to take before we continue into this study and get into some really deep things.

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

Hosea 12:3-4 calls this an angel. An angel is a messenger. After reading the story and studying it, we realize this is the Messiah. This is the Son of God that he's wrestling.

Gen 32:25 When he (the Son of God), when he, the angel, 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.

This is key, this "out of joint." If I were to look up "out of joint," the Strong's number for this Hebrew word is [3363]. But I always take these things to the ancient Hebrew, because the ancient Hebrew will show you where the word actually came from and what it means. Initially, when you look at this [3363], this word meant "a mark." It says "a mark by branding, incision, or a tattoo." This marks a person. What does the word mean? You go down to the next part. It means "to dislocate, to dislocate a joint. It is a beheading by dislocating the head." I think of that ball in the socket. I think of that hip and the head. It's beheaded; you dislocate the head.

Now, again, where does that take you in your thinking? I go to Revelation 20, where John says, *I saw those who were beheaded for Christ*, for believing in Christ. That scripture takes on a whole new meaning when you understand it. There's more to it than this. But let's keep reading verse 26.

Gen 32:26 And he said, Let me go, for the day is breaking. And he said, I'll not let you go, except you bless me. (See, Jacob would not let go. He just kept hanging on.)

Gen 32:27 And he said, What is your name? And he said, Jacob.

Gen 32:28 And he said, Your name shall be called no more Jacob, but Israel: for as a prince have you power with God and with men, and you've prevailed.

So by clinging to this man and not letting him go, it's an allegory of the Jew hearing the truth about the Son of God and hanging on.

Gen 32:29 Jacob said, Tell me, I pray thee, your name. And he said, Wherefore is it that you want to know my name? And he blessed him there.

Gen 32:30 Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Gen 32:31 And as he passed over Penuel the sun rose upon him, and (what?) he halted on his thigh.

Why would he halt on his thigh? He's limping. Why is he limping? Because his thigh was put out of joint. This takes you to Micah 4. In Micah 4, verse 6,

Mic 4:6 In that day, saith Jehovah, will I assemble her that halteth (the people who are limping) ...

It's a similitude. Why are they limping? Because they've wrestled with the angel and they have been beheaded. Their hip has been beheaded. The strength has been beheaded.

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

Mic 4:7 I will make her that halted a remnant, and her that was cast far off a strong nation: and Jehovah shall reign over them (where?) in mount Zion from henceforth, even for ever.

Zion is the church, Hebrews 12:22, and when Jacob is given the message, and they believe it concerning Jesus being the Son of God, they are marked in that their hip is out of joint. It has been beheaded. And he says *these people who are halting, they will halt on their thigh*. That's a mark. *And I will make them the remnant*. Now, this is something that is basically pretty old for the people who listen to these studies. But what we want to do is build on this.

Again, Jacob is halting on his thigh. When he does, he becomes Israel. Why? He's accepted Jesus as the Son of God. Now let's turn to Isaiah 9:6.

Isa 9:6 Unto us a child is born. Unto us a son is given. The government shall be upon his shoulder. His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

The point I want to make here is that *"it shall be called."* His name is future, shall be called.

Isa 9:7 Of the increase of his government and peace there will be no end, upon the throne of David, upon his kingdom, to order it, to establish it with judgment and with justice from henceforth even forever. The zeal of Jehovah of hosts will perform this.

Now, we know we're reading a prophecy concerning Jesus being the Son of God. We know that the apostles looked at this verse this way and quoted it in the New Testament. But it's verse 8 we want to get to. After pointing out that a son is given, the Son of God, establishing the throne of David, he's the Son of David, verse 8,

Isa 9:8 The Lord sent a concept into Jacob, and it lighted upon Israel.

See, the message was given to Jacob, the Jew who hadn't yet wrestled with the angel. But when they hear the message, they wrestle with it and accept it. So that concept of the Son of God is given to Jacob. When they accept it and receive it, it lights upon Israel. They become Israel. So there is that transformation.

Now let's take another step. Let's go to Isaiah 49. I have said for some time now that Isaiah 49 is divided into two parts. Verses 1 through 7 are about the apostles. Verse 8 through the end deals with the last generation church. Everything in between the apostles and the last generation church is the apostasy. The apostasy began in the days of the apostles. It lasts into the Second Coming of Christ. So again, he deals here with the apostles and then with the last generation church.

