

PART EIGHT "SENT" J | VJW COMMISSIONED OR "SET APART AND HOLY"(WITH THE SIGNIFICANCE OF CONSTANT SETTING APART -cf PEAL) Chapter 32.4-37.43

INTRODUCTION

Jacob's life is seriously misunderstood. He was not a crafty deceiver by choice. He was a deeply religious man. In his life he endured the hardships of a soldier of faith. While his 21 years in Haran were a difficult sortie he was true to the LORD who appeared to him. He undoubtedly had the respect of that elite but hard-faced regiment of 10 sons who heaped evil on Joseph. Best of all he met God at Peniel and his experience is regulative of many of the holiest of the saints of God's covenant. Moses and David and other of the prophets share the Peniel experience. In their weakness they became strong. The commissioning of "messengers" is prophetic TORAH and the ancient equivalent of Christ's commissioning of the apostles to seek the welfare of the lost (Matthew 4.19 "I will make you fishers of men") and to present the reconciling grace of God in Christ. (2Corinthians 5.20) This part of Genesis inspires us to look at our mission-its gravity and even the cost to others who(like Esau) may find tears but not repentance and ultimately fail to heed the warning of the gospel of God's Son in leading their lives as they please by proud continuance in sin.(cf Hebrews 12.17)

PRESENTATION & METHOD

The translation is from the best Masoretic Hebrew and is presented to the reader in plain Times New Roman script interspersed with commentary which is in *italic* script. The method makes no concession to space for juggling other opinion and it is hoped the work can make its way in the world simply by being refreshing and profitable and as a vibrant new approach to commentary on the Pentateuch. Through the web are welcome to wrangle with views expressed in this work.

READING No.1 32 1-13

JACOB'S HOMECOMING MESSAGE TO ESAU

What Jacob did might have remained undone but he took the initiative to inform his brother of his pending homecoming. He meant this as "good news" and looked for "reconciliation" and no doubt from his means desired to share his God given wealth and heritage. He is an antitype of the Gospel of God in this sense. Christ characterised the gospel as "God sending prophets and finally sending His Son" in the parable of the tenants Matthew 21 33 -45 & Mark 12 1 ff and Luke 20.9ff and in the message of Luke 11.49

And Jacob kept sending messengers before his face to Esau his brother in the land of Seir the plain of Edom or land inhabited without tents *for at its hub is a rock cave rose red city*. And he commanded them to say, "Thus say to my LORD Esau, "Thus says your servant Jacob. I have been living as a stranger with Laban and have been delayed or tarried there till now. I have cattle and donkeys and herds and men-servants and maidservants. I am sending this message to inform my Lord and to find grace in your eyes." And the messengers returned and said to Jacob, "Your brother Esau is coming to meet you with a company of 400 men." And Jacob was very frightened and was distressed or thinking about himself and he divided the people with him, the flocks, the cattle, the camels into two hosts. He said, "If Esau comes upon the first host and attacks it the second host may escape as a remnant." And Jacob said, "O God of my father Abraham and of my father Isaac O LORD who said to me, "Return to your own land and your kindred and it will be well with you, I am unworthy of all the covenant kindnesses and all the faithfulness which you have shown to your servant for with my staff I passed over this Jordan and now I am become two companies." "Save me I pray from the hand of my brother Esau for I am afraid he will attack me and the mothers with the children. And You have said, "It will surely go well with you and I will make your seed as the sand of the sea which cannot be counted for multitude." *We should take account of the humility of Jacob in prayer; of his awareness of the divine love and covenant; of the*

prosperity the LORD granted and of his faith that the promises as to his welfare and the well-being of his family would be fulfilled. He went on depending on the promises of God.

READING No.2 32 14-30 HOLINESS AND RECONCILIATION

He spent the night there and took from what came to his hand a gift for his brother Esau (1) two hundred female goats and twenty male (2) two hundred ewes and twenty rams. (3)He took thirty female camels with their young; (4) forty cows and ten bulls; (5) twenty female donkeys and ten male donkeys. And he gave them into the hand of his servants herd by herd separately and said to his servants, "Pass over before me and make space between the herds" (*Hebrew jwr literally so they do not smell each other*) And he commanded the leader saying, "When you meet with (the hostility of) my brother Esau and he asks you saying, "Who do you belong to?" Where are you going?"; "What are these before you?"; "They belong to your servant Jacob"; "It is a gift he sent to my Lord Esau "; "Behold he is coming behind!". He also commanded the second and third and all the leaders of the herds following, saying, "You are to speak in line with this instruction to Esau when you reach him." *We gather from this instruction and the previous statement that there were 5 different herds grossing at over 500 animals. This largesse in gifting is a picture of the overwhelming nature of divine grace. He sent all this to show his brother his desire for reconciliation and his willingness to share what was his own. The element of fear is what distances this gift from the gospel gift of Christ but the purpose of **reconciliation** is the outstanding primary purpose both in this **prophetic TORAH** and its fulfilment in the gift of God in Christ. **And you will each say also "behold your servant Jacob is coming after us"** The intriguing aspect of this gift was that it was stalled-it involved a series of five messengers with prophetic messages concerning one to come-JACOB-THE ONE WHO "HOLDS BACK". Jacob is typical of the Messiah in that he defers or holds back his coming whilst keeping hope alive of his appearing through generations.*

