

GENESIS 35

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Genesis 35:1–29

Jacob's Sons/The Deaths of Rachel and Isaac

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being

here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Genesis 35 is a chapter of milestones: (1) Jacob and his family move to Bethel; (2) Deborah, Rebekah's maid dies; (3) God reappears to Jacob and Jacob worships Him; (4) Rachel bears Jacob's 12th son but then dies during childbirth; (5) Reuben is intimate with one of Jacob's mistresses; (6) the 12 sons of Jacob are listed; and (7) Isaac dies.

What is remarkable is the great grace that God had given to both Jacob and Esau (recounted in this chapter and the next). How petty and ridiculous had been their undue competition and jealousies 20 years previous.

There are many **chapter commentaries** on the book of Genesis. This will be the most extensive examination of Genesis 35, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

Doctrines Covered or Alluded To			
Bethel	Dual Authorship of Scripture		
	Study of Inspiration	Typology	
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms

Gloss	A word or phrase added in by way of explanation by a later author (or copyist). I include in this those people who might relay this narrative verbally. This would have been done by a later writer or copyist.
Type	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.¹</i> See Typology (HTML) (PDF) (WPD).

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556

<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/termsanddefs.htm>

<http://www.realttime.net/~wdoud/topics.html>

<http://www.theopedia.com/>

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An Introduction to Genesis 35

Introduction: In the previous chapter, a man named Shechem had raped Dinah, a daughter of Leah and Jacob. As a result, Levi and Simeon, sons of Jacob, avenged her rape and killed all of the males related to Shechem; and then took all their women, children and stuff as their own.

Genesis 35 is somewhat of an unusual chapter. Vv. 1–8 pretty much continue the narrative of Genesis 34. The sons of Israel had made themselves odious in the land, so they had to move from Shechem to Bethel, as guided by God. In v. 8, Deborah, Rebekah's nurse, dies—interestingly enough, we have never heard her name before, so she needs to be explained and read into the picture.

God seems to appear to Jacob once again in vv. 9–15 in Bethel. Jacob is associated with Bethel twice—once when he was leaving Canaan and 20+ years later after he had returned from Paddan-aram. This appears to be a second encounter in Bethel with God; and God names him *Israel* a second time.

They left Bethel and Rachel, Jacob's wife, will go into a hard labor. She will give birth to Benjamin, Jacob's final son; but she will die in the process (vv. 16–20).

Israel (Jacob) continues traveling south and Reuben, his eldest son, has sexual relations with Bilhah, his father's mistress. There is little editorial comment in the Bible about this incident.

¹ From [Dake](#), accessed October 15, 2013.

This chapter ends with a list of Jacob's 12 sons, and finally with the death of his father Isaac.

Genesis 35 is quite a hodgepodge of topics, very much as if someone is looking way back into their past and chronicling important events which took place over a period of so many years. We have the deaths of Deborah (Rebekah's maid), Rachel and Isaac. However, sandwiched between these deaths are a two meetings between Jacob and God, Reuben's sin against his father, and a list of all Jacob's 12 sons. Given all of this material and the long-view perspective, it would be my guess that Joseph, Jacob's second youngest son, recorded this information as an adult when in Egypt. These are the highlights of the things which take place between moving to Bethel and the death of Isaac. It would make sense that these are the sorts of things a very young Joseph would recall from these years. He is setting the table, so to speak, for things to come.

Authorship discussion: When I first began studying this chapter, I believed that Joseph authored some of all of it. However, this final appearance by God to Israel is something that Jacob himself would have more likely recorded. And if he recorded that, then the material which occurs prior to this, would likely be Jacob's writing as well.

There are those who ascribe the authorship of the Law to several authors, most of whom lived several centuries after Moses, did so primarily because they were predisposed to removed prophecy from that portion of the Bible. They did not like that there would be prophecies centuries prior to those prophecies coming true. Therefore, they concluded that this was all written sometime later by a few religious fanatics and strung together after that, perhaps during the dispersion. On the other hand, there are the more conservative group who believes that Moses wrote every word of the Law. Nowhere does the New Testament ascribe Mosaic authorship to Genesis; it does to the other four books—see the [Study of Inspiration \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Even though Jacob tells us a great deal, there is always interesting information about each incident which he leaves out. In this chapter, God will speak to Jacob, but we have no idea how God came to speak to Jacob. Quite often, in the past, God spoke to him through dreams.

It is the summary nature of these events which makes me think that Joseph recorded them. However, I would view Jacob as a close second for recording these things (when someone gets older, they tend to focus on the most important events).

Given this theory, we would expect the life of Joseph to unfold in subsequent chapters, which it does—with the exception of Genesis 36, which gives the genealogy of Esau, who developed his family into a powerful kingdom over these years. Since this kingdom is not far from Egypt, it would make sense that Egypt is aware of this kingdom of Edom and of its rulers.

In any case, the events of this chapter, although significant, would have occurred within a fairly small window of time—say over a period of 10 years. This is because Benjamin, Joseph's younger brother, will be born; and the next time we speak of Joseph specifically, he is 17 years old. It is almost as if Joseph is setting the stage for his narrative (Genesis 37–50) by writing, *this was the life I was born into* (he does *not* write that; but it would be apropos *if* he wrote this chapter of Genesis).

It may help to have an overview of this chapter and those to come, which will help to explain who authored them.

Authorship and Basic Chapter Summaries of Genesis 35–39

Chapter	Summary	Author
Genesis 35	Genesis 35 picks up where Genesis 34 left off. There is no compelling reason to see its contents as anything other than chronological (apart from the listing of his sons).	Jacob
Genesis 36	Genesis 36 lists the sons of Esau and the sons of Seir. This is a genealogical chapter which is a self-contained unit. We have studied Jacob up until this point; this answers the question, <i>what's up with Esau?</i>	Esau or Jacob as informed by Esau; or someone with access to genealogical records
Genesis 37	Genesis 37 begins with Joseph at a young age, as a thorn in the side to his brothers, and as a dreamer of dreams. His brothers sell him into slavery, and suggest to their father that Joseph was killed by a wild animal.	Joseph
Genesis 38	This is one of the oddest narratives in Scripture. It is here for a purpose, but that purpose is not known for hundreds of years. This is all about Judah and how he leaves his brothers and takes up with a Canaanite woman, has children, finds a wife (Tamar) for his first son, and then that son dies. The woman is given to his second son and that son dies. Although Judah promises his third son to her, he does not deliver on this promise. Sometime later, Judah's wife dies, and he has relations with Tamar, not realizing who she is. When she is pregnant, he calls for her execution, when it is revealed that he is the father.	Judah; or Joseph as informed by Judah.
<p>There are two points that need to be made about Genesis 38. The first is the time frame—this chapter has to take place in the very short space of 20–22 years (unless there is some overlap with subsequent chapters). Secondly, this chapter seems like it is thrown into Genesis without reason (like Genesis 36), but this is the line of the Messiah, which is obviously quite significant. No one at this time has any idea that this will be the line of David and David's Greater Son.</p>		
Genesis 39	With Genesis 39, and throughout the rest of the book of Genesis, we pick up with Joseph in Egypt, and his life as a slave. Genesis 39 ends with Joseph in prison.	Joseph (and so the rest of Genesis, chapters 39–50)

We do not know if these chapters existed as separate traditions which were later woven into the book of Genesis (presumably by editor Moses); or if these were *written* and memorized and passed along as an entire literary unit (or some mixture of these two).

We should bear in mind that, prior to Moses taking a position of leadership over the people of Israel, the children of Israel in Egypt were aware of their God (Exodus 1:17–21 2:23–25² 3:7–18); as well as Abraham, Isaac, and Jacob, and Jacob's sons (Exodus 1:1–8 2:1 3:6). This suggests that they knew at least portions of their heritage, if not the Scriptures themselves (which would have consisted of the books of Genesis and Job).

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It is important to understand what has gone before.

² These can be tricky passages because, strictly speaking, they do not involve Hebrews expressing faith in their God.

The Prequel of Genesis 35

Genesis 35 will begin with

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We need to know who the people are who populate this chapter.

The Principals of Genesis 35

Characters

Commentary

[Chapter Outline](#)

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We need to know where this chapter takes place.

The Places of Genesis 35

Place

Description

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The Patriarchal Timeline for Genesis 35

Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Genesis 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
	1978 B.C.			Genesis 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Genesis 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Genesis 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Genesis 21:1–7 1Chronicles 1:34	Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.
	1841– 1816 B.C.			Genesis 25:12–16 1Chronicles 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Genesis 22:1–19	Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba .
Treasury of Scriptural Knowledge ³ puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Genesis 23:1–20	The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth.
(2026 B.C.)				Genesis 24:1–67 Genesis 25:20	Isaac (Abraham's son) and Rebecca. Genesis 25:20 Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan. At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there.

³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 22:1.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
		2026 B.C.	Isaac is 40	Genesis 25:20	Isaac marries Rebecca. Genesis 25:20
	1826 B.C.			Genesis 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Genesis 25:2–4 1Chronicles 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Genesis 11:11	Death of Shem.
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Genesis 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 <i>After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born.</i> Therefore, Abraham would be 160 years old.
(1991 B.C.)				Genesis 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).
1989 B.C.	1792 B.C.	1991 B.C.	Abraham is 175	Genesis 25:7–10	Abraham dies. Gen 25:7 <i>This is the length of Abraham's life: 175 years.</i> He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Genesis 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Genesis 25:17	The death of Ishmael. Gen 25:17 <i>This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.</i>
			Eber is 464	Genesis 11:17	Death of Eber.
	1782 B.C.	1978 B.C.		Genesis 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Genesis 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Genesis 26:6–10	Rebecca and Isaac in Gerar.
				Genesis 26:11–16	Isaac is blessed by God in Gerar.
	1782 B.C. 1735 B.C. (Klassen)			Genesis 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Genesis 26:34–35	Esau marries two Canaanite women.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1757– 1739 B.C. 1733 B.C. (Klassen)			Genesis 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Genesis 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Genesis 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Genesis 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.
				Genesis 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Genesis 28:10–22	Jacob's dream; God speaks to Jacob.
				Genesis 28:6–9	Esau marries a daughter of Ishmael.
		1906 B.C. (For descendants)		Genesis 36:1–42	Esau's marriages and descendants.
	1736 B.C. 1730 B.C. (Klassen)	1928 B.C.		Genesis 29:1–14	Jacob in Haran (Charan).
	1736– 1729 B.C. 1730– 1723 B.C. (Klassen)			Genesis 29:15–20	Jacob works 7 years to marry Rachel, but is deceived by Laban, and Jacob marries Leah, her older sister.
	1729 B.C. 1724 B.C. (Klassen)	1921 B.C.		Genesis 29:21–31	Jacob marries Rachel
(1915 B.C.)	1729– 1716 B.C. 1723– 1710 B.C. (Klassen)	1921 B.C. 1916 B.C. (Rachel bears Joseph)		Genesis 29:32–34 Genesis 30:1–6 Genesis 29:35 Genesis 30:9, 7–8, 10–24	Jacob has 12 children by his wives, Rachel and Leah; and by their personal servants as well. Reese breaks the timeline down in smaller increments in his book.
1915 B.C.				Genesis	Joseph is born.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1711 B.C.			Genesis 36:31–33 1Chronicles 1:43–44 Genesis 26:34–39 1Chronicles 1:45–50 Genesis 36:40–43 1Chronicles 1:51–54	The kings of Edom.
(1909 B.C.)	1716 B.C. 1710 B.C. (Klassen)			Genesis 30:25–43 Genesis 31:1–16	Jacob's final years with Laban.
				Genesis 31:17–55	Jacob's departure from Laban.
		1908 B.C.		Genesis 32:1–23	Jacob returns to Canaan.
		1906 B.C.		Genesis 32:24–32 Genesis 35:10	Jacob wrestles with the angel.
		1906 B.C.		Genesis 33:1–16	Jacob meets Esau face to face.
	1715 B.C. 1710 B.C. (Klassen)	1906 B.C.		Genesis 33:17–20	The resumption of Jacob's journey.
	1711– 1708 B.C. 1706– 1705 B.C. (Klassen)			Genesis 38:1–5 1Chronicles 2:3	Judah fathers 3 sons.
	1700 B.C. 1687 B.C. (Klassen)	1906 B.C.		Genesis 34:1–31	Dinah, daughter of Judah, is defiled.
		1906 B.C.		Genesis 35:1–15	Jacob returns to Bethel.
	1700 B.C. 1710 B.C. (Klassen)	1903 B.C.		Genesis 35:16–19 48:7 35:20–22	Rachel dies when giving birth to Benjamin.
(1898 B.C.)				Genesis 35:27 37:1	The return to Hebron.
	1699 B.C.		Joseph is 17	Genesis 37:2–11	Joseph—his early days and his dreams.
				Genesis 37:12–35	Joseph in Shechem and Dothan.
1897 B.C.		1898 B.C.		Genesis 37:36 39:1	Joseph is sold into slavery, to end up in Egypt.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	c1699– 1690 B.C.	1898 B.C.		Genesis 39:2–6	Joseph enjoys prosperity in Egypt.
	c1695 B.C. 1707 B.C. (Klassen)	1898 B.C.		Genesis 38:6–11	Judah and Tamar.
	1692 B.C.			Genesis 38:12–26	Judah's wife dies.
	1692 B.C. 1691 B.C. (Klassen)			Genesis 38:27–30 1Chronicles 2:4	The birth of Pharez, the 41 st generation from Adam.
	c1690 B.C. 1689 B.C. (Klassen)	1889 B.C.		Genesis 39:7–19	Joseph flees adultery.
		1889 B.C.		Genesis 39:20–23	Joseph is put into jail; yet prospers in jail.
(1887 B.C.)	1688 B.C.	1887 B.C.		Genesis 40:1–23	Joseph gives the interpretation of the dreams of the baker and the butler.
1884 B.C.	1687 B.C.		Isaac is 180	Genesis 35:28–29	The death of Isaac. Now the days of Isaac were 180 years. (Genesis 35:28)
(1885 B.C.)	1686 B.C.	1886 B.C.		Genesis 41:1–37	Joseph interprets the Pharaoh's dream.
		1886 B.C.		Genesis 41:38–44	Joseph is made governor.
				Genesis 41:45	Joseph marries Asenath.
1884 B.C.	1686– 1679 B.C.	1886 B.C. (Beginning)		Genesis 41:46–49	The 7 years of plenty.
	1685– 1683 B.C.			Genesis 41:50–53	Sons are born to Joseph.
	1685– 1681 B.C.			Exodus 6:16 Num. 3:17 1Chronicles 6:1, 16	The descendants of Levi are born.
	1679– 1672 B.C.	1875 B.C.		Genesis 41:54–57	The seven years of famine.
(1876 B.C.)	1678 B.C. 1677 B.C. (Klassen)	1875 B.C.		Genesis 42:1–44:34	Joseph provides his family with food.
		1875 B.C.		Genesis 45:1–15	Joseph reveals himself to his brothers.
		1875 B.C.		Genesis 45:16–28	Jacob hears that his son, Joseph, is still alive, and he prepares to travel to Egypt himself.
	1677 B.C.			Ruth 4:18 1Chronicles 2:5	Birth of Hezron, the 40 th generation.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
1873 B.C. ⁴	1677 B.C.	1875 B.C.		Genesis 46:1–7, 28	Jacob goes to Egypt after God's assurance in Beersheba.
		1875 B.C.	Jacob is 130	Genesis 46:8–27 Exodus 1:1–5	Summary of the 70 who came to Egypt. Compare Genesis 47:8–9 and 46:27 for Jacob's age.
		1875 B.C.		Genesis 46:29–34 47:1–12	The people of Joseph are established in Egypt.
	1676– 1675 B.C.			Genesis 47:13–21	Joseph continues as prime minister in Egypt, exercising wise leadership during the famine.
				Genesis 47:22–26	The land of the priests in Egypt.
	1672– 1593 B.C.			1Chronicles 2:6–8	Zerah, the brother of Pharez, and his descendants.
	1671 B.C. 1660 B.C. (Klassen)			Genesis 48:1–22	Blessings to Manasseh and Ephraim.
	1660 B.C. 1665 B.C. (Klassen)				Birth of Berith to Ephraim.
				Genesis 47:28–31	The last days of Jacob; his charge to Joseph.
		1859 B.C.		Genesis 49:1–32	Jacob speaks to his sons, giving them their final blessings and encouraging them.
1857 B.C.	1660 B.C.	1859 B.C.	Jacob is 147	Genesis 49:33	The death of Jacob.
		1859 B.C.		Genesis 50:1–14	The burial of Jacob.
				Genesis 50:15–21	The fears of Joseph's brothers after the death of Jacob.
	1638 B.C. 1644 B.C. (Klassen)				Birth of Resheph (who is in the line between Ephraim and Joshua).
	1625 B.C. 1620 B.C. (Klassen)			Num. 26:58	Birth of Aram (Levi's grandson and Moses' father).
	1623 B.C. 1604 B.C. (Klassen)				The birth of Ram, the 39 th generation.
	1615 B.C. 1625 B.C. (Klassen)				The birth of Telah, in the line between Ephraim and Joshua.

⁴ Jacob moves family to the Land of Goshen in Egypt (Genesis 47:28)

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
				Genesis 50:22–23	Joseph's last days.
	1606 B.C.			Genesis 50:24–25	Joseph's last words.
1805 B.C. (1805 B.C.)		1806 B.C.	Joseph is 110	Genesis 50:26 Exodus 1:6	The death of Joseph. His brothers also die.
	1606–1462 B.C.			Genesis 47:27 Exodus 1:7	The population explosion among the Jews living in Egypt.

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Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011 and August 12, 2014. Included in MacDonald's timeline is a timeline for Egypt interspersed.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

The Bible Hub [timeline](#) (accessed January 11, 2015) appears to be pretty thorough, but no one specifically is credited.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd). This source believes that the Jews live only a short time in Egypt (210 years).

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

The Modern Language Bible (The New Berkeley Version), Revised Edition; ©1969 by Hendrickson Publishers, Inc.; pp. 10–54.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 35:

A Synopsis of Genesis 35

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

God was absent from the very morally ambiguous chapter of Genesis 34. However, God will return and speak to Jacob in this chapter.

The first title is often applicable to the entire chapter (although it may pertain just to the verses which follow it to the next section heading).

Obviously, there are a great many subjects covered in Genesis 35. Interestingly enough, the NKJV, the TEV and the NJB are almost identical. Only the NASB seemed to catch the significance of Jacob's new name (enough to consider it to have a subtitle).

Paragraph Divisions of Modern Translations for Genesis 35 (from Dr. Bob Utley)				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Jacob Moves to Bethel	Jacob's Return to Bethel	Jacob's Journey from Shechem to Mamre	God Blesses Jacob at Bethel	Jacob at Bethel
Genesis 35:1-4	Genesis 35:1-4 Genesis 35:5-7	Genesis 35:1-4	Genesis 35:1 Genesis 35:2-4	Genesis 35:1 Genesis 35:2-5
Genesis 35:5-8	Genesis 35:8	Genesis 35:5-8	Genesis 35:5-8	Genesis 35:6-8
Jacob Is Named Israel				
Genesis 35:9-15 (Genesis 35:10) (Genesis 35:11-12)	Genesis 35:9-15	Genesis 35:9-15	Genesis 35:9-15	Genesis 35:9-10 Genesis 35:11-13 Genesis 35:14-15
	Death of Rachel		The Death of Rachel	The Birth of Benjamin and Death of Rachel
Genesis 35:16-21	Genesis 35:16-20	Genesis 35:16-21	Genesis 35:16-18 Genesis 35:19-21	Genesis 35:16-20 Reuben's Incest
Genesis 35:22 a	Genesis 35:21-22	Genesis 35:22 a		Genesis 35:21-22 a
The Sons of Israel	Jacob's Twelve Sons		The Sons of Jacob	The Twelve Sons of Jacob
Genesis 35:22-26		Genesis 35:22-26	Genesis 35:22 a Genesis 35:22-26	Genesis 35:22-26
	Genesis 35:23-26 Death of Isaac		The Death of Isaac	The Death of Isaac
Genesis 35:27	Genesis 35:27-29	Genesis 35:27-29	Genesis 35:27-29	Genesis 35:27-29
Genesis 35:28-29				

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 35 chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Genesis 35):

I began to incorporate the [Casual English Bible](#) into the translations.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

We also have a changing of the guard, if you will, at the end of chapter 35 (Jacob's sons are mentioned in full; and Isaac's death is recorded). We know that this will be an eventful chapter because Scofield's notes go from being $\frac{1}{8}$ of a page to $\frac{1}{3}$ of a page.

The chapter breaks are man-made and not inspired by God (ditto for the divisions of the verses). Chapter 34 should not have stopped here, necessarily. Jacob and his family are leaving Shechem because of the incident of the previous chapter and traveling south to Bethel. Shechem is Northwest of the Dead Sea and Bethel is 30 miles south of there, still slightly Northwest of the Dead Sea. This is not far enough away from Shechem; however, they will stop there for a short time.

Chapter Outline

Charts, Graphics and Short Doctrines

At God's Direction, Jacob Moves his Family to Bethel

Kukis slavishly literal:

And so says Elohim unto Jacob, "Arise; go up [to] Bethel and live there and make there an altar to the ʾĔl, the One appearing unto you in your fleeing from faces of Esau your brother."

Genesis
35:1

Kukis moderately literal:

Elohim said to Jacob, "Arise [and] go up [to] Bethel and live there. Construct an altar there to ʾĔl, the One Who appeared to you when you fled from Esau your brother."

Kukis not-so-literal paraphrase:

God said to Jacob, "Rise up and go to Bethel and live there. Build an altar there to God, the One Who appeared to you after you fled from Esau your brother."

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁵; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_genesis.html and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so says Elohim unto Jacob, “Arise; go up [to] Bethel and live there and make there an altar to the ^Y Ēl, the One appearing unto you in your fleeing from faces of Esau your brother.”
argum (trans. Etheridge)	And the Lord said to Jakob, Arise, go up to Bethel and dwell there, and make there an altar unto Eloha, who revealed Himself to you in your flight from before Esau your brother.
Latin Vulgate	In the mean time God said to Jacob: Arise and go up to Bethel, and dwell there, and make there an altar to God, who appeared to thee when thou didst flee from Esau, thy brother.
Peshitta (Syriac)	AND God said to Jacob, Arise, go up to Beth-el, and dwell there; and build there an altar to God, who appeared to you when you fled from the presence of your brother Esau.
Septuagint (Greek)	And God said to Jacob, Arise, go up to Bethel, and dwell there; and make there an altar to the God that appeared to you, when you fled from the face of Esau your brother.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And God said to Jacob, Go up now to Beth-el and make your living-place there: and put up an altar there to the God who came to you when you were in flight from your brother Esau.
Easy English	Jacob goes home and Isaac dies God said to Jacob, 'Get up. Go to Bethel and live there. When you ran away from your brother Esau, you saw God. Now make an *altar there for God's honour.'
Easy-to-Read Version	God said to Jacob, "Go to the town of Bethel [This name means "God's house."]. Live there and make an altar [A stone table used for burning sacrifices that were offered as gifts to God.] for worship. Remember El [A Hebrew name for God.], the God who appeared [God often used special shapes so people could see him. Sometimes he was like a man, an angel, a fire, or a bright light.] to you there when you were running away from your brother Esau. Make your altar to worship that God there."
<i>The Message</i>	God spoke to Jacob: "Go back to Bethel. Stay there and build an altar to the God who revealed himself to you when you were running for your life from your brother Esau."
NIRV	Jacob Returns to Bethel Then God said to Jacob, "Go up to Bethel and live there. Build an altar there to honor me. That's where I appeared to you when you were running away from your brother Esau."

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob establishes worship at Bethel God said to Jacob, "Get up, go to Bethel, and live there. Build an altar there to the God who appeared to you when you ran away from your brother Esau."
Contemporary English V.	God told Jacob, "Return to Bethel, where I appeared to you when you were running from your brother Esau. Make your home there and build an altar for me."
The Living Bible	"Move on to Bethel now, and settle there," God said to Jacob, "and build an altar to worship me-the God who appeared to you when you fled from your brother Esau."
Names of God Bible	Jacob's Fifth Encounter with God Then <i>Elohim</i> said to Jacob, "Go to Bethel and live there. Make an altar there. I am the <i>El</i> who appeared to you when you were fleeing from your brother Esau."
New Berkeley Version	God said the Jacob: Get ready! Move up to Bethel; settle there and build there an altar to God, who appeared to you when you were fleeing from your brother Esau.
New Life Version	God said to Jacob, "Get ready and go to Bethel to live. Make an altar there to God, Who showed Himself to you when you ran away from your brother Esau."
New Living Translation	Jacob's Return to Bethel Then God said to Jacob, "Get ready and move to Bethel and settle there. Build an altar there to the God who appeared to you when you fled from your brother, Esau."

Partially literal and partially paraphrased translations:

American English Bible	Then God told Jacob: 'Get up and go up to the place [you named] BethEl, and live there. Then build an altar to the God that appeared to you there, when you were running from your brother Esau.'
Beck's American Translation	At Bethel God told Jacob, "Go up to Bethel, stay there, and build an altar there to God, whom you saw when you fled from your brother Esau."

International Standard V	Jacob Moves to Bethel Later, God told Jacob, "Get up, move to Bethel, and live there. Build an altar to the God who appeared to you when you were fleeing from your brother Esau."
New Advent (Knox)Bible	In the meanwhile, too, God had said to Jacob, Bestir thyself, go up to Bethel, and make thy dwelling there; there build an altar to the God who revealed himself to thee when thou wast in flight from thy brother Esau.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	God said to Jacob, "Rise and ascend to Bethel to dwell there. Make there an altar to the God you saw when you disappeared from the face of Esau your brother."
Conservapedia	God said to Jacob, "Rise, go up to Bethel. Live there and make there an altar to God, Who appeared to you when you ran away from your brother Esau." <i>Bethel</i> literally means "house of God." This was the location of Jacob's stairway dream.
Ferar-Fenton Bible	GOD afterwards said to Jacob ` Arise; go to Beth-el and reside, and make an altar there to the GOD who appeared to you in your flight from your brother Esau.
Lexham English Bible	Jacob Goes Back to Bethel And God said to Jacob, "Arise, go up to Bethel and dwell there, and make an altar to the God who appeared to you when you fled from before Esau your brother."
Translation for Translators	Jacob and his family returned to Bethel Some time later, God said to Jacob, "Go up to Bethel, and live there. Build an altar to worship me, God, who appeared to you when you were fleeing from your older brother Esau."

Catholic Bibles:

Christian Community (1988)	Jacob at Bethel God said to Jacob, "Go up to Bethel and settle there. Build an altar there to God who appeared to you when you were fleeing from your brother Esau."
The Heritage Bible	And God said to Jacob, Rise up, ascend to Bethel, and dwell there; and make there an altar to God who appeared to you when you fled from the face of Esau, your brother.
New American Bible (2011) ⁶	<i>Bethel Revisited.</i> God said to Jacob: Go up now to Bethel. Settle there and build an altar there to the God who appeared to you when you were fleeing from your brother Esau [Genesis 28:12-13.]. [35:1-7] Jacob returns to Bethel and founds the sanctuary, an event that forms a "bookend" to the first visit to Bethel in 28:10-22. To enter the Lord's sanctuary, one must purify oneself and get rid of all signs of allegiance to other gods (Jos 24:23; Jgs 10:16). Jacob also seems to initiate the custom of making a pilgrimage to Bethel (see Ps 122:1 and Is 2:3, 5).
New Jerusalem Bible	God said to Jacob, 'Move on, go to Bethel and settle there. Make an altar there for the God who appeared to you when you were fleeing from your brother Esau.'
Revised English Bible	GOD said to Jacob, "Go up now to Bethel and, when you have settled there, erect an altar to the God who appeared to you when you fled from your brother Esau."

Jewish/Hebrew Names Bibles:

exeGeseges companion Bible	<u>YAAQOV MOVES TO BETH EL</u> And Elohim says to Yaaqov, Rise, ascend to Beth El and settle there: and work there a sacrifice altar to El; who was seen by you
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⁶ Also called the revised edition.

when you fled the face of Esav your brother.

Hebraic Transliteration

And Elohim (אֱלֹהִים) said to Ya'akov:

Arise, go up to Beit-El, and dwell there: and make there an altar to EL, that appeared to you when you fleddest from the face of Esav your brother

Kaplan Translation

Preparations for Beth Eternal life

God said to Jacob, 'Set out and go up to Beth El. Remain there and make an altar to [Me], the God who appeared to you when you were fleeing from your brother Esau.' Jerusalem was 32 miles south of Shechem, while Bethel was 19 miles south. The expression 'go up' is used since Jerusalem is higher than Shechem. Note from Genesis 28:19: We render this Beth El instead of Bethel. According to many authorities, Jacob was lying on the place of the Holy of Holies in Jerusalem (Pesachim 88a; Pirkey Rabbi Eliezer 35; Ramban). Hence, it was literally the 'gate of heaven' (see Jerusalem, Eye of the Universe, p. 50). From Beer-sheba to Jerusalem is 42 miles, a good day's journey (see note on Genesis 30:36). According to others, however, this was the Bethel which was Abraham's first home in the Holy Land (Genesis 12:8).

The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Orthodox Jewish Bible

And Elohim said unto Ya'akov, Arise, go up to Beit-El, and settle there; and make there a Mizbe'ach unto El (G-d) that appeared unto thee when thou didst flee from the face of Esav achicha.

Restored Names Version

And Elohiym said to Ya'aqob, "Arise! Go up to Bayith-El and dwell there and make an altar there to El who appeared to you when you fled from the face of Esav your brother."

The Scriptures 1998

And Elohim said to Ya'aqob, "Arise, go up to Běyth Ęl and dwell there. And make an altar there to Ęl who appeared to you when you fled from the face of Ęsaw your brother."

Expanded/Embellished Bibles:

The Amplified Bible

And God said to Jacob, Arise, go up to Bethel and dwell there. And make there an altar to God Who appeared to you [in a distinct manifestation] when you fled from the presence of Esau your brother.

The Expanded Bible

Jacob in Bethel

God said to Jacob, "Go [^lRise up and go up] to the city of Bethel [12:8] and live there. Make an altar to the God who appeared to you there when you were running away [fleeing] from your brother Esau [28:1-22]."

Kretzmann's Commentary

Jacob Moves to Bethel

And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau, thy brother. Ten full years had now elapsed since Jacob had returned from Mesopotamia, and still he had not fulfilled the special vow of Bethel, Genesis 28:20-22. Cf Genesis 31:13. Whether it had been a matter of precaution against a mingling with the Edomites or simply tardiness on Jacob's part, the Lord, at any rate, found it necessary to remind him of his vow, in which he had promised the erection of an altar unto God, who had appeared to him at Bethel.

NET Bible®

The Return to Bethel

Then God said to Jacob, "Go up at once [Heb "arise, go up." The first imperative gives the command a sense of urgency.] to Bethel and live there. Make an altar there to God, who appeared to you when you fled from your brother Esau [God is calling on Jacob to fulfill his vow he made when he fled from Esau (see Gen 28:20-22).]" When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will

be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Some of their notes will be reproduced in the exegesis of the chapter.

The Voice

Genesis is filled with moral failures and ethical dilemmas, the kinds of things that happen in real life. Abraham's children are not perfect people; they-like the rest of us-are deeply flawed and conflicted over the tough moral choices we all have to make. After Dinah is forcibly raped, what are her brothers to do to protect her and restore their family honor? How is justice to be done? How can they make things right? These are important questions. The desire to protect those you love and to make things right is a noble impulse, but ignoble deeds follow. Skilled in deception, her brothers use circumcision-their covenant obligation-to temporarily disable the men and make them vulnerable to attack. After the carnage, Jacob, the older, wiser head of the family, knows the score: actions like these have consequences. Violence only breeds more violence. If they are to survive, they must leave . . . soon.

God (to Jacob): Get up, go *back* to Bethel, and settle there. Build an altar *to Me*, to the God who appeared to you when you ran away from your brother, Esau.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is the Elohim to Jacob, "Rise, go up to the place at Beth-El and dwell there, and make there an altar to El Who appeared to you when you ran away from the face of Esau, your brother."
English Standard V. – UK	God Blesses and Renames Jacob God said to Jacob, "Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau."
NASB	Jacob Moves to Bethel Then God said to Jacob, "Arise, go up to Bethel and live [Lit <i>dwell</i>] there, and make an altar there to God, who appeared to you when you fled from [Lit <i>from the face of</i>] your brother Esau."
New European Version	Jacob Quits Pagan Gods God said to Jacob, Arise, go up to Bethel, and live there. Make there an altar to God, who appeared to you when you fled from the face of Esau your brother.
New King James Version	Jacob's Return to Bethel Then God said to Jacob, "Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother."
World English Bible	God said to Jacob, "Arise, go up to Bethel, and live there. Make there an altar to God, who appeared to you when you fled from the face of Esau your brother."
Young's Updated LT	And God says unto Jacob, "Rise, go up to Bethel, and dwell there, and make there an altar to God, who appeared unto you in your fleeing from the face of Esau your brother."
The gist of this verse:	God tells Jacob to rise up and go to Bethel and live there, and make an altar there. This is where God appeared to Jacob before.

Genesis 35:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʾel (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yaʿăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Interestingly enough, Jacob's name is found in Genesis 28:1 29:1 30:1 31:1 32:1 33:1 34:1 35:1.

Translation: Elohim said to Jacob,...

We know of two relatively recent occurrences when God has appeared to Jacob. God told him to leave Laban and return to the Land of Promise, which would have been perhaps 20 years ago; and now God is speaking to him again.

At this point, it does not appear that Jacob has seen his father Isaac.

Genesis 35:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qûwm (קוּם) [pronounced <i>koom</i>]	<i>stand, rise up, arise, get up</i>	2 nd person masculine singular, Qal imperative	Strong's #6965 BDB #877
ʾâlâh (אָלַח) [pronounced <i>ġaw-LAWH</i>]	<i>go up, ascend, come up, rise, to climb</i>	2 nd person masculine singular, Qal imperative	Strong's #5927 BDB #748
Bêyth-ʾêl (בֵּית אֱלֹהִים) [pronounced <i>bayth-AYHL</i>]	<i>house of God; transliterated Bethel</i>	masculine proper noun	Strong's #1008 BDB #110
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 35:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâshab (יָשַׁב) [pronounced yaw-SHAH ^h V]	<i>remain, stay; dwell, live, reside; sit</i>	2 nd person masculine singular, Qal imperative	Strong's #3427 BDB #442
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: ...“Arise [and] go up [to] Bethel and live there...

Bethel is a bit north of Jerusalem. It means *House of God*.

It is not clear at first just how close Genesis 34 is to Genesis 35 in time. Did Jacob's sons kill the males of Shechem and take their stuff; and God came to Jacob and said, “Here's where I want you to move to next”? Or is this simply the next significant set of events in the lives of Jacob and his family, taking place perhaps a few years later? Let's look at a map:

Map of Shechem and Bethel; from bible-history.com; accessed November 23, 2015 (only a portion of the map is reproduced). Bethel is about 20 miles due south of Shechem.



Logically, because these cities are so close (by our terms), God's command to Jacob probably occurred right after the events of Genesis 34. We might surmise that Jacob, worried about the jackpot his sons had landed him in, prayed to God, saying, “My sons have killed the men of Shechem and have taken their substance. What can I do? Will the people of the land find out and kill us?” And God says to him, “**Get up and go to Bethel.**” The manner in which God spoke to Jacob is not revealed, but throughout Jacob's section of Genesis, there always appear to be a number of unanswered questions.

I am only making an educated guess about this—that these events are close together in time and that God is responding to a prayer from Jacob. This does appear to fit together reasonably well, given the proximity of Shechem and Bethel.

So that there is no misunderstanding, the Bible does not justify what Jacob's sons Levi and Simeon did in the previous chapter. It is possible that all of Shechem (the city) would have gathered around Shechem (the king's first son), but the sons of Jacob used duplicity and murder instead to deal with what happened.

One thing which ought to be clear: Jacob and his sons are undeserving of God's grace. There will be various points throughout the history of the Jewish people where it is clear, they do not deserve what God does for them or what God promises to them.

The three patriarchs, Abraham, Isaac and Jacob did a lot of traveling. They always lived in tents which is analogous to our living in the world in our temporary habitations, or bodies. Our home is in heaven and we dwell in tabernacles (tents; temporary dwellings) as the patriarchs did. Jacob has lived in Bethel and has traveled north

to flee from Esau and now he is returning to this area again. Jacob recognizes that there is one God and one God only; so he requires that all of the idols be gotten rid of. He has picked up people from all different kinds of cultures and under his roof (actually, within his compound), he has the right to require that idolatry be removed from his home.

So God speaks to Jacob and tells him to move:

Genesis 35:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>do, make, construct, fashion, form, prepare, manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258
lâmed (לְ) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾĒl (אֵל) [pronounced <i>ALE</i>]	<i>God, god, mighty one, strong, hero; transliterated <i>El</i></i>	masculine singular noun with the definite article	Strong's #410 BDB #42

Translation: Construct an altar there to the ʾĒl,...

God tells Jacob to build an altar to him. The primary thing done with an altar is the offering of animal sacrifices to God.

These altars are a testimony to the Person and Character of the God of Abraham.

Genesis 35:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
râʾâh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>being seen, being visible to; letting oneself be seen, appearance</i>	Niphal participle	Strong's #7200 BDB #906
Interestingly enough, just as Jacob's name began most every chapter for many chapters, this word is found at the beginning of most chapters as well. It is found in Genesis 26:2 27:1 28:6 29:2 30:1 31:2 32:2 33:1 34:1 35:1.			
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39

Genesis 35:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (בֹּ.) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bârach (בָּרַח) [pronounced baw-RAHKH]	<i>to go [pass] through, to flee [away]; to hasten, to come quickly; to reach across</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #1272 BDB #137
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
‘Êsâv (עֵשָׂו) [pronounced gáy-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
’âch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...the One Who appeared to you when you fled from Esau your brother.”

The last time that God appeared to Jacob was when he was fleeing Esau, some 40 years or so ago.

This estimation of time is based upon Jacob living 20 years with Laban, and then returning, and his sons being old enough to fight and kill the sons of Hamor in the previous chapter. His sons would have started being born in the 8th year of living with Laban.

Genesis 35:1 And God said to Jacob, “Arise, go up to Bethel, and live there. And make an altar there to God, who appeared to you when you fled from the face of Esau your brother.”

Genesis 35:1 Elohim said to Jacob, “Arise [and] go up [to] Bethel and live there. Construct an altar there to ’Ēl, the One Who appeared to you when you fled from Esau your brother. (Kukis mostly literal translation)

Genesis 35:1 God said to Jacob, “Rise up and go to Bethel and live there. Build an altar there to God, the One Who appeared to you after you fled from Esau your brother. (Kukis paraphrase)

God tells Jacob to move south, to Bethel, which is a reasonable distance away from where they were in Genesis 34. The text reads *up to Bethel* because Jacob will be going up into the hill country of Judah (not then known as Judah). We often think of *up* as referring to going north; in the time of the Jews, *up* refers to a higher elevation.

In Genesis 34, it is clear that Jacob’s sons have veered far away from the faith of Y^ehowah, and this is the fault of Jacob. It is the father’s responsibility to take the lead in spiritual things in his family. The mother (in this case, *mothers*) may often have more interest in spiritual matters, but it is the husband who should lead.

This is to remind you of a previous encounter that Jacob had with God.

A Blast from Jacob's Past

Jacob previously, because of his own bad decisions, angered his brother Esau so much, that he (Jacob) had to flee their home, so he went to Bethel. Recall this from that time:

Gen 28:10–12 *Jacob left Beersheba and went toward Haran. And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it!*

Jacob had cheated Esau out of his blessing, and Esau was angry enough to kill him because of this. His mother, Rebekah, helped to get Jacob out of the area, saying that Jacob needed to meet a woman who is not a heathen and to marry her. So Jacob will travel to Laban's ranch (Laban is Rebekah's brother). At the same time, Rebekah kept herself from being implicated in her own scheme to defraud her husband and other son.

Jacob has barely been on the trail for a day or two, when he had the vision described above.

Gen 28:13–15 *And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed. 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."*

God speaks to Jacob and makes great promises to him. However, bear in mind, none of this is deserved. Jacob is a picture of God's grace, because he clearly does not deserve what God has given him and promised him.

Gen 28:16–19 *Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." 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." So early in the morning Jacob took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called the name of that place Bethel, but the name of the city was Luz at the first.*

Jacob would certainly be inspired for short periods of time. Having God speak to him and see the angels ascend and descend certainly got Jacob's attention.

Gen 28:20–22 *Then Jacob made 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 clothing to wear, so that I come again to my father's house in peace, then the LORD shall be my God, and this stone, which I have set up for a pillar, shall be God's house. And of all that you give me I will give a full tenth to you."*

Jacob makes a vow to God about giving 10% of his income, which suggests that there were spiritual organizations that he could have given to. You may recall Abraham's meeting with Melchizedek the great priest, were Abraham gave him an offering. This would suggest that such a priesthood existed in the time of Jacob, although I do not recall there being a reference to it.

Jacob makes other vows to God, that the LORD (lit., *Y^ehowah*) would be his God. If you remember much of what we have studied, except when God speaks to Jacob, there is very little spiritual activity in his life.

Notice above that Jacob said, "...and this stone, which I have set up for a pillar, shall be God's house." Bethel means *God's house* (or, more literally, *house of God*).

In any case, God wanted to take Jacob back to a place that Jacob clearly associated with God; at a time when Jacob's thinking was better. He may have been fleeing Esau due to a series of bad decisions, but this caused Jacob to focus more intently on God and God's leading.

Chapter Outline

Charts, Graphics and Short Doctrines

So God tells Jacob, "Return to Bethel." Many times, we associate where we are with spiritual experiences. If you have attended a doctrinal church and have made friends with a variety of believers, and have experienced spiritual growth at such a place, then returning to that place many years later will evoke memories. In this situation, it is clear that Jacob has *moved far away from God* and has not guided his sons toward spiritual truth. So, perhaps the intention here by God is to cause Jacob to remember what he has seen and what he has said to God.

Do not become confused by this. God is not sending Jacob to Bethel so that Jacob will remember to give his 10%—giving is a privilege in the spiritual life—but so that Jacob might remember his relationship to God and act upon that.

And so says Jacob unto his house and unto all who [are] with him, "Remove elohim foreign who [are] in your midst; and purify yourselves and change your garments.

Genesis
35:2

Jacob then said to his house and to those who [are] with him, "Remove the foreign elohim who [are] in your midst; and purify yourselves and change your garments.

Jacob then said to his house and to those who are with him, "Remove the foreign gods that are among you, then purify yourselves and change your garments.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Jacob unto his house and unto all who [are] with him, "Remove elohim foreign who [are] in your midst; and purify yourselves and change your garments.

Targum of Onkelos

And Jakob said to the men of his house, and to all who were with him, Put away the idols of the peoples which are among you which you took from the temple [Or "the house of idols."] of Shekem, and purify you from the uncleannesses of the slain whom you have and change your raiment.

Latin Vulgate

And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed, and change your garments.

Peshitta (Syriac)

Then Jacob said to his household and to all who were with him, Put away the strange gods that are among you, and cleanse yourselves, and change your garments; ...

Septuagint (Greek)

And Jacob said to his house, and to all that were with him, Remove the strange gods that are with you from the midst of you, and purify yourselves, and change your clothes.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Then Jacob said to all his people, Put away the strange gods which are among you, and make yourselves clean, and put on a change of clothing:...

Easy English

So Jacob said this to his *household and to everyone with him: `Throw away the foreign gods that you have. Wash yourselves and change your clothes.

Easy-to-Read Version	So Jacob said to his family and to all his servants, "Destroy all those foreign gods made of wood and metal that you have. Make yourselves pure. Put on clean clothes.
<i>The Message</i>	Jacob told his family and all those who lived with him, "Throw out all the alien gods which you have, take a good bath and put on clean clothes, we're going to Bethel. I'm going to build an altar there to the God who answered me when I was in trouble and has stuck with me everywhere I've gone since." V. 3 is included for context.
Names of God Bible	So Jacob said to his family and those who were with him, "Get rid of the foreign gods which you have, wash yourselves until you are ritually clean ["Clean" refers to anything that is presentable to God.], and change your clothes.
NIRV	So Jacob spoke to his family and to everyone with him. He said, "Get rid of the statues of false gods you have with you. Make yourselves pure by washing and changing your clothes.
New Simplified Bible	Jacob said to his family and those who were with him: »Get rid of the foreign gods that you have. Wash yourselves until you are ritually clean. Change your clothes.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Jacob said to his family and to everyone else who was traveling with him: Get rid of your foreign gods! Then make yourselves acceptable to worship God and put on clean clothes.
The Living Bible	So Jacob instructed all those in his household to destroy the idols they had brought with them, and to wash themselves and to put on fresh clothing.
New Berkeley Version	Jacob then told his household and all under his authority, "Get rid of all the strange gods you have with you; purify yourselves and change your clothes; then let us get ready and move up to Bethel. A portion of v. 3 is included for context.
New Century Version	So Jacob said to his family and to all who were with him, "Put away the foreign gods you have, and make yourselves clean, and change your clothes.
New Living Translation	So Jacob told everyone in his household, "Get rid of all your pagan idols, purify yourselves, and put on clean clothing.

Partially literal and partially paraphrased translations:

American English Bible	So Jacob told his family and everyone that lived with him: 'Get rid of the strange gods that you have, then wash yourselves, change your clothes, and get ready, because we're going up to BethEl, where we will build an altar to the God who listened to me, was with me, and kept me safe throughout my journey and trials.' V. 3 is included for context.
International Standard V	Jacob announced to his household and to everyone with him, "Throw away the foreign gods that you've kept among you, purify yourselves, and change your clothes.
New Advent (Knox)Bible	Whereupon Jacob summoned all his household; Cast away, he told them, whatever images of alien gods you have among you, purify yourselves, and put on fresh garments.
Translation for Translators	So Jacob said to his household and to all the others who were with him, "Get rid of the idols you brought from Mesopotamia. Also, bathe yourselves and put on clean clothes.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Jacob said to his house, and to all with him, "Turn from the foreign gods in your midst. Clean and change your raiment.
Conservapedia	Then Jacob said to his household, and everyone with him, "Put away the foreign gods that are in your midst, and cleanse yourselves, and change your clothes."

This certainly includes, perhaps without limitation, the theraphim that Rachel stole from Laban.

Ferar-Fenton Bible

Jacob Destroys the Idols of his Family and Servants

So Jacob said to his family, and all who were with him; "Throw away.

Lexham English Bible

Then Jacob said to his household and to all who [were] with him, "Get rid of the foreign gods that [are] in your midst and purify yourselves and change your garments.

Catholic Bibles:

New American Bible (2002)

So Jacob told his family and all the others who were with him: "Get rid of the foreign gods that you have among you; then purify yourselves and put on fresh clothes. Foreign gods: pagan images, including household idols (see note on ? Genesis 31:19), that Jacob's people brought with them from Paddan-aram.

New American Bible (2011)

So Jacob told his household and all who were with him: "Get rid of the foreign gods [**Foreign gods:** divine images, including those of household deities (see note on 31:19), that Jacob's people brought with them from Paddan-aram.] among you; then purify yourselves and change your clothes.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then Ya'akov said to his household and all the others with him, "Get rid of the foreign gods that you have with you, purify yourselves, and put on fresh clothes.

exeGesés companion Bible

And Yaaqov says to his household

and to all with him,

Turn aside the strange elohim among you and purify and change your clothes:...

JPS (Tanakh—1985)

So Jacob said to his household and to all who were with him, "Rid yourselves of the alien gods in your midst, purify yourselves, and change your clothes.

Judaica Press Complete T.

Thereupon Jacob said to his household and to all those who were with him, "Remove the deities of the foreign nations, which are in your midst, purify yourselves and change your clothes.

Kaplan Translation

Jacob said to his family and everyone with him, 'Get rid of the idolatrous artifacts [Literally 'foreign gods,' or 'alien gods.' Others render it 'alienated gods' or 'alienating gods' (cf. Hirsch). Some say that these were the artifacts plundered from Shechem (Targum Yonathan; Rashi). According to others, Jacob had discovered the teraphim that Rachel had taken (Genesis 31:19; Josephus 1:20:2, Yov'loth 31:2).] that you have. Purify yourselves and change your clothes.

Orthodox Jewish Bible

Then Ya'akov said unto his Bais, and to all that were with him, Put away the elohei hanekhar that are among you, and be tahor, and change your simlah (garments);...

Restored Names Version

And God said to Jacob, Rise up, ascend to Bethel, and dwell there; and make there an altar to God who appeared to you when you fled from the face of Esau, your brother.

Expanded/Embellished Bibles:

Bullinger's Companion Bible

Then Jacob said unto his household, and to all that were with him, "Put away [purification necessary in going up to Beth-el the house of God.] the strange gods that are among you [The gods doubtless part of the spoils taken from the house of Shechem. Cp. v.4, and see 34:28,29], and be [**ceremonially**] clean, and change your garments [First occ. Here and always used of ceremonial cleansing]:...

The Expanded Bible	So Jacob said to his family [household] and to all who were with him, "Put away the foreign gods you have, and make yourselves clean [purify yourselves], and change your clothes.
Kretzmann's Commentary	Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments. This was an act of repentance, since Jacob, up till now, had permitted Rachel to keep her father's idols, Genesis 31:32, and had not turned the hearts of the members of his household from idolatry. His order went forth that all the strange gods and everything that savored of superstition and idolatry be removed from their midst, that they should purify themselves, moreover, through religious washings and by a complete change of garments.
NET Bible®	So Jacob told his household and all who were with him, "Get rid of the foreign gods you have among you [Heb "which are in your midst."]. Purify yourselves and change your clothes [The actions of removing false gods, becoming ritually clean, and changing garments would become necessary steps in Israel when approaching the Lord in worship.].
Syndein/Thieme	Then Jacob {Israel} said unto his household, and to all that were with him, "Put away the strange 'Elohim/gods that are among you, and make yourself clean {spiritual cleanliness in view here - use rebound}, and change your garments. {physical cleanliness now}.
The Voice	Jacob told his household and those with him <i>to get ready to move</i> . Jacob: Get rid of any foreign gods you have in your possession. Purify yourselves: <i>bathe and change your clothes</i> .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is Jacob to his household and to all who are with him, "Take away the foreign elohim which are in your midst, and clean yourselves, and change your garments.
Context Group Version	Then Jacob said to his household, and to all that were with him, Put away the foreign gods that are among you { pl }, and purify yourselves, and change your {pl} garments: and let us arise, and go up to Beth-el; and I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went. V. 3 is included for context.
English Standard Version	So Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you and purify yourselves and change your garments.
Green's Literal Translation	And Jacob said to his house, and to all those with him, Put away the strange gods in your midst, and purify yourselves, and change your clothing.
God's Truth (Tyndale)	Then said Jacob unto his household and to all that were with him, put away the strange gods that are among you and make yourselves clean, and change your garments, and let us arise and go up to Bethel, that I may make an altar there, unto God which heard me in the day of my tribulation and was with me in the way which I went.
Young's Updated LT	And Jacob says unto his household, and unto all who are with him, "Turn aside the gods of the stranger which are in your midst, and cleanse yourselves, and change your garments.

The gist of this verse: Jacob speaks to his wives and children, and to all of the others who are with him, and tells them to remove any foreign gods that they have, to clean themselves and to change their clothes.

Genesis 35:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yaʿăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^bV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: *Jacob then said to his house and to those who [are] with him,...*

The relationship between God and Jacob is much different from that between God and Abraham. You will recall that Abraham appeared to carefully record all that God said to him; and that God appeared to speak at length with Abraham. Either God has very little to say to Jacob, or Jacob has not remembered all that was said to him.

Genesis 35:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
çûwr (וּרָ) [pronounced soor]	<i>cause to depart, remove, cause go away; take away; turn away from</i>	2 nd person masculine plural, Hiphil imperative	Strong's #5493 (and #5494) BDB #693
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
nêkâr (נֶכַח) [pronounced nay-KAHR]	<i>foreign, that which is foreign, foreignness, alien, that which is alien; foreign gods</i>	masculine singular noun with the definite article	Strong's #5236 BDB #648
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוֶּכֶחַ) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #8432 BDB #1063

With the bêyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תַּוֶּכֶחַ. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

Translation: ...“Remove the foreign elohim who [are] in your midst;...

It appears that there were those in his family who has foreign gods with them—perhaps small statues or religious icons from the surrounding peoples.

Jacob’s sons plundered the people of Shechem, killing all of the males and keep the women and children and their stuff. No doubt, this included various gods and religious artifacts.

There are now a whole new group of people with Jacob and his family. Remember that they have taken the children and the wives of Shechem’s family. They are not to have any foreign gods; no statuettes or religious symbols.

There are those in Jacob’s own family who may have various heathen religious items (recall that Rachel stole some religious figurines from her father).

Remember that God has already appeared to Jacob and angels have appeared to Jacob; and that Jacob has made great promises to God—promises which he has apparently not kept. When God speaks to him again, Jacob is reminded of his own shortcomings.

We know very little of the religious practices of the family of Abraham. Abraham certainly built more altars than Jacob did; and in more places. Abraham appeared to have a much closer relationship with God, which is confirmed in Scripture. Abraham is called *the friend of God*; Jacob is renamed Israel (on two occasions).

Jacob realizes that he needs to clean up his act here, and anything which is related to heathenistic religious practices must be removed from his family. It seems likely that this change of heart is based upon what his sons did in Shechem. Jacob may recognize, to a limited degree, that he has not properly guided or instructed his sons.

Genesis 35:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâhêr (טָהַר) [pronounced <i>taw-HAIR</i>]	<i>cleansed yourself [physically, of disease; ceremonially, of uncleanness]; purify yourself [ceremonially, morally]; present yourself for purification [rites]</i>	2 nd person masculine plural, Hithpael imperative	Strong's #2891 BDB #372
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châlahp (חָלַף) [pronounced <i>chaw-LAHF</i>]	<i>to change, to interchange, to alter; to cause to revive; to sprout forth</i>	2 nd person masculine plural, Hiphil imperative	Strong's #2498 BDB #322
sîm ^e lâh (שָׂמַלַח) [pronounced <i>sim^e-LAW</i>]	<i>[covering, outer] garments, clothing, clothes</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #8071 BDB #971

Translation: ...and purify yourselves and change your garments.

We do not have a specific system of worship described in the Old Testament until the Land of Promise. We know that animals are offered up sacrificially, but this appears to be the first time they are told that there needed to be some sort of purification process (which is not specified) and that clothes are apparently changed, as representative of the purification.

Because of where *purify yourselves* is, it is difficult to ascertain whether they were ordered to wash up or whether there were some religious purification rituals that they entered into. Putting away the foreign gods seems to indicate the latter, but putting on new garments seems to indicate the former. In any case, they were about to spend a long time on the road and Jacob was getting them prepared for it. During this journey, they would feel more and more at God's mercy and Jacob is trying to see that no one will cause them to stumble on this lengthy trip.

Now, we cannot truly purify ourselves; but this is strictly ceremonial. It stands for the requirement that God has that, in order to interact with Him, we must be pure. We cannot have any bit of sin in us. God cannot accept the sin that we have committed; He cannot accept the sin nature which is integral to our humanity; and He cannot accept Adam's original sin which has been imputed to us. Just reducing the amount of sinning that we do or making our sins less noticeable to those around us does not make us pure—ceremonially or actually. By requiring these things, Jacob was telling his family that we must approach God in complete and total purity—without even a speck of sin.

Changing their garments represents getting a resurrection body, one which is cleansed of sin.

Genesis 35:2 Jacob then said to his house and to those who [are] with him, "Remove the foreign elohim who [are] in your midst; and purify yourselves and change your garments. (Kukis mostly literal translation)

Genesis 35:2 Jacob then said to his house and to those who are with him, "Remove the foreign gods that are among you, then purify yourselves and change your garments. (Kukis paraphrase)

And let us rise up and let us go up [to] Bethel and let me make there an altar to the 'Ēl, the One answering me in a day of my affliction and so He is with me in the way which I have gone.

Genesis
35:3

Let us rise up and let us go up [to] Bethel and let me construct there an altar to 'Ēl, the One answering me in a day of my distress. He is with me in the way that I have gone.

Let us rise up and go to Bethel and let me construct in that place an altar to 'Ēl, the One answering me in the day of my distress. He is always with me in the way that I have gone.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And let us rise up and let us go up [to] Bethel and let me make there an altar to the 'Ēl, the One answering me in a day of my affliction and so He is with me in the way which I have gone.
Targum of Onkelos	And we will arise and go up to Bethel, and I will make there an altar unto Eloha, who heard my prayer in the day when I was afflicted, and whose Word was my helper in the way that I went.
Latin Vulgate	Arise, and let us go up to Bethel, that we may make there an altar to God; who heard me in the day of my affliction, and accompanied me in my journey.
Peshitta (Syriac)	And let us arise and go up to Beth-el; and I will build there an altar to God, who answered me in the day of my distress, and was with me in the journey that I took.
Septuagint (Greek)	And let us rise and go up to Bethel, and let us there make an alter to God who listened to me in the day of calamity, who was with me, and preserved me throughout in the journey, by which I went.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And let us go up to Beth-el: and there I will make an altar to God, who gave me an answer in the day of my trouble, and was with me wherever I went.
Easy English	Let us get up. We will go up to Bethel. There I will make an *altar for God's honour. God listened to me when I was in trouble. He has been with me wherever I have gone.'
Easy-to-Read Version	We will leave here and go to Bethel. In that place, I will build an altar to the God who helped me during my time of trouble. And that God has been with me everywhere I went."
<i>The Message</i>	...we're going to Bethel. I'm going to build an altar there to the God who answered me when I was in trouble and has stuck with me everywhere I've gone since."
Names of God Bible	Then let's go to Bethel. I will make an altar there to EI , who answered me when I was troubled and who has been with me wherever I've gone."
NIRV	Come, let's go up to Bethel. There I'll build an altar to honor God. He answered me when I was in trouble. He's been with me everywhere I've gone."

Thought-for-thought translations; paraphrases:

Common English Bible	Then let's rise and go up to Bethel so that I can build an altar there to the God who answered me when I was in trouble and who has been with me wherever I've gone."
Contemporary English V.	Afterwards, we'll go to Bethel. I will build an altar there for God, who answered my prayers when I was in trouble and who has always been at my side.
New Life Version	Then let us get ready and go to Bethel. I will make an altar there to God, Who answered me in the day of my trouble, and was with me every place I went."
New Living Translation	We are now going to Bethel, where I will build an altar to the God who answered my prayers when I was in distress. He has been with me wherever I have gone."

