

The doctor began using dirty words, ~~language~~, language, like discipline and exercise, etc.

On beautiful Spring Sunday evening, pack family into car at 5:30 to go to Training Union where 43 people would drift in between 5:30 and 7:30; everyone else in the neighborhood lounging in the yards, ~~charcoaling~~ charcoaling hamburgers; when people learn you are a minister they feel uncomfortable, talking talking religion, etc.

In fighting the devil we are often fighting God -- Job.

The thorns cecmome grace. Grace comes dressed, disguised as a thorn.

Trying to throw off the thing that ~~xxxx~~ blesses us: It's hard to imagine how Manley Beasley could have had as great a ministry in the past 15 years if he had not been sick. The first words I ever heard him say, "

"God won't hurt you." and at the time God was killing me.

Yet I would say that if he could <sup>Ø</sup> he would still throw off the illness. That's why doesn't ask our opinion. If God gave us our head, we would destroy our effectiveness.

V25 - What is thy name? - Like the robber, the wrestler must keep his ~~identity~~ identity unknown - to keep from being arrested, he must leave before light.

- Ø does not always reveal to us that it is He who attacks us. The narrative doesn't say it was Ø or angel.

The only visible thing Jacob got out of it was a limp -> what if he told someone he had just ~~received~~ received a blessing from Ø - they wouldn't believe it - all they see is that you are limping - wouldn't call that a blessing!

- also ~~Ø~~ the limp. Every blessing from Ø costs us something!  
(over)

So indelicately.

In the narrative the struggle ends ~~indelicately~~ indelicately.  
Jacob is called the victor in the struggle — "you have prevailed."  
But in the narrative the struggle ends indelicately.

From appearances it appears no one has prevailed, but Jacob seems to have had the worst of it (he limps) we hold by faith, not sight.

— note the change in the drama: The "man" attacked Jacob, was the aggressor — & yet it ends w/  
the aggressor saying — "let me go," & Jacob "I will not let you go till you bless me." We would have thought it would be Jacob who said, "let me go."

— & This struggle was in answer to Jacob's prayer — w 29-32

— we want to ~~bind~~ bind G to ourselves, obligate him.

When Jacob limped into camp the next morning, someone might have said, "Jake, you look awful — what happened?"

"I got blessed."