JACOB'S THINKING 20B-21

For he said, "I will make expiation " with these gifts or "hide his face" with these gifts going before my face or which are "being poured out" (*Hebrew Jlj*) and afterwards when the new relationship or constitution of our relations is established (*Hebrew nk*) "I will look on his face" "If only he will lift up my face!" *The deep desire of Jacob is for a warm and loving relationship. He is full of dreams of what might be. The depth of his brother's sin and the distance he has moved from the right path is not yet fully known. At this point in the story of the two lives Jacob is acting as the redeemer and Esau is in dire need of that redemption.*

JACOB CONDUCTS HIS FAMILY ACROSS THE JABBOK 22-24

Jacob's gifts passed over before him and he spent the night in the camp. And Jacob arose at night and took his two wives and their handmaids and his eleven sons and crossed the fording place of Jabbok. *The word "Jabbok" and the other Hebrew word "ABOK" are very similar-one means "pouring out" and the other means "wrestling".* After he had led them across the river he took his possessions across. *This action may be viewed as representative of the LORD bringing his people into the land of their possession.*

JACOB WRESTLES WITH THE LORD 25-33 HOLINESS AND INTIMACY WITH GOD

Jacob remained alone. *By choice Jacob faced what he considered might be his death-alone. It was his "Gethsemane" experience" He would be praying and meditating on God's will. He knew his seed must grow but how the promise of his own well-being could event was to him a positive mystery. And a warrior wrestled with him till the growing strength of morning light. This dark night of his soul was one in which he wrestled with God not alone for himself but in connection with the promises of God and His*

future blessing. This experience was one of his choosing as he prayed-and one of God's choosing as He met with Jacob. It is described later as an experience that Israel did not digest or understand fully. It is **prophetic TORAH** and only fully unpacks in terms of Messiah. Jacob through the goatskin tent would be wrestling in darkness seeing only starlight and perhaps the moon. Then the rays of dawn began to appear. It was a long struggle comparable to the cross of Christ. He was held in a wrestler's lock all of the time as Messiah was held on the Roman gibbet. Every muscle was tensed as would be the case in the mighty strains of crucifixion. This was Jacob's crucifixion of self-from which he would emerge a prince and mighty man in character as a prince with God-with what might be called Messiah likeness -what Christians call Christ-likeness since the days when Paul- the Hebrew of Hebrews- after his own writhing experience before the exalted Christ on the Damascus road taught in Antioch that followers of Jesus should call themselves "Little Christs". And when he(the soldier Messiah) saw that he could not (bring Himself) to prevail or could not lawfully resolve it he struck or touched the cavity of the thigh or the hollow of the thigh bone (Hebrew *מקרי פק*)-**the loins where the thigh joins the pelvis-the seat of strength of the body** so that his thigh was dislocated as he wrestled with (the warrior) This "dislocation" resonates with the crucifixion of which David in the psalms speaks prophetically " all my bones are out of joint" (Psalm 22.14). This psalm begins "My God my God why have you forsaken me?" the very words of Christ on the cross. It also speaks of the garments of the sufferer being divided by dice or lot as happened to the Christ at His crucifixion. The psalm even refers to **Bashan** where Jacob's ancient wrestling mirrored Christ's struggle on the cross at Calvary. For the purposes of the imagery in Genesis the "disjointed thigh" is a picture of the undoing of joints of Messiah suffering as Redeemer of his people. The man said, "Send me away for the daylight breaks". If we go back to the cross of Jesus we know that there was darkness over Israel from the sixth to the ninth hour (12 noon to three o'clock-Matthew 27.45) and that this spelt the end of the suffering of Christ as in this Genesis episode this moment of **prophetic TORAH** spelt the end of the experience of Jacob-but not without a personal complete understanding of the one who had been speaking to him and to all Israel through him-namely the Christ. And he said, "No" "I will not send you away" "Because" "Oh I wish" "You bless me over and over again" or "continue to bless me" (Hebrew *Piel of Jrb*) The wrestling is proceeding and the speech of Jacob in Hebrew is in spasmodic style. There are five words breathed out in spasm much like the words of the cross under duress but expressing deep lasting purpose. And He (the warrior Messiah-of which any may read in the greatest detail in Isaiah 9.5[rbg la] and in Isaiah 53) "What is your name?" And he said, "Jacob" And he(the warrior Messiah) said, "He will not still call himself Jacob-your name when truly your name is Israel for you are a prince with God and with mighty men you have prevailed. Here the victory of Jacob is stated but the Messiah is proclaiming before the outcome of his ghastly atoning suffering on the cross. That too was to be victory -bringing men and God together by redemptive suffering in the great historic atonement of the ages which mirrors all ancient sacrifice. And Jacob asked and said, "Please you **must** give me the Haggadah of your name" Jacob wanted the explanation of who this marvellous and mighty personage was. And He (the warrior Messiah) said, "Why is this?" Why do you ask again and again (Hebrew *lavt*) for my name? This is **prophetic TORAH** of the constant querying of the propriety of the name of Jesus or Christ who was crucified as Israel's Redeemer but whose person despite His power and influence has been queried over the centuries and will be until His return(cf Zechariah 13.6). Israel again and again has questioned the curious figure of Jesus without full understanding. The answer of the Messianic warrior was not to give the name but simply to do an act-And he blessed him there. The act of Christ "dying as the Lamb of God(The term used by John the Baptiser of Jesus) carried all the blessing of God and needs no further explanation for it fulfils all the sacrificial types. Without doubt the lesser is blessed by the greater. The prince with God is blessed by God himself. The messianic figure is deity-Yahweh.

