

Genesis 28 - Jacob's Flight; Esau Marries Again; Reconfirmation of the Covenant with Jacob; Jacob's Ladder

II. Epilogue: Patriarchal history (Gen 11:10—50:26)

(3) Life of Jacob (Gen 27:1—36:43)

(A) Jacob's deception (27:1—28:5)

(d) Jacob departs (27:42—28:5)

(B) Abrahamic Covenant reconfirmed with Jacob (28:6-22)

(a) Esau distinguished (28:6-9)

(b) Jacob's dream (28:10-17)

(c) Jacob's vow (28:18-22)

Genesis 28

(d) Jacob departs (27:42—28:5) (Cont'd from Gen 27)

1 So Isaac called Jacob and blessed him and commanded him, saying to him, "You shall not take a wife from the daughters of Canaan.

1 So Isaac called Jacob and blessed him and charged him, and said to him, "You shall not take a wife from the daughters of Canaan.

1 Later, Isaac called Jacob and blessed him, instructing him, "Don't marry a wife from the local Canaanite women.

1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

- Before Jacob left, Isaac blessed him and gave him an instruction similar to the command Abraham gave to Eliezer when he was headed to Haran to find a wife for Isaac: don't select a wife from the Canaanite women.

2 Arise, go to Paddan-aram, to the house of Bethuel your mother's father; and from there take to yourself a wife from the daughters of Laban, your mother's brother.

2 Arise, go to Paddan-aram, to the house of Bethuel your mother's father; and from there take to yourself a wife from the daughters of Laban your mother's brother.

2 Instead, get up, travel to Paddan-aram, and visit the household of Bethuel, your mother's father. Marry one of Laban's daughters, since he's your mother's brother.

2 Arise, go to Padan-Aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

- Two factors:

(1) Maintain purity of the line of descent in general

(2) The existence of the Rephaim, et al (6:4, etc.)

— After the announcement of 15:13-16, Satan had four centuries to lay down a mine field

— Joshua was instructed to wipe out all of certain tribes (Joshua 11:20-22, et al; Cf. Deut 3:11)

3 May God Almighty bless you and make you fruitful and multiply you, so that you may become a multitude of peoples.

3 May God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples.

3 May God Almighty bless you and make you fruitful so that your descendants become a whole group of people.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

- Isaac now conveyed the Abrahamic Covenant to Jacob, listing six provisions:

(1) "God Almighty bless you"

(2) "make you fruitful"

(3) "multiply you"

(4) "that you may be a company of peoples"

4 May He also give you the blessing of Abraham, to you and to your descendants with you, so that you may possess the land where you live as a stranger, which God gave to Abraham."

4 May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham."

4 May he give you and your descendants the blessings that he gave Abraham. May you possess the land where you have lived that God gave to Abraham."

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

(5) "give you the blessing of Abraham, to you, and to your seed with you"

(6) "that you may inherit the land of your sojourning, which God gave unto Abraham"

— It was now clear to Isaac that the Abrahamic Covenant was to be sustained through Jacob

— Now, the declaration came through Isaac; a short time later, it would come directly from God

— This shows that Isaac finally succumbed to God's will and recognized God's choice

5 Then Isaac sent Jacob away, and he went to Paddan-aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

5 Then Isaac sent Jacob away, and he went to Paddan-aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

5 So Isaac sent Jacob off toward Paddan-aram to visit Bethuel's son Laban, the Aramean and brother of Rebekah, the mother of Jacob and Esau.

5 And Isaac sent away Jacob: and he went to Padan-Aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

(B) Abrahamic Covenant reconfirmed with Jacob (28:6-22)

(a) Esau distinguished (28:6-9)

6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take to himself a wife from there, *and that* when he blessed him he commanded him, saying, "You shall not take a wife from the daughters of Canaan,"

6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take to himself a wife from there, *and that* when he blessed him he charged him, saying, "You shall not take a wife from the daughters of Canaan,"

6 Esau noticed that after Isaac had blessed Jacob as he was sending him off to Paddan-aram to marry a wife from there, he had instructed Jacob, "Don't marry a Canaanite woman."