Now, it's been asked, how do you know this is the apostles, these are the apostles? If you'll just simply read verse 5, Isaiah 49:5,

Isa 49:5 And now, saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of Jehovah, and my God shall be my strength.

Isa 49:6 And he said, It's a light thing that you should be my servant to raise the tribes of Jacob, and to restore the preserved of Israel: I'm going to give you for a light to the nations, that you may be my salvation to the end of the earth.

So it was the apostles that God gave to Jacob, to the Jew, that they could deliver the truth about the Son of God. And it's interesting, looking at Isaiah 49:3,

Isa 49:3 He said unto me, You are my servant, O Israel, in whom I will be glorified.

Again, who is Israel? It's Jacob who has wrestled with the concept of Jesus being the Son of God. They become Israel. And if that be true, speaking of spiritual Israel, the apostles were the very first people to accept Jesus as the Son of God. At Jesus' baptism, he was told by God, "You're my Son," and he became the Christ, and they accepted him as the Christ, as the Son of God. In so doing, according to the scripture, they become Israel. Remember what Paul said in Romans 9, verse 6.

Rom 9:6 Not as though the word of God has taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they children: but, In Isaac shall your seed be called.

Rom 9:8 That is, They which are the children of the flesh, are not the children of God: but the children of the promise are counted of the seed.

So, I know that there is a literal nation of people referred to as Israel. But once you see how God is looking at it, that is what matters. And looking at Romans 2:28,

Rom 2:28 He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Rom 2:29 He is a Jew, which is one inwardly. Circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

Colossians 2:11 speaks of the circumcision of Christ. Let me read it, Colossians 2:11.

Col 2:11 In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

Col 2:12 You're buried with him in immersion, wherein also you're risen with him through faith of the operation of God, who raised him from the dead.

So the point is, we have a literal perspective of Israel and Jew, but we have a spiritual perspective of Israel and a Jew. The spiritual are those who have accepted Jesus as their Messiah or Jesus as the Son of God. If this is true, and if I'm going to go back and read in Genesis the promises made to Abraham and his seed and the children of Israel, that is spiritual. The promises were made to Abraham and his seed, and that seed is Christ.

So the promise of the giving of the land and everything about it hinges on "can you accept Jesus as your Messiah?" If you can, you become Israel, and you are baptized into the death of Christ. You put on Christ. So, again, it begins with Jacob, how he has his name changed. You go to Isaiah 9, where God gives this promise of a son, and he says, *I gave the concept to Jacob, it lighted upon Israel.* And then you see in Isaiah 49, to the apostles, he says, *"You are Israel."*

Well, if you have any doubt about what Isaiah 49 is about, who was called Israel, but those who received Jesus as the Son of God? The very first people to do that were the apostles. Nobody in the Old Testament believed Jesus was the Son of God because Jesus wasn't born until Bethlehem. That man who emptied himself was given a body, put in the womb of Mary, did not take on the name Jesus Christ until after Bethlehem. To call him Christ means you believe he's the Son of God.

Now, because we understand this, this opens up a whole avenue of truth for us. So much so that it really intimidated me to even teach this because there is so much here. What am I talking about? Well, remember in Isaiah 40, how this begins.

Isa 40:1 Comfort ye, comfort ye my people, saith your God.

Isa 40:2 Speak to the heart, to Jerusalem, and cry unto her, that her warfare is accomplished, her iniquity is reconciled: she's received of Jehovah's hand double...

The double is something, again, we've covered many times. It deals with the fact that Jesus Christ portrayed humanity on the cross, and in so doing, we receive God's understanding of humanity and iniquity and how to overcome it. That understanding is called the Holy Spirit, and we can come and look at Jesus on the cross and look at him as though we're looking in a mirror. The fact that Jesus is Christ, if you believe that, you believe he's the Son of God. The fact that he died on the cross, portraying us, being in Isaiah 40, opens the door because Isaiah 40 literally could just be another gospel.

It's amazing when you take these definitions and put them in Isaiah, starting at 40, where you see he's talking about the cross. He's talking about John the Baptist. I'm not getting into all the verses, just enough to make my point. Look at Isaiah 41:8, based on what we know now.

Isa 41:8 But you, Israel (the apostles), are my servant, Jacob whom I have chosen...

Remember in Luke 6, where he chose these men. He prayed, and then he chose these men and called them apostles. They were the first ones to believe he was the Son of God. They're Israel.

Isa 41:8 You, Israel, you're my servant, Jacob whom I've chosen...