Partially literal and partially paraphrased translations:

International Standard V	Then let's get up and go to Bethel, where I'll build an altar to the God who answered me when I was in distress and who was with me on the road, wherever I went."
New Advent (Knox) Bible	We must leave this, and go up to Bethel; there we must build an altar to the God who listened to me in time of trouble, and escorted me on my journey.
Translation for Translators	Then we will get ready and go up to Bethel. There I will make an altar to worship God. He is the one who helped me at the time when I was greatly distressed and afraid, and he has been with me wherever I have gone."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Rise and ascend to Bethel. There I will make an altar to God, <i>who</i> answered me in the day of my persecution. He was with me in the way which I went."
Ferar-Fenton Bible	...and let us be rising ; and we will go to Beth-el ; and I will there build an Altar to the God who pitied me in the day of my distress, and was with me in the journey that I went."

Catholic Bibles:

The Heritage Bible	And let us rise, and ascend to Bethel; and I will make there an altar to God who answered me in the day of my distress, and was with me in the way which I walked.
New American Bible (2002)	We are now to go up to Bethel, and I will build an altar there to the God who answered me in my hour of distress and who has been with me wherever I have gone."
New RSV	So Jacob said to his household and to all who were with him, 'Put away the foreign gods that are among you, and purify yourselves, and change your clothes; 3then come, let us go up to Bethel, that I may make an altar there to the God who answered me in the day of my distress and has been with me wherever I have gone.' V. 2 is included for context.
Revised English Bible	We are to set off for Bethel, so that I can erect an altar there to the God who answered me when I was in distress; he has been with me wherever I have gone."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	We're going to move on and go up to Beit-El. There I will build an altar to God, who answered me when I was in such distress and stayed with me wherever I went."
exeGeses companion Bible	...and we rise and ascend to Beth El; and I work there a sacrifice altar to El, who answers me in the day of my tribulation and is with me in the way I go.

Kaplan Translation	We are setting out and going up to Beth El. There I will make an altar to God, who answered me in my time of trouble, and who has been with me on the journey that I have taken.'
Orthodox Jewish Bible	And let us arise, and go up to Beit-El; and I will build there a Mizbe'ach unto El (G-d) Who answered me in my yom tzoros, and was with me in the derech in which I went.
Restored Names Version	And God said to Jacob, Rise up, ascend to Bethel, and dwell there; and make there an altar to God who appeared to you when you fled from the face of Esau, your brother

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Jacob said to his household and to all who were with him, Put away the [images of] strange gods that are among you, and purify yourselves and change [into fresh] garments; Then let us arise and go up to Bethel, and I will make there an altar to God Who answered me in the day of my distress and was with me wherever I went. V. 2 is included for context.
Bullinger's Companion Bible	And let us arise, and go up to Beth-el; and I will make there an altar to God, Who answered me in the day of my distress, and was with me in the way which I went." (cp.28:20; 31:3,42)
The Expanded Bible	We will ·leave here and go [^l rise up and go up] to Bethel. There I will build an altar to God, who ·has helped [^l answered] me ·during my time of trouble [^l in the day of my distress]. He has been with me [^c an indication of a covenant relationship] everywhere I have gone."
Kretzmann's Commentary	And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. The journey was to be from the lowlands near Shechem southward to the mountainous country of what was later Northern Judea. Jacob openly confessed his debt to the Lord, who had answered him in the day of his trouble, when he fled before his brother Esau, and declared his intention of fulfilling his vow.
NET Bible®	Let us go up at once ⁶ to Bethel. Then I will make [The cohortative with the prefixed conjunction here indicates purpose or consequence.] an altar there to God, who responded to me in my time of distress [<i>Heb</i> "day of distress." See Ps 20:1 which utilizes similar language.] and has been with me wherever I went [<i>Heb</i> "in the way in which I went." Jacob alludes here to God's promise to be with him (see Gen 28:20).]."
The Voice	Then come with me. We're going to Bethel so that I can build an altar there to the God who answers me whenever I am in distress and who is with me wherever I go.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And rise will we and go up to Beth-El, and make will I there an altar to the El Who answered me in the day of my distress, and came to stand by me and saved me in the way which I went.
A Conservative Version	And let us arise, and go up to Bethel, and I will make there an altar to God, who answered me in the day of my distress, and was with me on the way which I went.
<i>Emphasized Bible</i>	And Jacob said unto his house, and unto all who were with him,—Put away the gods of the alien which are in your midst, and purify yourselves, and change your garments; And let us arise, and go up to Beth-el,—that I may make there an altar to the GOD who answered me in the day of my distress, and was with me in the way that I went. V. 2 is included for context.
English Standard Version	Then let us arise and go up to Bethel, so that I may make there an altar to the God who answers me in the day of my distress and has been with me wherever I have gone."

Green's Literal Translation And let us rise up and go up to Bethel. And I will make an altar there to God, who answered me in the day of my distress. And He was with me *in* the way in which I went.

NASB ...and let us arise and go up to Bethel, and I will make an altar there to God, who answered me in the day of my distress and has been with me wherever [Lit *in the way which*] I have gone."

Young's Updated LT And we rise, and go up to Bethel, and I make there an altar to God, who is answering me in the day of my distress, and is with me in the way that I have gone.'

The gist of this verse: Jacob tells his family that he will build an altar to God in Bethel, because He has answered his prayers and has been with Jacob wherever he was.

Genesis 35:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּמ) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	1 st person plural, Qal imperfect with the cohortative hê	Strong's #6965 BDB #877
The cohortative hê, when applied to the first person, the idea is an expression of will or compulsion, and in the singular, may be expressed with <i>I must, I could, I would, I will, I should, I may</i> . When applied to the 1 st person plural, the verb is often preceded by <i>let us</i> (as in Genesis 1:26).			
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person plural, Qal imperfect with the cohortative hê	Strong's #5927 BDB #748
The cohortative hê, when applied to the first person, the idea is an expression of will or compulsion, and in the singular, may be expressed with <i>I must, I could, I would, I will, I should, I may</i> . When applied to the 1 st person plural, the verb is often preceded by <i>let us</i> (as in Genesis 1:26).			
Bêyth-’êl (בֵּית־אֱלֹהִים) [pronounced <i>bayth-AYHL</i>]	<i>house of God; transliterated Bethel</i>	masculine proper noun	Strong's #1008 BDB #110

Translation: Let us rise up and let us go up [to] Bethel...

Despite being nothing like his grandfather, when Jacob is told to do something by God, he did it.

Rising up indicates that someone develops a plan and follows through on it; or that one has a purpose and follows through on it.

Note that Jacob has done wrong, and he was, in a respect, cast out of the land; but now he has returned.

Genesis 35:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #6213 BDB #793
The cohortative hê, when applied to the first person, the idea is an expression of will or compulsion, and in the singular, may be expressed with <i>I must, I could, I would, I will, I should, I may</i> . When applied to the 1 st person plural, the verb is often preceded by <i>let us</i> (as in Genesis 1:26).			
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258
lâmed (לֵ) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾĒl (אֱלֹהִים) [pronounced <i>ALE</i>]	<i>God, god, mighty one, strong, hero; transliterated <i>El</i></i>	masculine singular noun with the definite article	Strong's #410 BDB #42

Translation: ...and let me construct there an altar to ʾĒl,...

Jacob uses the same words that God told him. We are not given a purpose here, apart from proclaiming his God.

Although some sources give a fairly detailed explanation as to exactly what the altar looked like, I am not aware of anything outside of what is required in the Mosaic Law, which clearly defines these pre-Mosaic altars.

Genesis 35:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿânâh (עֲנָה) [pronounced <i>gaw-NAWH</i>]	<i>the one answering (or, responding); the one speaking loudly, the one speaking up [in a public forum]; the one testifying; singing, chanting, singing responsively</i>	Qal active participle with the definite article	Strong's #6030 BDB #772
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Genesis 35:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
tsârâh (צָרָה) [pronounced tzaw-RAW]	<i>anguish, adversity, affliction, travail, trouble, distress; a female enemy</i>	feminine singular noun with the 1 st person singular suffix	Strong's #6869 BDB #865

Translation: ...the One answering me in a day of my distress.

Jacob recognizes that God came to him when under tremendous pressure from Laban; God came to him and provided for him, when Laban continued to change his wages. No matter what Laban came up with, God would overrule it.

Genesis 35:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 st person singular suffix	Strong's #854 BDB #85
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person singular, Qal perfect	Strong's #1980 (and #3212) BDB #229

Translation: He is with me in the way that I have gone.

Jacob, despite his shortcomings and despite the mistakes made by his sons, he still recognizes that God has been with him all of this time.

Jacob here is witnessing to those in his periphery; in his family. This is something which he had not done before. We have seen that a couple of years ago, Jacob's spiritual life was pretty weak. He had no real testimony. He recognizes how God has been with him constantly, during his difficult times, and that God had consistently delivered him. Very few of us realize how closely God operates in our lives; how active His guidance is and close that He is. We chose to push Him away, as Jacob had for most of these years.

Regarding God's will in our lives, we see the interplay of God's plan and the volition of man in the upcoming chapters of Scripture. In Genesis 38, no one seems to have any idea what they ought to be doing, but God's plan still moves forward, as this chapter is all about the Line of Promise. In Genesis 37, 39–50, Joseph is clearly aware of God's will and he is clearly a mature believer. And so, God's plan moves forward in his life as well (and in the lives of his family). But whether attuned to God's thinking (as Joseph is) or not (Judah), God's plan still moves ahead; it is never slowed or stopped because of human volition.

Jacob, although nothing like his grandfather Abraham, did have moments of clarity, which is what we see here.

Genesis 35:3 And let us arise and go up to Bethel, and I will make an altar there to God, Who answered me in the day of my distress, and was with me in the way which I went.”

Genesis 35:3 Let us rise up and let us go up [to] Bethel and let me construct there an altar to 'Ēl, the One answering me in a day of my distress. He is with me in the way that I have gone. (Kukis mostly literal translation)

Genesis 35:3 Let us rise up and go to Bethel and let me construct in that place an altar to 'Ēl, the One answering me in the day of my distress. He is always with me in the way that I have gone. (Kukis paraphrase)

Jacob tells them about the God Who answered him, in a time of difficulty. I would assume that Jacob went into more detail about this encounter.

God having talked to Jacob along with the idea of going back to Bethel has Jacob speaking to his family about to God to whom they are related. His sons knew something about this relationship—they were all circumcised—but they did not appear to know much more than that.

God has answered Jacob on several occasions when he was in distress. The way Genesis 34 ended is only one example of this.

And so they give unto Jacob all [the] elohim foreign which [were] in their hand and the rings which [were] in their [two] ears. And so hides them Jacob under the oak which [was] with Shechem.

Genesis
35:4

They gave to Jacob all [their] foreign gods [= elohim] which were in their hands and the [religious] rings which [were] in their ears. Jacob buried them under the oak which [was] in Shechem.

They gave over to Jacob all of their foreign gods which they carried along with the religious rings which were in their ears. Jacob then buried them under the oak which was in Shechem.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they give unto Jacob all [the] elohim foreign which [were] in their hand and the rings which [were] in their [two] ears. And so hides them Jacob under the oak which [was] with Shechem.

Targum of Onkelos	And they delivered into Jakob's hand all the idols of the people which were in their hands which they had taken from the temple of Shekem, and the jewels that had been in the ears of the inhabitants of the city of Shekem, in which was portrayed the likeness of their images; and Jakob hid them under the terebinth that was near to the city of Shekem.
Latin Vulgate	So they gave him all the strange gods they had, and the earrings which were in their ears: and he buried them under the turpentine tree, that is behind the city of Sichem.
Peshitta (Syriac)	So they gave to Jacob all the strange gods that were in their possession, and the earrings that were in their ears; and Jacob buried them under the oak which was by Shechem.
Septuagint (Greek)	And they gave to Jacob the strange gods, which were in their hands, and the earrings which were in their ears, and Jacob hid them under the terebinth tree which is in Shechem, and destroyed them to this day.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then they gave to Jacob all the strange gods which they had, and the rings which were in their ears; and Jacob put them away under the holy tree at Shechem.
Easy English	So they gave to Jacob all the foreign gods that they had. They also gave their ear-rings to him. Jacob hid the ear-rings under the *oak tree near Shechem.
Easy-to-Read Version	So the people gave Jacob all the foreign gods that they had. And they gave Jacob all the rings they were wearing in their ears. Jacob buried all these things under an oak tree near the town called Shechem.
<i>The Message</i>	They turned over to Jacob all the alien gods they'd been holding on to, along with their lucky-charm earrings. Jacob buried them under the oak tree in Shechem.
NIRV	So they gave Jacob all the statues of false gods they had. They also gave him their earrings. Jacob buried those things under the oak tree at Shechem.

Thought-for-thought translations; paraphrases:

Contemporary English V.	So everyone gave Jacob their idols and their earrings, and he buried them under the oak tree near Shechem.
New Berkeley Version	Then they handed Jacob all the strange gods they had, and their earrings [Earrings were worn by both sexes and by children (Exodus 32:2), but some used them idolatrously as amulets (Isaiah 3:20); hence their removal on this occasion.], which Jacob buried beneath the Shechem terebinth.
New Life Version	So they gave to Jacob all the strange gods they had, and the gold objects which they wore in their ears. And Jacob hid them under the tree near Shechem.
New Living Translation	So they gave Jacob all their pagan idols and earrings, and he buried them under the great tree near Shechem.

Partially literal and partially paraphrased translations:

American English Bible	Then they gave Jacob all the strange gods that they owned and the earrings in their ears; and Jacob buried [these things] under a turpentine tree at SeciMa, where they've remained destroyed down to this day.
International Standard V	So they handed over to Jacob all their foreign gods on which they had been depending [Lit. <i>gods that were in their hands</i>], along with the rings that they were wearing on their ears. Jacob buried them under the oak that grew near Shechem.

New Advent (Knox) Bible	So they gave him all the images of alien gods that were in their possession, the rings, too, which they wore on their ears, and he buried them under the mastic-tree, close to the town of Sichem.
Translation for Translators	So they gave to Jacob all the idols that they had brought, and all their earrings. Jacob buried them in the ground under the big oak tree that was near Shechem town.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	They gave to Jacob all the foreign gods in their hand, and the hoops from their ears. Jacob camouflaged them under a terebinth-tree in Shechem.
Conservapedia	They gave Jacob all the foreign gods that were in their hand, and all the pendants in their ears, and Jacob hid these under the terebinth tree that was next to Shechem. The terebinth (<i>Pistacia terebinthus</i>) is not an oak at all. It is a tree common to the south and southeast of modern Israel. It is a deciduous tree that grows to a maximum height of 30 feet (9 meters) and produces red berries. ⁷
Jubilee Bible 2000	So they gave unto Jacob all the strange gods which were in their power and all their earrings which were in their ears, and Jacob hid them under the oak which was by Shechem.
Lexham English Bible	So they gave to Jacob all the foreign gods that [were] in their hands, and the ornamental rings that [were] in their ears. And Jacob buried them under the oak which [was] near Shechem.

Catholic Bibles:

New American Bible (2002)	They therefore handed over to Jacob all the foreign gods in their possession and also the rings [Earrings were often worn as amulets connected with pagan magic.] they had in their ears.
New American Bible (2011)	They gave Jacob all the foreign gods in their possession and also the rings they had in their ears [the earrings may have belonged to the gods because earrings were often placed on statues.] and Jacob buried them under the oak that is near Shechem.
New Jerusalem Bible	They gave Jacob all the foreign gods in their possession, and the earrings that they were wearing. Jacob buried them under the oak tree near Shechem.
Revised English Bible	They handed over to Jacob all the foreign gods in their possession and the ear-rings they were wearing, and he buried them under the terebinth tree near Shechem.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They gave Ya'akov all the foreign gods in their possession and the earrings they were wearing, and Ya'akov buried them under the pistachio tree near Sh'khem.
exeGesés companion Bible	And they give Yaaqov all the strange elohim in their hand and all their noserings in their ears; and Yaaqov buries them under the oak by Shechem:...
Judaica Press Complete T.	And they gave Jacob all the deities of the nations that were in their possession and the earrings that were in their ears, and Jacob hid them under the terebinth that was near Shechem.
Kaplan Translation	They gave Jacob all the idolatrous artifacts that they had, even the rings in their ears. Jacob buried them under the terebinth tree near Shechem. It was under this

⁷ From http://www.conservapedia.com/Genesis_35-42_%28Translated%29 accessed January 1, 2015. They cite Hirsch EG and Casanowicz IM, "Entry for Oak and Terebinth," The Jewish Encyclopedia, acc. 22 December 2009 and "Entry for Terebinth," NETBible, acc. 22 December 2009.

tree that Joshua later set up a stone (Joshua 24:26; Rashi ad loc.). From a Genesis 12:6 footnote: The terebinth of the Torah is a large tree (*Pistacia atlantica*) of the sumac family, also related to the pistachio. It is also sometimes identified with the oak. The terebinth could live for over a thousand years, and was often as much as twenty feet in diameter. The Terebinth of Moreh would have been a particularly large tree that served as a landmark in the area. See Genesis 35:4, Judges 9:6.

Orthodox Jewish Bible

And they gave unto Ya'akov kol elohei hanekhar which were in their yad, and all their nezamim which were in their oznayim; and Ya'akov buried them under the elah (terebinth) which was at Shechem.

The Scriptures 1998

So they gave Ya`aqob all the foreign mighty ones which were in their hands, and all their earrings which were in their ears. And Ya`aqob hid them under the terebinth tree which was near Shekem.

Expanded/Embellished Bibles:

The Amplified Bible

So they [both young men and women] gave to Jacob all the strange gods they had and their earrings which were [worn as charms against evil] in their ears; and Jacob buried and hid them under the oak near Shechem.

Bullinger's Companion Bible

And they gave to Jacob [=supplanter, or contender. Cp. 32:28; 43:8; 45:26,28] all the strange gods which were in their hand, and all their earrings which were in their ears [showing that "strange gods" were part of the booty: probably of precious metals]; and Jacob hid them under the oak which was by Shechem.

The Expanded Bible

So they gave Jacob all the foreign gods they had [in their possession; ^lin their hands], and the earrings they were wearing [^lon their ears], and he hid them under the great tree [oak; or terebinth; 12:6] near the town of Shechem.

The Geneva Bible

And they gave unto Jacob all the strange gods which [were] in their hand, and [all their] [For in this was some sign of superstition, as in tablets and Agnus deis (a cake of wax, stamped with a lamb bearing a cross or flag, that has been blessed by the Pope).] earrings which [were] in their ears; and Jacob hid them under the oak which [was] by Shechem.

Kretzmann's Commentary

And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. Jacob's command was so strict that his wives and his servants readily gave up not only the images, the strange gods which they had retained till now, but also their earrings, which were used as amulets and for other superstitious purposes. Jacob laid aside all his weakness which had yielded such terrible fruits, and buried all the symbols of idolatry and spiritual death which were to be found in his entire household, including now also the Shechemite women and children. Only then is it possible to serve God in the Spirit and in truth, if we cleanse our hearts from all idolatry and from all love of creatures.

NET Bible®

So they gave Jacob all the foreign gods that were in their possession [Heb "in their hand."] and the rings that were in their ears [On the basis of a comparison with Gen 34 and Num 31, G. J. Wenham argues that the foreign gods and the rings could have been part of the plunder that came from the destruction of Shechem (Genesis [WBC], 2:324).]. Jacob buried them under the oak [Or "terebinth."] near Shechem and they started on their journey. A portion of v. 5 is included for context.

The Voice

So they handed over to Jacob all of the foreign gods they had, as well as the rings in their ears. Jacob buried them in the shadow of a mighty oak that was near Shechem.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And giving are they to Jacob all the foreign elohim which are in their hand, and the pendants which are in their ears. And burying them is Jacob under the terebinth which is at Shechem.
<i>Emphasized Bible</i>	So they gave unto Jacob all the gods of the alien which were in their hand, and the earrings which were in their ears,—and Jacob hid them under the oak, which was by Shechem.
English Standard Version	So they gave to Jacob all the foreign gods that they had, and the rings that were in their ears. Jacob hid them under the terebinth tree that was near Shechem.
God's Truth (Tyndale)	And they gave unto Jacob all the strange gods which were under their hands, and all their earrings which were in their ears, and Jacob hid them under an oak at Sicheu.
Webster's Bible Translation	And they gave to Jacob all the strange gods which [were] in their hand, and [the] ear-rings which [were] in their ears; and Jacob hid them under the oak which [was] by Shechem.
World English Bible	They gave to Jacob all the foreign gods which were in their hands, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem.
Young's Updated LT	And they give unto Jacob all the gods of the stranger that <i>are</i> in their hand, and the rings that <i>are</i> in their ears, and Jacob hides them under the oak which is by Shechem.

The gist of this verse: All those under Jacob handed over their figurines and other religious symbols and he buried them under the oak by Shechem.

Genesis 35:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine plural, Qal imperfect	Strong's #5414 BDB #678
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOHV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>koh</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'êlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Genesis 35:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nêkâr (נֶכָר) [pronounced nay-KAHR]	<i>foreign, that which is foreign, foreignness, alien, that which is alien; foreign gods</i>	masculine singular noun with the definite article	Strong's #5236 BDB #648
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bê (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *in their hand; in their power, in their possession; under their control; with them; through them, by them, by means of them; at their hand [i.e., before them, in their sight]*.

Translation: They gave to Jacob all [their] foreign gods [= elohim] which were in their hands...

This might be better understood as figurines which represented gods that they carried about with them.

The sons of Jacob killed the men of Shechem and took all of their wives and children, as well as their things, which would have included all of these small statues and religious ware. And, you may recall that Rachel brought some figurines which she stole from her family.

At what point did Jacob find out that she had these little deity figurines? She stole them from her father back in Genesis 31 and, insofar as we know, has carried them around with her since then. One possibility to consider is, did she keep these teraphim back from Jacob when all of these gods were gathered up; and die the sin unto death for having them? Let me suggest that was not the case and let me offer up two reasons why not: (1) nothing is said of idols, gods or deities with regards to Jacob or Rachel after this; there is no Scripture saying, *and the Lord killed Rachel because she would not give up her idols*. (2) Joseph comes out different from all of his other brothers. We have close-up studies of Reuben, Simeon and Judah; and these boys are nothing like Joseph. The only difference that we are aware of is (1) Joseph is the only son raised by Rachel⁸ and (2) Jacob kept Joseph close to him much of the time (something he also did with Benjamin). I would deduce that Rachel, based upon this, was a very good teacher for Joseph, and that he benefitted greatly from her one-on-one teaching.⁹

I realize that this is somewhat convoluted and speculative; but Rachel appears to be the only real variable in the life of Joseph. Again, positive volition toward the Word of God generally means, a person will have access to accurate teaching. I can look back at my very imperfect life; and God saw to it that I was exposed to very good teaching early on in my Christian life.

⁸ Benjamin was born to Rachel, but he was not raised by her.

⁹ He also had to have positive volition toward the teachings of divine establishment and the life of the believer.

Genesis 35:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ or וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nezem (נֶזֶם) [pronounced NEH-zem]	<i>ring, earring, nose ring, seal ring</i>	masculine plural noun with the definite article	Strong's #5141 BDB #633
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ôzen (אָזְנַי) [pronounced OH-zen]	<i>[two] ears, both ears; metaphorically for hearing</i>	feminine dual noun with the 3 rd person masculine plural suffix	Strong's #241 BDB #23

Translation: ...and the [religious] rings which [were] in their ears.

Since the rings are mentioned in the same breath, it would make sense that they have a religious significance to them.

This does not mean that the rings which they wore in their ears were wrong as ornaments. These apparently had some sort of pagan significance (such as little gods hanging from them or engraved onto them), and therefore were as idolatrous as the idols which some of the people possessed. This connection with idolatry is further verified by Hosea 2:13. Exodus 32:2 indicates that earrings were worn by women and children. These earrings had strange creatures engraved in them for the expressed purpose of warding off evil and as good luck charms.

Treasury of Scriptural Knowledge: These rings were not worn as mere ornaments, but for superstitious purposes; perhaps as amulets or charms, first consecrated to some false god, or formed under some constellation, and stamped with magical characters. Maimonides mentions rings and jewels of this kind, with the image of the sun, moon, etc., impressed upon them; and Augustine describes them (Epist. 73), as used for this execrable purpose.¹⁰

Interestingly enough, their earrings appear to have some religious significance. Their strange gods would have been figurines and the like that they worshiped (not unlike our statuettes of Mary).

Jacob was about to renew his covenant with God; he was beginning to realize that God had an extremely important function for him to play in history and that it was about time that he took it seriously. The reason that Jacob hid them was so they could not secretly go back and retrieve these idols and take them with them. This sentence here indicates to us that Jacob is still the author of this portion of God's Word.

¹⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 35:4.

Genesis 35:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ṭâman (טָמַן) [pronounced <i>taw-MAHN</i>]	<i>to hide, to conceal; to bury</i>	3 rd person masculine singular, Qal perfect	Strong's #2934 BDB #380
’êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
Ya’ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
’êlâh (אֵלָה) [pronounced <i>â-LAW</i>]	<i>oak, terebinth; tree</i>	feminine singular noun with the definite article	Strong's #424 BDB #18
This is the first occurrence of this word in Scripture.			
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
’îm (עִם) [pronounced <i>ġeem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
Sh ^e kem (שֵׁכֶם) [pronounced <i>shek-EHM</i>]	<i>shoulder; back; [elevated] track of land; transliterated Shechem</i>	masculine singular proper noun	Strong's #7927 BDB #1014
A district in northern Palestine.			

Translation: [Jacob buried them under the oak which \[was\] in Shechem.](#)

This is an interesting mention. In the previous chapter, Shechem raped Dinah, Jacob's daughter; and the sons of Jacob killed all the men of Shechem (the city which was named after him); and then it appeared that they might have to leave, because they had made themselves odious to the people around them. However, Genesis 34 does not have them actually leaving this area. In Genesis 35, Jacob is burying these religious artifacts under an oak in Shechem, suggesting that they remained in this area.

Jacob hides these things. The mention of Shechem here further confirms that they are living in Shechem now, and God has appeared to Jacob immediately after Genesis 34 in order to give Jacob some guidance.

In our culture, for the most part, earrings are simply jewelry. For that reason, there is no religious significance to them.

Also note the concept of authority here. God speaks to Jacob and then Jacob communicates to his family. We already know that Jacob is no spiritual giant, and yet God continues to work through him. God does not appear

to the entire family of Jacob, and give them all instructions—God appears to the one in charge, and then allows Jacob take it from there.

This reference to an *oak in Shechem* is interesting because it suggests that (1) there was one oak in Shechem; (2) there was one notable oak in Shechem; or (3) there was an oak that was majestic and magnificent where the family of Jacob stayed.

Genesis 35:4 They gave to Jacob all [their] foreign gods [= elohim] which were in their hands and the [religious] rings which [were] in their ears. Jacob buried them under the oak which [was] in Shechem. (Kukis mostly literal translation)

Genesis 35:4 They gave over to Jacob all of their foreign gods which they carried along with the religious rings which were in their ears. Jacob then buried them under the oak which was in Shechem. (Kukis paraphrase)

<p>And so they [pulled up stakes and] journeyed [on]. And so is terror of Elohim upon the cities which [are] from around them; and they did not pursue after sons of Jacob.</p>	<p>Genesis 35:5</p>	<p>So they [pulled up stakes and] journeyed [on]. Also, the terror of Elohim is upon the cities which [are] surrounding them; so they did not follow after the sons of Jacob.</p>
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The sons of Jacob pulled up stakes and left. Also, the terror of God was upon the cities around them, so that the inhabitants did not chase after the sons of Jacob.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they [pulled up stakes and] journeyed [on]. And so is terror of Elohim upon the cities which [are] from around them; and they did not pursue after sons of Jacob.
Targum of Onkelos	And they journeyed from thence, offering praise and prayer before the Lord. And there was a tremor from before the Lord upon the people of the cities round about them, and they pursued not after the sons of Jakob.
Latin Vulgate	And when they were departed, the terror of God fell upon all the cities round about, and they durst not pursue after them as they went away.
Peshitta (Syriac)	And they journeyed; and the fear of God fell upon the towns that were round about them, and they did not pursue after Jacob and his sons.
Septuagint (Greek)	So Israel departed from Shechem, and the fear of God was upon the cities round about them, and they did not pursue after the children of Israel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So they went on their journey: and the fear of God was on the towns round about, so that they made no attack on the sons of Jacob.
Easy English	Then Jacob set out on his journey with all those people. God made the people in the cities along the way very afraid. So they did not chase Jacob and his sons.
Easy-to-Read Version	Jacob and his sons left that place. The people in that area wanted to follow and kill them. But they became very afraid and did not follow Jacob.
Good News Bible (TEV)	When Jacob and his sons started to leave, great fear fell on the people of the nearby towns, and they did not pursue them.

<i>The Message</i>	Then they set out. A paralyzing fear descended on all the surrounding villages so that they were unable to pursue the sons of Jacob.
Names of God Bible	As they moved on, Elohim made the people of the cities that were all around them terrified so that no one pursued them.
NIRV	Then Jacob and everyone with him started out. The terror of God fell on the towns all around them. So no one chased them.
New Simplified Bible	Jacob and his family traveled through Canaan. God terrified the people in the towns so much that no one dared bother them.

Thought-for-thought translations; paraphrases:

Common English Bible	When they set out, God made all of the surrounding cities fearful so that they didn't pursue Jacob's sons.
Contemporary English V.	While Jacob and his family were traveling through Canaan, God terrified the people in the towns so much that no one dared bother them.
The Living Bible	Then they started on again. And the terror of God was upon all the cities they journeyed through, so that they were not attacked.
New Berkeley Version	They broke camp and a God-sent dread rested on the surrounding towns so that they did not pursue Jacob's sons.
New Century Version	Then Jacob and his sons left there. But God caused the people in the nearby cities to be afraid, so they did not follow them.
New Life Version	As they traveled, much fear from God came upon the cities around them. So the people of the land did not go against the sons of Jacob.
New Living Translation	As they set out, a terror from God spread over the people in all the towns of that area, so no one attacked Jacob's family.

Partially literal and partially paraphrased translations:

American English Bible	Then IsraEl left SeciMa, and because the cities around them had the fear of God in them, they didn't chase after the children of IsraEl.
Beck's American Translation	As they set out, God terrified the towns around them and kept them from pursuing Jacob's sons.
International Standard V	As they set out on their journey, because the people who lived in the [The Heb. lacks <i>people who lived in the</i>] cities around them feared God, they did not pursue Jacob's sons.
New Advent (Knox) Bible	Thus they set out on their journey, and God inspired terror into the hearts of all who dwelt around them, so that they durst not pursue them as they went.
Today's NIV	Then they set out, and the terror of God fell on the towns all around them so that no one pursued them.
Translation for Translators	As they prepared to leave there, God caused the people who lived in the cities around them to be extremely afraid of Jacob's family [PRS], so that they did not pursue and attack them.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	And so they journeyed. The dismay of God lay upon the cities that stood round about them, and they did not chase after the sons of Jacob.
Ferar-Fenton Bible	Then they marched, and a terror from God was upon their neighbours, and they did not pursue after the sons of Jacob.

Catholic Bibles:

Christian Community (1988)	They then left and a terror fell on all the surrounding towns with the result that no one followed in pursuit of them.
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The Heritage Bible	And they pulled up, and the fear of God was upon the cities that <i>were</i> around them, and they did not run after the sons of Jacob.
New American Bible (2011)	Then, as they set out, a great terror fell upon the surrounding towns, so that no one pursued the sons of Jacob.
New Jerusalem Bible	They broke camp; a divine terror struck the towns round about, and no one pursued the sons of Jacob.
Revised English Bible	As they moved off, the towns round about were panic-stricken, so that they were unable to pursue Jacob's sons.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...and they pull stakes: and the terror of Elohim on the cities surrounding them; and they pursue not after the sons of Yaaqov.
Hebraic Transliteration	And they journeyed: and the terror of Elohim (אֱלֹהִים) was upon the cities that [were] round about them, and they did not pursue after benai Ya'akov.
Kaplan Translation	They began their journey. The terror of God was felt in all the cities around them, and they did not pursue Jacob's sons.
Orthodox Jewish Bible	And they journeyed; and the chittat Elohim (terror of G-d) was upon the cities that were around them, and they did not pursue after the Bnei Ya'akov.
Restored Names Version	And let us rise, and ascend to Bethel; and I will make there an altar to God who answered me in the day of my distress, and was with me in the way which I walked.
<i>The Scriptures</i> 1998	And they departed, and the fear of Elohim was upon the cities that were all around them, and they did not pursue the sons of Ya'aqob.

Expanded/Embellished Bibles:

The Expanded Bible	Then Jacob and his sons left there. But God caused the people in the nearby cities to be afraid [¹ the terror of God was on the surrounding cities], so they did not follow [pursue] them.
Kretzmann's Commentary	And they journeyed; and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. That they struck their tents and removed from the neighborhood of Shechem without interference on the part of the heathen inhabitants in the neighboring cities was due entirely to the divine protection.
NET Bible®	So they gave Jacob all the foreign gods that were in their possession and the rings that were in their ears. Jacob buried them under the oak near Shechem and they started on their journey. The surrounding cities were afraid of God [Heb "and the fear of God was upon the cities which were round about them." The expression "fear of God" apparently refers (1) to a fear of God (objective genitive; God is the object of their fear). (2) But it could mean "fear from God," that is, fear which God placed in them (cf. NRSV "a terror from God"). Another option (3) is that the divine name is used as a superlative here, referring to "tremendous fear" (cf. NEB "were panic-stricken"; NASB "a great terror").], and they did not pursue the sons of Jacob.
The Voice	As they traveled, God struck terror into <i>the hearts of</i> all of the cities along the way so that no one pursued Jacob's family.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And journeying is Israel out of Shechem. And coming is the dismay of the Elohim on the cities which surround them, and they do not pursue after the sons of Israel.
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<i>Emphasized Bible</i>	And they brake up,—and it came to pass that the terror of God, was on the cities which were round about them, so that they pursued not after the sons of Jacob.
English Standard Version	And as they journeyed, a terror from God fell upon the cities that were around them, so that they did not pursue the sons of Jacob.
Green's Literal Translation	And they pulled up <i>stakes</i> . And the terror of God was on the cities all around them, and they did not pursue the sons of Jacob.
Webster's Bible Translation	They traveled: and a terror of God was on the cities that were round about them, and they didn't pursue the sons of Jacob.
<i>Young's Literal Translation</i>	And they journey, and the terror of God is on the cities which <i>are</i> round about them, and they have not pursued after the sons of Jacob.

The gist of this verse: The people around the area of Shechem were afraid and did not attack Jacob's caravan.

Genesis 35:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâçac' (נָצַח) [pronounced <i>naw-SAHÇ</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #5265 BDB #652

Translation: So they [pulled up stakes and] journeyed [on].

Apparently, the sons of Jacob did not leave that area immediately. Now, recall that they have taken the children and the women to themselves, probably as slaves (although some men will take a slave woman as his wife). However, since God has told Jacob to move on, he is doing that.

Genesis 35:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
chittâh (חַיֵּת) [pronounced <i>khiht-TAW</i>]	<i>terror, fear</i>	feminine singular construct	Strong's #2847 BDB #369
This word is found only here in Scripture.			
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Genesis 35:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #7522
'ŷyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
çâbîyb (בִּיבֹּב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle</i>	adverb; with the 3 rd person masculine plural suffix	Strong's #5439 BDB #686

The min preposition and çâbîyb mean *from round about, from every side*. This is the first time that this combination is found.

Translation: Also, the terror of Elohim is upon the cities which [are] surrounding them;...

At some point in time, the people in the surrounding towns must have known that something went on in Shechem. However, they are in fear of the sons of Jacob.

All the neighboring villages had heard what Jacob's sons did to the inhabitants of Shechem and they were likely very indignant and understood that their actions were evil and vicious. In many of these villages, the number of men far outnumbered the number of men which were with Jacob. Under normal circumstances, some of these villages would have come out and killed all of Jacob's family in retribution or to do it to them before Jacob's family did it to them. However, God caused these men to be afraid of Jacob's family so that they had safe passageway out of that area.

Genesis 35:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^o (or v ^o) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râdaph (רָדַף) [pronounced <i>raw-DAHf</i>]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	3 rd person plural, Qal imperfect	Strong's #7291 BDB #922
'achar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119

Genesis 35:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Ya'ăqôb (יַעֲקֹב) [pronounced yah-guh- KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: ...so they did not follow after the sons of Jacob.

As a result, they did not chase after the sons of Jacob.

The terror of God is on the cities nearby, so no one attacked this family. This fear is apparently of God, done in order to protect the family of Jacob.

What seems to be likely is, the cold-blooded nature of what the sons of Israel did to Hamor and his family made other groups of people decide not to mess with them. The end result would be fear, and no one would be interested in their families intermarrying and thus confusing the God-given identity of the Jews.

People have reputations, and sometimes, these reputations are not based upon a clear understanding of the facts. Here, we are told that the terror of God was upon the cities in Jacob's vicinity. You may think, *well, of course, because Jacob's sons killed Hamor and his family.* But that is not the only response that these cities could have.

King David was very successful militarily. However, his armies continued to fight the cities around Israel almost every single year for the bulk of his kingship. The armies which David faced were not so filled with fear as to back away from David; these people continued to be aggressive, even though they were certainly aware the David's army had just defeated many of their neighbors in battle. My point here is, even though Jacob's sons killed Hamor and his family, the terror of God felt by the people in nearby cities is not the only possible response to this knowledge.

Genesis 35:5 So they [pulled up stakes and] journeyed [on]. Also, the terror of Elohim is upon the cities which [are] surrounding them; so they did not follow after the sons of Jacob. (Kukis mostly literal translation)

Genesis 35:5 The sons of Jacob pulled up stakes and left. Also, the terror of God was upon the cities around them, so that the inhabitants did not chase after the sons of Jacob. (Kukis paraphrase)

Just as we do not know exactly how God appeared to Jacob; we also do not know much about the terror of God experienced by the cities near to Shechem and Bethel. It seems obvious that these other cities nearby would have heard about the slaughter of Hamor by Jacob and that their response was fear. Exactly how this was of God (as v. 5 tells us) is not completely clear.

And so comes Jacob to Luz, which [is] in Canaan (she [is] Bethel), he and all the people who [were] with him. And so he builds an altar and so he calls to the place 'ĒI-Bethel, for there reveals Himself unto him the Elohim in his fleeing from faces of his brother.

Genesis
35:6–7

Jacob came to Luz, which [is] in Canaan (it [is] also known as) Bethel)—he and all of the people who [were] with him. Then he built an altar and he called the place 'ĒI-bethel, because the Elohim revealed Himself to him there, when he was fleeing from his brother.

Jacob came to Luz (also known as Bethel), which is in Canaan—he and all the people who are with him. There he built an altar and he called the place El-bethel because it was here that God revealed Himself to him, when he was fleeing from his brother.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so comes Jacob to Luz, which [is] in Canaan (she [is] Bethel), he and all the people who [were] with him. And so he builds an altar and so he calls to the place 'Ēl-Bethel, for there reveals Himself unto him the Elohim in his fleeing from faces of his brother.
Targum of Onkelos	And Jakob came to Luz in the land of Kanaan, which is Bethel, he and all the people who were with him. And he builded there an altar, and named that place, To God, who made His Shekinah to dwell in Bethel, because there had been revealed to him the angels of the Lord, in his flight from before Esau his brother.
Latin Vulgate	And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that were with him. And he built there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother.
Peshitta (Syriac)	So Jacob came to Luz, that is Beth-el, which is in the land of Canaan, he and all the people that were with him. And he built there an altar, and called the place Beth-el (the house of God), because there God appeared to him when he fled from the presence of his brother Esau.
Septuagint (Greek)	And Jacob came to Luz, which is in the land of Canaan, which is Bethel, he and all the people that were with him. And he built there an altar, and called the name of the place Bethel; for there God appeared to him, when he fled from the face of his brother Esau.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jacob came to Luz in the land of Canaan <i>which is the same as Beth-el</i> , he and all his people. And there he made an altar, naming the place El-beth-el: because it was there he had the vision of God when he was in flight from his brother.
Easy English	Jacob came to Luz. (That is, Bethel.) It is in the country called Canaan. He came with all the people that were with him. Jacob built an *altar there. Jacob had seen God there when he ran away from his brother. So he called the place El-Bethel.
Easy-to-Read Version	So Jacob and his people went to Luz. Luz is now called Bethel [A town in Israel. This name means "God's house."]. It is in the land of Canaan. Jacob built an altar [A stone table used for burning sacrifices that were offered as gifts to God.] there. Jacob named the place "El Bethel." Jacob chose this name because that is the place God first appeared to him when he was running from his brother.
Good News Bible (TEV)	Jacob came with all his people to Luz, which is now known as Bethel, in the land of Canaan. He built an altar there and named the place for the God of Bethel, because God had revealed himself to him there when he was running away from his brother.
<i>The Message</i>	Jacob and his company arrived at Luz, that is, Bethel, in the land of Canaan. He built an altar there and named it El-Bethel (God-of-Bethel) because that's where God revealed himself to him when he was running from his brother.
Names of God Bible	Jacob and all the people who were with him came to Luz (that is, Bethel) in the land of Canaan. He built an altar there and called that place El Bethel [God of the House of God]. That's where Elohim had revealed himself to Jacob when he was fleeing from his brother.

NIRV	Jacob and all the people with him came to Luz. Luz is also called Bethel. It's in the land of Canaan. Jacob built an altar at Luz. He named the place El Bethel. There God made himself known to Jacob when he was running away from his brother.
New Simplified Bible	Finally, they reached Bethel, also known as Luz. Jacob built an altar there and called it God of Bethel. That was the place where God appeared to him when he was running from Esau.

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob and all of the people with him arrived in Luz, otherwise known as Bethel, in the land of Canaan. He built an altar there and named the place El-bethel,[a] because God had revealed himself to him there when he ran away from his brother.
Contemporary English V.	Finally, they reached Bethel, also known as Luz. Jacob built an altar there and called it "God of Bethel," because that was the place where God had appeared to him when he was running from Esau.
The Living Bible	Finally they arrived at Luz (also called Bethel), in Canaan. And Jacob erected an altar there and named it "the altar to the God who met me here at Bethel"[a] because it was there at Bethel that God appeared to him when he was fleeing from Esau.
New Century Version	And Jacob and all the people who were with him went to Luz, which is now called Bethel, in the land of Canaan. There Jacob built an altar and named the place Bethel, after God, because God had appeared to him there when he was running from his brother.
New Life Version	So Jacob and all the people who were with him came to Luz (that is, Bethel) in the land of Canaan. He built an altar there, and gave the place the name El-bethel. Because God had shown Himself to him there, when Jacob ran away from his brother.

Partially literal and partially paraphrased translations:

American English Bible	Well, Jacob and all the people that were with him finally arrived at Luza in the land of Canaan, which [he had earlier named] Bethel; for it was there that he had built an altar and called it 'the House of God,' because that's where God appeared to him when he was running from his brother Esau.
Beck's American Translation	Jacob and all the people with him came to Luz, that is, Bethel, in the land of Canaan. And there he built an altar, and he called the place God-of-Bethel because God had shown Himself to him there when he fled from his brother.
International Standard V	Eventually, Jacob and everyone with him arrived at Luz (also called Beth-el) in the territory of Canaan. He built an altar there to God and named the place El Beth-el, because God had revealed himself there when he was fleeing from his brother.
New Advent (Knox) Bible	Jacob, then, with all his clan, made their way to Luza, which is now called Bethel, and built an altar there. It was he who called the place Bethel, the house of God, because it was there God appeared to him when he was in flight from his brother.
Translation for Translators	Jacob and all those who were with him came to Luz, which is now called Bethel, in Canaan land. There he built an altar. He named the place El-Bethel, which means 'God of Bethel,' because it was there that God revealed himself to Jacob when he was fleeing from his older brother Esau.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Jacob came to Luz, (it's Bethel) which is in the land of Canaan, he and all the people with him. He built there an altar, and called the place El-Bethel (<i>God of Bethel</i>) for God revealed himself there when he disappeared from the face of his brother.
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Conservapedia	So Jacob came to Luz, in the land of Canaan, which is to say, Bethel, together with all the people who were with him. There he built an altar, and called the place El-Bethel, because in that place God appeared to him when he ran away from his brother.
Ferar-Fenton Bible	So Jacob came to Luz in the land of Canan (it is Beth-el), and his people with him. He also built an altar there, and called the House of God, Beth-el, for there God appeared to him in his flight from the presence of his brother.
Lexham English Bible	And Jacob came to Luz which [was] in the land of Canaan (that [is] Bethel), he and all the people that [were] with him. And he built an altar there and called the place El-Bethel, for there God had appeared to him when he fled before his brother.

Catholic Bibles:

Christian Community (1988)	When Jacob and all those with him came to Luz in Canaan—which is Be - thel—he built an altar there and called the place El-Bethel because it was there that God had shown himself to him when he was fleeing from his brother.
New American Bible (2011)	Thus Jacob and all the people who were with him arrived in Luz (now Bethel) in the land of Canaan [Gn 28:19; Jos 18:13; Jgs 1:22-23.]. There he built an altar and called the place El-Bethel,* for it was there that God had revealed himself to him when he was fleeing from his brother [Gn 28:12-13.]. El-Bethel: probably to be translated "the god of Bethel." This is one of several titles of God in Genesis that begin with El (= God), e.g., El Olam (21:33), El Elyon (14:18), El the God of Israel (33:20), El Roi (16:13), and El Shaddai. Most of these (except El Shaddai) are tied to specific Israelite shrines.
New Jerusalem Bible	When Jacob arrived at Luz in Canaan -- that is, Bethel--and all the people with him, he built an altar there and named the place El-Bethel, since it was there that God had appeared to him when he was fleeing from his brother.
Revised English Bible	Jacob and all the people with him came to Luz, that is Bethel, in Canaan. There he built an altar, and called the place El-bethel, because it was there that God had revealed himself to him when he was fleeing from his brother.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Ya'akov and all the people with him arrived at Luz (that is, Beit-El) in the land of Kena'an. He built there an altar and called the place El-Beit-El [God of Beit-El], because it was there that God was revealed to him, at the time when he was fleeing from his brother.
exeGesés companion Bible	So Yaaqov comes to Luz in the land of Kenaan - Beth El - he and all the people with him: and he builds there a sacrifice altar and calls the place El Beth El: because there Elohim exposed himself to him, when he fled the face of his brother.
Kaplan Translation	Jacob and all the people with him came to Luz in the land of Canaan - that is, to Beth El. He built an altar there, and he named the place Beth El's God (<i>El Beth El</i>), since this was the place where God was revealed to him when he was fleeing from his brother.
Orthodox Jewish Bible	So Ya'akov came to Luz, which is in Eretz Kena'an, that is, Beit-El, he and kol haAm that were with him. And he built there a Mizbe'ach, and called the makom (place) El Beit-El; because there HaElohim appeared unto him, when he fled from the face of achiv.
Restored Names Version	And Ya'aqob came to Luwz (she is Bayith-El) that is in the land of Kena'an, he and all the people who were with him. And he built an altar there and called the place

El Bayith-El, because there the Elohiym appeared to him when he fled from the face of his brother.

The Scriptures 1998

And Yaʿaqob came to Luz, that is Běyth Ēl, which is in the land of Kenaʿan, he and all the people who were with him. And he built there an altar and called the place El Běyth Ēl, because there Elohim appeared to him when he fled from the face of his brother.

Expanded/Embellished Bibles:

The Amplified Bible

So Jacob came to Luz, that is, Bethel, which is in the land of Canaan, he and all the people with him. There he built an altar, and called the place El-bethel [God of Bethel], for there God revealed Himself to him when he fled from the presence of his brother.

The Expanded Bible

And Jacob and all the people who were with him went to Luz, which is now called Bethel, in the land of Canaan. There Jacob built an altar and named the place ·Bethel, after God [El-Bethel; or "God of Bethel"], because God had appeared to him there when he was ·running [fleeing] from his brother.

Kretzmann's Commentary

So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. Cf Genesis 28:19-22. And he built there an altar, and called the place El Bethel (God of Bethel), because there God appeared unto him when he fled from the face of his brother. By thus instituting the worship of the true God Jacob paid his vow of some thirty years before, for he distinctly remembered the revelation of God at that time, which seems to have indicated also the plurality of persons in the Godhead.

NET Bible®

Jacob and all those who were with him arrived at Luz (that is, Bethel)¹⁶ in the land of Canaan [Heb "and Jacob came to Luz which is in the land of Canaan - it is Bethel - he and all the people who were with him."]. He built an altar there and named the place El Bethel [The name El-Bethel means "God of Bethel."] because there God had revealed himself [Heb "revealed themselves." The verb נִגְלַגְלוּ (niglu), translated "revealed himself," is plural, even though one expects the singular form with the plural of majesty. Perhaps אֱלֹהִים ('elohim) is here a numerical plural, referring both to God and the angelic beings that appeared to Jacob. See the note on the word "know" in Gen 3:5.] to him when he was fleeing from his brother.

The Voice

Jacob, and all those who were with him, arrived in Luz (which is also known as Bethel) in the land of Canaan. 7 There he built an altar and called the place El-bethel because it was there that God had revealed Himself to Jacob when he was running away from his brother.

Literal, almost word-for-word, renderings:

Context Group Version

So Jacob came to Luz, which is in the land of Canaan (the same is Beth-el), he and all the people that were with him. And he built there an altar, and called the place El-beth-el; because there God was revealed to him, when he fled from the face of his brother.

Emphasized Bible

And Jacob came in towards Luz, which was in the land of Canaan, the same, is Beth-el,—he and all the people who were with him. And he built there an altar, and called the place El-Beth-el,—because, there, God revealed himself unto him, when he fled from the face of his brother,...

God's Truth (Tyndale)

So came Jacob to Lus in the land of Canaan, otherwise called Bethell, with all the people that was with him. And he builded there an altar, and called the place Bethel: because that God appeared unto him there, when he fled from his brother.

Third Millennium Bible

So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people that were with him. And he built there an altar and called the place

Elbethel [that is, The God of Bethel], because there God appeared unto him when he fled from the face of his brother.

Webster's Bible Translation So Jacob came to Luz, which [is] in the land of Canaan (that is Beth-el) he and all the people that [were] with him. And he erected there an altar, and called the place El-beth-el; because there God appeared to him, when he fled from the face of his brother.

Young's Updated LT And Jacob comes in to Luz which is in the land of Canaan (it is Bethel), he and all the people who are with him, and he builds there an altar, and proclaims at the place the God of Bethel: for there had God been revealed unto him, in his fleeing from the face of his brother.

The gist of this verse: Jacob and his family arrived in Bethel and he built an altar there, calling that place "The God of Bethel" because God revealed Himself to Jacob there 20 years earlier.

Genesis 35:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^bV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
Lûwz (לוּז) [pronounced <i>looze</i>]	possibly <i>almond-tree, almond wood; transliterated Luz</i>	proper noun; location with the directional hê	Strong's #3870 BDB #531
<p>The directional hê (properly, the directive hê) is the <i>âh</i> (הַ) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>hê locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bê (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'an (כְּנָעַן) [pronounced <i>k^eNAH-ġahn</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Genesis 35:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hîy' (אִיָּהּ) [pronounced hee]	she, it; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
Bêyth-êl (בֵּית־אֵל) [pronounced bayth-AYHL]	house of God; transliterated <i>Bethel</i>	masculine proper noun	Strong's #1008 BDB #110

Translation: Jacob came to Luz, which [is] in Canaan (it [is also known as] Bethel)...

God told Jacob to go to Bethel, which was originally known as Luz. Jacob, when alone, met God there, and he called it Bethel (Genesis 28:19).

Bethel means *House of God*, and we find this name affixed to this area as early as Genesis 12:8 13:3. This does not mean that it had this name during the time of Abraham; but that was added or changed perhaps a few hundred years later for clarity (I am assuming that Abraham himself originally *recorded* Genesis 12–13). Let's take a look at these previous verses:

Genesis 12:8 reads: From there he [Abraham] moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD.

Genesis 13:3–4 read: And he journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai, to the place where he had made an altar at the first. And there Abram called upon the name of the LORD. (ESV)

So, what appears to be the case is, these verses were first recorded using the name *Luz*, and that someone, after the fact, replaced *Luz* with *Bethel*. Abraham would have known this place by the name *Luz*; Jacob knew it as *Bethel*, as he gave it that name in Genesis 28:19 (He [Jacob] called the name of that place Bethel, but the name of the city was Luz at the first.). I see this as the most logical and simple explanation.

It would not make sense for this city to be known as *Bethel* during the time of Abraham, because *Bethel* is made up of two very common and oft-used Hebrew words.

Genesis 35:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hûw' (אִיָּהּ) [pronounced hoo]	he, it; himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w' (or v') (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Genesis 35:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
’āsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
‘im (אִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation:...—he and all of the people who [were] with him.

There are actually quite a lot of people with Jacob. He has his wives, his two mistresses (the handmaids of his wives), his 12 children, and the women and children which they had taken from Shechem, along with his own personal slaves (recall that he gave a great deal of his wealth to his brother, Esau).

Genesis 35:6 **Jacob came to Luz, which [is] in Canaan (it [is also known as] Bethel)—he and all of the people who [were] with him.** (Kukis mostly literal translation)

Genesis 35:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258

Translation: Then he built an altar...

Jacob had come through here before, when he was running from the situation he had created for himself when he was at home. When he arrived in Luz, God appeared to him. He set up a memorial then; and he builds an altar now.

An altar is where animals would be offered up to God—portraying the Son of God Who would offer up Himself for our sins.

Jacob, unlike Abraham, his grandfather, was not known for offering sacrifices or building altars. God has come to him on several occasions but he has not very often gone to God. In Genesis 31:54, after Laban caught up with him Jacob made a sacrifice to God. When he first settled in Shechem, he made a sacrifice to God. His making

these sacrifices and building these two altars indicates that he was finally becoming oriented to life in his old age. He finally was recognizing that God was operating in his life.

What Jacob Had Asked for From God/How Jacob Promised to Respond

The last time that Jacob had been there, he had a dream, referred to as Jacob's ladder (or escalator). He named that area Bethel and, during his spiritual immaturity, he made a vow to God. He expected God to:

- Be with him
- To guard him on this journey away from home
- To provide food for him to eat
- To provide clothes for him to wear
- To cause him to return safely to his father's house (he has not seen Isaac since he left 20 years previous)

In return, Jacob was to:

- Make Y^ehowah his God (doesn't this remind you of *making* Jesus Lord God in our lives?)
- Jacob would give God a tenth of all that God had given him

So there is no misunderstanding, this was a vow made by a spiritually weak believer and such vows often mean very little (although God will hold a person to his vows). During those times, Jacob manipulated and deceived others, and to a certain extent, that is what he was doing to God. Thieme's language, as I recall, is that some people try *to strap it on* God. They think that they can make a trade out. God usually has to go first when it comes to self-preservation. However, people make vows and trade-offs with God also when they want some material item or some person. Then they often will begin giving God some great thing so that God must repay them by giving them what it is that they want. It is not unlike being good for the month prior to Christmas (or, as it was in my case, a few days before Christmas).

Genesis 35:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
mâqôwm (מָקוֹם) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'Ēl (אֱלֹ) [pronounced <i>ALE</i>]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun with the definite article	Strong's #410 BDB #42
Bêyth-êl (בֵּית־אֱלֹ) [pronounced <i>bayth-AYHL</i>]	<i>house of God; transliterated Bethel</i>	masculine proper noun	Strong's #1008 BDB #110

Genesis 35:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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This proper name of ʾĒl-Bethel is only found here. Strong's #416 BDB #110.

Translation: ...and he called the place ʾĒl-bethel,...

Before, he called this general area Bethel. Here, he calls this particular place ʾĒl-bethel, meaning *God—House of God*. Or, *God of the House of God*.

I do not fully understand why Jacob calls this place El-Bethel (= *God of the House of God*) as opposed to plain *Bethel*. Perhaps with this new group of people who are with him, Jacob is making emphatic his meeting with God in this place.

The change of the name of Bethel is significant. Bethel meant *House of God* because Jacob, in his spiritual youth, was quite impressed by meeting God there. His concept of Who and What God was, was very limited. However, when he returns, he has already faced Esau with confidence in God. He escaped Esau years ago in fear and also ran from Laban in fear. Finally, after being wrestled and having his butt kicked by Jesus Christ, Jacob met Esau with confidence in his own preservation and in the preservation of his family. He now knows the God Who he met at Bethel, so he renames this place *The God of the House of God*, because he now knows this God. You may wonder, *didn't Jacob already name Luz Bethel?* And he did, back in Genesis 28:19. However, you cannot simply name a city on your own, and necessarily have that name stick. Charley Brown cannot simply call the city of Houston *Brownsville* and have it stick. So, Jacob named it back in Genesis 28:19; God later appeared to him and said, "I am the God of Bethel" which is *El-Bethel* in the Hebrew (Genesis 31:13). And so, Jacob returns to Luz and names it again *El-bethel*.

However, here Jacob builds an altar (and therefore offers sacrifices upon the altar) and he names this particular place El-bethel not to fulfill his vows to God, but because he recognizes that God was gracious enough to reveal Himself to Jacob when Jacob did not deserve this in any way, shape or form.

All of a sudden, in the next verse, we have an unusual statement. We have been traveling with Jacob and his wives, which include Rachel. Rachel has her nurse, Bilhah. Out of nowhere, we hear about Rebekah, Jacob's mother. Here is where we should have had our chapter break. This should be Genesis 35:1 or the final verse of Genesis 34.

These verses are strung together with the waw consecutive, which I have taken great liberties in translating it. In fact, I have represented the waw consecutive in a myriad of ways in past chapters and verses, doing a fair amount of interpretive translation. Context helps to determine how the waw consecutive is to be translated and I vary the translation somewhat just for variety (linguistically, that is valid). The other option is to continually translate the waw consecutive as *and* continually, in verse after verse. ***And Jacob went to Bethel and God revealed Himself to Jacob and Jacob went somewhere else and then this happened and then that happened.*** This can be quite tedious and monotonous. The NASB and the KJV will continually move from *and* to *so* to *now*. All versions, including the very literal *Emphasized Bible* does this. Often, a series of waw consecutives followed by imperfect verbs suggest a series of successive events (particularly in narratives).

The connective here is the simple waw conjunction, which is nearly always found with a perfect verb. Nearly always, *to die* is in the perfect tense.

Jacob was actually the person who named this (although it is not out of the question that Abraham named this city before¹¹—we just do not have a record of that). Here, Jacob is naming this place a second time.

¹¹ I don't believe that Abraham did name it; but I am throwing this out there in the realm of possibility.

The complete **Doctrine of Bethel** ([HTML](#)) ([PDF](#)) ([WPD](#)).

