

FINAL STUDY NOTES - *GENESIS CHAPTERS 33:1 – 35:15*

8/5-6/24

CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:

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PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM DAYLIGHT SAVING Time (US and Canada)
THE MONDAY NIGHT STUDY WILL BE MEETING ON ZOOM ONLY UNTIL FURTHER NOTICE!

MEETING ID# - 87858644763 Passcode: 087484

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TUESDAY 7 AM Bible Study - Time: 07:00 AM DAYLIGHT SAVING Time (US and Canada).

- Beginning Tuesday, June 4, 2024, TUES MORNING MTG PLACE:
- 1201 KEY WEST, CORONA DEL MAR (shown as 1201 KW, Corona del Mar, CA 92625) on Global Positioning System (GPS) in automobiles. For driving directions from your starting point, Suggest using *WAZE* (waze.com/live-map) or *MapQuest* (mapquest.com),
- AS WELL AS CONTINUING IN ZOOM!

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OPENING PRAYER

Genesis Chapter 33 – Jacob and Esau Meet - (vs. 1-17); Jacob Comes to Caanan – (vs. 18-20)!

Genesis Chapter 34 – The Dinah Incident - (vs. 1-31)!

Genesis Chapter 35 – Jacob's Return to Bethel - (vs. 1-15)!

- **Going back to the thirty-first chapter, verse 3, as sort of a background to thirty-three, "Then the Lord said to Jacob, 'Return to the land of your fathers, and to your family; and I will be with you.'"**

So, he has the word of God and the promise of God that he steps out on. God is saying, ***“Go back to your family, go back to your land. I will be with you.”***

- **Now as he is on his way back, he sends his servants ahead to tell his brother Esau**, who had vowed to kill him, that he is coming home, that God has blessed him, that he has an abundance--evidently seeking to indicate to Esau, “I’m not coming back to claim my birthright; I have plenty of my own. I’m not looking for anything of the family for sustenance or support.”
- **The servants returned with the message that his brother was coming to meet him with four hundred armed men.** Now he recognized that that wasn’t a necessary kind of a welcoming committee, and he was fearful
- **The news of his brother’s coming to meet him struck fear in his heart.** He prayed again and reminded God that You told me to come home, that You would deal well with me and You told me also that my descendants would be as the sand of the sea. I am afraid of Esau.
- **So the Lord directed Jacob, perhaps Jacob did it on his own, scheming** to restore the relationship that he had with Esau. He did it, first of all, by sending out these droves of animals, blessing his brother with these gifts, building up his brother, speaking of him as lord and himself as his brother’s servant, having shared with his brother that bounty and the blessing that God had bestowed upon him while he was at Padan Aram. So we find that in chapter 33 the showdown.

Jacob Meets Esau

Gen 33:1 Now Jacob lifted his eyes and looked, and there, Esau was coming, and with him were four hundred men. So he divided the children among Leah, Rachel, and the two maidservants.

- **He put each of the children** with their mothers.

Gen 33:2 And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last.

Gen 33:3 Then he crossed over before them and bowed himself to the ground seven times, until he came near to his brother.

- **According to the Tel el Amarna tablets, a famous archeological discovery** that deals with some of the laws and customs of that time, when you approached a king you were to bow seven times. So his bowing seven times is a traditional customary thing in approaching a king. In this he was really acknowledging Esau’s lordship over him. He was not trying to come as a lord over Esau, but bowed to him seven times.

Gen 33:4 But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

- **Now I imagine, at this point, there was a lot of sharing.** Jacob had been gone for twenty years and when he had left his father was almost dead. He probably asked about his dad and found out he was still alive, but at this point was probably totally incapacitated. However, his father did go on living for another seventeen years. His mother Rebekah had already died. Esau was probably filling Jacob in on all of the things that transpired while he was gone.

Gen 33:5 And he lifted his eyes and saw the women and children, and said, “Who are these with you?” So he said, “The children whom God has graciously given your servant.”

- **Now, Esau in the meantime had also had a large family, several children**, which are named in chapter 36. So he saw all of the children and, no doubt, at a signal from Jacob:

Gen 33:6 Then the maidservants came near, they and their children, and bowed down.

Gen 33:7 And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down.

Gen 33:8 Then Esau said, “What do you mean by all this company which I met?” And he said, “These are to find favor in the sight of my lord.”

