

GENESIS

JACOB IS SENT AWAY

EXEGESIS VERSES 1 – 5:

וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוְהוּ וַיֹּאמֶר
לוֹ לֹא-תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן:

^{NAS} Genesis 28:1 So Isaac called Jacob and blessed him and charged him, and said to him,
ל אָמַר ו צוּה ו אֵת בֵּרַךְ ו יַעֲקֹב אֶל יִצְחָק קָרָא ו [waw consec. +
v/qal/IPF/3ms: qara'; "and he called"; + proper n: "Isaac"; + prep: el + proper n: "to Jacob";
+ waw consec. + v/Piel/IPF/3ms: barak; "and he blessed"; + sign of d.o. w/3ms suff: 'eth;
"him"; + waw consec. + v/Piel/IPF/3ms w/3ms suff: tsawah; "and he charged/commanded him";
+ waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: lamed; "and said to him"])

"You shall not take a wife from the daughters of Canaan. (בַּת מִן אִשָּׁה לִקַּח לֹא)
כְּנָעַן [neg.part: lo' + v/qal/IPF/2ms: laqach; "you will not take"; + n/com/f/s/abs: 'ishshah +
prep: min + n/com/f/pl/constr: bath; "a wife from the daughters of"; + proper n: "Canaan"])

וַיִּקַּח-לָךְ מִשָּׁם אִשָּׁה מִבְּנוֹת לָבָן אָחִי אִמֶּךָ:
וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוְהוּ וַיֹּאמֶר

^{NAS} Genesis 28:2 "Arise, go to Paddan-aram, to the house of Bethuel your mother's father;
אִם אָב בְּתוּאֵל בֵּית פַּדָּן אַרְם הֲלֵךְ קוּם) [v/qal/imp/m/s: qum; "arise"; +
v/qal/imp/m/s: halak {lit. walk}; "go"; + proper n: "Paddan-aram"; + n/com/m/s/constr: bayith;
"to the house of"; + proper n: "Bethuel"; + n/com/m/s/constr: 'ab + n/com/f/s/constr. w/2ms
suff: 'em; "the father of your mother"])

and from there take to yourself a wife from the daughters of Laban your mother's brother.
ו אִם אָח לָבָן בַּת מִן אִשָּׁה שָׁם מִן ל לִקַּח ו [waw conj. + v/qal/imp/m/s: laqach;
"and take"; + prep. w/2ms suff: lamed; "for you"; + prep: min + adv: sham; "from there"; +
n/com/f/s/abs: 'ishshah; "a wife"; + prep: min + n/com/f/pl/constr: bath; "from the daughters
of"; + proper n: "Laban"; + n/com/m/s/constr: 'ach + n/com/f/s/constr. w/2ms suff: 'em; "the
brother of your mother"])

וַיֹּאֵל שְׁדֵי יַבְרָךְ אֶתְךָ וַיְפָרֶךְ וַיְרַבְּךָ וְהָיִיתָ לְקַהֲל
עַמִּים:

^{NAS} Genesis 28:3 "And may God Almighty bless you and make you fruitful and multiply
you, that you may become a company of peoples. ו פָּרַה ו אֵת בֵּרַךְ שְׁדֵי אֵל ו

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עַם קָהָל לֹהֵיָהּ וְרַבָּהּ [waw conj. + n/com/m/s/abs: 'el; "and God"; + proper n: shadday; "Almighty"; + v/Piel/IPF/3ms/jussive: barak; "may He bless"; + sign of d.o. w/2ms suff: 'eth; "you"; + waw conj. + v/Hiphil/IPF/3ms w/2ms suff/jussive: pharah; "and may He cause you to be fruitful"; + waw conj. + v/Hiphil/IPF/3ms w/2ms suff/jussive: rabah; "and cause you to be great/many/multiply"; + waw consec. + v/qal/PF/2ms: hayah; "that you will become"; + prep: lamed + n/com/m/s/constr: qahal; "to an assembly/a company of"; + n/com/m/pl/abs: -am; "peoples"[])

וַיִּתֵּן לְךָ וְלִזְרַעֲךָ אֶת־בְּרַכְתּוֹ אֲבֹרָהֶם לְךָ וְלִזְרַעֲךָ אֶת־אֶרֶץ מִגְרִיךָ אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם׃^{WTT} Genesis 28:4

^{NAS} Genesis 28:4 "May He also give you the blessing of Abraham, to you and to your descendants with you; [waw conj. + v/qal/IPF/3ms/jussive: nathan; "and may He give"; + prep. w/2ms suff: lamed; "to you"; + sign of d.o. + n/com/f/s/constr: berakah; "the blessing of"; + proper n: "Abraham"; + prep. w/2ms suff: lamed; "to you"; + waw conj. + prep: lamed + n/com/m/s/constr. w/2ms suff: zera-; "and to your seed/descendants"; + prep. w/2ms suff: 'eth; "with you"])

that you may possess the land of your sojournings, which God gave to Abraham. (יִרְשׁ ל) [prep: lamed w/ v/qal/inf/constr. w/2ms suff: yarash; "to take possession of/to inherit"; + sign of d.o. + n/com/f/s/constr: 'erets; "the land of"; + n/com/m/pl/constr. w/2ms suff: magor; "your sojournings"; + rel.pro: 'asher + v/qal/PF/3ms: nathan + n/com/m/pl/abs: 'elohiym; "which He gave, God,"; + prep: lamed + proper n: "to Abraham"[])

וַיִּשְׁלַח וַיִּשְׁלַח יִצְחָק אֶת־יַעֲקֹב וַיֵּלֶךְ פָּדָן אֲרָם אֶל־לָבָן בֶּן־בְּתוּאֵל הָאֲרָמִי אֲחֵי רֵבְקָה אִם יַעֲקֹב וְעֵשָׂו׃^{WTT} Genesis 28:5

^{NAS} Genesis 28:5 Then Isaac sent Jacob away, and he went to Paddan-aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau. (שִׁלַּח ו) [waw consec. + v/qal/IPF/3ms: shalach; "then he sent away"; + proper n: "Isaac"; + sign of d.o. + proper n: "Jacob"; + waw consec. + v/qal/IPF/3ms: halak {lit. walk}; "and he went to"; + proper n: "Paddan-aram"; + prep: 'el + proper n: "to Laban"; + n/com/m/s/constr: ben; "the son of"; + proper n: "Bethuel"; + d.a. + proper n: "the Aramean"; + n/com/m/s/constr: 'ach; "the brother of"; + proper n: "Rebekah"; + n/com/f/s/constr: 'em; "the mother of"; + proper n: "Jacob"; + waw conj. + proper n: "Esau"[])

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ANALYSIS VERSES 1 – 5:

