

Genesis Ch. 35

V: 1 “And God said unto Jacob...”

- God speaks to Jacob and gives him clear direction.
 1. Go to Bethel (**house of God**) – where we first met.
 2. Dwell there.
 3. Build an altar – worship Me.
- What’s going on in Jacob’s life: daughter raped, sons show their true colors, murderous rampage, killing & pillaging, concerned about reprisals.
- Jacob’s family is falling apart in front of him.
- Jacob knows that he’s outside God’s will, having been disobedient, staying in Shechem far too long.
- Go back to the first things, do those first things – remember your first love.

Revelation 2:5 “Remember therefore from whence thou art fallen, and repent, and do the first works;...”

- God often speaks to us in those times of soul searching – which leads to repentance.

Psalms 139:23-24 ²³Search me, O God, and know my heart: try me, and know my thoughts: ²⁴And see if there be any wicked way in me, and lead me in the way everlasting.”

- Abraham (Genesis 12:8) & Isaac (Genesis 26:25) both built altars and worshipped God in Bethel.

V: 2-3 Jacob is obedient.

- Jacob re-assumes leadership, spiritual leadership of his family, and makes preparation to leave.
- Sanctify yourselves!
 1. Put away the strange gods.
 2. Be clean.
 3. Change your garments.
- Put away the strange gods: - **2 Corinthians 6:14-18**

2 Corinthians 6:14-18 “¹⁴Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? ¹⁵And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? ¹⁶And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. ¹⁷Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, ¹⁸and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

^{1st} two commandments:

Exodus 20:2-5 “²I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. ³Thou shalt have no other gods before Me. ⁴Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: ⁵Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God...”

- Be clean, purify yourselves: Ceremonial cleansing

1 John 1:9 “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Psalms 119:9 “Wherewithal / how shall a young man cleanse his way? By taking heed thereto according to Thy Word.”

John 15:3 “Now you are clean through the word which I have spoken unto you.”

- Change your garments:
 1. Indicative of a new beginning, in a sense starting over.
 2. Garments often speak of “habits”.

Jesus gives us new garments:

Isaiah 61:10 “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.”

V: 4 Jacob’s family was obedient.

- They handed over their idols and their ear rings.

- At the least they had what Rachel had stolen from her father, but the years in Shechem were most likely a bad influence on Jacob's household. Ear rings are worn openly.
- Ear rings were associated with idolaters and treated as parts of the idols.
- Jacob buried them like a dead body, burying the "old life" picked up in Padan-Aram and Shechem.

2 Corinthians 5:17 "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Ephesians 4:21-24 ²¹If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: ²²That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ²³And be renewed in the spirit of your mind; ²⁴And that ye put on the new man, which after God is created in righteousness and true holiness."

- Jacob didn't just bury these idols, ear rings, and other symbolic trinkets, "he hid them under the oak which was by Shechem" – he buried them under the tree.

Paul writes:

Galatians 3:13 "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree."

- The tree being symbolic of the cross of Jesus.
- The picture here is that Jacob – the good shepherd - took their idols, their sin – and buried it at the cross.
- They didn't just bury their idols; they were delivered from the power of them.

V: 5 God's grace, un-merited favor was upon Jacob and his family.

- As they set out in obedience, God put great fear / terror into the hearts of the inhabitants of the land not to pursue or attack Jacob's family even though they had brought that type of judgment upon themselves.
- A fulfillment of God's promise to "*be with him*" (Genesis 31:3)
- Luz / Bethel is only 15 miles from Shechem.

V: 6-7 Obedience.

- Jacob and his household came to Bethel, in the land of Canaan, and he built an altar to God. Presumably he offered sacrifices on that altar, worshipping God.
- The first time through on the way to Haran, Jacob named this place “Beth-El” the house of God.
- This time he re-names it “El-Beth-El”, meaning “God of the house of God” – seemingly emphasizing God in that place, and in his life possibly indicating spiritual growth. It’s not just the place, it’s about God Himself!

V: 8 Deborah – Rebekah’s (Jacob’s mother) nurse dies and is buried in Bethel.

- Getting closer to his family, encountering part of the household, but not quite home.
- Deborah was quite possibly someone very dear to Jacob; the oak under which she is buried is named: Al-long-ba-chuth – “The Oak of Weeping”.
- Jacob is still about 20 miles from Hebron & Mamre where Isaac is.

