

GENESIS

JACOB RETURNS TO BETHEL VSS.1 – 15

GOD CALLS JACOB TO CONTINUED SPIRITUAL ADVANCE

EXEGESIS VERSE 1:

וַיֹּאמֶר אֱלֹהִים אֶל-יַעֲקֹב קוּם עֲלֵה בֵּית-אֵל וְשָׁב-שָׁם וַעֲשֵׂה-שָׁם מִזְבֵּחַ לְאֵל הַנִּרְאֶה אֵלֶיךָ בְּבָרְחֶךָ מִפְּנֵי עֵשָׂו אָחִיךָ: ^{WTT} Genesis 35:1

^{NAS} Genesis 35:1 **Then God said to Jacob, "Arise, go up to Bethel, and live there;** (אמר 7) *[waw consec. + v/qal/IPF/3ms: 'amar; "and He said"; + n/com/m/pl/abs: 'elohiym; "God"; + prep: 'el + proper n: "to Jacob"; + v/qal/imp/m/s: qum; "arise"; + v/qal/imp/m/s: -alah; "go up/ascend"; + proper n: "to Bethel"; + waw conj. + v/qal/imp/m/s: yashab; "and dwell/reside/live"; + adv: sham; "there"]]*

and make an altar there to God, who appeared to you when you fled from your brother Esau." (אח עשׂו פנה מן ברח פ אל ראה ה אל ל מזבח שם עשה 7) *[waw conj. + v/qal/imp/m/s: -asah; "and make"; + adv: sham; "there"; + n/com/m/s/abs: mizebbecha {lit. sacrifice/slaughter}; "an altar"; + prep: lamed + n/com/m/s/abs: 'el; "to God"; + d.a. + v/Niphal/ptc/m/s/abs: ra'ah; "the One having appeared/having been seen"; + prep. w/2ms suff: 'el; "to you"; + prep: bet w/ v/qal/inf/constr: barach; "when fleeing"; + prep: min + n/com/b/pl/constr: pannah; "from the presence of"; + proper n: "Esau"; + n/com/m/s/constr. w/2ms suff: 'ach; "your brother"]]*

ANALYSIS VERSE 1:

1. Chapter 35 is broken into 3 main sections:
 - A. The return to Bethel. Vss.1-15.
 - B. Jacob's travel to Bethlehem and occurring events. Vss.16-22
 - C. A historical listing of Jacob's twelve sons and the death of Isaac. Vss.23-29
2. The chapter closes out the life of Isaac who faded into the background of the historical narrative after Jacob's departure from Beersheba fleeing Esau (Gen.28:10).
3. From that point forward, Isaac's success (Ph₂ +V) in his role as a Covenant heir is assumed.
4. This is implied as he is mentioned along-side Abraham in the Covenant promises given to **Jacob** post-departure of Gen.28:10. Cf. Gen.28:13; 32:9; 35:12
5. As we saw with Abraham, Isaac while completing his course had his own STA fears and weaknesses. Cp.Gen.26:7 cf.Gen.12:10-20; 20:1ff
6. The fear trend was present in all of the early patriarchs with **Jacob** as no exception.
7. Yet, this did not negate their +V or disqualify their service to God in fulfillment of the Covenant requirements. Cf.Heb.11:17,20,21

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8. Gen.35:1 gives the prescription for their successful Ph₂ as **God** calls **Jacob** for continued spiritual advance.
9. In other words, the remedy for victory over the STA Ph₂ is sustained MPR (most pressing responsibility i.e., making the R_B & MAJG in the sphere of true worship [today: face-to-face teaching]).
10. **God** issues **Jacob** four commands in the Hebrew: “**Arise**” (*qum*); “**ascend/go up**” (-alah); “**live/reside**” (*yashab*) and “**make/do**” (-asah).
11. All 4 imperatives together is a call for obedience across the board.
12. Obedience to the entire counsel of the WOG is evidence of +V. Cp.Act.20:27-31
13. Further, they have both physical and spiritual connotations.
14. The first imperative “**arise**” recognizes that **Jacob** must of his own accord determine to be self-motivated to follow through with the remaining imperatives.
15. He must prioritize (get things in order) so that he is able to make the necessary journey and arrive at the predetermined destination.
16. It is at that destination that he is to participate in true worship.
17. Today the destination for the +V believer is Bible class under their right P-T under God’s directive and geographical wills. Cf.Heb.10:25
18. Literally the journey for **Jacob** is to leave the lower lands of Shechem for the higher elevation of **Bethel** and hence “**go up/ascend**”.
19. The Hebrew language “**go up**” always refers to elevation and not direction as we might understand it today.
20. **Bethel** is North of Jerusalem and South of Shechem.
21. In Porter’s *Handbook*, p.238 **Bethel** is described as surrounded by higher ground on every side except the south and is high enough that from its upper part the dome of the mosque in Jerusalem can be seen.
22. The Hebrew verb –*alah* (**go up**) was used describing the angelic ascent and descent on the ladder in Jacob’s dream in 28:12.
23. It reminds the reader of the connection between heaven and earth and the importance of having access to **God** to receive divine revelation (cf.28:13).
24. Spiritually, the call to “**go up**” is a call for Ph₂ spirituality seeking to obtain the prize by completing the believer’s course. Cp.Phi.3:14
25. The visual illustrates the necessity to keep one’s eyes on the things of heaven and God’s kingdom and not on self and what the cosmos offers appealing to the STA. Cp.1Joh.2:15-17
26. The very name **Bethel** means “house of **God**” and recognizes the household of faith as the believers number 1 priority for perpetuating spiritual advance. Cf.Gal.6:10
27. The imperatival phrase “**and live there/waw yashab sham**” literally meant **Jacob** was to establish residence according to God’s geographical will.
28. It emphasizes the necessity for the believer to establish an experiential residence living the POG within God’s directive and geographical wills.
29. It has the nuance of “abiding” and insinuates the necessity for the believer adhering to God’s geographical will to spiritually execute the POG in the sphere of FHS and BD (Cp.Joh.15:1-10).
30. The ultimate purpose for Jacob’s itinerary was to “**make an altar there to God**/-asah sham mizebbecha lamed ‘el”.

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31. The imperative “**make**” literally means “to do” in the Hebrew (*-asah*) and emphasizes application of BD i.e., Divine good production (cf. Joh.14:12-15,21,23-24).
32. The **altar** symbolically represents the work of Christ on the cross as it relates to sin as the means for a relationship with **God** and enjoying true worship.
33. It assumes orientation to God’s grace in providing forgiveness for sins both positionally and experientially (Ph₁ & 2).
34. **God** reminds **Jacob** of this fact in the final phrase “**who appeared to you when you fled from your brother Esau**/ha ra’ah ‘el bet barach min panneh Esau ‘ach”.
35. Jacob’s initial STA fear did not deter God’s presence then any more than now.
36. This because in spite of STA interference, **Jacob** adhered to God’s directive/geographical wills and authorities otherwise placed in his life.
37. **Jacob** “making” the **altar** spiritually symbolizes his application of BD in the form of Divine good made possible through Christ’s work on the cross.
38. In spite of his most recent STA failure with the Dinah affair, **Jacob** is to pick up his boot straps, R_B and sustain true worship for spiritual advance.
39. In this way he will have experiential victory over the rulership of the flesh and like his father’s before him complete his course with Ph₃ glory and the prize.

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PREPARING FOR WORSHIP

EXEGESIS VERSES 2 – 4:

וַיֹּאמֶר יַעֲקֹב אֶל-בֵּיתוֹ וְאֶל-כָּל-אֲשֶׁר עִמּוֹ הַסְּרוּ
אֶת-אֱלֹהֵי הַנֹּכַח אֲשֶׁר בְּתֻכְכֶם וְהִטְהַרוּ וְהַחֲלִיפוּ שְׂמֹלֹתֵיכֶם:

^{NAS} Genesis 35:2 So Jacob said to his household and to all who were with him, (אמר 7)

וַיֹּאמֶר יַעֲקֹב אֶל בֵּית אֵל וְאֶל כָּל אֲשֶׁר עִמּוֹ [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Jacob"; + prep: 'el + n/com/m/s/constr. w/3ms suff: bayith; "to his household"; + waw conj. + prep: 'el + n/com/m/s/constr: kol + rel.pro: 'asher + prep. w/3ms suff: -im; "and to all of whom were with him"]

"Put away the foreign gods which are among you, and purify yourselves, and change your garments; (ו טהר ו חלף ו תוּךְ ב אֲשֶׁר נֹכַח הַ אֱלֹהִים אֵת סור)
[v/Hiphil/imp/m/pl: sur {lit. turn aside/remove}; "you all cause to put away"; + sign of d.o. + n/com/m/pl/constr: 'elohiym; "gods of"; + d.a. + n/com/m/s/abs: nekar; "the foreign ones"; + rel.pro: 'asher; "which"; + prep: bet + n/com/m/s/constr. w/2mpl suff: tawek; "are in your midst/among you"; + waw conj. + v/Hithpael/imp/m/pl: thaher; "and purify/cleanse yourselves"; + waw conj. + v/Hiphil/imp/m/pl: chalaph; "and cause to change" {same as 31:7,41}; + n/com/f/pl/constr. w/2mpl suff: simelah; "your garments/clothes" {same as 9:23}]

וְנִקְוָמָה וְנַעֲלָה בֵּית-אֵל וְאֶעֱשֶׂה-שָׁם מִזְבֵּחַ לְאֵל
הָעֵנָה אֲתִי בַיּוֹם צָרְתִי וַיְהִי עִמָּדִי בַדֶּרֶךְ אֲשֶׁר הֵלַכְתִּי:

^{NAS} Genesis 35:3 and let us arise and go up to Bethel; (ו קום ו עלה ו בית-אל [waw conj. + v/qal/IPF/1cp/cohort: qum; "let us arise"; + waw conj. + v/qal/IPF/1cpl/cohort: -alah; "and let us ascend/go"; + proper n: "Bethel"])

and I will make an altar there to God, who answered me in the day of my distress, (ו עשה 7)
וְאֶעֱשֶׂה שָׁם לְאֵל לְמִזְבֵּחַ [waw conj. + v/qal/IPF/1cs: -asah; "and I will make/do"; + adv: sham; "there"; + n/com/m/s/abs: mizebbecha (lit. a sacrifice); "an altar"; + prep: lamed + n/com/m/s/abs: 'el; "to God"; + d.a. + v/qal/ptc/m/s/abs: -anah; "the One answering/responding to"; + sign of d.o.w/1cs suff: 'eth; "me"; + prep: bet + n/com/m/s/constr: yom; "in the day of"; + n/com/f/s/constr. w/1cs suff: tsarah; "my distress"])

and has been with me wherever I have gone." (ו ב עמד היה ו) [waw consec. + v/qal/IPF/3ms: hayah; "and He came to be/has been"; + prep. w/1cs suff: -immad; "with me"; + prep: bet + d.a. + n/com/b/s/abs: derek; "on the way/road"; + rel. pro: 'asher + v/qal/PF/1cs: halak; "which I have walked/gone"])

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וַיִּתְּנוּ אֶל-יַעֲקֹב אֵת כָּל-אֱלֹהֵי הַנֹּכַר אֲשֶׁר בְּיָדָם
 וְאֶת-הַנְּזָמִים אֲשֶׁר בְּאֲזִיָּהֶם וַיִּטְמֹן אֹתָם יַעֲקֹב תַּחַת הָאֵלֶּה
 אֲשֶׁר עִם-שָׁכֶם: ^{WTT} Genesis 35:4

^{NAS} Genesis 35:4 So they gave to Jacob all the foreign gods which they had, and the rings which were in their ears; ו יד ב אשר נכר ה אלהים כל את יעקב אל נתן ו [waw consec. + v/qal/IPF/3mpl: nathan; "so they gave"; + prep: 'el + proper n: "to Jacob"; + sign of d.o. + n/com/m/s/constr: kol; "each of"; + n/com/m/pl/constr: 'elohiym; "the gods of"; + d.a. + n/com/m/s/abs: nekar; "that which is foreign" {same as 17:12,27}; + rel.pro: 'asher + prep: bet + n/com/f/s/constr. w/3mpl suff: yad; Lit. "which was in their hand"; + waw conj. + sign of d.o. + d.a. + n/com/m/pl/abs nezem; "and the rings" {same as 24:22,30,47}; + rel.pro: 'asher + prep: bet + n/com/f/dual/constr. w/3mpl suff: 'ozen; "which were in their ears"}]

and Jacob hid them under the oak which was near Shechem. ו תחת יעקב את טמון ו [waw consec. + v/qal/IPF/3ms: thamen; "and he hid/concealed/buried"; + sign of d.o. w/3mpl suff: 'eth; "them"; + proper n: "Jacob"; + prep: tachath; "beneath/under"; + d.a. + n/com/f/s/abs: 'elah; "the oak/terebinth" {ref.12:6?}; + rel.pro: 'asher + prep: -im; "which was with/near"; + proper n: "Shechem"}]

ANALYSIS VERSES 2 – 4:

1. Before the Mosaic Law and advent of the Aaronic/Levitical priesthood, the dissemination of BD was conducted by the head of the house under the family priesthood.
2. While Abraham and the Abrahamic Covenant initiated a new dispensation known as the Age of Israel, there was a time of transition under the patriarchal period from Abraham to Egypt. *See Doctrine of Dispensations*
3. In fact, the Covenant terms for Abraham becoming a great nation (Gen.12:2) was not realized until the conquest generation possessing real estate necessary to constitute a nation (cf.Act.17:26).
4. As the definition “patriarchal period” insinuates, it was the head of the house in the line of covenant heirs that was responsible to oversee the matters of formal worship.
5. This would be Jacob’s role as authority over his house.
6. God speaking to **Jacob** in vs.1 exemplifies the role of the human communicator being led by God in the revelation of BD.
7. Today it is the Pastor-teacher that fulfills that role. *See Doctrine of Pastor-teacher*
8. As the spiritual leader, it is Jacob’s responsibility to oversee that those under his authority are given proper instruction to facilitate orientation for true worship.
9. Whatever STA weaknesses **Jacob** faced in his life, his authoritative role in conducting worship for those under his charge was taken quite seriously and without hesitation.