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-Aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 and that Jacob had obeyed his father and his mother and had gone to Paddan-aram.

7 and that Jacob had obeyed his father and his mother and had gone to Paddan-aram.

7 After Jacob had obeyed his father and mother's instructions to set out for Paddan-aram,

7 And that Jacob obeyed his father and his mother, and was gone to Padan-Aram;

8 So Esau saw that the daughters of Canaan displeased his father Isaac;

8 So Esau saw that the daughters of Canaan displeased his father Isaac;

8 Esau realized that Canaan women didn't please his father Isaac,

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

- The implication is that Esau knew he should not have married the Hittites, but chose to go contrary to his parents' will and married the Hittite wives.

- Earlier, it was Rebekah who was displeased with Esau's two Hittite wives (27:46); now it's Isaac

9 and Esau went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

9 and Esau went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

9 so he went to Abraham's son Ishmael and married Ishmael's daughter Mahalath, who was the sister of Nebaioth.

9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

- Esau married his cousin: the unchosen Esau joined the unchosen line of Ishmael

— Attempting to please Abraham at the human level; no spiritual regard for the Covenant

- Ishmael was dead, so Esau went to the House of Ishmael to find a wife

- Mahalath was also known as Basemath in 36:3

(b) Jacob's dream (28:10-17)

10 Then Jacob departed from Beersheba and went toward Haran.

10 Then Jacob departed from Beersheba and went toward Haran.

10 Meanwhile, Jacob had left Beer-sheba and was on his way to Haran.

10 And Jacob went out from Beersheba, and went toward Haran.

- Jacob is about to experience his first real spiritual encounter

11 And he happened upon a particular place and spent the night there, because the sun had set; and he took one of the stones of the place and made it a support for his head, and lay down in that place.

11 He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place.

11 He reached a certain place and spent the night there, because the sun was setting. He found a stone there, used it for a pillow, and slept there for the night,

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

- The place was unknown to Jacob at the time, but it happened to be Bethel

— Many years earlier, Abraham had built an altar here and began public worship in the Land (12:8)

12 And he had a dream, and behold, a ladder was set up on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.

12 He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.

12 when he had a dream! He saw a raised highway that had been built with its ending point on earth and its beginning point in heaven. God's angels were ascending and descending on it.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

- This is the first patriarchal dream revelation (the dream in Gen 20 was for Abimelech)

— What Jacob saw in this dream was literally a "stairway to heaven"

— The "stairway" (or "ladder") pictured Jacob having access to heaven

— This dream was to encourage the lonely traveler

13 Then behold, the LORD was standing above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie **I will give to you and to your descendants.**

13 And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants.

13 And there was the LORD, standing above it and telling Jacob, "I am the LORD God of your grandfather Abraham. I'm Isaac's God, too. I'm giving you and your descendants the ground on which you're sleeping.

13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

- This vision (the first divine appearance to Jacob) at Bethel:

(1) Confirms that the Lord was also the God of Jacob

(2) Shows how Jacob's outlook was dramatically changed

(3) God promised the Land to Jacob individually and personally, and also to Jacob's descendants

(4) The mention of descendants shows that Jacob would indeed find a wife

(5) Jacob's descendants would be innumerable

— God's presence was visibly manifested at the top of the stairway (Shechinah Glory)

- "...I will give to you and to your descendants" - like Abraham (13:14-15) and Isaac (26:2), God extended His promise to both Jacob and his seed

— Since Jacob never possessed all of the Promised Land, God must resurrect Jacob as well in order to keep His promise

14 Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east, and to the north and to the south; and **in you and in your descendants shall all the families of the earth be blessed.**

14 Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed.