Gen 33:9 But Esau said, “I have enough (rab - I have **much**), my brother; keep what you have for yourself.”

Gen 33:10 And Jacob said, “No, please, if I have now found favor in your sight, then receive my present from my hand, inasmuch as I have seen your face as though I had seen the face of God, and you were pleased with me.

Gen 33:11 Please, take my blessing that is brought to you, because God has dealt graciously with me, and because I have enough (col – I have **everything or all**)!” So he urged him, and he took it.

- **Esau, first of all, questions the people.** “They are my children.” Then he questions all of these servants that he had met earlier with all of the animals. Jacob said, “These are my present.” Esau said, “I don’t need them. I have enough.” Now Jacob later said, “I had enough,” in verse 11, but in the Hebrew there are two different Hebrew words used here; both of them translated *enough*.
- **When Esau said, “I have enough,” it is the Hebrew word *rab*, which means, “I have much.”** In verse 11, Jacob said, “I have enough,” he said, “**I have *col*,**” “**I have everything.**” Esau said, “I’ve got much,” and he said, “Well, I’ve got everything!”
- **Jacob had learned that God was his resource. When God becomes your resource, you have everything!** You may have a lot, but you don’t have as much as the man who has God. The man who has God has everything! He has God as his resource and thus, there is that total sufficiency that is ours through Him!
- ***Am I really aware, do I demonstrate in my walk, that my having God, is having everything?***

Gen 33:12 Then Esau said, "Let us take our journey; let us go, and I will go before you."

Gen 33:13 But Jacob said to him, "My lord knows that the children are weak, and the flocks and herds which are nursing are with me. And if the men should drive them hard one day, all the flock will die."

Gen 33:14 Please go on ahead before his servant. I will lead on slowly at a pace which the livestock that go before me, and the children, are able to endure, until I come to my lord in Seir."

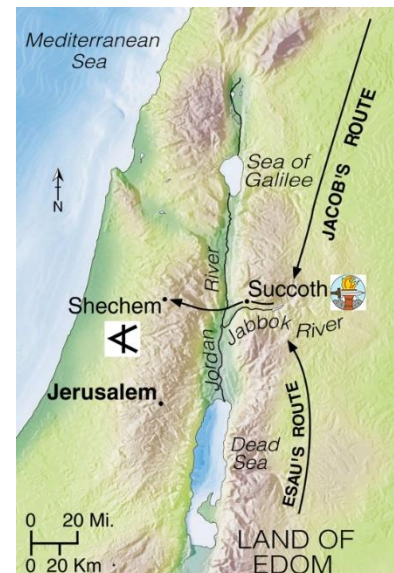
- **It would seem that Jacob is perhaps still a little leery.** He is not really quite sure. He asked his brother, “Look, if you’ve really forgiven me and all, then take this as the sign, all the flocks and all this is the sign. Please take them from me as the sign that you have forgiven me.”
- **When Esau says, “Come on, let’s go together,” he says, “Well, I’d rather not.”** Jacob is seeking to separate immediately. I’ve met him, there is a peaceful meeting. I’m satisfied with that. Now you go on back and I’ll come along at a pace that the children and the animals can handle.
- **Jacob had been driving them hard up to this point, because he had been fleeing from Laban.** No doubt the pace slowed down once they had left Laban. Jacob says, “I’ll come and we’ll meet you there in Seir as soon as we are able to get there, driving at a slower pace.”

Gen 33:15 And Esau said, "Now let me leave with you some of the people who are with me." But he said, "What need is there? Let me find favor in the sight of my lord."

Gen 33:16 So Esau returned that day on his way to Seir.

Gen 33:17 And Jacob journeyed to Succoth, built himself a house, and made booths for his livestock. Therefore the name of the place is called Succoth.

- **We can’t really tell from the text whether or not Jacob was just again deceiving his brother, saying, “Go on back and I’ll come back and meet you. I’ll come at my pace.”** He evidently had no intentions of going all the way back to Seir. As soon as he came there to Succoth, he built a house and he built booths for the cattle. You don’t build a house unless you just plan to settle down for a while. Evidently Jacob did settle down in Succoth for several years.
- **At the time he met Esau, the oldest of his children, Reuben, was probably only twelve years old at the most.** When they left Succoth and came to Shechem, it was at Shechem that the daughter, Dinah, was raped by the prince of Shechem and her older brothers got revenge against the people of Shechem for this act against their sister. So they had to be probably in their twenties at that time. It is possible that they stayed here at Succoth for as much as eight years.
- **Now Succoth was still on the other side of Jordan. (Jos 13:27) and in the valley Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon,on the other side of the Jordan eastward.** They had not yet come back into the land that had been promised to Abraham. It is a great place for grazing, and so having all of the animals that they did they probably just remained there for a while. They built a house. They built booths for the cattle and stayed there



for quite a period of time. Then they continued their journey now into the land crossing Jordan and coming into Canaan.