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10. As with vs.1, these verses have both literal and spiritual significance with the literal obvious.
11. His zeal to fulfill his duties is the impetus in his call for worship beginning in vs.2a, “**So Jacob said to his household and to all who were with him**/waw ‘amar Jacob ‘el bayith waw ‘el kol ‘asher –im”.
12. The two uses of the Hebrew preposition ‘*el* (**to**) introducing his audience for speaking indicates he called a corporate assembly for a face-to-face encounter.
13. Face-to-face is the preferred method for communication of BD.
14. **Jacob** includes his immediate family and their personal servants (**household**) and **all** other servants and slaves as part of his domain.
15. So the assembly in view would be a mixture of both unbelievers and believers suggesting both Ph₁ and Ph₂ realities pertinent to the following commands and symbolism.
16. He addresses the assembly to prepare them to engage in true worship as instructed by God in vs.1.
17. He first issues 3 imperatives in vs.2b:
 - A. “**Put away the foreign gods which are among you**/sur ‘elohiym ha nekar ‘asher bet tawek”.
 - B. “**And purify yourselves**/waw thaher”.
 - C. “**And change your garments**/waw chalaph simelah”.
18. The first command reveals that idolatry had been tolerated **among** both family members and servants.
19. Obviously the pagan Shechemites taken captive previously in the raid on Shechem would have brought their religious baggage with them.
20. And now it seems that Rachel’s stealing of Laban’s idols (cf.Gen.31:32) found a place of influence with at least certain members of the Covenant family in Jacob’s **household**.
21. As Paul makes clear in 1Cor.10:19-20, idols are non-entities.
22. It is the system of belief behind idolatry that makes it evil.
23. That system of belief is the evil of human viewpoint that is sponsored by demons.
24. Human viewpoint and Divine viewpoint are incompatible and human viewpoint has no place in true worship (cf.1Cor.10:21).
25. The command to “**put away**” these **foreign gods** is the Hiphil form in the Hebrew which is causative.
26. Those in preparation for true worship must determine to be willing to separate from and abandon all human viewpoint for the truth of BD.
27. For unbelievers they must abandon their erroneous ideas of God and salvation for the true gospel by faith.
28. For believers, they must continue to jettison lingering human viewpoint reprogramming their minds with the mind of Christ. Cp.1Cor.2:16
29. This is only possible through the GAP (grace apparatus of perception) system dependent upon obedience to the 2nd command to “**purify yourselves**”.
30. The Hebrew *thaher* (**purify**) means to “cleanse” and is in the Hithpael form which is reflexive.
31. Obedience to this command is dependent upon each person to make the application on their own behalf.
32. For unbelievers, the cleansing illustrates a bath whereas they need a complete washing made possible through saving faith.

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33. For believers, the cleansing illustrates R_B whereas they need to only wash an extremity of the body such as feet or hands.
34. The two principles of cleansing was taught by Christ in Joh.13:5-11.
35. In order to perceive the truth of doctrine purely as intended demands that the believer be forgiven their sin(s).
36. Again for the unbeliever this begins with forgiveness of the one sin that condemns them to eternal damnation by applying saving faith using the mechanics of Joh.3:16. Cp.Joh.16:8
37. For the believer, the issue is personal sins and the mechanics is 1Joh.1:9 a.k.a. Rebound.
38. The principle under the GAP system is that the STA cannot be in a position of rulership as it is hostile to the truth and cannot even perceive or understand it. Cp.Rom.8:5-8; 1Cor.2:14
39. The 3rd command to “**change your garments**” has been interpreted by some as being the same as isolation of the STA necessary for GAP such as the commands to “*lay aside the old man...and put on the new man*” of Eph.4:22,24.
40. This would be along the lines of “washing **garments**” such as symbolized in Exo.19:10,14.
41. However, “**garments**” in some contexts spiritually illustrate “works” e.g.:
 - A. STA works of Adam and Eve’s attempts to cover their nakedness in Gen.3:7 illustrating a legalistic attempt of salvation by works.
 - B. Isa.64:6 defines the righteous works of reversionist Israel as filthy menstrual garments.
42. In our context those in view are to “**change garments**” which insinuates repentance or a change of mind as to their works.
43. In this vein it is a call for repentance from dead works to Divine good production. Cp.Heb.6:1 cf. Eph.2:1,2 for unbelievers
44. It is through GAP that the believer learns what constitutes Divine good from human good.
45. To engage in true worship is a work of Divine good while paganism/religiosity is a work of human good with both promoting their pertinent agendas.
46. Again the command to “**change**” is Hiphil in form in the Hebrew illustrating a determination of soul to pursue Divine good production.
47. In vs.3 **Jacob** then exhorts as a congregation “**and let us arise and go up to Bethel/waw qum waw –alah Bethel**”.
48. The call is pertinent to both the shepherd and the sheep to follow the Divine revelation for God’s directive and geographical wills given to **Jacob by God** in vs.1.
49. The cohortative (exhortative) forms of the verb **arise and ascend** illustrates the need for both communicator and laymen to exercise +V to comply with God’s geographical will for worship.
50. That **Jacob** exhorts rather than gives a direct command in his call for their MPR further illustrates that people cannot be coerced into true worship, it is a volitional choice.
51. He then assures all concerned that he will make the application necessary to represent the Person of Christ and POG in salvation, “**and I will make an altar there to God/waw –asah sham mizebbecha lamed ‘el**”.
52. The **altar** and its sacrifices symbolically were designed as a teaching aid illustrating the grace provided for those who will exercise +V to the truth.
53. No matter the sinful condition previously for unbelievers or believers, those that will make the adjustments and sustain spiritual advance the grace pool of forgiveness will be all sufficient.

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54. And there is no better example than the patriarch himself as he relates the reality of grace to his person, “**who answered me in the day of my distress, and has been with me wherever I have gone**/ha –anah ‘eth be yom tsarah waw hayah –immad bet ha derek ‘asher halak”.
55. From running under fear from his brother Esau some 30 years earlier and **God** responding in his favor previously at **Bethel** and then throughout his course of life, **God** has continually delivered and blessed **Jacob** along the way.
56. The readers and hearers of **Jacob** are to take from his witness that it was Jacob’s +V to the truth under MPR, GAP, R_B with continued spiritual advance and divine good production as the reason for God’s affection for **Jacob**.
57. Jacob’s STA antics aside, his +V and faithfulness of priesthood sustained him approved before **God**.
58. In vs.4, Jacob’s audience takes heed to his commands and exhortations and “**gave to Jacob all the foreign gods which they had, and the rings which were in their ears; and Jacob hid them under the oak which was near Shechem**/nathan ‘el Jacob kol ‘elohiym ha nekar ‘asher bet yad waw ha nezem ‘asher bet ‘ozen waw thamen ‘eth Jacob tachath ha ‘elah ‘asher –im Shechem”.
59. The significance of the “**rings which were in their ears**” is their direct relationship to idol worship. E.g.,Exo.32:1-4
60. They were to strip themselves of anything that could later be refashioned into an amulet or figurine of idol.
61. This illustrates that once one gives up their human viewpoint for Divine viewpoint under GAP they are not to ever return to the vomit of STA sponsored human viewpoint again. Cp.2Pet.2:20-22
62. Vs.4a implies that all under Jacob’s charge were at least willing to give the Divine viewpoint of BD in true worship a hearing.
63. Obviously what they might do after the fact remains dependent upon their own volition.
64. Further, that **Jacob hid** these things under the terebinth tree illustrates that he had control over their overt practice (decorum) no matter their mental attitude otherwise.
65. Trees are used in Scripture to signify God’s plan or kingdom.
66. This tree ranges from 7 – 9 meters in height and its broad crown and heavy branches with thick trunk give it an impressive appearance like an **oak** tree.
67. It usually stands alone and is native to the Mediterranean lands.
68. That the **oak was near Shechem** was a reminder of the spiritual low pursuing STA human viewpoint that all have recently been a part.
69. The single tree for hiding implies an isolated incident.
70. An idol is anything that we place ahead of **God**.
71. Even otherwise legitimate things can become idols when we let our STA’s dictate our actions. Cp.Col.3:5
72. Those things that pre-empt our MPR and spiritual advance have the makings of idolatry as it leads away from true worship.
73. The humor here is that **foreign gods** can be buried.
74. *Review the Doctrines of Idolatry, Rebound and Divine Good.*

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SAFE PASSAGE FOR WORSHIP

EXEGESIS VERSES 5 – 7:

וַיִּסְעוּ וַיְהִי חֲתַת אֱלֹהִים עַל-הָעָרִים אֲשֶׁר סְבִיבֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרָי בְּנֵי יַעֲקֹב: ^{WTT} Genesis 35:5

^{NAS} Genesis 35:5 (Revised) **As they journeyed, there was a terror of God upon the cities which were around them, and they did not pursue the sons of Jacob.** (הִיָּה ו נסע ו) *הִיָּה ו נסע ו* [waw consec. + v/qal/IPF/3mpl: nasa-; "When they departed/journeyed"; + waw consec. + v/qal/IPF/3ms: hayah; "then it became"; + n/com/f/s/constr: chittah; "a terror of" {only in Gen.35:5 in this form}; + n/com/m/pl/abs: 'elohiym; "God"; + prep: -al + d.a. + n/com/f/pl/abs: -iy; "upon the cities"; + rel.pro: 'asher; "which"; + adv. w/3mpl suff: sabiyb; "were surrounding them"; + waw conj. + neg: lo' + v/qal/PF/3cpl: radaph; "and they did not pursue" {same as 14:14,15; 31:23}; + adv: 'acherey; "after"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Jacob"}]

וַיָּבֹא יַעֲקֹב לְלוּזָה אֲשֶׁר בְּאֶרֶץ כְּנָעַן הוּא בֵּית-אֵל הוּא וְכָל-הָעָם אֲשֶׁר-עִמּוֹ: ^{WTT} Genesis 35:6

^{NAS} Genesis 35:6 **So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him.** (וּ הִיא כְּנָעַן אֶרֶץ ב אֲשֶׁר לְלוּזָה יַעֲקֹב בּוֹא ו) *וּ הִיא כְּנָעַן אֶרֶץ ב אֲשֶׁר לְלוּזָה יַעֲקֹב בּוֹא ו* [waw consec. + v/qal /IPF/3ms: bo'; "and he came"; + proper n: "Jacob"; + proper n: "Luz"; + rel.pro: 'asher + prep: bet + n/com/f/s/constr: 'erets; "which is in the land of"; + proper n: "Canaan"; + pro/3fs: hiy; "it being"; + proper n: "Bethel"; + pro/3ms: hu; "he himself"; + waw conj. + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: -am; "and all of the people"; + rel.pro; 'asher; "who"; + prep. w/3ms suff: -im; "were with him"}]

וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא לְמָקוֹם אֵל בֵּית-אֵל כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים בְּבָרְחוֹ מִפְּנֵי אָחִיו: ^{WTT} Genesis 35:7

^{NAS} Genesis 35:7 **And he built an altar there, and called the place El-bethel, because there God had revealed Himself to him, when he fled from his brother.** (וּ מִזְבֵּחַ שָׁם בָּנָה ו) *וּ מִזְבֵּחַ שָׁם בָּנָה ו* [waw consec. + v/qal/IPF/3ms: banah; "and he built/constructed"; + adv: sham; "there"; + n/com/m/s/abs: mizebbecha {lit. sacrifice}; "an altar"; + waw consec. + v/qal/IPF/3ms: qara; "and he called"}]

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"and he called"; + prep: lamed + d.a. + n/com/m/s/abs: maqom; "for the place"; + n/com/m/s/constr: 'el + proper n: "the God of the house of God/El-bethel"; + conj: kiy; "because"; + adv: sham; "there"; + v/Niphal/PF/3cpl: galah {lit. uncovered}; "he had been revealed"; + prep. w/3ms suff: 'el; "to him"; + d.a. + n/com/m/pl/abs: 'elohiym; "the God"; + prep: bet w/ v/qal/inf/constr. w/3ms suff: barach; "when he fled"; + prep: min + n/com/b/pl/constr: paneh {lit. face} + n/com/m/s/constr. w/3ms suff: 'ach; "from the presence of his brother"])

ANALYSIS VERSES 5 – 7:

1. Vs.5 indicates that there was some merit in Jacob's fear of retaliation from the local inhabitants in response to the previous genocide in Shechem (cf.34:30).
2. The actions of Jacob's **sons** could easily be construed as an act of war from an aggressor peoples especially if all of the facts were not known.
3. Though the danger for reprisal was real, it was still no excuse for Jacob's sin fear. Cp.Pro.3:25-26
4. The verses at hand illustrate the principle that believers are not to fear for any cause, especially in light of +V pursuing the POG facing daunting obstacles potential and real.
5. It was God's directive will for **Jacob** and Company to relocate under his geographical will to participate in worship to perpetuate spiritual advance and Divine good production.
6. A potential obstacle for all concern was to be attacked inhibiting God's will for their lives otherwise.
7. Vs.5 illustrates that **God** can and does intervene on behalf of +V to ensure spiritual advance when they seek to comply in obedience to His directive will.
8. This in spite of STA infractions that might otherwise inhibit fulfillment of His will.
9. We have in the case of **Jacob** a unique example of God's overruling will.
10. In this case He will invoke a judgment of fear upon potential adversaries towards **Jacob** as a result of their mysticism in pagan belief.
11. This underwrites the cause for vs.5a, "**As they journeyed, there was a terror of God upon the cities which were around them**/waw nasa- waw hayah chittah 'elohiym –al ha –iyr 'asher sabiyb".
12. News of Jacob and Companies departure spreads across the land per the phrase "**when they journey/departed**".
13. After having spent several years at Shechem, news of such a large enterprise to pack up and become mobile would travel fast.
14. The result was the spread of **terror** upon the surrounding inhabitants that these malicious and murderous peoples might pick them as their next target.
15. The phrase "**a terror of God upon the cities**" is to be understood in light of vs.4 whereas **Jacob** buried all of the idolatrous paraphernalia under the large tree.
16. That this large contingent of people would strip themselves clean of all of the religious artifacts common among the Canaanites and burying them would also be newsworthy.
17. So the persona of Jacob's tribe would be viewed by **the cities which were around them** as a people extremely hostile to paganism not reticent to kill and pillage those that otherwise held to paganism.