1. Gen.28:1 continues the narrative of 27:46 whereas **Rebekah** planted the seed of thought into Isaac's mind to not let **Jacob** marry a pagan unbeliever like his brother did.
2. Finally we get to see some like-mindedness between this husband and wife concerning the doctrinal traditions for their sons.
3. They both are in agreement in avoidance of a Canaanite marriage for **Jacob** at all costs (vs.1).
4. Clearly **Rebekah** did not inform her husband of Esau's murderous intent nor did she suggest that **Jacob** leave let alone go to his uncle **Laban**.
5. So apart from a nudge from his wife, **Isaac** himself determines the future path **Jacob** is to pursue for matrimony.
6. This in part recognizes Isaac's reorientation to doctrine concerning **Jacob** as the intended heir.
7. He draws upon where **God** provided him with his right woman as resolution to follow the covenant tradition established by **Abraham**.
8. However, the difference between Abraham's approach for **Isaac** and Isaac's approach for **Jacob** is that Abraham looked to Divine providence in supplying Isaac's bride and in turn **Isaac** did not have to leave **Canaan** (geographical will). Gen.24
9. Unfortunately Isaac's decision to send **Jacob** away while conforming to tradition on the one hand corrupts tradition on the other.
10. The decision smacks of continued disregard for a son he was not very fond of and sending him away to his mother's relatives served as a subtle reminder of that discord.
11. On the other hand, it may be a cynical way of admitting **Rebekah** was right in her divided affections.
12. Isaac's decision sets in motion the means for DD of both parents as it continues to cater to Esau remaining at home and **Jacob** leaving missing out on future fellowship with +V.
13. **Isaac** orders his son to avoid a Canannite **wife** and rather **go to Paddan-aram and from there take a wife from the daughters of Laban**.
14. The directive certainly narrowed Jacob's field of choice and further hints to sarcasm on Isaac's part.
15. Note the emphasis on Rebekah's family and "**your mother's father**" and "**your mother's brother**".
16. The over emphasis of Rebekah's family implies emotional issues **Isaac** still must deal with to overcome the years of disparity in the parental relationships with their sons.
17. The blessing aspect of the charge yet remains as it at least is doctrinally oriented (marriage tradition in part) and recognizes the full ramifications of Jacob's receipt of the birthright.
18. Isaac's doctrinal orientation in that regard is no clearer stated than in vss.3-4.
19. The blessing of **Isaac** reflects very closely the promises made to **Abraham**.
20. Essentially, everything stated in the two verses are to be found in the Abrahamic promises. Cf.Gen.12:2-3,7; 13:15,17; 15:7-8,18; 17:1,6,8; 22:17; 24:7
21. The Covenant was reiterated to **Isaac** as well. Cf.Gen.26:3-4
22. The two main pillars of the Covenant are mentioned in blessing: **Descendants and land**/zera- waw 'erets".
23. **Jacob** is promised procreative prosperity for himself as well as the long term increase in his prosperity.

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24. He along with his *seed* are promised occupation of the land grant.
25. For the early generations this could only be possible via future resurrection.
26. Like **Abraham and Isaac** before him the **land** was merely “**the land of your sojournings** (*magor*)”.
27. **Isaac** clearly delineates a proper understanding of the Covenant to **Abraham** making all future promises unconditional (jussive force of verbs “**ble**ss [*barak*]”, “**make fruitful** [*pharah*]”, “**multiply** [*rabah*] and “**give** [*nathan*]”).
28. **Abraham** was **blessed** with these promises because he was obedient while those that succeeded him were **blessed** by association.
29. **Abraham** reflected +V that opens the doors for abounding grace (Rom.5:20-21) in spite of sin failures otherwise (2Cor.9:8).
30. Vs.7 indicates that **Jacob** did what both his **father and mother** wanted.
31. In light of his obedience, vs.5 again reemphasizes that it is was **Isaac** that made the final decision as to Jacob’s departure, the geographical region foreign to **Canaan** as destination and reiteration on **Rebekah** in her relationship to relatives and the **mother** of her two boys.
32. The narrative insert is designed to consolidate the ideas of both orientation and continued disorientation that revolved around **Isaac** on this occasion.
33. In Isaac’s mind for better or worse, it is all about **Jacob** and **Rebekah** and the familial relationships that he no doubt felt alien to in spite of doctrinal adjustments otherwise.

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וַיֵּרָא עֵשָׂו כִּי רָעוֹת בָּנוֹת כְּנָעַן בְּעֵינָי יִצְחָק אָבִיו: ^{WTT} Genesis 28:8

^{NAS} Genesis 28:8 So Esau saw that the daughters of Canaan displeased his father Isaac; (וַיֵּרָא עֵשָׂו כִּי רָעוֹת בָּנוֹת כְּנָעַן בְּעֵינָי יִצְחָק אָבִיו [waw consec. + v/qal/IPF/3ms: ra'ah; "and he saw"; + proper n: "Esau"; + conj.part: kiy; "that"; + adj/f/pl/abs: ra-; "bad/evil"; + n/com/f/pl/constr: bath; "the daughters of"; + proper n: "Canaan"; + prep: bet + n/com/both/dual/constr: -ayin; "in the eyes of"; + proper n: "Isaac"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"])

וַיֵּלֶךְ עֵשָׂו אֶל-יִשְׁמָעֵאל וַיִּקַּח אֶת-מַחֲלַת | ^{WTT} Genesis 28:9
בֵּת-יִשְׁמָעֵאל בֶּן-אַבְרָהָם אַחֹת נְבִיּוֹת עַל-נִשְׂוֵי לוֹ לְאִשָּׁה: ם

^{NAS} Genesis 28:9 and Esau went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth. (וַיֵּלֶךְ עֵשָׂו אֶל-יִשְׁמָעֵאל בֶּן-אַבְרָהָם אַחֹת נְבִיּוֹת עַל-נִשְׂוֵי לוֹ לְאִשָּׁה [waw consec. + v/qal/IPF/3ms: halak; {lit. walk} "and he went"; + proper n: "Esau"; + prep: 'el; "to"; + proper n: "Ishmael"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + sign of d.o. + proper n: machalath; "Mahalath"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: "Ishmael"; + n/com/m/s/constr: ben; "the son of"; + proper n: "Abraham"; + n/com/f/s/constr: 'achoth; "the sister of"; + proper n: "Nebaioth"; + prep: -al; "over/besides"; + n/com/f/pl/constr. w/3ms suff: 'ishshah; "his wives"; + prep. w/3ms suff: lamed; "for him"; + prep: lamed + n/com/f/s/abs: 'ishshah; "for a wife"; + end of para: samek])

ANALYSIS VERSES 6 – 9:

1. In the natural course of events surrounding Jacob's departure (vs.5), **Esau** learns of the circumstances prompting the exit.
2. The phrase “**Now Esau saw**/waw ra'ah –esaw” is euphemistic meaning “he became privy to” or “aware” as the exact phrase is also clearly used beginning vs.8.
3. We are not told how he came by the information only that he did as it became old news after the fact.
4. What he learned was “**that Isaac had blessed Jacob and sent him away to Paddan-aram, to take to himself a wife from there**/kiy barak Isaac Jacob shalach ‘eth Paddan-aram lamed laqach lamed min sham ‘ishshah”.
5. Maybe Rebekah leaked the news to squelch any rumors that **Jacob** was running away chicken.
6. The news was to appear that it was both Isaac's and Rebekah's desire that he leave (vs.7) further using the opportunity as an expression of her displeasure over Esau's wives (26:35).