Gen 33:18 *Then Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Padan Aram; and he pitched his tent before the city.*

Gen 33:19 *And he bought the parcel of land, where he had pitched his tent, from the children of Hamor, Shechem's father, for one hundred pieces of money.*

Gen 33:20 *Then he erected an altar there and called it El Elohe Israel.*

- So he now finally comes on into the land. It is possible that during this eight years or so that he was in Succoth that he journeyed down and visited Esau and visited his aged father. But nothing is really told to us of this particular period of time that he remained in Succoth.
- When he came to Shechem, he not only bought the parcel of land there, but he also dug a well. This is the well where Jesus in John chapter 4, met that woman of Samaria who came out to draw water. She was at Jacob's well drawing water. Today, outside of the ruins of the ancient city of Shechem, that well is still there. The water level is still low. It takes a long rope to get your bucket down into the water of that well.
- So chapter 34 then has its scenery in this area near Shechem. He erected the altar and called it *El Elohe Israel* - "*God the God of Israel.*" This is the first time that Jacob uses the new name that God gave to him, but you see he is now come back into the land. God said, "*Return to the land.*" He was hesitant in coming back. He stopped for several years at Succoth. But now he has come into the land.
- We see **incomplete obedience** in Jacob, not returning immediately to (*Gen 31:3b*) "*Return to the land of your fathers and to your family, and I will be with you.*"
- **How frequently am I in being fully obedient to the LORD? How aware am I of the cost of my disobedience?**

The Defiling of Dinah

Gen 34:1 *Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.*

Gen 34:2 *And when Shechem the son of Hamor the Hivite, prince of the country, saw her, and lay with her, and violated her.*

- It is impossible for us to know anything about the nature of the character of Dinah, whether or not she had any part of this. It could be that she was in rebellion against her parents, against the strict rules of separation that they had talked to her about. All we know from the scriptures that he lay with her and violated her.

Gen 34:3 *His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman.*

- He found himself drawn to her, speaking tenderly to her.

Gen 34:4 *So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife."*

- Marriage in those days was by arrangement. It always involved a dowry. So Shechem is asking his father, who is more or less the king over this area, to get this young girl for his wife.

Gen 34:5 *And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field; so Jacob held his peace until they came.*

- From the story, it would seem that Dinah remained at the house of Hamor. Jacob realized that without his sons he was not able to do much about it. He was outnumbered by the people of the city and sort of helplessly caught in a position here. He waited till his sons came home and then he shared to them what had happened to their sister Dinah.

Gen 34:6 *Then Hamor the father of Shechem went out to Jacob to speak with him.*

Gen 34:7 *And the sons of Jacob came in from the field when they heard it; and the men (the brothers) were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob's daughter, a thing which ought not to be done.*

- They had a concern for the promises of God and for the line from which the promises were to come.

Gen 34:8 *But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as a wife."*

Gen 34:9 And make marriages with us; give your daughters to us, and take our daughters to yourselves.

Gen 34:10 So you shall dwell with us, and the land shall be before you. Dwell and trade in it, and acquire possessions for yourselves in it."

Gen 34:11 Then Shechem said to her father (we don't hear anymore from Jacob until vs. 30, after the Shechem killing rampage) and her brothers, "Let me find favor in your eyes, and whatever you say to me I will give."

- So here the dad and the son are seeking now to strike sort of a bargain with Jacob. "Let's just intermarry. Let's just mix together." They are asking for a mixture of the people. "You marry our daughters. We'll marry your daughters and you can just become a part of our society here. You can gain possessions and all. You can just live with us and you can just join with us and we'll just be melted in together." Of course, this would have completely frustrated the plan of God in bringing the Messiah into the world.

- Shechem is so in love with Dinah. He said, "Ask whatever you want and I'll give it to you."