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18. In other words, those of the circumcision followed a **God** that supported the destruction of pagan followers.
19. This is designed for the readers' contemplation as the Shechem event will find parallel yet done in righteousness by the Conquest generation inhabiting the land. Cp.Exo.23:23,24 cf.Jos.3:10
20. The incident at Shechem would, under pagan belief, project the power of Jacob's **God** as mightier than the Canaanite idols.
21. This is cryptically suggested in the Hebrew noun *'elohiym* (**God**) which is in the plural and could be understood as lesser "**gods**" (cf.31:30,32) recognizing their pantheistic beliefs.
22. The possible double translation of the phrase "**terror of God/gods**" is designed to contrast the competitive nature of power struggles among their assorted idols of worship.
23. Their mysticism now produces an experience of **terror** in judgment by **God** for following false gods and holding to false doctrine.
24. As a result, "**they did not pursue the sons of Jacob**/radaph 'acherey ben Jacob".
25. **God** overruled any thoughts of retaliation against **Jacob and sons** by inflicting **terror** as a consequence for their pantheistic belief.
26. Obviously the Canaanites didn't know the doctrine of omnipotence concerning Jacob's **God**.
27. Yet even in their ignorance **God** was able to take the situation at hand and project realities of doctrine concerning His Person i.e., Jacob's **God** was extremely powerful.
28. Further is intended contrast between Jacob's fear in 34:30 and the **terror** of the Canaanites.
29. Jacob's was due to an isolated weakness of the flesh; the Canaanite's was due to the perpetual holding to false doctrine running with an unbridled STA under -V.
30. **Jacob and sons** can find remedy in R_B and continued spiritual advance; the Canaanites have no remedy in their fear holding to their pagan beliefs.
31. So in this way the early nation of Israel "**came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him**/bo' Luz 'asher bet 'erets Canaan hiy Bethel hu' waw kol ha -am 'asher -im" (vs.6).
32. **God** took a previous evil act of Jacob's **sons** and turned it into a witness of His Person.
33. The emphasis on "**all the people who were with him**" points to blessing by association.
34. The obedient Covenant leader and communicator is blessed by **God** and so are those that will align **with him**.
35. Again the author parenthetically inserts that the previous name for **Bethel** was **Luz** (cp.28:19).
36. Here he swaps the order of names referring to **Luz** first and then as **Bethel**.
37. It is designed to contrast the situation for **Jacob** being at this particular location.
38. The first occasion in 28:19 (**Bethel** 1st then as **Luz**) illustrates **God** reaching out to **Jacob** in a time of spiritual disorientation mimicking its given Canaanite name.
39. The mention of **Luz** first in our verse emphasizes the disorientation of the Canaanites around **Jacob** and his spiritual orientation to true worship in contrast.
40. The literal Hebrew phraseology of vs.6 is "**he came, Jacob, to Luz which is in the land of Canaan (it being Bethel)** illustrating the ideological tie (i.e., he arrived in a region of spiritual disorientation for spiritual orientation).
41. Upon arrival, vs.7 states, "**and he built an altar there, and called the place El-bethel**/banah sham mizebbecha waw qara' lamed ha maqom 'el bayeth-'el".

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42. The English “**altar**” literally meaning sacrifice in the Hebrew (*mizebbecha*) indicated that Jacob’s application was to prepare the proper sacrifice symbolizing Christ’s sacrifice and work on the cross towards sin.
43. This emphasizes victory over the STA opening the doors for worship of the One true Living God. *See Doctrine of OSN/STA and the necessity to overrule the STA for GAP*
44. His renaming the place **El-bethel** literally means “*the God of the house of God*” in the Hebrew (rather than simply **Bethel** as with the original name in 28:19).
45. The intent of change is to point to Jacob’s recognition of the one true all powerful **God** as the only source of true worship.
46. Again, this is to contrast the idolatry and the false worship of the Canaanites.
47. These gods are non-entities and are dead as symbolized in the burial of the idols in vs.4.
48. It is only through the revelation of the Living **God**, who will sacrifice His uniquely begotten Son for the sins of the world, that provides an antidote for the STA and false doctrine of demons adhered to by the cosmos. Cp.1Tim.4:1
49. This is the sense of cause behind the name change completing vs.7, “**because there God had revealed Himself to him, when he fled from his brother**/kiy sham galah ‘el ha ‘elohiym bet barach min paneh ‘ach”.
50. **Jacob** is viewed as reminiscing some 30+ years prior when he first came to the place of **Bethel**.
51. He was immature at the time and like his own unbelieving pagan counterparts running under his STA holding to the human viewpoint of false doctrine (...running under fear and doubt and his religiosity that the physical place was what was sacred; cf.Gen.28:16-22).
52. **Jacob** has come a long ways spiritually in orientation to the POG.
53. This in spite of STA weaknesses.
54. His antidote was obedience to the revealed will of God in His life orienting to the truth of doctrine with R_B sustaining continued spiritual advance i.e., +V.
55. **God** has shown Himself trustworthy of promise by returning **Jacob** to his father’s house free from harm (28:21) in response to Jacob’s +V.
56. **God** will not let the +V believer down in their pursuit of Ph₂ doctrine in application and will intervene as necessary to ensure their victory in the A/C.
57. Key is separation from –V and false doctrine adhering to +V and the truth.

GENESIS

THE DEATH OF DEBORAH

EXEGESIS VERSE 8:

וַתָּמָת דְּבֹרָה מִיִּנְקַת רֵבֶקָה וַתִּקְבֹּר מִתַּחַת
לְבֵית־אֵל תַּחַת הָאֵלֹן וַיִּקְרָא שְׁמוֹ אֵלֹן בְּכֹות: פּ WTT Genesis 35:8

^{NAS} Genesis 35:8 Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; it was named Allon-bacuth. (מִן קִבֵּר וּ רֵבֶקָה יִנֵּק דְּבֹרָה מוֹת ו) [waw consec. + v/qal/IPF/3fs: muth; "and she died "; + proper n: deborah {lit. bee}; "Deborah"; + v/Hiphil/ptc/f/s/constr: yanaq; "the nurse of"; + proper n: "Rebekah"; + waw consec. + v/Niphal/IPF/3fs: qabar; "and she was buried"; + prep: min + prep: tachath; "from beneath"; + prep: lamed; "to"; + proper n: "Bethel"; + prep: tachach; "beneath/under"; + d.a. + n/com/m/s/abs: 'allon; "the oak"; + waw consec. + v/qal/IPF/3ms: qara'; "and he called"; + n/com/m/s/constr. w/3ms suff: shem; "its name"; + n/com/m/s/constr: 'allon + n/com/f/s/constr: bacuth {hapax; lit. to weep}; "the oak of weeping/Allon-bacuth" + end of para: phe)]

ANALYSIS VERSE 8:

1. In the Hebrew text, vs.8 ends the paragraph beginning vs.1.
2. As with the preceding verses, it too is cryptic recording a historical record with embedded spiritual significance.
3. Further, that it is a part of the paragraph it is intended to be understood within the preceding context in some way.
4. That context revolved around the antidote for victory over the STA experientially by means of spiritual advance (maintaining MPR).
5. It emphasized the grace provided by God protecting +V in spite of their STA that was exemplified in chapter 34.
6. Vs.8 is designed to head off any erroneous thinking by the reader that STA activity is condoned by God without repercussions otherwise.
7. It is a verse of sorrow yet not without hope.
8. While the STA is a fact of life throughout the believer's life, it is a target of judgement by means of Divine discipline (DD).
9. Moses now addresses this principle by recording the death of **Deborah, Rebekah's nurse** (*yanaq*).
10. The enigma is deciphering how the principle of DD is to be applied.
11. **Deborah** is the same **nurse** that departed with Rebekah and Abraham's servant in Gen.24:59.
12. The author now tells us her name.
13. She was quite a few years older than **Rebekah** having been with her the entirety of **Rebekah's** life.

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14. If Rebekah was about 18 years old when she married Isaac in 1806 BC and **Deborah** was her **nurse** we could safely assume she would have been ~36-38 years old at that time.
15. Since then some 127 years have passed (97 years from 1806 BC when Jacob fled Esau [1709 BC] + past 30 years) aging her ~165 at her death.
16. Her name means “bee” and is emblematic of industry, patience, sagacity and usefulness.
17. **Deborah** is presented as the main subject of interest with Rebekah mentioned as an aside.
18. This is designed to contrast the two women by means of a memorial as to their lives.
19. With the death of **Deborah** we are reminded of Rebekah.
20. Their relationship pictures two closely intertwined yet presented individually.
21. While the reader might think that Rebekah would receive the marquee in memorial, it is her lifelong **nurse** that gets the honorable mention.
22. In fact, there is no mention of **Rebekah’s** death recorded in the Bible apart from the mention that she was buried with Isaac in the tomb of the patriarchs at Machpelah. Cf.Gen.49:30-31
23. Gen.49:31 is the next and last mention of Rebekah in the OT after our verse.
24. Key to understanding the contrast intended between the two women rests on 3 assumptions regarding vs.8:
 - A. Jacob had returned to Isaac and his family upon arrival to **Bethel** (cf.vs.6).
 - B. The omission of **Rebekah’s** death assumes she had died before Jacob’s arrival.
 - C. Deborah’s funeral in lieu of any recorded funeral for Rebekah (cf. mention of Sarah’s death in 23:2,19) is designed to cosponsor a “bitter-sweet” tribute to their lives.
25. The “bitter-sweet” nature of the memorial is seen in the name given the location for Deborah’s burial, “**Allon-bacuth/’**alon bacuth” that means “**Oak of weeping**”.
26. The **weeping** associated with the memorial illustrates the sadness and mourning in the loss of life (cp. use of the verb in Sarah’s passing in 23:2).
27. The **oak** on the other hand symbolizes a place in memorial to the service of God receiving Divine approbation. Cp.Gen.12:6,7; 13:18; 18:1ff
28. So while there is mourning associated with the loss of life, there is reason for celebration that the believer will be amply rewarded by God for faithfulness and service to Him.
29. It suggests the passing of life for +V that has finished their course successfully.
30. There is no reason to suggest that either **Deborah** or Rebekah did not finish their course under dying grace.
31. Our verse makes that clear as to **Deborah** and **Rebekah’s** place of burial among the patriarchs argues her case.
32. The memorial to **Deborah** here substitutes for her mistress along those lines.
33. However, there is a sense of harsh reality that adds to the “bitter-sweetness” effect that provides a contrast between the two women experientially along the way.
34. This reveals a hidden layer as to why this tree is one “**of weeping**”.
35. That is Jacob did not return soon enough to be reunited with his mother before her death.
36. Part of her Divine discipline for deceiving her husband in the Esau/Jacob blessing affair and not trusting God as to the oracle concerning Jacob was that she forfeited the joy of ever seeing him again. Cp.Heb.12:11
37. This solves the mystery as to the principle of DD embedded in this verse as a warning for all believers.
38. In fact, that sorrow can be claimed on the part of both Jacob and his mother (Jacob after the fact) in their tandem rebellion against authority and the POG.

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39. Experientially Rebekah represents the sorrow in the positive believer's life as consequence to the DD they face over time for certain STA infractions.
40. Certain sins may carry DD for the remainder of the believer's life.
41. Case and point is David in operation Bathsheba. Cf.2Sam12 esp.vs.10-12, 15-19
42. The DD that transpired over the rest of **Rebekah's** life was the forfeiting of any further fellowship with her favorite son for her sin against Isaac.
43. Though her act of sin was incidental it carried life-long repercussions.
44. Her DD ultimately became her test to endure to the end of her course reflecting upon her life.
45. Because of her sin she forfeits the presence of her son to honor her at her burial.
46. That honor is reserved for **Deborah** who reflects the best of +V running their course.
47. Her name illustrates an industrious character personifying Rebekah in that vein (Gen.24).
48. Argument from silence reflects a female believer that further manifested a quiet and gentle spirit. Cp.1Pet.3:4
49. The 2 uses of the Hebrew preposition *tachath* (**below, under**; NAS) symbolically carries the nuance of submissiveness in obedience (cp.24:2,3,9).
50. This implies obedience to BD in the POG by **Deborah** as the prepositions are associated with **Bethel** (house of God) and **the oak** (service to God/Divine approbation).
51. So **Deborah** in affect portrays the counterpart of Rebekah as ultimately fulfilling the role as a Sarah's daughter +V Ph₂.
52. This provides the "sweetness/celebration of life" in the mix of their deaths.
53. So Deborah's death gives all present opportunity to reflect upon the lives of these two positive females in their individual roles carrying the grief of DD on the one hand but honor for ultimately fulfilling God's plan for their lives on the other.
54. **Deborah** gets the honorable mention in the Scriptures for a successful Ph₂ in lieu of Rebekah's sin against God and Isaac.
55. Because of Rebekah's DD, Jacob only gets to truly celebrate in memoriam his mother's **nurse** as having completed her course.
56. It begs consideration that **Deborah** was the one +V example for Rebekah while growing up with her reversionist family from whom she learned BD and acquired the positive characteristics observed by Abraham's servant in Gen.24.
57. The basic intent of vs.8 is that God does not glorify the believer's sin in the life but rather their humble and obedient spirit to Him.
58. The author does not want the reader to be left with the final image of Rebekah's insubordinate actions of Gen.27 as going unchecked by God or to be glorified at any level.
59. So the historical recording of deaths is transferred to her faithful **nurse** who marquee's the +V of both women free of Divine censure in spite of STA manifestations.
60. Vs.8 is a prelude to the upcoming death of Rachel contrasting isolated sinning ultimately overcome in time leading to dying grace compared to reversionism ushering in SUD.
61. It is reminder of consequences believers can face in time for their sins.
62. **Deborah** obviously had her own STA issues to deal with but the author uses an argument of silence to illustrate ultimate victory over the STA by the +V believer.
63. It should be the goal for the +V believer to pursue righteousness. Pro.11:19; 13:21; 15:9; 21:21; 1Tim.6:11; 2Tim.2:22
64. Vs.8 ends the paragraph on a sad note because of sin in the life (recap Rebekah) but finds reason for glory because of +V (remember **Deborah**).