READING No.3 THE VITAL SIGNIFICANCE OF PENIEL IN THE TIMELESS SCHEME OF WORLD REDEMPTION 32.31- 33.5

And Jacob called the celebrated name of the place "Peniel" (Hebrew "my face of God"-descriptive both of personal face to face experience of God and of the deep conviction of a personal renewing or life-filling experience and blessing which we might call "holiness") for I have seen God face to face and my

soul has plucked itself from danger or has drawn itself out or has been delivered (*Niphal of lxn*) The inner strength of Jacob is God given for since Bethel days He has been trusting the LORD and even after hardships galore he stood as a confessor before Laban. **The sun was rising for him according to the manner he passed Penuel and he was limping on his thigh.** This might read "The light was dawning upon him in the same manner as he who passes our **Penuel** (Hebrew plural of "God's face") and he (alike) limps on his thigh." Moses (who appeared in the NT on the mount of transfiguration with Jesus and Elijah and discussed the coming death of Christ Matthew 17.3, Mark 9.4 & Luke 9.30)) is developing this highly significant episode. Moses knew that every Israelite who is guileless and cleansed by the true Passover Lamb must meet the Messiah face to face-must see the suffering of Christ as for him-must experience the same dawn and know the same inner weakness and touch of God upon his life.

For this reason the sons of Israel do not eat the sinew of the ischiatic nerve which is upon the calf of the thigh until this day(the day of Moses)because He (the Messiah warrior) touched or smote the calf of the thigh of Jacob in the sinew of the nerve that controlled the leg down to the ankle. This may also read, "For this reason the sons of Israel do not enjoy , eagerly receive or digest the sinew on the calf of the thigh till this day because it was the Messiah who smote Jacob[to the point of dislocation.] Moses is telling us that there is a **prophetic TORAH** significance about the dislocating of the bones and he is also saying that the Peniel experience was His own-he knew the Messiah personally and His statement also testifies that any who will come to this experience of God in Christ will find light rising upon them and divine blessing. His reference to the "non-eating" is of course to Passover and this is the very matter that Moses further discussed with Christ Himself-the Lamb of God whose bones were dislocated on the cross in Matthew 17.3 above.

JACOB & ESAU MEET-UNITED AS MEN-FAR APART SPIRITUALLY RECEIVED HIM WITH JOY cf Matthew 13.20 33. 1-5...HOLINESS DEMANDS REPENTANCE

Jacob lifted up his eyes and looked and behold his brother Esau coming with 400 men or warriors so he divided the children between Leah Rachel and the handmaidens. He placed the handmaidens and their children first, Leah second and added Rachel and hers last. And he went on before and bowed to the earth seven times (*like the blows of a hammer on hot iron on an anvil which are struck "when the iron is hot" and malleable to shape it*) And Esau rushed in a hostile manner (*Hebrew xwr*) to meet him (*Hebrew arq often used of "going into battle"*) and embraced him again and again (*Piel qbj*) and fell on his neck and kissed him and they wept. Scripture tells us that "Esau sought a place of repentance but found none."(*Hebrews 12.17 where Esau is spoken of by Paul as seeking a place of repentance as he would seek the hide of his prey in the field* (*Greek εκζητεω-which adds poignancy to the words of the old hymn "Seek ye the LORD while He may be found-call ye upon Him while he is near"* It is not our tears of repentance or grief but the blood that atones for the soul and the season of divine conviction is our opportunity to obey and be sheltered under divine salvation) Then Esau looked up and saw the women and children and said, "Who are these with you? And He (*Jacob*) said, "The children whom God has given your servant."

