

Gen 35:09 to 36:43

Jacob Returns to Bethel, Is Named Israel, Deaths of Rachel and Isaac, Descendants of Esau

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Introduction

Gen 35:9-29 - Jacob Returns to Bethel; Jacob Named Israel; Deaths of Rachel and Isaac

God blesses Jacob at Bethel and names him Israel

⁹ And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. ^A ¹⁰ And God said unto him,

“Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. ^B ¹¹ And God said unto him, I *am* God Almighty: ^C be fruitful and multiply; a nation and a company of nations shall be of thee, and kings ^D shall come out of thy loins; ¹² And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.”

^A GM says that Gen 35:7 should be read with Gen 35:9-15 because it is all one event and that it should be compared to Gen 18:1-2.

Gen 35:7-8^{LITV-TSP} ⁷ And he built an altar there and called the place Elbethel; because God revealed Himself to him there when he fled from the face of his brother. ⁸ And Deborah died, the nurse of Rebekah, and she was buried below Bethel, under the oak. And he called its name, Oak of Weeping.

additional appearances other than the initial appearance at Bethel Gen 31:3, Gen 31:11, Gen 31:13, Gen 32:1, Gen 32:24, Gen 35:1 .

^B A second witness to the wrestling match. The son was wrestling with Jacob and now he's dealing with the father. (what does the Koran say about this?).

^C Almighty is *El Shadai* i.e. YHVH is Israel's welfare provider. This is related to Exo 20:5-6.

^D See “Gen-35-11-El-Shadai-and-Kings-shall-come-out-of-thy-Loins”, article #[657](#).

¹³ And God went up from him in the place where he talked with him. ¹⁴ And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. ^E ¹⁵ And Jacob called the name of the place where God spake with him, Bethel.

Rachel travails of Benjamin, and dies in the way to Edar.

¹⁶ And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. ¹⁷ And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. ¹⁸ And it came to pass, as her soul was in departing, for she died that she called his name Benoni: ^F but his father called him Benjamin. ¹⁹ And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem. ^{Mat 2:16-18}

²⁰ And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day. ²¹ And Israel journeyed, and spread his tent beyond the tower of Edar.

Reuben lies with Bilhah.

²² And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. ^G Now the sons of Jacob were twelve ¹²:

The sons of Jacob.

²³ The sons of **Leah**; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: ²⁴

The sons of **Rachel**; Joseph, and Benjamin: ²⁵ And the sons of **Bilhah**, Rachel's handmaid; Dan, and Naphtali:

²⁶ And the sons of **Zilpah**, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padanaram. ^H

Jacob comes to Isaac at Hebron - The age, death, and burial of Isaac..

²⁷ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned. ²⁸ And the days of Isaac were an hundred and fourscore ¹⁸⁰ years. ^I ²⁹ And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

^E Did he tithed like he promised?

^F **Benoni** ^{H1126} : Son of my false gods, Rachel had the false gods from Levan Source: Mike Clayton

^G In the Torah Scroll, there is a big space between. Esau despised his birth right, and Reuben went in the opposite direction by not respecting the protocol of the birth right. possible Gen 31:17.

Thematic connection: What Reuben had done is similar to what Absalom did with David's concubine.

How would Dan and Naphtali, whose mother is Bilhah (Gen 29:29), feel towards Reuben.

^H Benjamin was not born in *Padanaram*, but maybe he was conceived there.

^I 180 years old for Isaac, compared to the giving of the blessing that Isaac gave to Esau, when it was perceived that he was getting old, see Gen 27

Gen 36:1-43 - Descendants of Esau; Kings of Edom

Esau's three wives.

¹ Now these *are* the generations of Esau, who *is* Edom.^J

² Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; ³ And Bashemath Ishmael's daughter, sister of Nebajoth. ⁴ And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; ⁵ And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

His removal to mount Seir.

⁶ And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. ⁷ For their riches were more than that they might dwell together; and the land wherein they were strangers ^K could not bear them because of their cattle. ⁸ Thus dwelt Esau in mount Seir: Esau *is* Edom.

His sons.

⁹ And these *are* the generations of Esau the father of the Edomites in mount Seir:

¹⁰ These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

¹¹ And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

¹² And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.

¹³ And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

¹⁴ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

The dukes which descended of his sons.

¹⁵ These *were* dukes (*aluph*^{H441}) of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

¹⁶ Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

¹⁷ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

^J Esau's genealogy was first given Gen 37:2. In Gen 35:23-26, it talks in the future about what Elohim wants us to know about because it's about the future i.e. the generations of Israel.

^K RYMK 142 Interesting text. Jacob himself is called a ger/stranger. So Hebrew gerim/strangers who settled amongst the nations were always considered Yisrael in Scripture's view.

¹⁸ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

¹⁹ These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

The sons and dukes of Seir the Horite.

²⁰ These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

²¹ And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

²² And the children of Lotan were Hori and Heman; and Lotan's sister *was* Timna.

²³ And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

Anah finds mules.

²⁴ And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

²⁵ And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

²⁶ And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

²⁷ The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.

²⁸ The children of Dishan *are* these; Uz, and Aran.

²⁹ These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

³⁰ Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31-39 The kings of Edom.

³¹ And these *are* the kings that reigned in the land of Edom, **before there reigned any king over the children of Israel.** ^{1st Samuel 8?}

³² And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

³³ And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

³⁴ And Jobab died, and Husham of the land of Temani reigned in his stead.

³⁵ And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

³⁶ And Hadad died, and Samlah of Masrekah reigned in his stead.