Gen 34:12 Ask me ever so much dowry and gift, and I will give according to what you say to me; but give me the young woman as a wife."

Gen 34:13 But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister.

Gen 34:14 And they said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a reproach to us."

Gen 34:15 But on this condition we will consent to you: If you will become as we are, if every male of you is circumcised,

Gen 34:16 then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

- So we'll become one with you on this condition: that all of the males are circumcised, that you become as we are. Now, they did this deceitfully, as we will see.

Gen 34:17 But if you will not heed us and be circumcised, then we will take our daughter and be gone."

Gen 34:18 And their words pleased Hamor and Shechem, Hamor's son.

Gen 34:19 So the young man did not delay to do the thing, because he delighted in Jacob's daughter. He was more honorable than all the household of his father (Hamor).

- He was so anxious to marry her, he submitted to the rite of circumcision immediately.

Gen 34:20 And Hamor and Shechem his son came to the gate of their city, and spoke with the men of their city, saying:

Gen 34:21 "These men are at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land is large enough for them. Let us take their daughters to us as wives, and let us give them our daughters.

Gen 34:22 Only on this condition will the men consent to dwell with us, to be one people: if every male among us is circumcised as they are circumcised.

Gen 34:23 Will not their livestock, their property, and every animal of theirs be ours? Only let us consent to them, and they will dwell with us."

- So they are selling the men of the city now on this prospect.

Gen 34:24 And who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who went out of the gate of his city.

Gen 34:25 Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.

Gen 34:26 And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out.

Gen 34:27 The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled.

Gen 34:28 They took their sheep, their oxen, and their donkeys, what was in the city and what was in the field,

Gen 34:29 and all their wealth. All their little ones and their wives they took captive; and they plundered even all that was in the houses.

- So they looted the whole place, taking the women and children for slaves.

Gen 34:30 Then Jacob said to Simeon and Levi, "You have troubled me by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; and since I am few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I."

- Note that there is no mention of any involvement by Jacob in the tumultuous proceeding between verse 11 and verse 30. It appears that Jacob must have withdrawn himself, leaving this significant event entirely in the hands of his sons! What could Jacob have been thinking of this whole situation, including the abominable reprisal by his sons, of having all the males circumcised, then going into the city, plundering it, and slaughtering every man during their incapacitated condition?
- **What should he have done? What would have been my response, if I were in Jacob's position. Where did this whole incident have its beginning?**

Gen 34:31 But they said, "Should he treat our sister like a harlot?"

- Jacob indicates, really, a weakness of character here in dealing with his sons! What they had done was inexcusable, but it should be noted that the whole issue arose because of Jacob's disobedience.
- It is so often that one step of disobedience compounds into a major kind of an issue. We step out of God's will. We start to do our own thing. We may rationalize it. We may say, "Well, we're back in the land so God said go back to the family, but we go and visit them occasionally." But it was not a complete obedience. So true in your own life that incomplete obedience, that failure to fully submit your life to the will and the plan of God can lead to such disasters! It can bring you all kinds of problems. It all began with a moving away from the center of God's plan and will for your life. It began with an incomplete obedience to what God had commanded of you.
- **Here Jacob stepped out of the will of God.** God said, "Go back to your family." He stopped and bought land in Shechem and planned to settle down there. That incomplete obedience brought to him now a parcel of trouble as his sons did this despicable thing in destroying all of the males who had sincerely entered into a covenant, which should never have been in the first place.
- **This act of the sons, Simeon, and Levi is not dealt with immediately.** Jacob seems to just pass over it. He doesn't say anything more at this time. When it comes to the end of Genesis and Jacob is on his deathbed, pronouncing the patriarchal blessing upon his sons, this deed of Simeon and Levi is not forgotten.
- **When he gets to (Gen 49:5,7) "Simeon and Levi are brothers; Instruments of cruelty are in their dwelling place. [7] Cursed be their anger, for it is fierce; And their wrath, for it is cruel! I will divide them in Jacob And scatter them in Israel.** So Jacob does not really give any blessing to Simeon and Levi, but curses their anger and their actions.
- **Jacob knows that he has to move. He has created an abomination among the people.** He was obnoxious to them and he's got to move on.

God Blesses and Renames Jacob

Gen 35:1 Then God (Oh, how merciful He is!) said to Jacob, "Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother."