A Summary of the Doctrine of the City of Bethel

1. Bethel is a city located in central Israel, west of the Jordan, on the border of Benjamin and Ephraim. The name, *Bethel*, means *House of God*. Jerusalem is the only city mentioned more often in Scripture than Bethel. One might even see Bethel is being representative of all Israel.
2. Bethel is close associated with the patriarchs and with the appearance of God to them.
3. Bethel, known as Luz around the time of Abraham, began as a city of great spiritual import. This appears to be the first city in the land of Canaan where Abraham stopped after separating from his family in Haran. He moved westward with his nephew Lot and wife Sarai; and Jehovah appeared to Abram in this general vicinity. Abram built an altar to Jehovah with Bethel to the west and Ai to the east. Genesis 12:4–8 (Even though it is called Bethel in Genesis 12 and 13, that appears to be a **gloss**—to be explained in point 6.)
4. After traveling down to Egypt, Abram returned to the land of Canaan and Bethel, where he and Lot separated. Jehovah again appears to Abram and promises him and his descendants all the land that he could see in all directions. Genesis 13
5. Jacob, Abraham's grandson, has a dream about the ladder or staircase which extends from earth to heaven; and God promises Jacob that his descendants would settle lands in all directions and that by his descendants will all the earth be blessed (which is somewhat upping the ante on the similar promise made to Abraham). Jacob builds a pillar here and he calls this place Bethel, although it had been named Luz previously. Jacob says, "[This is the House of Elohim and this is the gate of heaven.](#)" Genesis 28:10–22
6. When the name *Bethel* is found prior to this in Genesis, that is known as a gloss. A gloss is either a short addition to the original text is made (for clarification); or a name is changed (giving a more modern-name when an ancient name would have been expected). So, in passages about Abraham being in Bethel (like Genesis 12:8), we would expect *Luz* (the more ancient name), but it is replaced with the proper noun *Bethel*.
 - a. Remember that it is very possible for much (or all) of Genesis to have been transmitted orally; and that each generation would memorize what the previous generation added.
 - b. It would make sense, when Joseph learned the book of Genesis from Jacob, to say, "Luz?" and for Jacob to say, "That's *Bethel*."
 - c. Therefore, sometimes, we read the name *Bethel* and sometimes we read *Bethel (which was previously named Luz)*.
 - d. Calling this city *Bethel* in Genesis 12–13 was shorthand for, *Luz, a city which would be renamed "Bethel" by Jacob*.
 - e. Note Genesis 48:3 [And Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me,..."](#) Since that is a direct quote, we would expect whatever Jacob said to stand without being changed. This would also suggest that it is Jacob who changed the name of this city, as he called it Luz.
 - f. See also Genesis 35:6 Judges 1:23.

The Journeys of Jacob (a map); from [Bible-history.com](#); accessed December 22, 2015.

A Summary of the Doctrine of the City of Bethel

7. Jacob travels to the east, where his relatives are, and marries Rachel and her sister Leah, and works for their father Laban. When God appears to Jacob again in a dream, He says, "I am the God of Bethel." This is because, that is where God first spoke to Jacob. And God tells Jacob to return to the land of Canaan. Genesis 31:13
8. Jacob leaves this area but he returns on at least two occasions. It is God Who tells Jacob to return to Bethel (Genesis 35:1). Jacob moves there and calls the place El-bethel (it is apparently still known as Luz to the locals). God again speaks to Jacob in Bethel and renames him *Israel* and God confirms His promises which He had made to Abraham—and, in fact, makes a greater promise to Jacob. Genesis 35:9–13
9. For the patriarchs Abraham and Jacob, the city of Bethel is most closely associated with their spiritual birth, their spiritual growth and God's promises to them. No other city in the land of Canaan is as closely associated with God and these men.
10. It is unclear whether Joshua conquered Bethel when he went into the land of Canaan, Joshua 8:17 and 12:9 notwithstanding (there are textual problems with those passages). However, Bethel was clearly conquered by Ephraim (and probably the half tribe of Manasseh) at a later time (Judges 1:22–26). As an aside, it is not impossible for a territory to be conquered, taken back, and then re-conquered.
11. For awhile, the spiritual center of Israel appears to be in Bethel. Although the Tabernacle is not specifically named, the Ark of the Covenant and the High Priest Phinehas are both said to be in Bethel. See Judges 20:18, 26–28
12. Even though the House of God is later located in Shiloh (from early on in the period of the Judges through to the time of Samuel), Bethel continues to be a city of some spiritual import (Judges 18:31 Samuel 11:3 10:3).
13. Bethel, like Israel, progressed from being a spiritual center to a city of idolatry.
14. Bethel is not mentioned during the reigns of David or Solomon. However, the first king of the northern kingdom, Jeroboam, sets up a golden calf in Bethel, in the southern tip of his country, primarily to keep his own people from going to Jerusalem (in the southern kingdom) to worship. 1Kings 12:28–32
15. Elijah and Elisha both minister to the northern kingdom, and are therefore occasionally associated with Bethel, which continued to be a city of idolatry. 2Kings 2:2–3 23–24
16. Because Bethel is representative of all that is wrong with the northern kingdom (primarily, their worship of another god), both Amos and Hosea prophesy against Bethel and foretell its ruin. Hosea occasionally refers to Bethel as *Beth-aven*, which means *House of Idols*, *House of Nothing*. Hosea 4:15–16 5:8–9 10:5–6, 15 12:4 Amos 3:14 4:4 5:5–6 7:10, 13
17. Although King Jehu, a hundred years after Jeroboam, destroyed the prophets and worshipers of Baal, he allowed the calves that Jeroboam set up to remain in Bethel and Dan. 2Kings 10:18–29



A Summary of the Doctrine of the City of Bethel

18. After the northern kingdom is defeated in war, and the people of Samaria deported, the king of Assyria sent back some priests to Bethel to teach the people about the god of that land, as lions were killing much of the population that had been moved to there. 2Kings 17:23–29
19. Jeremiah warned that Bethel would be the shame of Israel (Jer. 48:13).
20. King Josiah, of the southern kingdom, instituted many reforms. The temple and vessels involved in Baal worship were burned in Jerusalem and their ashes carried up to Bethel (2Kings 23:4). Josiah also destroyed the heathen altar which was in Bethel (2Kings 23:15). Apparently, the golden calf was long gone, which we would have expected, as Samaria (= the Northern Kingdom) had been defeated and deported. No invading army is just going to leave a golden calf behind. There was apparently still a monument by the grave of the prophet who had gone to Bethel, and Josiah said to leave it alone (2Kings 23:17–18). Then Josiah goes throughout Samaria and destroys the idolatrous worship and kills and burns the priests involved in this worship, just as he had done in Bethel (2Kings 23:19–20).
21. Bethel is not mentioned in the gospels or anywhere else in the New Testament, even though it would seem the Jesus Christ must have been there, as Bethel is so centrally located (it is between Galilee, where Jesus conducted much of His public ministry) and Jerusalem, where Jesus went on numerous occasions.
22. For centuries, it has been assumed that the modern Beitin marked the spot of the ancient Bethel. However, Dr. David Livingston has presented a great deal of evidence to the contrary, suggesting that el-Bireh is the proper site. See <http://www.ancientdays.net/bethel14.htm> to support this view.
23. General archeological information spanning several millenniums for the traditional site of Beitin may be found at <http://www.ourfatherlutheran.net/biblehomelands/palestine/bethel.htm>.

Even though this may appear to be a very long summary, the actual doctrine is in excess of 10 pages.

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Genesis 35:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
gâlâh (גָּלָה) [pronounced <i>gaw-LAWH</i>]	<i>to be uncovered, to be made naked; to be revealed; to appear; to depart, to uncover, to remove, to reveal</i>	3 rd person plural, Niphal perfect	Strong's #1540 BDB #162

The Niphal can be used in both a reflexive and passive way: (*reflexive*); *to uncover oneself; to discover or show oneself; to reveal himself (of God)*; (*passive*); *to be uncovered; to be disclosed, be discovered; to be revealed*.

This is the first occurrence of this word in Scripture.

'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
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Genesis 35:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i>]	<i>to go [pass] through, to flee [away]; to hasten, to come quickly; to reach across</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #1272 BDB #137
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pānîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...because the Elohim revealed Himself to him there, when he was fleeing from his brother.

Jacob fled his brother so many years previous (some 30–40 years ago). Jacob has not had a life of revelations from God. God revealed Himself to Jacob here; God told Jacob to return to Canaan; and God told Jacob to go to Bethel (Genesis 35:1). Assuming that all of his interactions with God are recorded, this is the 4th or 5th time that God has appeared to Jacob.

The Great Reversal of Fortune in Jacob's Life: Let's look at vv. 6–7: *Jacob came to Luz (also known as Bethel), which is in Canaan—he and all the people who are with him. There he built an altar and he called the place El-bethel because it was here that God revealed Himself to him, when he was fleeing from his brother.* What is sad is, God the Holy Spirit lays out the amazing transformation which has taken place in the life of Jacob, and it is not clear that he appreciates what has happened to him. 20 years previous, he traveled through the city, separated from his family for the first time, in fear for his life, and heading into a great unknown (to Haran). He is probably traveling with his mother's personal servant, Deborah, and little else, apart from enough supplies to get him to Haran.

Now look at Jacob! He has returned with a wonderful family—11 sons, at least one daughter, a wife he loves, a wife he tolerates, and two mistresses. He has been greatly prospered by God, and he has great substance. He returns to the Land of Promise under completely different circumstances, with a new life, and God did all of this for Jacob out of grace. He did not earn it, he did not deserve it, and he did not work for it.

Even though Jacob recognizes, to some extent, his great change of fortune; and worships God, there is very little in his life that makes us think that he truly appreciates all the God has done on his behalf, and how undeserving that he really is.

You can be Jacob at Bethel¹ and you can be Jacob at Bethel². God's blessing may be obvious to you and others; and it may not be obvious at all. But, if you have capacity for life through Bible doctrine in your soul, then you are more content, more relaxed and for more appreciative of all that God has done for you.

Bear in mind that God is always there and God desires to pour blessing upon you. Sometimes he does it when you have been a lousy so-and-so; and sometimes He does it when you have enjoyed a great spiritual life. If you are spiritually mature, then you recognize and appreciate all that God has done in your life; if you are not, you may not have any idea what God has done on your behalf.

If you have been a believer for more than 5 years, you should be able to look around you or review your blessings, and note some great differences in your life. My life changed dramatically over the first 5 years that I was a believer. I went from being an addict who could have been arrested at any time for a variety of reasons; to a clean and sober life with an AA and BA degrees. Now, I was anything but sinless, and I am not even sure you could call me a good person, but the changes that took place in my life between age 21 and 26 were quite remarkable. In retrospect, I can see how much God was with me in those early years; and, in retrospect, I did not deserve or earn any of the grace that God poured out upon me.

Genesis 35:7 Then he built an altar and he called the place 'Ēl-bethel, because the Elohim revealed Himself to him there, when he was fleeing from his brother. (Kukis mostly literal translation)

Genesis 35:6–7 Jacob came to Luz, which [is] in Canaan (it [is] also known as) Bethel—he and all of the people who [were] with him. Then he built an altar and he called the place 'Ēl-bethel, because the Elohim revealed Himself to him there, when he was fleeing from his brother. (Kukis mostly literal translation)

Genesis 35:6–7 Jacob came to Luz (also known as Bethel), which is in Canaan—he and all the people who are with him. There he built an altar and he called the place El-bethel because it was here that God revealed Himself to him, when he was fleeing from his brother. (Kukis paraphrase)

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Death and Burial of Deborah, Rebekah's Maid

A Review of Genesis 35:1–7: We have already studied these first 7 verses, but below is the ESV with the words *and so* inserted whenever there is a *wāw* consecutive followed by an imperfect verb. A series of *wāw* consecutives with imperfect verbs usually indicates a series of chronological events.

Gen 35:1 [And so] God said to Jacob, "Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau."

Logically, these events take place right after Simeon and Levi have killed off Hamor and his descendants. This is because Bethel is not too far from the city of Shechem.

Gen 35:2–3 [And] So Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you and purify yourselves and change your garments. Then let us arise and go up to Bethel, so that I may make there an altar to the God who answers me in the day of my distress and [so] has been with me wherever I have gone."

Bethel is the city most closely associated with God at this time. In the destruction of Shechem, the sons of Jacob took many slaves from their women and children (and possibly wives). They would have been worshipers of false gods.

Gen 35:4 [And] So they gave to Jacob all the foreign gods that they had, and the rings that were in their ears. [And so] Jacob hid them under the terebinth tree that was near Shechem.

The false gods are left behind in Shechem. This is another indication that Genesis 35 follows immediately after Genesis 34.

Gen 35:5–7 And [so] as they journeyed, a terror from God fell upon the cities that were around them, so that they did not pursue the sons of Jacob. And [so] Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him, and [so] there he built an altar and called the place El-bethel, because there God had revealed himself to him when he fled from his brother.

People can react in a variety of ways to events which take place. The people of that region reacted with fear to the destruction of Shechem by Jacob's family. Somehow, God is involved in this (because the text tells us this), but it is not clear exactly how.

Jacob often recorded material without giving us a full background of that material.

And so dies Deborah, a nurse of Rebekah; and so she is buried from below to Bethel under the great tree. And so he calls his name Allon-bacuth.

Genesis
35:8

Deborah, Rebekah's nurse, died and she was buried below Bethel under the great tree. Jacob [lit., he] called its name Allon-bacuth [that is, *the oak of weeping*].

Deborah, Rebekah's nurse, died, and she was buried below Bethel under a great tree. Jacob named this place Allon-bacuth (or, *the oak of weeping*).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so dies Deborah, a nurse of Rebekah; and so she is buried from below to Bethel under the great tree. And so he calls his name Allon-bacuth.

Targum of Onkelos

And Deborah, the nurse of Rivekah, died, and was buried below Bethel, in the field of the plain. And there it was told Jakob concerning the death of Rivekah his mother; and he called the name of it, The other weeping [*Aocharan Bakutha*].

Latin Vulgate

At the same time Debora, the nurse of Rebecca, died, and was buried at the foot of Bethel, under an oak, and the name of that place was called, The oak of weeping.

Peshitta (Syriac)

Then Deborah Rebekahs nurse died, and she was buried below Bethel under an oak; so the name of the oak was called Betemtha dabkhatha (the oak of weeping).

Septuagint (Greek) And Deborah, Rebecca's nurse, died, and was buried below Bethel under the oak; and Jacob called its name, The Oak of Mourning.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Deborah, the servant who had taken care of Rebekah from her birth, came to her end, and was put to rest near Beth-el, under the holy tree: and they gave it the name of Allon-bacuth.
Easy English	Deborah, Rebekah's nurse, died. People buried her below Bethel under an *oak tree. They called the place Allon-Bacuth.
<i>The Message</i>	And that's when Rebekah's nurse, Deborah, died. She was buried just below Bethel under the oak tree. It was named Allon-Bacuth (Weeping-Oak).
Names of God Bible	Rebekah's nurse Deborah died and was buried under the oak tree outside Bethel. So Jacob called it the Tree of Crying.
NIRV	Rebekah's attendant Deborah died. They buried her body under the oak tree outside Bethel. So it was called Allon Bakuth.
New Simplified Bible	Deborah died. She was the servant who cared for Rebekah from childhood. She was buried near Bethel, under the holy tree. They named it Allon-bacuth (weeping tree).

Thought-for-thought translations; paraphrases:

Contemporary English V.	While they were there, Rebekah's personal servant Deborah died. They buried her under an oak tree and called it "Weeping Oak."
The Living Bible	Soon after this [<i>Soon after this</i> , implied] Rebekah's old nurse, Deborah, died and was buried beneath the oak tree in the valley below Bethel. And ever after it was called "The Oak of Weeping."
New Century Version	Deborah, Rebekah's nurse, died and was buried under the oak tree at Bethel, so they named that place Oak of Crying.
New Living Translation	Soon after this, Rebekah's old nurse, Deborah, died. She was buried beneath the oak tree in the valley below Bethel. Ever since, the tree has been called Allon-bacuth (which means "oak of weeping").

Partially literal and partially paraphrased translations:

American English Bible	Well thereafter, RebeKa's nurse DeborAh died, and she was buried under an oak tree in BethEl that Jacob then named, <i>Allon-BaCuth</i> (Oak Tree of Mourning).
International Standard V	Rebekah's nurse Deborah died and was buried there, under the oak tree that was below Beth-el. That's why the place was named Allon-bacuth. The Heb. name <i>Allon-bacuth</i> means <i>Weeping Oak</i>
New Advent (Knox) Bible	It was at this time that Debora, Rebecca's nurse, died; she was buried under an oak, by the spur of the hills where Bethel is, and the place came to be called, The Oak of Mourning.
Translation for Translators	Deborah, who had taken care of Isaac's wife Rebekah when Rebekah was a small girl, was now very old. She died and was buried under an oak tree south of Bethel. So they named that place Allon-Bacuth, which means 'oak of weeping.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Deborah, the nurse for Rebekah, died and was buried in Bethel under an oak called by the name of "The Weeping Oak".
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Ferar-Fenton Bible	But Deborah the nurse of Rebekka died, and he buried her between Beth-el and Alon, and called the name of the place " The Oak of weeping."
HCSB	Deborah, the one who had nursed and raised Rebekah [Lit Deborah, Rebekah's wet nurse; Gn 24:59], died and was buried under the oak south of Bethel. So Jacob named it Oak of Weeping [Or Allon-bacuth].
NIV, ©2011	Now Deborah, Rebekah's nurse, died and was buried under the oak outside Bethel. So it was named Allon Bakuth [<i>Allon Bakuth</i> means <i>oak of weeping</i>].

Catholic Bibles:

Christian Community (1988)	At that time Rebekah's nurse, Deborah, died and was buried below Bethel near the oak. That is why it was called the Oak of Tears.
New American Bible (2002)	Death came to Rebekah's nurse Deborah; she was buried under the oak below Bethel, and so it was called Allonbacuth. This verse may have stood originally in some other context. Rebekah's nurse is spoken of without a name, in ⇒ Genesis 24:59. Allon-bacuth: the Hebrew name means "oak of weeping."
New Jerusalem Bible	Deborah, who had been Rebekah's nurse, died and was buried below Bethel, under the oak tree; so they named it the Oak of Tears.
New RSV	And Deborah, Rebekah's nurse, died, and she was buried under an oak below Bethel. So it was called Allon-bacuth [That is Oak of weeping].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then D'vorah, Rivkah's nurse, died. She was buried below Beit-El under the oak, which was given the name Alon-Bakhut [oak of weeping].
exeGesés companion Bible	And Deborah the suckler of Ribqah dies and they entomb her beneath Beth El under an oak: and they call the name thereof Allon Bachuth.
Judaica Press Complete T.	And Deborah, Rebecca's nurse, died, and she was buried beneath Beth el, beneath the plain; so he named it Allon Bachuth.
Kaplan Translation	Rebecca's nurse Deborah [See Genesis 24:59. This was a name that would later become famous through a prophetess by the same name (Judges 4:4). Some say that Rebecca had sent Deborah to inform Jacob that it was safe to return home (Rashi; Lekach Tov; Sefer HaYashar p. 79. See note on Genesis 30:25). According to others, Jacob had stopped at his parents' home and had picked up Deborah (Yov'loth 31:30).] died, and she was buried in the valley of Beth El, under the oak. It was named Weeping Oak (<i>Alon Bakhuth</i>).
Orthodox Jewish Bible	But Devorah meinekēt Rivkah died, and she was buried under an alon (oak) below Beit-El; and shmo was called Alon Bachut.
Restored Names Version	And Debowrah, Ribqah's nurse, died and she was buried below bayth-El under a great tree. And the name of it was the Oak of Weeping..
<i>The Scriptures</i> 1998	And Deborah, Ribqah's nurse, died, and she was buried below Bēyth Ēl under the terebinth tree. So the name of it was called Allon Baḳuth.

Expanded/Embellished Bibles:

Bullinger's Companion Bible	But Deborah Rebekah's nurse died (we hear no more of Rebekah from the time Jacob left home-27:45, not even of her death! Deborah may have come with a message, or she may, on Rebekah's death, have joined his household), and she was buried beneath Beth-el under the oak: and the name of it was called Allon-bachuth. (= the oak of weeping) .
The Expanded Bible	Rebekah's nurse Deborah died and was buried under the oak tree outside Bethel. So Jacob called it the Tree of Crying.

Kretzmann's Commentary	But Deborah, Rebekah's nurse, died, and she was buried beneath Bethel under an oak; and the name of it was called Allonbachuth (oak of weeping). It seems that Rebekah had died and Jacob had persuaded Deborah to make her home with him and his children. The old faithful servant had endeared herself to all to such a degree that her death was keenly felt by the family. The oak below Bethel figures also in later history, Judges 4:5; 1Samuel 16:3. The story shows that the relation between masters and servants may well be one of cordial regard.
NET Bible®	(Deborah [This woman had been Rebekah's nurse, but later attached herself to Jacob. She must have been about one hundred and eighty years old when she died.], Rebekah's nurse, died and was buried under the oak below Bethel; thus it was named Oak of Weeping.)
The Voice	Along the way, Deborah (Rebekah's nurse) died, and they buried her under the <i>branches of a stately oak</i> below Bethel. <i>Since that day</i> , it has been known as Allon-bacuth, <i>which means "oak of weeping."</i>

Literal, almost word-for-word, renderings:

Concordant Literal Version	And dying is Deborah, Rebecca's wet-nurse, and entombed is she below Beth-EI, under the oak. And calling is Jacob the name of it Alun-Bakuth.
God's Truth (Tyndale)	Then died Debora Rebeccas nurse, and was buried beneath Bethel under an oak. And the name of it was called the oak of lamentation.
New King James Version	Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called Allon Bachuth [Literally <i>Terebinth of Weeping</i>].
World English Bible	Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; and the name of it was called Allon Bacuth.
Young's Updated LT	And Deborah, Rebekah's nurse, dies, and she is buried at the lower part of Bethel, under the oak, and he calls its name "Oak of weeping."

The gist of this verse: Deborah, Rebekah's nurse dies, and she is buried under the oak at Bethel.

Genesis 35:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
mûwth (תּוּמַת) [pronounced mooth]	to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]	3 rd person feminine singular, Qal imperfect	Strong's #4191 BDB #559
D ^e bôwrâh (דְּבוּרָה) [pronounced d ^{eb} -voh-RAW]	bee; transliterated Deborah	feminine singular noun	Strong's #1683 BDB #184
yânaq (יָנָק) [pronounced yaw-NAHK]	nurse, causing one to nurse [suck], being a nurse; giving suck to	feminine singular, Hiphil participle; construct form	Strong's #3243 BDB #413

Genesis 35:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Rib ^o qâh (רִיבְקָה) [pronounced <i>rihb-KAW</i>]	<i>ensnarer; a noose; fat, fattened;</i> <i>a quarrel appeased; which is</i> <i>transliterated Rebekah,</i> <i>Rebekkah, Rebecca</i>	feminine singular proper noun	Strong's #7259 BDB #918

Translation: Deborah, Rebekah's nurse, died...

Rebekah is Jacob's mother. Rebekah's nurse is mentioned back in Genesis 24: **So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men. And they blessed Rebekah and said to her, "Our sister, may you become thousands of ten thousands, and may your offspring possess the gate of those who hate him!" Then Rebekah and her young women arose and rode on the camels and followed the man. Thus the servant took Rebekah and went his way.** (Genesis 24:59–61; ESV; emphasis mine) This is the first mention of Deborah by name. The location of her death in this narrative suggests that perhaps she accompanied Jacob for all of these years. Although some commentators have suggested that she came to Jacob at some point recently with a message that Rebekah had died, that is not mentioned not does it seem like Isaac would send Rebekah on this kind of mission, given her age and gender.

There are several possibilities: (1) Deborah has been traveling with Jacob all along, having been sent with him from the very beginning when he went to Haran. (2) Upon returning to Canaan, Jacob found that his mother was deceased, but that Deborah was still alive and he took her into his group. This strikes me as somewhat convoluted, although not an impossibility. None of the suggested details are found in Scripture. (3) Deborah never left Canaan, and Jacob hears of her death. This final option seems odd—why would Jacob record Deborah's death but not the death of his mother? Even if she had died while Jacob was in Haran, it seems like this would bear a mention.

I think that the first option is the most likely, even though Deborah has not been named until now. It seems likely that Jacob's mother, concerned for her son, would send someone along with him; and without having much preparation for his going to Canaan, she could not have done better than to send Deborah, who would have partly raised Jacob.

For some children, their mother's nurse can have a relationship with the child equal to that of the mother.

Furthermore, Deborah would have had some memory of their relatives to the east, and what the lay of the land was. She would have made this trip one time with her mistress, Rebekah. Therefore, it would make sense for her to be there with Jacob to help him get to the land of Laban.

Deborah has never been mentioned before. We do know that many of the women from the east had personal servants. However, nothing is said here about Isaac or Rebekah. Isaac appears to still be alive (Genesis 35:27), but context is always related to Jacob and his family.

Her presence has not been mentioned until now, but that does not mean she has not been with Jacob all of this time.

We have a problem. Jacob previously has said that he left Canaan carrying only a staff; but here is sounds as if Deborah, his mother's servant, has been with him this entire time.

.....
This is what I wrote back in Genesis 28:18:
.....

Reconciling Jacob Leaving Canaan with Just His Staff and Other Passages

The passage where Jacob says, “I had but my staff in hand” (speaking to God, Jacob say, “I am not worthy of the least of all the deeds of steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan, and now I have become two camps.”—Genesis 32:10); I believe the meaning is, Jacob had virtually nothing with him when traveling to Paddan-aram, as compared to Abraham’s servant when he went to fetch a wife for Isaac. Abraham’s servant was loaded up with gold and silver jewelry with which to purchase a wife; Jacob probably had basic supplies, 1 or 2 camels, and his mother’s servant, Deborah. Let me suggest several reasons to support my opinion: (1) right here, in this passage, Jacob has oil to pour out over a stone; so he is probably carrying oil. (2) It is illogical for Isaac and Rebekah to send their son to the east without some supplies, even though his leaving was sudden. It seems so odd to make the assumption that, after the wonderful blessing given Jacob by his father, that he would have said, “Oh, by the way, don’t forget to take your staff; you are on your own, kid. Haran is that way. Goodbye” (3) Later, the death of Deborah will be spoken of in association with Jacob’s return to the Land of Promise—in Bethel, in fact (Genesis 35:8). How is Deborah (not mentioned prior to this) suddenly with him? Her presence would make sense, if she went on this trip with Jacob, as she had made this trip herself previously (about 97 years previous¹). So, relative to the mission of this trip, finding a wife, Jacob had virtually nothing—that is, he did not have what was necessary to purchase a wife.

¹ Assuming that Jacob is 77 years old at this time; and Jacob and Rebekah did not have children until 20 years after they married). At her death, Deborah would have been her age when she left Haran, + 77+20+20 years old. I would say her age at death would have been 130 at minimum.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 35:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i>]	<i>is buried, to be buried</i>	3 rd person feminine singular, Niphal imperfect	Strong’s #6912 BDB #868
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong’s #4480 BDB #577
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong’s #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
Bêyth-êl (בֵּית־אֵל) [pronounced <i>bayth-AYHL</i>]	<i>house of God; transliterated Bethel</i>	masculine proper noun	Strong’s #1008 BDB #110

Genesis 35:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
'allôwn (אֵלֹון) [pronounced ahl-LONE]	<i>oak, great tree</i>	masculine singular noun	Strong's #437 BDB #47

Translation: ...and she was buried below Bethel under the great tree.

This is where Jacob is living with his family. It would make the most sense that he is the one who buried her. However, this is not clearly stated. Contextually, she appears to be tied to Jacob—likely being with him and accompanying him.

This is an unusual chapter, inasmuch as, God appears to Jacob in the next verse, but it is unclear whether this is occurring in this particular order.

Genesis 35:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

The NET Bible: "and he called its name." There is no expressed subject, so the verb can be translated as passive.¹²

'Allôwn (אֵלֹון) [pronounced ahl-LONE]	<i>oak, great tree</i>	masculine singular noun	Strong's #437 BDB #47
Bâkûwth (בָּכּוּת) [pronounced baw-KOOTH]	<i>weeping; transliterated Bakuth, Bacuth</i>	proper noun	a form of Strong's #1068 BDB #114

Together, these two words make up the proper noun Strong's #439 BDB #47.

Translation: Jacob [lit., he] called its name Allon-bacuth [that is, the oak of weeping].

¹² From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

I have inserted Jacob's name here, simply to sound good in the English. However, it is simply an assumption on my part that Jacob does the burying.

This leads to a number of conclusions about Deborah—that is, (1) she has either been with Jacob all of this time; (2) she came to Jacob at some point in time at his return; or (3) Jacob came upon her and brought her along with him. #2 seems the least likely, but it is not out of the question. Jacob and his family was known to have returned to the land of Canaan, as Esau met him upon his return.

Deborah could have been very much a second mother to Jacob. Having a personal servant, or even several, was not unusual in the ancient world. You may recall that each of Jacob's wives was given a personal servant (which servants were later impregnated by Jacob at the behest of his wives).

Deborah is the first of 3 deaths in this chapter.

Genesis 35:8 Deborah, Rebekah's nurse, died and she was buried below Bethel under the great tree. Jacob [lit., *he*] called its name Allon-bacuth [that is, *the oak of weeping*]. (Kukis mostly literal translation)

Genesis 35:8 Deborah, Rebekah's nurse, died, and she was buried below Bethel under a great tree. Jacob named this place Allon-bacuth (or, *the oak of weeping*). (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

God Reappears to Jacob and Reiterates Promises Made to Abraham

And so appears Elohim unto Jacob again in his coming from Paddan-aram and so He blesses him. And so says to him Elohim, "Your name [is] Jacob. You will no longer be called Jacob for if Israel is your name." And so He calls his name Israel.

Genesis
35:9–10

Elohim appeared to Jacob again when he came from Paddan-aram and He blessed him. So Elohim said to him, "Your name [is] Jacob. You will no longer be called Jacob, indeed Israel will be your name." So Elohim [lit., *He*] called his name *Israel*.

God had appeared to Jacob again when he had come from Paddan-aram, and He blessed him. God said to him, "Your name used to be Jacob, but you will no longer be called Jacob. Now, Israel will be your new name." Therefore, God named him *Israel*.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so appears Elohim unto Jacob again in his coming from Paddan-aram and so He blesses him. And so says to him Elohim, "Your name [is] Jacob. You will no longer be called Jacob for if Israel is your name." And so He calls his name Israel.

Jerusalem targum

And the Lord revealed Himself to Jakob again on his return from Padan of Aram, and the Lord blessed him by the name of His Word, after the death of his mother. And the Lord said to him, Heretofore was thy name Jakob: thy name shall be no more called Jakob, but Israel shall be thy name.

Latin Vulgate

And God appeared again to Jacob, after he returned from Mesopotamia of Syria, and he blessed him, Saying: Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel.

Peshitta (Syriac)	And God appeared to Jacob again, when he came from Padan-aram, and blessed him. And God said to him. Your name shall no longer be called Jacob, but Israel shall be your name; so he called his name Israel.
Septuagint (Greek)	And God appeared to Jacob once more in Luz, when he came out of Mesopotamia of Syria, and God blessed him. And God said to him, Your name shall not be called Jacob, but Israel shall be your name; and He called his name Israel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now when Jacob was on his way from Paddan-aram, God came to him again and, blessing him, said, Jacob is your name, but it will be so no longer; from now your name will be Israel; so he was named Israel.
Easy English	After Jacob had come back from Paddan-Aram, God appeared in front of him again. God *blessed him. And God said to him, `Your name is Jacob. But it will not be Jacob any longer. Your name will be Israel.' So Jacob's name became Israel.
Easy-to-Read Version	When Jacob came back from Paddan Aram, God appeared to him again. And God blessed Jacob. God said to Jacob, "Your name is Jacob. But I will change that name. You will not be called Jacob now. Your new name will be Israel [This name might mean "he fights for God" or "he fights with God.]." So God named him Israel.
Good News Bible (TEV)	When Jacob returned from Mesopotamia, God appeared to him again and blessed him. God said to him, "Your name is Jacob, but from now on it will be Israel." So God named him Israel.
<i>The Message</i>	God revealed himself once again to Jacob, after he had come back from Paddan Aram and blessed him: "Your name is Jacob (Heel); but that's your name no longer. From now on your name is Israel (God-Wrestler)."
Names of God Bible	Jacob's Sixth Encounter with God-His Name Changed to Israel Then Elohim appeared once more to Jacob after he came back from Paddan Aram, and he blessed him. Elohim said to him, "Your name is Jacob. You will no longer be called Jacob, but your name will be Israel." So he named him Israel.
NIRV	After Jacob returned from Paddan Aram, God appeared to him again. And God blessed him. God said to him, "Your name is Jacob. But you will not be called Jacob anymore. Your name will be Israel." So he named him Israel.

Thought-for-thought translations; paraphrases:

Common English Bible	God appeared to Jacob again, while he was on his way back from Paddan-aram, and blessed him. God said to him, "Your name is Jacob, but your name will be Jacob no longer. No, your name will be Israel." And he named him Israel.
Contemporary English V.	After Jacob came back to the land of Canaan, God appeared to him again. This time he gave Jacob a new name and blessed him by saying: I am God All-Powerful, and from now on your name will be Israel instead of Jacob. You will have many children. Your descendants will become nations, and some of the men in your family will even be kings. V. 11 is included for context.
The Living Bible	Upon Jacob's arrival at Bethel, en route from Paddan-aram, God appeared to him once again and blessed him. And God said to him, "You shall no longer be called Jacob (`Grabber'), but Israel (`One who prevails with God')."
New Century Version	Jacob's New Name When Jacob came back from Northwest Mesopotamia, God appeared to him again and blessed him. God said to him, "Your name is Jacob, but you will not be called Jacob any longer. Your new name will be Israel." So he called him Israel.

New Life Version	When Jacob came from Paddan-aram, God showed Himself to him again and brought good to him. God said to him, "Your name is Jacob. You will not be called Jacob any longer, but Israel will be your name." So his name was Israel.
New Living Translation	Now that Jacob had returned from Paddan-aram, God appeared to him again at Bethel. God blessed him, saying, "Your name is Jacob, but you will not be called Jacob any longer. From now on your name will be Israel." [a] So God renamed him Israel.

Partially literal and partially paraphrased translations:

American English Bible	It was at Luza that God appeared to Jacob as he was on his way back from Mesopotamia of Syria, and that's when God blest him and told him: 'You will no longer be called Jacob; IsraEl will be your name.' So that's when He first referred to him as IsraEl.
Beck's American Translation	Once more, when he came back from the plain of Aram, God appeared to Jacob and blessed him. "Your name is Jacob," God told him. "Your name will no longer be Jacob but Israel." And so He gave him the name Israel.
International Standard V	<p>God Appears Again to Jacob</p> <p>⁹God appeared again to Jacob after he had arrived from Paddan-aramd and blessed him. ¹⁰Then God told him,</p> <p style="padding-left: 40px;">"Your name is Jacob. No longer are you to be called Jacob. Instead, your name will be Israel."</p> <p>So God called his name Israel ¹¹and also told him,</p> <p style="padding-left: 40px;">"I am God Almighty. You are to be fruitful and multiply. You will become a nation- in fact, an assembly of nations! Kings will come from you- they'll emerge from your own loins! V. 11 is included for context.</p>
New Advent (Knox) Bible	Once again God revealed himself to Jacob, after his return from Mesopotamia of the Syrians, blessing him, and assuring him, Thou shalt not be called Jacob any longer; Israel is to be thy name.
Translation for Translators	After Jacob and his family returned from Paddan-Aram/Mesopotamia, while they were still at Bethel, God appeared to Jacob again and blessed him. God said to him again, "Your name will no longer be Jacob. It will be Israel." So Jacob was then called 'Israel.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	God saw Jacob still coming from East-Syria, and blessed him. God said to him, "Is your name Jacob? Never call your name Jacob (heel) again when your name is Israel!" He called his name Israel (he kicked God).
Conservapedia	God appeared to Jacob another time, when he came out from Padan-aram, and blessed him. God said to him, "Your name is Jacob. But your name will not be called Jacob any further, but rather Israel will be your name." And he named him Israel.
Ferar-Fenton Bible	<p>Another Divine Appearance to Jacob, and Promises</p> <p>God also appeared another time to Jacob, on his return from Padan Aram, and spoke with him, when GOD said " Your name shall no longer be called Jacob, for Israel shall be your name ; "ii so He called his name Israel;</p>
HCSB	God appeared to Jacob again after he returned from Paddan-aram, and He blessed him. GOD said to him:

Your name is Jacob;
 you will no longer be named Jacob,
 but your name will be Israel.
 So He named him Israel;...

Catholic Bibles:

The Heritage Bible	And God appeared to Jacob again when he came out of Padan Aram, and knelt down with goodness to him. And God said to him, Your name is Jacob; your name shall not be called Jacob [Jacob, Heel Catcher, Supplanter.] any more, because your name shall be Israel [Israel, He Will Rule or Prevail as God.]; and he called his name Israel.
New American Bible (2011)	On Jacob's arrival from Paddan-aram, God appeared to him again and blessed him. God said to him: Your name is Jacob. You will no longer be named Jacob, but Israel will be your name [1 Kgs 18:31; 2 Kgs 17:34]. So he was named Israel.
New Jerusalem Bible	God again appeared to Jacob on his return from Paddan-Aram, and blessed him. God said to him, 'Your name is Jacob, but from now on you will be called not Jacob but Israel.' Thus he came by the name Israel.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After Ya'akov arrived from Paddan-Aram, God appeared to him again and blessed him. God said to him, "Your name is Ya'akov, but you will be called Ya'akov no longer; your name will be Isra'el." Thus he named him Isra'el.
exeGesés companion Bible	And Elohim appears to Yaaqov again, when he comes from Paddan Aram, and blesses him. <u>ELOHIM CONFIRMS THE NAME YISRA EL</u> And Elohim says to him, Your name is Yaaqov: your name is no more called Yaaqov, but Yisra El is your name: and he calls his name Yisra El.
JPS (Tanakh—1917)	And G-d appeared unto Jacob again, when he came from Paddan-aram, and blessed him. And G-d 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.
Kaplan Translation	<i>Beth El</i> Now that Jacob had returned from Padan Aram, God appeared to him again and blessed him. God said to him, 'Your name is Jacob. But your name will not be only Jacob; you will also have Israel as a name.' [God thus] named him Israel [See Genesis 32:29.].
Orthodox Jewish Bible	And Elohim appeared unto Ya'akov again, when he returned from Padan Aram, and made a brocha upon him. And Elohim said unto him, Shimcha is Ya'akov; shimcha shall not be called any more Ya'akov, but Yisroel shall be shemecha; and He called shmo Yisroel.
Restored Names Version	And Elohiym appeared to Ya'aqob again when he came from Paddan Aram and blessed him. And Elohiym said to him, "Your name is Ya'aqob. Your name will not be called Ya'aqob anymore and Yisra'el will be your name." And He called his name Yisra'el.
The Scriptures 1998	And Elohim appeared to Ya'aqob again, when he came from Paddan Aram, and blessed him. And Elohim said to him, "Your name is Ya'aqob, your name is no longer called Ya'aqob, but Yisra'ël is your name." So He called his name Yisra'ël.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And God [in a distinctly visible manifestation] appeared to Jacob again when he came out of Padan-aram, and declared a blessing on him. Again God said to him, Your name is Jacob [supplanter]; you shall not be called Jacob any longer, but Israel shall be your name. So He called him Israel [contender with God].
Bullinger's Companion Bible	And God said to him, "Your name is Jacob: your name shall not be called any more Jacob, but Israel (= God rules, see 32:28. His name Israel can have to meanings. Look for context which one is being applied. 1 = a pushy type & 2 = the prince that prevails with God [i.e. not against, as though standing with) shall be your name:" and He called his name Israel.
The Expanded Bible	Jacob's Sixth Encounter with God-His Name Changed to Israel Then Elohim appeared once more to Jacob after he came back from Paddan Aram, and he blessed him. Elohim said to him, "Your name is Jacob. You will no longer be called Jacob, but your name will be Israel." So he named him Israel.
Kretzmann's Commentary	Verses 9-15 The Lord Blesses Jacob And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. He did not merely speak to Jacob in a dream, but He revealed Himself to him in some visible form, now that Jacob had once more returned to that section of Canaan from which he had left for Mesopotamia. As Abraham had been blessed repeatedly, so the Lord here renewed His Messianic promise. 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. Thus the Lord confirmed to Jacob what He had told him at Peniel, Genesis 32:28. It was a formal introduction to the blessing.
NET Bible®	God appeared to Jacob again after he returned from Paddan Aram and blessed him. God said to him, "Your name is Jacob, but your name will no longer be called Jacob; Israel will be your name." So God named him Israel. Heb "and he called his name Israel." The referent of the pronoun "he" (God) has been specified in the translation for clarity.
The Voice	Now that Jacob had come back from Paddan-aram, God appeared to him again at <i>Bethel</i> and blessed him. God: Your name is Jacob, but you will no longer be known as Jacob. Israel will be your name. From then on, God addressed him by <i>his new name</i> : Israel.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And appearing is the Elohim to Jacob again in Luz, when he comes from Padan, Syria, and the Elohim is blessing him. And saying to him is the Elohim, "Your name is Jacob. No longer is your name to be called Jacob, but rather Israel is coming to be your name. And calling is He his name Israel.
Context Group Version	And God appeared to Jacob again, when he came from Paddan-aram, and esteemed him. And God said to him, Your name is Jacob: your name shall no longer be called Jacob, but Israel shall be your name: and he named him Israel.
Darby Translation	And God appeared to Jacob again after he had come from Padan-Aram, and blessed him. And God said to him, Thy name is Jacob: thy name shall not henceforth be called Jacob, but Israel shall be thy name. And he called his name Israel.
English Standard V. – UK	God appeared [Or <i>had appeared</i>] to Jacob again, when he came from Paddan-aram, and blessed him. And God said to him, "Your name is Jacob; no

God's Truth (Tyndale)	longer shall your name be called Jacob, but Israel shall be your name." So he called his name Israel. And God appeared unto Jacob again after he came out of Mesopotamia and blessed him and said unto him: your name is Jacob. Notwithstanding you shall be no more called Jacob, but Israel shall be your name. And so was his name called Israel.
NASB	Jacob Is Named Israel Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him. God said to him, "Your name is Jacob; You [Lit <i>Your name</i>] shall no longer be called Jacob, But Israel shall be your name."
New European Version	Jacob Is Renamed Israel God appeared to Jacob again, when he came from Paddan Aram, and blessed him. God said to him, Your name is Jacob. Your name shall not be Jacob any more, but your name will be Israel. He named him Israel.
New King James Version	Then God appeared to Jacob again, when he came from Padan Aram, and blessed him. And God said to him, "Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel.
Young's Updated LT	And God appears unto Jacob again, in his coming from Padan-Aram, and blesses him; and God says to him, "Your name is Jacob: your name is no more called Jacob, but Israel is your name;" and He calls his name Israel."
The gist of this verse:	God appears again to Jacob and reiterates that his name is now <i>Israel</i> rather than <i>Jacob</i> .

Genesis 35:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
'el (עַל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Genesis 35:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘ôwd (וַעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
bê (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôw' (בֹּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #935 BDB #97

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Paddân (פַּדְאָן) [pronounced <i>pahd-DAWN</i>]	<i>to extend, a plateau; garden, field; transliterated Paddan, Padan</i>	proper singular noun/location with the directional hê	Strong's #6307 BDB #804

The directional hê is the âh (הַ) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

’Ărâm (אַרָּם) [pronounced <i>uh-RAWM</i>]	<i>the highland, high region; exalted; and is transliterated Aram; sometimes rendered Syria, Mesopotamia</i>	singular proper noun	Strong's #758 BDB #74
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Together, these words refer to the table land of Aram; Paddan or Paddan-Aram, a region of Syria. If there is a directional hê added to Paddan, then this means *to [toward] Paddan-aram*.

Translation: Elohim appeared to Jacob again when he came from Paddan-aram...

At first, I did not understand why this is done. God has already renamed Jacob back in Genesis 32. I even considered that this might be a summation of that incident. However, what appears to be the case is, God did give Jacob a new name back in Genesis 32, but he never became known by that name.

To follow what is occurring, we need to follow Jacob's life and the times that he encountered God:

Jacob's Life and His Encounters with God

Jacob's Life and His Encounters with God

1. Jacob steals Isaac's blessing from Esau and flees the land of the Philistines (Beersheba—Genesis 28:10) and leaves for Padan-aram (Genesis 26:18, 27:1–28:2)
2. Isaac, in one of his more lucid moments, gives him a blessing before he goes. This blessing is from God. Isaac said, "And may El Shaddai [God Almighty] bless you and make you prosperous and cause you to be prolific that you may become a company of peoples. May He also give to you the blessings of Abraham—to you and to your descendants with you—that you may possess the land of your travels which God gave to Abraham." (Genesis 28:3–5).
3. On his way toward Haran, Jacob has a dream wherein God makes several promises to him: (a) "I will give it [this land] to you and to your descendants." (Genesis 28:13) (b) "Your descendants will be as the dust of the earth, 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." (Genesis 28:14) (c) "I am with you and will keep you wherever you go; and I will bring you back to this land for I will not leave you until I have done what I have promised you." (Genesis 28:15).
4. Jacob names this place Bethel (*House of God*).
5. Jacob arrives in Haran, which is in Padan-aram and takes two wives and lives with Laban (Genesis 29–30)
6. God, twenty years after Genesis 28:13–15, appears to Jacob and tells him to return to the land of Canaan (Genesis 31:3).
7. Jacob leaves Laban surreptitiously, Laban pursues Jacob and catches up to him in a place that Jacob then named Galeed (later, Mizpah) (Genesis 31).
8. Angels of God met Jacob afterward. Jacob names that place Mahanaim (Genesis 32:1–2).
9. Jacob, in fear and confusion, attempts a number of different human viewpoint plans in anticipation of meeting Esau (this is soon after seeing his guardian angels) (Gen 32:1–23).
10. This is where Jesus Christ comes to him, after giving him those promises, after showing him his guardian angels, and kicks his butt in a wrestling match (Genesis 32:24–32). This is because Jacob continues to oppose God.
11. It is during this wrestling match that God changes his name to Israel and blesses him (Genesis 32:28). No matter what, God's plan moves forward.
12. Jacob settles in outside of Shechem, in the land of Canaan, after resolving his differences amicably with Esau (Genesis 33).
13. Jacob's family has a run-in with Shechem, the son of Hamor and overreact to his rape of Dinah (Genesis 34); they kill many innocent men.
14. God tells Jacob to move to Bethel (i.e., Luz). Here, Jacob encounters God once again.

I will go into more detail on Jacob's meetings with God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 35:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 35:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...and He blessed him.

God blessed Jacob, and it ought to be clear in all that we have studied that Jacob is no spiritual giant. However, he is blessed because of his association with Abraham (his grandfather).

There are two possibilities here: (1) this could refer back to the wrestling match between the Lord Jesus Christ and Jacob. Or (2) this is a new appearance of God to Jacob in Bethel. The use of the wâw consecutives followed by imperfect verbs suggests this continues the chronological order. However, when the subject changes (here, God is the subject of the verb) and a qualifiers is added (*when he came out of Paddan-aram*), that can break up the general chronological order of the passage.

What suggests that the latter understanding is accurate is, this narrative continues, where God continues speaking to Jacob, saying some things which were not recorded before. Then God leaves Jacob and then the chronology continues, very naturally, as if this were a new appearance of God to Jacob *after* returning to Bethel. Therefore, I would understand this to be a new appearance of God to Jacob upon his return to Bethel, as God had directed him in Genesis 35:1.

Genesis 35:9 And [so] God appeared to Jacob again when he came out of Padan-aram and blessed him.

Although the translation above (which I believe is the MKJV) is quite accurate, the number of appearances is difficult to ascertain. In this passage, we have the word 'ôwd (וַיֹּד) [pronounced *ôhd*], which means *still, yet, again, again and again, repeatedly, in addition to*. Strong's #5750 BDB #728. An appearance of God takes place in v. 7 (referring back to when Jacob was fleeing Esau); so, taking the construction of this verse along with this particular adverb, we may first assume that this is *another* appearance by God to Jacob, different from v. 7. God appeared to Jacob before in Bethel and now God is appearing to Jacob *again* in Bethel.

The number of times that God appears to Jacob is rather remarkable, because Jacob is no spiritual giant. Jacob has a mixed track record as a man born-of-God (for which I am thankful, having a mixed track record myself).

Genesis 35:9 **Elohim appeared to Jacob again when he came from Paddan-aram and He blessed him.** (Kukis mostly literal translation)

Genesis 35:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (לְ) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: So Elohim said to him,...

These wâw consecutives and imperfect verbs indicate a succession of actions, but these are actions which have occurred in the past.

Genesis 35:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shêm (שָׁמָ) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027
Yaʿăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
lôʾ (לֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârâʾ (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to be named; to be called, to be proclaimed; to be called together [assembled, [summoned]; to be read aloud, to be recited</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7121 BDB #894
shêm (שָׁמָ) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027

Genesis 35:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿōwd (וַעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
With the negative, this means <i>never again, no more, not...anymore, not again, no longer</i> . Generally, the adverb is found first and followed by the negative.			
Yaʿăqôb (יַעֲקֹב) [pronounced <i>yah-guh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation:...“Your name [is] Jacob. You will no longer be called Jacob,...

God changes Jacob's name. Again, this already occurred back in Genesis 32. But God does this again. Have you ever heard the same doctrinal principle a second time, and the second time you heard it, it clicked? It made sense, because you had progressed. It does not stick here with Jacob, because he has not progressed spiritually as much as God would have liked.

Genesis 35:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though</i>	primarily an hypothetical particle	Strong's #518 BDB #49
Together, kîy ʾîm (אִם כִּי) [pronounced <i>kee-eem</i>] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if; except for, but</i> .			
Yisʿrâʾel (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.</i> ¹³			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #8034 BDB #1027

¹³ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

Translation: ...indeed Israel will be your name.”

Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*] means *God prevails; contender; soldier of God*; which is transliterated *Israel*. Strong’s #3478 & #3479 BDB #975.

This is very similar to what occurred in Genesis 32.

God renames Jacob. *Israel* means *God prevails; contender; soldier of God*. Right now, this name applies strictly to Jacob; 400 or so years from now, this name will become the proper name of the Jewish people and the Jewish nation.

It is interesting. Why isn’t *Israel*, the nation, called *Abraham*? Let me suggest that the key to this is grace. God is certainly gracious to Abraham and his life—there is no question about that. But, it would be easy to point to Abraham, who lived a life 1000x better than I have lived my life, and understand why God blessed him and called a nation after him. But, it is much harder to look at Jacob and his life and say, “No wonder God gave the name *Israel* to him. He deserved it!” Instead, you examine Jacob and his life and think, “God made the nation *Israel* from this man? And from these worthless sons?” God is gracious, and Jacob is a prime example of God’s graciousness.

At this juncture, this will become the name by which Jacob is supposed to be known. We ought to note that *Abraham* seemed to stick, even to this day; but most readers of Scripture do not necessarily see Jacob’s name as being *Israel*. We know that it is, but *Israel* tends to be used as a term for the state of Israel. Even after this point in Scripture, we will hear Jacob called *Jacob* far more often than we hear him called *Israel*. So, what does that mean? God had hoped to affect a change of heart in Jacob, speaking to him a number of times and even wrestling with him; but Jacob, for the most part, refuses to accept God’s will and God’s plan. I am not saying that Jacob is some kind of a reprobate; I am just saying that, he did not achieve the spiritual maturity that his grandfather, Abraham, achieved. Once God changes Abram’s name, from that point on, he was known as *Abraham*. However, God changed Jacob’s name twice, and at neither point, did the name change quite connect.

What does this mean? God has a plan, and He will execute this plan. However, there are times when individuals will resist His plan, and that describes Jacob, throughout much of his life. So, from a human standpoint, Jacob is remembered as *Jacob*, his man-given name. Had Jacob completely turned himself around, this would have been a different story.

However, this does not mean that Jacob is this horrible, reprobate person. It simply means that, he was a mediocre believer. Or, to be more precise, he did not get to the level of his grandfather, Abraham.

As a result, human authors tended to refer back to Jacob as *Jacob* (Matthew 1:2 8:11 Hebrews 11:9, 20–21).

Application: Every believer in the Church Age has the potential for spiritual greatness. The fact that we do not attain that spiritual greatness is based upon our own negative volition toward God’s plan.

This is apparently the fifth or sixth time that God has appeared to Jacob. I did not realize that there had been so many appearances by God to Jacob until reading this heading here. Two of the appearances might refer to the same interaction between God and Jacob. Translation used below will be the WEB (unless otherwise noted).

God's Appearances to Jacob

Scripture	Text/Commentary
<p>He came to a certain place, and stayed there all night, because the sun had set. He took one of the stones of the place, and put it under his head, and lay down in that place to sleep. He dreamed. Behold, a stairway set up on the earth, and the top of it reached to heaven. Behold, the angels of God ascending and descending on it. Behold, Yahweh stood above it, and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land whereon you lie, to you will I give it, and to your seed. Your seed will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your seed will all the families of the earth be blessed. Behold, I am with you, and will keep you, wherever you go, and will bring you again into this land. For I will not leave you, until I have done that which I have spoken of to you." (Gen 28:11–15)</p>	<p>At this point, Jacob is leaving the Land of Promise; and he is at fault for doing so. It is because of his cheating Esau out of his blessing that Esau is made enough to kill Jacob (literally, not figuratively).</p> <p>So Jacob leaves his family and goes east to find a wife and to let Esau's anger subside.</p>
<p>It happened at the time that the flock conceive, that I lifted up my eyes, and saw in a dream, and behold, the male goats which leaped on the flock were streaked, speckled, and grizzled. The angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.' He said, 'Now lift up your eyes, and behold, all the male goats which leap on the flock are streaked, speckled, and grizzled, for I have seen all that Laban does to you. I am the God of Bethel, where you anointed a pillar, where you vowed a vow to me. Now arise, get out from this land, and return to the land of your birth.' Rachel and Leah answered him, "Is there yet any portion or inheritance for us in our father's house? Aren't we accounted by him as foreigners? For he has sold us, and has also quite devoured our money. For all the riches which God has taken away from our father, that is ours and our children's. Now then, whatever God has said to you, do." (Gen 31:10–16)</p>	<p>Jacob is recounting to his wives a dream which he had where the Angel of God appeared to him.</p> <p>This may very well be the encounter which is found below.</p>
<p>Yahweh said to Jacob, "Return to the land of your fathers, and to your relatives, and I will be with you." (Gen 31:3)</p>	<p>Jacob's relationship with Laban, his uncle, his father-in-law and his boss, was deteriorating quickly. God tells Jacob that it is time to return to the Land of Promise.</p>
<p>Jacob was left alone, and wrestled with a man there until the breaking of the day. When he saw that he didn't prevail against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was strained, as he wrestled. The man said, "Let me go, for the day breaks." Jacob said, "I won't let you go, unless you bless me." He said to him, "What is your name?" He said, "Jacob." He said, "Your name will no longer be called 'Jacob,' but, 'Israel,' for you have fought with God and with men, and have prevailed." Jacob asked him, "Please tell me your name." He said, "Why is it that you ask what my name is?" He blessed him there. Jacob called the name of the place Peniel: for, he said, "I have seen God face to face, and my life is preserved." The sun rose on him as he passed over Peniel, and he limped because of his thigh. (Genesis 32:24–31)</p>	<p>When God renamed <i>Abram</i> as <i>Abraham</i>, the circumstances were quite different. What Abraham looked forward to was a son in whom the promises of God would be fulfilled.</p> <p>Jacob, even though he has aggressively pursued the promises of the firstborn, which included the promises of God, he always went about it the wrong way.</p> <p>However, despite his defects, Jacob will still be blessed by God.</p>

God's Appearances to Jacob

Scripture	Text/Commentary
<p>God said to Jacob, "Arise, go up to Bethel, and live there. Make there an altar to God, who appeared to you when you fled from the face of Esau your brother." (Genesis 35:1)</p>	<p>Jacob and his family have had some problems in Shechem and his sons killed all of the adult males in Shechem (Genesis 34). God tells Jacob to get up and move from there.</p>
<p>God appeared to Jacob again, when he came from Paddan Aram, and blessed him. God said to him, "Your name is Jacob. Your name shall not be Jacob any more, but your name will be Israel." He named him Israel. God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will be from you, and kings will come out of your loins. The land which I gave to Abraham and Isaac, I will give it to you, and to your seed after you will I give the land." God went up from him in the place where he spoke with him. Jacob set up a pillar in the place where he spoke with him, a pillar of stone. He poured out a drink-offering on it, and poured oil on it. Jacob called the name of the place where God spoke with him "Bethel." (Genesis 35:9–15)</p>	<p>Because of the word <i>again</i>, we may assume that this appearance occurs subsequent to the appearance in v. 1.</p> <p>Logically, God appeared to Jacob and said, "Go to Bethel" and then appeared to him once again when he arrived in Bethel.</p>

So far, God has appeared to Jacob 5 or 6 times.

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Application: Many times you have thought, *if only I had lived when Jesus was walking the earth* or *If only God would do a miracle right in front of my face* or *if only God would talk to me and tell me what to do, then I would be a much better Christian*. However, this is not true. We are what we are and we are who we are based upon our volition and our interaction with God and His Word—and it does not matter in which way we are exposed to His Word. Jesus could be teaching us, Paul could have written a letter to our church, which is read and discussed, or we can have the benefit of the entire Word of God preserved for our study. In case you do not realize, we live right now in the greatest time in man's history regarding the understanding of God's Word.

Application: God appeared many times to Abraham and many times to Jacob. It ought to be clear that Abraham was at a much higher level of spiritual maturity than Jacob (James 2:23 2Chronicles 20:7). Jacob was a hard-headed soul, yet God would fulfill His plan through Jacob. His sons were, for the most part, cold-hearted and vicious and self-involved, much like their father. Yet God would fulfill His plan through them. Don't you think God might have even a better chance of fulfilling His plan through you?

Genesis 35:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
<p>wa (or va) (וַ) [pronounced <i>wah</i>]</p>	<p><i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i></p>	<p>wāw consecutive</p>	<p>No Strong's # BDB #253</p>
<p>qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]</p>	<p><i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i></p>	<p>3rd person masculine singular, Qal imperfect</p>	<p>Strong's #7121 BDB #894</p>

Genesis 35:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: So Elohim [lit., He] called his name *Israel*.

This occurred in the past. Now God is telling Jacob once more, that his name is now *Israel*.

Now, why do we have a repeat of this incident? The only thing that makes sense to me here is, there are two different authors. As noted earlier, Jacob's name occurs multiple times in the past 5 or 6 chapters—at the beginning of all of these chapters. Perhaps what we have at this point is the writing of one of his sons (like Joseph). Authors are never identified in the book of Genesis, although, as we have observed, some passages are particularly personal (Jacob saying that the 7 years that he worked for Rachel seemed to him to be a few days—something a man in love would certainly say).

Genesis 35:10 And [so] God said to him, “Your name is Jacob. Your name will not be called Jacob any more, but Israel will be your name.” And He called his name Israel.

