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## Jacob's Journey to Bethel

### 35: 1-8

**Jacob's journey to Bethel DIG: What memories or feelings would Jacob associate with Bethel (see 28:10-22)? What finally made Jacob realize that he needed to be a spiritual leader to his family?**

**REFLECT: Idolatry is substituting what is created for the Creator, and quite frankly idolatry dominates our culture. Is there anything that you need to bury and leave behind to worship God? Do you need to get back to your Bethel to be renewed? Where has God met you in times of stress? What actions might a person take today in preparation for meeting God? What things show that you are purifying your life? Which is more difficult - obeying God in the big stuff or the small stuff? How is your fellowship with God? What message do you need to hear from Him right now?**

**Jacob**(Hebrew: **Ya'akov**) had allowed **twenty years (31:38)** to pass since **his** return from Haran, without making good on the vow **he** had made at **Bethel** when fleeing from Esau (**28:20**). **Then God said to Jacob, "Go up to Bethel and settle there** until you fulfill your vow." **The rabbis teach that because Jacob had delayed going up to Bethel, he was punished by what had happened to Dinah. Bethel** was about fifteen miles south of **Shechem**, but its elevation was a thousand feet higher. It is referenced much like **Jerusalem** in the B'rit Chadashah. Because its elevation is two thousand five hundred feet above sea level, no matter the direction of your approach, the Bible always says: **go up to Jerusalem**, and **Bethel** is twelve miles north of **Jerusalem**.

Although **Bethel** was a very special place for **Jacob**, **he** had evidently never returned there after coming back from Haran. And what makes it even stranger is that **Bethel** is located almost directly between **Shechem** and Hebron where Isaac lived. We know that **Jacob** visited **his** father, so it almost seems that **he** had deliberately avoided **Bethel**. It could be that **he** knew **he** had not kept the promise **he** had made to **God** at **Bethel** about **twenty years** before (**28:10-22**). So once **he** got there, **he** was to **build an altar there to God, who appeared to you**

**when you were fleeing from your brother Esau (35:1).** This is the fourth divine revelation that **God** had given to **Jacob**. **God** wanted **Jacob** to **settle there** because the goal was fellowship. And fellowship with **God** should be our number one goal also.

However, without even realizing it, **Jacob's** family had been spiritually devastated by living for ten years in the Canaanite city of **Shechem**. Above all this was true of his children, who were especially vulnerable during their teenage years. So it is with our children today. Even if we bring them to church or temple every week, the life of worldliness during six days is far too powerful for anything that happens during the seventh day to counteract it. Then to make things worse, Dinah was raped, the men of **Shechem** were slaughtered and the town looted. This had brought more **foreign gods** into **his household**. If **God** was going to bless them again, if they were going to have a fresh start, then **the foreign gods** must go.



**So Jacob** did what **he** should have done long ago. **He** regained the spiritual leadership of **his household** and said to all who were with him from the slaughter of **Shechem**: **Get rid of the foreign gods you have with you and purify yourselves and change your clothes (35:2).** This was considered necessary in preparing to meet **ADONAI**. The purifying included getting **rid of the foreign gods** that **Rachel** had stolen from **her father Laban**. **Jacob's** love for **her** had led **him** to tolerate what **he** knew was wrong. Washing and changing **their clothes** symbolized the pure worship of **God**. Then **Ya'akov** said: **Come, let us go up to Bethel, where I will build an altar to God, who answered me in the day of my distress** over both **Esau** and **Laban**, and who has been with me wherever I have gone **(35:3)**. Because **they** realized that **they** were in serious danger of attack from other Canaanite cities, **they** were afraid, and surrendered to **Jacob's** commands. Likewise, we must surrender to **God** before **He** can bless us.

*There are some things that we must bury and leave behind because they cannot possibly be devoted to the service of **God**.*

The change in **Jacob** was dramatic. In the previous chapter **he** was weak and spiritually impotent. But now even **his** savage sons, who had once lost respect for **him** and went their own way, now follow **him** and accept **his** position without question. Even they could not help being impressed with the fact that their **father** was back on the right path with **God**.