So to put Jacob in there and Israel, they are Jews who accepted the Son of God. Now look at what he calls them.

Isa 41:8 ... You're the seed of Abraham, my friend.

Which again, this could not happen until the Son of God stood on this planet, gave his life, and rose again. You couldn't believe Jesus was the Son of God. He couldn't be baptized into his death. These are the things that make you the seed of Abraham.

Now, I've put out studies in the past few, maybe a couple of three months, dealing with all these things individually. And it really would help if we could go back and make sure we've got this understanding in our hearts. Because, again, for me to go over all of this again, I'm just not going to do it. Call me. We'll talk about it on the phone. But let's move from Isaiah 41:8 and look at verse 17.

Isa 41:17 When the poor and needy seek water, and there is none, and their tongue is failing for thirst, I, Jehovah, will hear them. I, the God of Israel, will not forsake them.

Well, if Israel, if I look at this spiritually, if Israel is the people who have accepted Jesus as the Son of God, for him to be called the God of Israel is a prophecy. That's more of a prophecy. What about the fact that he's called God? Now, I think it was last week, I wanted to do a study on how, in Psalm 45, the Father refers to his Son as God. *Thy throne, O God, is forever and ever.* The Father refers to him as God, but that is after the resurrection. Psalm 45 is after the resurrection, and we just saw in Isaiah 9:6, his name shall be called "*The mighty God.*" In Isaiah 54:5, he shall be called "*the God of the whole earth.*"

I'm not trying to pull Jesus down from anything. What we're trying to do is put it in perspective as to who he is and what God has done, because the next part of this really did get me excited. Again, start in Isaiah 40, and start reading the chapters and look at it as New Testament, not Old... and realize who Israel is. We're talking about the apostles and the Son of God. So let me read this to you. Where do you start? There's so much here. I want to read part of Isaiah 43, but I've got to include verse 1.

Isa 43:1 But now thus saith Jehovah that created you, O Jacob, and he that formed you, O Israel. Fear not, for I have redeemed you. I've called you by your name. You're mine.

That redemption doesn't happen until the cross. Notice, *"I created Jacob, and I formed Israel."* See, just be quiet before God and let it sink in what we're reading here. Now let's drop down to verse 8.

Isa 43:8 Bring forth the blind people that have eyes, and the deaf that have ears.

Isa 43:9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified: or let them hear (the truth of God) and say, It's truth.

Isa 43:10 You are my witnesses, saith Jehovah. You're my servant whom I have chosen: that you may know and believe me, and consider that I am he. Before me there was no God formed, neither shall there be after me.

Stop. When he says, *"Before me there was no God formed,"* is he saying that in the Old Testament as having been born in eternity? Or is he saying that as the risen Savior? I say he is saying that as the risen Savior. I say that when Jesus became a man, what did he do? He authored our faith using the Old Testament. He became the author of eternal salvation, which means nobody had it until he authored it. And as he was living his life here on this planet, he was the workmanship of God. I say that again because of Psalm 45, verse 1. I'll read it just for the record, the Father speaking of his Son.

Psa 45:1 My heart is bubbling over of a good concept. I speak of the things which I have made touching the king...

The king is Jesus. He is the workmanship of God. Being a man, he was the workmanship of God as God made him into God. The Father refers to him as God after the resurrection. The God of Israel really is a prophecy. He is the God of those who accept him as the Son of God. Well, in what way was God forming him to be God? In what way? How is this going on?

I want to read the gospel of John, chapter 3, and part of it... I want to point out just recently, several days ago, the Lord helped me understand that if we cannot control ourselves in giving this message, if we cannot show grace and peace and meekness before the people we're teaching, that we lose our voice. So it is essential that we understand how to manifest the Spirit of God.

There is a verse, the gospel of John chapter 3, I want to start reading at verse 31. And I'm going to get to something here that just really convicted me.

Jhn 3:31 He that comes from above is above all. He that is of the earth is earthly, and speaks of the earth. He that comes from heaven is above all.

Jhn 3:32 And what he has seen and heard (and I would say now that I better understand what's going on, what he saw in the Holy Scriptures and heard through his conscience), that is what he's testifying. And no man is receiving his testimony.

Jhn 3:33 He that receives his testimony hath set to his seal that God is true. (Why?)

Jhn 3:34 For he whom God hath sent is speaking the words of God...

So if you're going to believe Jesus, you're believing God because that's where he got the words. That's where it came from. But let me read verse 34 again. I want to read the whole thing. Here's the conviction.