V: 9 God appears to Jacob.

- This is a “Theophony” or “Christophony” – a pre-incarnate appearance of Jesus:

Joshua 5:13-15 “¹³And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, art thou for us, or for our adversaries? ¹⁴And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, what saith my lord unto his servant? ¹⁵And the captain of the Lord’s host said unto Joshua, loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.”

Hosea 12:3-5 “³He took his brother by the heel in the womb, and by his strength he had power with God: ⁴Yea, he had power over the angel, and prevailed: he wept, and made supplication unto Him: he found Him in Bethel, and there He spake with us. ⁵Even the Lord God of hosts; the Lord is his memorial.”

- Jacob is now exactly where God wants him to be.

Jesus said: **John 14:21**

John 14:21 “He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.”

- Jacob is in the will of God, and God “appears” - “manifests” himself to Jacob.
- God picks up with Jacob where they left on in Ch. 28 when Jacob was fleeing Esau en route to Padan-Aram.

V: 10-11 God re-affirms his previous blessing from **Genesis 32:28**, that Jacob’s name is no longer “Jacob” (heel catcher, supplanter, deceiver) but “Israel” – “governed by God” – a man of God.

2 Corinthians 5:17 “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

- A reminder to Israel of who he is, what he is, and what he is to do.

Ephesians 4:1 “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.”

- God identifies Himself to Israel as “God Almighty” – “El-Shaddai” (Hebrew)
- “Shad” is related to the Hebrew word for “breast” which conveys the idea of God as the One who nourishes and provides – strong enough to meet our every need.
- God identified Himself in the same way to Abraham in **Genesis 17:1** and to Isaac in **Genesis 28:3**.
- By using the same name “El-Shaddai” – “God Almighty” He identified Himself to Abram, changing his name to Abraham and instituting the covenant of circumcision.
- God is reminding Israel that the covenant is still intact.
- God commands Israel to be fruitful and multiply, that nations and kings will spring forth from him, again a reminder of God’s covenant with Abraham, Isaac, and with Israel – particularly now that Israel is where he is supposed to be.

V: 12 God re-affirms the covenant regarding the land given to Abraham, Isaac, and now to Israel, and to Israel’s descendants.

- The issue of ownership of the land is important to God, which is why He keeps repeating the covenant and who is to have it.

Psalm 138:2

Psalm 138:2 “I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou has magnified thy word above all thy name.”

- God esteems His word above all His name, it stands to reason that if God’s word weren’t true, then His name would have no value.

Psalm 33:4 “For the word of the Lord is right; and all His works are done in truth.”

V: 13-15 God went up from Jacob from the place where He talked to him.

- Jacob repeats what he had done previously when he was first in Bethel, when God had spoken to him in a dream. **Genesis 28:18**
- Jacob sets up a pillar and he pours oil, and a drink offering upon it.
- Jacob has come full circle.

This would be a really good place to stop, I wish the story ended here.

V: 16-18 “*And they journeyed from Beth-El;...*”

- Why did Jacob move on?
- We don’t have any more information than what is presented in scripture.

Genesis 35:1 “And God said unto Jacob, arise, go up to Beth-El, and dwell there:...”

Dwell: (H3427) yashab, yaw-shab'; to dwell, to remain, to settle, to abide, to continue.

- Jacob is moving towards Hebron & his father Isaac, but he seems to be moving away from what God told him to do – moving away from obedience.

Matthew 16:17 “And Jesus answered and said unto him, blessed art thou Simon Bar Jonah: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.”

Matthew 16:23 “But he turned, and said unto Peter, get thee behind me Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men.”

Isaiah 53:6 “All we like sheep have gone astray; we have turned every one to his own way;...”

- When he gets near to Ephrath / Bethlehem Rachel his favorite wife goes into hard labor.
- Dying in labor she names her son “Benoni” which means “Son of my trouble or sorrow”.
- Jacob re-names him “Benjamin” which means “Son of my right hand.”
- Having grown up as “Heal catcher”, “Supplanter”, “Deceiver”; he is probably not willing to saddle his son with a negative name.
- The problem seems to be that Israel isn’t living up to his new name at present.

V: 19-20 Rachel, Jacob’s favorite wife dies in labor / delivery and is buried on the way to Bethlehem, and marks her grave with a pillar.