Genesis 35:10 So Elohim said to him, “Your name [is] Jacob. You will no longer be called Jacob, indeed Israel will be your name.” So Elohim [lit., He] called his name *Israel*. (Kukis mostly literal translation)

Bear in mind that God has renamed Jacob previously, in Genesis 32:28, when He wrestled with Jacob the night before he met up with Esau. However, it did not appear to stick, and Jacob has not really embraced his spiritual leadership position.

Application: Not every believer embraces God's plan for his life. God gives us a plan, a destiny, the Holy Spirit and the Word of God (these things, R. B. Thieme, Jr. called *the portfolio of invisible assets*), but it is up to us to apprehend what God has given us.

I wonder if there is something to this: Jacob names Bethel twice; and God names Jacob twice. I may have to think about that. Might not mean anything.

Genesis 35:9–10 Elohim appeared to Jacob again when he came from Paddan-aram and He blessed him. So Elohim said to him, “Your name [is] Jacob. You will no longer be called Jacob, indeed Israel will be your name.” So Elohim [lit., He] called his name *Israel*. (Kukis mostly literal translation)

Genesis 35:9–10 God had appeared to Jacob again when he had come from Paddan-aram, and He blessed him. God said to him, “Your name used to be Jacob, but you will no longer be called Jacob. Now, Israel will be your new name.” Therefore, God named him *Israel*. (Kukis paraphrase)

And so says to him Elohim, “I [am] ʾĒl Shaddai. Be fruit and multiply and a people and an assembly of peoples will be from you; and kings from your [two] loins will come forth. And the land which I gave to Abraham and to Isaac, to you I will give her and to your seed after you I will give the land.”

Genesis
35:11–12

Elohim said to him, “I [am] ʾĒl Shaddai; be fruitful and multiply and a people and an assembly of people will come [lit., *be*] from you; kings will come from your loins. Furthermore, the land which I gave to Abraham and to Isaac, I will give [that land] to you; and I will give [this] land to your descendants after you.”

God said to him, “I am ʾĒl Shaddai (God Almighty); be fruitful and multiply for a people and an assembly of nations will come from you; kings even will come from your loins. Furthermore, the land which I promised to Abraham and to Isaac, I will give that land to you; and I will give this land to your descendants after you.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says to him Elohim, “I [am] ʾĒl Shaddai. Be fruit and multiply and a people and an assembly of peoples will be from you; and kings from your [two] loins will come forth. And the land which I gave to Abraham and to Isaac, to you I will give her and to your seed after you I will give the land.”
Targum of Onkelos	And the Lord said to him, I am El Shadai: spread forth and multiply; a holy people, and a congregation of prophets and priests, shall be from thy sons whom thou hast begotten, and two kings shall yet from thee go forth. And the land which I gave to Abraham and to Izhak will I give unto thee, and to thy son, after thee will I give the land.
Jerusalem targum	He hath taught us the blessing of matrimony from Adam and his bride, as the scripture expoundeth And the Word of the Lord blessed them, and the Word of the Lord said to them, Be strong and multiply, and fill the earth, and subdue it. He hath taught us to visit the afflicted, from our father Abraham the Righteous, when He revealed Himself to him in the plain of Vision, and gave him the precept of circumcision, and made him to sit in the door of his tent in the heat of the day; as the scripture expoundeth and saith, And the Word of the Lord revealed Himself to him in the plain of Vision.
Latin Vulgate	And said to him: I am God almighty, increase thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins. And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee.
Peshitta (Syriac)	And God said to him. I am God Almighty; be fruitful and multiply: a people and a multitude of peoples shall come from you, and kings shall come out of your loins; And the land which I gave to Abraham and Isaac, I will give to you, and to your descendants after you will I give the land.
Septuagint (Greek)	And God said to him, I am your God; be fruitful and multiply; for nations and gatherings of nations shall proceed from you, and kings shall come out of your loins. And the land which I gave to Abraham and Isaac, I have given to you; and it shall come to pass that I will give this land also to your seed after you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And God said to him, I am God, the Ruler of all: be fertile, and have increase; a nation, truly a group of nations, will come from you, and kings will be your offspring;
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	And the land which I gave to Abraham and Isaac, I will give to you; and to your seed after you I will give the land.
Easy English	God also said, 'I am God *Almighty. Have a large family. Have many *descendants. A nation will come from you. And a group of nations will come from you. Kings will be in your family. I promised a country to Abraham and Isaac. I will give that same country to you. And I will give it to your *descendants after you.'
Easy-to-Read Version	God said to him, "I am God All-Powerful [Literally, "El Shaddai."]. {And I give you this blessing:} Have many children and grow into a great nation. Other nations and other kings will come out of you. I gave Abraham and Isaac some special land. Now I give that land to you. And I also give that land to all your people who live after you."
Good News Bible (TEV)	And God said to him, "I am Almighty God. Have many children. Nations will be descended from you, and you will be the ancestor of kings. I will give you the land which I gave to Abraham and to Isaac, and I will also give it to your descendants after you."
<i>The Message</i>	God continued, I am The Strong God. Have children! Flourish! A nation--a whole company of nations!-- will come from you. Kings will come from your loins; the land I gave Abraham and Isaac I now give to you, and pass it on to your descendants.
Names of God Bible	Elohim also said to him, "I am El Shadday . Be fertile, and increase in number. A nation and a community of nations will come from you, and kings will come from you. I will give you the land that I gave to Abraham and Isaac. I will also give this land to your descendants."
NIRV	God said to him, "I am the Mighty God. Have children so that there will be many of you. You will become the father of a nation and a community of nations. Your later family will include kings. I am giving you the land I gave to Abraham and Isaac. I will also give it to your children after you."
New Simplified Bible	God also said: »I am God Almighty. Be fruitful and increase in number. A nation and an assembly of nations will come from you. Kings shall come forth from you. »The land that I gave to Abraham and Isaac I will give to you. I will give the land to your descendants after you.«

Thought-for-thought translations; paraphrases:

Common English Bible	God said to him, "I am El Shaddai [Or <i>God Almighty</i> or <i>God of the Mountain</i>]. Be fertile and multiply. A nation, even a large group of nations, will come from you; kings will descend from your own children. The land I gave to Abraham and to Isaac, I give to you; and I will give the land to your descendants after you."
Contemporary English V.	I am God All-Powerful, and from now on your name will be Israel instead of Jacob. You will have many children. Your descendants will become nations, and some of the men in your family will even be kings. I will give you the land that I promised Abraham and Isaac, and it will belong to your family forever. Portions of v. 10 are included here.
The Living Bible	I am God Almighty," the Lord said to him, "and I will cause you to be fertile and to multiply and to become a great nation, yes, many nations; many kings shall be among your descendants. And I will pass on to you the land I gave to Abraham and Isaac. Yes, I will give it to you and to your descendants."
New Century Version	God said to him, "I am God Almighty. Have many children and grow in number as a nation. You will be the ancestor of many nations and kings. The same land I gave to Abraham and Isaac I will give to you and your descendants."
New Life Version	Then God said to him, "I am the All-powerful God. Have many children and add to your number. A nation and a group of nations will come from you. Kings will come from you. I will give you the land which I gave to Abraham and Isaac. This land I will give to your children and their children's children after you."

New Living Translation Then God said, "I am El-Shaddai-'God Almighty.' Be fruitful and multiply. You will become a great nation, even many nations. Kings will be among your descendants! And I will give you the land I once gave to Abraham and Isaac. Yes, I will give it to you and your descendants after you."

Partially literal and partially paraphrased translations:

American English Bible Then God said to him: 'I am your God, so prosper and grow. nations and groups of nations will descend from you, and kings will come from your loins. I will give this land to you that I gave to AbraHam and IsaAc, as well as to the seed that descends from you.'

International Standard V So God called his name Israel ¹¹and also told him,
 "I am God Almighty.
 You are to be fruitful
 and multiply.
 You will become a nation-
 in fact, an assembly of nations!
 Kings will come from you-
 they'll emerge from your own loins!
¹²Now as for the land
 that I gave to Abraham and Isaac,
 I'm giving it to you
 and to your descendants who come after you.
 I'm giving the land to you!"

New Advent (Knox) Bible So, calling to him by this name of Israel, he said to him, I am God all-powerful, and I bid thee increase and multiply; peoples shall descend from thee, whole families of nations, and kings shall be born of thy stock; and that land, which I gave to Abraham and Isaac, I will give to thee and to thy posterity after thee.

Translation for Translators Then God said to him, "I am God Almighty. Produce many children. Your descendants will become many nations, and some of your descendants will be kings. The land that I promised to give to Abraham and Isaac, I will give to you. I will also give it to your descendants."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia God told him, "I am the God Who Suffices. Be fruitful and multiply. An ethnicity and an assembly of ethnicities will come from you, and kings will descend directly from you. The land that I gave to Abraham and Isaac, I will give to you, and to your descendants after you I will give the land"

Ferar-Fenton Bible ...and God said to him, " I am the Almighty God. Be fruitful and multiply. A Nation and an Assembly of Nations shall come from you, and Kings shall proceed from your loins; and the land which I gave to Abraham and Isaac, I will give to you, and the same land I will give to you and your race after you."

Jubilee Bible 2000 And God said unto him, I am God Almighty; be fruitful and multiply, a nation and a company of nations (Gentiles) shall come out of thee, and kings shall come out of thy loins; and the land which I have given to Abraham and to Isaac, to thee will I give it and to thy seed after thee will I give the land.

Lexham English Bible And God said to him, "I [am] El-Shaddai. Be fruitful and multiply. A nation and an assemblage of nations shall be from you, and kings shall go out from your loins. And [as for] the land that I gave to Abraham and to Isaac, I will give it to you. And to your descendants after you I will give the land.

NIV – UK And God said to him, `I am God Almighty [Hebrew El-Shaddai]; be fruitful and increase in number. A nation and a community of nations will come from you, and

kings will be among your descendants. The land I gave to Abraham and Isaac I also give to you, and I will give this land to your descendants after you.'

Catholic Bibles:

Christian Community (1988)	<i>Then God said to him, "Be fruitful and grow in number! A nation or rather a group of nations will come from you. The land I gave to Abraham and Isaac I will give to you and to your descendants after you."</i>
The Heritage Bible	And God said to him, I am El Shadday [El Shadday is Hebrew for God Almighty,]; be fruitful, and multiply; a people and an assembly of peoples shall be from you, and kings shall come out of your loins. And the land which I gave Abraham and Isaac, I will give to you, and I will give the land to your seed after you.
New American Bible (2011)	Then God said to him: I am God Almighty; be fruitful and multiply. A nation, indeed an assembly of nations, will stem from you, and kings will issue from your loins. The land I gave to Abraham and Isaac I will give to you; and to your descendants after you I will give the land. Ex 32:13; Heb 11:9.
New Jerusalem Bible	God said to him, 'I am El Shaddai. Be fruitful and multiply. A nation, indeed an assembly of nations, will descend from you, and kings will issue from your loins. The country which I gave to Abraham and Isaac, I now give to you; and this country I shall give to your descendants after you.'
New RSV	God said to him, 'I am God Almighty:* be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall spring from you. The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.'
Revised English Bible	God said to him: "I am God Almighty. Be fruitful and increase: a nation, a host of nations will come from you; kings also will descend from you. The land I gave to Abraham and Isaac I give to you; and to your descendants also I shall give this land."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	God further said to him, "I am El Shaddai. Be fruitful and multiply. A nation, indeed a group of nations, will come from you; kings will be descended from you. Moreover, the land which I gave to Avraham and Yitz'chak I will give to you, and I will give the land to your descendants after you."
exeGesés companion Bible	And Elohim says to him, I - El Shadday: bear fruit and abound; a goyim and a congregation of goyim become from you; and sovereigns come from your loins: and the land I gave Abraham and Yischaq, I give to you and to your seed after you I give the land.
JPS (Tanakh—1985)	And God said to him, "I am El Shaddai [<i>Cf. 17.1</i>], Be fertile and increase; A nation, yea and assembly of nations, Shall descend from you. Kings shall issue from your loins. The land that I assigned to Abraham and Isaac I assign to you; And to you offspring to come Will I assign the land."

Kaplan Translation	God said to him, 'I am God Almighty. Be fruitful and increase [See Genesis 1:22, 1:28, 8:17, 9:1, 9:7. This is seen as a commandment to have children (Yevamoth 65b)]. A nation and a community of nations will come into existence from you [See Genesis 17:5, 17:16, 28:3, 48:4.]. Kings will be born from your loins [See Genesis 17:6, 17:16.]. I will grant you the land that I gave to Abraham and Isaac [Genesis 12:7, 13:15, 26:3,4, 28:13.]. I will also give the land to your descendants who will follow you.'
Orthodox Jewish Bible	And Elohim said unto him, I am El Shaddai; be fruitful and multiply; a Goy (nation) and a Kehal Goyim shall be from thee, and Melechim shall come out of thy loins; And HaAretz which I gave Avraham and Yitzchak, to thee I will give it, and to thy zera after thee will I give HaAretz.
Restored Names Version	Also Elohiym said to him, "I am El Almighty. Be fruitful and multiply. A nation and an assembly of nations will proceed from you and kings will come from your loins. The land that I gave Abraham and Yitschaq I give to you, and to your descendants after you I give this land."
<i>The Scriptures</i> 1998	And Elohim said to him, "I am Ĕl Shaddai. Bear fruit and increase, a nation and a company of nations shall be from you, and sovereigns come from your body. And the land which I gave Abraham and Yitsh.aq I give to you. And to your seed after you I give this land."

Expanded/Embellished Bibles:

Bullinger's Companion Bible	And God said to him, I am GOD ALMIGHTY (El Shaddai = GOD-the all-bountiful or all-sufficient. The title which best accords with the promise here given): be fruitful and multiply; a nation and a company of nations shall be of you, and kings shall come out of your loins; (Always has & always will until Christ returns) And the land which I gave Abraham and Isaac, to you I will give it, and to your seed after you will I give the land."
The Expanded Bible	God said to him, "I am ·God Almighty [·El Shaddai]. ·Have many children [·Be fruitful] and ·grow in number [·multiply; 1:22] as a nation. ·You will be the ancestor of many nations [·A company/assembly of nations will come from you] and kings [·will spring from your loins]. 12 The same land I gave to Abraham and Isaac I will give to you and your ·descendants [·seed; 12:2]."
Kretzmann's Commentary	And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee. I will give it, and to thy seed after thee will I give this land. It was God Almighty that was speaking to Jacob, He whose protection and guidance Jacob had so richly enjoyed during the last thirty years. It was the patriarchal blessing, including the Messianic promise, which was here transmitted, for it indicated that Israel according to the flesh would not alone be the possessor of the oracles of God, Romans 3:2, but that members of all nations would make up the sum total of the spiritual Israel, of the great assembly of nations whose God would be the Lord. The immediate guarantee of this eventual blessing would be the temporal blessing of the possession of Canaan, the heritage of the children of Israel. Cf Genesis 48:3-4.
NET Bible®	Then God said to him, "I am the sovereign God. Be fruitful and multiply! A nation - even a company of nations - will descend from you; kings will be among your descendants [Heb "A nation and a company of nations will be from you and kings from your loins will come out."] [<i>A nation will descend from you.</i> The promise is rooted in the Abrahamic promise (see Gen 17). God confirms what Isaac told Jacob (see Gen 28:3-4). Here, though, for the first time Jacob is promised kings as descendants.!] The land I gave [The Hebrew verb translated "gave" refers to the Abrahamic promise of the land. However, the actual possession of that land lay in the future. The decree of the Lord made it certain; but it has the sense "promised

to give."] to Abraham and Isaac I will give to you. To your descendants [*Heb* "and to your offspring after you."] I will also give this land."

The Voice

God: ¹¹ I am the God-All-Powerful [*Hebrew, El Shaddai*]. Be fruitful and multiply. You will give rise to a *great* nation; indeed nation after nation will come from you. Kings *and rulers* shall be numbered among your descendants. ¹² Your children will *one day* possess the land I promised to Abraham and Isaac.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying to him is the Elohim, "I am the El-Who-Suffices. Be fruitful and increase. A nation and an assembly of nations shall come from you, and kings from your loins shall fare forth. And the land which I gave to Abraham and to Isaac, to you am I giving it. Yours it is; and to your seed after you am I giving the land.
Context Group Version	And God said to him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of you, and kings shall come out of your loins; and the land { or earth } which I gave to Abraham and Isaac, to you I will give it, and to your seed after you I will give the land { or earth }.
God's Truth (Tyndale)	And God said unto him: I am God allmighty, grow and multiply: for people and a multitude of people shall spring of you, yea and kings shall come out of your loins. And the land which I gave Abraham and Isaac, will I give unto you, and unto your seed after you will I give it also.
NASB	God also said to him, "I am God Almighty [<i>Heb El Shaddai</i>]; Be fruitful and multiply; A nation and a company of nations shall come [<i>Or come into being</i>] from you, And kings shall come forth [<i>Or come into being</i>] from you [<i>Lit your loins</i>]. "The land which I gave to Abraham and Isaac, I will give it to you, And I will give the land to your descendants [<i>Lit seed</i>] after you."
New King James Version	Also God said to him: "I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body. The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."
Young's Updated LT	And God says to him, "I am God Almighty; be fruitful and multiply, a nation and an assembly of nations is from you, and kings from your loins go out; and the land which I have given to Abraham and to Isaac—to you I give it, yea to your seed after you I give the land."

The gist of this verse:

God assures Jacob that He is capable; and Jacob needs to do is to be fruitful and to multiply, and from him would come a nation and an assembly of nations; and the land promise to Abraham and to Isaac will also belong to Jacob and to his descendants.

Genesis 35:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 35:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾāmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʾĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
ʾānōkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
ʾĒl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun	Strong's #410 BDB #42
Shadday (שַׁדַּי) [pronounced shahd-DAH-ee]	<i>the many-breasted one; and is generally translated Almighty, the Almighty One; Omnipotent [One]</i>	proper noun	Strong's #7706 BDB #994

Together, these two nouns are often transliterated ʾEl Shaddai.

The NET Bible: *The name אֵל שַׁדַּי (ʾel shadday, “El Shaddai”) has often been translated “God Almighty,” primarily because Jerome translated it omnipotens (“all powerful”) in the Latin Vulgate. There has been much debate over the meaning of the name. For discussion see W. F. Albright, “The Names Shaddai and Abram,” JBL 54 (1935): 173-210; R. Gordis, “The Biblical Root sdy-sd,” JTS 41 (1940): 34-43; and especially T. N. D. Mettinger, In Search of God, 69-72. Shaddai/El Shaddai is the sovereign king of the world who grants, blesses, and judges. In the Book of Genesis he blesses the patriarchs with fertility and promises numerous descendants. Outside Genesis he both blesses/protects and takes away life/happiness. The patriarchs knew God primarily as El Shaddai (Exod 6:3). While the origin and meaning of this name are uncertain its significance is clear. The name is used in contexts where God appears as the source of fertility and life. For a fuller discussion see the note on “sovereign God” in Gen 17:1.¹⁴*

Translation: Elohim said to him, “I [am] ʾĒl Shaddai;...”

God identifies Himself in many ways; and as *ElShaddai*, He is the All-Sufficient One, the Almighty One. Therefore, He is able to bring to pass all that He promises to us.

¹⁴ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

Genesis 35:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pârâh (פָּרָה) [pronounced paw-RAW]	bear fruit, be fruitful; bear young, have lots of children	2 nd person masculine singular, Qal imperative	Strong's #6509 (& #6500) BDB #826
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râbâh (רָבָה) [pronounced raw ^b -VAWH]	be (become) much, become many, multiply, increase in population and in whatever else; become [or grow] great	2 nd person masculine singular, Qal imperative	Strong's #7235 BDB #915

Translation: ...be fruitful and multiply...

He tells Jacob to be fruitful and multiply. Now, bear in mind, Jacob has at least 11 sons and one daughter; and it appears that he is nearly done with having children himself. He will father one more child in this chapter. So, we therefore must understand this to be applied not strictly to Jacob, although this is God speaking directly to Jacob, but to Jacob's sons.

Genesis 35:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gôwy (גֹּוֵי) [pronounced GOH-ee]	people, nation	masculine singular noun	Strong's #1471 BDB #156
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
qâhâl (קָהָל) [pronounced kaw-HAWL]	an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason	masculine singular construct	Strong's #6951 BDB #874
gôwyîm (גֹּוֵיִם) [pronounced goh-YIHM]	Gentiles, [Gentile] nations, people, peoples, nations	masculine plural noun	Strong's #1471 BDB #156
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation with the 2 nd person masculine singular suffix	Strong's #4480 BDB #577

Translation: ...and a people and an assembly of people will come [lit., be] from you;...

God's promise is that a people (the Jews) would come from Jacob, as well as an *assembly of peoples*, which is less specified. Poole and others suggest that this refers to the different tribes of Israel. There would be 3 (and arguably 4 or 5) nations which would come from the Jews.

I don't know that we have non-Jewish nations coming from Jacob. One might understand this as a continuation of God's promise to Abraham specifically, as many other nations would come from him.

An *assembly* (or, *company*) is the masculine singular construct of qâhâl (קָהָל) [pronounced *kaw-HAWL*], which means, *an organized assembly, a called convocation*; this is not just a crowd, but people who were assembled for a reason. When it is affixed to *nations*, it is unclear as to the number being implied here. From Jacob would come Israel; then there would be Israel and Judæa; then Judah; and today, the modern Israel. In the future, there will be regathered Israel (regathered by God, not by man).

Unlike Abraham and Isaac, Jacob would not be the father of many groups of Arabs. All of his children would be Jews.

Genesis 35:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
melek ^e (מְלָכִים) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine plural noun	Strong's #4428 BDB #572
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
chălâtsayim (חַלְצַיִם) [pronounced <i>khuh-lawts-ah-YIM</i>]	<i>loins; related either to virility or to preparing for battle (another sort of virility)</i>	feminine dual noun (only found in the dual); with the 2 nd person masculine singular suffix	Strong's #2504 BDB #323
This is the first occurrence of this word in Scripture. It is only found 10 times in the Bible.			
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #3318 BDB #422

Translation: ...kings will come from your loins.

The kings of Israel will all be descended from Abraham, Isaac and Jacob. Israel would begin as a united kingdom, guided by 3 kings: Saul, David and Samuel. From there, would come two kingdoms, a southern and northern kingdom, each headed by a number of kings for several hundred years.

Genesis 35:11 Elohim said to him, "I [am] 'Ēl Shaddai; be fruitful and multiply and a people and an assembly of people will come [lit., be] from you; kings will come from your loins. (Kukis mostly literal translation)

Genesis 35:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (לֵ) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ab ^e râhâm (אֲבִרָאָה) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (לֵ) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yis ^e châq (יִשְׁחַק) [pronounced yih ^s -KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850

Translation: Furthermore, the land which I gave to Abraham and to Isaac,...

God has already made promises to Abraham and to Isaac concerning that land that they would inherit (Genesis 13:14–17 for Abraham and 26:3–4 for Isaac). Here, God continues this promise for Jacob.

Genesis 35:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (לֵ) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Genesis 35:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nāthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	1 st person singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #5414 BDB #678
w ^e (or v ^e) (וְ or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
lāmed (לְ) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
zera ^c (זֶרַע) [pronounced ZEH-rahg]	a seed, a sowing; an offspring, progeny, descendant; posterity	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2233 BDB #282
ʾachar (אַחַר) [pronounced ah-KHAHR]	after, following, behind; afterwards, after that; another	preposition/adverb with the 2 nd person masculine singular suffix	Strong's #310 BDB #29
nāthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
ʾeth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...I will give [that land] to you; and I will give [this] land to your descendants after you.”

God promises Jacob that His promises to Abraham and Isaac would be continued to him.

Speaking of Abraham and Isaac, Isaac is still alive at this time, and yet, insofar as we know, Jacob has made no attempt to contact his family.

God has already described the land that He would give to Abraham; and this land is also promised to Jacob.

This tells us that God speaks through other people to us. This was a blessing from Isaac to Jacob and here it is quoted as a blessing from God to Jacob. Isaac was not God; Isaac was a very flawed human being as we have seen. God, however, spoke through Isaac to Jacob and blessed him through Isaac.

Genesis 35:12 Furthermore, the land which I gave to Abraham and to Isaac, I will give [that land] to you; and I will give [this] land to your descendants after you.” (Kukis mostly literal translation)

Genesis 35:11–12 Elohim said to him, “I [am] ʾĒl Shaddai; be fruitful and multiply and a people and an assembly of people will come [lit., be] from you; kings will come from your loins. Furthermore, the land which I gave to Abraham and to Isaac, I will give [that land] to you; and I will give [this] land to your descendants after you.” (Kukis mostly literal translation)

Genesis 35:11–12 God said to him, “I am ʿĒl Shaddai (God Almighty); be fruitful and multiply for a people and an assembly of nations will come from you; kings even will come from your loins. Furthermore, the land which I promised to Abraham and to Isaac, I will give that land to you; and I will give this land to your descendants after you.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Jacob Builds an Altar to Worship God

And so goes up from upon him Elohim in the place where He spoke with him. And so sets up Jacob a pillar in the place where He spoke with him—a pillar of stone. And so he pours upon her a drink offering and so he pours upon her oil.

Genesis
35:13–14

Elohim went up from him in the place where He spoke with him. Then Jacob set up a pillar in the place where He spoke with him—a pillar of stone. Then he poured a drink offering on it and then he poured oil on it.

God went up from him from the place where God spoke to him. Then Jacob, to commemorate this event, set up a pillar in that place—a pillar of stone. Then he poured a drink offering upon it and after, he poured oil on it.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes up from upon him Elohim in the place where He spoke with him. And so sets up Jacob a pillar in the place where He spoke with him—a pillar of stone. And so he pours upon her a drink offering and so he pours upon her oil.
Targum of Onkelos	And the Shekinah of the Lord ascended from him in the place where He had spoken with him And Jakob erected there a pillar of stone in the place where He had spoken with him, a pillar of stone; and he outpoured upon it a libation of wine, and a libation of water, because thus it was to be done at the feast of Tabernacles; and he poured oil of olives thereupon.
Latin Vulgate	And he departed from him. But he set up a monument of stone, in the place where God had spoken to him: pouring drink-offerings upon it, and pouring oil thereon.
Peshitta (Syriac)	And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he had talked with him, a pillar of stone, and he poured out a drink offering on it, and he poured oil on it.
Septuagint (Greek)	And God went up from him from the place where He spoke with him. And Jacob set up a pillar in the place where God spoke with him, even a pillar of stone; and offered a libation upon it, and poured oil upon it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then God went up from him in the place where he had been talking with him. And Jacob put up a pillar in the place where he had been talking with God, and put a drink offering on it, and oil.
Easy English	Then God went up from Jacob. God left the place where he had spoken to Jacob.

Jacob put up a column of stone where God had spoken to him. Jacob poured out an *offering to God on it. He poured oil on it. v15 Jacob called that place Bethel, because God had spoken to him there.

Easy-to-Read Version
Good News Bible (TEV)

Then God left that place. Vv. 14–15 are not found in my ERV.
Then God left him.

The Message

There, where God had spoken to him, Jacob set up a memorial stone and consecrated it by pouring wine and olive oil on it.

And then God was gone, ascended from the place where he had spoken with him. Jacob set up a stone pillar on the spot where God had spoken with him. He poured a drink offering on it and anointed it with oil.

Names of God Bible

Then **Elohim** went up from him at the place where he had spoken with him. So Jacob set up a memorial, a stone marker, to mark the place where **Elohim** had spoken with him. He poured a wine offering and olive oil on it.

New Simplified Bible

Then God went up from him at the place where he had spoken with him. So Jacob set up a memorial, a stone marker, to mark the place where God had spoken with him. He poured a wine offering and olive oil on it.

Thought-for-thought translations; paraphrases:

Common English Bible

Then God ascended, leaving him alone in the place where he spoke to him. So Jacob set up a sacred pillar, a stone pillar, at the place God spoke to him. He poured an offering of wine on it and then poured oil over it.

The Living Bible

Afterwards Jacob built a stone pillar at the place where God had appeared to him; and he poured wine over it as an offering to God and then anointed the pillar with olive oil.

New Century Version

Then God left him. Jacob set up a stone on edge in that place where God had talked to him, and he poured a drink offering and olive oil on it to make it special for God.

Partially literal and partially paraphrased translations:

American English Bible

Then God left him there in that place where He spoke to him. And Jacob erected a [stone] pillar [to honor] the place where he had been spoken to by God, pouring a drink offering and oil upon it.

International Standard V

After this, God ascended from the place where he had been speaking to him. Jacob erected a pillar of stone at that very place where God had spoken to him. He poured a drink offering over it, anointed it with oil, and named the place where God had spoken to him Beth-el. V. 15 is included for context.

New Advent (Knox) Bible

Then God went away out of his sight; and he built a monument of stone at the place where God had spoken to him, offering libations there and pouring oil upon it.

Translation for Translators

When God finished talking there with Jacob, he left him. 14 Jacob set up a large stone at the place where God had talked with him. He poured some wine and some *olive* oil on it to dedicate it to God.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

God ascended above him from the place he spoke with him.
Jacob stationed a memorial in the place that he spoke with him, a stone memorial.
He poured oil over it.

Ferar-Fenton Bible

Then the Divine Messenger went up from him from the place where he spoke with him. So Jacob erected a pillar at the place where he had spoken with him, - a pillar of stone, and poured a libation upon it, and poured oil upon it.

HCSB

Then God withdrew[e] from him at the place where He had spoken to him.

Jacob set up a marker at the place where He had spoken to him—a stone marker. He poured a drink offering on it and anointed it with oil.

Catholic Bibles:

Christian Community (1988) *Then God left him.*

Jacob set up a stone in the place where God had spoken to him and offered a libation on it and poured oil on it.

The Heritage Bible

And God ascended from him in the place where he had spoken with him. And Jacob stationed a memorial column in the place where he had spoken with him, a stationary monument of stone, and he poured on it a drink offering, and he poured out oil on it.

New American Bible (2011) *Then God departed from him.*

In the place where God had spoken with him, Jacob set up a sacred pillar, a stone pillar, and upon it he made a libation and poured out oil. Gn 28:18; 31:45.

New Jerusalem Bible

Then God went up from him.

Jacob raised a monument at the spot where he had spoken to him, a standing-stone, on which he made a libation and poured oil.

Revised English Bible

When God left him, Jacob raised a sacred pillar of stone in the place where God had spoken with him, and he offered a drink-offering on it and poured oil over it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then God went up from him there where he had spoken with him. Ya'akov set up a standing-stone in the place where he had spoken with him, a stone pillar. Then he poured out a drink offering on it and poured oil on it.

exeGesés companion Bible

And Elohim ascends from him from the place he worded with him: and Yaaqov stations a monolith in the place he worded with him - even a monolith of stone: and he libates a libation thereon and he libates oil thereon:...

JPS (Tanakh—1985)

God parted from him at the spot where He had spoken to him; and Jacob set up a pillar at the site where He had spoken to him, a pillar of stone, and he offered a libation on it and poured oil upon it.

Kaplan Translation

God went up [This indicates that the prophetic vision ended (Moreh Nevukhim 1:10). See note on Genesis 11:5.] and left [Jacob] in the place where He had spoken to him.

Jacob had set up a pillar [This is the one mentioned in Genesis 28:18 (Ibn Ezra; Ramban).] in the place that God had spoken to him. He [now] offered a libation [Nesekh in Hebrew. Jacob poured water and/or wine on the pillar to purify it (Ibn Ezra; Ramban). It was also to dedicate it as a place of future sacrifice (Targum Yonathan). Such libations would later be an integral part of the service; see Exodus 29:40, Leviticus 23:13, Numbers 15:5, etc.] on it, and then poured oil on it.

Orthodox Jewish Bible

And Elohim went up from him in the makom where He talked with him.

And Ya'akov set up a matzevah (pillar, monument) in the makom where He talked with him, even a matzevat even (pillar of stone); and he poured a nesekh (drink offering) thereon, and he poured shemen (oil) thereon.

The Scriptures 1998

And Elohim went up from him in the place where He had spoken with him. And Ya'aqob set up a standing column in the place where He had spoken with him, a monument of stone. And he poured a drink offering on it, and he poured oil on it.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then God ascended from him in the place where He talked with him. And Jacob set up a pillar (monument) in the place where he talked with [God], a pillar of stone; and he poured a drink offering on it and he poured oil on it.
Bullinger's Companion Bible	And God went up from him in the place where He talked with him. And Jacob set up a pillar in the place where He talked with him, even a pillar of stone (Jacob's pillar, see 31:13 & Num. 20:7): and he poured a drink offering thereon (first occ., afterward provided for in Lev. 23:13,18,37 and in Num. 15:5-10. Always "poured out" never drunk), and he poured oil thereon.
The Expanded Bible	Then God ·left him [↑went up from him in the place where he spoke with him]. Jacob set up a ·stone on edge [↑pillar, a stone pillar] in that place where God had talked to him, and he poured a drink offering and olive oil on it to make it special for God.
Kretzmann's Commentary	And God went up from him in the place where He talked with him. 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. Jacob not only set this place apart, consecrated it for the worship of the true God, but he also performed an act of worship by pouring out a libation to the Lord, this being the first instance in which the drink-offering is mentioned in the Bible. To commemorate this vision, to keep it in remembrance among his children, Jacob erected a stone for a monument.
NET Bible®	Then God went up from the place [<i>Heb</i> "went up from upon him in the place."] where he spoke with him. So Jacob set up a sacred stone pillar in the place where God spoke with him [<i>Heb</i> "and Jacob set up a sacred pillar in the place where he spoke with him, a sacred pillar of stone" (see the notes on the term "sacred stone" in Gen 28:18)]. This passage stands parallel to Gen 28:18-19, where Jacob set up a sacred stone, poured oil on it, and called the place Bethel. Some commentators see these as two traditions referring to the same event, but it is more likely that Jacob reconsecrated the place in fulfillment of the vow he had made here earlier. In support of this is the fact that the present narrative alludes to and is built on the previous one.]. He poured out a drink offering on it, and then he poured oil on it.
The Voice	Then God ascended from the place where He had spoken with Jacob. And Jacob set up a pillar of stone in that same spot. He poured wine on it as an offering <i>to God</i> and doused it with oil.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And ascending is the Elohim from him in the place in which He spoke with him. And setting up is Jacob a monument in the place in which He spoke with him, a monument of stone. And libating is he on it a libation and pouring on it oil.
God's Truth (Tyndale)	And God departed from him in the place where he talked with him. And Jacob set up a mark in the place where he talked with him: even a pillar of stone, and poured drink offering thereon and poured also oil thereon, and called the name of the place where God spoke with him Bethel. V. 15 is included for context.
NASB	Then God went up from him in the place where He had spoken with him. Jacob set up a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a drink offering on it; he also poured oil on it.
New King James Version	Then God went up from him in the place where He talked with him. So Jacob 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.
Webster's Bible Translation	And God went up from him, in the place where he talked with him. 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.

Young's Updated LT

And God goes up from him, in the place where He has spoken with him. And Jacob sets up a standing pillar in the place where He has spoken with him, a standing pillar of stone, and he pours on it an oblation, and he pours on it oil.

The gist of this verse:

God is through speaking with Jacob and He leaves; Jacob sets up a pillar and pours a drink offering and oil on it.

Genesis 35:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this away from.			
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקְוֵם) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180

Genesis 35:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: Elohim went up from him in the place where He spoke with him.

God has spoken to Jacob twice in Bethel.

The Geneva Bible: *As God is said to descend, when he shows some sign of his presence: so he is said to ascend when a vision is ended.*¹⁵

God was speaking to Jacob in Bethel; and now He has left.

What appears to be the case, based in part upon the wâw consecutives followed by imperfect verbs, is that God first appears to Jacob in Shechem and tells him to go to Bethel (a city with spiritual implications) and that God appears to Jacob once again in Bethel and again calls Jacob *Israel*.

Quite frankly, I don't know how important this is; but I tend to be a stickler for details, when these details are actually found in the Word of God.

Genesis 35:13 Elohim went up from him in the place where He spoke with him. (Kukis mostly literal translation)

Genesis 35:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâtsab (נָצַב) [pronounced naw-TSAH ^b V]	<i>to station oneself, to take one's stand, to stand up, to set something upright, to erect; to fix, to establish</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5324 BDB #662
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
matstsêbâh (מַצְבֵּי) [pronounced mahtz-tzay ^b -VAWH]	<i>pillar, sculpted images</i>	feminine singular noun	Strong's #4676 & #4678 BDB #663
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

¹⁵ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-35.html> accessed January 2, 2015.

Genesis 35:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâqôwm (מִקְוֵם) [pronounced <i>maw-KOHM</i>]	<i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town)	masculine singular noun with the definite article	Strong's #4725 BDB #879
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: Then Jacob set up a pillar in the place where He spoke with him...

Jacob has set up something previously before he went to the east to stay with Laban. Now, many, many years later, God speaks with him again. Therefore, Jacob is going to commemorate this by setting up a pillar.

There is nothing said about whether Jacob receives any direction here. Has God specified in the past anything about how He ought to be worshiped?

It is not necessarily likely that Jacob understood the communication ministry of God the Holy Spirit at this time (or, ever, in his lifetime). Therefore, from Jacob's point of view, the oil was not necessarily a reference to God the Holy Spirit. However, God had just communicated with Jacob in both of these instances, so, from the God-ward point of view, the oil—apparently chosen from Jacob's free will—represents the Holy Spirit, Who reveals spiritual information to us.

Genesis 35:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
matstsêbâh (מַצְבֵּי) [pronounced <i>mahtz-tzay^b-VAWH</i>]	<i>pillar, sculpted images</i>	feminine singular construct	Strong's #4676 & #4678 BDB #663

Genesis 35:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
<p>ʿeben (אֶבֶן) [pronounced EH^b-ven]</p>	<p><i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i></p>	<p>feminine singular noun</p>	<p>Strong's #68 BDB #6</p>

Translation: ...—a pillar of stone.

The pillar that he sets up is made of stone. God does not generally want things done with great skill (except for the articles of furniture and accessories for the Temple and Tent). So, my guess is, Jacob took an elongated stone and simply set it upright, so that it is clear that someone had been there and someone did something here. But he did not fashion anything or sculpt anything.

Genesis 35:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
<p>wa (or va) (וַ) [pronounced wah]</p>	<p><i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i></p>	<p>wâw consecutive</p>	<p>No Strong's # BDB #253</p>
<p>nâçak^e (נָצַק) [pronounced naw-SAHK]</p>	<p><i>to pour, to pour out, to make a libation; to cause to pour out, to cause to make a drink offering</i></p>	<p>3rd person masculine singular, Hiphil imperfect</p>	<p>Strong's #5258 BDB #650</p>
<p>ʿal (עַל) [pronounced ʿah]</p>	<p><i>upon, beyond, on, against, above, over, by, beside</i></p>	<p>preposition of proximity with the 3rd person feminine singular suffix</p>	<p>Strong's #5920, #5921 BDB #752</p>
<p>nesek^e (נֶסֶק) [pronounced NEH-sehk]</p>	<p><i>a drink offering, a libation, something poured out; molten images</i></p>	<p>masculine singular noun</p>	<p>Strong's #5262 BDB #651</p>

This is the first occurrence of this word in Scripture.

Translation: Then he poured a drink offering on it...

It is unclear how Jacob made the decision to pour a drink offering upon it. This is the first time a drink offering is mentioned; and nothing in the promises of God suggest that a drink offering is called for.

We have no idea if this was a part of the worship which Jacob observed or not.

This is the first drink offering found in the Bible; and drink offerings are offered up in the Levitical offerings. Whether this is water (representing the water of the Word), blood (representing the spiritual death of Jesus Christ on the cross) or wine (representing the blessings in life), we are not told.

Genesis 35:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâçak ^e (נָצַק:) [pronounced <i>naw-SAHK</i>]	<i>to pour, to pour out, to make a libation; to cause to pour out, to cause to make a drink offering</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5258 BDB #650
The NET Bible: <i>The verb נָצַק (nasakh) means "to pour out, to make libations," and the noun נֶסֶךְ (nesekh) is a "drink-offering," usually of wine or of blood. The verb יָצַק (yatsaq) means "to pour out," often of anointing oil, but of other elements as well.</i> ¹⁶			
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person feminine singular suffix	Strong's #5920, #5921 BDB #752
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, oil</i>	masculine singular noun	Strong's #8081 BDB #1032

Translation: ...and then he poured oil on it.

Again, this is something which will be proscribed in the Law of Moses, but it is unclear why Jacob chose to worship in this way. Jacob has made an offering of oil previously in Genesis 28:18–19. The oil represents God the Holy Spirit.

We are still in Bethel. Jacob named this Bethel before, and now he will call it Bethel again.

Genesis 35:14 Then Jacob set up a pillar in the place where He spoke with him—a pillar of stone. Then he poured a drink offering on it and then he poured oil on it. (Kukis mostly literal translation)

Genesis 35:13–14 Elohim went up from him in the place where He spoke with him. Then Jacob set up a pillar in the place where He spoke with him—a pillar of stone. Then he poured a drink offering on it and then he poured oil on it. (Kukis mostly literal translation)

Genesis 35:13–14 God went up from him from the place where God spoke to him. Then Jacob, to commemorate this event, set up a pillar in that place—a pillar of stone. Then he poured a drink offering upon it and after, he poured oil on it. (Kukis paraphrase)

And so calls Jacob a name of the place where spoke with him there Elohim Bethel. Genesis 35:15 Jacob called the name of the place where Elohim spoke with him Bethel.

Jacob called that place Bethel, where God spoke with him.

Here is how others have translated this verse:

Ancient texts:

¹⁶ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

Masoretic Text (Hebrew)	And so calls Jacob a name of the place where spoke with him there Elohim Bethel.
Targum of Onkelos	And Jakob called the name of the place where the Lord bad spoken with him Beth El.
Latin Vulgate	And calling the name of that place Bethel.
Peshitta (Syriac)	And Jacob called the name of the place where God spoke with him, Beth-el.
Septuagint (Greek)	And Jacob called the name of the place in which God spoke with him, Bethel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he gave to the place where God had been talking with him, the name of Beth-el.
<i>The Message</i>	Jacob dedicated the place where God had spoken with him, Bethel (God's-House).
Names of God Bible	Jacob named the place where Elohim had spoken with him Bethel [House of God].
NIRV	Jacob named the place Bethel. That's where God had talked with him.

Thought-for-thought translations; paraphrases:

Contemporary English V.	After God had gone, Jacob set up a large rock, so that he would remember what had happened there. Then he poured wine and olive oil on the rock to show that it was dedicated to God, and he named the place Bethel. Vv. 13–14 are included for context.
The Living Bible	Jacob named the spot Bethel ("House of God"), because God had spoken to him there.
New Century Version	And Jacob named the place Bethel.
New Living Translation	And Jacob named the place Bethel (which means "house of God"), because God had spoken to him there.

Partially literal and partially paraphrased translations:

American English Bible	And that's when Jacob actually named this place where God spoke to him, BethEl (House of God).
Translation for Translators	Jacob named that place Bethel, which means 'house of God,' because God had spoken to him there.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Jacob called the name of the place there that God spoke with him, Bethel (<i>House of God</i>).
Ferar-Fenton Bible	Jacob also called the name of that place where God spoke with him God's House.

Catholic Bibles:

New American Bible (2002)	Jacob named the site Bethel, because God had spoken with him there.
New RSV	So Jacob called the place where God had spoken with him Bethel.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...and Yaaqov calls the name of the place Elohim worded with him, Beth El.
Kaplan Translation	Jacob had named the place where God had spoken to him Beth El (God's Temple).
Orthodox Jewish Bible	And Ya'akov called the shem of the makom where Elohim spoke with him, Beit- El.

Restored Names Version	And Ya'aqob called the name of the place where Elohiym spoke with him, Bayith-El..
<i>The Scriptures</i> 1998	And Ya'aqob _l called the name of the place where Elohim spoke with him, Běyth Ĕl.

Expanded/Embellished Bibles:

Kretzmann's Commentary	And Jacob called the name of the place where God spake with him, Bethel. This was his confession of his trust in the Word and promise of God, which is the rod and the staff of all believers during their pilgrimage on earth.
NET Bible®	Jacob named the place [<i>Called the name of the place.</i> In view of the previous naming of Bethel in Gen 28:19, here Jacob was confirming or affirming the name through an official ritual marking the fulfillment of the vow. This place now did become Bethel, the house of God.] where God spoke with him Bethel [The name Bethel means "house of God" in Hebrew.].

Literal, almost word-for-word, renderings:

Concordant Literal Version	And calling is Jacob the name of the place where the Elohim spoke with him, Beth-El.
Darby Translation NASB	And Jacob called the name of the place where God had talked with him, Beth-el. So Jacob named the place where God had spoken with him, Bethel [I.e. the house of God].
World English Bible Young's Updated LT	Jacob called the name of the place where God spoke with him "Bethel." And Jacob calls the name of the place where God spoke with him Bethel.

The gist of this verse: Jacob again named this place Bethel, which means *House of God*.

Genesis 35:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^bV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Genesis 35:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâqôwm (מַקְוֵם) [pronounced <i>maw-KOHM</i>]	<i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town)	masculine singular noun with the definite article	Strong's #4725 BDB #879
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דַּבַּר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
Bêyth-'êl (בֵּית־אֵל) [pronounced <i>bayth-AYHL</i>]	<i>house of God; transliterated Bethel</i>	masculine proper noun	Strong's #1008 BDB #110

Translation: Jacob called the name of the place where Elohim spoke with him Bethel.

At least twice, Jacob is said to name this place (Genesis 28:9 35:15).

Again, Bethel is *House of God*.

Jacob also named this place *House of God* when traveling in the other direction, to leave Canaan for Paddan-aram.

The times which God appeared to Jacob will be given next time.

We have been studying Genesis 35, and God guided Jacob and his family back to Bethel and then God appeared to Jacob once again in Bethel. When studying Genesis, I am not at all surprised at God appearing to Abraham many times. However, it indeed surprises me how many times God appeared to Jacob, who is clearly no spiritual giant. Given what we know about the patriarchs, we might have supposed that God might have avoided meeting Jacob altogether.

This ought to give all of us a great deal of confidence in the grace of God. The faith that Abraham revealed is difficult for me to relate to. The cynicism and self-centeredness of Jacob—well, quite frankly, that is more my speed. Yet God still worked with Jacob and God blessed him; despite the fact that Jacob never seemed to get fully onboard with God’s program. He had good days and perhaps even some good weeks and months; but so much of what we have studied (and will study) indicates Jacob was mostly concerned about himself.

Genesis 35:15 [Jacob called the name of the place where Elohim spoke with him Bethel.](#) (Kukis mostly literal translation)

Genesis 35:15 [Jacob called that place Bethel, where God spoke with him.](#) (Kukis paraphrase)

Translation is *A Voice in the Wilderness*. Quotation marks added.

As has been noted before, Jacob’s biography, although quite extensive, does not fully explain each life experience.

God’s 6 Appearances to Jacob

Scripture	Text/Commentary
(1) Jacob first meets God in Luz (Bethel), while on his way out of Canaan. He was aware of the spiritual inheritance promised to his father and grandfather, but he clearly did not have a full understanding of it.	
Gen 28:10–11 And Jacob went out from Beer-sheba and went toward Haran. And he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.	Jacob here is on the run from Esau. His cover story is, he is going to Paddan-aram to find a wife, but the real problem is, Esau wants to kill him because he had cheated Esau. This first appearance occurs while Jacob is moving to Paddan-aram.
Gen 28:12 And he dreamed, and behold, a ladder was set up on the earth, and its top reached to the heavens; and behold the angels of God were ascending and descending on it.	The first thing that Jacob sees in his dream are angels traveling between heaven and earth. This angelic travel is a common thread running through Scripture.
Gen 28:13–15 And behold, Jehovah stood above it and said: “I am Jehovah the God of Abraham your father and the God of Isaac; the land on which you are lying I give to you and your seed. And your seed shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your Seed all the families of the earth shall be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I am not forsaking you until I have done what I have spoken to you.”	God identifies Himself to Jacob and reiterates a promise previously made to Abraham and to Isaac. God adds that Jacob’s seed would be scattered throughout the earth. The implication here appears to be more than Jacob just occupying a great deal of land. God promises to bring Jacob back to the Land of Promise.

There is an interesting parallel here. Abraham was led into the land, and Isaac was kept in the land. However, God allowed Jacob to leave the Land of Promise and then return many years later. This would happen to the people of Israel as well. Now, note the promise that God makes to Jacob above. God tells Jacob that his descendants would be spread abroad into other countries in other places. This would be an appropriate promise for Jacob, as he is leaving the land as well.

God's 6 Appearances to Jacob

Scripture	Text/Commentary
Gen 28:16–17 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not realize it. 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!"	Jacob, when he wakes up, is quite amazed at his experience. Because of the angels and the sight of God, Jacob designates this place at the gate of heaven.
Gen 28:18–19 And Jacob arose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it. And he called the name of that place Bethel; but the name of that city had formerly been Luz.	Jacob names this place <i>Bethel</i> , which means <i>House of God</i> . He will name this place <i>Bethel</i> again 20+ years later.
(2) Jacob has spent 20 years in Paddan-aram working for his Uncle Laban, and God directs him to return to Canaan.	
Gen 31:1–2 Now Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what was our father's he has acquired all this wealth." And Jacob saw the countenance of Laban, and behold, it was not toward him as before.	This is about year 19 or 20 for Jacob living and working in Paddan-aram. Since Laban began to pay Jacob, Laban and his sons were unhappy with the end results. They believed Jacob was enjoying too much profit.
Gen 31:3 And Jehovah said to Jacob, "Return to the land of your fathers and to your kindred, and I will be with you."	The means by which God speaks to Jacob is possibly given to us later. Ultimately, it is God Who will determine when Jacob returns to Israel just as it is God who determines when the Jews are to be regathered to Israel.
Gen 31:4–5 So Jacob sent and summoned Rachel and Leah to the field, to his flock, and said to them, "I see your father's countenance, that it is not toward me as before; but the God of my father has been with me.	Jacob confers with his wives regarding his next move. God has told Jacob to return to the Land of Promise; so he now presents this to his wives.
Gen 31:6–9 And you know that with all my strength I have served your father. Yet your father has deceived me and changed my wages ten times, but God has not allowed him to do evil to me.	This is a summary of what has been happening over a period of several years. Jacob is providing a rationale for leaving, and his wives are aware of how their father has treated Jacob.
Gen 31:6–9 If he said thus: 'The speckled shall be your wages,' then all the flocks bore speckled. And if he said thus: 'The streaked shall be your wages,' then all the flocks bore streaked. So God has taken away the livestock of your father and given them to me.	Jacob complains about the treatment from his father-in-law. He recognizes that God provided him with the increase. This is Jacob speaking in retrospect, and he does not credit his own goofy scheme for producing the kinds of offspring which would belong to him. Jacob understands this because God told him that is what has been happening (vv. 12–13).
Gen 31:10 And it happened, at the time when the flocks were in heat, that I lifted up my eyes and saw in a dream, and behold, the rams which mounted the flocks were streaked, speckled, and spotted.	This is probably the dream referenced in v. 3. The dream is presented in much more detail in vv. 10–13. The subject matter seems quite different until we get to the final sentence.

God's 6 Appearances to Jacob

Scripture	Text/Commentary
Gen 31:11 And the Angel of God spoke to me in a dream, saying, 'Jacob.' And I said, 'Here am I.'	What we read here appears to be a more detailed view of Genesis 31:3.
Gen 31:12–13 And He said, 'Lift up your eyes now and see, all the rams which mount the flocks are streaked, speckled, and spotted; for I have seen all that Laban is doing to you. I am the God of Bethel, where you anointed the pillar and where you vowed a vow to Me. Now arise, get out of this land, and return to the land of your kindred.' "	God tells Jacob that He has overseen the breeding of the sheep on Jacob's behalf. God has not allowed Laban to cheat Jacob. He identifies Himself and tells Jacob to return to the Land of Promise.
(3) Jacob sees the angels and then wrestles with God in Mahanaim. God renames Jacob <i>Israel</i> . This is the night before he meets up with his brother Esau again.	
Gen 32:1–2 So Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, "This is the camp of God. And he called the name of that place Mahanaim." <i>Mahanaim</i> means <i>two camps</i> .	Jacob here has left Paddan-aram, but he is about to meet Esau, whom he had done wrong to 20 years previous. It is interesting that Jacob encounters angels at least twice. Here, there is no reason to understand this as a reference to God.
Gen 32:22–23 And he arose that night and took his two wives, his two maidservants, and his eleven sons, and crossed over the ford of Jabbok. He took them, sent them over the brook, and sent over what he had.	This and the next chapter are somewhat confusing because, in one chapter, he appears to be hiding his wives and children on one side of the river; but in the next, he is with his wives when approach Esau.
Gen 32:24–25 And Jacob was left alone; and a Man wrestled with him until the dawn began to rise. And when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him.	Jacob is continually at odds with various people (Esau and Laban), as well as with God. Jacob's life has been wrestling against God, and he refused to bend his will to God as his grandfather Abraham had. Jacob appears to change his mind about where his wives are relative to him after this wrestling match.
Gen 32:26 And He said, "Let Me go, for the dawn has risen." But he said, "I will not let You go unless You bless me!"	Jacob here holds God to His promises, despite his seemingly constant struggle against God. The wrestling match is real; but it represents what Jacob has been doing all of his life with regards to God.
Gen 32:27–28 And He said to him, "What is your name?" And he said, "Jacob." And He said, "Your name shall no longer be called Jacob, but Israel; for you have persevered with God and with men, and have prevailed."	We as believers in Christ, despite our many setbacks, are also encouraged by God to hold God to His promises to us. God can be held to His promises no matter how many times we fail Him.
Gen 32:29–30 And Jacob asked, saying, "Please tell me Your name." And He said, "Why is it that you ask about My name?" And He blessed him there. And Jacob called the name of the place Peniel: "For I have seen God face to face, and my soul is delivered."	Perhaps God is saying to Jacob, "You have been wrestling against Me all of your life, and you don't know Who I am?" <i>Peniel</i> means <i>the face of God</i> . Jacob knew that he had been wrestling with God.

God's 6 Appearances to Jacob

Scripture	Text/Commentary
(4) After Jacob's sons kill the men of Shechem, God directs Jacob to go south to Bethel.	
Gen 35:1 And God said to Jacob, "Arise, go up to Bethel and dwell there; and make an altar there to the Mighty God, who appeared to you when you fled from the face of Esau your brother."	God associates Jacob fleeing Shechem to his fleeing from his brother Esau.
Gen 35:2–3 And Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, and change your garments. Let us arise and go up to Bethel; and I will make an altar there to the Mighty God, who answered me in the day of my distress and has been with me in the way which I have gone."	Recall that when Jacob left the Land of Promise, he said, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, so that I return to my father's house in peace, then Jehovah shall be my God."
Gen 35:4 So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem.	Two of Jacob's sons killed all the men of a village (due to one of them raping their sister) and they took captive all of their women and children. This means that those women would have various figurines that they would worship. Throughout the Old and New Testaments, the Bible is very specific about the God we worship. He is never presented as generic. Nowhere in the Bible do we find the verse: "You worship your God, I worship my God; it's all good; they are the same God."
Gen 35:5 And they journeyed, and the terror of God was upon the cities all around them, and they did not pursue the sons of Jacob.	The people of the land feared Jacob and his family, which gave Jacob safe passage in the land.
Gen 35:6–7 So Jacob came to Luz (which is Bethel), in the land of Canaan, he and all the people with him. And he built an altar there and called the place El Bethel, because there God had revealed Himself to him when he fled from the face of his brother.	Jacob would offer up an animal sacrifice on the altar and he would explain his relationship to God and his grandfather's relationship to God. This was how some people received the gospel in this era. <i>El-Bethel means God of the House of God.</i>
(5) God again appears to Jacob in Bethel.	
Gen 35:9–10 And God appeared to Jacob again, when he came out of Paddan, and blessed him. And God said to him, "Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." And He called his name Israel.	God reiterates His promises to Jacob; promises originally made to Abraham. God again changes Jacob's name to <i>Israel</i> .

God's 6 Appearances to Jacob

Scripture	Text/Commentary
<p>Gen 35:11–12 God also said to him: I am God Almighty. Be fruitful and multiply. A nation and a company of nations shall proceed from you, and kings shall come forth from your loins. The land which I gave Abraham and Isaac I give to you; and to your seed after you I give this land.”</p>	<p>God first tells Jacob to go to Bethel and then He speaks to Jacob in Bethel, a separate appearance. This is somewhat tricky and has already been discussed.</p> <p>There would be several nations which came from the Jewish people (Israel, Samaria, Judah, Judæa, Modern Israel and future Israel).</p>
<p>Gen 35:13 And God ascended from him in the place where He had spoken with him.</p>	<p>This verse in particular suggests that this is another appearance made by God to Jacob.</p> <p>Unlike most of the times that God speaks to Jacob in dreams, this appears to be face to face, as God ascends from him.</p>
<p>Gen 35:14–15 And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it. And Jacob called the name of the place where God had spoken with him, Bethel.</p>	<p>Jacob then honors God, memorializing the fact that God spoke with him there.</p>
<p>(6) God appears to Jacob in Beersheba, allowing him to move to Egypt during the famine.</p>	
<p>Gen 46:1–2 So Israel took his journey with all that he had, and came to Beer-sheba. And he offered sacrifices to the God of his father Isaac. And God spoke to Israel in the visions of the night, and called out, “Jacob! Jacob!” And he said, “Here am I.”</p>	<p>This next appearance comes sometime later, with a lot of narrative concerning Joseph coming in between.</p> <p>Beersheba is in the southern desert of Canaan (called the Negev).</p>
<p>Gen 46:3–4 And He said, “I am the Mighty God, the God of your fathers. Do not fear to go down to Egypt, for I will make of you a great nation there. I will go down with you into Egypt, and I will arise to bring you back. And Joseph shall put his hand on your eyes.”</p>	<p>Jacob again is being guided by God out of the Land of Promise once again; but with assurances that God would bring him back.</p> <p>Joseph putting his hand on Jacob’s eyes suggests that he will close Jacob’s eyes after he dies.</p>
<p>Gen 46:5–6 And Jacob arose from Beer-sheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. So they took their livestock and their possessions which they had acquired in the land of Canaan, and came into Egypt, Jacob and all his seed with him.</p>	<p>Leaving the land of promise, particularly so late in life, was difficult for Jacob. However, Joseph sent a limousine to pick him up.</p> <p>At God’s direction, Jacob responds by going down to Egypt from Beer-sheba.</p>

Apparently, I was quite impressed that God appeared to Jacob so many times, so I essentially did this doctrine twice.

I believe this to be an accurate recounting of Jacob’s meetings with God.

The people of Israel were removed from the land under the 5th Stage of National Discipline in 586 B.C.; and they returned 70 years later. Then, the Jews were removed from the Land of Promise in A.D. 70, for a much longer period of time. Although some Jews have gathered in Israel today, this is not the regathering which God has promised them (Isaiah 11:10–12 Jer. 30:3–4 Ezekiel 36:22–28 37:12 38:8).

