

Genesis - Lesson 28

Genesis Chapter 28

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Memory verses for this week: *Luk 9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Luk 9:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

Introduction: We continue our study on the book of Genesis this week as we find Jacob leaving home and the Lord appearing to him.

I. Jacob Leaves Home

Gen 28:1 *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.*

Gen 28:2 *Arise, go to Padanaram, 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.*

Gen 28:3 *And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;*

Gen 28:4 *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.*

Gen 28:5 *And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.*

Isaac calls his son Jacob and blesses and charges him to arise and to go to Padanaram to find a wife from the daughters of Laban. By rule, marriage to the Canaanites was expressly forbidden. Abraham gave the same good advice concerning Isaac.

Gen 24:3 *And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:*

Gen 24:4 *But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.*

Throughout the Old Testament, the godly are not to marry the ungodly. We should learn from these examples and not make the mistakes that many of the old testament saints made in regards to marriage. The wickedness of Noah's day was the direct result of such unions.

Gen 6:4 *There were giants in the earth in those days; and also after that, when the*

sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Things have not changed in our day as God expressly forbids such unions in the New Testament also.

2Co 6:11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

2Co 6:12 Ye are not straitened in us, but ye are straitened in your own bowels.

2Co 6:13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2Co 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

2Co 6:16 And 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.

2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

Isaac is clear in his directions, and Jacob is directed where to go there in verse 2. He was to go back to his mother's family there in Padanaram. He would be the father of multitudes in the land which God gave to Abraham.

Gen 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Jacob makes plans based upon his father's request, and leaves his father and mother. This was not for just a few days as Rebekah had planned, but for many years.

Gen 27:42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

Gen 27:43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

Gen 27:44 And tarry with him a few days, until thy brother's fury turn away;

Gen 27:45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

Keep in mind that our best plans do not always go as we plan, and when sin is involved as was involved in Jacob deceiving his father, there are consequences to sin. The boy did not just go away for a few days while Esau cooled off, but wound up gone for years. God was in it all, but things might have been different had Rebekah and Isaac

did things more by faith and prayer to God.

Gen 28:6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, 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;

Gen 28:7 And that Jacob obeyed his father and his mother, and was gone to Padanaram;

Gen 28:8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

Gen 28:9 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.

No sooner does Jacob leave than Esau marries the daughters of Ishmael. Esau sees that Jacob has pleased Isaac and Rebekah in seeking a wife of the daughters of Rebekah's brother. Perhaps out of spite for not being given the first born blessing, Esau acts in rebellion towards his parents. If you remember in our lesson two weeks ago, Esau was already married to two Canaanite women.

Gen 26:34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

Gen 26:35 Which were a grief of mind unto Isaac and to Rebekah.

When children follow after God's commandments, it is a great blessing to their parents. When they act like Esau, they are no doubt a grief as he was to Isaac and Rebekah.

Gen 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

No doubt Esau is still seeking a way to gain back that which he has lost or at minimum cause grief to his parents.

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Heb 12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Verse 9 points out that Esau's spiritual discernment is far from right. The descendants of Ishmael were as rejected in the line of the promised seed as were the Canaanites.

Gen 17:18 And Abraham said unto God, O that Ishmael might live before thee!

Gen 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Gen 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget,

and I will make him a great nation.

Gen 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

II. From Beer-sheba to Haran

Gen 28:10 And Jacob went out from Beersheba, and went toward Haran.

Gen 28:11 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.

Jacob had not done a lot of traveling, and verse 10 records Jacob's first day away from home. Haran is roughly about 400-450 miles north-northwest of Beer-sheba. Jacob travels to Bethel the first day which was a good distance to travel in one day. Bethel is about 12 miles north of Jerusalem and Beer-sheba is about 25-30 miles south of Jerusalem. Jacob had been raised with his brother and parents, and now he was out in a land he was not familiar by himself. It is easy to imagine the loneliness that Jacob feels at this point.

I can relate to his feelings as I think back to 1969 when I left my family to come to Wichita Falls to begin college. I was so excited when I drove away and embarked on my new life. It wasn't very long until I found the rent sure came due soon every month, and that just having enough money to buy groceries was difficult. I'd always just come to the table and mother had the meals ready. Now nothing was prepared and I had to buy the food and prepare it. Reality really sets in when you leave home for the first time.

Gen 28:12 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.

Gen 28:13 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;

Gen 28:14 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.

Gen 28:15 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.

Jacob's first night away from home was quite eventful. Jacob dreamed of a ladder reaching into heaven. This ladder is a type of the Lord Jesus Christ. He is the One who reaches down from the Father to where the supplanter lay. Christ alone spans the gap between God and man. Without Christ, we would have no bridge to God, but Christ provides us the ability to come into the presence of God. Not by our righteousness, but by the imputed righteousness of Jesus Christ.

Joh 1:43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Joh 1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.

Joh 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Joh 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Joh 1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Joh 1:48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Joh 1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Joh 1:50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

Joh 1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Jas 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Jas 2:20 But wilt thou know, O vain man, that faith without works is dead?

Jas 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jas 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Jas 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

Rom 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

Rom 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Rom 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Rom 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Rom 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Rom 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

Albert Barnes made these notes about the ladder to heaven.