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7. This reasoning finds merit in the part of Jacob's blessing that readily caught Esau's attention in vs.6b, "**You shall not take a wife from the daughters of Canaan**/lo' laqach 'ishshah min bath Canaan".
8. The command stood out to **Esau** over any of the other aspects of the blessing of which he might have learned.
9. That coupled with Jacob's obedience to fulfill his parent's desires in vs.7 then sets the tone for vs.8, "**So Esau saw that the daughters of Canaan displeased (ra- bet -ayin) his father Isaac**".
10. While Rebekah probably had shown her irritation over the years, **Esau** now learns of his father's true outlook regarding the kind of women he had married i.e., "*evil in his eyes*".
11. In a nutshell what **Esau** learned was the truth of Divine viewpoint according to Covenant tradition (vs.6 cf.24:3), his brother was pleasing to his parents in obedience (vs.7) and that now his life choices are considered evil to **his father Isaac** (vs8).
12. Esau's reaction to all of this is then revealed in vs. 9 as he "**went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth**".
13. The questions are why? Why **Ishmael**? Why marry in his family? Why the emphasis on the relationship to Abraham and Ishmael's lineage?
14. It is here that commentaries in unison suggest that **Esau** has learned a big lesson and now is attempting to regain good favor in his parent's eyes by marrying within the family like his brother **Jacob** was to do (Abraham cp. Bethuel/Laban).
15. If so, this is a complete 180 degree turn for one last viewed as so angry he was ready to kill his brother and without real concern to his father's death in 27:41.
16. Interpreters' further attempt to characterize the Ishmaelite's being direct descendants of Abraham as something other than Canaanites even though this is disputed in the genealogy of Gen.36:2-3.
17. Too, if his intentions were of such innocence why did he go on and marry more Canaanite women per the genealogy?
18. There is another interpretation that better fits immediate context, Esau's nature and -V.
19. The real question is what do **Ishmael and Esau** have in common that would propel **Esau** to gravitate to him?
20. The answer: Both are first-born sons of Covenant heirs denied the right of primogeniture.
21. Both were denied that role via God's prophetic revelation of directive will (Gen.17:16 cp.25:23).
22. Both fathers (Abraham and Isaac) seek to advance the first-borns as inheritors in spite of the oracles (Gen.17:18 cp.27:1ff).
23. Both **Ishmael and Esau** were men destined to live by the sword (Gen.16:12 cp.27:40).
24. The similarities point to the bottom line in that this uncle and nephew were "birds of a feather" so to speak.
25. **Esau** books it to his uncle because it was there that he could find comradery, support and understanding with respect to his dilemma.
26. Esau's move was to spite his parents, not to ingratiate.
27. If they don't like his life, then he will embrace Isaac's reversionistic brother and family and find the love he can't find in his own home!!!

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28. The contextual connection to the covenant relationships is implied in referencing **Ishmael** as “**Abraham’s son**”.
29. **Esau** then goes a step farther and marries another Canaanite, directly from Abraham’s family, “**Mahalath the daughter of Ishmael**”.
30. This to further scorn his immediately family seeing how the marriage would reflect intentional rebellion towards his dad.
31. We are told that she was the **sister** of Ishmael’s first-born son **Nebaioth** (cf.25:13) establishing the primogenitor connection in interpretation.
32. The name “**Mahalath/machalath**” means sickness or disease and is used in the title of Psa.55 heading man’s spiritual sickness.
33. Her name parallels the twisted spiritual sense of Esau’s move in this direction.
34. The divine viewpoint, +V of **Jacob** in obedience to it and Isaac’s judgment upon Esau’s marriages has a negative impact on Esau’s –V and he rebels by deserting the realm of God’s chosen and aligning with those destined to oppose them.
35. He is attempting to hurt his dad’s feelings as much as he perceived his injured.
36. Here is the real irony: **Esau** separated when **Isaac** wouldn’t!!!!
37. Chronological note: The text clearly says “**Esau went to Ishmael**”; according to our chronology of aging Isaac to be 137 years old (1709 BC; Gen.27:1), then **Ishmael** would have been already dead some 14 years (cp.Gen.16:16) having died when he was 137 (Gen.25:17). Two possibilities: The chronology of Isaac at this point is incorrect; our verse indicates intent suggesting **Esau** had yet been informed of his uncle’s death. The latter reconciles with our written notes. **Esau** intended to go to **Ishmael**. Instead he found **Nebaioth** as Ishmael’s first-born residing in his place. The family embraced **Esau** and answers his marrying Nebaioth’s daughter **Mahalath**.

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JACOB'S DREAM ENROUTE TO HARAN

EXEGESIS VERSES 10 – 15:

וַיֵּצֵא יַעֲקֹב מִבְּעֵר שָׁבַע וַיֵּלֶךְ חָרָנָה: ^{WTT} Genesis 28:10

^{NAS} Genesis 28:10 **Then Jacob departed from Beersheba and went toward Haran.** (**וַיֵּצֵא**)

וַיֵּצֵא יַעֲקֹב מִבְּעֵר שָׁבַע וַיֵּלֶךְ חָרָנָה [waw consec. + v/qal/IPF/3ms: yatsa'; "and he went forth/departed"; + proper n: "Jacob"; + prep: min + proper n: "from Beersheba"; + waw consec. + v/qal/IPF/3ms: halak {lit. walk}; "and he went"; + proper n: "to Haran"])

וַיִּפְגַּע בְּמָקוֹם וַיִּלֵּן שָׁם כִּי-בָא הַשָּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשָּׂם מִרְאֲשׁוֹתָיו וַיִּשְׁכַּב בְּמָקוֹם הַהוּא: ^{WTT} Genesis 28:11

^{NAS} Genesis 28:11 **And he came to a certain place and spent the night there, because the sun had set;** (**וַיִּפְגַּע**)

[waw consec. + v/qal/IPF/3ms: phaga; "and he encountered/came to"; + prep: bet + d.a. + n/com/m/s/abs: maqom; "at a certain place"; + waw consec. + v/qal/IPF/3ms: lun; "and he lodged/spent the night"; + adv: sham; "there"; + conj: kiy; "because"; + v/qal/PF/3ms: bo'; "it went in/had set"; + d.a. + n/com/both/s/abs: shemesh; "the sun"])

and he took one of the stones of the place and put it under his head, and lay down in that place. (**וַיִּקַּח**)

[waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + prep: min + n/com/f/pl/constr: 'eben; "from the stones of"; + d.a. + n/com/m/s/abs: maqom; "that place"; + waw consec. + v/qal/IPF/3ms: siym; "and placed"; + n/com/f/pl/constr. w/3ms suff: mera'ashoth; "at the placement of his head"; + waw consec. + v/qal/IPF/3ms: shakab; "and layed down"; + prep: bet + d.a. + n/com/m/s/abs: maqom; "at the place"; + d.a. + pro/3ms: hu'; "that one"])

וַיַּחְלֵם וַיְהִי סֹלָם מְצֻב אֶרֶץ וּרְאִשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה וַהֲנִה מֵלְאֲכֵי אֱלֹהִים עָלָיו וַיִּרְדּוּ בּוֹ: ^{WTT} Genesis 28:12

^{NAS} Genesis 28:12 **And he had a dream, and behold, a ladder was set on the earth with its top reaching to heaven;** (**וַיַּחְלֵם**)

[waw consec. + v/qal/IPF/3ms: chalom; "and he dreamt"; + waw conj. + interj.part: hinneh; "and behold!"; + n/com/m/s/abs: sullam; "a ladder" {used 1x; from salal, to cast up/lift up}; + v/Hophol/ptc/m/s/abs/causative pass: natsab; "was causing to be set/standing upright"; + n/com/f/s/abs: 'erets; "on the earth"; + waw conj. + n/com/m/s/constr. w/3ms suff: ro'sh; "and

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it's head/top"; + v/Hiphil/ptc/m/s/abs: naga-; "causing to reach"; + d.a. + n/com/m/pl/abs: shamayim; "the heavens"])

and behold, the angels of God were ascending and descending on it. (**וַיֵּרָד וַיַּאֲרֹךְ מַלְאֲכֵי הַיְהוָה**)
וַיֵּרָד וַיַּאֲרֹךְ מַלְאֲכֵי הַיְהוָה [waw conj. + interj.part: hinneh; "and behold!"; + n/com/m/pl/constr: male'ak {lit. messengers}; "angels of"; + n/com/m/pl/abs: 'elohiyim; "God"; + v/qal/ptc/m/pl/abs: -alah; "climbing/ascending"; + waw conj. + v/qal/ptc/m/pl/abs: yarad; "and descending"; + prep. w/3ms suff: bet; "on it"])

וַיֵּרָד וַיַּאֲרֹךְ מַלְאֲכֵי הַיְהוָה וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אַבְרָהָם אֲבִיךָ וַאֲלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שׁוֹכֵן עָלֶיהָ לְךָ אֶתְנַנָּה וְלִזְרַעְךָ: ^{WTT} Genesis 28:13

^{NAS} Genesis 28:13 **And behold, the LORD stood above it and said,** (**וַיֵּרָד וַיַּאֲרֹךְ מַלְאֲכֵי הַיְהוָה**)
וַיֵּרָד וַיַּאֲרֹךְ מַלְאֲכֵי הַיְהוָה [waw conj. + interj.part: hinneh; "and behold!"; + proper n: yahweh; "the Lord"; + v/Niphil/ptc/m/s/abs: natsab; "was standing"; + prep. w/3ms suff: -al; "upon/over it"; + waw consec. + v/qal/IPF/3ms: 'amar; "and He said"])

"I am the LORD, the God of your father Abraham and the God of Isaac; (**אֲנִי יְהוָה**)
אֲנִי יְהוָה [pro/1cs: 'aniy; "I Myself"; + proper n: yahweh; "am the Lord"; + n/com/m/pl/constr: 'elohiyim; "God of"; + proper n: "Abraham"; + n/com/m/s/constr. w/2ms suff: 'ab; "your father"; + waw conj. + n/com/m/pl/constr: 'elohiyim; "and the God of"; + proper n: "Isaac"])

the land on which you lie, I will give it to you and to your descendants. (**אֲשֶׁר אָרְצְךָ**)
אֲשֶׁר אָרְצְךָ [d.a. + n/com/f/s/abs: 'erets + rel.pro: 'asher + pro/2ms: 'attah + v/qal/ptc/m/s/abs: shakab + prep. w/3fs suff: -al; "the land which you yourself are lying down upon it"; + prep.w/2ms suff: lamed + v/qal/IPF/1cs w/3fs suff: nathan; "to you I will give it"; + waw conj. + prep: lamed + n/com/m/s/constr. w/2ms suff: zera- {lit. seed}; "and to your descendants"])

וְזַרְעְךָ וְהָיָה זַרְעֶךָ כַּעֲפָר הָאָרֶץ וּפְרֻצַּת יָמָה וּקְדָמָה וְצִפְנָה וּנְגִבָה וּנְבָרְכוּ בְךָ כָּל־מִשְׁפַּחַת הָאָדָמָה וּבְזַרְעֶךָ: ^{WTT} Genesis 28:14

^{NAS} Genesis 28:14 **"Your descendants shall also be like the dust of the earth,** (**וְזַרְעְךָ הָיָה**)
וְזַרְעְךָ הָיָה [waw consec. + v/qal/PF/3ms: hayah; "and it will come to pass"; + n/com/m/s/constr. w/2ms suff: zera- {lit.seed}; "your descendants"; + prep: kaph; "like"; + n/com/m/s/constr: -aphar; "the dust of"; + d.a. + n/com/f/s/abs: 'erets: "the earth"])

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and you shall spread out to the west and to the east and to the north and to the south; (7

וְצָפוֹן וְקֶדֶם וְיָם פְּרֹץ [waw consec. + v/qal/PF/2ms: pharats {lit. break through}; "and you will spread out"; + n/com/m/s/abs: yam {lit. sea}; "to the west"; + waw conj. + adv: qedem; "and to the east"; + waw conj. + n/com/f/s/abs: tsaphon; "and to the north"; + waw conj. + n/com/m/s/abs: negeb; "and to the south"])

and in you and in your descendants shall all the families of the earth be blessed. (7 בְּרַךְ

בְּוֹ אֲדָמָה הַ מְשֻׁפָּחָה כֹּל בְּ [waw consec. + v/Niphal/PF/3cpl: barak; "and they will be blessed"; + prep. w/2ms suff: bet; "in you"; + n/com/m/s/constr: kol; "all of"; + n/com/f/pl/constr: mishepachah; "the families of/clans of"; + d.a. + n/com/f/s/abs: 'adamah; "the ground/earth"; + waw conj. + prep: bet + n/com/m/s/constr. w/2ms suff: zera- {lit. seed}; "and in your descendants"])