READING No.4 6-19 THE DEBATE THAT SEPARATED THE BROTHERS-HOLINESS MAKES DEMANDS ON LIFE STYLE

Then the maidservants and children caused themselves to approach and bowed down again and again. And Leah and her children came near and bowed down again and again and afterward Joseph and Rachel came near and bowed down repeatedly. *Moses finds it almost amusing that Joseph whom God would exalt so highly-who would also defend the whole nation and be second in command of Egypt should as a child bow to his uncle Esau like a slave.* And He (*Esau*) said, "What is your purpose in all these hosts I met? And he said, "So that I might find grace in the eyes of my Lord". And Esau said, "I have great wealth, my brother. Keep what you have for yourself!" And he (*Jacob*) said, "No-Please take my present from my hand if I have found grace in your eyes for on account of the present constitution of things, seeing your face is like seeing the face of God. I am satisfied or I am compensated" (*Hebrew hxr*) For Jacob it was a small price to pay for the normalisation of relationships with his estranged

brother after the affair of the stolen birthright. Divine providence had prepared for this event. "Please take the blessing which I have brought to you for God has been gracious to me and I have all the wealth I need." And he urged him, and he (*Esau*) took it. And he said, "Let us break up camp and let's be going and I will be the leader for the journey" And He (*Jacob*) said, to him, "My Lord, the children are weak or tender and the sheep and cattle are giving milk for me and if they are driven for just one day the flocks will all die. Let my Lord pass on I pray before the face of his servant and I will continue to conduct or pasture at my ease or slowly (*Hebrew ffa*) according to the pace of the cattle or "ministering cattle which are before my face. *Jacob is explaining that his business and his livelihood depend on good care of his cattle and that they are his "ministers"(Hebrew Jal) as well as his possession until the time I come to my Lord in Seir.* And he (*Esau*) said, "I will place or "fix and settle" (*Hebrew gxy*) some of my people with you." And he(*Jacob*) said, "Why do this?" "Let me find grace in the eyes of my Lord". *Jacob was not keen on any alliance with the men who may have been of Hittite or Ishmaelite blood and more important idolaters with a very different way of life. Jacob sought only reconciliation with Esau at a personal level-not a combination with him or even a united settlement in Seir. This latter idea was now becoming less feasible.* And that very day *Esau* returned to the way of *Seir*. *This tells us he adopted the King's Highway and did not visit his father at Beersheba and it also tells us he returned to his accustomed "way of life".* *Jacob* set out for *Succoth* and built a house for himself and made booths of branches for his stock or possessions. For this reason the place is name *Succoth*. (*NW of Mahanaim and between Jabbok and Jordan-Jacob was staying around this country of the angels.*) And *Jacob* came peacefully in his journey from *Padan Aram* and pitched camp before the city of *Shechem* in the land of *Canaan*. And he bought the portion of ground where he pitched from the sons of *Hamor*, the patriarch of *Shechem* for a hundred lambs of silver. There he placed an altar (*Hebrew bxy-"to place as a conqueror" or to stand to minister for him")* *Jacob* was determined to witness and stand for God. He called it, "God the Strong Ones of Israel. *Jacob* who had met the Messiah in form as a man was prepared to state the singularity and plurality of the divine persona as a creedal repost of his heart.

READING No.5 34 1-35.11

LOVELY DINAH STIRS A CITY'S DESIRE. 1-12 HOLINESS V WORLDLINESS

And *Dinah* daughter of *Leah* whom she bore to *Jacob* went out to see the daughters of the land. *Shechem*, the son of *Hamor* the *Hivite* prince of the land, saw her he took her slept with her and humbled her. His soul was soldered to *Dinah* daughter of *Jacob* and he loved the young girl and spoke to the heart of the maiden. And *Shechem* spoke to *Hamor* his father saying, "Get this tender young woman for my wife". When *Jacob* heard that his daughter *Dinah* had been defiled he delayed until his sons who had been in the field came home. Then *Shechem's* father went to speak with *Jacob*. And when the sons of *Jacob* came in they heard and were very grieved and inflamed with rage for he (*Shechem*) had done a calamitous thing in *Israel* which ought not to have happened. And *Hamor* spoke with them saying, "The soul of *Shechem* my son is attached to your daughter-please give her to him for his wife. Contract affinity (*Hebrew ttj*) with us and give us your daughters and take our daughters for yourselves. You can settle the land before you. Settle and pursue commerce (*Hebrew rjS gain by trade*) and gain holdings in it. And *Shechem* said to *Dinah's* father and brothers, "Let me find grace in your eyes and whatever you say to me I will give (as a bridal price) Make the bridal price you quote however great as you will I will pay it but give me the maiden as my wife.