**So they gave Jacob all the foreign gods they had and the rings in their ears**, which were used for magical purposes (**Hosea 2:13**), and **Jacob buried them under the oak at Shechem (35:4)**. This may have been the same **great oak** under which **his** grandfather Abraham had pitched **his** tent when he arrived at **Shechem (12:6)**. Later, under the Torah, the Israelites were instructed to destroy such objects (**Deut 7:5** and **25**). Notice they didn't sell their **foreign gods** to feed the poor. They got rid of them. Scripture seems to indicate that you can't reroute the things of Satan and use them for the service of **God**. You need to get rid of them (**Acts 19:19**). We need to remember that anything that hinders us on our spiritual journey is useless, no matter how valuable it appears to the world (**Hebrews 12:1**).<sup>533</sup> **Then** after purifying themselves, **they set out**.

All **his** life **Jacob** has had to contend with **his** own fears: the fear of **God (28:17)**, the fear of **Laban (31:31)**, and the fear of **Esav (32:7** and **11)**. Nobody had been in fear of **him**. Angry, yes; fearful, no. But as **Ya'akov** traveled from Shechem **to Bethel**, all that changed. **The terror of God fell upon the towns all around them so that no one pursued them (35:5)**. What prevented them from being pursued was not the terror of **Jacob's** sons, but **the** supernatural **terror of God**. In some way, **God** prevented them from coming after **Ya'akov** and **his family** for revenge. **Ya'akov and all the people with him** arrived safely at **Luz** (that is, **Bethel**) **in the land of Canaan (35:6)**. It is significant that **Luz** is mentioned here because it means *separation*, while **Bethel**, its new name, means *the House of God*. **Jacob** was gaining a new chance to be *separate from the world*, and in leaving **Shechem** *he was entering God's house*.

Having safely arrived, **Jacob built an altar, and he** renamed **the place El Bethel**, meaning *the God of the House of God*, **because it was there that God revealed himself to him when he was fleeing from his brother Esau (35:7)**. Here in the Hebrew text we have another implication of the plurality in **the Godhead** in **Genesis**. The Hebrew word for **Elohim** is a plural noun. When the

word **Elohim** is used of pagan gods, then the adjective or verb that goes with it is also in the plural. But when **Elohim** is used of the one true **God**, then the adjective or verb is normally in the singular. However, there are exceptions. Sometimes the plurality of **the Godhead** is revealed because the adjective or verb as it relates to **Elohim** is also in the plural, and here is a good example because in Hebrew the word **revealed** is plural. The plural verb is used with the plural noun. Therefore, literally it means, *the Gods they revealed themselves to him*. This clearly points to a plurality in **the Godhead**. **The rabbis, who did not believe in the plurality of the Godhead, rationalized this verse by saying that the word God in this verse refers to angels.**

At that time a very precious link to the past was broken, **Deborah, Rebekah's nurse (24:59), died and was buried under the oak below Bethel. She** would have been about one hundred and eighty years old at that time. **Her** family loved her **so the oak** under which **she was buried was renamed Allon Bacuth**, meaning *the oak of weeping (35:8)*. **Jacob** had known **Deborah** all **his** life. **She** had come with **Rebekah** from Mesopotamia when **Rebekah** had left to marry Isaac **(24:59)**, and no doubt had cared for **Jacob** from the time **he** was born. **She** had not, of course, accompanied **him** when **he** fled from Esau to Haran, but **she**, as well as **Rebekah** must have grieved to see **him** go. We don't know when **she** rejoined **Ya'akov**, but it was probably on the occasion of one of **his** visits to Isaac while living at **Shechem**. In fact, **her** presence in **Jacob's** household is the reason we know that **he** did visit **his** father during those years.

In addition, the fact that **she** was now with **Ya'akov** was proof that **Rebekah herself** had died. **She** never saw **her son** again after sending **him** off to **her** brother Laban. When **Jacob** returned to Hebron and found that **his** mother had died, and **Deborah** really wasn't needed any longer in **his** father's home, **he** probably urged **her** to come and live with **his** own family. **She** might have served as some sort of "senior advisor" to **his** other servants, as well as "grandmother" to **his** own children. It must have grieved **her** greatly to see the things that took place at **Shechem**. In addition, the arduous trip **up to Bethel** was too much for **her** and **she died**.<sup>534</sup>