Jacob's dream and vow. Setting out on the way to Haran, he was overtaken by night, and slept in the field. He was far from any dwelling, or he did not wish to enter the house of a stranger. He dreams. A ladder or stair is seen reaching from earth to heaven, on which angels ascend and descend. This is a medium of communication between heaven and earth, by which messengers pass to and fro on errands of mercy. Heaven and earth have been separated by sin. But this ladder has re-established the contact. It is therefore a beautiful emblem of what mediates and reconciles Joh 1:51. It here serves to bring Jacob into communication with God, and teaches him the emphatic lesson that he is accepted through a mediator.

Verse 13 records Jacob's first personal contact with the Lord. The same one who promised the blessing to Jacob was the one who gave it to Abram in Gen. 13:14-18; 17:6-8, and to Isaac in Gen. 26:24

Gen 13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

Gen 13:15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Gen 13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Gen 13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

And the promise to Isaac is recorded in Genesis Chapter 26.

.Gen 26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Jacob had the promise of God that He would go with him on his travel and bring him back. Praise God that He has promised never to leave us or forsake us. God will perform what He has promised. Abraham believed this promise and it was accounted to him for righteousness as recorded there in Rom. 4:20-22.

Rom 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

Rom 4:22 And therefore it was imputed to him for righteousness.

III. The House of God

Gen 28:16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

Gen 28:17 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.

Jacob woke up after sleeping on a stone and has a fearful awakening. Awareness of God's Presence always brings fear into the human heart. You find that true all through the bible. Compare such men as Moses, Aaron, Paul, John. "Dreadful" is from the Heb. word "yare" (yaw-ray) and it means to fear, morally to revere; cause to frighten. Jacob called the place the house of God, and even today the House of God is still the "gate to heaven."

1Ti 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1Ti 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

God truly gives the New Testament the keys to heaven here on earth.

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Mat 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Gen 28:18 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.

Gen 28:19 And he called the name of that place Bethel: but the name of that city was called Luz at the first.

Because God met him there, Jacob names the place Bethel. The stony pillows became pillars. One to rest upon; the other to vow upon. Bethel is not the first name of this place but it is the lasting name of this place it says in verse 19. Bethel means the House of God. Later Jacob calls this place "El-bethel" which is "the God of Bethel."

Gen 35:6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.

Gen 35:7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.

Matthew Henry said this in his commentary about Jacob and his encounter.

Those to whom God is pleased to manifest himself are thereby laid, and kept, very low in their own eyes, and see cause to fear even the Lord and his goodness, Hos 3:5. He said,

How dreadful is this place! that is, “The appearance of God in this place is never to be thought of, but with a holy awe and reverence. I shall have a respect for this place, and remember it by this token, as long as I live:” not that he thought the place itself any nearer the divine visions than other places; but what he saw there at this time was, as it were, *the house of God*, the residence of the divine Majesty, and *the gate of heaven*, that is, the general rendezvous of the inhabitants of the upper world, as the meetings of a city were in their gates; or the angels ascending and descending were like travellers passing and re-passing through the gates of a city. Note, 1. God is in a special manner present where his grace is revealed and where his covenants are published and sealed, as of old by the ministry of angels, so now by instituted ordinances, Mat 28:20. 2. Where God meets us with his special presence we ought to meet him with the most humble reverence, remembering his justice and holiness, and our own meanness and vileness.

*Gen 28:20 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,
Gen 28:21 So that I come again to my father's house in peace; then shall the LORD be my God:*

Gen 28:22 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.

Jacob makes a vow that had provisions. God has already made His promise to keep Jacob as we read earlier in verse 15. Jacob asked for no more than what should be the normal Christian desire in this world.

1Ti 6:6 But godliness with contentment is great gain.

1Ti 6:7 For we brought nothing into this world, and it is certain we can carry nothing out.

1Ti 6:8 And having food and raiment let us be therewith content.

After this night with the Lord, Jacob seems ready to make peace with his adversary, Esau. Many things befall Jacob before he does return in peace. This stone represents the Rock of our salvation. The pillow of rest and the pillar of praise.

We may rest upon His promises and stand assured that He alone is able.

Important Lessons From Chapter 28

1. The house of God has always been, "the pillar of truth."

1Ti 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

2. Vows should be made with the intentions of keeping them or not made at all.

Ecc 5:4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

Ecc 5:5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

I heard a gospel DJ on a radio station make a pretty solid statement this week. He said "I think many of the problems Christian's have today are because they said 'yes' too soon without thinking things out, and for saying "no" too slowly.

3. Our greatest desire should be to enter the Father's house in peace

STUDY QUESTIONS

1. Why was Jacob sent to Padanaram?

To find a wife from Rebekah's family. (Her brother Laban)

2. What was the blessing that Jacob received from his father?

Gen 28:1 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.

Gen 28:2 Arise, go to Padanaram, 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.

Gen 28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

Gen 28:4 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.

The blessing promised to him and his father Abraham.

3. Where did Jacob spend his first night away from home?

Toward Haran and stopping in Luz (Bethel)

4. What did Jacob name this place? Why?

Bethel. House of God because God spoke to him at this place.

5. What does Bethel mean? El-bethel?

Bethel means "House of God." El-bethel means: "the God of Bethel."

6. What was the former name of Bethel?

Luz

7. Describe Jacob's dream and his determination after he awoke.

He saw a ladder to heaven and the angels ascending and descending.

He determines to serve God and makes a vow to the Lord.

8. What was his vow to God?

Gen 28:20 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,

Gen 28:21 So that I come again to my father's house in peace; then shall the LORD be my God:

Gen 28:22 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.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.