וְהִנֵּה אֲנִי עִמָּךְ וְשָׁמַרְתִּיךָ בְּכָל אֲשֶׁר-תֵּלֵךְ^{WTT} Genesis 28:15
וְהִשְׁבַּתִּיךָ אֶל-הָאָדָמָה הַזֹּאת כִּי לֹא אֶעְזֹבְךָ עַד אֲשֶׁר
אִם-עָשִׂיתִי אֶת אֲשֶׁר-דִּבַּרְתִּי לְךָ:

^{NAS} Genesis 28:15 "And behold, I am with you, and will keep you wherever you go, and will bring you back to this land; (7 וְהִנֵּה אֲנִי עִמָּךְ וְשָׁמַרְתִּיךָ בְּכָל אֲשֶׁר-תֵּלֵךְ

וְהִשְׁבַּתִּיךָ אֶל-הָאָדָמָה הַזֹּאת [waw conj. + interj.part: hinneh; "and behold!"; + pro/1cs: 'anikiy; "I Myself"; + prep. w/2fs suff: -im; "am with you" {fem. = soul understood/nephesh}; + waw consec. + v/qal/PF/1cs w/2ms suff: shamar; "and I will keep/guard you"; + prep: bet + n/com/m/s/abs: kol + rel.pro: 'asher + v/qal/IPF/2ms: halak {lit. walk}; "at wherever you go"; + waw consec. + v/Hiphil/PF/1cs w/2ms suff: shub; "and I will return you/bring back"; + prep: 'el + d.a. + n/com/f/s/abs: 'adamah; "to the land"; + d.a. + adj/f/s: zo'th; "this one"])

for I will not leave you until I have done what I have promised you." (7 עַד עֹזֵב לֹא כִּי)

לֹא אֶעְזֹבְךָ עַד אֲשֶׁר אֶעֱשֶׂה אֶת אֲשֶׁר דִּבַּרְתִּי לְךָ [conj: kiy; "because/for"; + neg.part: lo' + v/qal/IPF/1cs w/2ms suff: -azab; "I will not leave/forsake you"; + prep: -ad; "until"; + rel.pro: 'asher; "that"; + conj: 'im; "when"; + v/qal/PF/1cs: -asah; "I have done"; + sign of d.o. + rel.pro: 'asher + v/Piel/PF/1cs: dabar; "that which I have spoken/promised"; + prep. w/2fs suff: lamed; "to you" {fem. +V understood}})

ANALYSIS VERSES 10 – 15:

1. The text picks up from vs.5 with Jacob's journey as he "departed from Beersheba and went toward Haran/yatsa' min Beersheba waw halak Haran".
2. His entire journey is estimated to be some 500 miles (Coffman's commentaries).
3. On the way he arrived at a **certain place** (*ha maqom*) at sunset and spent the **night**.

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4. The phrase “**the sun had set**” is literally “**the sun had went in**/bo’ ha shemesh” and is figurative to describe the sun’s disappearance in the evenings.
5. Obviously the **sun** does not literally **set**, arise, go in or come out of any place.
6. Where ever the **sun** is it is always above the earth and resides in light.
7. Vs.19 tells us this **place** was Bethel some 80 miles **from Beersheba**.
8. This would mean **Jacob** had traveled some 2-3 days after his departure and he was still in Canaan.
9. Bethel was in the general vicinity where Abraham built an altar soon after entering the land prior to his visit to Egypt (12:8) and also after Egypt (13:3).
10. **Jacob** will return to Bethel in later years per God’s instructions (35:1).
11. Jacob’s preparations for the night was to take “**from the stones of the place**/min ‘eben ha maqom” and situate them adjacent to “**his head**/mera’ashoth” before bedding down.
12. The NAS use of the word “**one**” is not in the Hebrew but is derived from vs.18 that uses the singular noun for “**stone**” (*‘eben*; with the d.a.) and seems to be shaped like a pillar.
13. Whether it was used as a pillow or placed above his **head** as a sort of windbreak or other protection is up for conjecture.
14. Possibly it was used as a water barrier in case of rain if he was sleeping in the hills.
15. The Hebrew *mera’ashoth* is literally “**at the placement of his head**” and is used in 1Sam.26:7,11,12,16 as “above” one’s **head**.
16. With his bedding habitat prepared, **Jacob** falls asleep and has a divinely inspired **dream** (*chalom*).
17. The **dream** has 3 main features (vss.12-13a):
 - A. A **ladder** (*sullam*) extending between **earth** (*‘erets*) and the 3rd **heaven** (*shamayim*).
 - B. **Angels of God ascending and descending on it**/male’ak ‘elohiym –alah waw yarad bet”.
 - C. **And Yahweh** standing at the top of the **ladder**.
18. The Hebrew noun *sullam* (**ladder**) is only used here in the OT.
19. Its root meaning is “to stack something up” and as the area of Bethel is known for its flat **stones** it might picture a “stairway” arrangement of **stones** rather than a **ladder** in the conventional sense (BDB/Strong’s Concordance).
20. Further it can mean to “exalt” or “raise up” and maybe projecting a metaphysical symbol relating to unspoken prayer **Jacob** had been firing up to the throne room after the birthright fiasco.
21. The **angels** are non-other than elect **angels**.
22. These magnificent beings are assigned to minister to believers in time. Cf.Heb.1:14
23. Their order of procession is reversed as one might otherwise expect as they are seen to first be going up from planet **earth** and then coming down from **heaven**.
24. A similar scenario is used with respect to Jesus in Joh.1:51
25. This is designed to emphasize their presence on **earth** in service as commissioned by **God**.
26. It is a reminder that their service to **God** and believers is as a result of a preexistent Angelic conflict underwriting human history (See Doctrine of Angels).
27. This seems apropos in Jacob’s situation as we have just witnessed the internal struggle he has had as a result of possessing an STA in the battle field of the A/C.
28. The STA constantly vies for the believer’s allegiance. See the Doctrine of the OSN/STA