V: 21 *“And Israel journeyed...”*

- Jacob is now referred to as Israel, after his 2nd wife dies and he only has one wife. (?)
- He moves closer to Hebron / Mamre, “Migdal Eder” is located half way between Bethlehem & Hebron.
- He spreads his tent, settles down.

V: 22 “After Israel dwelt in the land...”

- Reuben lays with Bilhah his father’s concubine – more trouble.

Galatians 6:7-8 *“⁷Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”*

- I can’t be dogmatic, but it is my opinion that had Jacob stayed in Beth-El, waited on the Lord for direction about moving or not – these things might not have happened.
- “Israel” heard of it – no mention of any reaction.
- Later on his death bed as Israel is pronouncing blessings, this would cost Reuben the birthright, Israel never forgot. Genesis 49:3-4

V: 23-26 Lists the sons of “Jacob”.

- Sons of Jacob are listed 29 times in Bible, 27 different ways.

V: 27 Jacob comes to his father Isaac in Mamre, at Hebron.

- Jacob finally arrives in “richness” and “communion”.

V: 28-29 Isaac dies having had a full life, 180 years.

- His sons, Esau and Jacob lay him to rest.

Some year later, Jacob would testify before Pharaoh:

Genesis 47:9 “And Jacob said unto Pharaoh, the days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.”

- This last chapter has brought this statement into focus for me.
- I don’t want to be at the end of my days making the same statement because of my own disobedience and the pain that is brought forth from that.

Genesis Ch. 36

The generations of Esau

2 Timothy 3:16-17 ¹⁶“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷That the man of God may be perfect, thoroughly furnished unto all good works.”

Isaiah 55:11 “So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

- These things apply whether we understand it, or the significance of it – or not.

V: 1 This is the account of Esau, the genealogy or generations of Esau – father of the “Edomites” – future enemies of Israel.

- Esau and Israel represent the works of the flesh and the work of the Spirit respectively.

- They were at war in their mother’s womb, and they are at war today.

Malachi 1:1-3 “¹The burden of the word of the Lord to Israel by Malachi. ²I have loved you, saith the Lord. Yet ye say, wherein hast thou loved us? Was not Esau Jacob’s brother? Saith the Lord: yet I loved Jacob, ³and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.”

- Esau / Edom represents the old life, the life of the flesh – which is always contrary to the life of the Spirit.
- Esau is also called Edom because that is where he settled across the Jordan River – east of the promise land.
- The flesh is always somewhere outside of God’s promise land.

V: 2-3 We’re reminded that Esau took wives of the Canaanites and one from Ishmael’s family – which were a source of grief to his parents – and to God.

- In **Deuteronomy 7:3** God’s people are instructed not to take wives from the Canaanites, because they will draw the people away from the Lord.
- Paul affirms this instruction in **2 Corinthians 6:14-17** as he teaches about not being unequally yoked with non-believers.
- Abraham new this, and pointedly instructed his steward not to take a bride for his son from the Canaanites. The same instruction which Isaac knew and undoubtedly passed onto his sons, to which only Jacob was obedient.
- Notice though that the names of Esau’s wives aren’t the same now as when they were first introduced in Genesis 26 & 28

Genesis 26:34-35 “³⁴And Esau was forty years old when he took to wife Judith the daughter of Beer-I the Hittite, and Bash-e-math the daughter of Elon the Hittite: ³⁵Which were a grief of mind unto Isaac and to Rebekah.”

Genesis 28:8-9 “⁸And Esau seeing that the daughters of Canaan pleased not Isaac his father; ⁹then went Esau unto Ishmael, and took unto the wives which he had Ma-ha-lath the daughter of Ishmael Abraham’s son, the sister of Nebajoth, to be his wife.”