- **Then God said. When did God say it? When Jacob's family was falling apart.** His daughter had just been involved in an illicit relationship with Shechem, the son of Hamor. His sons had just committed a horribly vile crime. It was deceitful, treacherous, and when they were rebuked by their father Jacob, they gave no indication of repentance at all, just more or less talked back to their dad. Their horrible crime brought a threat of extermination upon the family as word of what they had done went into the surrounding villages. Surely they will be gathered together against Jacob to destroy him. Jacob is afraid and knows he must flee. It is at this point that God speaks to him. *Arise, go up to Bethel and dwell there; and make an altar there to God.*

- **I think there is tremendous significance in going to Bethel.** The first time, about thirty years earlier, that Jacob came to Bethel, he was fleeing for his life. He grabbed a rock, went to sleep, had a vision of a ladder that reached up to heaven, angels of God ascending and descending on that ladder, and the Lord standing on the top of the ladder spoke to him and promised that He would be with him in his journey, and that He would bring him back safely into this land and would prosper him. In the morning when he awoke from the dream, he was conscience of the presence of God. For the first time he had a real personal encounter with God. He said, “*Surely God is in this place and I knew it not.*”
- **But he didn’t keep his vow to God though he was brought back safely into the land.** He dwelt in Shechem, really leaving God out of his life. The ten years that he spent around Shechem had its affect upon his family, and they became polluted by the morals of Shechem. His ten-year sojourn there cost him dearly as far as his family was concerned; ending in his daughter’s illicit relationship and his sons’ treacherous deeds. Now he has to flee for his life. Where does God take him? Back to Bethel, back to the place where he first met God.
- **Where does God take you so often? Back to the place where you first met Him. (Rev 2:4-5) Nevertheless I have this against you, that you have left your first love. [5] Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.**
- **Calling them back to that first love, that you first experienced as you became aware of God, having your first encounters with God and the excitement that you had.** How all you could think about was the Lord. And the excitement that filled your heart whenever you thought about Him, how you were just every night of the week gathering together to worship God! Jesus is saying, “What did I do wrong? Where did I offend you that you should turn from that love?” Back to Bethel dwell there!
- **And make an altar there to God. Come back to that place.** You said that you would come back and that you would worship and that you would make this the house of God. Make an altar to God. God is reminding him.
- **How true is it that I have “left my first love?” Can it be said of me that “I know your works, but you have left your first love? Remember, repent, and return!**

Gen 35:2 And Jacob said to his household and to all who were with him, “Put away the foreign gods that are among you, purify yourselves, and change your garments.”

- **Jacob now does what he should have done long ago.** He required his family and servants to abandon all remnants of idolatry, to discard their images, earring and other amulets, putting away their “foreign gods” and even the garments that had been wearing, then wash themselves clean!
- **Put away the foreign gods. His family and servants still had some of the pagan images and charms they had brought from Syria, not to mention the spoils of Shechem.** These spoils had to be buried before they could really meet God at Bethel just like many modern believers who try to retain many of the accouterments of ungodliness from which they had been once delivered.
- **When he had fled from Laban, Jacob’s wife Rachel had ripped off her father’s little idols, his gods.** At the time, Jacob did not know it. When Laban, pursuing and caught up with Jacob, Laban accused him of stealing the gods. Jacob said, If you can find them, let whoever stole them be put to death. Laban searched, but he did not find them.
- **Later Rachel probably began to laugh and brought out the gods and said, “Look at this. I was sitting on them.”** And they began to admire her cleverness, her deceitfulness. Her father didn’t find them. But Jacob tolerated it. He didn’t say, “That’s terrible. There is only one God and He cannot be fashioned into an image or a form.” By his allowing Rachel to keep them, this idolatry spread in the family so that, at this time, he has to address the whole family to put away their foreign gods!
- **How often am I guilty of allowing idolatry to spread by doing nothing, when I should have sought the LORD in taking action against the evil?**
- **No doubt, when the sons had sacked the city of Shechem, they probably picked up a lot more of these gods of the people of Shechem.** Idolatry was rampant among Jacob’s family. So he orders them, “Put away your foreign gods.”
- **Purify yourselves.** Clean up the house. And then he said, “Purify yourselves,” cleansing.

Gen 35:3 Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone.”