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29. The significance of the **dream** vision was to encourage **Jacob** with respect to supernatural protection during his exile from the land of promise and in spite of his failings.
30. The protection finds its roots in the unconditional promises of the Abrahamic Covenant.
31. No matter Jacob's failings in life, he always has the security that **God** will protect him in order to finish his course and inherit according to Divine promise.
32. The unspoken caveat to Yahweh's words being completely fulfilled concluding with vs.15 is in anticipation of Jacob's ongoing Ph₂ +V.
33. Simply because **Jacob** was a believer he will receive all of the unconditional blessings of the covenant; because he was +V Ph₂, **God** will continue to protect him in time restoring him to His geographical will and pertinent blessings associated in that vein as evidence.
34. The One standing at the top of the stairway speaks to the dreaming **Jacob** introducing Himself as "**the Lord, the God of your father Abraham and the God of Isaac**/Yahweh 'elohiyim Abraham 'ab waw 'elohiyim Isaac" (vs.13b).
35. This particular formulation of the Deity is to be found only here in the OT.
36. The use of Yahweh as the **God** of the patriarchs teaches that he is the same **God** who revealed Himself to Moses at the burning bush (Exo.3:6-17; 6:2-8).
37. The Divine reference to both the patriarchs **Abraham and Isaac** implies that the promises granted to them anticipate the confirmation of the covenant with the 3rd generation now represented by **Jacob**.
38. That it is **Abraham** that is rendered as Jacob's **father** rather than **Isaac** is a reminder to **Jacob** that the promises of the covenant are granted based on grace and blessing by association.
39. So in spite of his own failings and even those of **Isaac**, **Jacob** is to look to grace where forgiveness from **God** will remedy the situations.
40. That grace is made possible via the final unconditional Messianic promise of vs.14c.
41. The promise begins centered on the real estate and descendant clauses of the covenant.
42. The very parcel of land **Jacob** has chosen to bed down in Yahweh "**will give it to you and to your descendants**/lamed nathan waw lamed zera-" (vs.13c).
43. Yahweh then reiterates the prolific nature of his offspring "**Your descendants shall also be like the dust** (e.g. racial progeny) **of the earth**/waw hayah zera- kaph -aphar ha 'erets".
44. He then echoes the extent of the real estate promise as Jacob's progeny will "**spread out to the west and to the east and to the north and to the south**/pharats yam waw qedem waw tsaphon waw negeb".
45. The verb "**spread out**" (*pharats*) literally means to "break through" and anticipates the movement of the conquest initiating the fulfillment.
46. The promises together closely resembles the promise to **Abraham** in Gen.13:14-16 after he separated from Lot.
47. If there is any parallel to separation in the present case it might infer Jacob's separation from his mother's influence that failed to conform to God's directive will.
48. **Jacob** is expected to grow up spiritually himself and make his decisions independent from parental authority.
49. The final reflection of covenant promises highlights its Messianic importance, "**and in you and in your descendants shall all the families of the earth be blessed**/waw barak bet kol mishpachah ha 'adamah waw bet zera-".

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50. The phrase “**in you**” refers to the individual progenitor (line of Christ) and “**in your seed**” to the culmination of ancestry finding result in the incarnation of Jesus Christ.
51. It harks to the promises of positional truth in Christ that opens the doors for all that **God** has in store for +V.
52. This further provides the foundation for victory over the STA experientially.
53. In vs.15, Yahweh adds a very personal note for **Jacob**, “**And behold, I am with you, and will keep you wherever you go, and will bring you back to this land**/waw hinneh ‘anikiy –im waw shamar bet kol ‘asher halak waw shub ‘el ha ‘adamah ha zo’th.
54. The feminine suffix of the preposition “**with you**” infers Jacob’s soul (fem. *nephesh*) as the catalyst to this portion of promise.
55. It anticipates his ongoing +V that will get him over the “hump” of failures in life and restoration to God’s directive will (seen geographically).
56. The Divine protection is to be understood in this vein as to its eternal significance noted in the final clause “**for I will not leave you until I have done what I have promised you**/kiy lo’ –azab –ad ‘asher ‘im –asah ‘asher dabar lamed”.
57. Again we see the feminine suffix used with the final *lamed* preposition of the **promise** being “**to you**” denoting his +V is understood.
58. The promise extends from time into eternity.
59. The reassurances and promises granted **Jacob** in this **dream** could not be any clearer.
60. He would have protection while in flight and while in exile and someday in the future **God** would direct him back to Canaan from which he was fleeing.
61. Whatever the future holds in both failures and spiritual successes **God** promised **Jacob** categorical protection and provision.
62. This because he ultimately possessed what **God** looks for as recipients of covenant blessings i.e., +V.
63. He has nothing to fear no matter what untoward circumstances he might encounter.
64. Now he is challenged to apply these promises in the face of all threats and future failures and in spite of any DD he may face accordingly.
65. **Jacob** is designed as example of Ph₂ +V that will cling to the essential promises of BD in spite of their failings sufficient to perpetuate their +V and finish their course.

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JACOB'S FAILURE TO GAP THE DREAM

EXEGESIS VERSES 16 – 19:

וַיִּקָּץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ יְהוָה בַּמָּקוֹם
הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי: ^{WTT} Genesis 28:16

^{NAS} Genesis 28:16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." (הַ בַּ יְהוָה יֵשׁ אָכֵן אָמַר וּ שְׁנָה מִן יַעֲקֹב יִקָּץ ו) [waw consec. + v/qal/IPF/3ms: yaqats; "Then he awoke"; + proper n: "Jacob"; + prep: min + n/com/f/s/constr. w/3ms suff: shenah; "from his sleep"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + adv: 'aken; "surely/truly"; + adv: yesh; "there exists"; + proper n: yahweh; "the Lord"; + prep: bet + d.a. + n/com/m/s/abs: maqom; "in the place"; + d.a. + adj/m/s: zeh; "this one"; + waw conj. + pro/f1cs: 'anokiy + neg.part: lo' + v/qal/PF/1cs: yada-; "and I myself did not know"])

וַיִּירָא וַיֹּאמֶר מַה־נִּזְרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי
אֵם־בַּיִת אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם: ^{WTT} Genesis 28:17

^{NAS} Genesis 28:17 And he was afraid and said, "How awesome is this place! (וַיִּירָא ו) [waw consec. + v/qal/IPF/3ms: yara'; "and he feared"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interr.pro: mah; "what/how?"; + v/Niphal/ptc/m/s/abs: yara'; "awesome/fearing"; + d.a. + n/com/m/s/abs: maqom + d.a. + adj/m/s: zeh; "is the place, this one"}]

This is none other than the house of God, and this is the gate of heaven. (אֵם כִּי זֶה אֵין) [adv: 'ayin; "nothing less"; + adj/m/s: zeh; "is this"; + part: kiy; "except"; + conj.part: 'im; "if"; + n/com/m/s/constr: bayith; "the house of"; + n/com/m/pl/abs: 'elohiyim; "God"; + waw conj. + adj/m/s: zeh; "and this"; + n/com/m/s/constr: sha-ar; "is the gate of"; + d.a. + n/com/m/pl/abs: shamayim; "the heavens"])

וַיִּשָׁם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׁם
מִרְאֲשֵׁתוֹ וַיִּשֶׂם אֹתָהּ מִצְבָּה וַיִּצַק שָׁמֶן עַל־רֹאשָׁהּ: ^{WTT} Genesis 28:18