THE SUBTILTY OF SIMEON AND LEVI-PROPOSING CIRCUMCISION AND PLANNING TO ELIMINATE SHECHEM'S MALE POPULATION 13-17 HOLINESS IS A MATTER OF THE SPIRIT NOT MERELY THE FLESH

Nations and individuals may undertake circumcision as an act of hygiene but there is in it per se no spiritual significance once it is divorced from the election of God and the promises in Messiah.

And the sons of Jacob answered Shechem and Hamor his father with slackness or carelessly /in deceit or fraud (*Hebrew hmr "to make an arrow fall short"*) and they said this because he had defiled their sister Dinah. They said to them, "We are not able to do this thing to give our sister to a man who is not circumcised for that would be contempt to us. On this proviso we will give you our consent, if you become like us and circumcise all your males. Then we will give you our daughters and take your daughters for ourselves. We will settle among you and become one people. But if you do not hear us to circumcise thus we will take our sister and go. *In the action of Shechem there was the lust of the flesh coupled with a genuine affection for Dinah. He was as Moses later states the best of the bunch as we would say. Nevertheless his morals took second place to his desire. He had prostituted Dinah. The larger canvass presents a grave challenge to the bloodline of the Messiah and the subsequent violent action of Simeon and Levi, however embarrassing in the context to Jacob and treacherous to the indigenous people, was the only way out to secure purity other than Jacob taking a stand and refusing to give his daughter. He had already deferred decision well aware that simple denial might well have been overruled by Shechem.*

HAMOR AND SHECHEM AGREE AND SELL THE EMPTY DEAL 18-24 HOLINESS DEMANDS A PURE HEART AND MOTIVES

Their words seemed good in the eyes of Hamor and his son Shechem. The young man made no delay in doing as they said for he delighted in Dinah the daughter of Jacob and he was honoured or renowned beyond all the house of his father. And Hamor and Shechem came to the important men at the gate and spoke with them. These men are at peace with us. They will settle among us and trade and gain holdings. The land is broad enough in its strength (to accommodate) their proposal or intention (*Hebrew mynp*) that we marry their sons and they take our daughters in marriage. But these wealthy men will consent to dwell with us and be one people only if every male among us is circumcised as they are. Their cattle and possessions and all their beasts will be ours -let us fetch them and they will dwell with us. *The enthusiasm of Hamor and Shechem was such that they would seal the deal at the gate and fetch Jacob and his sons there and then. They had made the deal seem advantageous by suggesting that all the cattle and riches of Jacob would transfer to them. Under the assimilation proposed this would doubtless have happened. And all who went out of the city gate listened to Hamor and Shechem his son and all who went out of his city gate were circumcised-every male. These Hivites ran with a message that was hollow. There was no future in it. The idea that circumcision without the promise of Christ or circumcision without the heart at peace with God through the reconciling death of Messiah can avail is to defraud the soul. This message and procedure of cutting the flesh in hope of pleasing the LORD is plainly unavailing.*

SIMEON AND LEVI SLAY SHECHEM'S MALE POPULATION 25-31 HOLINESS PRINCIPLES RELAXED -JUDGMENT IS UNAVOIDABLE

The messenger of God must not settle for a quiet life mixed with immorality and adopt the world's modus vivendi.

And it came to pass in the third day when the men were in pain that two of the sons of Jacob brothers of Dinah took swords and came upon the city in its confidence and slew every male. And they slew Hamor and Shechem his son before the face of the sword and took Dinah from the house of Shechem and left. The sons of Jacob came upon the dead bodies and took spoil from the city which had defiled their sister. They took their flocks and herds and donkeys and all that was in the city and the field .They returned with all their wealth and children being nursed and wives and all that was in their houses. And Jacob said to Simeon and Levi," You have troubled me and make me stink among the inhabitants of the land-the Canaanites the Perizzites and I am small in number and if they add themselves together against me and attack me they will destroy me and my house. And they said, "Should we have made our sister a prostitute (*Hebrew hnz-one continuing so to act or in repeated prostitution*) till now? *Jacobs's sons had the last word. They had taken stern measures and they had rebuked their father for allowing this to happen in the first place. Had he in later life sought to settle here and gain from the liaison? Had he begun to settle for an easy life? Had he lost sight of the purpose for which grandfather Abraham*

instituted circumcision at the command of God-the seed line? Jacob made no reply. Besides 400 and more years later the land would be polluted by these nations and a ban introduced by God when the iniquity of the Amorite was at its full.