1 st mention: Genesis 26 & 28	2 nd mention: Genesis 36
Judith (daughter of Berri)	Aholibamah (daughter of Anah)
Bash-e-math (daughter of Elon)	Adah (daughter of Elon)
Ma-ha-lath (daughter of Ishmael)	Bashemath (daughter of Ishmael)

Esau's wives:

- Adah, means “Adornment”, and is one of Esau’s first two wives. Her name is the same as the woman who was married to Lamech in the days preceding the flood (Genesis 4:19). Lamech being the one who rebelled against the Lord.
- So what does Esau do? He changes her name to Bash-e-math, or “Spice”.
- Esau changed her name to something a little more palatable, which is what the flesh, this world does.
- Changing adultery to “having an affair” – a sodomite is now “gay”, homosexuality has become an “alternate lifestyle”, sin of every kind is now a disease, and on it goes.
- Aholibamah means literally “tent of the high place”. At the high places where pagan gods were worshiped and pagan idols were served, there would be a tent near by called the “tent of the high place.” Inside this tent were the “priestesses” who were nothing more than temple prostitutes, and were known as residents of the tent of the high place.
- Aholibamah was a temple prostitute. That wouldn’t have set well with Isaac and Rebekah, so he re-names her “Judith” which means “Jewess”. Much more acceptable.
- Esau married one of Ishmael’s daughters as a matter of convenience, trying to appease his parents; “Bash-e-math” which means “spice”, now he’s got two wives with the same name.
- The marriage of convenience must not have worked out too well so he re-names her “Ma-ha-loth” which means “sickness”.
- We’ve all seen this in our day, the flesh says “I’m going to brand my spouse as one who makes me sick, we’re no longer compatible, they’re emotionally abusive.” Rationalizing or enabling them to move on to someone else.

V: 4-5 Lists Esau’s 1st generation of sons, born to him in the land of Canaan, 5 total.

- As we move through this record of generations we will see that the flesh is prolific, sin multiplies, sin begets sin.

V: 6-8 Esau leaves the promise land – in Jacob’s hands fulfilling the word of God to Abraham, Isaac, and Jacob in the process.

- Economic reasons – the land couldn’t support all of them – Jacob and Esau’s cattle.
- This also shows us that the flesh is prosperous.

Psalm 73:2-3 ²“But as for me, my feet were almost gone; my steps had well nigh slipped. ³For I was envious at the foolish, when I saw the prosperity of the wicked.”

Psalm 73:17 “Until I went into the sanctuary of God: then understood I their end.”

V: 9-11 Begins to list Esau’s 2nd generation of grandsons, 10 total.

- Eliphaz is later named in the book of Job, as one of those who came to Job.
- Essentially Eliphaz told Job that he was suffering all these things because God was mad at him, punishing him.
- Eliphaz brought a message of condemnation. Who is he who condemns? The god of the flesh.

V: 12 Eliphaz begets a son – Amalek, the beginning of the “Amalekites” constant enemies to Israel.

- As Moses led Israel away from Egypt and the life of bondage, the Amalekites picked off the stragglers and those on the outer fringes.
- We need to stay close to God, wholly committed to a strong walk with the Lord – or we are easy prey to the flesh.
- The Amalekites are waiting in ambush.

V: 15 All the grandsons are given the titles of “Dukes” or “Chief’s”.

V: 22 “Hori” – Horites / Hivites

- God had repeatedly instructed the children of Israel to utterly destroy the Hittites, Amorites, Canaanites, Perizzites, and Hivites.
- It was the Hivites from Gibeon that deceived Joshua and the children of Israel, putting on old clothes, and taking moldy bread and pretending to be from a far away country in essence tricking the children of Israel into disobedience.
- The flesh is sneaky and deceptive.

V: 31 Now his descendants go from being “Dukes” or “Chiefs” to “kings” who ruled over Edom, specifically before Israel had any.

- The flesh is proud and boastful.

- In a sense seeking to usurp God's promises to Abraham, Isaac, and Jacob about kings coming from them.
- 1-2 Samuel, 1-2 Kings, God ruled over Israel through priests & judges, a Theocracy.
- Later they also had kings to rule over them, but for the most part it didn't work out too good.

V: 32-39 *“reigned in his stead”* – repeated 7 times.

- The flesh is persistent, even though one aspect of the flesh may die – there is always another to take its place.

V: 40-43 Later some of Esau's descendant will appear back on the scene – Herod the great to name one.

- This is the end of a dead lineage.
- In the end, the flesh perishes, but the Spirit lives.

Romans 8:6-11 ⁶For to be carnally minded is death; but to be spiritually minded is life and peace. ⁷Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. ⁸So then they that are in the flesh cannot please God. ⁹But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. ¹⁰And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. ¹¹But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.”

Acts 20:27-28 ²⁷For I have not shunned to declare unto you all the counsel of God. ²⁸Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.”