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GOD BLESSES JACOB AGAIN VSS. 9 – 13

EXEGESIS VERSES 9 – 10:

וַיֵּרָא אֱלֹהִים אֶל-יַעֲקֹב עוֹד בָּבֹאֹ מִפְּדַן אֲרָם
וַיְבָרֶךְ אֹתוֹ: WTT Genesis 35:9

^{NAS} **Genesis 35:9** Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him. (ברך ו פדן ארם מן בוא ב עוד יעקב אל אלהים ראה ו) *[waw consec. + v/Niphal/IPF/3ms: ra'ah; "Then He appeared"; + n/com/m/pl/abs: 'elohiyim; "God"; + prep: 'el + proper n: "to Jacob"; + adv: -od; "again"; + prep: bet w/ v/qal/inf/constr: bo'; "after coming out"; + prep: min; "from"; + proper n: "Paddan-aram"; + waw consec. + v/Piel/IPF/3ms: barak; "and He blessed"; + sign of d.o. w/3ms suff: 'eth; "him"]]*

וַיֹּאמֶר-לוֹ אֱלֹהִים שְׁמוֹךָ יַעֲקֹב לֹא-יִקְרָא שְׁמוֹךָ
עוֹד יַעֲקֹב כִּי אִם-יִשְׂרָאֵל יִהְיֶה שְׁמוֹךָ וַיִּקְרָא אֶת-שְׁמוֹ יִשְׂרָאֵל: WTT Genesis 35:10

^{NAS} **Genesis 35:10 (Revised)** Now God had said to him, "Your name is Jacob; (ל אמר ו) *[waw consec. + v/qal/IPF/3ms {functions as a pluperfect qal}: 'amar; "now He had said"; + prep. w/3ms suff: lamed; "to him" + n/com/m/pl/abs: 'elohiyim; "God"; + n/com/m/s/constr. w/2ms suff: shem; "your name"; + proper n: "is Jacob"]]*

You shall no longer be called Jacob, But Israel shall be your name. (עוד שם קרא לא) *[neg.part: lo'; "not"; + v/Niphal/IPF/3ms: qara'; "will he be called"; + n/com/m/s/constr. w/2ms suff: shem; "your name"; + adv: -od; "again"; + proper n: "Jacob"; + conj: kiy; "because that"; + conj.part: 'im; "since"; + proper n: "Israel"; + v/qal/IPF/3ms: hayah; "will become"; + n/com/m/s/constr. w/2ms suff: shem; "your name"]]*

Thus He called him Israel. (ו יקרא את שם את קרא ו) *[waw consec. + v/qal/IPF/3ms: qara'; "thus/now He called"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: shem; "his name"; + proper n: "Israel"]]*

ANALYSIS VERSES 9 – 10:

1. Vss.9-10 introduce a new event recalling a past occurrence.
2. It reflects on a past blessing bestowed upon **Jacob** that sets the foundation for further blessing following in vss.11-12.
3. The opening clause, “**Then God appeared to Jacob again when he came from Paddan-aram/waw ra’ah ‘elohiyim ‘el Jacob –od bet bo’ min Paddan-aram**” introduces the present occasion.

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4. Thus far in the text, **God** has revealed Himself to **Jacob** twice, the first at Bethel running from Esau (Gen.28:10ff; 30 yrs. earlier) and in Christophany wrestling with **Jacob** (Gen.32:24ff; 10 yrs. earlier).
5. Only the wrestling match scenario was post **Paddan-aram** (Haran) as he had separated from Laban (adverb *-od* (**again**) + prep. bet with qal/infinite/construct *bet bo'* (**after coming out of**)).
6. So **God** appearing **again** looks to another appearing after the wrestling match some 10 years later that now occurs at Bethel as vs.15 makes clear.
7. It occurs sometime after Jacob's return to Bethel, establishing residence and performing the worship of sacrifice as recorded in vss.1-7 of our chapter.
8. The phrase "**and He blessed him/waw barak 'eth**" ties the previous appearance of the wrestling match in Gen.32:24ff with the present.
9. In other words, the blessing on the present occasion finds grounds from the pre-appearance at the wrestling match.
10. The opening phrase in vs.10 in the NAS "**And God said to him**" is best translated "**Now God had said to him/waw 'amar lamed 'elohiyim**".
11. The Hebrew '*amar* (**had said**) here functions as a pluperfect (describing past action in light of current past action) denoting a sense of completed action in the past, yet in this case not completely fulfilled (waw consec. + imperfect tense = incomplete action).
12. The completed action of past was God's blessing upon **Jacob** as having achieved maturity.
13. This opens the door for maximum blessing to be acquired which is the context of the present blessing in vss.11-12.
14. Moses now recalls the intent of the blessing in the words "**Your name is Jacob; You shall no longer be called Jacob, But Israel shall be your name/shem Jacob lo' qara' shem -od Jacob kiy 'im Israel hayah shem**" (cf.Gen.32:28a).
15. Having made the MAJG, part of his blessing in time was to have **God** bestow upon him the name sake of the future nation promised under the real estate clause of the Abrahamic Covenant (cf.Gen.12:2).
16. The emphasis associated with the MAJG on the previous occasion was placed on Jacob's perseverance of +V in time overcoming the hazards of cosmos diabolicus ultimately adhering to the POG as 32:28b stated, "...for you have striven with God and with men and have prevailed".
17. The emphasis placed now on recalling that instance is that **Jacob** has continued to sustain the status of maturity some 10 years later.
18. This is the force of the final phrase of vs.10, "**Thus He called him Israel/waw qara' shem Israel**".
19. The Gen.32:28 account gives no indication that **God** "**called**" **Jacob, Israel**, on that occasion; only that that would be his new **name**.
20. The final phrase of vs.10 could be translated, "**Now He called him Israel**" to reflect that Moses has now shifted back to the current/present time i.e., "**now** (at the present)...".
21. When **God appeared to Jacob again** He addressed him by His new given name from 10 years back, "**Israel**".
22. This is God's affirmation that even in spite of the Shechem event and Jacob's continued STA failures, he has not forfeited his status as a mature believer.

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23. Jacob's orientation and obedience to God's call beginning chapter 35 reflects upon one of the few highlights of Jacob's spiritual astuteness in his recorded history thus far in Genesis.
24. In fact, apart from 3rd party assertions (oracle of his destiny [Gen.25:23]; the Covenant promises in the dream and the wrestling match), the reader is hard pressed to see a positive believer destined for the prize otherwise.
25. Yet the fact remains that **Jacob** was +V Ph₂ having made the MAJG.
26. The context of his obedience (35:1-7) preceding our verses was designed to evidence his ongoing maturity.
27. **God** now addressing **Jacob** by his new **name** at the present appearance re-validates his maturity in light of incidental sin otherwise.
28. By recalling the blessing of Jacob's new name the author supplies the impetus for the continued blessing he will now receive on this particular occasion recorded in vss.11-12.
29. As the sequential blessings bestowed upon Abraham were magnified with each occasion, so Jacob **now** receives blessing of additional abundance completing the full intent of blessing with his name change in Gen.32.
30. Jacob's Ph₂ +V making the MAJG reflected in his new **name Israel** opened the doors for maximum blessing in time and eternity.
31. Much (if not most) of the new blessing will await fulfillment in Jacob's Ph₃ to illustrate the eternal rewards associated with maximum blessing for the Ph₂ +V believer.

GENESIS

THE BLESSING PROPER

EXEGESIS VERSES 11 – 13:

וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שְׂדֵי פְרֹה וּרְבָה גּוֹי
וּקְהַל גּוֹיִם יִהְיֶה מִמֶּךָ וּמְלָכִים מִחֲלָצֶיךָ יֵצְאוּ:

^{NAS} Genesis 35:11 God also said to him, "I am God Almighty; Be fruitful and multiply; (7

אֵל שְׂדֵי אֲנִי אֱלֹהִים לֹ אִמַר
[waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: lamed + n/com/m/pl/abs: 'elohiym; "Then He said to him, God"; + pro/1cs: 'aniy; "I Myself"; + n/com/m/s/abs: 'el; "am God"; + proper n: shadday; "the Almighty" {same as 17:1; 28:3}; + v/qal/imp/m/s: pharah; "bear fruit"; + waw conj. + v/qal/imp/m/s: rabah; "become many/multiply"])

A nation and a company of nations shall come from you, And kings shall come forth from you. (גּוֹי וּקְהַל ו גּוֹי קְהַל ו מִן הָיָה ו מִן מְלָךְ ו מִן מְלָכִים יֵצְאוּ חֲלָצִים מִן מְלָךְ ו מִן הָיָה ו גּוֹי)

[n/com/m/s/abs: goy; "a nation/a people of territory {cf.10:5}; + waw conj. + n/com/m/s/constr: qahal; "an assembly of/company of"; + n/com/m/pl/abs: goy; "nations/peoples of territory"; + v/qal/IPF/3ms: hayah; "will come into existence"; + prep. w/2ms suff: min; "from you"; + waw conj. + n/com/pl/abs: melek; "and kings"; + prep: min; "from"; + n/com/m/dual/constr. w/2ms suff: chalatsayim; "your loins"; + v/qal/IPF/3ms: yatsa; "will come forth"])

וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וְלִיִּצְחָק לְךָ
אֶתְנַנֶּה וְלִזְרַעְךָ אַחֲרַיִךְ אֶתֵּן אֶת־הָאָרֶץ:

^{NAS} Genesis 35:12 "And the land which I gave to Abraham and Isaac, I will give it to you,

נָתַן לִיִּצְחָק לֹ ו אַבְרָהָם לֹ נָתַן אֲשֶׁר אָרֶץ הָ אֵת ו
[waw conj. + sign of d.o. + d.a. + n/com/f/s/abs: 'erets; "and the land"; + rel.pro.: 'asher; "which"; + v/qal/PF/1cs: nathan; "I gave"; + prep: lamed + proper n: "to Abraham"; + waw conj. + prep: lamed + proper n: "and to Isaac"; + prep. w/2ms suff: lamed; "to you"; + v/qal/IPF/1cs w/3fs suff: nathan; "I will give it"])

And I will give the land to your descendants after you. (וּ לְזֶרַע לְךָ וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וְלִיִּצְחָק לְךָ אֶתְנַנֶּה וְלִזְרַעְךָ אַחֲרַיִךְ אֶתֵּן אֶת־הָאָרֶץ)

[waw conj. + prep: lamed; "and to"; + n/com/m/s/constr. w/2ms suff: zera- {lit. seed}; "your descendants"; + prep. w/2ms suff: 'acherey; "after you"; + v/qal/IPF/1cs: nathan; "I will give"; + sign of d.o. + d.a. + n/com/f/s/abs: 'erets: "the land"])

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וַיַּעַל מֵעַלְיוֹ אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אֵתוֹ: ^{WTT} Genesis 35:13

^{NAS} **Genesis 35:13** Then God went up from him in the place where He had spoken with him.

(וַיַּעַל מֵעַלְיוֹ אֱלֹהִים בַּמָּקוֹם הַזֶּה אֲשֶׁר דִּבֶּר אֵת [waw consec. + v/qal/IPF/3ms: -alah; "and He ascended/went up"; + prep: min + prep. w/3ms suff: -al; "from upon him"; + n/com/m/pl/abs: 'elohiyim; "God"; + prep: bet + d.a. + n/com/m/s/abs: maqom; "in/at the place"; + rel.pro: 'asher; "where"; + v/Piel/PF/3ms: dabar; "He had spoken"; + prep. w/3ms suff: 'eth; "with him"])

ANALYSIS VERSES 11 – 13:

1. After addressing Israel with his name of maturity, **God** decrees the blessing proper per the phrase “**God also said to him**/waw ‘amar lamed ‘elohiyim”.
2. The first on the agenda for blessing is **God** reveals His name, “**I am God Almighty**/'aniy ‘el shadday”.
3. **God** withheld stating His name when asked by Jacob at the wrestling event in Gen.32:29.
4. The disclosure now points to the fact that the blessing in view is designed to fill in the blanks of the previous blessing which was generically stated “*And he blessed him there*” (32:29).
5. The blessing now illustrates maximum blessing associated with making the MAJG and sustaining it after the fact.
6. Further it indicates two different events (the wrestling event and the appearance now).
7. The Hebrew name *El Shadday* means **God of many Breasts** (*shadday, the plural of shad – breast*).
8. *Shad* is symbolic for blessing (Gen.24:25), sexual pleasure (Pro.5:19; SOS 1:13; 7:7,8), peace and prosperity (Isa.66:9-12) and nourishment (Job 3:12; Psa.22:9).
9. The breast analogy conveys that **God** is all sufficient for our needs.
10. He provides nourishment, blessing, protection and love.
11. The translation “**Almighty**” goes back to ancient times, at least as far back as the LXX that sometimes translates shadday as *pantokrator*: “all powerful” (cf. Job 11:7; 22:17,25; etc).
12. The sense of power is obviously understood if **God** is able to provide the needs of all of mankind.
13. The LXX translates *El Shadday* in our verse with the Greek *αὐξάνω/auxano* that means to make large, increase, augment, all sufficient.
14. This carries the sense the He is a **God** that promotes to honor or glory.
15. This fits the context of a blessing that entails maximum expectations.
16. Isaac used the title *El Shadday* when he gave a benediction over Jacob on his departure to Paddan-aram in Gen.28:3 associating it with the principles of being “**fruitful and multiply**/pharah waw rabah”.
17. It was Isaac’s way of revealing his faith in the descendant clause of the Covenant that Jacob “*may become a company of peoples*” (28:3b).
18. In God’s blessing now to Jacob he invokes the imperative of the two verbs “**bear fruit and multiply**”.
19. This teaches that maximum blessing to be enjoyed by Israel was conditional on continued obedience to God’s commands.