Chapter 35 JACOB IS BACK AT BETHEL-HOLY LIVING RESUMED

God said to Jacob. "Rise, go up to Bethel and dwell there and make an altar to God who appeared to you in your flight from your brother Esau." And Jacob said to his household and to all who were with him, **remove the gods of the stranger** which are in your houses and purify yourselves and change your garments. And let us rise up (*early*) and let us go up to Bethel and make a sacrifice to God who answered me when I was in straits or under persecution and was with me in all the way I went." And they gave Jacob all the false gods and all the earrings from their ears and Jacob buried them under the oak in Shechem. *Jacob saw that even the short sojourn in Shechem had prejudiced the faith of his fathers. He sought holiness and laid clear emphasis on the living God. The idols were buried because they were truly dead fetishes.*

Then they struck camp and the terror of the LORD came upon all the cities which were round about them and they did not pursue the sons of Jacob. And Jacob came to Luz which is in the land of Canaan - he and all the people with him. And he built an altar there and called the name of the place "El Bethel" because there Elohim revealed Himself to him as he fled from the face of his brother. And Deborah Rebekah's nurse died there and was buried under the oak just down from Bethel and he called its name "the oak of weeping". And God appeared to Jacob again in his coming from Padan Aram and blessed him. And God said to him, "Your name is Jacob-your name will no longer be called Jacob for behold ISRAEL shall be your name and He called his name Israel. And God said, "I am El Shaddai, be fruitful and grow great a nation and a community of nations will come from your loins. The land I gave Abraham and Isaac I will give to you and your seed I will give the land. Then God went up from him in the place where He had talked with him. *In this fast moving narrative Jacob buries the nurse who had latterly attended Rebekah. He is accorded a revelation which confirms the land covenant. The significance of the LORD going up from the place where He talked with Jacob is that the old staircase was still there. The way to Glory and the place where two dimensions of reality meet appears to be in the Bethel area. This time the LORD was at the bottom of the ladder. This **prophetic vision and TORAH** takes the understanding of God deeper in showing us that Messiah is willing to stand on the earth and indeed as the seed of Jacob in the person of Christ Messiah did come and will stand on the earth at the end of days. Moreover he came to an altar which was in the form of a cross outside the city wall and he ascended from the Mount of Olives after His work was done.*

READING No.6 35.14-36.19 THE LATER STORY OF JACOB & ESAU

Jacob made a stone pillar to stand in that place where He (God) had spoken to him and he poured out a libation (*to make a covenant*); he also poured out oil upon it. *The first word used for "anoint (Hebrew Jst) is used of "anointing the body; the second word (Hebrew qsy) of pouring out oneself. The ultimate fulfilment of this **prophetic TORAH** is to be sought in the anointed Saviour or Messiah and the subsequent outpouring of the Holy Spirit as God outpours Himself on humanity. This Pillar is uncannily representative of the vital actions of the deity in the Gospel of Messiah the king. Messiah pours out blood and water and then God pours Himself out on humanity to own and fill what is cleansed and set apart. And Jacob called the name of the place where God spoke with him "Bethel".*

RACHEL AND ISAAC DIE MOSES & BETHLEHEM 16-22

And they struck camp from Bethel and it happened when they were still an uncertain distance from Ephrath or Bethlehem that Rachel was giving birth and she had hard labour. And it was so as she laboured that the midwife said to her, "Don't fear for you have another son". And it happened in the casting out of her being in birth and her soul in death -for she was dying-that she called him "Benoni" (*son of my sorrow*) but his father called him "Son of my right hand". And Rachel died and was buried

on the way to Ephrathah which is Bethlehem. *It is noteworthy that Moses mentions Bethlehem as early as the 12th/13th BC. Over her tomb Jacob set a pillar-the pillar of Rachel's tomb till this day In modern time a small rounded tomb marks the spot -some way from Bethlehem-on the right side of the road approaching from Jerusalem. Moses who is not accorded the privilege to enter Canaan with the generation of the conquest may have visited the tomb of Rachel and may well have been in Canaan unless we are to assume he has taken his evidence from other travellers.* Israel moved on again and pitched his tent beyond Migdol Eder. (*"The tower of the flock" which was 5 miles south of Gaza*) While he was living in that land Reuben was sleeping with his concubine Bilhah and Israel heard of it. *Now Reuben who protested much in defence of his sister who was being treated as a prostitute in earlier time has the audacity to commit incest with Bilhah. Scripture simply states this sad episode without comment. Holiness is maintained by regular intimacy with God.*

ISRAEL'S TWELVE SONS 23-26

And Jacob had twelve sons. The sons of Leah were Reuben the firstborn and Simeon and Levi and Judah and Issachar and Zebulun. The sons of Rachel were Joseph and Benjamin. The sons of Bilhah the handmaid of Rachel were Dan and Naphtali. *In the instance of violation of their mother these sons were to defend her-this would be internecine strife of a sort not tolerated by Jacob and in any case Bilhah may well have been complicit in the act of Reuben.* The sons of Zilpah the handmaid of Leah were Gad and Asher. These were the sons of Jacob who were born to him in Padan Aram.