^{NAS} Genesis 28:18 So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar, and poured oil on its top. (וַיִּשָׁם יַעֲקֹב שָׁכַם ו) [waw consec. + v/qal/IPF/3ms: yasar; "and he rose"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + adv: 'aken; "surely/truly"; + adv: yesh; "there exists"; + proper n: yahweh; "the Lord"; + prep: bet + d.a. + n/com/m/s/abs: maqom; "in the place"; + d.a. + adj/m/s: zeh; "this one"; + waw conj. + pro/f1cs: 'anokiy + neg.part: lo' + v/qal/PF/1cs: yada-; "and I myself did not know"])

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עַל רֵאֵשׁ [waw consec. + v/Hiphil/IPF/3ms: shakam; "and he arose early"; + proper n: "Jacob"; + prep: bet + d.a. + n/com/m/s/abs: boqer; "in the morning"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + sign of d.o. + d.a. + n/com/f/s/abs: 'eben; "the stone"; + rel.pro: 'asher; "which"; + v/qal/PF/3ms: siym; "he placed"; + n/com/f/pl/constr. w/3ms suff: mera'ashoth; "at/above his head"; + waw consec. + v/qal/IPF/3ms: siym; "and he placed"; + sign of d.o. w/3fs suff; 'eth; "it"; + n/com/f/s/abs: matstebah; "a pillar"; + waw consec. + v/qal/IPF/3ms: yatsaq; "and he poured out"; + n/com/m/s/abs: shemen; "oil" + prep: -al + n/com/m/s/constr. w/3ms suff: ro'sh {lit. head}; "upon its top"]

וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל וְאוּלָם לֹזַז שֵׁם־הָעִיר לְרֵאשֹׁנָה: ^{WTT} Genesis 28:19

^{NAS} Genesis 28:19 **And he called the name of that place Bethel; however, previously the name of the city had been Luz.** (וְאוּלָם וּבֵית־אֵל הוּא הַמָּקוֹם הַשֵּׁם אֶת קְרָא ו) *אֵלָם וּבֵית־אֵל הוּא הַמָּקוֹם הַשֵּׁם אֶת קְרָא ו* [waw consec. + v/qal/IPF/3ms: qara'; "and he called"; + sign of d.o. + n/com/m/s/constr: shem + d.a. + n/com/m/s/abs: maqom; "the name of the place"; + d.a. + pro/3ms: hu'; "that one"; + proper n: "bethel"; + waw conj. + conj.part: 'ulam; "but however"; + proper n: luz; "Luz"; + n/com/m/s/constr: shem + d.a. + n/com/f/s/abs: -iy; "was the name of the city"; + prep: lamed + d.a. + adj/f/s/abs: ri'shon; "at the first/previously"]

ANALYSIS VERSES 16 – 19:

1. The immaturity of **Jacob** at this time in his life is exposed.
2. Apart from his STA shenanigans over the birthright, his immaturity is revealed in his failed interpretation of the dream.
3. His actions and words closing out the chapter characterize a believer driven by energy of the flesh ignorant to the POG.
4. If not immature, he at least acts immature.
5. The Divine vision was designed to encourage **Jacob** as to his personal struggles in the A/C based on the unconditional promises of Covenant and assurance that God reads his +V.
6. In turn, **God** will protect **Jacob** in his endeavors in life, even in exile, securing his opportunity to fulfill God's plan under His directive and geographical will (vs.15).
7. His reaction to the dream first and foremost reveals a failure to GAP (grace apparatus of perception) the doctrine.
8. Instead it characterizes a believer enmeshed in a form of human viewpoint religiosity typical to immaturity being raised in an environment lacking sound spiritual authority.
9. The dream having the force of Divine inspiration and power of reality was enough to immediately awaken **Jacob from his sleep** (*shenah*).
10. His first thoughts are not of the importance of the message of the dream but that Yahweh "is in this place, and I did not know it/bet ha maqom ha zeh waw 'anokiy lo' yada-".

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11. God's revelation and manifestation of His presence makes the area "holy", not the fact that **God** "resides" there.
12. God's omnipresence means that He is equally present in every area of the universe and because he chooses to reveal Himself locally does not mean He lives there.
13. Rather than contemplate that **God** was teaching him BD, **Jacob** only focuses on the physical "**place**" of His presence.
14. This alone suggests one accustomed to living life under energy of the flesh.
15. The phrase "**and I did not know it**" ironically mocks his spiritual ignorance to this doctrine.
16. The human viewpoint thought then immediately mutates to sin fear in vs.17, "**And he was afraid/waw yara**".
17. **Jacob** serves as example of the congruence between human viewpoint and STA sin.
18. His focus remains on the physical and in an emotional vice proclaims, "**How awesome is this place!**/mah yara- ha maqom ha zeh".
19. The Hebrew participle *yara*- translated "**awesome**" is the same verb "**he was afraid**".
20. Jacob's disorientation to doctrine evolves into fearful superstition seeking to wrap his mind around the vision.
21. He then creates his own interpretation of the event, "**This is none other than the house of God, and this is the gate of heaven**/'ayin zeh kiy 'im bayith 'elohiym waw zeh sha-ar ha shamayim".
22. **Jacob** resembles the religious human viewpoint of many believers today that consider a physical location of a church as that which is Divine in nature and the access to **God**.
23. How many people in the world think that **God** really only resides in "**the house of God**"?
24. The combined expressions "**house of God**" and "**gate to heaven**" is eisegesis by **Jacob** declaring **Bethel** as a portal between earth and **heaven** and a most sacred place on the planet.
25. All this speculative theology comes from a STA driven and immature believer and his declarations and following actions on this occasion was pure bunk.
26. No such importance was placed on this location by Abraham.
27. And nowhere does **God** indicate that **Bethel** was a most sacred place on earth.
28. That accolade is reserved for Jerusalem. Cf.Psa.48:2; 87:2
29. Whether **Jacob** was able to get back to **sleep** or not after his imaginative conclusion is not stated but in either case he "**rose early**" (*shakam*) that "**morning**" (*boqer*) and continued his folly.
30. His actions were to take the singular tubular "**stone**/ha 'eben" set above "**his head**/mera'ashoth" and erect is as a "**pillar**/matstsebah".
31. The quickly constructed memorial is then christened in "**oil**/shemen" symbolically consecrating it as "holy".
32. He named the **place Bethel** that means "**house of God** (beyth-'el).
33. It was previously known by the Canaanite/Hittite name **Luz** which is the **name** of a nut-bearing tree, the almond.
34. The setting up of memorials and activities such as anointing the **stone** were common during this period of history.
35. These memorials were used to commemorate communications between **God** and men and between men and men. Gen.28:18; 31:52
36. The problem with the religious type of commemoration is that men being the superstitious type tend to come to regard the ritual or symbol as the reality.