Interestingly enough, Jacob's life parallels these exiles. He leaves the land for a period of time (20 years) because of his problems with Esau; and then, he returns to the land. Then again, as the head of a family, he will lead his family out of Israel to Egypt during the famine. The people of Israel will not return for another 400 years, when Moses leads them out of Egypt. We will set up the parallels in a doctrinal table.

A Map of Jacob's Travels from Paddan-Aram to Bethel (and Beyond); from [Reading Through the Bible](#); accessed July 14, 2015. The lime green line would be Esau coming up to meet Jacob. The red line is Jacob coming down from Paddan-aram (way off the map to the northeast). Jacob's movement corresponds with the order and chronology of Genesis.



The map shows us where Jacob travels, having left Paddan-aram (he is the red line); and later to Bethel, where God names him *Israel* once again and gave him a very remarkable blessing. The green line is his brother Esau coming up to meet him at the Jabbok River.

Upon Jacob's return to the Land of Promise, God has appeared to him in Mahanaim (as the One Who wrestled with him and renamed him *Israel*); in Shechem (telling him to go down to Bethel); and again in Bethel. All of God appearances to Jacob have already been studied.

At some point, Esau would join up with Jacob, west of the Jordan and they would live in close proximity for a time. This probably took place after Isaac died (Isaac's death will be recorded in this chapter).

Chapter Outline

Charts, Graphics and Short Doctrines

Rachel Gives Birth to a Son and then Dies

And so they journey from Bethel and so he is still a distance of the earth to enter Ephrath-ward. And so is giving birth Rachel and so she is in hard labor in her giving birth.

Genesis
35:16

They journeyed from Bethel and it is still a distance of land to enter into Ephrath. Rachel [begins to] give birth, but she is in hard labor in her giving birth.

They all journeyed from Bethel, but the distance of Ephrath was still a lot. However, Rachel began to give birth, and she is in a difficult labor.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they journey from Bethel and so he is still a distance of the earth to enter Ephrath-ward. And so is giving birth Rachel and so she is in hard labor in her giving birth.
Targum of Onkelos	And they proceeded from Beth El; and there was yet much space of provision land in the coming to Ephrath and Rahel travailed, and had hard labour in her birth.
Latin Vulgate	And going forth from thence, he came in the spring time to the land which leadeth to Ephrata: wherein when Rachel was in travail,...
Peshitta (Syriac)	And they journeyed from Bethel, and continued until they came within the distance of a mile from the entrance to Ephrath; and Rachel travailed, and she had hard labor while she was being delivered.
Septuagint (Greek)	(And Jacob journeyed from Bethel, and pitched his tent beyond the tower of Gader,) and it came to pass when he drew near to Habratha, to enter into Ephratha, Rachel labored in childbirth; and she had hard labor.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So they went on from Beth-el; and while they were still some distance from Ephrath, the pains of birth came on Rachel and she had a hard time.
Easy English	Then Jacob and those with him left Bethel. They were still not near Ephrath. Rachel had bad pains because she would soon have a baby.
Easy-to-Read Version	Jacob and his group left Bethel. Just before they came to Ephrath (Bethlehem), Rachel began giving birth to her baby.
Good News Bible (TEV)	Jacob and his family left Bethel, and when they were still some distance from Ephrath, the time came for Rachel to have her baby, and she was having difficult labor.
<i>The Message</i>	They left Bethel. They were still quite a ways from Ephrath when Rachel went into labor--hard, hard labor.
Names of God Bible	Jacob's [Israel's] Sons Then they moved on from Bethel. When they were still some distance from Ephrath, Rachel went into labor and was having severe labor pains.

NIRV	Rachel and Isaac Die They moved on from Bethel. Ephrath wasn't very far away when Rachel began to have a baby. She was having a very hard time of it.
New Simplified Bible	After that they moved from Bethel. When there was still some distance to go to Ephrath, Rachel went into labor. She had severe labor pains.

Thought-for-thought translations; paraphrases:

Common English Bible	Benjamin's birth and Rachel's death They left Bethel, and when they were still some distance from Ephrath, Rachel went into hard labor.
Contemporary English V.	Jacob and his family had left Bethel and were still a long way from Ephrath, when the time came for Rachel's baby to be born.
The Living Bible	Leaving Bethel, he and his household traveled on toward Ephrath (Bethlehem). But Rachel's pains of childbirth began while they were still a long way away.
New Berkeley Version	They moved on from Bethel and still some distance from Ephrath [Ephrathah or Ephratah, the earlier name for Bethlehem (Genesis 48:7 Ruth 4:11). In Micah 5:2, Bethlehem-ephratah.], Rachel felt the birth pangs.
New Century Version	Rachel Dies Giving Birth Jacob and his group left Bethel. Before they came to Ephrath, Rachel began giving birth to her baby, but she was having much trouble. When Rachel's nurse saw this, she said, "Don't be afraid, Rachel. You are giving birth to another son." V. 17 is included for context.
New Life Version	Then they traveled from Bethel. When there was still a long way to go before coming to Ephrath, Rachel began to give birth. She suffered much pain.
New Living Translation	The Deaths of Rachel and Isaac Leaving Bethel, Jacob and his clan moved on toward Ephrath. But Rachel went into labor while they were still some distance away. Her labor pains were intense.

Partially literal and partially paraphrased translations:

American English Bible	[Well, after Deborah died], Jacob left Bethel and pitched his tent beyond the tower of Gader. And as they were getting close to Chabatha, on their way to Ephrath, Rachel had birth pains and then went into hard labor.
Beck's American Translation	<i>Benjamin is Born</i> They moved away from Bethel and were still some distance from Ephrath when Rachel started giving birth to a child and was having a difficult labor.
International Standard V	<i>Rachel Dies in Childbirth</i> Later, they set out from Beth-el. While still a long way [Lit. a distance of land] from Ephrathah, Rachel started to have trouble giving birth.
New Advent (Knox) Bible	Bethel was the name he gave to the place, and when he left it, in the spring, he journeyed into the country that lies towards Ephrath [In the spring, he journeyed'; the Hebrew text here has a different meaning, 'It was still some way for him to travel']. Here Rachel was in travail, and the difficult labour she had was endangering her life; but the midwife said to her, Do not be afraid; this time, too, thou wilt give birth to a son. Vv. 15 and 17 are included for context.
Today's NIV	The Deaths of Rachel and Isaac 35:23-26pp -- 1Ch 2:1-2 Then they moved on from Bethel. While they were still some distance from Ephrath, Rachel began to give birth and had great difficulty.
Translation for Translators	Rachel died as Benjamin was born

Jacob and his family left Bethel and traveled south toward Ephrath town. When they were still some distance from Ephrath, Rachel began to have severe childbirth pains.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	They journeyed from Bethel. In coming to Ephrath, there was still some land when Rachel begat and begat harder.
Conservapedia	They traveled from Bethel, and they were still a short distance from Ephrathah. Rachel entered labor, and had a difficult labor.
Ferar-Fenton Bible	He afterwards marched from there, and had gone some distance into the country towards Ephrathah, when Rachel was taken in labour, and the childing went hard with her ;...
HCSB	Rachel's Death They set out from Bethel. When they were still some distance from Ephrath, Rachel began to give birth, and her labor was difficult.
Lexham English Bible	The Death of Rachel Then they journeyed from Bethel. And {when they were still some distance} from Ephrath, Rachel went into labor. And she had hard labor.
NIV – UK	The deaths of Rachel and Isaac Then they moved on from Bethel. While they were still some distance from Ephrath, Rachel began to give birth and had great difficulty.

Catholic Bibles:

Christian Community (1988)	They moved on from Bethel and were still some distance from Ephrath when Rachel gave birth and the delivery was very difficult.
The Heritage Bible	And they pulled up from Bethel, and there was still a little distance of land to come to Ephrath; and Rachel bore, bearing in hard labor.
New American Bible (2011)	<i>Jacob's Family.</i> Then they departed from Bethel; but while they still had some distance to go to Ephrath, Rachel went into labor and suffered great distress.
New Jerusalem Bible	They left Bethel, and while they were still some distance from Ephrath, Rachel went into labour, and her pains were severe.
New RSV	Then they journeyed from Bethel; and when they were still some distance from Ephrath, Rachel was in childbirth, and she had a difficult labour.
Revised English Bible	They moved from Bethel, and when there was still some distance to go to Ephrathah, Rachel went into labour and her pains were severe.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then they traveled on from Beit-El, and while there was still some distance to go before arriving in Efrat, Rachel went into labor, and she had great difficulty with it.
exeGesés companion Bible	And they pull stakes from Beth El; and there is still a bit of land to come to Ephrath: and Rachel births and she has hard birth.
ebrew Names Version	They traveled from Beit-El. There was still some distance to come to Efrat, and Rachel travailed. She had hard labor.
Kaplan Translation	They moved on from Beth El, and were some distance [About half a mile (Maasoth Binyamin 10). It was to the north of Ephrath or Bethlehem.] from Ephrath [Bethlehem (Genesis 35:19). See Genesis 48:7. Also see 1 Samuel 17:12, Micah 5:1, Psalms 132:6, Ruth 1:2, 4:11, 1 Chronicles 2:24. It is 5 miles south of

Jerusalem, and 16 miles from Bethel.] when Rachel began to give birth. Her labor was extremely difficult.

Orthodox Jewish Bible And they journeyed from Beit-El; and there was still a space of ha'aretz to get to Ephrath; and Rachel travailed, and she had hard labor.

The Scriptures 1998 Then they set out from Bēyth Ēl. And it came to be, when there was but a little distance to go to Ephrath, that Rah.ēl began to give birth, and had great difficulty giving birth.

Expanded/Embellished Bibles:

The Amplified Bible And they journeyed from Bethel and had but a little way to go to Ephrath [Bethlehem] when Rachel suffered the pangs of childbirth and had hard labor.

Bullinger's Companion Bible And they journeyed from Bethel; and there was but a little way to come to Ephrath (= fertility): and Rachel travailed, and she had hard labor.

The Expanded Bible Jacob and his group [-They] ·left [departed from] Bethel. ·Before they came to [or While still some distance from] Ephrath [°near Bethlehem four miles south of Jerusalem; 35:19], Rachel began giving birth to her baby [-and had hard labor], but she was having ·much trouble [hard labor]. A portion of v. 17 is included for context.

Kretzmann's Commentary **Verses 16-20**

The Death of Rachel

And they journeyed from Bethel, since Jacob's vow was now fulfilled and his thanksgiving completed; and there was but a little way to come to Ephrath, they were still a certain distance from the town afterward known as Bethlehem, which they had probably tried to reach in time; and Rachel travailed, and she had hard labor, the anguish and the throes of a hard birth were upon her. Her wish at the time of Joseph's birth was fulfilled, but, after a quiescent period of seventeen years, she suffered even unto death.

NET Bible® They traveled on from Bethel, and when Ephrath was still some distance away [*Heb* "and there was still a stretch of the land to go to Ephrath."], Rachel went into labor [Normally the verb would be translated "she gave birth," but because that obviously had not happened yet, it is better to translate the verb as ingressive, "began to give birth" (cf. NIV) or "went into labor."] - and her labor was hard.

The Voice After that, they all traveled on from Bethel. While still a long way from Ephrath, Rachel began having labor pains, and it was a hard labor.

Literal, almost word-for-word, renderings:

Concordant Literal Version And journeying is Jacob from Beth-El, and it comes to be still some distance over land to come to Ephrath. And bearing is Rachel, and hard is she having it in her bearing.

Darby Translation And they journeyed from Bethel. And there was yet a certain distance to come to Ephrath, when Rachel travailed in childbirth; and it went hard with her in her childbearing.

Emphasized Bible Then brake they up from Beth-el, and it came to pass when there was yet a stretch of country, to enter into Ephrath, that Rachel was in childbirth, and had hard-labour in her child-birth.

English Standard V. – UK **The Deaths of Rachel and Isaac**

Then they journeyed from Bethel. When they were still some distance [Or *about two hours' distance*] from Ephrath, Rachel went into labour, and she had hard labour.

Green's Literal Translation And they pulled up *stakes* from Bethel. And there was yet a length of land to come to Ephrath. And Rachel bore; and she had hard labor in her bearing.

NASB Then they journeyed from Bethel; and when there was still some distance to go to Ephrath, Rachel began to give birth and she suffered severe labor [Lit *had difficulty in her giving birth*].

New European Version	The Deaths of Rachel and Isaac They travelled from Bethel. There was still some distance to come to Ephrath, and Rachel travailed. She had hard labour.
New King James Version	Death of Rachel Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored <i>in childbirth</i> , and she had hard labor.
Webster's Bible Translation	And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor.
World English Bible	They traveled from Bethel. There was still some distance to come to Ephrath, and Rachel travailed. She had hard labor.
Young's Updated LT	And they journey from Bethel, and there is yet a kibrath of land before entering Ephratha, and Rachel bears, and is sharply pained in her bearing.

The gist of this verse: Rachel, during their journey from Bethel, goes into a hard labor.

Genesis 35:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâçac (נָצַח) [pronounced <i>naw-SAHÇ</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Bêyth-êl (בֵּית־אֵל) [pronounced <i>bayth-AYHL</i>]	<i>house of God; transliterated Bethel</i>	masculine proper noun	Strong's #1008 BDB #110

Translation: They journeyed from Bethel...

The family of Jacob is on the road again. They were at Bethel, where Jacob built an altar and poured both oil and a drink libation over it. No time frame is given for their remaining in Bethel.

Genesis 35:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Genesis 35:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘ôwd (דָּוַע) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
kib ^o râh (כִּבְרָה) [pronounced <i>kih^b-RAW</i>]	<i>distance, measure, length</i>	feminine singular construct	Strong's #3530 BDB #460
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bôw’ (בָּוֵא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
’Eph ^o râthâh (הַתְּרָפָה) [pronounced <i>eh^o-RAW-thaw</i>]	<i>ash heap; a place of fruitfulness; transliterated Ephrathah</i>	proper singular noun; location or person	Strong's #672 BDB #68

This is also spelled ’Eph^orâth (תְּרָפָה) [pronounced *eh^o-RAWTH*].

This generally refers to a place and it may be identical to Bethlehem (or it is a general area where Bethlehem is located—see Micah 5:1). This is a place near Bethel where Rachel died and was buried. This can also be a woman's name (1Chronicles 2:19, 50 4:4).

Translation: ...and it is still a distance of land to enter into Ephrath.

Apparently, they were determined to come to Ephrath, but they were quite a distance out from there.

Here the vocabulary, the geography and the author's personal experience are all intertwined. They are traveling south from Bethel, west of the mountains and this comes from the viewpoint and memory of a very young man, Joseph. *The Emphasized Bible* puts it this way: ...when there was yet a stretch of country to enter into Ephrath. Kib^orâh (כִּבְרָה) [pronounced *kih^b-RAW*] probably means *little* and it is used in conjunction with a measurement, usually with a distance. Although its exact meaning is unclear, it seems to indicate a short distance (not because I want to interpret that way; this is from BDB pg. 460). Because of the NASV rendering of *some distance*, some commentators believe that there is a second Ephrath (Bethlehem) found here. Whereas there is no problem that two different places have the same name, that just doesn't appear to be the case here.

There is the familiar word here ’erets (אֶרֶץ) [pronounced *EH-rets*], which is translated *land, earth*, and, in this case *distance, country, ground*. This is the famous word used in conjunction with *the promised land* and with Genesis 1:1 when God created the heavens and the *earth*. We know because of 1Samuel 10:2 that we are in the country or the area of Benjamin, which is on the West side of the mountains. Just over the mountains, east from where they are, is Ephrath (or, Bethlehem).

The Geneva Bible: *The Hebrew word signifies as much ground as one can cover from resting point to resting point, which is taken for half a days journey.*¹⁷

Genesis 35:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
Râchêl (רַחֵל) [pronounced raw-KHALE]	<i>ewe and is transliterated Rachel</i>	feminine proper noun	Strong's #7354 BDB #932
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâshâh (קָשָׂה) [pronounced kaw-SHAWH]	<i>to have hard labor in birth</i>	3 rd person feminine singular, Piel imperfect	Strong's #7185 BDB #904
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #3205 BDB #408

Translation: Rachel [begins to] give birth, but she is in hard labor in her giving birth.

Rachel is pregnant and she begins to give birth, but she is experiencing a very difficult labor.

Rachel has had difficulty becoming pregnant, and, so far, has only given birth to one child, Joseph. She had gone through many human viewpoint solutions to this: (1) she gave her maid as a surrogate mother to Jacob; (2) she tried sexual stimulates; and (3) she blamed Jacob when she was not having any more children after Joseph. We will see here that her remaining not pregnant kept her alive all of these years.

Genesis 35:16 Then [= and so] they journeyed from Bethel. When [= and so] they were still some distance from Ephrath, [and so] Rachel went into labor, and [so] she had hard labor. (ESV; and so's inserted)

Genesis 35:16 They journeyed from Bethel and it is still a distance of land to enter into Ephrath. Rachel [begins to] give birth, but she is in hard labor in her giving birth. (Kukis mostly literal translation)

Genesis 35:16 They all journeyed from Bethel, but the distance of Ephrath was still a lot. However, Rachel began to give birth, and she is in a difficult labor. (Kukis paraphrase)

¹⁷ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-35.html> accessed January 2, 2015.

As is found throughout Jacob's writings (or section of Genesis), we have no idea why he is leaving Bethel and moving to Bethlehem-ephraim. There are a lot of details that Jacob tends to leave out.

Here, Rachel is pregnant for the second time, and this is apparently a difficult pregnancy.

Recall that Rachel did not give birth at first; and she even designated her personal maid as her surrogate (Genesis 30:1–8). After her personal maid gave birth, Rachel later became pregnant with Joseph (Genesis 30:22–25). This was the time that Jacob became to talk about leaving Laban's ranch.

If all of this is in roughly chronological order, then fewer than 17 years have passed since Jacob and company left Laban's ranch (Genesis 37:2). Doing the math, Reuben would have been around 26 or 27 in Genesis 37, so the sons of Jacob in the time that we are studying them are in their teens and early 20's.

And so he is in her hard labor and so says to her the midwife, "Fear not for now this to you a son."

Genesis
35:17

And so it is, during her hard labor that the midwife said to her, "Fear not, because now this [is] a son for you."

And it came to pass during her hard labor that the midwife said to her, "Do not be afraid, because this is a son you are giving birth to."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in her hard labor and so says to her the midwife, "Fear not for now this to you a son."
Targum of Onkelos	And it was in the hardness of her travail that the midwife said to her, Fear not, for this also is to thee a male child.
Latin Vulgate	By reason of her hard labour, she began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also.
Peshitta (Syriac)	And it came to pass, when she was in hard labor, the midwife said to her, Fear not; for this one also is a son for you.
Septuagint (Greek)	And it came to pass in her hard labor, that the midwife said to her, Be of good courage, for you shall also have this son.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when her pain was very great, the woman who was helping her said, Have no fear; for now you will have another son.
Easy English	She was suffering in her pain. The nurse who was helping at the birth spoke to her. She said, 'Do not be afraid. Now you will have another son.'
Easy-to-Read Version	But Rachel was having much trouble with this birth. She was having great pain. Rachel's nurse saw this and said, "Don't be afraid Rachel. You are giving birth to another son."
Good News Bible (TEV)	When her labor pains were at their worst, the midwife said to her, "Don't be afraid, Rachel; it's another boy."
Names of God Bible	During one of her pains, the midwife said to her, "Don't be afraid! You're having another son!"
NIRV	The woman who helped her saw that she was having problems. So she said to Rachel, "Don't be afraid. You have another son."

New Simplified Bible When one of her pains hit, the midwife said: »Do not be afraid. You have another son!«

Thought-for-thought translations; paraphrases:

Contemporary English V. She was having a rough time, but the woman who was helping her said, "Don't worry! It's a boy."
 The Living Bible After a very hard delivery, the midwife finally exclaimed, "Wonderful-another boy!"
 New Berkeley Version She was in hard labor when the midwife said to her, "Have no fear, for this too is a son for you."
 New Century Version Jacob and his group left Bethel. Before they came to Ephrath, Rachel began giving birth to her baby, but she was having much trouble. When Rachel's nurse saw this, she said, "Don't be afraid, Rachel. You are giving birth to another son." V. 16 is included for context.
 New Life Version And while she was suffering, the woman who was helping her said to her, "Do not be afraid. For now you have another son."
 New Living Translation After a very hard delivery, the midwife finally exclaimed, "Don't be afraid-you have another son!"

Partially literal and partially paraphrased translations:

American English Bible And it was while she was in hard labor that the midwife told her: 'Don't worry, you're going to have this son!'
 Beck's American Translation When she was in hard labor, the midwife told her, "Don't be afraid! Here's another boy for you!"
 International Standard V While she was suffering due to her difficult labor, the midwife told her, "Don't fear! You're going to have another son."
 Today's NIV And as she was having great difficulty in childbirth, the midwife said to her, "Don't despair, for you have another son."
 Translation for Translators When her pain was the most severe, the <midwife/woman who helped her to give birth> said to Rachel, "Do not be afraid, because now you have given birth to another son!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear When she begat harder, the midwife said to her, "Fear not, this son is also for you."
 Ferar-Fenton Bible ...but when she was delivered with hard labour, the midwives said to her, " Be not down-hearted, for this child is a son."
 Lexham English Bible And {when her labor was the most difficult} the midwife said to her, "Do not be afraid {for you have another son}."
 NIV – UK And as she was having great difficulty in childbirth, the midwife said to her, 'Don't despair, for you have another son.'

Catholic Bibles:

Christian Community (1988) When she was in great pain the midwife said to her, "Courage! For now you will have another son."
 The Heritage Bible And it was, when she was in hard labor bearing, that the midwife said to her, Fear not; *you shall* bear this son also.
 New American Bible (2002) When her pangs were most severe, her midwife said to her, "Have no fear! This time, too, you have a son."
 New American Bible (2011) When her labor was most intense, the midwife said to her, "Do not fear, for now you have another son."

New Jerusalem Bible	When her labour was at its hardest, the midwife said to her, 'Do not worry, this is going to be another boy.'
Revised English Bible	While they were on her, the midwife said, "Do not be afraid, for this is another son for you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	While she was undergoing this hard labor, the midwife said to her, "Don't worry, this is also a son for you."
exeGesés companion Bible	And so be it, in her hard birthing, the accoucheuse says to her, Awe not; you have this son also.
JPS (Tanakh—1985)	When her labor was at its hardest, the midwife said to her, "Have no fear, for it is another boy for you."
Kaplan Translation	When her labor was at its worst, the midwife said to her, 'Don't be afraid. This one will also be a son for you.' See Genesis 30:24.
Orthodox Jewish Bible	And it came to pass, when she was in hard labor, that the meyaledet (midwife) said unto her, Fear not; thou shalt have this ben also.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When she was in hard labor, the midwife said to her, Do not be afraid; you shall have this son also.
Kretzmann's Commentary	And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; thou shalt have this son also. That was intended as a word of comfort to Rachel, in the midst of her intense suffering, for it told her that her wish had been granted by the Lord.
NET Bible®	When her labor was at its hardest, the midwife said to her, "Don't be afraid, for you are having another son [The episode recalls and fulfills the prayer of Rachel at the birth of Joseph (Gen 30:24): "may he add" another son]."
The Voice	And when the labor pains were most intense, the midwife tried to comfort her. Rachel's Midwife: Don't be afraid. You're going to have another son.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming is it, as she has it hard in her bearing, then saying to her is the midwife, "You must not fear, for this, moreover, is a son for you!"
Darby Translation	And it came to pass when it went hard with her in her childbearing, that the midwife said to her, Fear not; for this also is a son for thee.
English Standard Version	And when her labor was at its hardest, the midwife said to her, "Do not fear, for you have another son."
Green's Literal Translation	And it happened, when she had hard labor in her bearing, even the midwife said to her, Do not fear, for this also <i>is</i> a son for you.
God's Truth (Tyndale)	And they departed from Bethel, and when he was but a field breadth from Ephrath, Rahel began to travail. And in travailing she was in peril. And as she was in pains of her labor, the midwife said unto her: fear not, for you shall have this son also. V. 16 is included for context.
NASB	When she was in severe labor the midwife said to her, "Do not fear, for now you have another son."
World English Bible	It happened that, when she was in hard labor, that the midwife said to her, "Don't be afraid, for now you will have another son.
Young's Updated LT	And it comes to pass, in her being sharply pained in her bearing, that the midwife says to her, "Fear not, for this also is a son for you."

The gist of this verse: When Rachel is at the most intense portion of her labor, her midwife assures her that she should not fear and that she will give birth to a son.

Genesis 35:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâshâh (קָשָׂה) [pronounced kaw-SHAWH]	<i>to [cause to] make hard [stiff], to harden [the neck]; to be obstinate [stubborn, obstinate, stubborn, pig-headed, self-willed]; to make [a yoke] heavy; to make [something] difficult [severe, burdensome]</i>	Hiphil infinitive construct with the 3 rd person feminine singular suffix	Strong's #7185 BDB #904
The NET Bible: <i>The construction uses a Hiphil infinitive, which E. A. Speiser classifies as an elative Hiphil. The contrast is with the previous Piel: there "she had hard labor," and here, "her labor was at its hardest." Failure to see this, Speiser notes, has led to redundant translations and misunderstandings (Genesis [AB], 273).</i> ¹⁸			
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâlad (יָלַד) [pronounced yaw-LAHAD]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #3205 BDB #408

Translation: And so it is, during her hard labor...

Rachel is suffering in difficult labor. It is clear to all that this is quite difficult for her.

Genesis 35:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

¹⁸ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

Genesis 35:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
yâlad (יָלַד) [pronounced yaw-LAHAD]	<i>a midwife; one giving aid to a woman in giving birth</i>	feminine singular, Piel participle	Strong's #3205 BDB #408
ʾal (אֲל) [pronounced aʃ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
yârêʾ (יָרַע) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person feminine singular, Qal imperfect	Strong's #3372 BDB #431

Translation: ...that the midwife said to her, “Fear not,...

She is possibly delivering breech. The midwife, the woman assisting her in this birth, tells her not to fear.

Genesis 35:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (לֵ) [pronounced ʃ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person feminine singular suffix	No Strong's # BDB #510
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119

Translation: ...because now this [is] a son for you.”

The midwife announces that she is having a son. We do not know whether this occurs and she has almost delivered the child; or if the midwife is simply thinking that this must be a male-child, because the birthing is so difficult. The former seems most likely, as Rachel will live long enough to give birth and to name her son—although this may be a few minutes or an hour that she lives after giving birth.

Rachel is being encouraged in this birth, which further suggests that the birth is difficult.

Genesis 35:17 *And so it is, during her hard labor that the midwife said to her, "Fear not, because now this [is] a son for you."* (Kukis mostly literal translation)

Genesis 35:17 *And it came to pass during her hard labor that the midwife said to her, "Do no be afraid, because this is a son you are giving birth to."* (Kukis paraphrase)

And so he is in a departing of her soul (for she died), and so she calls his name Ben-oni; and his father have called to him Benjamin.

Genesis
35:18

And so it is, when her soul departed (for she died), she called his name Ben-oni; but his father named him Benjamin.

With her dying breath, Rachel names her son Ben-oni. However, his father named him Benjamin.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in a departing of her soul (for she died), and so she calls his name Ben-oni; and his father have called to him Benjamin.
Targum of Onkelos	And it was in the going forth of her soul, for death came upon her, that she called his name The son of my woe: but his father called him Benjamin.
Jerusalem targum	And there was a space, as much ground, to come unto Ephrath; and Rahel travailed, and had hard labour in her birth . . . But his father called him in the language of the sanctuary, Benjamin.
Latin Vulgate	And when her soul was departing for pain, and death was now at hand, she called the name of her son Benoni, that is, the son of my pain: but his father called him Benjamin, that is, the son of the right hand.
Peshitta (Syriac)	And it came to pass, as her soul was departing and she was dying, she called the child's name Bar-kebai (the Son of My Sorrow); but his father called him Benjamin (the Son of My Right Hand).
Septuagint (Greek)	And it came to pass in her giving up the ghost (for she was dying), that she called his name, The son of my pain; but his father called his name Benjamin.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And in the hour when her life went from her <i>for death came to her</i> , she gave the child the name Ben-oni: but his father gave him the name of Benjamin.
Easy English	Rachel did not stay alive. As she was dying, she called her son Benoni. But his father called him Benjamin.
<i>The Message</i>	With her last breath, for she was now dying, she named him Ben-oni (Son-of-My-Pain), but his father named him Ben-jamin (Son-of-Good-Fortune).
New Simplified Bible	Rachel was dying! With her last breath she named her son Ben-oni (Son of My Sorrow), but his father named him Benjamin (Son of My Right Hand).

Thought-for-thought translations; paraphrases:

Common English Bible	As her life faded away, just before she died, she named him Ben-oni [Or <i>my suffering son</i>], but his father named him Benjamin [Or <i>right-hand son</i> or <i>strong son</i>].
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Contemporary English V.	Rachel was at the point of death, and right before dying, she said, "I'll name him Benoni." But Jacob called him Benjamin.
New Century Version	Rachel gave birth to the son, but she herself died. As she lay dying, she named the boy Son of My Suffering, but Jacob called him Benjamin [This name means "right-hand son" or "favorite son."].
New Life Version	As Rachel's soul was leaving, for she died, she gave him the name Benoni. But his father gave him the name Benjamin.
New Living Translation	Rachel was about to die, but with her last breath she named the baby Ben-oni (which means "son of my sorrow"). The baby's father, however, called him Benjamin (which means "son of my right hand").

Partially literal and partially paraphrased translations:

American English Bible	Then, as she was giving up her life (she was dying), she named him BenOni (Son of My Pain); but his father named him BenJamin (Son of My Right Hand).
Beck's American Translation	As her life was going—she wa dying—she called him Benoni [<i>"Son of Wailing"</i>], but his father called him Benjamin [<i>"Son of My Right hand"</i> or <i>"Son of Good Luck"</i>].
International Standard V	Just before she died [Lit. <i>As her soul was departing while she was dying</i>], Rachel called her son's [Lit. <i>called his</i>] name Ben-oni [The Heb. name <i>Ben-oni</i> means <i>child of my pain</i>], but his father Jacob [The Heb. lacks <i>Jacob</i>] named him Benjamin [The Heb. name <i>Benjamin</i> means <i>child of my right hand</i>].
New Advent (Knox) Bible	But her life was ebbing away in her pangs; she saw that she was close to death, and called her son Benoni, the child of my distress. His father's name for him was Benjamin, the child of his right hand.
Today's NIV	As she breathed her last--for she was dying--she named her son Ben-Oni. But his father named him Benjamin.
Translation for Translators	But she was dying, and with her last breath she said, "Name him Benoni," which means 'son of my sorrow,' but his father named him Benjamin, which means 'son of my right hand.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	When her soul was proceeding in dying, she called his name Benoni (<i>son of vice</i>), but his father called him Benjamin (<i>son of right</i>).
Conservapedia	And it happened, as Rachel was on the point of death (for she died in childbirth), she named the boy Ben-Oni. But his fther named him Benjamin. In Hebrew, "son of my right hand." Rachel wanted to call him "son of sorrow."
Ferar-Fenton Bible	But she breathing out her life - for she was dying - named him Son-of-my-Anguish [Ben-omi], but his father called him Benjamin [Son of my right hand].
HCSB	With her last breath-for she was dying-she named him Ben-oni [= Son of My Sorrow], but his father called him Benjamin [= Son of the Right Hand].
Lexham English Bible	And it happened [that] when her life was departing (for she was dying), she called his name Ben-Oni. But his father called him Benjamin.
NIV, ©2011	As she breathed her last-for she was dying-she named her son Ben-Oni [<i>Ben-Oni</i> means <i>son of my trouble</i>]. But his father named him Benjamin [<i>Benjamin</i> means <i>son of my right hand</i>].

Catholic Bibles:

Christian Community (1988)	And as she breathed her last—for she was dying—she called him Benoni (which means: <i>son of my pain</i>), but his father named him Benjamin.
New American Bible (2002)	With her last breath - for she was at the point of death-she called him Ben-oni; his father, however, named him Benjamin. Ben-oni: means either "son of my vigor" or, more likely in the context, "son of affliction." Benjamin: "son of the right hand." This

may be interpreted to signify a son who is his father's help and support, but more likely its original meaning was "southerner." In the Hebrew idiom, the south lies to one's right hand, and Benjamin was the southernmost of the Rachel tribes.

New American Bible (2011) With her last breath-for she was at the point of death-she named him Ben-oni;* but his father named him Benjamin. **Ben-oni:** means either "son of my vigor" or, more likely in the context, "son of affliction." **Benjamin:** "son of the right hand," meaning a son who is his father's help and support.

New Jerusalem Bible At the moment when she breathed her last, for she was dying, she named him Ben-Oni. His father, however, named him Benjamin.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But she died in childbirth. As she was dying she named her son Ben-Oni [son of my grief], but his father called him Binyamin [son of the right hand, son of the south].

exeGesés companion Bible And so be it,
as her soul departs - for she dies
she calls his name Ben Oni
- and his father calls him Ben Yamin.

JPS (Tanakh—1985) But as she breathed her last—for she was dying—she named him Ben-oni [Understood as “son of my suffering (or, strength).”]; but his father called him Benjamin [I.e., “son of the right hand,” or “son of the south.”].

Kaplan Translation She was dying, and as she breathed her last, she named the child Ben-oni (My Sorrow's Son). His father called him Benjamin [Binyamin in Hebrew, literally 'son of the right.' Some interpret this as 'son of the right hand,' meaning a son of strength (Ramban). Others state that it means 'son of the south,' since Benjamin was the only son born in the Holy Land, which is to the south of Aramaea (Rashi; Sefer HaYashar p.96). There is also an opinion that it is the same as ben yamim, son of days, or son of old age (Rashi; Rashbam; Tzava'ath Binyamin 1:6; Philo, De Nominum Mutatione 3:92).].

Orthodox Jewish Bible And it came to pass, as her nefesh was in departing, (for she died) that she called shmo Ben-Oni (Son of Affliction); but aviv called him Binyamin.

Restored Names Version And so it was as her soul was departing (for she died) that she called his name Ben-Owniy and his father called him Binyamiyn.

The Scriptures 1998 And it came to be, as her life was going out – for she died – that she called his name Ben-Oni. But his father called him Binyamin.

Expanded/Embellished Bibles:

Bullinger's Companion Bible And it came to pass, as her soul was in departing (= ebbing away or failing [42:28. Song 5:6]. In Ezek 7:10 rendered "gone forth"; Ex.23:26. In Ezek 26 :18 rendered "departure"), {for she died} that she called his name Benoni (= son of my sorrows): but his father called him Benjamin. (= Son of my right hand. The word rendered sorrow is a Homonym, the other meaning being "strength" and is so rendered in Gen.49:3, Deut. 26:14, Hos.9:4. This Homonym is the basis of Jacob's change of Benjamin's name).

The Expanded Bible Rachel gave birth to the son, but she herself died. As she lay dying, she named the boy ·Son of My Suffering [Ben-oni], but Jacob called him Benjamin [“son of my right hand/the south”].

Kretzmann's Commentary And it came to pass, as her soul was in departing (for she died), that she called his name Benoni (son of my pain); but his father called him Benjamin (son of the right hand, son of fortune or prosperity). The text plainly indicates a life of the soul after the death of the body. In spite of his grief over the death of his beloved wife, Jacob's joy over this son of his old age could not be suppressed.

NET Bible®

With her dying breath [*Heb* "in the going out of her life, for she was dying." Rachel named the child with her dying breath.], she named him Ben-Oni [The name Ben-Oni means "son of my suffering." It is ironic that Rachel's words to Jacob in Gen 30:1, "Give me children or I'll die," take a different turn here, for it was having the child that brought about her death.]. But his father called him Benjamin instead [The disjunctive clause is contrastive.] [His father called him Benjamin. There was a preference for giving children good or positive names in the ancient world, and "son of my suffering" would not do (see the incident in 1Chronicles 4:9-10), because it would be a reminder of the death of Rachel (in this connection, see also D. Daube, "The Night of Death," HTR 61 [1968]: 629-32). So Jacob named him Benjamin, which means "son of the [or "my"] right hand." The name Benjamin appears in the Mari texts. There have been attempts to connect this name to the resident tribe listed at Mari, "sons of the south" (since the term "right hand" can also mean "south" in Hebrew), but this assumes a different reading of the story. See J. Muilenburg, "The Birth of Benjamin," JBL 75 (1956): 194-201.].

Syndein/Thieme

And it came to pass, as her soul was in departing (for she died) that she called his name Ben-Oni {name means 'son of my sorrow'}. But his father called him Benjamin {name means 'son of the right hand' (the hand of honor)}.

The Voice

But as her life slipped away, just before she died, Rachel named her son Ben-oni, but his father decided to call him Benjamin instead.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming is it, when forth fares her soul (for she died), that she is calling his name Ben-oni. Yet his father calls his name Benjamin.
Context Group Version	As her life { soul } was departing (for she died), she named him Ben-oni: but his father called him Benjamin.
Green's Literal Translation	And it happened, when her soul was going forth (for she died) even she called his name Benoni. But his father called him Benjamin.
God's Truth (Tyndale)	Then as her soul was departing, that she must die: she called his name Ben Oni. But his father called him Ben Jamin.
Third Millennium Bible	And it came to pass as her soul was in departing (for she died), that she called his name Benoni [that is, The son of my sorrow], but his father called him Benjamin [that is, The son of the right hand].
World English Bible	It happened, as her soul was departing (for she died), that she named him Ben-oni, but his father named him Benjamin.
Young's Updated LT	And it comes to pass in the going out of her soul (for she died), that she calls his name Ben-Oni; and his father called him Benjamin.

The gist of this verse:

With her dying breath, Rachel names her son *Ben-oni*; but Jacob renames the son *Benjamin*.

Genesis 35:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Genesis 35:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (בּוֹ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	Qal infinitive construct	Strong's #3318 BDB #422
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #5315 BDB #659

Translation: *And so it is, when her soul departed...*

Rachel dies during childbirth or shortly after it. Her death will occur when her soul departs.

The NET Bible aptly describes this, *with her dying breath*. So, she has given birth, but the labor was so difficult that she is dying soon after giving birth.

Genesis 35:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person feminine singular, Qal perfect	Strong's #4191 BDB #559

Translation: *...(for she died),...*

This clearly tells us that she has died.

It is ironic that, Rachel said that she would die, if she did not produce another son; and yet, she has given birth and she passes on.

Genesis 35:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
Ben'ôwnîy (בְּנוֹנִי) [pronounced <i>behn-oh-NEE</i>]	<i>son of my sorrow; transliterated Ben-oni, Benoni</i>	masculine singular proper noun	Strong's #1126 & #206 BDB #122

Translation: ...she called his name Ben-oni;...

We will assume that Rachel (rather than her midwife) names this infant. She knows that she has given birth to a boy.

V. 18 (so far): **And so it is, when her soul departed (for she died), she called his name Ben-oni;...** With her dying breath, she names her son.

God knew the condition of Rachel's body and that giving birth was quite difficult for her. Therefore, most of Jacob's children are born from his other wife and from their two personal maids. In this way, Jacob was able to enjoy his relationship with Rachel, his right woman, for a maximum amount of time.

Genesis 35:18d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894

When followed by a lamed, as it is here, it means *to give a name to*.

Genesis 35:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Bin ^e yâmîyn (בִּן־יָמִין) [pronounced <i>bin-yaw-MEEN</i>]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122

Spelled here Bin^eyâmîn (בִּן־יָמִין) [pronounced *bin-yaw-MIN*].

Translation: ...but his father named him Benjamin.

Authorship Discussion Part II: In this verse we come upon another clue to authorship and to a most marvelous word: the first word in the Hebrew dictionary is 'âb (אָב) [pronounced *aw^bv*] and it means *father*. Throughout the portion of Scripture that Jacob wrote, we find the word *father* (over)used in Genesis 34 for Hamor, the father of Shechem; and in Genesis 31 for Isaac. Not once in the several chapters that Jacob wrote do we find the word *father* applied to himself. However, here Jacob is called *father*. The word was obviously in his vocabulary, but he never used it of himself. The Hebrew word can mean *father, grandfather* or *ancestor*. So Jacob would not have seen himself in that light. He was the son of Isaac. However, this new author looked upon Jacob as *father*. This is one place in this narrative which suggests that Joseph could have been the author. Jacob does not refer to himself as *father*, but Joseph, who would have been quite young when his mother died and his younger brother was born, would have seen Jacob as his father and the naming of the child would have made an impression upon Joseph.

It is possible that Jacob began this chapter and Joseph completed it. The problem with this theory is, there is no simple transition verse (prior to this verse) which would suggest a change of authors. A new author could have begun the text in the middle of v. 22, but there is really no place prior to this in Genesis 35 where this would make sense.

Regarding the transmission of text, we have no idea how this occurred. Writing did exist in some areas during this time; but did it exist in Canaan? That we do not know. Remember when Abraham bought the grave site, the business transaction was carried out before many witnesses, suggesting that there was no deed recorded, but that these men and their memories of the agreement made was the *recorded deed*.

Could this portion of Scripture been originally *written* by Jacob, recounted to his favorite son Joseph, who carried it with him in his soul? Joseph could have made some slight changes here and there, occasionally adding his own sensibilities to the text (like referring to *Jacob* as *his father*).

And, whereas in the previous chapters we have many mentions of Bildah, Leah and Zilpah, Jacob's other wives, they are not mentioned again other than in an incestuous event between Reuben and Bildah, and their names come up in a list of the sons of Jacob. Their deaths are not recorded nor does this author mention one more item of interest about these three women. Jacob had a lot to say about all of them and each is mentioned over a half-dozen times by Jacob. However, this author mentions only one wife of Jacob, and that is Rachel; along with Rachel's last son, Benjamin.

Again, we do not know how the text was transmitted (I believe by word of mouth from father to son; and I believe that it was memorized); and we do not know if one author (Joseph) may have modified the narratives of another author (Jacob).

Quite frankly, I feel like I have missed something in this chapter, something which would give me greater insight into this topic (although not necessarily a definitive outcome).

Genesis 35:18 *And so it is, when her soul departed (for she died), she called his name Ben-oni; but his father named him Benjamin.* (Kukis mostly literal translation)

Genesis 35:18 *With her dying breath, Rachel names her son Ben-oni. However, his father named him Benjamin.* (Kukis paraphrase)

Let's discuss the child born here. Benjamin is in many ways a type of Christ. He was born in Bethlehem-Ephrath, as was our Lord, and his life is associated with the death of another. Rachel died that Benjamin might live. Benjamin was given two names. His mother, at her death, named him Ben-oni, which means *son of my sorrow*, which gives us one aspect of our Lord. He suffered the penalty for our sins. *He was despised and forsaken of men, a man of sorrows and acquainted with grief and like one from whom men hide their face. He was despised, and we did not esteem Him* (Isaiah 53:3). Jacob named him Benjamin, which means *son of my right hand*. *The Lord said to my Lord [God the Father said to God the Son], "Sit at My right hand, until I place Your enemies beneath Your feet."* (Matthew 22:44 Psalm 110:1).

Ben-oni means *son of my sorrow*, referring to Rachel's difficult labor. In dying grace, some of us know that this is the end of our lives, which is very possible in Rachel's case. Benjamin means *son of my right hand*, which, as C.I. Scofield points out, is a shadow of the function of the two advents of Jesus Christ. The son of my sorrow is the humanity of Jesus Christ, bearing our sins, paying the penalty for our iniquity (Isaiah 53:3 reads: *He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face, He was despised and we esteemed Him not*). This interpretation is based upon a Hebrew homonym¹⁹ that most translators agree upon. The Son of my right hand refers to His return at the end of the tribulation; the second advent, the judge the world and to cull out the unbelievers from the face of the earth, executing judgement as God's right hand (Mark 14:62 reads: *Jesus said, "...You will see the Son of Man sitting at the right hand of power and coming with the clouds of heaven."* See also Psalm 110:1 Dan. 7:13 Mark 16:19).

Benoni means *son of my sorrow*. Delivery was quite painful and Rachel died from giving birth.

Jacob changes the name slightly—perhaps not wanting to remember the death of lovely Rachel every time he called his son by name—so he names his son Benjamin, which means *Yah [Jehovah] has built up*.

God made some tremendous promises to Abraham, Isaac and Jacob; and now, it appears that He is going to fulfill these promises, as Jacob has a very large family with so many sons—a family which God has built up.

Benjamin is a **type** of Christ. He emphasizes the two natures of Jesus Christ, human and divine.

Benjamin is a Type of Christ	
The Historical Narrative	Jesus Christ and His Death
Rachel suffers hard labor and dies. Genesis 35:16–18	Jesus Christ faces excruciating pain and suffering, and then pays for our sins on the cross, after which He dies physically.
From her death comes life (Benjamin is born). Genesis 35:18	<i>For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him.</i> (1Thess. 5:9–10; ESV)

¹⁹ Although we generally view homonyms as words which sound alike; however, in the Hebrew it is used of two words with the same spelling but different meanings

Benjamin is a Type of Christ

The Historical Narrative	Jesus Christ and His Death
Benjamin is born on the way to Bethlehem. Genesis 35:19	Jesus is born in Bethlehem. Matthew 2:1.
Benjamin is born, his mother dies; his birth is associated with death. Genesis 35:17–19	King Herod, upon hearing of the birth of the <i>King of the Jews</i> , made attempts to locate this child to kill him. In this, Jesus' birth was associated with death. Matthew 2:1–8, 12–15
Benjamin is first named <i>Benoni</i> by his mother, which name means a <i>son of my sorrow</i> . Genesis 35:18	Jesus Christ is the Suffering Servant in Isaiah 53. He was...a man of sorrows (Isaiah 53:3). See also Matthew 26:38.
The mother names Benjamin. The name she gives him emphasizes his weakness. His mother dies, a sign of his mortality. Genesis 35:18	Mary is the mother of Jesus' humanity. Jesus Christ is fully human. In this, He is just like us (but without a sin nature).
Benjamin is renamed <i>Benjamin</i> by his father, which means, <i>the son of my right hand, the son of my strength (power)</i> . Jacob continues to live, a type of God the Father. Benjamin is a type of God the Son. Genesis 35:18	Jesus Christ is the Son on God's right hand (Hereafter shall the Son of man sit on the right hand of the power of God. —Luke 22:69; KJV).
The father names Benjamin; the name emphasizes his strength. Genesis 35:18	Jesus Christ is the Son of God.
From his mother came Benjamin's weakness; from his father came his strength. Genesis 35:17–19	Jesus is fully human, from His mother; and undiminished Deity from His Father.
Rachel says that she will die if she does not bear another son to Jacob. Genesis 30:1	We would be lost (suffer death and separation from God), without Jesus Christ.
Rachel dies, that her son might live. Genesis 35:18	Jesus Christ must die that we will live. Romans 5:6 For while we were still weak, at the right time Christ died for the ungodly.
Jacob will erect a pillar over her grave, which pillar is still there at the time this gloss was added, which is perhaps 500 years later (Joshua would have added this fact). Genesis 35:20	A pillar is a memorial to one's death. Our pillar in the Church Age is the Eucharist, where we remember our Lord in the eating of the bread and the drinking of the cup.
Obviously, from the human point-of-view, Benjamin must be included in this narrative, as he is the 12 th son of Jacob. However, he is included in this chapter by God the Holy Spirit because he is a type of Christ.	
A related topic here is Typology (HTML) (PDF) (WPD). This is one of the truly amazing topics of Scripture.	
Chapter Outline	Charts, Graphics and Short Doctrines

Speaking of Typology, Jacob (or *Israel, the man*) is a type of *Israel, the nation*. Don't forget that God renamed *Jacob, Israel*.

The Parallels Between Jacob the Man and Israel the Nation

Jacob	Nation Israel
Jacob is born with clear advantages. His father is related to the True God and his father is quite wealthy.	The nation Israel begins with clear advantages. They begin as a nation being led by God. Furthermore, Israel will inhabit a land whose houses they did not build and land which they had not cultivated. Deut. 6:11 Joshua 24:13
Jacob, however, chooses to do things his own way. He spends much of his time scheming to attain this or that thing.	The nation Israel chose, on many occasions, to go their own way. Although there are examples of this throughout Scripture, the book of Judges seems to be dedicated to this theme.
He tried to seize the spiritual birthright by deception. Jacob's incorrect approach to his birthright caused him to be sent out of the Land of Promise.	Israel, because of their incorrect approach to their birthright, were sent out of the Land of Promise in 586 B.C.
Jacob remained outside of the land a fairly long time for a man (20 years).	Israel remained outside of the land a fairly long time for a nation (70 years).
Jacob returned to the Land of Promise with high hopes and great promise.	Israel returned to the land with high hopes and great promise.
Jacob never really attained the promise of his birthright; the remainder of his life was mixed with regards to success.	Israel never really attained to her promise as a nation; the rest of her time in the land was mixed with regards to success.
Jacob never attained the grace orientation of Abraham.	Israel never became an independent nation because it was unable to handle that level of success.
Jacob was later sent out of the land, with his family; and they were to remain out of the land for many generations.	Israel was later exiled from the land in A.D. 70; and they remained outside of the land for many centuries.
All in all, Jacob was the heir to such promise, but was never able to attain to that promise.	All in all, Israel was the heir to such promise, but was never able to attain that promise.

This may help to explain why (*nation*) *Israel* is called *Israel* and not *Abraham*.

Insofar as I know, this is a unique observation.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As an aside, there are some who try to ignore the plain text of Isaiah 53 and say that this is *not* about Jesus Christ. If you know anything about our Lord's purpose for coming to this earth and His dying for us on the cross, you cannot read Isaiah 53 without understanding that this is our Lord. What confuses some people is, there are two authors to any Scripture: there is the human author and there is the Holy Spirit. In the passage that we just studied, Jacob (the supposed author; and it might be Joseph) is simply giving us a narrative of the birth of Benjamin and telling us what happened. It is highly unlikely that the author had any idea that Benjamin is a *type* of Christ. However, when we look at the 5 or so parallels above, it is clear that Benjamin here is presented as a type of Christ, with an emphasis upon His work on the cross. That would be God the Holy Spirit. You can have the exact same set of words, and the human author is conveying one set of facts with these words; and, at the same time, God the Holy Spirit is teaching something on an entirely different level. To understand more about this, see [the Dual Authorship of Scripture \(HTML\)](#) ([PDF](#)) ([WPD](#)).

These are excerpts from an excellent [treatise](#) by David H. Linden (accessed January 3, 2015).

Certainly, we might find a reasonable explanation as to what Isaiah 53 is about, but it is hard to deny that the thrust of this chapter is to reveal the work and suffering of our Lord Jesus Christ.

Isaiah 53 by David H. Linden

We should be very careful to see who is speaking! In Isaiah 42:1-7, it is the Father speaking, with one verse narrated by the prophet. In Isaiah 49, the prophet reports the words of Christ and the Father to each other! In Isaiah 50, I think it is Christ alone who is speaking in the entire song. In Isaiah 52, 53 Christ does not speak, rather God and men combine to sing His praise.

In the last great song, the five stanzas change speakers:

- It begins with the Father speaking of His Servant,
- and switches to Israel expressing its own unbelief,
- but suddenly they speak with understanding of the Servant's mission.
- Then Isaiah the prophet speaks.
- Then Isaiah speaks of the Father's purpose in Christ's suffering and resurrection, with the final words, like the beginning, coming from the Father.

It is my opinion that not even in the gospels do we come across an explanation of the cross that exceeds this part of Isaiah in clarity. The Gospels speak primarily of what happened; Isaiah spoke of the purpose of the Servant's work.

The Servant's death was substitutionary. Note how representative it is; it is He for us:

- He took up our infirmities
- He carried our sorrows
- He was pierced for our transgressions
- He was crushed for our iniquities
- Punishment that brought us peace was upon Him
- By His wounds we are healed
- The Lord laid on Him the iniquity of us all.

Here I must repeat Isaiah's words because there is more than one crucial perspective on Christ's work. Some evangelicals today will admit one element of Christ's work and deny another.

The Servant's death is atoning. This means it has special reference to our sin. Earlier it was for us, now I am saying it was because of our sin. But this makes no sense unless the intention is that Christ takes the consequences of our sin in our place. We can have a substitutionary action that is not atoning, such as one doing a task for another. The representation of Christ in the Bible is a major theme developed more in the New Testament. But the Old Testament makes a strong connection between sin and death. Redemption is a release from sin secured by a payment being made for it. The earlier quotations say:

- He was pierced for our transgressions
- He was crushed for our iniquities
- Punishment was upon Him [*Punishment can only be for sin*]
- The Lord laid iniquity on Him [*The Lord did not make Him sinful, but laid on Him the guilt of iniquity, and therefore sin's penalty*]

On this theme there is more in later stanzas:

- For the transgression of my people was he stricken, vs. 8
- His life was a guilt offering, vs. 10
- He will bear their iniquities, vs. 11
- He bore the sin of many, vs. 12

I include this simply because, in my research, I came across **those** who try to say that this chapter does not refer to Jesus Christ. If you understand dual authorship, then the fact that there might be another interpretation of this passage does not invalidate it referring to Jesus Christ.

Chapter Outline

Charts, Graphics and Short Doctrines

At this point in our study, Jacob is leading his family on a southern route through the land of promise, and Rachel gives birth to Jacob's youngest son, Benjamin. It is a difficult pregnancy and Rachel dies.

And so dies Rachel and so she is buried in the way Ephrath-ward (she [is] Bethlehem). And so stands up Jacob a pillar upon her grave. She [is] a pillar of a grave of Rachel as far as the day.

Genesis
35:19–20

Rachel died and was buried along the way to Ephrath (the same [is] Bethlehem). Jacob stood up a pillar over her grave. This [is] the pillar [over] Rachel's grave even to [this] day.

Rachel died and was buried along their route to Ephrath (which is known also as Bethlehem). Jacob stood a pillar up over her grave. That same pillar stand over Rachel's grave even to this day.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so dies Rachel and so she is buried in the way Ephrath-ward (she [is] Bethlehem). And so stands up Jacob a pillar upon her grave. She [is] a pillar of a grave of Rachel as far as the day.
Targum of Onkelos	And Rahel died, and was buried in the way to Ephrath, which is Bethlehem. And Jakob erected a pillar over the house of burying [Beth Kiburtha.]: which is the pillar of the tomb of Rahel unto this day.
Latin Vulgate	So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem. And Jacob erected a pillar over her sepulchre: this is the pillar of Rachel's monument, to this day.
Peshitta (Syriac)	And Rachel died, and was buried on the way to Ephrath, which is Beth-lehem. And Jacob set up a pillar upon the grave of Rachel; that is the pillar of Rachels grave to this day.
Septuagint (Greek)	So Rachel died, and was buried in the way of the course of Ephratha, (that is, Bethlehem.) And Jacob set up a pillar on her tomb; this is the pillar on the tomb of Rachel, until this day.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Rachel came to her end and was put to rest on the road to Ephrath <i>which is Beth-lehem</i> . And Jacob put up a pillar on her resting-place; which is named, The Pillar of the resting-place of Rachel, to this day.
Easy English	So Rachel died. And Jacob buried her on the way to Ephrath. (That is, Bethlehem.) Jacob put up a column on her grave. That column on Rachel's grave was still there when the writer wrote this down.
Easy-to-Read Version	Rachel was buried on the road to Ephrath. (Ephrath is Bethlehem.) And Jacob put a special rock on her grave to honor Rachel. That special rock is still there today.

Good News Bible (TEV)	When Rachel died, she was buried beside the road to Ephrath, now known as Bethlehem. Jacob set up a memorial stone there, and it still marks Rachel's grave to this day.
<i>The Message</i>	Rachel died and was buried on the road to Ephrath, that is, Bethlehem. Jacob set up a pillar to mark her grave. It is still there today, "Rachel's Grave Stone."
NIRV	So Rachel died. She was buried beside the road to Ephrath. Ephrath was also called Bethlehem. Jacob set up a stone marker over her tomb. To this day, the stone marks the place where Rachel was buried.

Thought-for-thought translations; paraphrases:

Common English Bible	Rachel died and was buried near the road to Ephrath, that is, Bethlehem. Jacob set up a pillar on her grave. It's the pillar on Rachel's tomb that's still there today.
Contemporary English V.	Rachel was buried beside the road to Ephrath, which is also called Bethlehem. Jacob set up a tombstone over her grave, and it is still there.
The Living Bible	So Rachel died, and was buried near the road to Ephrath (also called Bethlehem). And Jacob set up a monument of stones upon her grave, and it is there to this day.
New Berkeley Version	Rachel died and was buried on the Ephrath or Bethlehem road. On her grave Jacob erected a pillar which to this day remains the memorial pillar of Rachel's grave.
New Century Version	Rachel was buried on the road to Ephrath, a district of Bethlehem, and Jacob set up a rock on her grave to honor her. That rock is still there.
New Life Version	So Rachel died, and was buried on the way to Ephrath (that is, Bethlehem). Jacob set up a stone on her grave. And that is the stone of Rachel's grave to this day.
New Living Translation	So Rachel died and was buried on the way to Ephrath (that is, Bethlehem). Jacob set up a stone monument over Rachel's grave, and it can be seen there to this day.

Partially literal and partially paraphrased translations:

American English Bible	So Rachel died and was buried along the road to Ephrath (Bethlehem). 20 And Jacob erected a pillar over her tomb, [which is referred to as] <i>The Pillar of Rachel's Tomb</i> to this day.
Beck's American Translation	So Rachel died and was buried on the way to Ephrath, which is Bethlehem, and Jacob set up a stone on her grave. This is the stone that is still at Rachel's grave today.
New Advent (Knox) Bible	So Rachel died, and was buried on the way that leads to Ephrath (the same as Bethlehem). Over her tomb, Jacob raised a monument; it is called, to this day, the Pillar of Rachel's Tomb.
Translation for Translators	After Rachel died, she was buried alongside the road to Ephrath, which is now called Bethlehem. Jacob set up a large stone over her grave, and it is still there, showing where Rachel's grave is.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Rachel died and was buried in the way to Ephrath (it's Bethlehem). Jacob stationed a memorial over her burying-place. It's the memorial of Rachel's burying-place unto today.
Conservapedia	Rachel died, and was buried on the road to Ephrath, which is modern Bethlehem. Jacob set up a monument on her tomb. This is the monument of the tomb of Rachel to this day.
Ferar-Fenton Bible	So Rachel died, and they buried her at Ephrath, which is near Bethlehem, and Jacob erected a pillar over her tomb.
HCSB	So Rachel died and was buried on the way to Ephrath (that is, Bethlehem). Jacob set up a marker on her grave; it is the marker at Rachel's grave to this day.

Lexham English Bible And Rachel died and she was buried on the way to Ephrath (that [is], Bethlehem). And Jacob erected a pillar at her burial site. That [is] the pillar of the burial site of Rachel unto this day.