JACOB'S HOMECOMING 27-29

ESAU AND JACOB-TWO STRANDS IN ONE FAMILY GODLY & FLESHLY LIVING

And Jacob came to Isaac his father at Mamre, Qiriath Arba which is Hebron where Abraham and Isaac lived as strangers. And Isaac had lived One hundred and eighty years. And Isaac breathed out his life and died and was added to his people old and full of days and his sons Esau and Jacob buried him. *There appear to be no words that are recorded as passing between father and son. Isaac must have been in a grossly weak state on the return of Jacob and probably unable to communicate much if anything at all. The wonderful providence was that Isaac was there on the spot to close his father's eyes. Aware himself of some of the sorrows of family life by now he could recall those early days of Isaac and Rachel's heartbreak through Esau's unhappy marriages nevertheless his brother and he were present in united grief for their long-lived father. There were more tears-but still Esau could not come to a change of life.*

CHAPTER 36 ESAU'S WIVES 1-3 IDOLATRY PREJUDICES HOLINESS

These are the offspring of Esau that is Edom (*Hebrew "Red"*) Esau took to wife **Adah** (*ornament/beauty*) daughter of Ailyon (*"belonging to a stag"-perhaps a name linked to the valley of Aijalon -a valley in Dan NE of Jerusalem*) the Hittite from the daughters of Canaan and **Aholibamah** (*Tent of the high place*) daughter of Anah (*"sing" or "afflict" or "labour"*) grand-daughter of Zibeon (*dyed or different colour*) the Hittite. Also **Basemath** (*fragrant*) daughter of Ishmael (*God hears*) sister of Nebaioth (*hills*)

ESAU'S SONS BORN IN CANAAN 4-7

BROTHERS DIFFERENT IN THE MATTER OF WORSHIP

ADAH bore ELIPHAZ to Esau. (*"Whom God exalted" the exalted syllable is from "to leap nimbly or "My god is "gold"*) and **Basemath bore Reuel** (*friend of God*) these names occur respectively in Job and in Exodus. *It may be that Eliphaz had contact with Holy Job and may indeed have been the Eliphaz who comforted or criticised Job or a son of that line who acted so. Job's Eliphaz was a Temanite-or Edomite. The names carry the thought that God did use some to encourage or spur his saints from the line of Edom for His glory. And Aholibamah bore Jeush Jalam and Korah ("come*

together"/"assembly", "whom God hides" and "ice"). These were Esau's sons born to him in Canaan. Esau had three wives and five sons and also daughters during his remaining years living in the vicinity of Hebron. And Esau took his wives and sons and daughters and all the souls of his household and his possessions and all his animals and all his effects which he acquired in Canaan and went to a land from the face of Jacob his brother. *There appears to be more than "spacing out" involved. Esau no longer welcomed the witness or intimacy of his brother Jacob who was a forthright believer.* For it happened that their acquisitions or horses were more than could **rest or Sabbath together** and the earth was not able to bear their nomadic lifestyle (*and more pertinent their spiritual lifestyle-for Jacob would keep Sabbath*) before the presence of their possessions.

ESAU IN EDOM GRANDSONS BY ELIPHAZ 8-11-12

These are the offspring of Esau the patriarch of Edom in the hill of Seir. These are the names of Esau's sons. Eliphaz son of Adah his wife; **Reuel son of Bashemath his wife**. The sons of Eliphaz: Teman, Omar, **Zepho** (*referred to in the "Book of Jasher" as the "founder of Rome"*), Gatam and Kenaz. (*"south", "high" or "eloquent", "Expectation"/"hope", "their touch", "a hunt"*) And Eliphaz son of Esau had a concubine called **Timna** and she bore him a son called Amalek (*unknown designation- I suggest "people who possess"*). These were the grandsons of Adah his wife.

GRANDSONS BY REUEL 13

These were the sons of Reuel: Nahath, Zerah, Shammah and Mizzah. (*"Rest"/"quiet", "sun-rising", "astonishment", "faint-hearted"*) These were the grandsons of his wife BASEMATH

SONS OF OHOLIBAMAH 14

These are the sons of Esau's wife **Oholibamah** daughter of Anah grand-daughter of Zibeon-Jeush Jalam and Korah-whom she bore to Esau.

THE CHIEFS OF EDOM DESCENDED FROM ESAU 15-19

These are the chiefs of Esau, the sons of Eliphaz his firstborn; chief Teman, Omar, Zepho Kenaz Korah Gatam and **Amalek**. These were the chiefs descended from Eliphaz in Edom -grandsons of Adah.

These are the sons of Reuel: **Chiefs Nahtath, Zerah, Shammah and Mizzah-grandsons of Bashemath wife of Esau.**

And the sons of **Oholibamah** Esau's wife, daughter of **Anah** grand-daughter of Zibeon which she bore to Esau; Chiefs Jeush, Jalam and Korah. These were the sons of Esau, that is Edom and these their chiefs. *It appears that Esau's sons and grandsons had large families and many simultaneous chiefs arose with the probable result that Esau's family was deeply divided-every man's hand against his brother. The Horites and earliest kings of Edom appear to have been better integrated-although they were not as nomadic-living as they did at Mt Hor and at Petra.*

READING No.7

THE HORITE LEADERS CONTEMPORARY WITH ESAU'S FAMILY 20-28

These were the sons of Seir the Horite who lived in the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. (*"wrapping covering" [as Lot], "increase or growth", "lovely gazelle", "answer to prayer", "beloved roebuck", "help", "bounding roebuck"*) These sons of Seir were Horite chiefs in the land of Edom.