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37. “**Pillars**” were often used in the worship of demons by the Canaanites. Exo.23:24; Lev.26:1; Deu.16:22; 2Kgs.3:2
38. This is the first instance of the use of a **pillar** in this fashion by the patriarchs.
39. Abraham and Isaac built altars as acts of orientation and reverence to **God**. Cf.Gen.12:7,8; 13:18; 26:25
40. There is no record of **Jacob** building a **house** of worship later at this location and in fact his first act of worship is to also build an altar upon his return to the land. Cf.Gen.33:18-20
41. We know from later text that religiosity characterized Jacob’s house. Cp.Gen.31:19,34
42. While Jacob’s actions stink of religiosity it in no way discounts God’s presence otherwise as **Jacob** will later be reminded. Gen.31:13
43. Believers are to recognize that places, artifacts, religious trinkets and icons and other symbols have no inherent power or ability to bless them.
44. **Jacob** demonstrates his immaturity and foolishness by his occupation with the **place** and not with the **God** and the doctrine illustrated in the dream.

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^{NAS} Genesis 28:22 "And this stone, which I have set up as a pillar, will be God's house; (7

אֶלֶּהִים בַּיִת הִיָּה מַצֵּבָה שִׁים אֲשֶׁר זָאתָ הָ אֶבֶן הָ [waw conj. + d.a. + n/com/f/s/abs: 'eben; "and the stone"; + d.a. + adj/f/s: zeh; "this one"; + rel.pro: 'asher; "which"; + v/qal/PF/1cs siym; "I have set up"; + n/com/f/s/abs: matstsebah; "as a pillar"; + v/qal/IPF/3ms: hayah; "it will become"; + n/com/m/s/constr: bayith; "a house of"; + n/com/m/pl/abs: 'elohiym; "God""])

and of all that You do give me I will surely give a tenth to You." (7 לְ נָתַן אֲשֶׁר כָּל 7) לְ עֵשֶׂר עֵשֶׂר [waw conj. + n/com/m/s/abs: kol + rel.pro: 'asher + v/qal/IPF/2ms: nathan + prep. w/1cs suff: lamed; "and all which you will give to me"; + v/Piel/inf/abs: -asar; "giving a tenth"; + v/Piel/IPF/1cs w/3ms suff: -aser; "I will tithe it"; + prep. w/2fs suff: lamed; "to You" {fem. gender has as antecedent the pillar stone}])

ANALYSIS VERSES 20 – 22:

1. **Jacob** has the markings of a believer that has let the STA get the best of him.
2. Commentaries are notorious of spinning these verses suggesting that **Jacob** is glorifying **God**.
3. They grammatically revise the protasis (condition) “if/im” clause of vss.20,21a excluding the apodosis (result) “**then/waw**” clause in vs.21b squelching the true intent of conditions.
4. That is the phrase “**then the Lord will be my God/waw** hayah yahweh lamed lamed ‘elohiym” is simply an extension of thought to the conditions i.e., “**and the Lord will be my God**”.
5. This “spin” on the language reveals the quandary facing interpreters over the centuries of accepting the fact that believers can be truly messed up spiritually in portions of their life and still ultimately be +V.
6. What we will observe with **Jacob** in the ongoing text is a believer that had a lot of spiritual growing up to do and it took some hard knocks for him to truly orient to Ph₂ doctrine (e.g. his sins of deceit will come back on his head through Laban).
7. After his religious genuflecting of anointing the pillar in vs.18, **Jacob** makes “**a vow/nader neder**” to **God**.
8. Vows were an accepted part of OT piety and is a solemn promise to perform some act.
9. It is differentiated from taking an oath that is a pledge or promises attesting (witnesses) to the truth of a statement or contract. Cp.Gen.21:31; 24:8,41
10. A legal form of a **vow** would be to put the promise(s) in contractual form.
11. While there are different types of vows (man to man; man to God) offered in different spirits, **Jacob’s vow** closely resembles trying to bargain with **God**.
12. It smells of skepticism that **God** will fulfill His promises of vs.15.
13. Pragmatism comes to mind as **Jacob** essentially says “I’ll believe it when I see it!”
14. Again, the grammatical protasis of **Jacob’s** promise to **God** is found in vss.20-21a while the apodosis concludes vs.21.
15. He elaborates on **God’s** promise by breaking it down into the following specifics:
 - A. **God’s** personal presence: **If God will be with me/’im** hayah ‘elohiym –immad.

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- B. God's protection: **And will keep me on this journey that I take**/waw shamar bet derek ha zeh 'asher 'nokiyl halak.
- C. Provision of food: **And will give me food to eat**/waw nathan lame lechem lamed 'acal.
- D. Provision of clothing: **And garments to wear**/waw beged lamed labesh.
- E. A safe return home: **And I return to my father's house in safety**/waw shub bet shalom 'el bayith 'ab.
16. Providing **God** does all these things **"then the Lord will be my God"**.
 17. Jacob's conditions are all about **"me, me, me..."**
 18. Again, it reflects that his eyes are on self, not on the doctrinal promises.
 19. It suggest a believer that doubts his Ph₂ +V and that God's grace would take up the slack and not until all the conditions come to pass will he commit to God's plan otherwise.
 20. **God** did not make his living grace or safe return contingent upon anything.
 21. The irony is that Yahweh is already Jacob's **God**.
 22. Jacob examples believers that doubt the promises of BD and will not accept them in faith unless the doctrine meets their own criteria.
 23. **If God** doesn't prove Himself according to one's personal agenda, then rationalization dismisses the doctrine.
 24. **Jacob** then promises to build some sort of sanctuary for **God** at the location of the **pillar** (vs.22a) as well as returning 1/10 of what **God** gives him in terms of financial blessing.
 25. While on the surface this might be considered commendable in religious circles, it serves as a bribe.
 26. The verses imply **Jacob** wants to believe doctrine but presently rationalizes it in a form of legalism.
 27. It suggests a mindset of works to compensate for his real spiritual problems in life.
 28. There is no record that **Jacob** ever built any sort of structure in this region.
 29. His promise of tithe is an attempt of "rubbing the Buddha's belly" for financial success otherwise.
 30. There is no indication that he ever fulfilled either part of his **vow**, yet **God** was entirely faithful to His promises.
 31. **God** did not bless **Jacob** based on future promises of what he might do for Him.
 32. **God** doesn't need a home, neither does He need our money.
 33. It becomes apparent that the doctrinal area **Jacob** needs to grow up is the doctrine of grace.
 34. He has been negatively influenced by his mother as being manipulative and the POG depends on his energy of the flesh and now he tries it on **God**.
 35. Under the influence of a mother failing to faith-rest, Jacob's separation will be profitable as he will no longer have her as a "crutch" and must come to terms with God's plan otherwise.
 36. These verses in no way resemble the caliber of believers such as Abraham and even Isaac.
 37. However, by the end of it all, he will be classed among them. Heb.11:21