Catholic Bibles:

The Heritage Bible And Rachel died and was buried on the way to Ephrathah (she is Bayth Lechem) [Ephrath means *fruitfulness*, and *Beth Lechem* (Bethlehem) means *House of Food* [or *Bread*]]. And Ya'aqob set a pillar on her grave, that is the pillar of Rachel's grave to this day.

New American Bible (2002) Thus Rachel died; and she was buried on the road to Ephrath (that is, Bethlehem [Bethlehem: the gloss comes from a later tradition that identified the site with Bethlehem, also called Ephrath or Ephratha (⇒ Joshua 15:59; ⇒ Ruth 4:11; ⇒ Micah 5:1). But Rachel's grave was actually near Ramah (⇒ Jeremiah 31:15), a few miles north of Jerusalem, in the territory of Benjamin (⇒ 1 Sam 10:2).]). Jacob set up a memorial stone on her grave, and the same monument marks Rachel's grave to this day.

New American Bible (2011) Thus Rachel died; and she was buried on the road to Ephrath (now Bethlehem [Bethlehem: the gloss comes from a later tradition that identified the site with Bethlehem, also called Ephrath or Ephratha (Jos 15:59; Ru 4:11; Mi 5:1). But Rachel's grave was actually near Ramah (Jer 31:15), a few miles north of Jerusalem, in the territory of Benjamin (1 Sm 10:2).]). [Gn 48:7; 1 Sm 10:2; Mi 5:1.] Jacob set up a sacred pillar on her grave, and the same pillar marks Rachel's grave to this day.

New Jerusalem Bible So Rachel died and was buried on the road to Ephrath, now Bethlehem. Jacob raised a monument on her grave, that same monument of Rachel's Tomb which is there today.

Revised English Bible So Rachel died and was buried by the side of the road to Ephrathah, that is Bethlehem. Over her grave Jacob set up a sacred pillar; and to this day it is known as the Pillar of Rachel's Grave.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible So Rachel died and was buried on the way to Efrat (that is, Beit-Lechem). Ya'akov set up a standing-stone on her grave; it is the stand-ing-stone of Rachel's grave to this day.

exeGesés companion Bible And Rachel dies and they entomb her in the way to Ephrath - Beth Lechem: and Yaaqov stations a monolith on her tomb - the monolith of the tomb of Rachel to this day.

JPS (Tanakh—1917) And Rachel died, and was buried in the way to Ephrath, which [is] Beit Lechem. And Ya'akov set a pillar upon her grave: that [is] the pillar of Rachel's grave to this day.

Kaplan Translation Rachel died and was buried on the road to Ephrath, now known as Bethlehem [*Beth Lechem* in Hebrew, literally 'House of Bread.' It is 5 miles south of Jerusalem.]. Jacob set up a monument [Hence, the custom to place gravestones by the dead (Bereshith Rabbah 82).] on her grave. This is the monument that is on Rachel's grave to this very day [See 1Samuel 10:2, Jeremiah 31:15. It is a famous site even today. The tomb is described as consisting of 11 stones, placed there by the 11 brothers, and a large stone on top, put there by Jacob (Lekach Tov; Massoth Binyamin 10. Cf. Tosafoth, Sanhedrin 47b, s.v. KeSheYistom). A structure was built around it in the 1700's. This is the familiar Rachel's Tomb.].

Orthodox Jewish Bible	And Rachel died, and was buried on the derech to Ephratah, which is Beit- Lechem. And Ya'akov set up a matzevah upon her kever; that is matzevet kekurat Rachel to this day.
Restored Names Version	And Rachel died and was buried on the way to Ephrathah (she is Bayth Lechem). And Ya'aqob set a pillar on her grave, that is the pillar of Rachel's grave to this day.
<i>The Scriptures</i> 1998	So Rah.ël died and was buried on the way to Ephrath, that is Bëyth Leh.em. And Ya'aqob set a standing column on her grave, which is the monument of Rah.ël's grave to this day.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Rachel died and was buried on the way to Ephrath, that is, Bethlehem. And Jacob set a pillar (monument) on her grave; that is the pillar of Rachel's grave to this day.
Bullinger's Companion Bible	And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. (= house of bread. Same place Christ was born Who is the Bread of Life.) And Jacob set a pillar upon her grave (first occ. 23:4 = a sepulcher, from kabar to bury. Not sheol, which = THE grave = hell): that is the pillar of Rachel's grave to this day. (Well-known in the days of Samuel-1 Sam. 10:2)
The Expanded Bible	Rachel was buried on the road to Ephrath, -a district of [or which is] Bethlehem, 20 and Jacob set up a pillar on her grave. It is the pillar of Rachel's grave to this day.
Kretzmann's Commentary	And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day. So the monument was still standing in the days when Moses wrote. It was a bitter cup of grief which Jacob had to quaff at the death of his wife, for even believers feel the sting of death.
NET Bible®	So Rachel died and was buried on the way to Ephrath (that is, Bethlehem) [This explanatory note links the earlier name Ephrath with the later name Bethlehem.]. Jacob set up a marker [<i>Heb</i> "standing stone."] over her grave; it is [Or perhaps "it is known as" (cf. NEB).] the Marker of Rachel's Grave to this day.
The Voice	So Rachel died, and they buried her on the way to Ephrath (which is also known as Bethlehem). Jacob set up a pillar to mark Rachel's tomb, and the pillar at her tomb still stands to this day.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And dying is Rachel, and is being entombed on the way to Ephrath. (It is now Bethlehem. And setting up is Jacob a monument over her tomb. It is the monument, the tomb of Rachel, till today.
Context Group Version	And Rachel died, and was buried in the way to Ephrath (the same is Beth-lehem). And Jacob set up a pillar on her grave: the same is the Pillar of Rachel's grave to this day.
Darby Translation	And Rachel died, and was buried on the way to Ephrath, which [is] Bethlehem. And Jacob erected a pillar upon her grave: that is the pillar of Rachel's grave to [this] day.
English Standard V. – UK	So Rachel died, and she was buried on the way to Ephrath (that is, Bethlehem), and Jacob set up a pillar over her tomb. It is the pillar of Rachel's tomb, which is there to this day.
God's Truth (Tyndale)	And thus died Rahel and was buried in the way to Ephrath which now is called Bethlehem. And Jacob set up a pillar upon her grave, which is called Rahel's grave pillar unto this day.
New European Version	Rachel died, and was buried in the way to Ephrath (the same is Bethlehem). Jacob set up a pillar on her grave. The same is the Pillar of Rachel's grave to this day.

New King James Version	So Rachel died and was buried on the way to Ephrath (that is, Bethlehem). And Jacob set a pillar on her grave, which is the pillar of Rachel's grave to this day.
Webster's Bible Translation	And Rachel died, and was buried in the way to Ephrath, which [is] Beth-lehem. And Jacob set a pillar on her grave: that [is] the pillar of Rachel's grave to this day.
Young's Updated LT	And Rachel dies, and is buried in the way to Ephratha, which is Bethlehem, and Jacob sets up a standing pillar over her grave; which is the standing pillar of Rachel's grave unto this day.

The gist of this verse: Rachel dies and she is buried along the road to Ephrathra. Jacob sets up a pillar over her grave which is known even to the day of the final writing of this chapter.

Genesis 35:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (תּוּמַת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person feminine singular, Qal imperfect	Strong's #4191 BDB #559
Râchêl (רַחֵל) [pronounced <i>raw-KHALE</i>]	ewe and is transliterated <i>Rachel</i>	feminine proper noun	Strong's #7354 BDB #932
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i>]	<i>is buried, to be buried</i>	3 rd person feminine singular, Niphal imperfect	Strong's #6912 BDB #868
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
'Eph ^e râthâh (הַתְּרַפְּתָה) [pronounced <i>eh^f-RAW-thaw</i>]	<i>ash heap; a place of fruitfulness; transliterated Ephrathah</i>	proper singular noun; location or person; with the directional hê	Strong's #672 BDB #68
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
Bêyth Lechem (בֵּית לֶחֶם) [pronounced <i>bayth-LEH-khem</i>]	<i>house of bread and is transliterated Bethlehem</i>	proper noun, location; pausal form	Strong's #1035 BDB #111

Translation: Rachel died and was buried along the way to Ephrath (the same [is] Bethlehem).

Rachel died and was buried along side the road that they were all traveling on their way to Ephrath, which later became known as Bethlehem.

Rachel did not do well with childbirth in the first place; and traveling while pregnant was probably no help to her. However, after moving from Paddan-aram, Jacob and company appear to have done a fair amount of traveling.

They were on their way to Bethlehem along the Western portion of the mountains. We know this because Rachel's grave is still found in the area of the tribe of Dan as recently as 1Samuel. There is a popular grave site for Rachel located near Bethlehem; however, that is not what this passage says. Jacob and his family are on this road which goes to Bethlehem (which is possibly their destination) and Rachel dies at the beginning of this journey. Her exact place of burial is unknown today (this will become an issue to us in 1Samuel 9–10). But what is important that we need to note from this passage is that the road Jacob was on continued on to Bethlehem; this does not mean that they were right outside of Bethlehem when Rachel died and was buried. Jacob will later say that he buried Rachel some distance from Bethlehem (or, Ephrath, as it was called then—Genesis 48:7).

This is the first mention of Bethlehem in the Bible—the city where our Lord was born. Bethlehem means *house of bread*. As Scofield points out, other than the birth of our Lord there, Bethlehem is never mentioned with respect to any aspect of our Lord's ministry nor is it mentioned in conjunction with the church. Because it is but five miles from Jerusalem, it was essentially a suburb of Jerusalem.

Genesis 35:19 Rachel died and was buried along the way to Ephrath (the same [is] Bethlehem). (Kukis mostly literal translation)

Genesis 35:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâtsab (נָצַב) [pronounced <i>naw-TSAH^bV</i>]	<i>to station oneself, to take one's stand, to stand up, to set something upright, to erect; to fix, to establish</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5324 BDB #662
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^bV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
matstsêbâh (מַצֵּבָה) [pronounced <i>mahtz-tzay^b-VAWH</i>]	<i>pillar, sculpted images</i>	feminine singular noun	Strong's #4676 & #4678 BDB #663
ʿal (עַל) [pronounced <i>ġah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
q ^e bûwrâh (קְבוּרָה) [pronounced <i>k^{eb}-voo-RAW</i>]	<i>grave, tomb, sepulcher; burial</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #6900 BDB #869

Translation: Jacob stood up a pillar over her grave.

Jacob marked her grave with a pillar. Again, I believe that this would be an elongated rock which is set up vertically, so that it stands out as an unusual sight.

The Geneva Bible: *The ancient fathers used this ceremony to testify their hope of the resurrection to come, which was not generally revealed.*²⁰

This is the precursor of the modern-day gravestone.

Genesis 35:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
matstsêbâh (מַצְבֵּי) [pronounced <i>mahtz-tzay^o-VAWH</i>]	<i>pillar, sculpted images</i>	feminine singular construct	Strong's #4676 & #4678 BDB #663
q ^e bûwrâh (קְבוּרָה) [pronounced <i>k^{eb}-voo-RAW</i>]	<i>grave, tomb, sepulcher; burial</i>	feminine singular construct	Strong's #6900 BDB #869
Râchêl (רַחֵל) [pronounced <i>raw-KHALE</i>]	<i>ewe and is transliterated Rachel</i>	feminine proper noun	Strong's #7354 BDB #932
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: This [is] the pillar [over] Rachel's grave even to [this] day.

There appear to be at least two comments added by a later author here. One is the identification of Ephrath with Bethlehem, which is a name later given to Ephrath. Secondly, this author is aware of where Rachel's grave is and that the pillar remains standing over it.

Gloss Discussion: That Jacob set up a pillar and the author writes, *that is the pillar of Rachel's grave to this day*, is quite fascinating. The idea that someone later takes note of this actually carries with it several implications. Joseph appears to write the remainder of Genesis, beginning with Genesis 37 (although I am not sure about Genesis 38). For him to have added this remark while living in Canaan would not make sense, as it would just be a few years later. Joseph is already born at this time and he is 17 years of age in Genesis 37—so, that the pillar is still there 5–15 years later is not really a remarkable thing. Therefore, Joseph would not have written that.

By the end of Genesis 37, Joseph is on his way to live the rest of his life in Egypt; and his family will all follow a few decades later. The sons of Jacob will continue to live in Egypt for another 400 years until Moses takes them out of Egypt. When Moses returns to the land, he is never near Hebron or Bethlehem (which are west of the

²⁰ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/genesis/genesis-35.html> accessed January 2, 2015.

Jordan River). Rachel is buried somewhere near Bethlehem, north of Hebron. There is actually a theological disagreement here about *exactly where* she is buried, but there is no dispute that Rachel is buried west of the Jordan River. Moses *never* crosses the Jordan River. Therefore, this statement which we find here, which is very likely a gloss, had to have been inserted *after* Moses, since neither Joseph would not have made these remarks as a 17 year old; and Moses never traveled to here (Joseph will record the final chapters of Genesis and Moses will be the next human author, writing the books of Exodus through Deuteronomy). We do not know when or by whom this was added, but it had to have been added at least 400 years later by Joshua or someone after him.

Joshua did, as a spy; and later, leading an invading army, go by the pillar marking Rachel's grave. This would have caught his attention, knowing the Scriptures as he did. It is over 400 years since Rachel is buried there; the sons of Jacob have not lived in the land for over 400 years; and yet the pillar of Rachel is there. That would have been remarkable to Joshua and he very likely added this gloss.

A gloss, by the way, is a sentence or phrase clearly added after the writing of the original text (and I use *write* in a very loose way, as I believe the text of Genesis was memorized and taught from generation to generation; and that some men actually added more information to this book, to update and specify locations).

Glosses usually tend to help us determine old and new names for a place, which aids us even today in determining the location of this or that place. A gloss never actually affects the doctrine of the Bible. It is simply a point of clarification, often added for the readers (hearers) of the era during which it is added.

The second phrase of this verse is a gloss or suggests that this was written many years later. I would go with the gloss. Obviously, Jacob would not set up the pillar, mourn for a few days, and then head out, commenting, *and the pillar for Rachel's tomb is there to this day*. This is only remarkable if this is observed a generation or more later. Although Joseph could have added these words, it would have made little sense for him to do so. He is perhaps 10 or 12 at this time, and he will leave the Land of Promise for good at age 17. It is certainly possible that one of his brothers told him that the pillar still stands. However, this may have been added by Joshua, who scoped out the land as a spy and later conquered the land. Since these glosses occur throughout Genesis, they do not necessarily point to an author at a much later date, but to someone who may have added these words and would have had the authority to add them (like Moses or Joshua).

Authorship and Transmission Discussion: For instance, let me suggest that Jacob taught the book of Genesis (up to chapter 36) to his favorite son Joseph and Joseph memorized it. When Jacob first mentioned the name *Luz*, Joseph may have asked, *where is that?* And Jacob said, that is *Bethel*. Joseph would have been familiar with Bethel, but not with the name *Luz*. His father named that place Bethel twice, the first time being prior to Joseph's birth.

More importantly, when Joseph went to Egypt, he carried the book of Genesis with him, chapters 1–36 (logically, it was in his brain). Joseph was incarcerated for a very long time. Let me suggest to you that he remembered and repeated the words of Genesis 1–36 to himself throughout this time, adding the chapters of his own life to those words.

It would never occur to you or I to add anything to the Word of God. Furthermore, no one would pay much attention to what we added. So, why would Joshua, 400 years later, consider adding a few words to this portion of Genesis? Answering this question, requires some explanation.

Today, we have a very well-defined concept of the Word of God. Most evangelical, orthodox Christians adhere to the verbal-plenary definition of the inspiration of Scripture, which is, *human authors wrote as moved by the Holy Spirit, so that, without waving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality, their environmental influences or their individuality, they recorded God's complete and connected message to man with perfect accuracy in the original languages of Scripture, the very words bearing the authority*

*of divine authorship.*²¹ The end result is, the Bible is the Word of God, but written by the hand of man. Just as Jesus is undiminished Deity and true humanity, so the Word of God is that as well as being the words of men.

When Jacob taught Joseph the book of Genesis (up to Genesis 36) and possibly the book of Job, they understood that the book of authoritative and that it was similar to listening to God speak. It is questionable that, when adding over a dozen chapters, that Joseph thought, "I am writing down God's words." It is highly unlikely that they had ever articulated the outstanding definition above of the inspiration of Scripture.

Generally speaking, there would have been nothing particularly mystical when recording the word of God. Joseph would not have been in some kind of a trance. He simply wrote down what had happened to him (and again, by *wrote down*, I don't know if he literally wrote those words down or not, or whether he simply recalled what he had been taught, and passed this along to his two sons, along with appending his own story to the original narrative).

So, Joshua, who may or may not have understood himself to be writing the Word of God (he completed the book of Deuteronomy and wrote the book of Joshua), would have added a gloss as we read here, without giving it too much thought.

Back to the text at hand:

Genesis 35:20 And Jacob set up a pillar upon her grave. That is the pillar of Rachel's grave to this day.

Genesis 35:20 Jacob stood up a pillar over her grave. This [is] the pillar [over] Rachel's grave even to [this] day. (Kukis mostly literal translation)

Genesis 35:19–20 Rachel died and was buried along the way to Ephrath (the same [is] Bethlehem). Jacob stood up a pillar over her grave. This [is] the pillar [over] Rachel's grave even to [this] day. (Kukis mostly literal translation)

Genesis 35:19–20 Rachel died and was buried along their route to Ephrath (which is known also as Bethlehem). Jacob stood a pillar up over her grave. That same pillar stand over Rachel's grave even to this day. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Rachel is the woman that Jacob truly loved and she bore him two sons. Rachel's name will be used regarding her children in Genesis 35:24, 25 46:19, 22, 25. However, she is found in the Bible more times than that.

The ESV capitalized translation is used below.

Later Scriptural References to Rachel

Scripture

Text/Commentary

Boaz takes Ruth to wife as her kinsman-redeemer. Circa 1100 B.C.

²¹ Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

Later Scriptural References to Rachel

Scripture	Text/Commentary
Ruth 4:9–10 Then Boaz said to the elders and all the people, "You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon. Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day."	<p>Boaz, the kinsman redeemer, representing Jesus Christ, has purchased his wife, Ruth, and would perpetuate the name of her late husband.</p> <p>Unless you think this is a completely male-dominated society, Boaz buys his wife from Naomi, her mother-in-law.</p>
Ruth 4:11–12 Then all the people who were at the gate and the elders said, "We are witnesses. May the LORD make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem, and may your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring that the LORD will give you by this young woman."	<p>Rachel and Leah are the mothers of the Jews, and through them, Jacob <i>built up</i> Israel.</p> <p>Perez was the son by Judah, and Judah acted as a kinsman-redeemer for his own son (the actual narrative is more complicated than that).</p> <p>As an aside, it is remarkable for the elders to make this statement; it indicates that they were very familiar with the book of Genesis.</p>
Ruth 4:13 So Boaz took Ruth, and she became his wife. And he went in to her, and the LORD gave her conception, and she bore a son.	The royal line of Christ is continued here, through Boaz and Ruth.
Ruth 4:14–15 Then the women said to Naomi, "Blessed be the LORD, who has not left you this day without a redeemer, and may his name be renowned in Israel! He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him."	Boaz becomes Ruth's husband and also acts as her kinsman-redeemer (that is, as a type of Christ).
Ruth 4:16–17 Then Naomi took the child and laid him on her lap and became his nurse. And the women of the neighborhood gave him a name, saying, "A son has been born to Naomi." They named him Obed. He was the father of Jesse, the father of David.	There is only one genealogical line in the books of Old Testament Scripture which is consistently followed; and it goes from Adam all the way to Jesus. A quick mental calculation suggests to me that at least 10 different writers knew that it was important to follow this line out, even though they did not all know its significance.
The priest/prophet Samuel anoints Saul king over Israel and prophecies about what would happen to Saul. Circa 1040 B.C.	

Later Scriptural References to Rachel

Scripture	Text/Commentary
<p>1Sam. 10:1–2 Then Samuel took a flask of oil and poured it on his head and kissed him and said, "Has not the LORD anointed you to be prince over his people Israel? And you shall reign over the people of the LORD and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the LORD has anointed you to be prince over his heritage. When you depart from me today, you will meet two men by Rachel's tomb in the territory of Benjamin at Zelzah, and they will say to you, 'The donkeys that you went to seek are found, and now your father has ceased to care about the donkeys and is anxious about you, saying, "What shall I do about my son?"'</p>	<p>Samuel here is anointing Saul as king over Israel, and there is a mention of Rachel's tomb, indicating that its whereabouts was known at this time.</p> <p>That she is named and known about suggests rudimentary knowledge at the very least of the book of Genesis.</p> <p>Samuel is telling Saul what would transpire in his life in the very near future. He established his own credentials as a prophet of God by this.</p>
<p>1Sam. 10:3–5 Then you shall go on from there farther and come to the oak of Tabor. Three men going up to God at Bethel will meet you there, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine. And they will greet you and give you two loaves of bread, which you shall accept from their hand. After that you shall come to Gibeath-elohim, where there is a garrison of the Philistines. And there, as soon as you come to the city, you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and lyre before them, prophesying.</p>	<p>Samuel, as a prophet, makes prophetic pronouncements about what Saul would do and who he would meet.</p> <p>This indicates that Samuel is a prophet, that God allowed him to see into the future, and therefore, has authority over Saul the king. Saul, even though king over all Israel, was to never forget that God gave him that position (ideally speaking).</p>
<p>1Sam. 10:6–8 Then the Spirit of the LORD will rush upon you, and you will prophesy with them and be turned into another man. Now when these signs meet you, do what your hand finds to do, for God is with you. Then go down before me to Gilgal. And behold, I am coming to you to offer burnt offerings and to sacrifice peace offerings. Seven days you shall wait, until I come to you and show you what you shall do."</p>	<p>Saul himself, when meeting up with these prophets, would speak prophecies as well.</p> <p>Saul would observe each of these prophecies to come to pass, which should have given him great comfort as the king chosen by God and anointed by Samuel.</p>
<p>1Sam. 10:9 When he turned his back to leave Samuel, God gave him another heart. And all these signs came to pass that day.</p>	<p>The new heart means that Saul was back in fellowship with God and he recognized Samuel's prophecies as valid and accurate.</p>
<p>Jeremiah's prophecies of the near and far future of Israel. Circa 600 B.C.</p>	
<p>Jer. 31:11–12 For the LORD has ransomed Jacob and has redeemed him from hands too strong for him. They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the LORD, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall be like a watered garden, and they shall languish no more.</p>	<p>The name <i>Jacob</i> often refers to degenerate nation Israel. Here, they need to be redeemed by God.</p> <p>God has made great promises to the people of Israel. These are millennial promises as to the environment of Israel during the Millennium.</p>

Later Scriptural References to Rachel

Scripture	Text/Commentary
<p>Jer. 31:13–14 Then shall the young women rejoice in the dance, and the young men and the old shall be merry. I will turn their mourning into joy; I will comfort them, and give them gladness for sorrow. I will feast the soul of the priests with abundance, and my people shall be satisfied with my goodness, declares the LORD."</p>	<p>In the future, there will be great joy and abundance in the Land of Promise and with the people of God who will live in that land.</p>
<p>Jer. 31:15 Thus says the LORD: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more."</p>	<p>However, most of what Jeremiah taught was about the near future. Rachel is weeping for her children, that is, her descendants, who are killed by invaders or removed from the land of promise by these same invaders. These words of Jeremiah prophesy of the 5th stage of national discipline soon to come upon Israel.</p>
<p>Biographer Matthew writes of the early life of Jesus, and recalls Jeremiah's prophecy from above. These events take place circa 3 B.C. (Matthew would have written these words perhaps 40–60 years later)</p>	
<p>Matt. 2:16 Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men.</p>	<p>King Herod, in his old age, had become filled with disease and fairly irrational. He feared this infant who would be born King of Israel, despite the fact that he should have realized that he would die long before the infant became an adult. Perhaps he believed that he was saving power for his children.</p>
<p>Matt. 2:17–18 Then was fulfilled what was spoken by the prophet Jeremiah: "A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more."</p>	<p>Rachel is representative of the women of Israel, just as Jacob or Abraham might be used to represent the men of Israel.</p>
<p>This is an application of the words of Jeremiah, but not necessarily the fulfillment of Jer. 31:15. They are actually fulfilled prior to the 5th stage of national discipline and then in the Tribulation. Some may view this as a thrice-fulfilled prophecy (fulfilled in 596 B.C., circa 3 B.C., and A.D. 70).</p>	
<p>Matt. 2:19–21 But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." And he rose and took the child and his mother and went to the land of Israel.</p>	<p>Joseph and Mary lived in Egypt with young Jesus and returned after Herod died.</p>
<p>Matt. 2:22–23 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and lived in a city called Nazareth, that what was spoken by the prophets might be fulfilled: "He shall be called a Nazarene."</p>	<p>Joseph decided to care for his family in Galilee, which was north of Judæa. So Jesus is called a Nazarene, because that is where He was brought up.</p>

We have studied a great many side doctrines in Genesis 35, and therefore, may have lost the flow of this narrative. So far in Genesis 35, these are the events which have taken place:

A Review of Genesis 35:1–20

1. God tells Jacob to go to Bethel, which is not too far south of Shechem. This is because Simeon and Levi murdered all of the males of Shechem and Jacob was worried for the safety of his family. V. 1
2. Jacob oversees the removal of the false idols from his people. Recall that after two of Jacob's sons killed the males of Shechem, they took their women and children as captives; so they would have certainly had many idols. Vv. 2–4
3. They arrive to Bethel and Jacob builds an altar there. Vv. 5–7
4. Deborah, Rebekah's nurse, dies. Rebekah is Jacob's mother; and this suggests that her nurse has been with Jacob since he left Canaan many years previous. We have no indication that Jacob has even seen his father or mother since returning to the land. Furthermore, Rebekah's nurse would have been a second mother to Jacob and she came from Paddan-aram; so it is logical for her to have been with Jacob from the very beginning of his trip to Paddan-aram. V. 8
5. God appears again to Jacob in Bethel and Jacob builds an altar there where God appears to him. Vv. 9–15
6. They all travel from Bethel to Bethlehem, while Rachel is pregnant. Rachel dies when giving birth on the way to Bethlehem-Ephrath. Her death is the second of 3 significant deaths recorded in this chapter. Jacob puts up a pillar where Rachel is buried and we deduced that this pillar and grave were still there at least 500 years later. Vv. 16–20

This prepares us for the remainder of the narrative.

A List of Jacob's Wives, Mistresses and Sons (a summary on a slide); from [Slide Serve](#) (Slide 7); accessed March 9, 2019.



**The 12 "Tribes of Israel" (Jacob's sons)
SUMMARY from Genesis 29-30, 35**

- **Leah**
 - **Reuben** ("see, a son")
 - **Simeon** ("heard")
 - **Levi** ("attached")
 - **Judah** ("praise")
 - **Issachar** ("wages")
 - **Zebulun** ("honor")
- **Bilhah**, Rachel's Servant
 - **Dan** ("judged")
 - **Naphtali** ("wrestling")
- **Zilpah**, Leah's Servant
 - **Gad** ("good fortune")
 - **Asher** ("happy")
- **Rachel**
 - **Joseph** ("He may add")
 - **Benjamin** ("son of the right hand") (Genesis 35)

Notice how **Leah**, who was "**unloved**" and even "**hated**" by her **husband**, was the one who **received the most children** from **God**.
God honors **His promise** to **multiply Abraham's offspring!**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Reuben's Sin

And so [pulled up stakes and] journeys [forth] Israel and so he stretches out his tent from farther towards the Tower of Eder.

Genesis
35:21

Israel [pulled up stakes and] journeyed [forth]. He pitched his tent from farther toward Eder.

Israel pulled up stakes and kept journeying toward Eder.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so [pulled up stakes and] journeys [forth] Israel and so he stretches out his tent from farther towards the Tower of 'Eder.
Targum of Onkelos	And Jakob proceeded and spread his tent beyond the tower of Eder, the place from whence, it is to be, the King Meshiha will be revealed at the end of the days.
Latin Vulgate	Departing thence, he pitched his tent beyond the Flock tower.
Peshitta (Syriac)	And Israel journeyed, and pitched his tent beyond the tower of Gadar.
Septuagint (Greek)	No text.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Israel went journeying on and put up his tents on the other side of the tower of the flock.
Easy English	Israel continued his journey. He put up his tent beyond the *tower called Eder.
Easy-to-Read Version	Then Israel (Jacob) continued his journey. He camped just south of Eder tower [Or, "Migdal Eder."].
God's Word™	Israel moved on again and put up his tent beyond Migdal Eder.
Good News Bible (TEV)	Jacob moved on and set up his camp on the other side of the tower of Eder.
NIRV	Israel moved on again. He set up his tent beyond Migdal Eder.

Thought-for-thought translations; paraphrases:

Common English Bible	Israel continued his trip and pitched his tent farther on near the tower of Eder.
Contemporary English V.	Jacob, also known as Israel, traveled to the south of Eder Tower, where he set up camp.
New Berkeley Version	Israel moved on and pitched his tent beyond the Edar tower [Flock-tower, so near Bethlehem, suggests flocks and shepherds there this early in Bible history; possibly Jacob named it.],...
New Life Version	Then Israel traveled on, and put up his tent on the other side of the tall building of Eder..
New Living Translation	Then Jacob [Hebrew <i>Israel</i> ; also in 35:22a. The names "Jacob" and "Israel" are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation] traveled on and camped beyond Migdal-eder.

Partially literal and partially paraphrased translations:

American English Bible	No text.
Beck's American Translation	Israel moved on and put up his tent beyond the Tower of the Flocks.
International Standard V	Jacob Settles Near Migdal Eder Jacob continued his travels, and eventually pitched his tent facing Migdal Eder.
New Advent (Knox) Bible	And he went on from there, and pitched his tent on the further side of the Sheep-tower.
Translation for Translators	Jacob, whose new name was Israel, continued traveling with his family, and he set up his tents on the south side of the watchtower at Eder.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Israel journeyed, and fixed his tent forward from the tower for the flock.
Ferar-Fenton Bible	Then Israel marched from there, and pitched his tent at the encampment of Migdal-Adar.
HCSB	Israel's Sons

Israel set out again and pitched his tent beyond the Tower of Eder [Or *beyond Migdal-eder*].

Lexham English Bible
NIV – UK

And Israel journeyed [on] and pitched his tent beyond the tower of Eder.
Israel moved on again and pitched his tent beyond Migdal Eder.

Catholic Bibles:

The Heritage Bible

And Israel pulled up, and spread out his tent some distance from the Tower of the Eder.

New American Bible (2011)
New Jerusalem Bible

Israel moved on and pitched his tent beyond Migdal-eder.
Israel left and pitched his tent beyond Migdal-Eder.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
exeGesés companion Bible

Isra'el continued his travels and pitched his tent on the other side of Migdal-'Eder.
And Yisra El pulls stakes
and spreads his tent beyond Migdal Eder:...

Judaica Press Complete T.
Kaplan Translation

Israel journeyed, and he pitched his tent at some distance past the Tower of Eder.
Israel traveled on, and he set up his tent beyond Herd Tower (*Migdal Eder*). Migdal Eder...is on a hill (Micah 4:2; Rashbam). See Shekalim 7:4. It is halfway between Bethlehem and Hebron (cf. Tzava'ath Reuven 3:13). There is a tradition that the Messiah will arrive there (Targum Yonathan).

Orthodox Jewish Bible

And Yisroel journeyed, and pitched his ohel beyond Migdal-Eder.

Expanded/Embellished Bibles:

Bullinger's Companion Bible

And Israel journeyed, and spread his tent beyond the tower of Edar. (= a flock, 1,000 paces from Beth-lehem).

The Expanded Bible

Then Israel [^cJacob's new name] continued his journey and ·camped [·pitched his tent] just south of ·Migdal Eder [or the tower of Eder; ^cEder means "the flock"; perhaps located near Jerusalem; Mic. 4:8].

NET Bible®

Then Israel traveled on and pitched his tent beyond Migdal Eder. The location of Migdal Eder is not given. It appears to be somewhere between Bethlehem and Hebron. Various traditions have identified it as at the shepherds' fields near Bethlehem (the Hebrew name Migdal Eder means "tower of the flock"; see Mic 4:8) or located it near Solomon's pools.

The Voice

Israel then continued on the journey, and he pitched his tent beyond the tower of Eder.

Literal, almost word-for-word, renderings:

Concordant Literal Version
Darby Translation
Emphasized Bible
English Standard Version
Green's Literal Translation
NASB

And journeying is Israel, and stretching out his tent is he beyond the tower Edar.
And Israel journeyed, and spread his tent on the other side of Migdal-Eder.
Then Israel brake up,—and spread his tent at a distance from Migdal Eder.
Israel journeyed on and pitched his tent beyond the tower of Eder.
And Israel pulled up stakes and pitched his tent beyond the Tower of the Flocks.
Then Israel journeyed on and pitched his tent beyond the tower [*Heb* Migdal-eder] of Eder [Or *flock*].

World English Bible
Young's Updated LT

Israel traveled, and spread his tent beyond the tower of Eder.
And Israel journeys, and stretches out his tent beyond the tower of Edar.

The gist of this verse:

Genesis 35:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâçã´ (נָצַח) [pronounced <i>naw-SAHG</i>]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine plural, Qal imperfect	Strong's #5265 BDB #652
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: Israel [pulled up stakes and] journeyed [forth].

Jacob (Israel) continued to travel throughout the land that God had given him.

Why is Jacob called *Israel* here? He just did the right thing. In renaming his son Benjamin, he set up a **parallel** between the birth of Benjamin and the work of our Lord.

Even though the names *Jacob* and *Israel* refer to the same person, they are not always interchangeable. *Jacob* is a hard-headed man who often needs to have the crap kicked out of him to put him in the right direction and in the right frame of mind. *Israel* is the same person who is acting within the plan of God. So, when things are right, then we ought to see the name *Israel*; when Jacob is back to his old self, then we ought to see the name *Jacob*.

Israel is the name that God gave to Jacob. We are speaking of an individual man here and not of a nation. There is no nation *Israel* at this time; that is another 500 years or so in the future. Israel will not be a nation until they exodus from Egypt and then conquer and settle Canaan as a people.

Mediterranean Sea and the Dead Sea.

Genesis 35:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâţâh (נָטַח) [pronounced <i>naw-TAWH</i>]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn</i>	3 rd person masculine singular, Qal imperfect	Strong's #5186 BDB #639
'ohel (אֹהֶל) [pronounced <i>OH-hel</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #168 BDB #13
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

Genesis 35:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâl°âh (הַלְאָה) [pronounced HAWL°-aw]	<i>farther, further, afar off, out there; beyond, back, henceforth, hitherto, forward; onwards [of time]</i>	adverb	Strong's #1973 BDB #229
lâmed (ל) [pronounced l°]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Mig°dâl (מִגְדָּל) [pronounced mihg-DAWL]	<i>tower; an elevated stage [pulpit, platform]; a raised garden bed; a city fortified with a tower</i>	masculine singular construct	Strong's #4026 BDB #153
°Eder (עֵדֶר) [pronounced ÇAY-der]	<i>flock, herd</i>	masculine singular noun	Strong's #5739 BDB #727

These two words together mean *the tower of the herd*; and they are often transliterated *Migdal Eder* or *the Tower of Eder*. Strong's #4029 BDB #154.

Translation: He pitched his tent from farther toward °Eder.

There is a preposition and an adverb which probably mean something when put together like this. It appears that Jacob and his family are moving towards this place called the However of °Eder.

Eder is the site of a watchtower between the cities of Bethlehem and Hebron. This was Jacob and company temporary residence. They were heading toward Bethlehem, but the death of Rachel just stopped Jacob to where he did not feel like going any further for awhile.

Migdal Edar is the transliteration of this place; and it means *tower of the flock* (as we find it translated in Micah 4:8). Since Rachel dies and is buried in Bethlehem (vv. 19–20) and Jacob later goes to his father in Mamre (v. 27), then, logically, Edar (also spelled *Eder*) is in between these two places.

These places we are talking about (Shechem, Bethlehem, Bethel) are all on a north-south line between the Mediterranean Sea and the Dead Sea.

Genesis 35:21 Israel [pulled up stakes and] journeyed [forth]. He pitched his tent from farther toward °Eder. (Kukis mostly literal translation)

Genesis 35:21 Israel pulled up stakes and kept journeying toward °Eder. (Kukis paraphrase)

The final sentence of v. 22 (And there are 12 sons of Jacob) really belongs with v. 23. I will place it there, but include the sensibilities of the various translators below (if they keep it with v. 22, then I will do the same). This is one of the few times I will do something like this. Bear in mind that sometimes, the confines of a verse are adhered to, no matter what (as in **Webster's translation**). Some separate into verses, but not into paragraphs, like the **Third Millennial Bible**.

And so he is in a dwelling of Israel in the land the this. And so goes Reuben and so he lays with Bilhah, a concubine of his father. And so hears Israel.

Genesis
35:22a–c

And it was when Israel was dwelling in this land that Reuben goes and lays with Bilhah, his father's mistress (and Israel heard [about it]).

When Israel was dwelling in the land, Reuben went and lay with Bilhah, his father's mistress (and Israel heard about it).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is in a dwelling of Israel in the land the this. And so goes Reuben and so he lays with Bilhah, a concubine of his father. And so hears Israel. And so are sons of Jacob two-teen.
Targum of Onkelos	And it was while Israel dwelt in this land that Reuben went and confounded [Bilbal.] the bed of Bilhah the concubine of his father, which had been ordained along with the bed of Leah his mother; and this is reputed with regard to him, as if he had lain with her. And Israel heard it, and it afflicted him, and he said, Alas, that one should have come forth from me so profane, even as Ishmael came forth from Abraham, and Esau from my father! The Spirit of Holiness answered and thus spake to him: fear not, for all are righteous and none of them is profane!.
Latin Vulgate	And when he dwelt in that country, Ruben went, and slept with Bala the concubine of his father: which he was not ignorant of.
Peshitta (Syriac)	And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah, his fathers concubine; and Israel heard of it.
Septuagint (Greek)	And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhah, the concubine of his father Jacob; and Israel heard, and the thing appeared grievous before him. The Greek separates the verse right here.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now while they were living in that country, Reuben had connection with Bilhah, his father's servant-woman: and Israel had news of it.
Easy English	Israel lived there for a while. Reuben went in to Bilhah. Bilhah was a slave, but she was also his father's wife. Reuben had sex with her. And Israel heard about it.
Easy-to-Read Version	Israel stayed there for a short time. While he was there, Reuben slept with Israel's woman servant [Or, "concubine," a slave woman who was like a wife to a man.] Bilhah. Israel heard about this and was very angry.
Good News Bible (TEV)	While Jacob was living in that land, Reuben had sexual intercourse with Bilhah, one of his father's concubines; Jacob heard about it and was furious. Jacob had twelve sons.
<i>The Message</i>	While Israel was living in that region, Reuben went and slept with his father's concubine, Bilhah. And Israel heard of what he did.
Names of God Bible	While Israel was living in that region, Reuben went to bed with his father's concubine [A concubine is considered a wife except she has fewer rights under the law] Bilhah, and Israel heard about it.
NIRV	While Israel was living in that area, Reuben went in and slept with Bilhah. She was the concubine of Reuben's father. And Israel heard about it.

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob's family While Israel stayed in that place, Reuben went and slept with Bilhah his father's secondary wife, and Israel heard about it.
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Contemporary English V.	During their time there, Jacob's oldest son Reuben slept with Bilhah, who was one of Jacob's other wives. And Jacob found out about it.
The Living Bible	It was while he was there that Reuben slept with Bilhah, his father's concubine, and someone told Israel about it.
New Berkeley Version	...and while they lived in the land Reuben went in to Bilhah, his father's concubine, and lay with her — and Jacob was informed.
New Century Version	While Israel was there, Reuben had sexual relations with Israel's slave woman Bilhah, and Israel heard about it.
New Life Version	While Israel lived in that land, Reuben went and lay with Bilhah, the woman who acted as his father's wife. And Israel heard about it.
New Living Translation	While he was living there, Reuben had intercourse with Bilhah, his father's concubine, and Jacob soon heard about it.

Partially literal and partially paraphrased translations:

American English Bible	It was while IsraEl was living in this land that ReuBen went and [had sex] with BalLa, his father's (Jacob's) concubine. And when IsraEl heard about this, it really upset him.
Beck's American Translation	While Israel was living in that country, Reuben went and lay with Bilhah, his father's concubine, and Israel heard about it.
International Standard V	But while Israel lived in that land, Reuben went inside his father's tentk and had sexual relations with his father's concubine Bilhah, and Israel heard about it.
New Advent (Knox) Bible	It was while he was living there that Ruben betook himself to his own father's concubine, the one who was called Bala, and slept with her; nor did he contrive to keep Jacob in ignorance of it.
Today's NIV	While Israel was living in that region, Reuben went in and slept with his father's concubine Bilhah, and Israel heard of it.
Translation for Translators	While they were living in that area, Jacob's son Reuben had sex [EUP] with Bilhah, one of his father's «concubines/female slaves whom he had taken as a secondary wife». Someone told Jacob about it, and it made him very angry.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	It happened, when Israel lived in that land, Reuben went and lay with Bilhah his father's common-law wife. Israel heard about it.
Ferar-Fenton Bible	And it was whilst Israel resided in that country, that Reuben went and committed adultery with Bilah his father's second wife, - and Israel heard of it.
Lexham English Bible	And while Israel was living in that land Reuben went and had sexual relations with Bilhah, his father's concubine. And Israel heard [about it].
NIV – UK	While Israel was living in that region, Reuben went in and slept with his father's concubine Bilhah, and Israel heard of it.

Catholic Bibles:

Christian Community (1988)	While Israel was living in that region, it happened that Reuben went and lay with Bilhah, his father's concubine, and Israel heard of it.
The Heritage Bible	And it was while Israel was dwelling in that land that Reuben walked and lay with Bilhah, his father's concubine; and Israel attentively heard it.
New American Bible (2002)	While Israel was encamped in that region, Reuben went and lay with Bilhah, his father's concubine. When Israel heard of it, he was greatly offended. The sons of Jacob were now twelve.
New American Bible (2011)	While Israel was encamped in that region, Reuben went and lay with Bilhah, his father's concubine. When Israel heard of it, he was greatly offended. The genealogy in vv. 23-29 is prefaced by a notice about Reuben's sleeping with Bilhah,

his father's concubine. Such an act is a serious challenge to the authority of the father (cf. 2 Sm 3:7 and 16:21). In his final testament in chap. 49, Jacob cites this act of Reuben as the reason for Reuben's loss of the authority he had as firstborn son (49:4). Reuben's act is one more instance of strife in the family and of discord between father and son. Gn 49:4; 1 Chr 5:1.

New Jerusalem Bible	While Israel was living in that district, Reuben went and slept with Bilhah his father's concubine, and Israel found out.
New RSV	While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine; and Israel heard of it.
Revised English Bible	While Israel was living in that district, Reuben lay with his father's concubine Bilhah; and Israel came to hear of it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It was while Isra'el was living in that land that Re'uven went and slept with Bilhah his father's concubine, and Isra'el heard about it. Ya'akov had twelve sons.
exeGesés companion Bible	...and so be it, as Yisra El tabernacles in that land, Reu Ben goes and lies with Bilhah the concubine of his father: and Yisra El hears it.
JPS (Tanakh—1985)	While Israel stayed in that land, Reuben went and lay with Bilhah, his father's concubine; and Israel found out.
Judaica Press Complete T.	And it came to pass when Israel sojourned in that land, that Reuben went and lay with Bilhah, his father's concubine, and Israel heard <i>of it</i> , and so, the sons of Jacob were twelve. I believe that this is the only translation which made this all into one sentence.
Kaplan Translation	<i>Jacob's Sons; Isaac's Death</i> While Jacob was living undisturbed in the area, Reuben went and disturbed the sleeping arrangements [According to Talmudic tradition, after Rachel's death, Jacob moved his bed to the tent of Rachel's handmaid Bilhah. Reuven moved Jacob's bed and placed it in Leah's tent (Shabbath 55a, b; Targum Yonathan; Rashi). The Hebrew word here, shakhav, literally means to lie down or to make bedding arrangements, but it is often used as a euphemism for sex. Some say that Reuben actually desired Bilhah and lay next to her (Yov'loth 33:2,4). At the time Bilhah was drunk (Tzava'ath Reuven 4:13). In any case, Reuven lost the birthright because of this. See Genesis 49:4; 1 Chronicles 5:1. See 2 Samuel 16:22, 20:3.] of Bilhah, his father's concubine. Jacob heard about it.
Orthodox Jewish Bible	And it came to pass, when Yisroel dwelt in that land, that Reuven went and lay with Bilhah pilegash aviv and Yisroel heard it.
Restored Names Version	And it happened when Yisra'el dwelt in that land, that Re'uwben went and lay with Bilhah his father's concubine, and Yisra'el heard about it. And the sons of Ya'aqob were twelve.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When Israel dwelt there, Reuben [his eldest son] went and lay with Bilhah his father's concubine; and Israel heard about it. Now Jacob's sons were twelve.
The Expanded Bible	While Israel was there, Reuben ·had sexual relations [·lay] with Israel's ·slave woman [concubine] Bilhah, and Israel heard about it [49:3-4].
The Geneva Bible	And it came to pass, when Israel dwelt in that land, that Reuben went and lay [This teaches that the fathers were not chosen for their merits, but only by Gods mercies, whose election was not changed by their faults] with Bilhah his fathers concubine: and Israel heard [it].

NET Bible®	While Israel was living in that land, Reuben had sexual relations with [<i>Heb</i> "and Reuben went and lay with." The expression "lay with" is a euphemism for having sexual intercourse.] [Reuben's act of having sexual relations with Bilhah probably had other purposes than merely satisfying his sexual desire. By having sex with Bilhah, Reuben (Leah's oldest son) would have prevented Bilhah from succeeding Rachel as the favorite wife, and by sleeping with his father's concubine he would also be attempting to take over leadership of the clan - something Absalom foolishly attempted later on in Israel's history (2 Sam 16:21-22).] Bilhah, his father's concubine, and Israel heard about it.
Syndein/Thieme	And it came to pass, when Israel {Jacob} 'dwelt permanently' {shakan} in that land, that Reuben went and had sexual relations with Bilhah, his father's concubine. And Israel {Jacob} heard it.
The Voice	During the time Israel lived in this land, Reuben slept with his father's concubine, Bilhah, and Israel found out about it.

Literal, almost word-for-word, renderings:

Context Group Version	While Israel dwelt in that land { or earth }, Reuben went and lay with Bilhah his father's concubine: and Israel heard of it, and it was evil in his eyes. The CGV strictly divides up these by verses, but follows the missing portion of this verse with a colon.
Darby Translation	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 of it. And the sons of Jacob were twelve.
<i>Emphasized Bible</i>	And it came to pass while Israel inhabited that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard of it.
English Standard V. – UK	While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine. And Israel heard of it.
God's Truth (Tyndale)	And it chanced as Israel dwelt in that land, that Ruben went and lay with Bilha his fathers concubine, and it came to Israel's ear. This translation does not start a new paragraph; neither does it number the verses.
NASB	It came about while Israel was dwelling in that land, that Reuben went and lay with Bilhah his father's concubine, and Israel heard of it.
New King James Version	And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard about it.
Third Millennial Bible	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. Now the sons of Jacob were twelve.
Updated Bible Version 2.11	And it came to pass, while Israel stayed in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard of it, and it was evil in his eyes.
Webster's Bible Translation	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]. Now the sons of Jacob were twelve:...
Young's Updated LT	And it comes to pass in Israel's dwelling in that land, that Reuben goes, and lies with Bilhah his father's concubine; and Israel hears.

The gist of this verse:

Genesis 35:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i>]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	Qal infinitive construct	Strong's #7931 BDB #1014
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied; with the definite article	Strong's #1931 BDB #214

Translation: [And it was when Israel was dwelling in this land...](#)

Jacob and his family was moving along a road from Bethlehem, and he lost his wife along the way. Something is said about the Tower of Eder back in v. 21, but it is unclear whether this is where Jacob is living. Anyway, the incident that follows occurs apparently wherever Jacob is living at this time (a city or town is not named).

Genesis 35:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הִלַּךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
R ^e ûwbên (רְאוּבֵן) [pronounced <i>roo-BANE</i>]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^bV</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Bil ^e hâh (בִּילְהָא) [pronounced <i>bihl-HAW</i>]	<i>terror, dread, destruction; trouble; transliterated Bilhah</i>	feminine singular proper noun	Strong's #1090 BDB #117
pîylegesh (פְּיִלְגֶשֶׁת) [pronounced <i>pee-LEH-gesh</i>]	<i>mistress, paramour, illicit lover, live-in lover, concubine</i>	feminine singular construct	Strong's #6370 BDB #811
'âb (אָב) [pronounced <i>aw^bV</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...that Reuben goes and lays with Bilhah, his father's mistress...

Reuben is somewhat of an odd duck. Recall that these sons killed all of the men of Shechem and took their children and women as slaves. Any of these could have been made a wife (with her consent, of course). However, Reuben decides, instead, to have a one-night-stand with a wife-mistress of his father. All of this indicates that these sons of Jacob were not angels.

Again, Jacob, or Israel, is called *father*, and we have the unfortunate incident of incest and adultery. Reuben did not have any self-control and he did what he wanted when he wanted. Jacob will alter call him as unstable as water. At this point in time I am uncertain as to what this verse is telling us, other than it gives us insight into the (lack of) character of Reuben. We have the question as to who told who? After all, this would have been a private affair unless Reuben bragged about what he did—this would not have been out of character for Reuben. Who would be likely to have told Jacob about what Reuben did? Let me suggest a young Joseph did.

Genesis 35:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâma' (שָׁמַע) [pronounced shaw-MAHÇ]	to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation:...(and Israel heard [about it]).

In this portion of Genesis, when we read the name *Israel*, that is a refer to Jacob. Usually it is a reference to Jacob when in fellowship.

Now, Jacob appears to be in fellowship, as he is called *Israel* in vv. 21–22. But, after he hears that his eldest son had relations with his mistress, how do you think he reacted? My guess is, Jacob is out of fellowship now; and will therefor be called Jacob throughout the rest of the chapter.

This could be an attempt by the eldest son to secure his preeminence by sleeping with the mistress of his father.

Constable: There are two important instances of first-born sons relinquishing the rights of primogeniture in Genesis: Esau and Reuben. Esau considered his birthright of so little value that he sold all his rights as first-born to Jacob to realize an immediate physical gratification. Reuben forfeited his birthright through sexual promiscuity (Genesis 35:22; Genesis 49:3-4). In Esau's case, his entire birthright went to Jacob. In Reuben's, his went to three of his brothers. Judah obtained the regal right, Levi eventually received the priestly right, and the blessing of the double portion went to Joseph who realized it through his two sons, Ephraim and Manasseh.²²

This is one of those things in a narrative which makes you think it is going somewhere. Reuben has sex with the mother of his half-brothers; with his father's wife (or, more accurately, mistress). Then Jacob finds out about it. Yet, we do not seem to take this any further. The incident itself is given fully only in this verse.

Robert Dean has this take, which seems logical: This is not seduction and is not done because of lust, as was the rape of Dinah in the previous chapter. This is a sign of rebellion against his father. He is indicating that he wants to take control of everything that his father has. This is the same kind of thing that is described in 1Kings 2:13-25, the episode with Adonijah who wanted to have sexual relations with Abisgag the Shunamite in order to assert his authority as king and to assault the authority of his father, king David. This was a custom in the ancient world. This is what was behind [this verse].²³

Setting aside Reuben's motivation, again and again, Reuben revealed that he was not of the character to be the firstborn, with its privileges and responsibilities. He has an affair with one of his step-mothers (who is also his aunt), Bilhah, who was Rachel's maid.

²² From <http://www.studyLight.org/commentaries/dcc/view.cgi?bk=0&ch=25> accessed June 29, 2015. Constable cites Arlen L. Chitwood, Judgment Seat of Christ, pp. 138-40.

²³ From [Genesis lesson 137](#); accessed February 1, 2016.

V. 22a provides a very subtle clue about the change of authorship. Here, Bilhah is called Jacob's concubine (or, *mistress*). This is how Jacob and his first sons would have understood her position in the family. As the children are being born and growing, there would have been a clear distinction made between Jacob's wives, his mistresses and his children.

On the other hand, when Joseph is born, everything is already in place. He would have seen these 4 women (Jacob's two wives and two mistresses) as Jacob's wives, which is how they are referred to in Genesis 37:2. The *youngest* child is not as likely to make these distinctions.

Genesis 35:22a–c **And it was when Israel was dwelling in this land that Reuben goes and lays with Bilhah, his father's mistress (and Israel heard [about it]).** (Kukis mostly literal translation)

Genesis 35:22a–c **When Israel was dwelling in the land, Reuben went and lay with Bilhah, his father's mistress (and Israel heard about it).** (Kukis paraphrase)

I stopped midverse, as the people who set up our verse system should have. What follows is a list of the sons of Israel; the twelve tribes if you will.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Sons of Jacob

And so are sons of Jacob two-teen. Sons of Leah: a firstborn of Jacob, Reuben and Simeon and Levi and Judah, and Issachar and Zebulun.

Genesis
35:22d–23

And [there] are 12 sons of Jacob. Leah's sons [are] Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar and Zebulun.

There are 12 sons of Jacob. Leah had 6 sons: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar and Zebulun.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so are sons of Jacob two-teen. Sons of Leah: a firstborn of Jacob, Reuben and Simeon and Levi and Judah, and Issachar and Zebulun.
Targum of Onkelos	So, after Benjamin was born, the sons of Jakob were twelve. The sons of Leah, the first-born of Jakob, Reuben, and Shimeon, and Levi, and Jehudah, and Issakar, and Zabulon.
Latin Vulgate	Now the sons of Jacob were twelve. The sons of Lia: Ruben the first born, and Simeon, and Levi, and Juda, and Issachar, and Zabulon.
Peshitta (Syriac)	Now the sons of Jacob were twelve: The sons of Leah: Reuben, Jacobs first-born, Simeon, Levi, Judah, Issachar, and Zebulun.
Septuagint (Greek)	Now the sons of Jacob were twelve: The sons of Leah were Reuben, Jacob's firstborn; Simeon, Levi, Judah, Issachar, and Zebulun.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now Jacob had twelve sons: the sons of Leah: Reuben, Jacob's first son, and Simeon and Levi and Judah and Issachar and Zebulun;...
Easy-to-Read Version	Jacob and Leah's sons were: Jacob's firstborn son Reuben, Simeon, Levi, Judah, Issachar, and Zebulun.
Names of God Bible	Jacob had 12 sons. The sons of Leah were Jacob's firstborn Reuben, then Simeon, Levi, Judah, Issachar, and Zebulun.
NIRV	Here are the 12 sons Jacob had. Leah was the mother of Reuben, Jacob's oldest son. Her other sons were Simeon, Levi, Judah, Issachar and Zebulun.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Jacob had twelve sons while living in northern Syria. His first-born Reuben was the son of Leah, who later gave birth to Simeon, Levi, Judah, Issachar, and Zebulun.
The Living Bible	Here are the names of the twelve sons of Jacob: The sons of Leah: Reuben, Jacob's oldest child, Simeon, Levi, Judah, Issachar, Zebulun.
New Berkeley Version	The sons of Jacob numbered twelve; The sons of Leah — Reuben, Jacob's first-born; Simeon, Levi, Judah, Issachar and Zebulun;...
New Century Version	The Family of Israel Jacob had twelve sons. He had six sons by his wife Leah: Reuben, his first son, then Simeon, Levi, Judah, Issachar, and Zebulun.
New Living Translation	These are the names of the twelve sons of Jacob: The sons of Leah were Reuben (Jacob's oldest son), Simeon, Levi, Judah, Issachar, and Zebulun.

Partially literal and partially paraphrased translations:

American English Bible	Now, there were twelve sons of Jacob. The sons of LeAh were Jacob's first-born ReuBen, then SimeOn, Levi, Judah, IshSachar, and ZebuLon.
Beck's American Translation	<i>Jacob's 12 Sons</i> Jacob had 12 sons. Leah's sons were Reuben, Jacob's firstborn, then Simeon, Levi, Judah, Issachar, and Zebulun.
International Standard V	Now Jacob had twelve sons. Leah's sons were Reuben (Jacob's first-born), Simeon, Levi, Judah, Issachar, and Zebulun.
New Advent (Knox) Bible	Jacob had twelve sons altogether: by Lia, this first-born son, Ruben, as well as Simeon, Levi, Juda, Issachar, and Zabulon;...
Translation for Translators	◀I will now give you/Here is▶ a list of Jacob's twelve sons. The sons of Leah were Reuben, who was Jacob's oldest son, Simeon, Levi, Judah, Issachar and Zebulon.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	The sons of Leah: 1. Reuben, Jacob's firstborn. 2. Simeon 3. Levi 4. Judah 5. Issachar 6. Zebulun .
Ferar-Fenton Bible	Registers of Jacob's Sons

	These are the twelve sons of Jacob : The first born by Leah to Jacob, Reuben ;then Simeon ; then Levi ; then Judah ; and Issackar ; then Zebulun.
HCSB	Jacob had 12 sons: Leah's sons were Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun.
Lexham English Bible	The Twelve Sons of Jacob The sons of Leah: The firstborn of Jacob [was] Reuben. Then Simeon, Levi, Judah, Issachar, and Zebulun.
NIV – UK	Jacob had twelve sons: The sons of Leah: Reuben the firstborn of Jacob, Simeon, Levi, Judah, Issachar and Zebulun.

Catholic Bibles:

Christian Community (1988)	The twelve sons of Jacob • Jacob had twelve sons. By Leah: Reuben, Jacob's eldest son, then Simeon, Levi, Judah, Issachar and Zebulun.
New American Bible (2011)	The sons of Jacob were now twelve. The sons of Leah: Reuben, Jacob's firstborn, Simeon, Levi, Judah, Issachar, and Zebulun;...
New Jerusalem Bible	The sons of Jacob were now twelve. The sons of Leah: Jacob's eldest son Reuben, then Simeon, Levi, Judah, Issachar and Zebulun.
New RSV	Now the sons of Jacob were twelve. The sons of Leah: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The sons of Le'ah were Re'uven Ya'akov's firstborn, Shim'on, Levi, Y'hudah, Yissakhar and Z'vulun.
exeGesés companion Bible	<u>THE GENEALOGY OF YAAQOV</u> And the sons of Yaaqov are twelve: The sons of Leah: Reu Ben, the firstbirth of Yaaqov and Shimon and Levi and Yah Hudah and Yissachar and Zebulun.
Hebraic Transliteration	Now benai Ya'akov were twelve: benai Le'ah; Reuven, Ya'akov's bachor, and Shimon, and Levi, and Yehudah, and Yissakar, and Zevulun: ...
Hebrew Names Version	Now the sons of Ya`akov were twelve. The sons of Le'ah: Re'uven (Ya`akov's firstborn), Shim`on, Levi, Yehudah, Yissakhar, and Zevulun.
Judaica Press Complete T.	Now the sons of Jacob were twelve in number. The sons of Leah: Reuben—Jacob's first-bon—Simeon, Levi, Judah, Issachar, and Zebulun.
Kaplan Translation	Jacob had twelve sons. The sons of Leah were Reuben (Jacob's first-born), Simeon, Levi, Judah, Issachar, and Zebulun.
rthodox Jewish Bible	Now the Bnei Ya'akov were Sheneym Asar (Twelve); The Bnei Leah: Reuven bechor Ya'akov, and Shimon, and Levi, and Yehudah, and Yissakhar, and Zevulun;...
Restored Names Version	The sons of Le'ah were Re'uwbén, Ya'aqob's firstborn, and Shim'own, Laywiy, Yahudah, Yissaskar, and Zebuwluwn.