The sons of Lotan; Hori Homan and **Timna** his sister (*"Linen draper", "destruction", "restraint"*)

The sons of Shobal: Alvan, Manahath, Ebal, Shepho, Onam (*"Exalted", "Rest or offering" stripped of foliage", "nakedness" or "scrape off", "their pain or strength"*)

The sons of Zibeon: Aiah and Anah (*"falcon" & "answer [to prayer]"*) This Anah found the hot springs in the desert when pasturing the donkeys of his father Zibeon

The children of Anah: Dishon and **Oholibamah** his sister. (*"Beloved roebuck", "tent of the high place"*)

Anah was widely famed for his discovery of "Hot Springs" in the desert. Doubtless he came to live nearby and since it was in his early days of tending his father's donkeys that the discovery was made his daughter was brought up in luxury and wealth. The springs were of benefit for bathing and an attraction to the Bedouin of that period. Esau who married this lady would have had access to the valued springs in later life.

The sons of Dishon: Hemdan, Eshban, Ithran and Keran (*"desireable"/"pleasant", "a couch/prop/building" "Excellent" [like Jethro], "Harp"*)

The sons of Ezer: Bilhan, Zaavan & Akan (*"terror/Bashful", "disturbed", "he shall be the glory"/"surround like a necklace"*)

The sons of Dishan: Uz & Aran (*"counsel" & "Light sandy soil", "wild goat"*)

These were the "chiefs" (*Hebrew pwl a pl a "men who united" or "friends and intimates and leaders" or "ones who gently accustomed to the yoke"-it would appear that these leaders had vital ingredients of long term valued leadership. **They knew their people and remained "friends" while gradually accustoming the people in their care to bear responsibility and being conscious of the unity of their people***) of the Horites: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, Dishan -chiefs according to their thousands or families, in the land of Seir.

THE HISTORIC KINGS OF EDOM PRIOR TO SAUL & DAVID 31-43

GOD SHOWS GRACE EVEN WITHIN THE FAMILY OF ESAU

These were the kings that reigned in the land of Edom before any king belonging to Israel reigned. Bela son of Beor (*"destruction" "burning torch"*) reigned as king in Edom and the name of his city was Dinhabah (*"yielding oil"*) *The name of the city suggests that an Olive grove was situated there.* When Bela died Jobab son of Zerah from Bozrah (*"Howling desert" "sunrise" "fortification"*) was king ruling under him. When Jobab died Husham from the land of the Temanites (*"haste" "south"*) was ruling under him. When Husham died **Hadad who struck Midian in the battlefield** of Moab was ruling under him- his city was Avith (*"sharpness" "contention" [Midian], "ruins"*) And Hadad died and Shamlah from Masrekah (*"garment" "place of noble vines"*) succeeded him Samlah ruled from a city famous for good vines and vintage. When Samlah died Shuah from Rehoboth (*"fox" "room or space"*) of the river succeeded. When Shual died Baal-Hanan son of Achbor (*"lord of grace" "mouse"*) succeeded. When Baal Hanan son of Achbor died Hadad succeeded him as king. His city was called Pau (*"sharpness" "bleating"*) *It would seem Pau was a city of flocks.* His wife's name was Mehetabel (*"God is the benefactor"*) daughter of Matred who was daughter of Me-Zahab (*"driver" "gold water"*) *Moses who dwelt for 40 years in the desert would have become personally familiar with these names and this detailed history. The reference to the defeat of Midian is of interest as Moses lived with the "priest of Midian" The Edomite kingdom was well organised and eight successive kings are recorded-each taking office under his predecessor-which is the best reading of the text. These leaders were not hereditary.*

BREAK OR DIVISION 40-43

THE TRAIT OF FRIENDLINESS PERSISTS WHEN FAITH IS LOST

These are the names of **the friends** or leaders (*Hebrew pwl a assimilates to the modern "Caliph"*) of Esau according to their families, locations and names: Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, **Magdiel** and Iram. (*"restraint" [with He locale "place of restraint"], "exalted", "tent pin", "tent of the highplace", "oak or terebinth", "darkness", "hunting", "south", "fortress", "precious to God", "their city" [Petra?]*) These were the chiefs of Edom according to **their settlement** in the land they held; Esau himself being patriarch of Edom. *These latter names reflect the Bedouin lifestyle and life in tents. They also reflect the hunting pre-occupation and indeed some seeds of faith.*

The end of Part 8: "set apart to God "(holiness)