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20. Unconditionally He promised to provide Jacob's descendants via the Covenant (cp.Gen.12:2); but for maximum blessing to be enjoyed both Ph₂ and Ph₃ is dependent upon sustained Ph₂ +V.
21. Logically it demands effort to reproduce.
22. The two imperatives to *bear fruit and increase* is designed to associate Ph₂ +V that is conditional to obedience to BD to enhance the unconditional blessings attained Ph₁.
23. Jacob has already produced 11 sons and a daughter and will have only one more son after this event (Benjamin).
24. So, Jacob has himself essentially and already fulfilled the imperatives.
25. Therefore the commands are designed to be forwarded by Jacob to his offspring for compliance emulating his Ph₂ obedience to **God**.
26. This is how maximum blessing is realized in the descendant clause of the Covenant.
27. It is Jacob's name Israel that is marquee as the theme for this particular blessing as it relates to his heritage, "**A nation and a company of nations shall come from you, and kings shall come forth from you**/goy waw qahal goy hayah min waw melek min chalatsayim yatsa".
28. The singular **nation** in view is none other than that of his namesake.
29. The English translation "**a company of nations**" would be better translated "*an assembly of peoples/tribes*".
30. The Hebrew noun *goy* (**nation/nations**) literally means peoples of territory and can be rendered as peoples such as Eze.2:3.
31. It points to the fact that the **nation** of Israel is a confederation of the sons of Jacob with each having their portion of **land** allotted them.
32. It may have dual prophecy overtone for the Universal Church, a **nation** that is made up many **nations** (cf.1Pet.2:9) to coincide with Abraham's maximum blessing recorded in Gen.17:1ff (cf.4-6).
33. This heightens the sense of maximum blessing as a result of spiritual realities associated with the conditional aspect of his progeny.
34. The clause "**and kings shall come forth from your loins**" is the promise of producing the blood lines for the **kings** that will rule Israel not the least of whom is the Messianic King.
35. The phraseology epitomized in the Person of Christ bridges the racial and spiritual overtones of the blessing.
36. Israel and his father's before him are all 3 in the line of Christ and so enjoy this blessing by association.
37. For a peoples to be a **nation** demands **land** and so **God** reaffirms the real estate clause, "**And the land which I gave to Abraham and Isaac, I will give it to you**/waw 'erets 'asher Nathan lamed Abraham waw lamed Isaac lamed nathan" (vs.12).
38. The real estate clause remains strictly unconditional as it will provide habitation for believer and unbeliever alike.
39. However, it too will only be enjoyed by the Jewish heritage in terms of maximum blessing based on the conditional Mosaic Covenant. Cf.Deu.28
40. Obviously, Jacob will not enjoy this blessing until his Ph₃.
41. Based on Jacob's +V and his fathers before him they have guaranteed for all of their offspring to ultimately enjoy possession of the **land** per the clause, "**And I will give the land to your descendants after you**/waw lamed zera- 'acherey nathan ha 'erets".
42. It will be over 2 more centuries before that final clause becomes a reality.

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43. We note that that reality is facilitated by Ph₂ +V of the Conquest generation.
44. The 3 patriarchs have set the example of what is necessary to enjoy maximum Covenant blessing i.e., +V Ph₁ and ₂.
45. After the bestowal of the promise of maximum blessing upon Israel, “**Then God went up from him in the place where He had spoken with Him**/waw –alah min –al ‘elohiym bet ha maqom ‘asher dabar ‘eth” (vs.13).
46. God’s ascension (*-alah*) in Theophany is designed to tie in this event with the initial Bethel experience in Gen.28:12.
47. At that time he saw the *angels of God* ascending (*-alah*) and descending on the heavenly ladder.
48. **God** Himself was viewed as standing at the top of the stairs in the Heavens (Gen.28:13).
49. The language of ascension in our present verse is intended to identify the Theophany as none other than an appearance of Yahweh in Christophany.
50. That He was previously pictured as being in an ascended position in the heavens (Gen.28:13) means that He has now descended to appear to Israel before His ascension **from him**.
51. This visualizes the Messianic clause of the Covenant whereas the Son of God must descend and ascend in Person for maximum blessing to be made possible for men.
52. It is through His Person that makes possible the unconditional promises of the Covenant initially addressed in Jacob’s dream (28:13-14) opening the doors for maximum blessing under the conditional terms.
53. It teaches that all blessing is based on God’s grace of providing salvation for men through Jesus Christ.
54. The final phrase “**in the place where He had spoken with him**” means that this particular Bible class for Israel is over.
55. It unites the principles of God’s geographical and pastoral will necessary for the readers to enjoy that same level of maximum blessing in their lives.

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JACOB COMMEMORATES THE BLESSING

EXEGESIS VERSES 14 – 15:

וַיִּצַב יַעֲקֹב מִצְבָּה בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אֲתוֹ מִצְבַּת
אֶבֶן וַיִּסֹּךְ עָלֶיהָ נֹסֶךְ וַיִּצַק עָלֶיהָ שֶׁמֶן:

^{NAS} Genesis 35:14 **And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone,** (וַיִּצַב יַעֲקֹב מִצְבָּה בַּמָּקוֹם אֲשֶׁר דִּבֶּר אֲתוֹ מִצְבַּת אֶבֶן) [waw consec. + v/Hiphil/IPF/3ms: natsab {lit. to stand}; "caused to set up"; + proper n: "Jacob"; + n/com/f/s/abs: matstsebah; "a pillar"; + prep: bet + d.a. + n/com/m/s/abs: maqom; "in the place"; + rel.pro: 'asher"; + "which/where"; + v/Piel/PF/3ms: dabar; "He had spoken"; + prep. w/3ms suff: 'eth; "with him"; + n/com/f/s/constr: matstsebah; "a pillar of"; + n/com/f/s/abs: 'eben; "stone""]

and he poured out a libation on it; he also poured oil on it. (וַיִּסֹּךְ יַעֲקֹב וַיִּצַק עָלֶיהָ נֹסֶךְ) [waw consec. + v/Hiphil/IPF/3ms: nasak; "and he caused to pour out" {denotes an offering}; + proper n: "Jacob"; + prep. w/3fs suff: -al; "upon it"; + n/com/m/s/abs: nesek; "a drink offering/libation"; + waw consec. + v/qal/IPF/3ms: yatsaq; "and he poured out" {denotes a ceremony; used 28:18}; + prep. w/3fs suff: -al; "upon it"; + n/com/m/s/abs: shemen; "oil/fat" {used 27:28,39; 28:18}]]

וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם אֲשֶׁר דִּבֶּר אֲתוֹ שֵׁם
אֱלֹהִים בֵּית־אֵל:

^{NAS} Genesis 35:15 **So Jacob named the place where God had spoken with him, Bethel.** (וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם אֲשֶׁר דִּבֶּר אֲתוֹ שֵׁם אֱלֹהִים בֵּית־אֵל) [waw consec. + v/qal/IPF/3ms: qara'; "and he called"; + proper n: "Jacob"; + sign of d.o. + n/com/m/s/constr: shem; "the name of"; + d.a. + n/com/m/s/abs: maqom; "the place"; + rel.pro: 'asher; "which/where"; + v/Piel/PF/3ms: dabar; "He had spoken"; + prep. w/3ms suff: 'eth; "with him"; + adv: sham; "there"; + n/com/m/pl/abs: 'elohiym; "God"; + proper n: "Beth-el""]

ANALYSIS VERSES 14 – 15:

1. The recent blessing acknowledging Jacob's maturity moves him to further worship.
2. The memoriam in vs.14 is of Jacob's own accord apart from any direct orders.
3. It reflects his gratitude of being such a recipient of maximum blessing endowed by God's grace and further reflects his spiritual orientation in maturity.
4. His actions are symbolic as he first **“set up a pillar in the place where He had spoken with him/natsab matstsebah bet ha maqom ‘asher dabar ‘eth”**.

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5. A *matstsebah* (**pillar**) can be symbolic of a thing (house of God; Gen.28:18-19, 22) or person[s] (Gen.35:20; Exo.24:4).
6. When associated with paganism, pillars symbolized the main proponents (gods) supporting the body of their sacred beliefs (Exo.23:24; 34:13; Lev.26:1; etc.).
7. For this reason, the Law prohibits setting up sacred pillars in association with the tabernacle (cf.Deu.16:21,22), as there is only one true God represented by the altar (cf.Eph.4:6).
8. It is safe to assume here that the **pillar** symbolizes either a thing or person.
9. A **pillar** is an architectural piece designed to support the main structure.
10. In our verse it is located on the spot where **God had spoken with** Jacob unveiling the contents of the blessing.
11. As pointed out in the analysis of verses 11 – 13, the member of the Godhead in view was Yahweh in Christophany.
12. So the **pillar** symbolizes **God** in Person.
13. The author then informs the reader that the integrity of the **pillar** was of “**stone**/'eben”.
14. Gen.49:24 specifically identifies the **pillar of stone** as none other than the 2nd member of the Godhead, “... *(from there is the Shepherd, the **Stone** of Israel)*”.
15. Further, “*the **Stone** of Israel*” is directly associated with Jacob i.e., “...*From the hands of the Mighty One of **Jacob**...*”
16. Gen.49:22-26 contains the blessing upon Joseph by **Jacob** which is one of maximum blessing.
17. The blessing is free from censure as to Joseph evidencing his Ph₂ +V.
18. So the **pillar of stone** symbolizes the Person of Christ having the inherent integrity of **God** (attributes and essence) making possible maximum blessing on behalf of the positive mature believer.
19. Christ is the cornerstone and foundation by which believers are protected by His omnipotence and immutability in the promises of salvation (Isa.28:16 cf.Eph.2:20 cp.Rom.9:33).
20. For those disobedient to the word, it is judgment and wrath that awaits them (1Pet.2:6-8).
21. As **God**, Jesus is “The Rock” that protects and ensures perfectly the fulfillment of the POG. Cp.Deu.32:4
22. The nation Israel’s adherence or not toward “The Rock” will determine national blessing or cursing. Cp.Deu.32:1-43
23. **Jacob**, as the progenitor of Israel, thus offers on behalf of all +V Israel an offering with ceremonial overtone, “**and he poured out a libation on it; he also poured oil on it**/waw nasak –al neseq waw yatsaq –al shemen”.
24. The two ingredients, the **drink offering** (wine: cp.Lev.23:13; Num.15:5,7,10; 28:14; strong drink: Num.28:7) and **oil** together symbolize extravagance or wealth. Cp.Rev.6:6
25. The Hebrew *shemen* (**oil**) was used in Gen.27:28,39 to denote fertility or abundance (i.e., prosperity and well-being).
26. The two Hebrew verbs translated “**poured**” (*nasak* and *yatsak* sequentially) points to the **libation** as an offering by **Jacob** and the **oil** having ceremonial significance in application.
27. The action of pouring in both cases symbolizes thanksgiving by +V for the blessings.
28. We can note indirectly that **God** provides the “*wine which makes man’s heart glad, So that he may make his face glisten with **oil**...*” (Psa.104:15).

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29. The **drink offering** is significant as to the act of giving by the believer in application. Cp.2Cor.9:7
30. It portends Jacob's intentions to tithe 1/10 in fulfillment of his promise to **God** at the first encounter at **Bethel** (Gen.28:22).
31. The ceremonial significance of the **oil** symbolizes the anointing ministry of the Holy Spirit upon the Person of Christ at the 1st Advent providing the truth of BD. Cp.Psa.45:7; Joh.3:34
32. It is BD that reveals God's blessings on behalf of +V.
33. Vs.15 on the surface may seem redundant (cf.Gen.28:19), "**So Jacob named the place where God had spoken with him, Bethel**/waw qara' Jacob shem ha maqom 'asher dabar 'eth sham 'elohiyim Beth-el".
34. Two times in our two verses God's speaking to **Jacob** is emphasized to stress the Doctrine of the Importance of BD embedded in the symbolism (Hebrew phrases *dabar 'eth* [**had spoken with him**]).
35. The two mentions at this specific location also hark back to the initial encounter with **God** recorded in Gen.28:10ff.
36. This to provide contrast between the two occasions of naming **the place, Bethel**.
37. The reader sees a starkly different **Jacob** spiritually on our present occasion erecting **a pillar of stone** with the previous some 30+ years earlier.
38. Whereas he initially **named the place** based on mystic religiosity that somehow the place was what made it holy, he now recognizes it's not the **place** that determines holiness, but **God in the place**.
39. The "**house of God**", **Bethel**, is not His **house** because of the structure, but because of His presence in the communication of the truth of BD. Cf.Gal.6:10
40. +V to the truth of doctrine made available by the grace of God via the Person of Christ is what opens the doors for maximum blessing both in time and eternity.