- **Jacob realized God kept His part of the vow. Jacob said, I did not keep mine.** I'm going back to Bethel to keep my vow to God. But we're going to have to clean up before we get there.
- **His lack of strong spiritual leadership in the home, his lack of setting a good spiritual example before his family was very costly!** Even as your lack of establishing a strong spiritual example before your family can be costly.
- ***This is such a clear example of what we should and should not be doing, in setting strong spiritual leadership in our homes!***
- **Jacob stood up now and made a strong spiritual stand.** He said, "All right, that's it! Get rid of your foreign gods; cleanse yourselves." The establishing of God's word in the family once again.
- **(Joh 15:3) You are already clean because of the word which I have spoken to you.** And David, **(Psa 119:9) How can a young man cleanse his way? By taking heed according to Your word.**
- **Giving God's Word its place in your family. God help us in the prioritizing of our time.** It is unfortunate that we often give more time to entertainment than we do to the Word of God, more time to the internet than we do to the Word of God. It is poor prioritizing of our time.
- **"Change your garments!"** They probably began to dress in the fashions of Shechem, and it had its affect upon them. Jacob cleaned house.

Gen 35:4 So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem.

- Which were probably "good luck" charms, having spiritual connotations. Jacob buried them rather than carrying them along and saying, "Well, we'll melt them down and make something else out of them." He buried them and they moved on from Shechem toward Bethel.

Gen 35:5 And they journeyed, and the terror of God was upon the cities (Once again the **faithfulness of God) that were all around them, and they did not pursue the sons of Jacob.**

- Now God is responding to Jacob's stand, by first of all, putting the terror of God upon the hearts of the people. They were afraid to attack Jacob because the fear of God was in their hearts. They were stronger. They were able to wipe them out, but God put a fear in their hearts.

Gen 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.

- **Luz (that is, Bethel).** It's only about fifteen miles from Shechem. Although Jacob lived in Shechem for ten years. We have no account of his going back to Bethel, going back to that place, which was so important to his spiritual life, that place where he had his first encounter with God!
- **You would think that he'd go back just to sort of sit there and just think, "Wow, here's where God first revealed Himself to me."** But he was so into the material thing that he wasn't interested in the spiritual things until once again he had to flee for his life! Now he returns to Bethel just fifteen miles away.
- **How much is my interest in the material, overshadowing my interest in the spiritual?**

Gen 35:7 And he built an altar there and called the place El Bethel (The Strong God of the house of God), because there God appeared to him when he fled from the face of his brother.

Gen 35:8 Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called Allon Bachuth (Weeping Terebinth tree).

- **When his father Isaac married Rebekah, her father gave Deborah to Rebekah as her nurse.** She came back with Rebekah and lived with Isaac and Rebekah, being the governess for the children, as that Jacob had known Deborah all of his life. She probably had a very important part in his early life as the nurses oftentimes would have the full care and the training of the child as they were growing up.
- **Now when Rebekah died, Jacob probably insisted...and during the time, the ten years that he was in Shechem, he probably went to Hebron to visit his aged father Isaac.** Jacob probably insisted that Deborah come back and live with him. But she now is quite old and this traumatic experience that they had just gone through probably was too much for her, so that when they came to Bethel it was just too much, and there Deborah, this person that played a very important part in Jacob's life, died.

Gen 35:9 Then God appeared (first time in thirty years, in grace, not judgment!) to Jacob again, when he came from Padan Aram, and blessed him.

- At Bethel, God appeared to him again. He brought him back to the place, about thirty years later, where God first appeared, where first God made Himself real to his heart. (*Gen 28:15*) *Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you.* Now God again waits. It's an interesting thing how God so often waits for us. He's always there! He's always waiting. We stray often so far from Him in our own hearts. You are never really that far from God.
- Here Jacob had been journeying thirty years, traveling here and there, messing things up. Now he is desperate once again. He has to flee for his life. He comes back. What does he find? God's been waiting at Bethel the whole while for him! God appeared to Jacob again!
- **What do you find when you turn back to God again? He's been waiting the whole time for you! Oh the patience of God for us. How wonderful it is as God just waits for us to come back to Him!**

Gen 35:10 And God said to him, "Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel.

- God repeats what He had said about 10 years earlier in Peniel, (*Gen 32:28*) *And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."*
- Still he is Jacob. Still God is just the last resort. When everything else fails, try God. You're still Jacob. Your name is Jacob, Heel catcher, Supplanter!
- This is it! You've gone far enough after your own self, but from now on you're to be the prince of God. You're to be governed by God.