³⁷ And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

³⁸ And Saul died, and Baalhanan the son of **Achbor**^L reigned in his stead.

³⁹ And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.^M

^L The title that Islam gives to their god.

^M RMYK 144 Edom's genealogy is included in a book about Yisrael in order to document that Arabs are not considered native Yisraelites. Many still erroneously teach that Edomites are part of the chosen seed emanating from Abraham. However as these

⁴⁰ And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

⁴¹ Duke Aholibamah, duke Elah, duke Pinon,

⁴² Duke Kenaz, duke Teman, duke Mibzar,

⁴³ Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

Isaiah 43:1-7 - YHVH Lord comforts the “church”^N with his promises.

¹ But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee*^O by thy name;^P thou *art* mine.

² When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

³ For I *am* the YHVH thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee. ⁴ Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. ^Q

⁵ Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

⁶ I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

⁷ *Even* every one that is called by my name: for I have created (בְּרַאתִי) him for my glory, I have formed (יִצְרַתִּי) him; yea, I have made (עָשִׂיתִי) him.

Isa 43:7 HSB5

vish· Mi, **by my name** בְּשִׁמִּי han· nik· Ra **that is called** הַנִּקְרָא kol [Even] every one כֹּל
 be· ra· Tiv; **for I have created** בְּרַאתִי ve· lich· vo· Di **him for my glory** וְלִכְבוֹדִי
 a· si· Tiv. **him yea I have made'** : עָשִׂיתִי : af· even' אֲפִי ye· tzar· Tiv **I have formed** יִצְרַתִּי

genealogies show, they cannot be the chosen seed, since they do not proceed from Abraham, Isaac and Jacob, but merely through Abraham. Nevertheless, individuals from these Edomite tribes can and do become Yisrael as repentant individuals, when they place faith in Yahshua the Messiah and His Torah.

^N “The church” is the wording used by the source I used for my headings/sub-headings, and is not what I might choose.

^O I have called: Isa 42:6, Isa 44:5, Isa 45:4, Isa 49:1; Exo 33:17; Act 27:20, Act 27:25

^P BCR: When you call someone **by name**, like the judge whose testing you to see if you can ditch your private remedy, it's a test by the judge to get you to contract with him. He's offering you a New Deal to see if you will ditch your remedy already already adjudicate i.e. the Old Deal. See also Isa 43:7.

An argument against deism. He not only created and formed Jacob/Israel but will redeem, so how can he be a deity like god.

^Q The salvation and redemption of YHVH is NOT FREE, as Egypt; Ethopia & Sebe were exchanged for Yisrael (*quid pro quo*). The offer given by YHVH to the House of Israel for the purpose of saved/redeemed was a gift, and by definition was given freely, but the cost of that gift was not free.

Matthew 11:25-30 ^{LITV}

²⁵ Answering at that time, Jesus said, I praise You, Father, Lord of Heaven and of Earth, because You hid these things from the sophisticated and cunning and revealed them to babes.

²⁶ Yes, Father, for so it was pleasing before You.

²⁷ All things were yielded up to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father, except the Son, and the one to whom the Son wills to reveal Him .

²⁸ Come to Me, all those laboring and being burdened, and I will give you rest.

²⁹ Take My yoke ^R upon you and learn from Me, because I am meek and lowly in heart, "and you will find rest to your souls." ^{Jer. 6:16}

³⁰ For My yoke is easy, and My burden is light.

Comments - Mat 11:28-30.

A yoke, a burden that is light, but a burden nonetheless. Yeshua contrasts this with the heavy burden of others. I would interpret this as life doesn't have to be that hard if you're in alignment with YHVH. After all the promise is that if you follow the Torah you will be blessed and if you don't, don't be surprised if your cursed. This is a good thing because a burden involves something of value. Having something of value means you have a quid for Yeshua's quo and therefore a binding contract.

Appendix

Gen 35:18

JKM: Is it possible that Rachel dead before Benoni aka Benjamin was born and a "caesarian operation" had to be performed to retrieve the baby? Believe it or not, there is an entry in Bouvier's law dictionary for this term.

Another crazy thought regarding Paul (a Benjamite)

CAESARIAN OPERATION

med. juris. An incision made through the parietes (a wall, as of a hollow organ; an investing part.) of the abdomen and uterus to extract the foetus. It is said that Julius Caesar was born in this manner. When the child is cut out after the death of the mother, his coming into being in this way confers on other persons none of the rights to which they would have been entitled if he had been born, in the usual course of nature, during her life. For example, his father would not be tenant by the curtesy; for to create that title, it ought to begin by the birth of issue alive, and be consummated by the death of the wife. 8 Co. Rep. 35; 2 Bl. Com. 128 Co. Litt. 29 b.; 1 Beck's Med. Jur. 264 Coop. Med. Jur. 7; 1 Fodere, Med. Leg. 334. The rule of the civil law on this subject will be found in Dig. lib. 50, t. 16, l. 132 et 141; lib. 5, t. 2, l. 6; lib. 28, t. 2, l. 12.

I've always thought that the mother of the child had to do an act of forfeiting were rights to the husband (see commentary Exo 4:24-26) See D:\SkyDrive\Articles\JKM\Trusts.doc

24:50 Jerry talks about the "Blessing and the birth right" <https://www.youtube.com/watch?v=OfFuRYLWmxE>

^R **Deu 28:48** ^{LITV-TSP} "and you shall serve your enemies whom Jehovah shall send on you, in hunger, and in thirst, and in nakedness, and in lack of all things . And He shall put an iron yoke on your neck until He has destroyed you. "