GENESIS

THE DEATH OF RACHEL AND BIRTH OF BENJAMIN

EXEGESIS VERSES 16 – 20:

וַיִּסְעוּ מִבֵּית אֵל וַיְהִי-עוֹד כְּבָרַת-הָאָרֶץ לְבוֹא אֶפְרַתָּה וְרָחֵל וַתִּקַּשׁ בְּלִדְתָּהּ: ^{WTT} Genesis 35:16

^{NAS} Genesis 35:16 **Then they journeyed from Bethel;** (וַיִּסְעוּ מִבֵּית אֵל [waw consec. + v/qal/IPF/3mpl: nasa-; "And they departed/journeyed"; + prep: min + proper n: "from Bethel"])

and when there was still some distance to go to Ephrath, (וַיְהִי עוֹד הָאָרֶץ הַכְּבֵרָה עוֹד הִיא וְ) [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + adv: -od; "still"; + n/com/f/s/constr: kebarah {root "to be much"}; "some distance of"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + prep: lamed w/ v/qal/inf/constr: bo'; "for going into"; + proper n: 'epherathah {root: "be fruitful"}; "Ephrath"])

Rachel began to give birth and she suffered severe labor. (וַיִּלְדַּת רָחֵל וַיִּקַּשׁ וְ) [waw consec. + v/qal/IPF/3fs: yalad; "when she gave birth/travailed"; + proper n: "Rachel"; + waw consec. + v/Piel/IPF/3fs: qashah; "then it became utterly hard/severe"; + prep: bet w/ v/qal/inf/constr. w/3fs suff: yalad; "in her labor/travailing"])

וַיְהִי בְּהַקְשָׁתָהּ בְּלִדְתָּהּ וְתֹאמַר לָהּ הַמִּיֹּלֶדֶת אֶל-תִּירְאִי כִּי-גַם-זֶה לָךְ בֵּן: ^{WTT} Genesis 35:17

^{NAS} Genesis 35:17 **And it came about when she was in severe labor that the midwife said to her,** (וַיִּלְדַּת רָחֵל וַיִּקַּשׁ וְ) [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: bet w/ v/Hiphil/inf/constr. w/3fs suff: qashah; "when she caused to crown/caused to harden"; + prep: bet w/ v/qal/inf/constr. w/3fs suff: yalad; "in her labor"; + waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + prep. w/3fs suff: lamed; "to her"; + d.a. + v/Piel/ptc/f/s/abs: yalad; "the one delivering/the midwife"])

"Do not fear, for now you have another son." (בֵּן לְזֶה גַם כִּי יֵרָא אֵל) [neg.adv: 'al + v/qal/IPF/2fs/jussive: yara'; "you do not fear"; + conj: ki; "for/because"; + conj: gam; "again/also"; + adj/m/s: zeh; "this one"; + prep. w/2fs suff: lamed; "for you"; + n/com/m/s/abs: ben; "a son"])

וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מוֹתָהּ וַתִּקְרָא שְׁמוֹ בֶּן-אֹנִי וְאָבִיו קָרָא-לוֹ בְּנִימִין: ^{WTT} Genesis 35:18

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^{NAS} Genesis 35:18 **And it came about as her soul was departing (for she died), that she named him Ben-oni; but his father called him Benjamin.** (**מֹת כִּי נִפְּשׂ יָצָא ב הִיָּה ו**)
ו קָרָא ל בְּנֵימִן ל קָרָא אָב ו בְּנֵי־אוֹנֵי שָׁם קָרָא ו [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: bet w/ v/qal/inf/constr: yatsa; "when departing"; + n/com/f/s/constr. w/3fs suff: nephesh; "her soul"; + conj: kiy + v/qal/PF/3fs: muth; "for she died"; + waw consec. + v/qal/IPF/3fs: qara'; "that she called"; + n/com/m/s/constr. w/3ms suff: shem; "his name"; + proper n: ben-'oniy; "Ben-oni" {hapax; lit. son of sorrow}; + waw conj. + n/com/m/s/constr. w/3ms suff: 'ab; "but his father"; + v/qal/PF/3ms: qara'; + "he called"; + prep. w/3ms suff: lamed; "for him"; + proper n: bineyamin; "Benjamin" {lit. son of right hand/south}]]

^{WTT} Genesis 35:19 **וַתָּמָת רָחֵל וַתִּקָּבֵר בְּדֶרֶךְ אֶפְרָתָה הוּא בֵּית לֶחֶם:**

^{NAS} Genesis 35:19 **So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).** (**וַתָּמָת רָחֵל ו קָבֵר ב דֶּרֶךְ אֶפְרָתָה הִיא בֵּית לֶחֶם הִיא**) [waw consec. + v/qal/IPF/3fs: muth; "so she died"; + proper n: "Rachel"; + waw consec. + v/Niphal/IPF/3fs: qabar; "and she was buried"; + prep: bet + n/com/b/s/constr: derek; "on the path of/way to"; + proper n: "Ephrath"; + pro/3fs: hiy'; "it being/that is"; + proper n: beyth lechem; "Bethlehem" {lit. house of bread}]]

^{WTT} Genesis 35:20 **וַיַּצֵּב יַעֲקֹב מַצֵּבָה עַל־קִבְרָתָהּ הוּא מַצֵּבָה קִבְרַת־רָחֵל עַד־הַיּוֹם:**

^{NAS} Genesis 35:20 **And Jacob set up a pillar over her grave; that is the pillar of Rachel's grave to this day.** (**וַיַּצֵּב יַעֲקֹב מַצֵּבָה עַל קִבְרָתָהּ הוּא מַצֵּבָה נִצַּב ו**)
וַיַּצֵּב יַעֲקֹב מַצֵּבָה עַל קִבְרָתָהּ הוּא מַצֵּבָה נִצַּב ו [waw consec. + v/Hiphil/IPF/3ms: natsab; "and he caused to stand/set up"; + proper n: "Jacob"; + n/com/f/s/abs: matstsebah; "a pillar"; + prep: -al; "upon"; + n/com/f/s/constr. w/3fs suff: qeburah; "her grave/burial site"; + pro/3fs: hiy'; + "it being/that is"; + n/com/f/s/constr: matstsebah; "the pillar of"; + n/com/f/s/constr: qeburah; "the grave of"; + proper n: "Rachel"; + prep: -ad; "until"; + d.a. + n/com/m/s/abs: yom; "the day"])

ANALYSIS VERSES 16 – 20:

1. An indeterminate amount of time passes between the blessing of vss.9-15 and the events surrounding Rachel's death in our verses.
2. Chapter 35 ends with the death of Isaac aged 180 years old allowing for a period of some 13-15 years after arriving at Bethel in 35:6 (Isaac 137 when Jacob left home [28:1ff]; 20 years with Laban [31:38,41]; ~ 8-10 years in Shechem = 165-167 years old Isaac).

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3. Benjamin's birth in our verses falls in a much narrower time frame in that he was already born when Joseph was 17 years old (cf.Gen.37:2 cp. vss.9-10 "*eleven stars*" [vs.9]..."*brothers*" [vs.10]).
4. That Joseph was ~6-7 years of age when he met Esau and some 8-10 years have passed, then it would leave a window of ~2-3 years for the birth of **Benjamin** after Jacob's arrival in **Bethel**.
5. This means that the recorded death of Isaac is not meant to be a chronological marker in the sequence of events, only to close out his personal genealogy.
6. That Isaac was in Hebron at his death (cf.35:27) it appears he relocated shortly after the death of Deborah (cf.35:8) assuming she was still part of his household upon her death.
7. During this time, **Rachel** once again becomes pregnant.
8. During the latter term of pregnancy, **Jacob** decides to head south possibly to be nearer Isaac knowing his father's days were probably numbered.
9. His movement recorded now adds a sense of following in his father's footsteps in life complimenting their spiritual parallel as +V Ph₂.
10. This is a nice touch by the author following on the heels of God's maximum blessing upon **Jacob** in the preceding verses of 9-15.
11. It was shortly after **Jacob** and Company departed "**from Bethel and when there was still some distance to go to Ephrath**/min Bethel waw hayah –od kebarah ha 'erets lamed bo' Ephrath" that **Rachel** went into **labor**.
12. As correctly translated in the NAS, they were not far into their journey with a long ways yet **to go to Ephrath** per the literal Hebrew "**still much of the land for going into Ephrath**".
13. From vs.19, we know that **Ephrath is Bethlehem**, located between **Bethel** and Hebron.
14. The Kings James translation "*and there was but a little way to come to Ephrath*" is an example of why we follow the NAS and study from the original languages.
15. Rachel's travailing was not normal "**and she suffered severe labor**/waw qashah bet yalad".
16. The Hebrew *qashah* (**severe**) is in the Piel form meaning her giving birth produced extreme pain and complications.
17. For **Rachel**, this birth is the beginning to a fleeting end of life and that unexpectedly.
18. The particular complication experienced in birth is revealed in vs.17, "**And it came about when she was in severe labor that the midwife said to her, 'Do not fear, for now you have another son'**".
19. The Hebrew phrases *waw hayah* (**and it came about**) in vss.17 and 18 in the imperfect form (incomplete action) indicates the process of giving birth and dying respectively.
20. So the phrase in vs.17 advances the "**severe labor/qashah bet yalad**" to the point of just prior to birth.
21. The pain of childbirth was the greatest when the head of the child would be crowning.
22. The fact that the "**midwife/ha yalad**" was able to identify the sex of the child as a "**son/ben**" at the time of crowning gives us our clue as to the complication.
23. The birth was breech (feet first or complete breech bottom first) and the sex of the child was visible before the birth was completed.
24. The announcement by the **midwife** was obviously to console **Rachel** and encourage her for a final push.
25. The trauma of the birth produced sin **fear** that the child might be still birth adding to any **fear** for her own life.

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26. Rachel's death was shortly after the child was born, "**And it came about as her soul was departing (for she died)**/waw bet yatsa nephesh kiy muth".
27. As the Hebrew makes clear, it is in the process of when the **soul** is unplugged from the body that physical death occurs as supplied by our author parenthetically "**(for she died)**".
28. As God is in control of life, so He is of death. Psa.66:9 cp. Job 34:14; 1The.4:14
29. During her final moments of life **Rachel** "**named him Ben-oni**/qara shem ben'oniy" that means "son of sorrow" or "son of my sorrow".
30. The name reflects that **Rachel** perceived her end of life was imminent.
31. The reader might think that with the news of a new **son**, some joy might be felt by the mother.
32. Not in this case as she can only convey sorrow over the entire affair.
33. The sorrow was from within her **soul** recognizing that her life was being unexpectedly cut short in such fashion.
34. The very thing that **Rachel** wanted most was to bear children (cf.30:1) and now God gives her what she wants but uses it to kill her.
35. Her death has the ingredients for SUD (sin unto death). Pro.14:12 cf.Pro.11:19
36. There is no indication of applying the doctrine in her **soul** that would abate her **fear** (Psa.23:4).
37. Often for the reversionist, death comes unexpectedly. Pro.6:14-15; 29:1
38. A portfolio of Rachel's life shows her path of reversionism:
 - A. Her father was a monetary reversionist and idol worshiper.
 - B. She grew up in an atmosphere where these things were tolerated.
 - C. Met Jacob and married him.
 - D. She was complicit in Laban's treachery on their wedding night.
 - E. By allowing her happiness to be sacrificed by her unscrupulous father via polygamy she opened the doors for jealousy to reign.
 - F. Jealousy reared its ugly head in the baby wars in Gen.30.
 - G. She built her happiness on children under FSH (frantic search for happiness).
 - H. She resorted to human viewpoint solutions to solve her problems with energy of the flesh to provide what God did not.
 - I. She became more deluded and viewed her human viewpoint activities as her vindication (cf.Gen.30:6).
 - J. Resorted to gimmicks and superstition (cf.Gen.30:14-15).
 - K. Was not ultimately happy with the son God gave her (cf.Gen.30:24).
 - L. She would not give up her sacred cows in life i.e., her idolatry (Gen.31:19).
 - M. As such she remained a religious reversionist.
 - N. She was highly culpable in light of her R/M's spiritual advance.
 - O. She got pregnant and died SUD giving birth to her second **son**.
39. In spite of Rachel's spiritual disorientation as represented in her naming the boy, Jacob had another outlook as the remainder of vs.18 states, "**but his father called him Benjamin**/waw 'ab qara' lamed bineyamin".
40. The name **Benjamin** means "son of my right hand" which some interpret to mean "son of good fortune".
41. However, there is another interpretation as the "right hand" signifies a place of honor or prestige. Cp.Gen.48:14-19; Mat.22:44; 26:24; Mar.16:19; etc.

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42. Jacob determines not to let his final **son** of **Rachel** to be remembered as the child of sorrow (i.e., a reversionist), rather as a child of “his most beloved wife”. Cp.Gen.29:18,20,30-31
43. **Rachel** held the place of prestige and favor in Jacob’s eyes among his wives.
44. His renaming of the boy is designed to implement further irony into Rachel’s death as a reversionist.
45. That is, her spiritual maladjustment was in light of the fact that her husband was completely devoted to her, showing her favor and spoiling her.
46. He worked 14 years for her hand.
47. But this was not enough for **Rachel** to find happiness in life.
48. Her miss-acclimation in marriage epitomizes her maladjustment to the POG.
49. Jacob shows his spiritual advance in light of Rachel’s spiritual retreat in life.
50. Watching her SUD and renaming his **son** recognizes her for what she was spiritually.
51. That **Rachel** exited life in such fashion means that her participation in worship (35:1ff) was no more than genuflecting remaining unrepentant and steeped in religiosity.
52. Vs.19 records the finality of her death, “**So Rachel died and was buried on the way to Ephrath (that is Bethlehem)/waw muth Rachel waw qabar bet derek Ephrath hiy Bethlehem**”.
53. “**Bethlehem**” (*beyth lechem*) means “house of bread”.
54. “**Ephrath**” (from פְּרָת - *parah*) means “be fruitful”.
55. Mic.5:2 uses the two names together prophesying the city from where Messiah will come forth.
56. Another irony is noted in Rachel’s burial as her life ends short of that which symbolizes from where eternal life and all that it has to offer in blessing begins.
57. The burial is noted in an almost casual manner.
58. There is no mention of “weeping” as with Sarah, Deborah and Rebekah (cf.23:2; 35:8).
59. Not to say that Jacob did not mourn, but it leaves the impression that there was nothing exceptionally notable in her death.
60. She died a reversionist which is the lot of most of mankind, including believers. Mat.7:13-14
61. As it is with the passing of a loved one, it is the living believer’s role to pick up and move on keeping their eyes on trying to finish their own course.
62. Jacob simply “**set up a pillar over her grave/waw natsab matstsebah –al qeburah**”.
63. The **pillar** commemorates **Rachel** as a believer, but nothing more.
64. Her monument is as a warning to women (and all believers) that attempt to build their happiness on their children (details in life) and refuse to let go of their sacred cows.
65. Again, irony in this situation is intended and it is epitomized in the fact that God uses the very idol **Rachel** pursued to destroy her!
66. Principle: The unabated pursuit of idolatry (both in practice and via the STA) and disorientation to sound BD is the formula for SUD.
67. Moses ends the passage with the excerpt “**that is the pillar of Rachel’s grave to this day/hiy’ matstsebah qeburah Rachel –ad ha yom**”.
68. The **pillar** continued to exist in the time of Moses c 1445 BC, some 234-236 years later.
69. It was a warning for the Exodus not to fall into the same trap of reversionism...a warning they did not heed!
70. Of the two sisters, it is Leah that holds a place of honor among the patriarchs and wives. Gen.49:31

