

<sup>8</sup> Now <sup>o</sup>Deborah, Rebekah's nurse, died, at more than 100 years old.<sup>1</sup> 27:42-45 seems to tell us how she may have come to Jacob in the first place. It could be, after 20 years with Laban, that it was time to return (of course, Jacob said it was a dream when explaining it to Laban, but it could have been both). **and she was buried below Bethel under the terebinth tree. So the name of it was called <sup>3</sup>Allon Bachuth.**

<sup>9</sup> Then <sup>p</sup>God appeared to Jacob again, when he came from Padan Aram, and <sup>q</sup>blessed him. <sup>10</sup> And God said to him, "Your name *is* Jacob; <sup>r</sup>your name shall not be called Jacob anymore, <sup>s</sup>but Israel shall be your name." So He called his name Israel. <sup>11</sup> Also God said to him: <sup>t</sup>"I am God Almighty. <sup>u</sup>Be fruitful and multiply; <sup>v</sup>a nation and a company of nations shall proceed from you, and kings shall come from your body. <sup>12</sup> The <sup>w</sup>land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."<sup>13</sup> Then God <sup>x</sup>went <sup>4</sup>up from him in the place where He talked with him. <sup>14</sup> So Jacob <sup>y</sup>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. <sup>15</sup> And Jacob called the name of the place where God spoke with him, <sup>z</sup>Bethel. So just as we have an accounting of Jacob's renaming from Genesis 32, we have an accounting of the meeting of Bethel from Genesis 28. We seem to have an interweaving of these two chapters taking place here. It seems, rather than a reoccurrence of things that have already taken place, that this body of Scripture is a summary<sup>2</sup> of Jacob's journey "to this point." There are those who believe that this was an addition by a later editor,<sup>3</sup> and I am not opposed to the idea. Remember what we have said: a general ascribing of the material to a single person allows for editors if there is a minor amount of changes.

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<sup>o</sup> Gen. 24:59

<sup>1</sup>Isaac, Genesis 24:59, Rebekah and her nurse went back to Isaac in his 40<sup>th</sup> year. 20 years later, Jacob and Esau were born. How many more years have passed? Well, we say that Joseph was born when Jacob was 91 years old, and Joseph is probably 6 or 7 now. That makes 118 years since the marriage of his father to his mother. Supposing that Deborah was 13 years old when she moved to be with Isaac, Deborah was 130 years old when she died.

<sup>3</sup> Lit. *Terebinth of Weeping*

<sup>p</sup> Josh. 5:13; Dan. 10:5

<sup>q</sup> Gen. 32:29; Hos. 12:4

<sup>r</sup> Gen. 17:5

<sup>s</sup> Gen. 32:28

<sup>t</sup> Gen. 17:1; 28:3; 48:3, 4; Ex. 6:3

<sup>u</sup> Gen. 9:1, 7

<sup>v</sup> Gen. 17:5, 6, 16; 28:3; 48:4

<sup>w</sup> Gen. 12:7; 13:15; 26:3, 4; 28:13; 48:4; Ex. 32:13

<sup>x</sup> Gen. 17:22; 18:33

<sup>4</sup> departed

<sup>y</sup> Gen. 28:18, 19; 31:45

<sup>z</sup> Gen. 28:19

<sup>2</sup>It could be that it was provided because it was a temporary ending to the book of Moses by Moses.

<sup>3</sup>Herbert E. Ryle, *The Book of Genesis in the Revised Version with Introduction and Notes*, *The Cambridge Bible for Schools and Colleges* (Cambridge: Cambridge University Press, 1921), 338-339.

Genesis 35:9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him (Genesis 32:29). 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 (Genesis 32:28). ...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 (Genesis 28:13)...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 (Genesis 28:18). 15 And Jacob called the name of the place where God spake with him, Bethel (Genesis 28:19).

### 35:16-20

Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored *in childbirth*, and she had hard labor. <sup>17</sup> Now it came to pass, when she was in hard labor, that the midwife said to her, “Do not fear; <sup>a</sup>you will have this son also.” <sup>18</sup> And so it was, as her soul Used also in 1:20-21 to describe animals. So to say “animals don’t go to Heaven because they don’t have a soul. Don’t forget that fish and birds have them too. 1:24 also uses this same Hebrew word for land animals. So we need to be careful when we say things like “animals don’t have souls.” Scripture says they do! Now, we might say that a human soul is different from another soul might be true, but let’s be precise if we can.

was departing after 25 years of marriage (13 with Laban and 10-11 since then).

(for she died), This seems to be a Biblical definition of “death” (like James 2:26). **that she called his name <sup>5</sup>Ben-Oni; but his father called him <sup>6</sup>Benjamin. Ben**, clearly, means “son.” Jesus, by the way, is God’s **Ben-Oni** and **Benjamin** to us. <sup>19</sup> So <sup>b</sup>Rachel died and was buried on the way to <sup>c</sup>Ephrath (that is, Bethlehem). <sup>20</sup> And Jacob set a pillar on her grave, which is the pillar of Rachel’s grave <sup>d</sup>to this day. The first one was erected at Bethel (Genesis 28) while the 2<sup>nd</sup> one was erected between Jacob and Laban (Genesis 31). This, then, is the 3<sup>rd</sup> pillar erected by Jacob. From the author’s perspective, we see that, supposing it is Moses in this line, the spies of Numbers 13-14 told Moses about **Rachel’s grave** from their tour of the Promised Land. We say this because Moses did not enter the Promised Land.

<sup>21</sup> Then Israel journeyed and pitched his tent beyond <sup>e</sup>the tower of Eder. <sup>22</sup> And it happened, when Israel dwelt in that land, that Reuben went and <sup>f</sup>lay with Bilhah his father’s concubine; and Israel heard *about it*.

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<sup>a</sup> Gen. 30:24; 1 Sam. 4:20

<sup>5</sup>Lit. *Son of My Sorrow*

<sup>6</sup>Lit. *Son of the Right Hand*

<sup>b</sup> Gen. 48:7

<sup>c</sup> Ruth 1:2; 4:11; Mic. 5:2; Matt. 2:6

<sup>d</sup> 1 Sam. 10:2

<sup>e</sup> Mic. 4:8

<sup>f</sup> Gen. 49:4; 1 Chr. 5:1