The Scriptures 1998 Now the sons of Ya‘aqob were twelve: the sons of Lě‘ah were Re‘ubēn, Ya‘aqob’s first-born, and Shim‘on, and Lěwi, and Yehudāh, and Yissaskar, and Zebulun;...

Expanded/Embellished Bibles:

Bullinger’s Companion Bible Now the sons of Jacob were twelve: (#12 = the number of governmental perfection, or completeness) The sons of Leah; Reuben, Jacob’s firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:...

The Expanded Bible **The Family of Israel**
Jacob had twelve sons. He had six sons by his wife Leah: Reuben, his first son [firstborn], then Simeon, Levi, Judah, Issachar, and Zebulun.

Syndein/Thieme Now the sons of Jacob {Israel} were twelve:

The sons of Leah;
Reuben, Jacob {Israel}’s firstborn,
and Simeon,
and Levi,
and Judah,
and Issachar,
and Zebulun.

The Voice Now Jacob (Israel) had twelve sons. Leah’s six sons were Reuben (Jacob’s firstborn), Simeon, Levi, Judah, Issachar, and Zebulun.

Literal, almost word-for-word, renderings:

Concordant Literal Version And coming are the sons of Jacob to be twelve: The sons of Leah, the firstborn of Jacob, Reuben, and Simeon and Levi and Judah and Issachar and Zebulun;”...

Darby Translation And the sons of Jacob were twelve.
The sons of Leah: Reuben-Jacob’s firstborn-and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

English Standard V. – UK Now the sons of Jacob were twelve. 23 The sons of Leah: Reuben (Jacob’s firstborn), Simeon, Levi, Judah, Issachar, and Zebulun.

God’s Truth (Tyndale) The sons of Jacob were twelve in number. The sons of Lea: Ruben, Jacobs eldest son, and Simeon, Levi, Juda, Isachar, and Zabulon.

NASB **The Sons of Israel**
Now there were twelve sons of Jacob—the sons of Leah: Reuben, Jacob’s firstborn, then Simeon and Levi and Judah and Issachar and Zebulun;.

New King James Version **Jacob’s Twelve Sons**
Now the sons of Jacob were twelve: the sons of Leah were Reuben, Jacob’s firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun;...

Third Millennium Bible The sons of Leah: Reuben, Jacob’s firstborn, and Simeon and Levi, and Judah and Issachar and Zebulun;...

Webster’s Bible Translation ...The sons of Leah; Reuben, Jacob’s first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:...

Young’s Literal Translation And the sons of Jacob are twelve. Sons of Leah: Jacob’s first-born Reuben, and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The end of v. 22 is v. 23 in Young’s Literal Translation.

The gist of this verse: Jacob has 6 sons by Leah, and they are all named here.

Genesis 35:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
bânîym (בָּנָיִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^bV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral	Strong's #8147 BDB #1040
‘âsâr (עָשָׂר) [pronounced <i>ġaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797

Translation: [And \[there\] are 12 sons of Jacob.](#)

This sentence is misplaced in both the Hebrew and Greek Bibles (there is nothing inspired about the division of verses and chapters in Scripture).

Interestingly enough, the sons of Jacob are named again. At this point, all or most of them are adults.

The sons of Jacob, the twelve tribes of Israel, are mentioned as a group several times in Scripture. They are named together in Genesis 49 where Jacob describes the characteristics of each member of his family. They are listed together several times in the book of Numbers and Moses blesses them in Deut. 33 (this will be covered when we do Jacob's death bed evaluation and predictions concerning his sons). We again find them listed in the genealogy tables of 1Chronicles 2:1–2, listed in the same order as we find them here except that Dan precedes Joseph and Benjamin. Joshua 15 and following (and elsewhere) lists the twelve sons and the division of land. Finally, the twelve tribes are listed at the end of the Bible in Revelation 7:4–8; however, the tribe of Dan is conspicuously absent from this list and they are replaced with the half-tribe of Manasseh (to be born to Joseph when he is in Egypt). If memory serves, either the Beast or the False Prophet come from the tribe of Dan.

11 of the sons were born outside of Canaan in Paddan-aram over a fairly short period of time (less than 12 years). After 7 years, Jacob was given Leah in marriage (by deceit) and apparently he was given Rachel soon thereafter for the promise of another 7 years of work. Jacob would work for Laban for 14 years for his daughters, and then an additional 6 years on a commission basis. Allowing for 9 months after Jacob's marriage to Leah, Reuben would have been born at the end of year 8.

As we have just seen, not all of Jacob's sons were born in Paddan-aram, but Benjamin was born after they left that area. This is called synecdoche [pronounced *syn-EK-do-kee*] of the whole where the whole is put in for the part (the greater part, usually) and we find this in Hebrews 11:13 where it reads **these all died in faith**. However, Enoch, who is mentioned in context, did not die; he was translated. So there is no contradiction here, just a

common figure of speech. As an example, I might say *all translators agree on some point*, whereas I mean to say *virtually all conservative translators agree on this point*.

Joseph appears to be born before the commission dispute between Laban and Jacob, which take place in Genesis 30:25–43. Jealousy and anger swell upon among Laban's sons (who are now on the scene as adults—Genesis 31:1–2).

The division of the Bible into chapters and verses was done long after the words were written and recorded. Most of the time, these divisions are intelligently done. However, in the case of Genesis 35:22, the first half belongs with the previous section; and the second half belongs with the final section of Genesis 35.

Genesis 35:21–22a *Israel journeyed on and pitched his tent beyond the tower of Eder. While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine. And Israel heard of it.*

As we studied, this very short piece of information simply tells us that Reuben was ill-suited to assume the responsibilities of the firstborn; and that this action may even represent an unsuccessful power grab on his part.

Then v. 22b goes onto a different topic.

Genesis 35:22d *And the sons of Jacob were twelve:...*

Genesis 35:22d *And [there] are 12 sons of Jacob.* (Kukis mostly literal translation)

V. 22b should be a separate verse, or affixed to v. 23.

There is no little confusion regarding the *12 tribes of Israel*.

The 12 Tribes of Israel

1. At this point, there are 12 sons of Jacob, who make up (more or less) the 12 tribes of Israel. These 12 sons will all be named in this chapter.
2. This 12 tribe thing is actually not that straightforward. For example, Joseph will have two sons, Ephraim and Manasseh, and they will be treated as separate tribes (this is the blessing of the double-portion for Joseph). So, that really make 13 tribes for Israel.
3. However, the tribe of Levi will not be given land which belongs to them as a tribe, so 12 sons of Jacob will make up 12 regions of the Land of Promise (Ephraim and Manasseh have their own sections; and Levi does not).
4. To add to the confusion, 10 of these tribes seem to disappear with the first dispersion, circa 721 B.C. This was the first application of the 5th stage of national discipline to nation Israel.
 - 1) Nevertheless, some Jews today lay claim to being from the tribe of Levi, or Gad or Manasseh.
 - 2) There are references in the New Testament to people being from the tribe of Levi. The term Levite is used in Luke 10:32 Acts 4:36. However, the Levites lived throughout the land, in all the various tribal regions.
 - 3) Paul was descended from the tribe of Benjamin. Romans 11:1
 - 4) So tribal distinctions continued; but they may have become more blurred with time, as the northern tribes no longer occupied their tribal territory.
5. To add more confusion, the tribe of Simeon appears to lose its national identity, living among the tribe of Judah. It is hard to say exactly when this takes place; but perhaps not long before the 2nd dispersion, or at the return of the Jews to the land.
6. We loosely throw around the terms *Hebrew* and *Jew*, but the original term used was Hebrew, and it was applied to Abraham when he came to the Land of Promise; and later on, it was applied to Jacob and his sons living in Egypt (particularly in the book of Exodus). Hebrew comes from the verb that means *to pass over*; and it means, *one who has passed over, sojourner, the one passing through*.
7. *Jew*, on the other hand, is closely related to the Hebrew word *Judah*, and it means, more or less,

The 12 Tribes of Israel

someone from the tribe of Judah. After the 2nd dispersion and their return to the land, the children of Israel lived in the territory of Judah and were called *Jews*.

8. It appears that their tribal identities were either lost or became less distinguishable at this time. Certain names appear in the New Testament—particularly *Levi* and *Simeon*—but these refer to individuals and not to tribes.
9. All of the 12 tribes will be reprised in the book of Revelation, which looks forward into the future. The tribe of Joseph will be named rather than the tribe of Ephraim; and the tribe of Dan is omitted from this final list. In any case, this suggests to us that, whether the 10 tribes are lost or not, God knows where their descendants are.

That the number of tribes, from time to time, had some fluidity, has no bearing on any of the prophecies or history recorded in Scripture.

So there is no misunderstanding, the 10 lost tribes did *not* become English (known as, *British-Israelism*—which is a false doctrine).

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 35:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bānîym (בְּנֵי יִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Lê'âh (לֵאָה) [pronounced <i>lay-AW</i>]	<i>weary; transliterated Leah</i>	feminine singular proper noun	Strong's #3812 BDB #521
b ^e kôwr (בְּרִכָּה) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
R ^o ûwbên (רֹאֵבֵן) [pronounced <i>roo-BANE</i>]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Shim ^e ôwn (שִׁמְעוֹן) [pronounced <i>shim^e-ĜOHN</i>]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Lêvîy (לֵוִי) [pronounced <i>lay-VEE</i>]	<i>joined to transliterated Levi</i>	masculine singular proper noun	Strong's #3878 BDB #532
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 35:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo- DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Translation: Leah's sons [are] Reuben (Jacob's firstborn), Simeon, Levi, Judah,...

Reuben should have been the one privileged as Jacob's firstborn. However, he has sex with his father's wife; and later, when given the change to be the big brother with regards to Joseph, he will blow that opportunity.

Genesis 35:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וְ or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yis ^e sâkâr (יִסַּחַר) [pronounced yis ^e -saw- AWR]	<i>he will bring a reward; there is recompense</i> ; transliterated <i>Issachar</i>	masculine singular proper noun	Strong's #3485 BDB #441
<i>Issachar comes from the word sâkâr (יִסַּחַר) [pronounced saw-KAWR], which means remuneration, hire, wages. (Strong's #7939 BDB #969).</i>			
w ^e (or v ^e) (וְ or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Z ^e bûwlûn (זְבֻלֹן) [pronounced z ^e b-oo- LOON]	<i>exalted, honored</i> ; transliterated <i>Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259

Translation: ...Issachar and Zebulun.

Neither of these sons were ever portrayed as leaders—not as individuals and not as tribes.

Genesis 35:23 The sons of Leah: Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

Genesis 35:23 Leah's sons [are] Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar and Zebulun. (Kukis mostly literal translation)

Leah had 6 sons by Jacob. You will recall that she first had 4 and then, after some time passed, she had 2 more.

Because Reuben is the firstborn, he should have been seen as Jacob's natural heir. However, we find in his life, Reuben does not act as a leader with integrity. Time and time again, he fails. He slept with his father's mistress and there will be other incidents that will occur in future chapters.

Genesis 35:22d–23 And [there] are 12 sons of Jacob. Leah's sons [are] Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar and Zebulun. (Kukis mostly literal translation)

Genesis 35:22d–23 There are 12 sons of Jacob. Leah had 6 sons: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar and Zebulun. (Kukis paraphrase)

Sons of Rachel: Joseph and Benjamin.	Genesis 35:24	The sons of Rachel [are] Joseph and Benjamin.
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Rachel had two sons: Joseph and Benjamin.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Sons of Rachel: Joseph and Benjamin.
Targum of Onkelos	The sons of Rahel, Joseph and Benjamin.
Latin Vulgate	The sons of Rachel: Joseph and Benjamin.
Peshitta (Syriac)	And the sons of Rachel: Joseph, and Benjamin.
Septuagint (Greek)	And the sons of Rachel were Joseph and Benjamin.

Significant differences:

Limited Vocabulary Translations:

Easy-to-Read Version	Jacob and Rachel's sons were Joseph and Benjamin.
Names of God Bible	The sons of Rachel were Joseph and Benjamin.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Jacob and his wife Rachel had Joseph and Benjamin.
New Century Version	He had two sons by his wife Rachel: Joseph and Benjamin.

Partially literal and partially paraphrased translations:

American English Bible	The sons of Rachel were Joseph and Benjamin.
International Standard V	Rachel's sons were Joseph and Benjamin.
New Advent (Knox) Bible	...by Rachel, Joseph and Benjamin;...

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	The sons of Rachel: 1. Joseph 2. Benjamin
HCSB	Rachel's sons were Joseph and Benjamin.

Catholic Bibles:

The Heritage Bible	<i>The sons by Rachel: Joseph and Benjamin.</i>
New American Bible (2002)	...the sons of Rachel: Joseph and Benjamin;... [24-26] Benjamin is here said to have been born in Paddan-aram, either because all twelve sons of Jacob are considered as a unit, or because the Priestly source, from which ⇒ Genesis 35:23-29 are taken, follows a tradition different from that of the Elohist source found in ⇒ Genesis 35:16-20.

New American Bible (2011) ...the sons of Rachel: Joseph and Benjamin;... [35:24-26] Benjamin is here said to have been born in Paddan-aram, apparently because all twelve sons of Jacob are considered as a unit.

Jewish/Hebrew Names Bibles:

Hebraic Transliteration ...benai Rachel; Yosef (יוסף), and Benyamin (בנימין):...

Orthodox Jewish Bible ...The Bnei Rachel: Yosef, and Binyamin;...
Restored Names Version The sons of Rachel were Yowseph and Binyamiyn.
The Scriptures 1998 ...the sons of Rah.ël were Yosëph and Binyamin;...

Expanded/Embellished Bibles:

The Expanded Bible He had two sons by his wife Rachel: Joseph and Benjamin.
The Voice Rachel's *two* sons were Joseph and Benjamin.

Literal, almost word-for-word, renderings:

Green's Literal Translation The sons of Rachel: Joseph and Benjamin.
God's Truth (Tyndale) The sons of Rahel: Joseph and Ben Jamin.
New King James Version ...the sons of Rachel *were* Joseph and Benjamin;...
Young's Literal Translation Sons of Rachel: Joseph and Benjamin.

The gist of this verse: Rachel bore two sons to Jacob: Joseph and Benjamin.

Genesis 35:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bānîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Râchêl (רַחֵל) [pronounced <i>raw-KHALE</i>]	<i>ewe and is transliterated Rachel</i>	feminine proper noun	Strong's #7354 BDB #932
Yôwçêph (יוֹסֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
w ^o (or v ^o) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Bin ^e yâmin (בִּנְיָמִין) [pronounced <i>bin-yaw-MIN</i>]	<i>transliterated Benjamin, it means son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122

Also spelled Bin^eyâmîyn (בִּנְיָמִיִן) [pronounced *bin-yaw-MEEN*].

Translation: The sons of Rachel [are] Joseph and Benjamin.

Rachel, although she appeared to be quite healthy, died giving birth to Benjamin (in this chapter).

Earlier, she had the son Joseph, who will turn out to be the greatest of Jacob's sons.

Joseph would have been the last son born in Paddan-aram probably in the last few years of Jacob's time there (Genesis 30:22–24). He will be 17 years of age in Genesis 37:2 (with the end of this chapter and all of Genesis 36 being the two genealogies, of Jacob and of Esau). Assuming chronological order, 17 years transpire between Genesis 30 and 37.

Genesis 35:24 The sons of Rachel: Joseph and Benjamin.

Genesis 35:24 The sons of Rachel [are] Joseph and Benjamin. (Kukis mostly literal translation)

Genesis 35:24 Rachel had two sons: Joseph and Benjamin. (Kukis paraphrase)

These two sons will be consequential in the early days. Rachel died giving birth to Benjamin, the only one of Jacob's sons born in Canaan. The final third of Genesis will be written by Joseph.

Joseph's writing is far more organized than previous authors, having many chiasmi throughout. Furthermore, his narratives will be far more developed and less choppy than those of the previous authors of Genesis.

And sons of Bilhah (a maid of Rachel): Dan and Naphtali.	Genesis 35:25	The sons of Bilhah (Rachel's handmaid) [are] Dan and Naphtali.
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The sons of Rachel's handmaid Bilhah are Dan and Naphtali.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And sons of Bilhah (a maid of Rachel): Dan and Naphtali.
Targum of Onkelos	The sons of Bilhah, the handmaid of Rahel, Dan and Naphtali;...
Latin Vulgate	The sons of Bala, Rachel's handmaid: Dan and Nephthali.
Peshitta (Syriac)	And the sons of Bilhah, Rachels maid: Dan, and Naphtali.
Septuagint (Greek)	And the sons of Bilhah, Rachel's maidservant, were Dan and Naphtali.

Significant differences:

Limited Vocabulary Translations:

Easy-to-Read Version	Bilhah was Rachel's maid. Jacob and Bilhah's sons were Dan and Naphtali.
Names of God Bible	The sons of Rachel's slave Bilhah were Dan and Naphtali.

Thought-for-thought translations; paraphrases:

The Living Bible	The sons of Bilhah, Rachel's servant girl: Dan, Naphtali.
New Century Version	He had two sons by Rachel's slave girl Bilhah: Dan and Naphtali.
New Life Version	The sons of Bilhah, the woman who served Rachel, were Dan and Naphtali.
New Living Translation	The sons of Bilhah, Rachel's servant, were Dan and Naphtali.

Partially literal and partially paraphrased translations:

American English Bible	The sons of BalLa (RachEl's handmaid) were Dan and NaphTali.
International Standard V	Rachel's servant Bilhah's sons were Dan and Naphtali.
New Advent (Knox) Bible	...by Bala, Rachel's serving-woman, Dan and Nephthali;...

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	The sons of Bilhah, Rachel's handmaid: 1. Dan 2. Naphtali
HCSB	The sons of Rachel's slave Bilhah were Dan and Naphtali.
Lexham English Bible NIV, ©2011	The sons of Bilhah, the female servant of Rachel: Dan and Naphtali. The sons of Rachel's servant Bilhah: Dan and Naphtali.

Catholic Bibles:

Christian Community (1988) New Jerusalem Bible	<i>...The sons by Bilhah, Rachel's slave girl: Dan and Naphtali...</i> The sons of Bilhah, Rachel's slave-girl: Dan and Naphtali.
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Jewish/Hebrew Names Bibles:

Hebraic Transliteration	...And benai Bilhah, Rachel's handmaid; Dan, and Naphtali:...
Orthodox Jewish Bible	...And the Bnei Bilhah shifchat Rachel: Dan, and Naphtali;...
Restored Names Version	The sons of Bilhah, Rachel's slavegirl, were Dan and Naphtaliy,...

Expanded/Embellished Bibles:

The Expanded Bible	He had two sons by Rachel's slave girl Bilhah: Dan and Naphtali.
The Voice	Rachel's servant, Bilhah, had <i>two</i> sons: Dan and Naphtali.

Literal, almost word-for-word, renderings:

Context Group Version	...and the sons of Bilhah, Rachel's slave: Dan and Naphtali;...
God's Truth (Tyndale)	The sons of Bilha Rahels maid: Dan and Nephtali.
New European Version	The sons of Bilhah (Rachel's handmaid): Dan and Naphtali.
New King James Version	...the sons of Bilhah, Rachel's maidservant, were Dan and Naphtali;...
Webster's Bible Translation	...And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:...
<i>Young's Literal Translation</i>	And sons of Bilhah, Rachel's maid-servant: Dan and Naphtali.

The gist of this verse: Rachel's maid, Bilhah, bore two sons to Jacob: Dan and Naphtali.

Genesis 35:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
bānîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Bil ^h hâh (בִּלְהָהּ) [pronounced <i>bihl-HAW</i>]	<i>terror, dread, destruction; trouble; transliterated Bilhah</i>	feminine singular proper noun	Strong's #1090 BDB #117
shiph ^e châh (שִׁפְחָהּ) [pronounced <i>shif-KHAW</i>]	<i>maid, maid-servant, household servant, handmaid, female slave</i>	feminine singular construct	Strong's #8198 BDB #1046

Genesis 35:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Râchêl (רַחֵל) [pronounced raw-KHALE]	ewe and is transliterated <i>Rachel</i>	feminine proper noun	Strong's #7354 BDB #932
Dân (דָּן) [pronounced dawn]	judge and is transliterated <i>Dan</i>	masculine proper noun	Strong's #1835 BDB #192
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
Naph ^e tâlîy (נַפְתָּלִי) [pronounced nahf ^e -taw-EE]	wrestling; possibly cord, thread; twisted; transliterated <i>Naphtali</i>	masculine singular proper noun	Strong's #5321 BDB #836

Translation: The sons of Bilhah (Rachel's handmaid) [are] Dan and Naphtali.

Each daughter was given a personal maid or personal servant to take with them into marriage. Bilhah was Rachel's. She acted as a surrogate mother for Rachel, and these two sons were born from a union of Jacob and her.

Rachel did not have any children at first, so her personal slave has two children on her behalf.

Genesis 35:25 The sons of Bilhah (Rachel's handmaid) [are] Dan and Naphtali. (Kukis mostly literal translation)

Genesis 35:25 The sons of Rachel's handmaid Bilhah are Dan and Naphtali. (Kukis paraphrase)

And sons of Zilpah (a handmaid of Leah) [are] Gad and Asher. These [were] sons of Jacob who [were] born to him in Paddan-aram.

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35:26

The sons of Leah's [personal] maid Zilpah [are] Gad and Asher. These [all were] the sons of Jacob who [were] born to him in Paddan-aram.

Leah's personal maid, Zilpah, had two sons: Gad and Asher. All these were the sons of Jacob born to him in Paddan-aram.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And sons of Zilpah (a handmaid of Leah) [are] Gad and Asher. These [were] sons of Jacob who [were] born to him in Paddan-aram.

Targum of Onkelos

...and the sons of Zilpha, the handmaid of Leah, Gad and Asher. These are the sons of Jakob who were born to him in Padan Aram.

Latin Vulgate

The sons of Zelpha, Lia's handmaid: Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Syria.

Peshitta (Syriac)

And the sons of Zilpah, Leahs maid: Gad, and Asher. These are the sons of Jacob that were born to him in Padan-aram.

Septuagint (Greek)

And the sons of Bilhah, Rachel's maidservant, were Dan and Naphtali.

Significant differences:

Limited Vocabulary Translations:

Easy English	The sons of Zilpah, Leah's maid, were Gad and Asher. Those were Jacob's sons. They were born for him in Paddan-Aram.
Easy-to-Read Version	Zilpah was Leah's maid. Jacob and Zilpah's sons were Gad and Asher.
Good News Bible (TEV)	The sons of Leah's slave Zilpah were Gad and Asher. These sons were born in Mesopotamia.
Names of God Bible	The sons of Leah's slave Zilpah were Gad and Asher. These were Jacob's sons, who were born in Paddan Aram.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Jacob had twelve sons while living in northern Syria. His first-born Reuben was the son of Leah, who later gave birth to Simeon, Levi, Judah, Issachar, and Zebulun. Leah's servant Zilpah had two sons: Gad and Asher. Jacob and his wife Rachel had Joseph and Benjamin. Rachel's servant woman Bilhah had two more sons: Dan and Naphtali. Vv. 23–26 are combined here.
The Living Bible	The sons of Zilpah, Leah's servant girl: Gad, Asher. All these were born to him at Paddan-aram.
New Century Version	And he had two sons by Leah's slave girl Zilpah: Gad and Asher. These are Jacob's sons who were born in Northwest Mesopotamia.
New Life Version	The sons of Zilpah, the woman who served Leah, were Gad and Asher. These are the sons who were born to Jacob in Paddanaram.
New Living Translation	The sons of Zilpah, Leah's servant, were Gad and Asher. These are the names of the sons who were born to Jacob at Paddan-aram.

Partially literal and partially paraphrased translations:

American English Bible	And the sons of ZelPha (Leah's handmaid) were Gad and Asher. These sons were born to Jacob in MesoPotamia of Syria.
Beck's American Translation	The sons of Zilpah, Leah's maid, were Gad and Asher. Those are Jacob's sons, who were born in the plain of Aram.
International Standard V	Leah's servant Zilpah's sons were Gad and Asher. These were Jacob's sons who were born to him while he lived in Padda-aram [Paddan-aram was located in northwest Mesopotamia].
New Advent (Knox) Bible	...by Zelpha, Lia's serving-woman, Gad and Aser. These were Jacob's sons, and Mesopotamia of the Syrians was their birth-place.
Translation for Translators	The sons of Leah's female slave Zilpah were Gad and Asher. All those sons of Jacob, except Benjamin, were born while he was living in Paddan-Aram/Mesopotamia.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sons of Zilpah, Leah's handmaid: Gad and Asher. These sons of Jacob, were begotten to him in East-Syria.
Conservapedia	The sons of Zilpah, Leah's handmaid: 1. Gad 2. Asher These are the sons of Jacob, who were born to him in Padan-aram.
HCSB	The sons of Leah's slave Zilpah were Gad and Asher. These are the sons of Jacob, who were born to him in Paddan-aram.

Lexham English Bible The sons of Zilpah, the female servant of Leah: Gad and Asher. These [were] the sons of Jacob who were born to him in Paddan-Aram.

Catholic Bibles:

The Heritage Bible And the sons of Zilpah, Leah's maid: Gad, and Asher. These *are* the sons of Jacob, who were born to him in Padan Aram.

New RSV The sons of Zilpah, Leah's maid: Gad and Asher. These were the sons of Jacob who were born to him in Paddan-aram.

Revised English Bible The sons of Leah's slave-girl Zilpah: Gad and Asher. These were Jacob's sons, born to him in Paddan-aram.

Jewish/Hebrew Names Bibles:

exeGeses companion Bible And the sons of Zilpah the maid of Leah:
Gad and Asher.
These are the sons of Yaaqov
birthed to him in Paddan Aram.

Hebraic Transliteration And benai Zilpah, Le'ah's handmaid; Gad, and Asher: these [are] benai Ya'akov, which were born to him in Padan Aram.

Kaplan Translation The sons of Leah's handmaid Zilpah were Gad and Asher.
These are the sons born to Jacob in Padan Aram.

Orthodox Jewish Bible And the Bnei Zilpah shifchat Leah: Gad, and Asher; these are the Bnei Ya'akov, which were born to him in Padan Aram.

Restored Names Version ...and the sons of Zilpah, Le'ah's slavegirl, were Gawd and Asher. These were the sons of Ya'aqob who were born to him in Paddan Aram.

Expanded/Embellished Bibles:

Bullinger's Companion Bible And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in the plains of Syria.

The Expanded Bible And he had two sons by Leah's slave girl Zilpah: Gad and Asher.
These are Jacob's sons who were born in ·northwestern Mesopotamia
[·Paddan-aram].

The Voice Leah's servant, Zilpah, had two sons: Gad and Asher. These were the sons born to Jacob in Paddan-aram *and on the journey home*.

Literal, almost word-for-word, renderings:

God's Truth (Tyndale) The sons of Zilpha Leas maid Gad and Asser. These are the sons which were born him in Mesopotamia.

Webster's Bible Translation And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These [are] the sons of Jacob, who were born to him in Padan-aram.

Young's Literal Translation And sons of Zilpah, Leah's maid-servant: Gad and Asher. These *are* sons of Jacob, who have been born to him in Padan-Aram.

The gist of this verse: Zilpah, Leah's personal servant, bore two children to Jacob: Gad and Asher. This was a list of all Jacob's children born to him in Mesopotamia.

Genesis 35:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי יִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Zil ^e pâh (זִילְפָּה) [pronounced <i>zihl-PAW</i>]	<i>a trickling (as myrrh fragrant dropping) transliterated Zilpah</i>	feminine singular proper noun	Strong's #2153 BDB #273
shiph ^e châh (שִׁפְחָה) [pronounced <i>shif-KHAW</i>]	<i>maid, maid-servant, household servant, handmaid, female slave</i>	feminine singular construct	Strong's #8198 BDB #1046
Lê ^e âh (לֵאָה) [pronounced <i>lay-AW</i>]	<i>weary; transliterated Leah</i>	feminine singular proper noun	Strong's #3812 BDB #521
Gâd (גַּד) [pronounced <i>gawd</i>]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
w ^e (or v ^e) (וּ or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Âshêr (אָשֵׁר) [pronounced <i>aw-SHARE</i>]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81

Translation: The sons of Leah's [personal] maid Zilpah [are] Gad and Asher.

When Rachel did not have any children, she had her maid, Bilhah bear two children to Jacob, as if from her. Leah decided to do the same, and bore to Jacob these two sons.

Genesis 35:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
bânîym (בְּנֵי יִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Ya ^e âqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to be born, to be born to; to be created</i>	3 rd person masculine singular, Pual perfect	Strong's #3205 BDB #408

Genesis 35:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Paddân (פַּדָּן) [pronounced pahd-DAWN]	<i>to extend, a plateau; garden, field; transliterated Paddan, Padan</i>	proper singular noun/location with the directional hê	Strong's #6307 BDB #804

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

ʾĀrām (אַרָּם) [pronounced uh-RAWM]	<i>the highland, high region; exalted; and is transliterated Aram; sometimes rendered Syria, Mesopotamia</i>	singular proper noun	Strong's #758 BDB #74
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Together, these words refer to the table land of Aram; Paddan or Paddan-Aram, a region of Syria. If there is a directional hê added to Paddan, then this means *to [toward] Paddan-aram*.

Translation: [These \[all were\] the sons of Jacob who \[were\] born to him in Paddan-aram.](#)

It should be obvious that Benjamin was not born in Paddan-aram, but after they left. However, the other sons were born while Jacob was working for Laban, to pay for his two wives and to make a little money after that.

Obviously, this excludes Benjamin, who was born to Jacob and Rachel after they left Laban's ranch.

The New Berkeley Bible says, instead: *Although Benjamin was not born at Padan Aram, he was born on the journey from there to Isaac's home and is so counted in.*²⁴

When Leah stopped having children, she got her personal slave to bear children on her behalf.

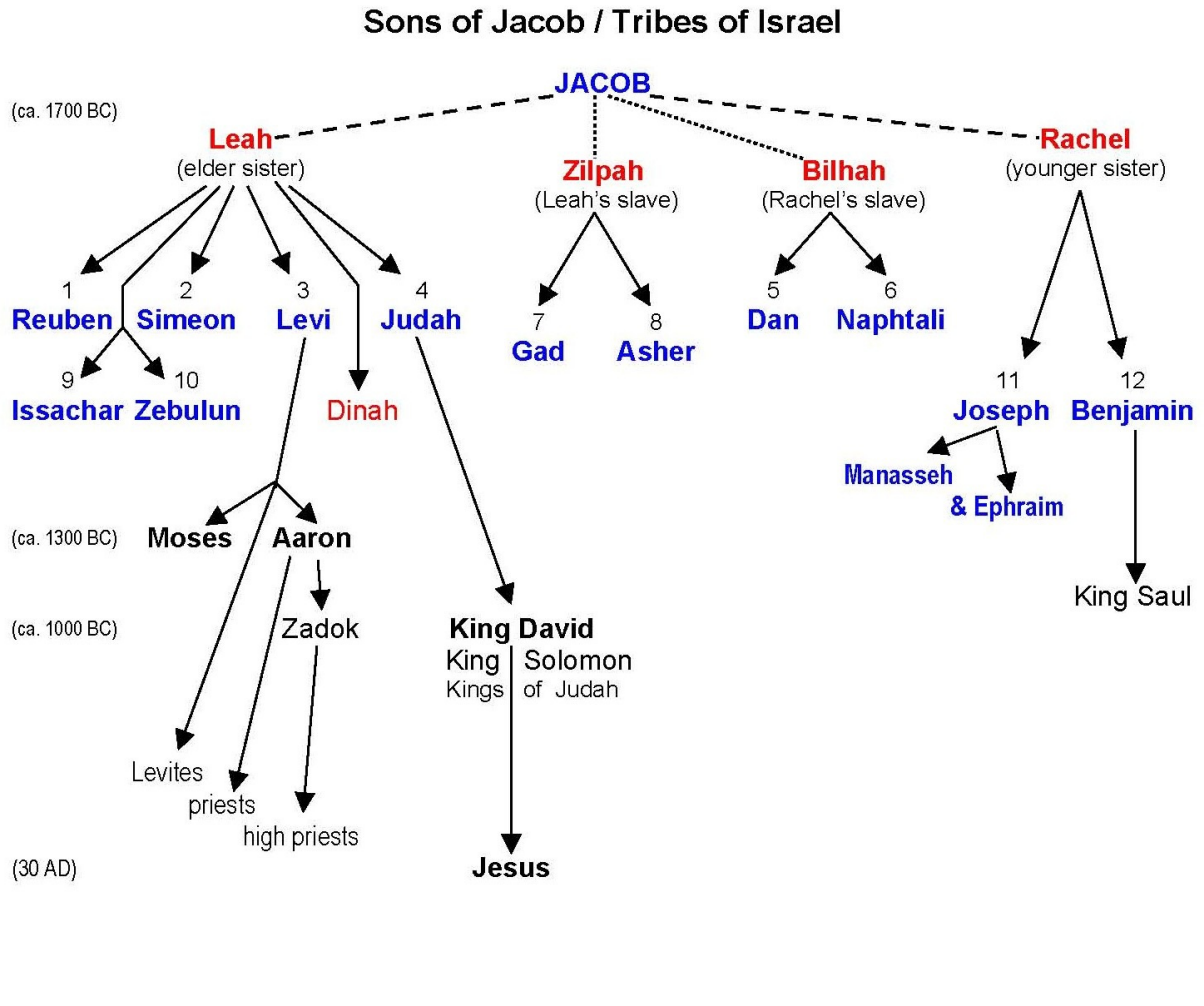
Genesis 35:26 [The sons of Leah's \[personal\] maid Zilpah \[are\] Gad and Asher. These \[all were\] the sons of Jacob who \[were\] born to him in Paddan-aram.](#) (Kukis mostly literal translation)

Genesis 35:26 [Leah's personal maid, Zilpah, had two sons: Gad and Asher. All these were the sons of Jacob born to him in Paddan-aram.](#) (Kukis paraphrase)

²⁴ The Modern Language Bible (*The New Berkeley Version*); Gerrit Verkuyl, Ph.D., Editor-in-chief; revised edition; Hendrickson Publishers, © 1969, p. 36 (footnote).

The Sons Of Jacob/Tribes of Israel (a graphic) from [Catholic Resources](#)²⁵ accessed January 13, 2016.

So, the entire family of Jacob is listed above (daughters are not included).



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Death of Isaac

And so comes Jacob unto Isaac his father [at] Mamre (Kiriath-arba)—she [is] Hebron. Which lived there Abraham and Isaac.

Genesis 35:27

Jacob went to [see] his father Isaac, [at] Mamre (Kiriath-arba)—it [is] Hebron, where Abraham and Isaac have lived.

Jacob eventually went to see his father Isaac at Mamre (Kiriath-arba; in Hebron) where both Abraham and Isaac have lived.

Here is how others have translated this verse:

Ancient texts:

²⁵ This is not a Catholic study; they just had the best genealogical line.

Masoretic Text (Hebrew)	And so comes Jacob unto Isaac his father [at] Mamre (Kiriath-arba)—she [is] Hebron. Which lived there Abraham and Isaac.
Targum of Onkelos	And Jakob came to Izhak his father, at Mamre the city of Arba, which is Hebron, for there Abraham and Izhak had dwelt.
Latin Vulgate	And he came to Isaac his father in Mambre, the city of Arbee, this is Hebron: wherein Abraham and Isaac sojourned.
Peshitta (Syriac)	And Jacob came to his father Isaac to Mamre, to Koriath Gabarey, which is Hebron, where Abraham and Isaac had sojourned.
Septuagint (Greek)	And Jacob came to Isaac his father, to Mamre, to a city of the plain; this is Hebron in the land of Canaan, where Abraham and Isaac sojourned.

Significant differences:

Limited Vocabulary Translations:

Easy English	Jacob came to his father Isaac at Mamre. (It is also called Kiriath-Arba or Hebron.) That is where Abraham and Isaac had lived.
Easy-to-Read Version	Jacob went to his father Isaac at Mamre in Kiriath Arba (Hebron). This is where Abraham and Isaac had lived.
<i>The Message</i>	Finally, Jacob made it back home to his father Isaac at Mamre in Kiriath Arba, present-day Hebron, where Abraham and Isaac had lived.
Names of God Bible	Jacob came home to his father Isaac to Mamre's city, Kiriath Arba (that is, Hebron). Abraham and Isaac had lived there for a while.
NIRV	Jacob came home to his father Isaac in Mamre. Mamre is near Kiriath Arba, where Abraham and Isaac had stayed. The place is also called Hebron.
New Simplified Bible	Jacob came home to his father Isaac, to Mamre's city, Kiriath-arba (Hebron). Abraham and Isaac had lived there for a while.

Thought-for-thought translations; paraphrases:

Common English Bible	Isaac's death Jacob came to his father Isaac at Mamre, that is, Kiriath-arba. This is Hebron, where Abraham and Isaac lived as immigrants.
Contemporary English V.	Jacob went to his father Isaac at Hebron, also called Mamre or Kiriath-Arba, where Isaac's father Abraham had lived as a foreigner.
The Living Bible	So Jacob came at last to Isaac his father at Mamre in Kiriath-arba (now called Hebron), where Abraham too had lived.
New Berkeley Version	Jacob arrived at his father Isaac's at Mamre, suburban to Kiriath-Arba, which is Hebron; where Abraham and Isaac had pilgrimaged.
New Life Version	Jacob came to his father Isaac at Mamre of Kiriath-arba (that is, Hebron), where Abraham and Isaac had been living.
New Living Translation	So Jacob returned to his father, Isaac, in Mamre, which is near Kiriath-arba (now called Hebron), where Abraham and Isaac had both lived as foreigners.

Partially literal and partially paraphrased translations:

American English Bible	Then Jacob returned to his father IsaAc in MamRe, to a city of the plains [called] Hebron (in the land of CanaAn), where AbraHam and IsaAc had stayed.
International Standard V	<i>The Death of Isaac</i> So Jacob reached his father Isaac at Mamre, in Kiriath-arba (also known as Hebron), where Abraham and Isaac had lived.
New Advent (Knox) Bible	He went, too, to visit his father Isaac at Mambre, the city of Arbee, also called Hebron; here, as strangers, Abraham and Isaac had dwelt.

Today's NIV Jacob came home to his father Isaac in Mamre, near Kiriath Arba (that is, Hebron), where Abraham and Isaac had stayed.

Translation for Translators **Isaac died**
 Jacob went back home to see his father Isaac at Mamre, which is also named Kiriath-Arba, and which is now named Hebron. Isaac's father Abraham had also lived there.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Jacob came to Isaac his father into the town of Anak (it's Hebron) that Abraham and Isaac stayed with Mamre.

Conservapedia Jacob came to his father Isaac, in Mamre, to Kirjath-Arba, or the modern Hebron, where Abraham and Isaac had sojourned.

Ferar-Fenton Bible Jacob afterwards went to his father Isaac, at Mamra, near Kiriath Arba ["The same is Hebron" is also an ancient explanatory note.—F.F.], where Abraham and Isaac dwelt.

HCSB **Isaac's Death**
 Jacob came to his father Isaac at Mamre in Kiriath-arba (that is, Hebron), where Abraham and Isaac had stayed.

Lexham English Bible **The Death of Isaac**
 And Jacob came to Isaac his father [at] Mamre, [or] Kiriath-Arba (that [is], Hebron), where Abraham and Isaac dwelled as aliens.

Catholic Bibles:

The Heritage Bible And Jacob came to Isaac, his father, to Mamre, to the city of Arbah, which is Hebron, where Abraham and Isaac turned aside.

New RSV Jacob came to his father Isaac at Mamre, or Kiriath-arba (that is, Hebron), where Abraham and Isaac had resided as aliens.

Revised English Bible Jacob came to his father Isaac at Mamre near Kiriath-arba, that is Hebron, where Abraham and Isaac had stayed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Ya'akov came home to his father Yitz'chak at Mamre, near Kiryat-Arba (also known as Hebron), where Avraham and Yitz'chak had lived as foreigners.

exeGesés companion Bible And Yaaqov comes to Yischaq his father to Mamre, to Qiryath Arba - Hebron, where Abraham and Yischaq sojourned.

Hebrew Names Version Ya`akov came to Yitzchak his father, to Mamre, to Kiryat-Arba (which is Chevron), where Avraham and Yitzchak lived as foreigners.

Kaplan Translation Jacob thus came to his father Isaac in Mamre, at Kiryath Arba, better known as Hebron [See above regarding Mamre (Genesis 13:8) and Kiryath Arba (Genesis 23:2). As to whether Isaac had moved there or had lived there all along, see note on Genesis 28:10.]. This is where Abraham and Isaac had resided.

Orthodox Jewish Bible And Ya'akov came unto Yitzchak Aviv unto Mamre, unto Kiriath HaArba, which is Chevron, where Avraham and Yitzchak sojourned.

Restored Names Version And Ya'aqob came to his father Yitschaq at Mamre', or Qiryath Arba' (she is Chebrown), where Abraham and Yitschaq had dwelt.

The Scriptures 1998 And Ya`aqob came to his father Yitsh.aq at Mamrë, or Qiryath Arba, that is H.ebron, where Abraham and Yitsh.aq had dwelt.

Expanded/Embellished Bibles:

Bullinger’s Companion Bible

35:27-29. The Death Of Isaac.

1726 B.C.

And Jacob came to Isaac his father to Mamre, to the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. (It does not follow that Jacob did not often see Isaac. As son as Isaac was married, Abraham disappears from the history. It is the same with Isaac when Jacob married: and the same with Jacob when Joseph comes into prominence. They do not appear together in history: but Abraham is described as "dwelling in tabernacles with Isaac and Jacob"-Heb.11:9)

The Expanded Bible

Jacob went to his father Isaac at Mamre near Hebron [13:18; 18:1; 23:17-18; 25:9], where Abraham and Isaac had lived [sojourned; lived as an alien].

NET Bible®

So Jacob came back to his father Isaac in Mamre [This is an adverbial accusative of location.], to Kiriath Arba [The name "Kiriath Arba" is in apposition to the preceding name, "Mamre."] (that is, Hebron), where Abraham and Isaac had stayed [The Hebrew verb ג.ו.ר (gur), traditionally rendered "to sojourn," refers to temporary settlement without ownership rights.].

Syndein/Thieme

And Jacob {Israel} came unto Isaac, his father, unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned/'lived as a stranger passing through'.

The Voice

Jacob *finally arrived* at his father Isaac's house at Mamre not far from Kiriath-arba (which is also known as Hebron). This is where Abraham and Isaac had resided as foreigners.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And coming is Jacob to Isaac, his father, to Mamre, the town of Arba (It is now Hebron), in the land of Canaan, where Abraham and Isaac sojourned.

Darby Translation

And Jacob came to Isaac his father to Mamre-to Kirjath-Arba, which is Hebron; where Abraham had sojourned, and Isaac.

English Standard Version

And Jacob came to his father Isaac at Mamre, or Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned.

Green’s Literal Translation

And Jacob came to his father Isaac, to Mamre, to the City of Arba; it is Hebron where Abraham and Isaac resided.

God’s Truth (Tyndale)

Then Jacob went unto Isaac his father to Mamre a principal city, otherwise called Hebron: where Abraham and Isaac sojourned as strangers.

New King James Version

Death of Isaac

Then Jacob came to his father Isaac at Mamre, or Kirjath Arba[e] (that is, Hebron), where Abraham and Isaac had dwelt.

Webster’s Bible Translation

And Jacob came to Isaac his father to Mamre, to the city of Arbah (which [is] Hebron) where Abraham and Isaac sojourned.

World English Bible

Jacob came to Isaac his father, to Mamre, to Kiriath Arba (the same is Hebron), where Abraham and Isaac lived as foreigners.

Young’s Updated LT

And Jacob comes to Isaac his father, at Mamre, the city of Arba (which is Hebron), where Abraham and Isaac have sojourned.

The gist of this verse:

Genesis 35:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

Genesis 35:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bôw' (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yis'châq (יִשְׁחַק) [pronounced yih ^s -KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
'âb (אָב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
Mam ^e rê' (מַמְרֵי) [pronounced mahm-RAY]	<i>strength; fatness; transliterated Mamre</i>	proper singular noun/location	Strong's #4471 BDB #577
Qir ^e yâth (קִרְיַת) [pronounced kir-YAWTH]	<i>city, town</i>	feminine singular construct	Strong's #7151 BDB #900
'Ar ^e bbâ' (עַרְבַּיִם) [pronounced ahr ^e -BAHQ]	related to the Hebrew word <i>to lie in wait, to ambush</i> (Strong's #693 BDB #70); or to the numeral <i>four</i> (Strong's #702 BDB #916)	Proper noun; location	Strong's #none BDB #916

Together, these are transliterated *Kiriath-arba*, *Kirjatharba* and the word probably means *city of Arba*; *city of the four* (*giants?*); *the four-fold city*. Strong's #7153 BDB #900.

Translation: [Jacob went to \[see\] his father Isaac, \[at\] Mamre \(Kiriath-arba\)...](#)

ISBE: *Hebron is said to have been rounded before Zoan (i.e. Tanis) in Egypt (Num. 13:22); its ancient name was Kiriath-arba, probably meaning the "Four Cities," perhaps because divided at one time into four quarters, but according to Jewish writers so called because four patriarchs, Abraham, Isaac, Jacob and Adam were buried there. According to Joshua 15:13 it was so called after Arba, the father of Anak.*²⁶

²⁶ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Hebron.

Genesis 35:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hîy' (היא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
Cheb ^e rôwn (חֶבְרוֹן) [pronounced khe ^b v-ROHN]	<i>association, league, joined; transliterated Hebron</i>	proper noun; location	Strong's #2275 BDB #289
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
gûwr (גִּוֹר) [pronounced <i>goor</i>]	<i>to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with</i>	3 rd person masculine singular, Qal imperfect	Strong's #1481 BDB #157
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
The two word 'ăsher + shâm can be rendered <i>where, in what place, to what place</i> when found together. Sometimes, the addition of the verb <i>to be</i> might be appropriate to smooth out the phrasing.			
The combination 'ăsher + shâm, whether together or not, means <i>where, in what place, to what place</i> . Min + shâm mean <i>from that thing, from whence, out of which</i> .			
'Ab ^e râhâm (אֲבִרָאם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yis ^e châq (יִשְׁחָק) [pronounced <i>yih^s-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850

Translation: ...—it [is] Hebron, where Abraham and Isaac have lived.

Both Jacob's father and grandfather have lived here.

Hebron is almost due south from where Jacob was and not appreciably far from Bethel or from Bethlehem. Nothing is said as to how long it took Jacob to go back to visit his father or to bring his children to him. The indication is that they did not live all that far apart, but that Jacob settled down a couple times before he actually came to his father.

It is unclear if Jacob is coming to his father after he died or just prior to. It is fascinating that Jacob waited such a long time to see his father. It is reasonable to assume that Jacob felt great personal shame for deceiving his father so many years ago.

In many ways, this short section (the end of Genesis 35) is somewhat a testament to Isaac, as he seemed to concern himself primarily with births and deaths. So this chapter which includes his death, is also a chapter primarily concerned with births and deaths.

Genesis 35:27 Jacob went to [see] his father Isaac, [at] Mamre (Kiriath-arba)—it [is] Hebron, where Abraham and Isaac have lived. (Kukis mostly literal translation)

Genesis 35:27 Jacob eventually went to see his father Isaac at Mamre (Kiriath-arba; in Hebron) where both Abraham and Isaac have lived. (Kukis paraphrase)

And so are days of Isaac a hundred year and eighty a year.	Genesis 35:28	The days of Isaac were 180 years.
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Isaac lived for 180 years.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so are days of Isaac a hundred year and eighty a year.
Targum of Onkelos	And the days of Izhak were an hundred and eighty years.
Latin Vulgate	And the days of Isaac were a hundred and eighty years.
Peshitta (Syriac)	And the days of Isaac were a hundred and eighty years.
Septuagint (Greek)	And the days of Isaac which he lived were one hundred and eighty years.

Significant differences:

Limited Vocabulary Translations:

Easy English	Now Isaac was 180 years old.
Good News Bible (TEV)	Isaac lived to be a hundred and eighty years old and died at a ripe old age; and his sons Esau and Jacob buried him. V. 29 is included for context.
<i>The Message</i>	Isaac was now 180 years old.
NIRV	Isaac lived 180 years.

Thought-for-thought translations; paraphrases:

Common English Bible	At the age of 180 years, Isaac took his last breath and died. He was buried with his ancestors after a long, satisfying life. His sons Esau and Jacob buried him. V. 29 is included for context.
The Living Bible	Isaac died soon afterwards, at the ripe old age of 180. And his sons Esau and Jacob buried him. The Living Bible combined vv. 28–29.
New Berkeley Version	Isaac's life span was 180 years;...

Partially literal and partially paraphrased translations:

New Advent (Knox) Bible	And now Isaac finished his life, of a hundred and eighty years; he died at last, worn out with age, his tale of years complete. He too became a part of his people; and his two sons, Esau and Jacob, gave him burial. V. 29 is included for context.
Translation for Translators	Isaac lived until he was 180 years old.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Isaac lived to be 180 years old.
Lexham English Bible	Now the days of Isaac were one hundred and eighty years.

Catholic Bibles:

New American Bible (2011)	The length of Isaac's life was one hundred and eighty years; then he breathed his last. He died as an old man and was gathered to his people. After a full life, his sons Esau and Jacob buried him. V. 29 is included for context.
Revised English Bible	Isaac was a hundred and eighty years old when he breathed his last.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yitz'chak lived to be 180 years old.
exeGeses companion Bible	And the days of Yischaq are a hundred years and eighty years:.
JPS (Tanakh—1917)	And the days of Isaac were a hundred and fourscore years.
Orthodox Jewish Bible	And the days of Yitzchak were me'at shanah u'shemonim shanah.
Restored Names Version	And the days of Yitschaq were one hundred eighty years.

Expanded/Embellished Bibles:

Bullinger's Companion Bible	And the days of Isaac were an hundred and fourscore years. (= 180).
NET Bible®	Isaac lived to be 180 years old [<i>Heb</i> "And the days of Isaac were one hundred and eighty years."].
Syndein/Thieme	And the days of Isaac were an hundred and fourscore years {180 years}.
The Voice	Isaac lived 180 years.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming are the days of Isaac to be a hundred and eighty years.
Context Group Version	And the days of Isaac were 180 years.
<i>Emphasized Bible</i>	And the days of Isaac came to be—one hundred and eighty years.
Third Millennium Bible	And the days of Isaac were a hundred and fourscore years.
<i>Young's Literal Translation</i>	Now the days of Isaac were 180 years.

The gist of this verse: Isaac lived to be 180 years old.

Genesis 35:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 35:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
Yis ^e châq (יִשְׁחָק) [pronounced <i>yih^s-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
mê'âh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וְ) or v ^e (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e mônîym (שְׁמוֹנִים) [pronounced <i>sh^e-moh-NEEM</i>]	<i>eighty</i>	indeclinable plural numeral; adjective	Strong's #8084 BDB #1033
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: [The days of Isaac were 180 years.](#)

Isaac, like many of his ancestors, lived for a very long time.

Timewise, Abraham was 100 where Isaac was born. Isaac married at age 40 and sired Jacob and Esau about 20 years later. This would make Jacob and Esau about 120 years old.

Isaac lived the longest of all the patriarchs, although his life seemed to be overshadowed by both his father Abraham and son, Jacob (which could simply be the result of the history which he himself recorded). He spent a great deal of his life in old age, as many years previously he was spoken of as old and blind.

It is this verse which makes Genesis 27:2 seem rather humorous. Recall that Isaac called his son to his side because he thought that he was dying. He said, "I do not know the day of my death." Idiomatically, this meant that he thought death was imminent and he did not want to die without properly blessing Esau, his favorite son. However, literally, it means that he did not have a clue as to the day of his death, which occurred forty some years after Genesis 27:2. Scofield, usually astute in Biblical trivia, wrote this occurred 43 years ago, given 20 years spent in Haran and 25 years transpired after Jacob returned from Haran.

Genesis 35:28 [The days of Isaac were 180 years.](#) (Kukis mostly literal translation)

Genesis 35:28 [Isaac lived for 180 years.](#) (Kukis paraphrase)

And so breathes [his last] Isaac and so he dies and so he is gathered unto his people, old and full of days. And so bury him Esau and Jacob, his sons.

Genesis
35:29

Isaac breathes [his last] and dies, and he is gathered to his people, old and full of days. His sons Esau and Jacob bury him.

Isaac breathes his last and dies, and then is gathered to his people, having led a long and full life. His sons Esau and Jacob bury him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so breathes [his last] Isaac and so he dies and so he is gathered unto his people, old and full of days. And so bury him Esau and Jacob, his sons.
Targum of Onkelos	And Izhak expired and died and was gathered to his people, old and full of days, and Esau and Jakob his sons buried him.
Latin Vulgate	And being spent with age he died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.
Peshitta (Syriac)	Then Isaac grew weak and died; and he was gathered to his people, being very old and full of days; and his sons Esau and Jacob buried him in the burial ground which his father Abraham had purchased.
Septuagint (Greek)	And Isaac gave up the ghost and died, and was gathered to his people, old and full of days; and Esau and Jacob his sons buried him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Isaac came to his end and was put to rest with his father's people, an old man after a long life: and Jacob and Esau, his sons, put him in his last resting-place.
Easy English	Isaac breathed his last breath. He died and he went to be with his people. He was very old. Isaac's sons Esau and Jacob buried him.
Easy-to-Read Version	Then Isaac became weak and died. Isaac had lived a long and full life. His sons Esau and Jacob buried him in the same place as his father.
<i>The Message</i>	Isaac breathed his last and died--an old man full of years. He was buried with his family by his sons Esau and Jacob.
Names of God Bible	Isaac was 180 years old when he took his last breath and died. He joined his ancestors in death at a very old age. His sons Esau and Jacob buried him. V. 28 is included for context.
NIRV	Then he took his last breath and died. He was very old when he joined the members of his family who had already died. His sons Esau and Jacob buried him.
New Simplified Bible	Isaac took his last breath and died. He joined his ancestors in death at a very old age. His sons Esau and Jacob buried him.

Thought-for-thought translations; paraphrases:

Common English Bible	Isaac took his last breath and died. He was buried with his ancestors after a long, satisfying life. His sons Esau and Jacob buried him.
Contemporary English V.	Isaac died at the ripe old age of one hundred eighty, then his sons Esau and Jacob buried him. The CEV combines vv. 28–29.
New Berkeley Version	...then Isaac expired, and upon his death he was gathered to his people, aged and satisfied with life; so his sons Esau and Jacob buried him.
New Century Version	So Isaac breathed his last breath and died when he was very old, and his sons Esau and Jacob buried him.

New Life Version	And Isaac breathed his last and died, and was joined to his people who died before him. He was an old man who had a long life, and his sons Esau and Jacob buried him.
New Living Translation	Isaac lived for 180 years. Then he breathed his last and died at a ripe old age, joining his ancestors in death. And his sons, Esau and Jacob, buried him. V. 28 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	For Isaac had lived a hundred and eighty years before he stopped breathing and died. Then his sons, Esau and Jacob, buried him beside his family, after he had lived a long and full life. V. 26 is included for context.
Beck's American Translation	When Isaac was 180, being old and having had a full life, he died and was laid away with his people. His sons Esau and Jacob buried him.
International Standard V	Isaac had lived a total of 180 years when he died and joined his ancestors at a ripe old age. Then his sons Esau and Jacob buried him. V. 26 is included for context.
Translation for Translators	He was very old when he died and went to join his ancestors who had died previously. His sons Esau and Jacob buried his body.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Isaac expired and died, gathered to his people as an elder satisfied in days. His sons Esau and Jacob buried him.
Conservapedia	Isaac expired, and was gathered to his people, having lived a long and full life. His sons Esau and Jacob buried him.
Ferar-Fenton Bible	Then Isaac expired, and died, and was added to his people, old and satisfied with years, and Esau and Jacob his sons buried him.
HCSB	He took his last breath and died, and was gathered to his people, old and full of days. His sons Esau and Jacob buried him.
Lexham English Bible	And Isaac passed away and died, and was gathered to his people, old and full of days. And his sons Esau and Jacob buried him.