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REUBEN'S SIN

EXEGESIS VERSES 21 – 22A:

וַיִּסַּע יִשְׂרָאֵל וַיִּטֵּא אֹהֶלָה מִהַלְאָה לְמִגְדַּל-עֵדֶר: ^{WTT} Genesis 35:21

^{NAS} **Genesis 35:21** Then Israel journeyed on and pitched his tent beyond the tower of Eder. (וַיִּסַּע יִשְׂרָאֵל וַיִּטֵּא אֹהֶל מִן הַלְאָה מִן אֹהֶל נֹטָה וַיִּסַּע ו) [waw consec. + v/qal/IPF/3ms: nasa-; "and he departed/journeyed on"; + proper n: "Israel"; + waw consec. + v/qal/IPF/3ms: nathah {lit. to stretch}; "and he pitched"; + n/com/m/s/constr. w/3ms suff: 'ohel; "his tent"; + prep: min + adv: hale'ah; "from onwards/beyond"; + prep: lamed + proper n: migneddal--eder; "to the tower of Eder"])

וַיִּשְׁכַּב אֶת-בִּלְהָהּ פִּילְגֶשֶׁת אִבּוֹ וַיִּשְׁמַע יִשְׂרָאֵל פּ ^{WTT} Genesis 35:22a

^{NAS} **Genesis 35:22a** And it came about while Israel was dwelling in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard of it. (וַיִּשְׁכַּב אֶת בִּלְהָהּ פִּילְגֶשֶׁת אִבּוֹ וַיִּשְׁמַע יִשְׂרָאֵל וַיִּשְׁכַּב וְרָאוּבֵן הָלַךְ וְהָיָה הָאָרֶץ הַהִוא בְּיַד יִשְׂרָאֵל) [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: bet w/ v/qal/inf/constr: shakan; "when dwelling/to tabernacle"; + proper n: "Israel"; + prep: bet + d.a. + n/com/f/s/abs: 'erets + d.a. + pro/3fs: hiy'; "in the land, that one"; + waw consec. + v/qal/IPF/3ms: halak {lit. walk}; "and he went"; + proper n: "Reuben"; + waw consec. + v/qal/IPF/3ms: shakab; "and he layed with"; + sign of d.o. + proper n: "Bilhah"; + n/com/f/s/constr: pylegesh; "the concubine of"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + waw consec. + v/qal/IPF/3ms: shama-; "and he heard"; + proper n: "Israel"; end of para: phe])

ANALYSIS VERSES 21 – 22A:

1. Again, almost a casual air surrounds the death of Rachel as “**Israel journeyed on and pitched his tent beyond the tower of Eder**/nasa- Israel waw nathah ‘ohel min hale’ah lamed migneddal-eder”.
2. Jacob does not agonize long after his wife’s death simply recognizing the will of God in the matter and moving on.
3. This is essential for those that suffer the pain of losing someone they love.
4. Jacob’s Ph₂ did not end with Rachel’s death and he would have been wrong to act like it did.
5. He was still alive so God still had a purpose for his life.
6. The use of his God-give name **Israel** on this occasion reflects Jacob’s mature response in this vein.

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7. Jacob had vast flocks and herds that needed food and water as he continued to journey south toward Hebron.
8. He picks a place in elevation that would give him advantage for observing his investments.
9. The “**tower of Eder**” is said to be located some ~3 miles southeast of Jerusalem just outside Bethlehem.
10. Mishnaic (Jewish law) sources indicate that animals "found" (that were kept?) in the fields within a certain distance from Migddal Eder were subject to being used as sacrificial animals in rituals of the Jerusalem temple. <https://www.sacred-texts.com/jud/t02/shk11.htm>
11. The Hebrew *eder* (**Eder**) means “flock” and the name *Migeddal-Eder* is translated “*tower of the flock*” in Mic.4:8.
12. Jacob’s choice of pasture invokes his role as a shepherd with emphasis on guarding the sheep.
13. Its mention simulates his role spiritually in his shepherding responsibility over his family under the family priesthood (ongoing subtheme underwriting chapter 35).
14. His immediate attention to his flock recognizes the #1 priority of a shepherd as guardian i.e., to feed his sheep. Cp.Joh.21:15-17
15. Even in the event of the death of a loved one, the sheep have to be taken care of and remain the main focus.
16. Today the principle of shepherding is applied to include:
 - A. The P-T is the under-shepherd of the flock. Eph.4:11-13
 - B. He possesses the needed spiritual gift of P-T unique and necessary to his office.
 - C. He is responsible to the Chief-Shepherd a.k.a. the Good-Shepherd who has delegated a portion of His flock to the P-T. 1Pet.5:1-4 cf.Joh.10:1-16 esp. vss.11,14
 - D. The under-shepherd is responsible to monitor (oversee) his flock and is responsible for each sheep. Cp.Phi.1:1
 - E. He is to protect the flock from wolves: Those that advocate a doctrine different than what the WOG teaches. Act.20:28-30; 1Tim.6:3-5; 2Tim.1:13-14
 - F. He is to observe his sheep and be aware of their spiritual condition to include MPR, attitude, applications, etc...addressing meddling by others undermining his authority.
 - G. He determines when and where in the Scriptures he will feed his sheep.
 - H. Sheep inherently do not know what is best; God makes them dependent upon the spiritual guardianship of their right under-shepherd for instruction and guidance. Cf.2Tim.4:1-4 cp.2:24-26
 - I. When the shepherd makes a decision, it is to be followed by those that know his voice. Heb.13:17 cp.1Tim.5:17
17. It was during this time of shepherding that another calamitous event occurs recorded in vs.22a, “**And it came about while Israel was dwelling in that land, that Reuben went and lay with Bilhah his father’s concubine/waw hayah bet shakan Israel bet ha ‘erets hiy’ waw halak Reuben waw shakab Bilhah piylegest ‘ab’**”.
18. With the terse charge of adultery against **Reuben**, we see a terse response by Jacob, “**and Israel heard of it/waw shama- Israel**”.
19. The purpose of Moses’ recording of this event has both near and remote implications:
 - A. In the near context of shepherding it conveys the authoritative role of a mature **Israel** as a spiritual shepherd in dealing with disobedient sheep (family).
 - B. In far context it explains Reuben’s forfeiture to the rights of primogenitor in Gen.49:3-4.

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20. **Reuben** was the first-born of Jacob's sons' begat by Leah (vs.23 cf.Gen.29:32).
21. **Bilhah** was Rachel's maid (vs.25 cf. Gen.29:29; 30:3-4).
22. Bilhah's status as a **concubine** didn't mean legally she was anything less than a wife; only that she was subordinate in authority and station to a wife (wives) obtained in the common manner of marriage.
23. God ordained monogamy (e.g., Adam and Eve); polygamy is a result of energy of the flesh falling under God's permissive will.
24. Its tolerable custom allowed by God in the ranks of the Hebrew patriarchs reflects God's grace among +V even in violations of such nature.
25. It may find spiritual parallel in the fact that Christ will enjoy more than one bride: Israel and the Church. Isa.62:1-5; Rev.19:7-9
26. However, the 2 brides of Christ is as a result of infidelity to God by the dispensational representatives equating the action again to God's grace under permissive will.
27. Reuben's sin amounted to incest under the Law. Cf.Lev.18:7-8
28. That it was regarded legally as such before the Law is supported by the judgment imposed upon **Reuben** in Gen.49::3-4.
29. It has been suggested that Reuben's action was a power play as the OT examples deceased king's wives becoming the wives of his successor. Cp.2Sam.12:8
30. The idea is present when Ahithophel urges Absalom to take possession of his father's 10 concubines. Cf.2Sam.16:20-22
31. While power may be a driving force, another more obvious reason is that **Reuben** held his father in contempt for treating his mother Leah as a 2nd class wife.
32. God's posture to those that hold +V in contempt is removing the effects of contempt with rebuke and cursing. Cp.Psa.119:21-22
33. With Rachel now out of the picture and Jacob's seeming casual attitude in her death, **Reuben** takes advantage and seduces **Bilhah** as further revenge (i.e., Jacob's hurt with both Rachel's death and now her maid).
34. He is seeking a type of revenge on behalf of Leah.
35. It reflects his spiritual instability and why he loses out as a Covenant heir.
36. He not only holds +V in contempt, but his under-shepherd that deserves double honor. Cp.1Tim.5:17
37. That Israel's immediate response is passive then illustrates his insight to Reuben's actions.
38. Jacob could almost understand why his son was vengeful.
39. Rather than immediately addressing the situation, Jacob waits for time and doctrine to produce a righteous judgment.
40. It reflects his willingness to apply grace even with such an egregious sin against him.
41. He refuses to retaliate and will let doctrine determine Reuben's fate. Cp.Rom.12:19
42. This happens when he prophetically pronounces judgment in 49:4.
43. Jacob's actions show the discernment exercised by the spiritually astute shepherd over his charge.
44. Grace in the event of infractions among the ranks is to prevail letting the proper doctrinal application regarding any discipline reign according to God's perfect timing.
45. This verse argues that DD does not always happen immediately after the act of sin.

GENESIS

THE TWELVE SONS OF ISRAEL

EXEGESIS VERSES 22B – 26:

וַיְהִיוּ בְנֵי-יַעֲקֹב שְׁנַיִם עָשָׂר: ^{WTT} Genesis 35:22b

Gen.22b Now there were twelve sons of Jacob-- (וַיְהִיוּ בְנֵי יַעֲקֹב שְׁנַיִם עָשָׂר [waw consec. + v/qal/IPF/3mpl: hayah; "and they became"; + n/com/pl/constr: ben; "the sons of"; + proper n: "Jacob"; + adj/m/dual/abs: shenayin; "two"; + adj/m/s/abs: -asar; "ten": i.e., "twelve"])

וַיְהוּדָה וַיִּשְׁשַׁכֶּר וַזְבֻּלֹן:
בְּנֵי לֵאָה בְּכֹר יַעֲקֹב רְאוּבֵן וְשִׁמְעוֹן וְלֵוִי ^{WTT} Genesis 35:23

^{NAS} Genesis 35:23 the sons of Leah: Reuben, Jacob's first-born, then Simeon and Levi and Judah and Issachar and Zebulun; (וַיְהוּדָה וַיִּשְׁשַׁכֶּר וַזְבֻּלֹן וְרְאוּבֵן וְשִׁמְעוֹן וְלֵוִי בְּנֵי לֵאָה בְּכֹר יַעֲקֹב [n/com/m/pl/constr: ben; "the sons of"; + proper n: "Leah"; + n/com/m/s/constr: bekor; "the first-born of"; + proper n: "Jacob"; + proper n: "Reuben"; + waw conj. + proper n: "and Simeon"; + waw conj. + proper n: "and Levi"; + waw conj. + proper n: "and Judah"; + waw conj. + proper n: "and Issachar"; + waw conj. + proper n: "and Zebulun"])

בְּנֵי רָחֵל יוֹסֵף וּבִנְיָמִן: ^{WTT} Genesis 35:24

^{NAS} Genesis 35:24 the sons of Rachel: Joseph and Benjamin; (בְּנֵי מְנַחֵם וְיוֹסֵף רָחֵל בְּנֵי [n/com/m/pl/constr: ben + proper n: "the sons of Rachel"; + proper n: "Joseph"; + waw conj. + proper n: "Benjamin"])

וּבְנֵי בִלְהָה שְׁפָחַת רָחֵל דָּן וְנַפְתָּלִי: ^{WTT} Genesis 35:25

^{NAS} Genesis 35:25 and the sons of Bilhah, Rachel's maid: Dan and Naphtali; (וְנַפְתָּלִי וְדָן בְּנֵי שְׁפָחַת בִּלְהָה [waw conj. + n/com/m/pl/constr: ben + proper n: "and the sons of Bilhah"; + n/com/f/s/constr: shiphechah; "the maid of"; + proper n: "Rachel"; + proper n: "Dan"; + waw conj. + proper n: "Naphtali"])

וּבְנֵי זֵלֶפְחָה שְׁפָחַת לֵאָה גָּד וְאֶשֶׁר אֵלֶּה בְּנֵי
יַעֲקֹב אֲשֶׁר יָלְדוּ-לוֹ בְּפָהַן אֲרָם: ^{WTT} Genesis 35:26

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^{NAS} Genesis 35:26 and the sons of Zilpah, Leah's maid: Gad and Asher. (וְגַד וְאֲשֵׁר בְּנֵי זִלְפָּה לְאֵהָ שִׁפְחָהּ [waw conj. + n/com/m/pl/constr: ben + proper n: "and the sons of Zilpah"; + n/com/f/s/constr: shiphechah; "the maid of"; + proper n: "Leah"; + proper n: "Gad"; + waw conj. + proper n: "and Asher"])

These are the sons of Jacob who were born to him in Paddan-aram. (וְעֵקֶב בְּנֵי אֵלֶּה) [adj/both/pl: 'elleh; "these"; + n/com/m/pl/constr: ben; "are the sons of"; + proper n: "Jacob"; + rel.pro: 'asher; "who"; + v/pass/PF/3ms: yalad; "were born"; + prep. w/3ms suff: lamed; "to him"; + prep: bet {instrumental use}; "by means of/by way of"; + proper n: "Paddan-aram"])

ANALYSIS VERSES 22B – 26:

1. Moses provides the first full listing of Jacob's sons, "Now there were twelve sons of Jacob-
-/waw hayah ben Jacob shenayim –asar".
2. Vss.16-18 detailed the birth of Jacob's last son, **Benjamin**.
3. Vs.22a exposed the sin of **Reuben**, Jacob's "first-born/bekor" (vs.23).
4. With the youngest and eldest are their 10 brothers that collectively will produce the 12 tribes of Israel and the Levitical priesthood.
5. It is through these that the confederation of the tribes will come to pass fulfilling the blessing to **Jacob** of producing a nation (cf.vs.11).
6. However, maximum blessing by way of Ph₂ remains dependent upon their obedience to God's word (cf.vs.11 the imperatives *be fruitful and multiply*).
7. The importance of the listing contextually is twofold:
 - A. It will be up to Jacob's **sons** to follow in the tradition of their father to express +V Ph₂ to receive maximum blessing in their own lives.
 - B. It prepares the reader for the events surrounding the **sons** beginning chapter 37.
8. The listing in the present context is designed in part to portray an important lesson on volition.
9. No matter youngest or older, innocence or guilt, mother or father, most loved or least, their eternal destiny and blessing by God rests on their volition and determination in life.
10. All other pluses or minuses as one may count as to relationships, every believer is on a level playing board before God to accomplish a successful Ph₂; every believer is culpable for their own volition.
11. Blessing by God is dependent upon spiritual assets, not physical.
12. As mentioned earlier regarding Jacob's blessing, national Israel will be blessed or cursed based on their volition in obedience or disobedience to God.
13. That spirituality is the issue is seen in the presentation of the list of Jacob's 12 **sons**.
14. The common denominator for all represented in the list (both mothers and **sons**) is a positive shepherd and culpability to the truth.