14 Your descendants are going to become like the dust of the earth and spread out to the west, east, north, and south. All the families of the earth will be blessed through you and your descendants.

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

- "...in you and in your descendants shall all the families of the earth be blessed" - a promise of Gentile blessing

— All three patriarchs received the promise of Gentile salvation

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 promised you."

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 promised you."

15 Now pay attention! I'm here with you, and I'm going to be watching over you wherever you go. I'm going to bring you back to this land, because I won't ever leave you until I've accomplished what I've promised about you."

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

- God made four personal promises to Jacob:

(1) God would be present with Jacob wherever he went; explained in words by God and recognized in faith by Jacob

(2) God also promised to protect and be with Jacob while he was out of the Land and to see that he returned, and that his temporary departure from the Land would not abrogate any of His covenant promises

(3) Jacob would return to the Land of Canaan

(4) God's presence will always remain with Jacob

16 Then Jacob awoke from his sleep and said, "The LORD is certainly in this place, and I did not know it!"

16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it."

16 Then Jacob woke up during the night and told himself, "Surely, the LORD is in this place and I never knew it!"

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

- Jacob's words: "This is the place of the presence of God"

17 And he was afraid and said, "How awesome is this place! This is none other than the **house of God**, and this is the gate of heaven!"

17 He was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

17 In mounting terror, he cried out, "How scary this place is! This is nothing less than God's house and the gateway to heaven!"

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

- The vision gave Jacob a serious fear of God

- "...house of God" - *beth-el*; two places where the angels of God appeared to Jacob were named by Jacob: first, *Beth-el*, the house of God, and later, *Mahanaim*, the two camps.

— Angels appeared to Jacob when he left the Land and will later again appear when he returns to the Land, at *Mahanaim*

(c) Jacob's vow (28:18-22)

18 So Jacob got up early in the morning, and took the stone that he had placed as a support for his head, and set it up as a memorial stone, and poured oil on its top.

18 So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.

18 When Jacob got up early the next morning, he took the stone that he had used for his pillow, set it up as a pillar, drenched it with oil,

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

- By anointing the pillar, he consecrated it, symbolizing devotion

19 Then he named that place Bethel; but previously the name of the city had been Luz.

19 He called the name of that place Bethel; however, previously the name of the city had been Luz.

19 and named the place Beth-el, although previously the city had been named Luz.

19 And he called the name of that place Bethel: but the name of that city was called Luz at the first.

- The naming of the place symbolizes commemoration, just as with Abraham (12:8)
- Jacob actually renamed the city from Luz to Beth-el; Luz appears in 35:6; 48:3; Joshua 16:2

— It was here that God first revealed Himself to Jacob (Hosea 12:4)

20 Jacob also made a vow, saying, "If God will be with me and will keep me on this journey that I take, and give me food to eat and garments to wear,

20 Then Jacob made a vow, saying, "If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear,

20 Then he made this solemn vow: "If God remains with me, watches over me throughout this journey that I'm taking, gives me food to eat and clothes to wear,

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

- Jacob's vow was his response to the divine revelation and symbolized dedication

- "...If" - "since"

— This is more of a response of gratitude than a response of testing

21 and I return to my father's house in safety, then the LORD will be my God.

21 and I return to my father's house in safety, then the LORD will be my God.

21 and returns me safely to my father's house, then the LORD will be my God,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set up as a memorial stone, will be God's house, and of everything that You give me I will assuredly give a tenth to You."

22 This stone, which I have set up as a pillar, will be God's house, and of all that You give me I will surely give a tenth to You."

22 this stone that I've erected in the form of a pillar will be God's house, and I'll give you a tenth of everything that you give to me."

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

- The meaning of this phrase is that this will be the place where Jacob will return to worship the Lord

- On one hand, Jacob will experientially know Who God is. On the other hand, Jacob will be totally committed to this God.

- First recorded confession of Jacob: a vow and the tithe