Catholic Bibles:

Christian Community (1988)	<i>After living a hundred and eighty years Isaac breathed his last and was gathered to his people at a good old age. His sons Esau and Jacob buried him..</i>
The Heritage Bible	And Isaac breathed out, and died, and was gathered to his people, old and satisfied with days; and his sons, Esau and Jacob, buried him.
New American Bible (2002)	The lifetime of Isaac was one hundred and eighty years; then he breathed his last. After a full life, he died as an old man and was taken to his kinsmen. His sons Esau and Jacob buried him. V. 28 is included for context.
New Jerusalem Bible	Isaac was one hundred and eighty years old when he breathed his last. He died and was gathered to his people, an old man who had enjoyed his full span of life. His sons Esau and Jacob buried him. V. 28 is included for context.
Revised English Bible	He died and was gathered to his father's kin at this very great age, and his sons Esau and Jacob buried him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then he breathed his last, died and was gathered to his people, an old man full of years; and his sons 'Esav and Ya'akov buried him.
exeGesges companion Bible	...and Yischaq expires and dies and is gathered to his people

	- aged and satisfied of days: and his sons Esav and Yaaqov entomb him.
Hebrew Names Version	Yitzchak gave up the spirit, and died, and was gathered to his people, old and full of days. Esav and Ya`akov, his sons, buried him.
Judaica Press Complete T.	And Isaac expired and died and was gathered in to his peoples, old and sated with days, and his sons, Esau and Jacob, buried him.
Kaplan Translation	He breathed his last and died, and was gathered to his people, old and in the fullness of his years. His sons, Esau and Jacob, buried him [In Makhpelah, see Genesis 49:31.].
Orthodox Jewish Bible	And Yitzchak expired, and died, and was gathered unto his people, being zaken (old) and full of yamim; and his banim Esav and Ya'akov buried him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Isaac's spirit departed; he died and was gathered to his people, being an old man, satisfied <i>and</i> satiated with days; his sons Esau and Jacob buried him.
Bullinger's Companion Bible	<u>And</u> Isaac gave up the ghost, <u>and</u> died (for great emphasis, they all mean the same thing, repeated in other words, to add solemnity to the event), <u>and</u> was gathered to his people (see 49:33, 2 Sam.12:23), being old and full of days: <u>and</u> his sons Esau <u>and</u> Jacob buried him. (5 "ands", #5 = grace)
The Expanded Bible	So Isaac breathed his last breath and died [^{and} was gathered to his people/relatives; 25:8] when he was very old [^{and} full of days], and his sons Esau and Jacob buried him.
NET Bible®	Then Isaac breathed his last and joined his ancestors [Heb "and Isaac expired and died and he was gathered to his people." In the ancient Israelite view he joined his deceased ancestors in Sheol, the land of the dead]. He died an old man who had lived a full life [<i>Heb</i> "old and full of years."]. His sons Esau and Jacob buried him.
The Voice	By the time he took his last breath and joined his ancestors in death, he had reached a ripe old age <i>and lived a full life</i> . His sons, Esau and Jacob, buried him.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And expiring is Isaac, and he died, and is gathered to his people, old and satisfied with days. And entombing him are Esau and Jacob, his sons.
Context Group Version	And Isaac breathed out [a final time], and died, and was gathered to his people, old and full of days: and Esau and Jacob his sons buried him.
English Standard Version	And Isaac breathed his last, and he died and was gathered to his people, old and full of days. And his sons Esau and Jacob buried him.
Green's Literal Translation	And Isaac expired and died and was gathered to his people, old and satisfied of days. And his sons Esau and Jacob buried him.
God's Truth (Tyndale)	And the days of Isaac were an hundred and eighty years: and then fell he sick and died, and was put unto his people being old and full of days. And his sons Esau and Jacob buried him. V. 26 is included for context.
NASB	Isaac breathed his last and died and was gathered to his people, an old man of ripe age [<i>Lit and satisfied with days</i>]; and his sons Esau and Jacob buried him.
New King James Version	So Isaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him.
Third Millennium Bible	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.
World English Bible	Isaac gave up the spirit, and died, and was gathered to his people, old and full of days. Esau and Jacob, his sons, buried him.
Young's Updated LT	And Isaac expires, and dies, and is gathered unto his people, aged and satisfied with days; and bury him do Esau and Jacob his sons.

The gist of this verse: Isaac dies at age 180 after a full life. Esau and Jacob bury him.

Genesis 35:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gâva' (גָּוַעַ) [pronounced gaw-VAHÇ]	<i>to expire, to perish, to die, to be about to die</i>	3 rd person masculine singular, Qal imperfect	Strong's #1478 BDB #157
There seems to be the sense here of taking one's last breath. The full listing of BDB meanings: <i>to expire, die, perish, give up the ghost, yield up the ghost, be dead, be ready to die; to be about to die</i> . Gesenius adds <i>to be destroyed</i> . Zodhiates adds, <i>to breath out one's life</i> ; saying [this word] may not always connote the precise moment of death.			
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מָוַת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: Isaac breathes [his last] and dies,...

The impression is, he has been reunited with Jacob, his son, taking vv. 27–29 as a whole. He takes his final breath as a mortal and passes from life to eternity.

Obviously needs editing.

With Abraham as the father of the Jewish people, God had worked His plan so that Isaac would be clearly a type of Christ.

Isaac as a Type of Christ	
Isaac	Christ
Isaac is the promised seed (Genesis 17:16).	Yeshua is the promised seed (Galatians 3:16).
Isaac's birth was a miracle—it was physically impossible for him to be conceived (Genesis 17:17-19).	Yeshua's birth was miraculous, being conceived by the Holy Ghost and born of a virgin (Matthew 1:18-25).
Abraham is instructed to sacrifice his son (Genesis 22:1-2).	God spared not His only Son (John 3:16, Romans 8:32).
The sacrifice is on Mount Moriah (Genesis 22:1-2).	Yeshua died on Mount Moriah (Calvary).
Isaac was obedient to his father unto death (Genesis 22:5-12).	Yeshua was obedient unto death (Philippians 2:5-8).
A ram is substituted for Isaac (Genesis 22:13).	Christ's death was a substitution for us (2 Corinthians 5:21).

Isaac as a Type of Christ	
Isaac	Christ
Genesis 22:2—Abraham was told to sacrifice Isaac.	Type of—Yeshua as the offering for sin.
Genesis 22:4—Isaac was good as dead for three days in Abraham’s eyes.	Type of—Yeshua in the grave for three days.
Genesis 22:5—Abraham believed Isaac would be raised (on the third day).	Type of—Yeshua raised on the third day.
Genesis 22:6, 8—Both father and son were in agreement (Amos 3:3).	Type of—the Father and Son in agreement (Luke 22:42).
Genesis 22:12—Abraham did not withhold his son.	Type of—God giving His only Son (John 3:16).
Genesis 24:1-4—Abraham sent his servant to get a bride for Isaac.	Type of—God sending His Holy Spirit to prepare His bride, the Church (John 14:26).
Genesis 24:13—Abraham’s servant met Isaac’s bride by a well.	Type of—the Spirit giving springs of living water (John 4:10, 14, 7:38-39).
<p>The miraculous birth:</p> <p>Gen 21:1-7 Now the LORD was gracious to Sarah as he had said, and the LORD did for Sarah what he had promised. Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him. Abraham gave the name Isaac to the son Sarah bore him... Abraham was a hundred years old when his son Isaac was born to him. Sarah said, “Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.”</p> <p>As a picture of the Lord Jesus Christ, the first thing to notice is the miraculous birth by which Isaac came into the world. God had promised that a child would be born to Abraham in his old age, but one hundred years old is leaving it a bit long don’t you think? In the natural it’s obviously far too late but this was not a natural birth. Galatians 4:28 tells us</p> <p>‘And you brethren, like Isaac, are children of promise. But as at that time he who was born according to the flesh (Ishmael) persecuted him who was born according to the Spirit (Isaac).’</p> <p>Isaac truly was ‘born according to the Spirit’. It was the work of God that allowed the ninety one year old Sarah to conceive and it was the power of God that bought about Jesus in an even greater miraculous birth.</p>	<p>Matt 1:18 This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit.</p> <p>Like Isaac, the Lord Jesus was ‘born according to the Spirit’ and would go on to fulfill in His life many of the events that we see pictured in the life of Isaac.</p>

Isaac as a Type of Christ

Isaac	Christ
Both Jesus and Isaac were Sons of promise. Isaac was Abraham's son, through whom God promised to make a great nation, and bless all the nations of the earth (Genesis 18:18).	Jesus is the promised One through whom God blesses all the nations (Gal. 3:16).
Both Jesus and Isaac are responsible for descendants of Abraham. Abraham's physical descendants come through Isaac, and his spiritual descendants come through Jesus (Gal. 3:26-29).	Abraham's physical descendants are born by physical birth, and his spiritual descendants are born by spiritual birth through baptism (Jn. 3:3-5; Acts 2:38; Tit. 3:5).
Both Jesus and Isaac were their Fathers' only Son. Abraham's sacrifice of his only son, foreshadowed God's sacrifice of His only Son (Heb. 11:17; Jn. 3:16).	
Both Jesus and Isaac were sacrificed in Moriah. God commanded Abraham to sacrifice Isaac on a mountain in the land of Moriah (Genesis 22:2, 14).	Jesus was sacrificed in Moriah (2 Ch. 3:1). Moriah is the place God provides the sacrifice for our sins (Genesis 22:14). It's the place Jesus was sacrificed to atone for man's sins.
Both Jesus and Isaac carried wood for their sacrifice. Abraham laid the wood on Isaac, who carried it up the mountain (Genesis 22:6).	Jesus bore His cross which was made of wood (Jn. 19:17-18).

Isaac as a Type of Christ

Isaac

Christ

The sacrifice of the promised son is revealed in Genesis 22.

22:1-2 Some time later God tested Abraham. He said to him, "Abraham!"

"Here I am," he replied. Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about."

22:6 Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife.

22:7,8 Isaac spoke up and said to his father Abraham, "Father?" "Yes, my son?" Abraham replied. "The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?" Abraham answered, "God himself will provide the lamb for the burnt offering, my son."

22:13-14 Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The LORD Will Provide. And to this day it is said, "On the mountain of the LORD it will be provided."

Abraham called the place where Isaac was to be sacrificed, 'The Lord will provide.' And that is exactly what God did do 4000 years later because He 'so loved the world that he gave his only begotten Son...' With Isaac, we had a picture of Jesus as the only Son, deeply loved by the Father being sacrificed. But a slightly different picture emerges now with the ram. With the ram we have a picture of an innocent victim dying as a substitute for another. Its blood was spilt so that others could go free. This again is what Jesus did for us.

Both Isaac and Jesus did work necessary to become a sacrifice to God.

Both Jesus and Isaac were obedient to their Fathers to the point of death. Isaac obeyed his father, who bound him and laid him on the alter (Genesis 22:6-9).

Isaac, whom Abraham loved, was to be a sacrifice on Mount Moriah. This was actually a mountain range, upon which Calvary stood. So this is the same place that approximately 4000 years later God would allow His son to be the sacrifice for the sins of the world. Notice also that God spoke of the love that Abraham had for Isaac. Believe it or not, this is the first mention of love in the Bible and while it speaks of Abraham's love for Isaac, it is a picture of the love which God the Father had for Jesus. This love existed before the foundation of the world and was expressed several times in Jesus' earthly ministry when God's voice was heard from Heaven stating 'this is my beloved Son in whom I am well pleased.'

While Abraham carried the fire and the knife, it was left to Isaac to carry the very wood on which he would be sacrificed. This again pictures the Lord Jesus who, while he was physically able, carried his wood, the cross, to Golgotha where He would die.

Just as Isaac was to take the place of the lamb for this sacrifice, so Jesus became the 'lamb of God that takes away the sins of the world.'

Jesus obeyed His father and was obedient to the point of crucifixion, through which He learned obedience (Phil. 2:5-8; Heb. 5:7-8).

Isaac as a Type of Christ

Isaac

Christ

Both Jesus and Isaac were raised up by the power of God. When God stopped Abraham from slaying his son, Abraham considered that God raised him from the dead (Heb. 11:19).

God raised Jesus from the dead (Rom. 6:4).

24:1-4 Abraham was now old and well advanced in years, and the LORD had blessed him in every way. He said to the chief servant in his household, the one in charge of all that he had, "Put your hand under my thigh. I want you to swear by the LORD, the God of heaven and the God of earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I am living, but will go to my country and my own relatives and get a wife for my son Isaac."

What then, is the next mention of Isaac after he was to be sacrificed upon mount Moriah? What we find is that Abraham is concerned that Isaac should have a bride and sends his servant out to find her. This is a clear picture of God the Father's heart after the sacrifice of His son Jesus. This is discussed more in the study on Abraham but it should be mentioned that like Isaac here, the next major event after Jesus' death and resurrection was the sending of the Holy Spirit to find and prepare a bride for him. The servant in this passage is a beautiful picture of the Holy Spirit. The servant was the chief servant in Abraham's household, yet is unnamed in scripture. This pictures how the Holy Spirit, the third member of the Godhead, doesn't speak or draw attention to Himself, but gives all glory to Jesus. In John 16:13-14 Jesus spoke of the Holy Spirit saying, 'but when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify me; for He shall take of mine, and shall disclose it to you.'

Likewise we read that the servant was in charge of all that Abraham had. This also pictures the Spirit who, being part of the Godhead, possesses all the nature and character of God but has taken a subservient role doing and speaking only what He hears the Father saying.

Isaac as a Type of Christ

Isaac

Christ

The marriage of the son

24:62-66 'Now Isaac... went out to the field one evening to meditate, and as he looked up, he saw camels approaching. Rebekah also looked up and saw Isaac. She got down from her camel and asked the servant, "Who is that man in the field coming to meet us?" "He is my master," the servant answered. So she took her veil and covered herself. Then the servant told Isaac all he had done. Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her.'

We have seen how Isaac was offered as a sacrificed on Mount Moriah. We also noted how the next mention of Isaac was with his father Abraham sending the servant out to find a wife for Isaac. But in this scripture, we have the first time that Isaac is actually seen since his near sacrifice in Chapter 22. Clearly, this also continues the picture of the Lord Jesus Christ who ascended into heaven after the resurrection and is not seen again until He meets His bride at His return. From the scripture above we see three things that occurred at this time. Firstly, we see that Rebekah prepared herself by covering her face with her veil. Secondly, we see that Isaac took Rebekah back to his home, to his mother's tent. Finally we see that Isaac loved her and the two were married. These three events foreshadow the meeting of Jesus and his bride, the church.

Revelation 19:7 'Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.'

We also know from Jesus' own words that at his return he, like Isaac, will take us back to His Father's house.

John 14:2-3 'In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.'

Genesis 15:4—Abraham's servant's name was Eliezer, which means "comforter."

Type of—Yeshua sending the Comforter (John 16:7).

Genesis 24—Eliezer's name is not mentioned.

Type of—the Spirit not speaking of Himself (John 16:13).

Genesis 24:58—Rebekah agreed to go to her husband without ever seeing him.

Type of—the Church first seeing Christ at His return (John 20:29, 1 Thessalonians 4:16).

Genesis 22:19—After the offering, Isaac is not mentioned until he met his bride.

Type of—Yeshua being seen by the Church at His return (Revelation 1:7).

- Abraham sends his oldest servant to select a bride for his son (Genesis 24). The bride responds to the servant even though she is in a foreign country. The Holy Spirit is sent out into the world to seek out the church. The church responds even though she is in the devil's world, among Gentiles (Ephesians 6:12).
- Rebekah, before marrying Isaac, acquires silver and gold (Genesis 24:53). Before the marriage to Christ the bridegroom, the Church acquires gold, silver, and precious stones (1 Corinthians 3:12-15).
- Isaac went out and brought Rebekah into his mother's tent (Genesis 24:63-67). Yeshua meets the church in the air (1 Thessalonians 4:13-18) and takes her to His Father's house (John 14:1-3).
- Abraham gives all things to Isaac (Genesis 25:5). God has given all things to Yeshua the Messiah (Ephesians 1:22; Hebrews 1:2).
- God's covenant was confirmed with Isaac (Genesis 26:3-5). Yeshua's spiritual children are the children of promise (Romans 9:8).

Isaac and Jesus were "only, beloved" sons of a righteous father; Ishmael had been sent away in Genesis 21:14 [Genesis 22:2].

Both Isaac and Jesus are identified as the "son of Abraham" [see Genesis 21:3; 22:2; Matthew 1:1].

Both were offered in sacrifice [Genesis 22:2; John 1:29; Matthew 27:35; Mark 15:24; Luke 23:33; John 11:50; 17-18].

The sacrifice was offered in the land of Moriah – Jerusalem [Genesis 22:2; 2 Chronicles 3:1; Matthew 16:21-23].

Both sons carried the wood for their own sacrifice [Genesis 22:6; John 19:17]

Both were "bound" and placed on top of the wood [Genesis 22:9; John 19:18-19; Philippians 2:8].

Both willingly allow themselves to be offered in sacrifice [Genesis 22:7-8; Colossians 2:6-8].

Both sons were "resurrected" or "given back" to their fathers on the third day. Isaac was essentially "dead" to his grieving father when God commanded him to sacrifice his son. On the "third day" God provided another sacrifice and his son was restored. God's son died on the Cross and was resurrected on the third day! [Genesis 22:4; Matthew 16:21; 17:23; 20; 19; Mark 9:31; 10:34; Luke 9:22; 18:22; 24:7, 44-47; Acts 10:40; 1 Corinthians 15:4].

From <http://www.biblestudyguide.org/articles/resurrection/isaac-is-a-type.htm> accessed August 1, 2015.

From Michael Hunt; [Agape Bible Study](#); accessed August 1, 2015.

From <http://www.jesusplusnothing.com/studies/online/jcisaac.htm> accessed August 1, 2015.

From [Rebecca at the Well Foundation](#); accessed August 1, 2015.

http://faraboveall.com/020_Expository/Isaac.pdf may include additional Scripture.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 35:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âçaph (אָצַף) [pronounced aw-SAHF]	<i>to be assembled, to be gathered, to assemble, to gather</i>	3 rd person masculine plural, Niphal perfect	Strong's #622 BDB #62
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Genesis 35:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿam (אָמ) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...and he is gathered to his people,...

By this, I take it that Isaac will see the people with whom he associated throughout his life.

Have your relationships seem to end suddenly, or never quite have a conclusion or an ending—you just never see them again? The impression here is, you are reunited again, and you get to enjoy the company of one another, sans the sin nature.

Genesis 35:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
zâqên (זָקֵן) [pronounced <i>zaw-KANE</i>]	<i>old, elderly, aged</i>	masculine singular adjective	Strong's #2205 BDB #278
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sâbêa ^c (שָׂבְעָה) [pronounced <i>saw^b-VAY-ahg</i>]	<i>sated, satisfied, surfeited, filled, full of; abounding</i>	masculine singular adjective; construct form	Strong's #7649 BDB #960
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

Translation: ...old and full of days.

This tells us that Isaac died a very old man, and that he had a full life. *Full of days* refers to the quality of his life more than to the quantity.

Genesis 35:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i>]	<i>to bury, to heap up a mound</i>	3 rd person masculine plural, Qal imperfect	Strong's #6912 BDB #868
ʾêth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Genesis 35:29d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Ēsāv (עֲשָׂו) [pronounced gay-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
w ^e (or v ^e) (וּ, or וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
bānîym (בָּנָיִם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: His sons Esau and Jacob bury him.

Esau and Jacob are both old men now—they are each 120 years old. The things of the past they have left in the past.

Interestingly enough, Isaac appears to be an old man for a very long period of time. Remember, back when Jacob left Canaan, Isaac was blind and could not distinguish the two fraternal twin brothers apart. Then Jacob spent 20 years in Paddan-aram and then some time moving from place to place in Canaan.

It is often stated and implied in Scripture that a relationship with God results in a longer, fuller life (quite obviously, this is not true of martyrs). Isaac is said to have had a long life and a good life as well. That is what it means to be *old and satisfied of days*.

Life has changed very little in 4000 years. At a funeral, the family returns to the patriarch and those family members who have not seen each other for a long time gather. Esau is named first and the author must have spent some time with Esau (or, the author of the next chapter), as we have a complete genealogy of Esau follows.

Jacob and Esau both participate in the burial of their father. It is possible that Esau moves back into the Land of Promise for a time after the death of Isaac.

Now, even though the line of Esau will be the topic of the following chapter, the line extends beyond this period of time. Therefore, even if Genesis 36 was first recorded soon after the funeral, someone would have to have added many of the names at a later date.

Genesis 35:29 Isaac breathes [his last] and dies, and he is gathered to his people, old and full of days. His sons Esau and Jacob bury him. (Kukis mostly literal translation)

Genesis 35:29 Isaac breathes his last and dies, and then is gathered to his people, having led a long and full life. His sons Esau and Jacob bury him. (Kukis paraphrase)

Chapter Outline	Charts, Graphics, Short Doctrines	
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org	Exegetical Studies in Genesis	

A Set of Summary Doctrines and Commentary

The ESV; capitalized is used below.

A Summary of Genesis 35

1. In previous chapters, it is clear that Jacob and his sons have failed on many occasions.
2. In Genesis 34, when Levi and Simeon slaughtered the men of Shechem, God is not mentioned, except as a ruse to get the sons of Hamor to agree to circumcision (in fact, God is not mentioned even there; but the ritual of circumcision is insisted upon by the sons of Jacob).
3. Despite how unfocused the sons of Jacob are, God gives guidance to Jacob, telling him to go to Bethel. Robert Dean: *[E]ven though Jacob had become complaisant about God and not completed his mission, God continued to exercise the initiative towards Jacob. That is an important principle. No matter how we fail God, God is never going to fail us. He is continually going to exercise the initiative of divine grace in our behalf.* Genesis 35:1
4. At that point, Jacob *purifies* his household by purging it of all traces of false gods. Fellowship (interaction) with God requires cleansing. 1John 1:9 Genesis 35:2–4
 - 1) As an aside, the God of the Old and New Testament is Unique and Specific.
 - 2) The Bible *never* teaches that if you worship one god and I another, that this is the same God. The God of the Bible is worthy of our worship. There is no other God. There is only the Revealed God of Scripture.
 - 3) So, whatever household gods were being kept by the people of Jacob had to be removed.
5. Then Jacob says, **“Then let us arise and go up to Bethel, so that I may make there an altar to the God who answers me in the day of my distress and has been with me wherever I have gone.”** This is gratitude. Jacob recognized God’s function and protection in his life. There is little indication that Jacob turns his spiritual life around here. However, from time to time, he recognizes what God has done in his life.
6. God provides the family of Jacob protection, allowing the fear of his family to spread throughout the area where they traveled. God has continually set up protections for them. Despite the many failings of this family, God is always faithful to them.
7. Jacob, recognizing God’s care and grace, worships Him in Bethel. This is where God first appeared to Jacob when he was running from his brother Esau. God reappeared to Jacob in Bethel as well. Genesis 35:7, 9–10
8. God renames Jacob a second time. Genesis 32:28 35:10
9. Now that Jacob was back in the Land of Promise, God promises Jacob directly about his future and the future of his descendants (just as God had done for Abraham and Isaac). **And God said to him, “I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.”** (Genesis 35:11–12)
10. Jacob honors God after He spoke to him. He set up a pillar, then poured out a drink offering and oil upon it. Genesis 35:13–14
11. In honor of God, Jacob calls this place *Bethel* (this is the second time that he names it *Bethel*). Genesis 35:15
12. Jacob’s 12th and final son are born to him—Benjamin—the only son of Jacob to actually be born in the land of promise. You may recall the wonderful foreshadowing of Jesus Christ which was found in the birth of Benjamin. Genesis 35:16–18
13. Jacob and his family will be called *Hebrews*, which is a transliteration from the Hebrew word ‘Ib^eriy (עִבְרִי) [pronounced *ǰih^b-VREE*], which means *one from beyond*. Abraham came into the Land of Promise from the east; and all of Jacob’s sons, save one, are born in the east. Therefore, they have come to Canaan as *those from beyond [the Jordan River]*. Strong’s #5680 BDB #720. For the rest of the history of the Jews, this will be their name. *Hebrew* is a rough transliteration of ‘Ib^eriy (עִבְרִי).
14. When Jacob set up a pillar as a memorial to Rachel, there is a gloss in this chapter telling us that the pillar

A Summary of Genesis 35

is still there *to this day*. We saw through simple deduction that such an observation would have been made 500 years later. This gave us an opportunity to discuss the concept of glosses, several of which are found in the book of Genesis. Genesis 35:20

15. Reuben provides evidence that, even though he is the firstborn of Jacob, that he lacks the integrity and common sense to carry on as the first heir to Jacob. Reuben has sex with one of his step mothers. Genesis 35:22a
16. The final portion of this chapter appears to be a salute to Isaac, who concerned himself with births and deaths, for the most part, in the portions of Genesis that he wrote. All of the sons of Jacob are named, and then the death of Isaac is recorded. Genesis 35:22b–29
17. There are three deaths recorded in this chapter:
 - 1) Deborah, who was the personal servant of Rebekah, and apparently given to Jacob for his trip to Paddan-aram. Genesis 35:8
 - 2) Rebekah, when giving birth to her second son. Genesis 35:16–19
 - 3) Isaac, of old age, while Jacob was still in the land. Genesis 35:28–29
18. Genesis 35:29 (where Jacob and Esau bury Isaac) and Genesis 36:6–7 (where Esau takes everything and moves away from the land of Canaan) suggests that there was a time when these brothers lived side-by-side. Reasonably, this would have taken place after the death of Isaac. Interestingly enough, both houses are said to be so blessed as to be overrun with cattle that they could not support them (Genesis 36:7).

Most of these chapters can be read through in 2 or 3 minutes. However, even if a person is able to retain much of what he has read, it is of little benefit to the spiritual life if the spiritual lessons are not understood.

Just as Genesis 35 summed up the sons of Jacob, Genesis 36 will list Esau's descendants.

Robert Dean's quotes are from [Genesis lesson 137](#); accessed February 1, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Abbreviated Exegesis of Genesis 35:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ohowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *God*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

The Subsections of Genesis 35

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|-----|-----|--|
| vv. | 1–7 | The Family of Jacob is Cleansed Before Traveling to Bethel |
| v. | 8 | The Death of Deborah |

vv. 9–15	God Renames Jacob <i>Israel</i>
vv. 16–20	Rachel Gives Birth to Benjamin, and then Dies
vv. 21–22a	Reuben Violates Bilhah
vv. 22b–26	Jacob's Twelve Sons
vv. 27–29	Isaac Dies at Age 180

The Family of Jacob is Cleansed Before Traveling to Bethel

Genesis 35 is a chapter of big moments for Jacob and his family—not all of which will be seen as good moments.

Genesis 35:1 And Elohim [= *God*] said to Ya'aqob [= *Jacob*], “Arise, go up to Běyth Ĕl [= *Bethel*] and dwell there. And make a slaughter-place there to Ĕl [= a name for God] who appeared to you when you fled from the face of Ĕsaw [= *Esau*] your brother.”

God tells Jacob to take his family to Beth–El and live there. On the one hand, God liked taking the patriarchs through the land which He would give their descendants; and, on the other hand, there were probably times when such movements protected the patriarchs and their families.

Genesis 35:2 And Ya'aqob said to his household and to all who were with him, “Put away the foreign mighty ones that are among you, and cleanse yourselves, and change your garments.

The people of Jacob's household still had some idols, and these needed to be gotten rid of.

They were to cleanse themselves prior to some offerings being made.

Genesis 35:3 “And let us arise and go up to Běyth Ĕl, and let me make there a slaughter-place [or *an altar*] to Ĕl, who answered me in the day of my distress, and has been with me in the way which I have gone.”

Jacob seems to be better aware of his relationship to God at this point. He understands that God has been with him all of this time, protecting him.

Genesis 35:4 So they gave Ya'aqob all the foreign mighty ones [the figurines representing various gods] which were in their hands, and all their earrings which were in their ears. And Ya'aqob hid them under the terebinth tree which was near Shekem.

The people with Jacob willingly gave up the idols and their earrings. The earrings apparently represented some form of idolatry as well.

Genesis 35:5 And they departed, and the fear of Elohim was upon the cities that were all around them, and they did not pursue the sons of Ya'aqob.

Jacob and his family pick up and leave from there. They travel by various cities who hear about this family and they choose not to harm them, do to fear of their God.

Genesis 35:6 And Ya'aqob came to Luz, that is Běyth Ĕl, which is in the land of Kena'an [= *Canaan*], he and all the people who were with him.

Jacob and everyone else arrives at Bethel (formerly Luz).

Genesis 35:7 And he built there a slaughter-place and called the place El Běyth Ĕl, because there Elohim appeared to him when he fled from the face of his brother.

Jacob builds an altar there to their God.

It appears that Jacob named that place.

The Death of Deborah

Genesis 35:8 And Deborah, Ribqah's [= *Rebekah*] nurse, died, and she was buried below Běyth Ĕl under the terebinth tree. So the name of it was called Allon Baḳuth.

It is not clear to me if Isaac and Rebekah are moving along with Jacob. That would seem likely, as the death of Rebekah's nurse is referenced here. However, Jacob is said to travel to his father in Mamre (v. 27). Therefore, the implication is, Rebekah has died and Jacob has inherited her personal servant. This would make sense as, Rebekah's plot to help Jacob steal Esau's blessing probably involved Deborah to some degree. Therefore, at some point, she sent Deborah to Jacob or willed Deborah to Jacob.

God Renames Jacob *Israel*

Genesis 35:9 And Elohim appeared to Ya'aqob again, when he came from Paddan Aram, and blessed him.

God appears to Jacob once again.

Genesis 35:10 And Elohim said to him, "Your name is Ya'aqob, your name is no longer called Ya'aqob, but Yisra'ěl is your name." So He called his name Yisra'ěl.

Just as God renamed Abraham, He also renames Jacob.

Throughout the Bible, a reference to *Israel* often indicates that there is positive volition among the people. But a reference to the sons of *Jacob* sometimes implies that the people are hard-headed or reversionistic.

Genesis 35:11 And Elohim said to him, "I am Ĕl Shaddai. Be fruitful and increase, a nation and a company of nations shall be from you, and sovereigns come from your body.

God calls Himself Ĕl Shaddai and tells Jacob and his family to be fruitful and have many children. At this point, Jacob is pretty much done having children; but his sons are encouraged to reproduce.

The nation Israel would first come from Jacob. Then the divided nations of Judah and Ephraim would also have come from Jacob (every Hebrew has the blood of Jacob in him). We would likely consider the Jewish nation which was in existence during the time of Jesus to be the fourth nation to come from Jacob.

Genesis 35:12 "And the land which I gave Abraham and Yitshaq [= *Isaac*] I give to you. And to your seed after you I give this land."

God has given this land to the descendants of Abraham and Isaac; and now to Jacob (and to all of his descendants).

Genesis 35:13 And Elohim went up from him in the place where He had spoken with him.

We do not know what form God has taken here, if any.

Genesis 35:14 And Ya'aqob set up a standing column in the place where He had spoken with him, a monument of stone. And he poured a drink offering on it, and he poured oil on it.

Jacob sets up a standing column, meaning he has set up an oblong stone on its end. He pours a drink offering on it and then oil.

Genesis 35:15 And Ya'aqob called the name of the place where Elohim spoke with him, Běyth Ĕl.

Jacob calls the name of this place Bethel.

Rachel Gives Birth to Benjamin, and then Dies

Genesis 35:16 Then they set out from Běyth Ěl. And it came to be, when there was but a little distance to go to Ephrath, that Raḥěl began to give birth, and had great difficulty giving birth.

The family goes from Bethel to Ephrath. Rachel is having difficulties when it comes to giving birth.

Genesis 35:17 And it came to be, as she was having great difficulty giving birth, that the midwife said to her, “Do not fear, for it is another son for you.”

Rachel is still alive when the midwife delivers a son from her.

Genesis 35:18 And it came to be, as her life was going out – for she died – that she called his name Ben-Oni. But his father called him Binyamin.

Before she dies, Rachel names her son *Ben-oni*. Jacob names him *Benjamin*.

Genesis 35:19 So Raḥěl died and was buried on the way to Ephrath, that is Běyth Leḥem [= *Bethlehem*].

Rachel does not actually give birth and then die in Ephrath, but in a place before they get there.

Genesis 35:20 And Ya'aqob set a standing column on her burial-place, which is the monument of Raḥěl's burial-place to this day.

Jacob puts up another standing column where Rachel is buried.

Reuben Violates Bilhah

Genesis 35:21 And Yisra'ěl set out and pitched his tent beyond the tower of Ěder.

Jacob is called Israel here, and he pitches his tent beyond the tower of Eder.

Genesis 35:22a And it came to be, when Yisra'ěl dwelt in that land, that Re'uḃěn went and lay with Bilhah his father's concubine. And Yisra'ěl heard about it.

Jacob's family was far from perfect. Reuben had sex with his father's mistress, Bilhah.

Jacob's Twelve Sons

Genesis 35:22b–26 Now the sons of Ya'aqob [= *Jacob*] were twelve: the sons of Lě'ah were Re'uḃěn, Ya'aqob's first-born, and Shim'on [= *Simeon*], and Lěwi [= *Levi*], and Yehuḏah [= *Judah*], and Yissaskar [= *Issachar*], and Zebulun; the sons of Raḥěl [= *Rachel*] were Yosěph [= *Joseph*] and Binyamin [= *Benjamin*]; the sons of Bilhah, Raḥěl's female servant, were Dan and Naphtali; and the sons of Zilpah, Lě'ah's female servant, were Gaḏ and Ashěr. These were the sons of Ya'aqob who were born to him in Paddan Aram.

The twelve sons of Jacob are named here. Eleven were born to him in Paddan Aram; and Benjamin was born as they were moving toward Bethlehem.

Isaac Dies at Age 180

Genesis 35:27 And Ya'aqob came to his father Yitšaq at Mamř, or Qiryath Arba [= *Kiriath-arba = Hebron*], that is Hebron, where Abraham and Yitšaq [= *Isaac*] had dwelt.

Jacob has been, apparently, traveling to see his father.

Genesis 35:28 *And the days of Yitshaq were one hundred and eighty years.*

Isaac dies at the age of 180.

Genesis 35:29 *So Yitshaq breathed his last and died, and was gathered to his people, aged and satisfied of days. And his sons Ėsaw and Ya'aqob buried him.*

After Isaac breathes his last, Esau and Jacob bury him.

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 35

This will be a running comment commencing at the thirty-fifth chapter and extending through the forty-first. Our last discussion showed the great disturbance of mind on Jacob's part at the cruelty of Simeon and Levi in destroying the Shechemites. At this time God told Jacob to leave that place and go to Bethel. In removing, Jacob determined to purify his household from idols; if he was to have the enmity of the people, he was determined not to have the disfavor of God. So he commanded all his household to put away their strange gods and to change their garments. They also gave up the rings in their ears and noses. It is not fashionable with us now to wear rings that way, but many do. After this purification God protected them by causing a fear to fall upon the inhabitants of the land, or else Jacob's crowd would have been annihilated on account of what Simeon and Levi had done.

At Bethel he builds an altar and worships God, and God reappears to him and gives him a renewed assurance of his protection. He then leaves Bethel for what is now called Bethlehem, or Ephrath. At that place occurred the death of Rachel in giving birth to Benjamin. She was not buried in the cave of Machpelah, like the rest of the family, but for hundreds of years her tomb was standing and visible; they show it to you now, but not with certainty may you accept the tradition. In Genesis 35:8, we find an account of the death of Deborah, Rebekah's nurse. That is the only hint as to the death of Rebekah. We infer from the fact that the old nurse had come to live with Jacob that Rebekah was dead. I may have an examination question on that point. The rest of the chapter is devoted to the names of Jacob's sons by his several wives, which I will bring out in an examination question. The chapter closes with the death of Isaac. Jacob comes to Mamre, or Hebron, now the head of the tribe. Esau and Jacob unite to bury their father.

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis 35–41. Updated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

This comes from Chapter 18, entitled *Jacob at Mahanaim - The Night of Wrestling - Reconciliation between Jacob and Esau - Jacob settles at Shechem - Jacob proceeds to Bethel to pay his Vow - Death of Rachel - Jacob settles at Hebron*
(GENESIS 32-36)

Edersheim Summarizes Genesis 35

But one, though undesigned, consequence of the crime proved a further blessing to Jacob. It was quite clear

Edersheim Summarizes Genesis 35

that he and his family must remove from the scene of Simeon's and Levi's treachery and cruelty. Then it was that God directed Jacob to return to Beth-el, and fulfill the promise which he had there made on fleeing from the face of Esau his brother. About ten years must have elapsed since the return of Jacob from Mesopotamia, and yet he had not paid his vows unto the Lord! From what follows, we infer that, in all probability, the reason of this delay had been that the family of Jacob had not been purged from idolatry, and that hitherto Jacob had been too weak to remove from his household what must have rendered his appearance at Beth-el morally impossible. But now we read, that "he said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments" (this as a symbol of purification): "and let us arise, and go up to Bethel." And all the teraphim and idolatrous "charms" were buried deep down below a terebinth-tree "which was by Shechem." A touching incident is recorded immediately on their arrival at Beth-el. "Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak, and the name of it was called Allon-bachuth (the oak of weeping)." Thus Deborah's long and faithful service in the household of Isaac, and the family-mourning over the old, tried family friend, are deemed worthy of perpetual memorial in the Book of God! But from the circumstance that Deborah died in the house of Jacob, we infer not only that her mistress Rebekah was dead, but that there must have been some intercourse between Isaac and Jacob since his return to Canaan. Most probably Jacob had visited his aged parent, though Scripture does not mention it, because it in no way affects the history of the covenant. At Bethel God again appeared to Jacob; and while He once more bestowed on him the name of Israel and the covenant-promises previously given, Jacob also paid his vow unto the Lord, and on his part likewise renewed the designation of the place as Beth-el.

From Bethel they continued their journey towards Mamre, the place of Isaac's residence. On the way, some distance from Ephrath, "the fruitful," which in later times was called Bethlehem, "the house of bread," (Micah 5:2) Rachel died in giving birth to Jacob's twelfth son. His mother wished to call her child Ben-oni, "the son of my sorrow;" but his father named him Benjamin, which has been variously interpreted as meaning "son of the right hand," "son of days, i.e. of old age," and "son of happiness," because he completed the number of twelve sons. From Jeremiah 31:15, we gather that Rachel actually died in Ramah. "Jacob set a pillar upon her grave." As the oak, or rather the terebinth, of Deborah was still known at the time of the Judges, when Deborah's greater namesake dwelt under its shadow, "between Ramah and Bethel in Mount Ephraim," (Judges 4:5) so the pillar which marked Rachel's grave was a landmark at the time of Samuel. (1 Samuel 10:2, 3) Another crime yet stained the family of Jacob at Migdal Eder, "the watchtower of the flock," in consequence of which Reuben was deprived of the privileges of the firstborn. (Genesis 49:4) At last Jacob came to his journey's end, "unto Isaac his father, unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned." Here Scripture pauses to record, by way of anticipation, the death of Isaac, at the age of one hundred and eighty years, although that event took place twelve years after Jacob's arrival at Hebron; and, indeed, Isaac had lived to share his son's sorrow, when Joseph was sold into Egypt, having only died ten years before Jacob and his sons settled in Egypt.* But the course of sacred history has turned from Isaac, and, in fact, Jacob himself is now but a secondary actor in its events. The main interest henceforth centers in Joseph, the elder son of Rachel, with whose life the progress of sacred history is identified.

* As Jacob was seventy-seven years old when he went into Mesopotamia, he must have been one hundred and eight on his return to Hebron; while Isaac was at the time only one hundred and sixty-eight years old, since Jacob was born in the sixtieth year of his father's age, as appears from Genesis 25:26. It is, however, fair to add that Dr. Herald Browne proposes another chronology of Jacob's life (after Kennicott and Horsley), which would make him twenty years younger, or fifty-seven years of age, at the time of his flight to Padan-Aram. (See Bible Commentary, vol. 1. pp. 177, 178.)

Portions of Genesis 34 are included, as they lead into Genesis 35.

From http://philologos.org/__eb-bhot/vol_1/ch18.htm accessed October 26, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

Addendum

Why Genesis 35 is in the Word of God

1. The very fact that God appears to Jacob 5 or 6 times by this chapter, and yet, he is nowhere near the spiritual maturity of his grandfather Abraham, tells us that positive volition is the key to salvation and spiritual growth, not God's personal interaction with us.
2. God even changes Jacob's name, *a second time*, and yet, this new name never seems to stick with Jacob. The problem is with Jacob and his negative volition toward the plan of God, rather than with God.
3. Despite Jacob's hard-headedness, God still used him and Rachel to set up a marvelous parallel between the birth of their son, Benjamin, and the Lord Jesus Christ.
- 4.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What We Learn from Genesis 35

1. It ought to be clear that, even though God appears to Jacob on multiple occasions, Jacob never achieves the spiritual development of his grandfather, Abraham. Much of the time, God and Jacob are seen as being in contention with one another (hence God wrestling with Jacob and breaking his hip a few chapters back).
2. We studied Benjamin as a type of Christ, pointing towards the cross of Christ.
- 3.

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Throughout the life of Jacob, there is one clear principle, despite Jacob's many failures: God is always faithful. Clearly, this is a flawed family, and yet, God is always there. God is ready to guide Jacob and his family; and God will protect them all. These are God's chosen people who have been given many unconditional promises from God—so these promises will be fulfilled, no matter how many times they fail. One thing which ought to be clear: Jacob does not deserve the blessing he has received. His sons do not deserve the blessings that they receive. That is what grace is. Grace is what God chooses to do, despite our own inconsistencies and foibles.²⁷

Tying together some random incidents.

²⁷ Inspired from Robert Dean, [Genesis lesson #138](#); accessed February 10, 2016.

The Royal Line of Israel Goes Through Judah

1. There are some incidents recorded in the Word of God which may seem to be quite random to you.
2. Reuben sleeps with his father's wife. That seems to be thrown into the narrative and almost for no reason.
3. Reuben is the firstborn, and he has responsibilities and privileges. As the oldest son of Jacob, we would assume that the royal line will go through him. The double-portion would go to him. However, he violates the wife of his father (that is called adultery) and in a future chapter, he will not take a leadership position regarding the Joseph, the second to the youngest son. He should have protected Joseph, and Reuben wanted to do this, but he wanted to do it on the sly (indicating that he was not cut out to take a leadership position). He should have stopped the scheming of his brothers—as the firstborn—and explained why they could not sell Joseph into slavery. Reuben should have put his foot down, as a leader, and said, "You will kill our little brother; you will not sell our little brother into slavery. That is the end of the discussion on this matter." This is what a leader would do; Reuben was not cut out to be a leader.
4. In the previous chapter, Simeon and Levi killed all of the sons of Hamor because one of them had raped their sister. This is murder and this eliminates son #2 and #3 from the firstborn position.
5. This leaves son #4, Judah, and it is through him that the royal line to David will be established. His line will be established in a fascinating way in Genesis 38.

Quite obviously, the human authors of these two sections, Jacob and Joseph, do not know that Judah will become the royal line. They simply record incidents in their lives which stand out to them. However, God the Holy Spirit, the Divine Author of Scripture, includes these incidents because He knows the end from the beginning.

Do you see how these seemingly random events actually have a purpose for being recorded?

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There appears to be a much larger chiasm, spread over several chapters. It is difficult to determine where to place this particular chiasm. This helps us to look back and organize what we have studied and see how it is organized.

Constable and Fishbane on the Chiasm of Genesis 25:19–35:22

- A Oracle sought; Rebekah struggles in childbirth; bekorah birthright; birth; themes of strife, deception, fertility (Genesis 25:19-34).
- B Interlude: strife; deception; berakah blessing; covenant with foreigner (Genesis 26).
- C Deception; berakah stolen; fear of Esau; flight from land (Genesis 27:1 to Genesis 28:9).
- D Encounter (<paga') with the divine at sacred site near border; berakah (Genesis 28:10-22).
- E Internal cycle opens: arrival; Laban at border; deception; wages; Rachel barren; Leah fertile (Genesis 29:1 to Genesis 30:21).
- F Rachel fertile; Jacob increases the herds (Genesis 30:22-43).
- E' Internal cycle closes: departure; Laban at border; deception; wages (Genesis 31).
- D' Encounters (<paga') with divine beings at sacred sites near border; berakah (Genesis 32).
- C' Deception planned; fear of Esau; berakah gift returned; return to land (Genesis 33).
- B' Interlude: strife; deception; covenant with foreigner (Genesis 34).
- A' Oracle fulfilled; Rachel struggles in childbirth; berakah; death resolutions (Genesis 35:1-22)."

Constable: *The Flood story also has a palistrophic structure, and both stories have a similar statement at the middle (turning point): God remembered Noah (Genesis 8:1) and God remembered Rachel (Genesis 30:22). This emphasizes that God controls events and saves His people.*

Wenham: *the author of Genesis has deliberately split the Jacob–Joseph story into two parts by putting the family history of Esau Genesis 36:1 to Genesis 37:1 in the middle. This allows him to alternate the genealogies of the non–elect lines of Ishmael (Genesis 25:12–18) and Esau (Genesis 36:1 to Genesis 37:1) with the fuller family histories of the chosen lines of Terah (Abraham) (Genesis 11:27 to Genesis 25:11), Isaac (Jacob) (Genesis 25:19 to Genesis 35:29), and Jacob (Joseph) (Genesis 37:2 to Genesis 50:26) to produce a total of five patriarchal family histories. This matches the five family histories of pre–patriarchal times.*

Constable’s Commentary, accessed June 29, 2015; and he appears to be citing Ross *Creation and Blessing*; and Fishbane, p. 42; Wenham, Genesis 16–50, p. 169; Waltke, Genesis, p. 352.

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I believe this to be an even better chiasm covering the same ground.

Tyler Williams’ Chiasm of Genesis 25:19–35:29

- A. Beginnings, birth, predictions; Jacob steals Esau’s birthright. Genesis 25:19–34
- B. Isaac and the Philistines. Genesis 26:1–22
- C. Jacob cheats Esau of his blessing. “He took (*laqah*) my blessing (*beraka*).” Genesis 27:1–40
- D. Jacob’s flight from Esau. Genesis 27:41–28:5
- E. Encounter with God at Bethel. Genesis 28:10–22
- F. Jacob in Haran; Rachel and Laban. Genesis 29:1–30
- G. Children born and wealth is acquired. Genesis 30:1–43
- F’ Departure from Haran; Rachel and Laban. Genesis 31:1–55
- E’ Encounter with God at Mahanaim. Genesis 32:1–2
- D’ Jacob’s approach to Esau. Genesis 32:3–32
- C’ Jacob returns Esau’s blessing. “Accept (*laqah*) my blessing (*beraka*).” Genesis 33:1–20
- B’ Dinah and the Hivites. Genesis 34:1–31
- A’ Endings, death, fulfillment, Jacob and Esau together again. Genesis 35:1–29

These came from notes prepared by Tyler Williams, 2003. Quite frankly, I don’t know where I got them from.

[Chapter Outline](#)

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus’ History of this Time Period

**CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS.
FROM THE CREATION TO THE DEATH OF ISAAC.**

CHAPTER 21. CONCERNING THE VIOLATION OF DINA’S CHASTITY.

2. Now while Jacob was astonished at the greatness of this act [killing the men of Shechem—Genesis 34], and was severely blaming his sons for it, God stood by him, and bid him be of good courage; but to purify his tents, and to offer those sacrifices which he had vowed to offer when he went first into Mesopotamia, and saw his vision. As he was therefore purifying his followers, he lighted upon the gods of Laban; (for he did not before know they were stolen by Rachel;) and he hid them in the earth, under an oak, in Shechem. And departing thence, he offered sacrifice at Bethel, the place where he saw his dream, when he went first into Mesopotamia.
3. And when he was gone thence, and was come over against Ephrata, he there buried Rachel, who died in child-bed: she was the only one of Jacob’s kindred that had not the honor of burial at Hebron. And when

Josephus' History of this Time Period

he had mourned for her a great while, he called the son that was born of her Benjamin,⁽³⁹⁾ because of the sorrow the mother had with him. These are all the children of Jacob, twelve males and one female. - Of them eight were legitimate, - viz. six of Lea, and two of Rachel; and four were of the handmaids, two of each; all whose names have been set down already.

CHAPTER 22. HOW ISAAC DIED, AND WAS BURIED IN HEBRON.

FROM thence Jacob came to Hebron, a city situate among the Canaanites; and there it was that Isaac lived: and so they lived together for a little while; for as to Rebeka, Jacob did not find her alive. Isaac also died not long after the coming of his son; and was buried by his sons, with his wife, in Hebron, where they had a monument belonging to them from their forefathers. Now Isaac was a man who was beloved of God, and was vouchsafed great instances of providence by God, after Abraham his father, and lived to be exceeding old; for when he had lived virtuously one hundred and eighty-five years, he then died.

⁽³⁹⁾ Since Benoni signifies the son of my sorrow, and Benjamin the son of days, or one born in the father's old age, Genesis 44:20, I suspect Josephus's present copies to be here imperfect, and suppose that, in correspondence to other copies, he wrote that Rachel called her son's name Benoni, but his father called him Benjamin, Genesis 35:18. As for Benjamin, as commonly explained, the son of the right hand, it makes no sense at all, and seems to be a gross modern error only. The Samaritan always writes this name truly Benjamin, which probably is here of the same signification, only with the Chaldee termination in, instead of im in the Hebrew; as we pronounce cherubin or cherubim indifferently. Accordingly, both the Testament of Benjamin, sect. 2, p. 401, and Philo de Nominum Mutatione, p. 1059, write the name Benjamin, but explain it not the son of the right hand, but the son of days.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed . Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 35

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God tells Jacob to move to Bethel

Elohim said to Jacob, "Arise [and] go up [to] Bethel and live there. Construct an altar there to 'Ēl, the One Who appeared to you when you fled from Esau your brother.

God said to Jacob, "Rise up and go to Bethel and live there. Build an altar there to God, the One Who appeared to you after you fled from Esau your brother.

Jacob then said to his house and to those who [are] with him, "Remove the foreign elohim who [are] in your midst; and purify yourselves and change your garments.

Jacob then said to his house and to those who are with him, "Remove the foreign gods that are among you, then purify yourselves and change your garments.

Let us rise up and let us go up [to] Bethel and let me construct there an altar to 'Ēl, the One answering me in a day of my distress. He is with me in the way that I have gone.

Let us rise up and go to Bethel and let me construct in that place an altar to 'Ēl, the One answering me in the day of my distress. He is always with me in the way that I have gone.

A Complete Translation of Genesis 35	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They gave to Jacob all [their] foreign gods [= elohim] which were in their hands and the [religious] rings which [were] in their ears. Jacob buried them under the oak which [was] in Shechem.	They gave over to Jacob all of their foreign gods which they carried along with the religious rings which were in their ears. Jacob then buried them under the oak which was in Shechem.
So they [pulled up stakes and] journeyed [on]. Also, the terror of Elohim is upon the cities which [are] surrounding them; so they did not follow after the sons of Jacob.	The sons of Jacob pulled up stakes and left. Also, the terror of God was upon the cities around them, so that the inhabitants did not chase after the sons of Jacob.
Jacob came to Luz, which [is] in Canaan (it [is also known as] Bethel)—he and all of the people who [were] with him. Then he built an altar and he called the place ʾĒl-bethel, because the Elohim revealed Himself to him there, when he was fleeing from his brother.	Jacob came to Luz (also known as Bethel), which is in Canaan—he and all the people who are with him. There he built an altar and he called the place El-bethel because it was here that God revealed Himself to him, when he was fleeing from his brother.
Deborah dies	
Deborah, Rebekah’s nurse, died and she was buried below Bethel under the great tree. Jacob [lit., <i>he</i>] called its name Allon-bacuth [that is, <i>the oak of weeping</i>].	Deborah, Rebekah’s nurse, died, and she was buried below Bethel under a great tree. Jacob named this place Allon-bacuth (or, <i>the oak of weeping</i>).
God renames Jacob <i>Israel</i>	
Elohim appeared to Jacob again when he came from Paddan-aram and He blessed him. So Elohim said to him, “Your name [is] Jacob. You will no longer be called Jacob, indeed Israel will be your name.” So Elohim [lit., <i>He</i>] called his name <i>Israel</i> .	God had appeared to Jacob again when he had come from Paddan-aram, and He blessed him. God said to him, “Your name used to be Jacob, but you will no longer be called Jacob. Now, Israel will be your new name.” Therefore, God named him <i>Israel</i> .
Elohim said to him, “I [am] ʾĒl Shaddai; be fruitful and multiply and a people and an assembly of people will come [lit., <i>be</i>] from you; kings will come from your loins. Furthermore, the land which I gave to Abraham and to Isaac, I will give [that land] to you; and I will give [this] land to your descendants after you.”	God said to him, “I am ʾĒl Shaddai (God Almighty); be fruitful and multiply for a people and an assembly of nations will come from you; kings even will come from your loins. Furthermore, the land which I promised to Abraham and to Isaac, I will give that land to you; and I will give this land to your descendants after you.”
Jacob sets up an altar to God in Bethel	
Elohim went up from him in the place where He spoke with him. Then Jacob set up a pillar in the place where He spoke with him—a pillar of stone. Then he poured a drink offering on it and then he poured oil on it.	God went up from him from the place where God spoke to him. Then Jacob, to commemorate this event, set up a pillar in that place—a pillar of stone. Then he poured a drink offering upon it and after, he poured oil on it.
Jacob called the name of the place where Elohim spoke with him Bethel.	Jacob called that place Bethel, where God spoke with him.
Rachel gives Jacob his last son, but dies	

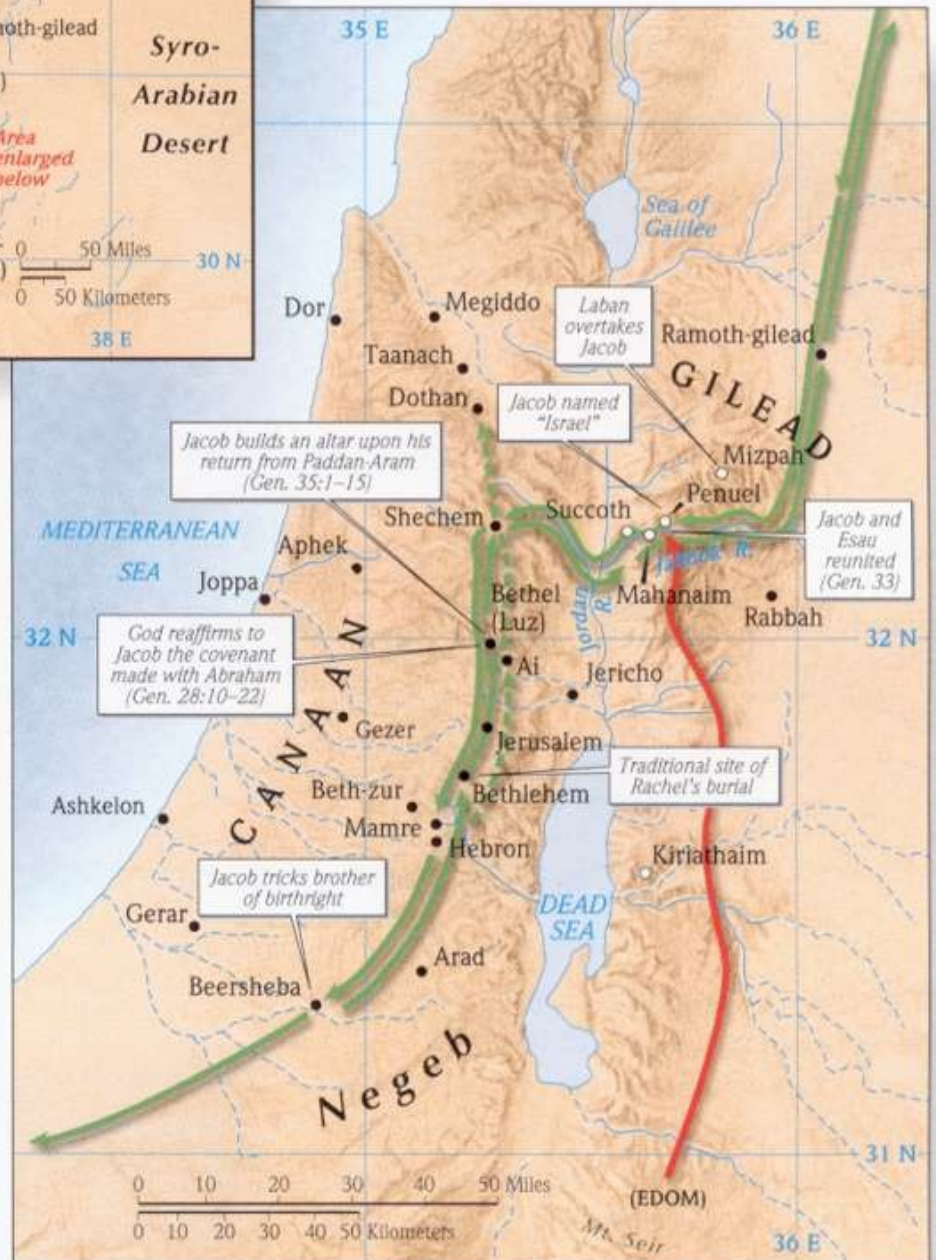
A Complete Translation of Genesis 35	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They journeyed from Bethel and it is still a distance of land to enter into Ephrath. Rachel [begins to] give birth, but she is in hard labor in her giving birth.	They all journeyed from Bethel, but the distance of Ephrath was still a lot. However, Rachel began to give birth, and she is in a difficult labor.
And so it is, during her hard labor that the midwife said to her, "Fear not, because now this [is] a son for you."	And it came to pass during her hard labor that the midwife said to her, "Do not be afraid, because this is a son you are giving birth to."
And so it is, when her soul departed (for she died), she called his name Ben-oni; but his father named him Benjamin.	With her dying breath, Rachel names her son Ben-oni. However, his father named him Benjamin.
Rachel died and was buried along the way to Ephrath (the same [is] Bethlehem). Jacob stood up a pillar over her grave. This [is] the pillar [over] Rachel's grave even to [this] day.	Rachel died and was buried along their route to Ephrath (which is known also as Bethlehem). Jacob stood a pillar up over her grave. That same pillar stand over Rachel's grave even to this day.
Jacob and his family move toward Eder	
Israel [pulled up stakes and] journeyed [forth]. He pitched his tent from farther toward 'Eder.	Israel pulled up stakes and kept journeying toward 'Eder.
And it was when Israel was dwelling in this land that Reuben goes and lays with Bilhah, his father's mistress (and Israel heard [about it]).	When Israel was dwelling in the land, Reuben went and lay with Bilhah, his father's mistress (and Israel heard about it).
The twelve sons of Jacob	
And [there] are 12 sons of Jacob. Leah's sons [are] Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar and Zebulun.	There are 12 sons of Jacob. Leah had 6 sons: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar and Zebulun.
The sons of Rachel [are] Joseph and Benjamin.	Rachel had two sons: Joseph and Benjamin.
The sons of Bilhah (Rachel's handmaid) [are] Dan and Naphtali.	The sons of Rachel's handmaid Bilhah are Dan and Naphtali.
The sons of Leah's [personal] maid Zilpah [are] Gad and Asher. These [all were] the sons of Jacob who [were] born to him in Paddan-aram.	Leah's personal maid, Zilpah, had two sons: Gad and Asher. All these were the sons of Jacob born to him in Paddan-aram.
Isaac lives to 180	
Jacob went to [see] his father Isaac, [at] Mamre (Kiriath-arba)—it [is] Hebron, where Abraham and Isaac have lived.	Jacob eventually went to see his father Isaac at Mamre (Kiriath-arba; in Hebron) where both Abraham and Isaac have lived.
The days of Isaac were 180 years.	Isaac lived for 180 years.
Isaac breathes [his last] and dies, and he is gathered to his people, old and full of days. His sons Esau and Jacob bury him.	Isaac breathes his last and dies, and then is gathered to his people, having led a long and full life. His sons Esau and Jacob bury him.
Chapter Outline	Charts, Graphics and Short Doctrines

What follows on the next page is a **Map of Jacob's Travels**, taken from Thirdmill.org and accessed January 4, 2015.



TRAVELS OF JACOB
GEN. 28-33; 35

- City
- City (uncertain location)
- Jacob's journey
- Jacob's sons seek pasturage
- ← Esau's journey



Doctrinal Teachers* Who Have Taught Genesis 35

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1971 Micah's Three Christmases	#5	Genesis 35:11, 16, 18
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/		Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem		Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124		Genesis 1–50
Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html		Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html		Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

R. B. Thieme, III does not appear to have covered any portion of this chapter in any available study.