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15. The first thing that grabs our attention is that the listing of the 12 **sons** is based on their maternal relationship rather than chronological:
 - A. First **Leah** (vs.23), then **Rachel** (vs.24).
 - B. Then **Rachel's maid** (*shiphechah*) **Bilhah** (vs.25) and last **Zilpah, Leah's maid** (vs.26).
16. The interpreter should ask, "Why does Moses format the list in this way?"
17. The answer: The order of these women displays volitional irony in their field of relationships.
18. It contrasts the adjusted with the maladjusted in an ABBA pairing format: A: **Leah** and her **maid, Zilpah**; B: **Rachel** and her **maid, Bilhah**.
19. Moses lists the unloved wife **Leah** first over Jacob's favorite **Rachel** to contrast God's view of the two women over their perception as seen initially through the eyes of **Jacob**.
20. Jacob's favorite **Rachel** died SUD (vss.16-18), **Leah** is buried with honor in the patriarchal plot at Mamre (49:31).
21. So physical/marital love and affection, beauty or not, does not dictate volition.
22. Then **Bilhah, Rachel's maid** is listed in the BB arrangement pairing the two together in likeness.
23. Bilhah's adulterous affair with **Reuben** (vs.22) simulates Rachel's maladjustment in life.
24. Even after seeing God kill her mistress SUD she expresses disobedience to God.
25. So examples bad or good of others does not determine volition.
26. **Zilpah, Leah's maid** closes out the paradigm.
27. There is no censure associated with **Zilpah** suggesting she follows in her mistress' footsteps spiritually pairing the two together.
28. Her pairing as a **maid** alongside **Bilhah** teaches that +V will not be deterred even when associated with the maladjusted type.
29. +V will be positive just as -V will be negative.
30. The volitional lesson is further illustrated in **Jacob's sons** with primary emphasis on Leah's and Rachel's children.
31. Our author reminds us initially that **Reuben** was **Jacob's first-born** (*bekor*).
32. However, as we already discussed in the analysis of vs.22a, he loses the rights of primogenitor because of his sin with **Bilhah** per Gen.49:4.
33. By chronological order, that right should have then gone first to **Simeon** as 2nd in line and then **Levi** if forfeited by **Simeon**, as he was the 3rd oldest (cf.29:33,34).
34. As it is, all 3 forfeit the rights which will go to the 4th in line, **Judah** (cf.49:8-12).
35. This teaches that not only is Ph₂ volition self-determining, but position, rank and file or chronological superiority does not determine volition.
36. It teaches that Ph₂ blessing is based on spiritual reality, not physical (rights of primogenitor).
37. The 1st 4 brothers along with **Issachar and Zebulun** as offspring of **Leah** teaches that volition is not genetically determined (as with all the brothers).
38. The nondescript picture of the Leah's last 2 shows that commonality physically between family does not in and of itself determine the spiritual reality.
39. **Joseph** highlights that reality when compared to his reversionist mother **Rachel**.
40. In the following records of Joseph's life and his brothers beginning Gen.37, he will example the tenacity of +V in spite of all odds.

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41. God's blessing upon **Joseph** as to the immediate familial situation is seen that he is **Jacob's** favorite (cf.37:3-4) in spite of what one might expect in favoritism being bestowed on the youngest, **Benjamin**.
42. The irony of **Rachel and Joseph** both being in the most loved category of **Jacob** can't be missed when contrasted to their spiritual makeup.
43. The remaining 4 brothers as sons of the 2 maids, **Dan, Naphtali, Gad and Asher**, will all too make their distinct choices and spiritual paths in life in light of their parental and sibling relationships.
44. Gen.49 will more fully assess their lives in terms of spirituality or lack thereof.
45. The author has prepared the reader for what is to come and not to be surprised at diversity of obedience versus disobedience that will continue to be displayed by this family.
46. Most of all we are to remember, they all made their own beds and each must sleep accordingly.
47. The final clause, "**These are the sons of Jacob who were born to him in Paddan-aram**" should be translated, "...born to him *by way of* (preposition *bet* denoting means) **Paddan-aram**".
48. It was Jacob's journey to Haran that brought about his 4 wives that bore the 12 **sons of Jacob**.
49. Their volitional makeup was distinct and individualized among them as it was with their children.
50. The fundie notion that the physical ultimately determines the spiritual is just that, fundie!!
51. This familial listing accurately portrays that maximum blessing that comes from obedience to being fruitful and multiplying is determined by the process of volition, not literal procreation.

GENESIS

THE DEATH OF ISAAC

EXEGESIS VERSES 27 – 29:

וַיָּבֹא יַעֲקֹב אֶל-יִצְחָק אָבִיו מִמְרֵא קִרְיַת הָאֲרָבֶעַ
הַיָּהוּא חֶבְרוֹן אֲשֶׁר-גָּר-שָׁם אַבְרָהָם וְיִצְחָק:

^{NAS} Genesis 35:27 And Jacob came to his father Isaac at Mamre of Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned. (אָב יִצְחָק אֶל יַעֲקֹב בּוֹא ו) [waw consec. + v/qal/IPF/3ms: bo'; "and he came"; + proper n: "Jacob"; + prep: 'el + proper n: "to Isaac"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + proper n: "Mamre"; + proper n: qireyath-'arebba-; "Kiriath-arba"; + pro/3fs + proper n: "it being Hebron"; + rel.pro: 'asher; "where"; + v/qal/PF/3ms: gur; "they had sojourned" {collective singular}; + adv: sham; "there"; + proper n: "Abraham"; + waw conj. + proper n: "and Isaac"]

וַיְהִי יְמֵי יִצְחָק מֵאֵת שָׁנָה וְשָׁנַיִם שָׁנָה:

^{NAS} Genesis 35:28 Now the days of Isaac were one hundred and eighty years. (יָוֵם הָיָה ו) [waw consec. + v/qal/IPF/3mpl: hayah; "and it came to pass"; + n/com/m/pl/constr: yom; "the days of"; + proper n: "Isaac"; + adj/f/s/constr: me'ah; "one hundred"; + shanah; "years"; + waw conj. + adj/b/pl/abs: sheminiym; "and eighty"; + n/com/f/s/abs: shanah; "years"]

וַיִּגָּזַע יִצְחָק וַיָּמָת וַיֵּאָסֶף אֶל-עַמּוּיו זָקֵן וְשֶׁבַע
יָמִים וַיִּקְבְּרוּ אֹתוֹ עֵשָׂו וַיַּעֲקֹב בְּנָיו: פ

^{NAS} Genesis 35:29 And Isaac breathed his last and died, and was gathered to his people, an old man of ripe age; and his sons Esau and Jacob buried him. (ו מוֹת ו יִצְחָק גֹּזַע ו) [waw consec. + v/qal/IPF/3ms: gawa-; "and he expired/breathed out"; + waw consec. + v/qal/IPF/3ms: muth; "and he died"; + waw consec. + v/Niphal/IPF/3ms: 'asaph; "and he was gathered"; + prep: 'el; "to"; + n/com/m/pl/constr. w/3ms suff: -am; "his people"; + adj/m/s/abs: zaqen; "an old man"; + waw conj. + adj/m/s/constr: sabe-a; "and satisfied of/satiated of"; + n/com/m/pl/abs: yom; "days"; + waw consec. + v/qal/IPF/3mpl: qabar; "and they buried"; + sign of d.o. w/3ms suff: 'eth; "him"; + proper n: "Esau"; + waw conj. + proper n: "and Jacob"; + n/com/m/pl/constr. w/3ms suff: ben; "his sons"; + end of para: phe]

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ANALYSIS VERSES 27 – 29:

1. Jacob's journey south beginning 35:1 following the path of the tower of Eder finally ends at **Mamre of Kiriath-arba (that is Hebron)**.
2. His purpose was to join **his father Isaac** who was living there having arrived back home after the burial of Deborah (vs.8).
3. Moses reminds the reader that **Hebron** is the same area "**where Abraham and Isaac had sojourned**/'asher gur sham Abraham and Isaac".
4. It appears that this particular location was a primary base of operations for the 3 patriarchs when not in a nomadic mode.
5. It pictures geographically a common front for all 3 patriarchs aligning with God's geographical will for their lives with sons following fathers' footsteps as Ph₂ +V.
6. **Mamre** is the border territory of Machpelah where the burial cave for the patriarchs was purchased by **Abraham** (Gen.23:19).
7. It is the place **of Kiriath-arba** (city of 4) that was at the time probably segmented into 4 quarters providing a metropolitan center for diversity in people and trade.
8. That we are reminded further that the place is known by its Hebrew name of **Hebron** is to keep in mind that this is the ancestral home of the Hebrew race.
9. So again, the language of the geography is to equate the 3 patriarchs bonded together in commitment to the Abrahamic Covenant (BD) as like-minded positive believers.
10. That Ph₂ +V remains the thread of thought for the chapter is then illustrated in the recorded death of **Isaac**.
11. Vs.28 skips ahead chronologically some ~13 years later after the events resuming in chapter 37 with Joseph being 17 years old.
12. This to depart from the chronological sequence of events in chapter 35 to maintain its spiritual thread contextually.
13. Isaac's recorded death is designed for a final emphasis on blessings bestowed upon Ph₂ positive believers orienting to BD completing their course under dying grace.
14. For all intents and purposes **Isaac** in his death can be contrasted with his wife Rebekah (vs.8) and daughter-in-law Rachel (vs.18-19) in their deaths as illustration.
15. While Rebekah finished her course under dying grace, unlike her, **Isaac** is reunited with **Jacob** getting to spend his final years with his +V son as a mature believer.
16. The whole deception scheme set up by Rebekah is what led to the circumstances of **Jacob** leaving home fleeing for Haran.
17. For Rebekah undermining authority her DD was to not ever see **Jacob** again.
18. God extends grace blessing to **Isaac** otherwise restoring their fellowship.
19. It's another stark reminder of the consequences of gross insubordination towards positive authorities in life.
20. For those authorities that remain +V, in spite of defiance by subordinates, God can and does reverse the circumstance to bring about blessing otherwise inhibited by the malcontent.
21. In contrast to Rachel, SUD is avoided if the believer will simply make adjustments when out of step with the POG.
22. **Isaac** had his spiritual issues in life such as dismissing the oracles prophecy concerning his sons; yet he recognized his error and realigned his thinking appropriately.
23. Rachel on the other hand persisted in her stubbornness of rebellion against doctrine leading to SUD.

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24. Evidence of Isaac's orientation to doctrine is then illustrated in vss.28 and 29.
25. Pro.3:1-2 promises adding years to one's life that holds to BD and "**the days of Isaac were one hundred and eighty years**/hayah yom Isaac me'ah shanah waw sheminiym shanah".
26. **Isaac** lived 5 years longer than his father **Abraham** who died at the age of 175 (cf.25:7).
27. Vs.29 tells us four things concerning **Isaac** each with doctrinal significance:
- A. "**Breathed his last**/gawa-".
 - 1) When he was born he took his first breath (the neshamah) received from God.
 - 2) This means God supplied the soul that is the source of human life.
 - 3) The physical breath of life is finite and will expire.
 - 4) The soul is infinite and **Isaac** recognized that importance as to his eternal destiny.
 - B. "**And died**/waw muth".
 - 1) The expiration of breathing is the soul departing from the body bringing about physical death.
 - 2) The remains of the physical body is deposited in a physical manner (e.g., burial) while the soul continues on. Cp.Mat.10:28
 - 3) **Isaac** was ultimately preparing to shuck the body of sin for what eternity has in preparation for his soul.
 - C. "**Was gathered to his people**/'asaph 'el -am".
 - 1) This refers to the soul (his body was buried in the cave at **Mamre**).
 - 2) It received an angelic escort to Abraham's bosom that is also known as Paradise. Cp.Luk.16:22,23
 - 3) This included being reunited with his believing lineage of predecessors and family having gone before him.
 - 4) His reunion was expectation of fellowship with +V void of any need for further separation.
 - D. "**An old man of ripe age**/zaqen waw sabe-a yom".
 - 1) The English translation "**ripe age**" is better translated "*satisfied of days (sabe-a yom)*".
 - 2) This indicates grace orientation to his life at peace recognizing that he had finished his course with honor before God.
 - 3) God had provided all the grace necessary to express his +V qualifying him as a prize winner. Cf.Heb.11:20
 - 4) This blessing sets him apart from the negative reversionist exiting life.
28. The final clause, "**and his sons Esau and Jacob buried him**/waw qabar 'eth Esau waw Jacob ben" not only records the historical event, but completes the spiritual teaching at hand.
29. That is, DD, dying grace or SUD is all dependent upon one's volition.
30. **Esau and Jacob** epitomize negative and positive volition.
31. **Esau** was a negative unbeliever while **Jacob** a positive believer too finishing his course.
32. Their volition destines how they are perceived by God, God's reaction to one in time and the kind of death that will follow for them. Cp.Rom.9:10-13
33. *Review Doctrine of Deaths.*