Jhn 3:34 For he whom God hath sent is speaking the words of God. For God gives not the Spirit by measure to him...

Why is that convicting? I used to read that and think that the Spirit was information. It isn't. It's attitude. Look at this again.

Jhn 3:34 For he whom God hath sent is speaking the words of God, because he has the Spirit of God without measure (you could say).

When it says that God gave him the Spirit without measure, you can't give anybody the Spirit if they don't want it. God can't give you anything if you don't want to have it. So for him to have the Spirit without measure speaks volumes. He wanted to have the Spirit of God. He wanted to have an attitude and the likeness of God. You see this in Isaiah 42. Now here is a prophecy dealing about who? Christ. Again, this is after Isaiah 40. Let me read this.

Isa 42:1 Behold my servant, whom I uphold; my elect, in whom my soul delights (or actually well pleased is my soul). I have put my spirit upon him (remember John 3, without measure), and he shall bring forth judgment to the nations.

Isa 42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

Isa 42:3 A bruised reed shall he not break, smoking flax shall he not quench. He shall bring forth judgment unto truth.

Isa 42:4 He shall not fail nor be discouraged, till he has set judgment in the earth: and the isles (or the Gentiles) shall wait for his law (of love).

That is the Spirit of God in giving a message. Look at it again. *He will not cry or lift up his voice. His voice will not be heard in the street. A bruised reed he won't break, smoking flax, he'll not quench.* That is gentleness. That is meekness. And this is what Paul is referring to in 2 Timothy 2, starting at verse 23.

2Ti 2:23 But foolish and unlearned questions avoid, knowing that they gender strife.

2Ti 2:24 The servant of the Lord must not strive. He must be gentle unto all, apt to teach in patience,

2Ti 2:25 In meekness instructing those that oppose themselves; if God will give them repentance to the acknowledging of the truth;

2Ti 2:26 That they might recover themselves out of the snare of the devil...

That is the Spirit of Christ in giving the message of the kingdom. And that is what is referred to... something I have covered in the past in Revelation 13:10. *He that leads into captivity shall go into captivity, and he that's killing with the sword (of the scripture) must be killed with (the scripture).* You're going to have to have a scripture to show. *In this, you'll see the patience and the faith of the saints.*

What am I saying? *Jesus Christ, being in the form of God, thought it not something to be grasped to be equal with God. He was in the form of God, but he emptied himself and became a servant to God.* He became a man, and he humbled himself to the point of the cross. While he was here, what you're reading in Isaiah 42, where his voice won't be heard in the street, you're seeing the meekness of the Spirit of God, what the Spirit of God will create in us if we let him.

Jesus had that Spirit without measure, and he understood this truth, in meekness, teaching these people, instructing these people who oppose themselves. Be apt to teach, but in meekness. In so doing, what he did, his works perfected his faith. Again, he had the Spirit of God or the attitude of God without measure.

And in living his life as a man, his works perfected that understanding so that he is raised from the dead, and the Father says, *Thy throne, O God, is forever and ever. The scepter of righteousness is the scepter of your kingdom. You loved righteousness and hated iniquity. Therefore, God, even your God, has anointed you with the oil of gladness above his fellows* (Heb 1:8-9).

Jesus Christ, as a man, developed his faith, perfected his faith, was raised from the dead, again, giving his life in love to his Father and in love to humanity, to give them an option of coming out of all iniquity... learning, teaching, helping us receive the Spirit of God. A message to Zerubbabel, *it isn't by power or might. It's by my spirit, saith the Lord* (Zec 4:6). And that is what God is offering us. And the result of that Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

That is what we're striving for, that our works will perfect that faith. As Jesus was raised from the dead, again, the Father: *My heart is just bubbling over from what I have done, what I've created here concerning the king. I'm just bubbling over.* His Son came from being a concept in the mind of God to being made flesh, authoring our faith, perfecting eternal salvation, being raised from the dead, and the Father acknowledging him as God.

See, we have this mindset of what it means to be God. But did it ever occur to you that what made him God was his gentleness and his meekness, and his compassion, his grace, his long-suffering? That is what you're after. You're not after a changed body. You want a changed mind, and you want to glorify God right here and right now.

Father, please help us to see the truth that we might stand with our Savior, Jesus Christ, your only begotten Son, and show love to those who spitefully use us and glorify you in Jesus' name. Amen.