Gen 35:11 Also God said to him: "I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body."

- God said to him, *I am God Almighty (El Shaddai)! The word shad in Hebrew is breast.* God said, "I am the breasted one." You see, they lived very close to nature and close to life. The breast was always thought of as that which nourished and sustained life. That from which life comes to the infant. That's his source of life. God is saying to you, **"I am your source of life. I am El Shaddai, God Almighty, El Shaddai, the Almighty God!"**
- God revealed Himself to Abraham as El Shaddai. He revealed Himself to Isaac as El Shaddai. And now to Jacob, I am God Almighty, El Shaddai. Your source of life, your nourisher, your sustainer!
- **To what extent have I allowed Him to reveal Himself to me as God Almighty, El Shaddai?**

Gen 35:12 The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."

Gen 35:13 Then God went up (departed) from him in the place where He talked with him.

- So God revealed Himself to Jacob. God blessed him with the renewing of the covenant that He had made with Abraham and Isaac, and now declaring that it's going to be fulfilled through Jacob!

Gen 35:14 So Jacob set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it.

- The drink offering was the pouring of the oil upon the rock. The oil is a symbol of consecration. Here I met God and here I make my consecration! Later on in the Levitical offering, the drink offering became one of the offerings, an offering unto the Lord of consecration. (*Php 2:16*) *Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.*

Gen 35:15 And Jacob called the name of the place where God spoke with him, Bethel.

- Beth, you know, is house. Bethlehem, the house of bread; *l'chaim*, bread. Here El, God; Bethel, the house of God.
- Jacob called the name of the place where God spoke with him, Bethel. He confirmed the name he had before given it, when he went to Mesopotamia, and now upon his return renews and establishes it, giving this name more especially to that particular spot where God conversed with him. So Jacob made it God's house, as he promised he would, both building an altar for sacrifice, and setting up a pillar, which was beginning a house for God.

SUMMARY

Gen 33:11 God has dealt graciously with me, and because I have enough (col – I have everything)."

- **Am I really aware, demonstrating in my walk, that God, is having everything?**

Gen 33:18 Then Jacob came safely to the city of Shechem, which is in the land of Canaan.

- We see incomplete obedience in Jacob, not returning immediately *to the land of your fathers and to your family.*
- **How frequently am I in being fully obedient to the LORD? How aware am I of the cost of my disobedience?**

Gen 34:30 Then Jacob said to Simeon and Levi, "You have troubled me by making me obnoxious among the inhabitants of the land. Note no mention of in the tumultuous proceedings!"

- **What should he have done? What would have been my response, if I were in Jacob's position. Where did this whole incident have its beginning?**

Gen 35:2 And Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, and change your garments.

- **How often am I guilty of allowing idolatry to spread by doing nothing, when I should have sought the LORD in taking action against the evil?**

Gen 35:3 Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone."

- Jacob realized God kept His part of the vow. I did not keep mine. His lack of strong spiritual leadership in the home, his lack of setting a good spiritual example before his family was very costly. Even as your lack of establishing a strong spiritual example before your family can be costly.
- **This is such a clear example of what we should and should not be doing, in setting strong spiritual leadership in our homes!**

Gen 35:9 Then God appeared to Jacob again, when he came from Padan Aram, and blessed him.

- **What do you find when you turn back to God again? He's been waiting the whole time for you. Oh the patience of God for us. How wonderful it is as God just waits for us to come back to Him!**

Gen 35:11 Also God said to him: "I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.

- **To what extent have I allowed Him to reveal Himself to me as God Almighty, El Shaddai?**

CLOSING SONG

Gen 35:11 Also God said to him: "I am God Almighty.

HOLY, HOLY, HOLY – Reginald Heber, London Orchestra Festival (3:06)

Holy, holy, holy! Lord God Almighty! Early in the morning our song shall rise to thee.

Holy, holy, holy! Merciful and mighty, God in three persons, blessed Trinity!

Holy, holy, holy! All the saints adore thee, casting down their golden crowns around the glassy sea; cherubim and seraphim falling down before thee, which wert, and art, and evermore shalt be.

Holy, holy, holy! Lord God Almighty! All thy works shall praise thy name, in earth and sky and sea.

Holy, holy, holy! Merciful and mighty, God in three persons, blessed Trinity. AMEN!

CLOSING PRAYER

NEXT WEEK: Read and study Genesis Chapters 35-37!