

GENESIS 28 | Jacob Blessed at Bethel

Jacob Blessed Again by Isaac and Sent to Laban

1 Then Isaac called Jacob, blessed him, and directed him,

You must not take a wife from the Canaanite women. 2 Arise, go to Paddan-aram to the house of Bethuel your mother's father, and take as your wife from there one of the daughters of Laban your mother's brother. 3 God Almighty (אֱלֹהֵי שָׂדֵי) bless (בָּרַךְ) you, make you fruitful, and multiply¹ you, that you may become a company of peoples. 4 May he give the blessing (בְּרִכָּה) of Abraham to you and to your seed with you, that you may take possession of the land of your sojournings (מְגוּר) that God gave to Abraham!

5 Thus Isaac sent Jacob away. And he went to Paddan-aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

Esau Marries Ishmael's Daughter

6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take a wife from there, and that as he blessed him he directed him,

You must not take a wife from the Canaanite women,

7 and that Jacob had listened (שָׁמַע) to his father and his mother and gone to Paddan-aram. 8 So when Esau saw that the Canaanite women did not please Isaac his father, 9 Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath² the daughter of Ishmael, Abraham's son, the sister of Nebaioth.³

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10 Jacob left Beersheba and went toward Haran. 11 And he came to a certain place⁴ 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.⁵ 12 And he dreamed, and behold, there

¹ **Ge 1:28** 28 God said to them, Be fruitful, multiply, fill the earth, and subdue it. . . .

² Mahalath and Basemath are likely the same person (see Ge 36:3).

³ Nebaioth was Ishmael's firstborn (Ge. 25:13).

⁴ The fact it is Bethel is hidden at first.

⁵ Jacob has no possessions, no friends, and no hosts. He's escaping from his brother and seeking a wife.

was a ladder (סֵלָם)⁶ set up on the earth, and the top of it reached to heaven.⁷ And behold, the angels of God were ascending and descending on it! 13 And behold, Yahweh⁸ stood above it and said,

I am Yahweh (אֲנִי יְהוָה), the God of Abraham your father and the God of Isaac.⁹ The land on which you lie I will give to you and to your seed. 14 Your seed shall be like the dust of the earth, and you shall spread abroad to the west, to the east, to the north, and to the south, and in you and your seed shall all the families of the earth be blessed. 15 Behold, I am with you and will guard (שָׁמַר) you wherever you go and will bring you back to this land. For I will not abandon (עָזַב) you until I have done what I have promised you.

16 Then Jacob awoke from his sleep and said,

Surely Yahweh is in this place, and I did not know it.

17 And he was afraid and said,

How awesome (אִירָא) is this place! This is none other than the house of God, and this is the gate of heaven.

Jacob's Pillar and Vow

18 So early in the morning Jacob took the stone that he had put under his head, set it up for a pillar, and poured oil on the top of it. 19 He called the name of that place Bethel (בֵּית-אֵל),¹⁰ but the name of the city was Luz at the first. 20 Then Jacob made a vow saying,

If God (אֱלֹהִים) will be with me, will guard me in this way that I go, and will give me bread to eat and clothing to wear, 21 so that I come again to my father's house in peace (שָׁלוֹם), then Yahweh shall be my God, 22 and this stone, which I have set up for a pillar, shall be God's house (בֵּית אֱלֹהִים). And of all that you give me I will give a full tenth (עֶשְׂרִית) to you.

⁶ “[S]eries of rising rows of stones, stepped ramp, flight of steps” (*HALOT*, 758).

⁷ This ladder is to be compared with the tower of Babel. **Ge 11:4** 4 Come, let us build ourselves a city and a tower with its top in the heavens. The tower of Babel symbolises man's reach for God. This ladder symbolises God's reach for man. **Jn 1:51** 51 [Jesus] said to [Nathanael], Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man. **Jn 3:13** 13 No one has ascended into heaven except he who descended from heaven, the Son of Man.

⁸ God decides the time and place of his special encounters with man.

⁹ When God encounters us, we will unmistakably know it is him.

¹⁰ Next to Jerusalem, Bethel is the most prominent city in Israel's history.

Biblical Worldview

1. Genesis at a Glance.

- a. This chapter fits perfectly with the overall theme of Genesis: “God’s blessing on the nations through Abraham’s seed.”
- b. Remember this ancient soap opera is descriptive, not prescriptive.
 - (1) For the most part, Genesis isn’t about us, and it’s not meant for direct application. We are meant to sit back and watch as God blesses Abraham, Isaac, and Jacob, despite their failures, in order that they may be a blessing to the nations.
- c. Don’t forget the focus of Genesis is always the Messiah to come.
 - (1) **Ge 3:15-16** 15 I will put enmity between you [Satan] and the woman [Eve], and between your seed and her seed. He [the woman’s seed] shall bruise your head, and you shall bruise his heel. 16 To the woman he said, I will surely multiply your sorrow in conception. In sorrow you shall bring forth children. Yet your desire shall for your man [the seed, Messiah], and he shall rule over you.
 - (2) The stories of Abraham, Isaac, Jacob, and Joseph set up the coming of Jesus.
- d. Let’s review Genesis 27:
 - (1) Chapter theme: Jacob Takes the Blessing
 - (2) Paragraph themes:
 - (a) Rebekah’s Plan (1-13)
 - (b) Rebekah’s Preparations (14-17)
 - (c) Jacob Tricks Isaac (18-25)
 - (d) Jacob Blessed (26-29)
 - (e) Esau Begs for Blessing (30-38)
 - (f) Esau Not Blessed (39-40)
 - (g) Esau’s Fury (41-45)

2. Rebekah continues to be a heroine (Ge 27:46).

- a. More than any other character, Rebekah understands God’s plan.
- b. God told Rebekah the older would serve the younger.
 - (1) **Ge 25:23** 23 Yahweh said to [Rebekah], Two nations are in your womb, and two peoples from within you shall be divided. The one shall be stronger than the other. The older shall serve the younger.
- c. It was Rebekah’s idea to deceive Isaac so that Jacob would get the blessing
 - (1) **Ge 27:5-6** 5 When Esau went to the field to hunt for game and bring it, 6 Rebekah said to her son Jacob....
- d. Rebekah believed in Jacob so much she was willing to be cursed.
 - (1) **Ge 27:13** 13 His mother [Rebekah] said to [Jacob], Let your curse be on me, my son. Only obey my voice....
 - (2) Paul, too, was willing to be cursed for Israel’s (Jacob’s) sake.
 - (a) **Ro 9:3** 3 I [Paul] could wish that I myself were accursed and cut off from Messiah for the sake of my brothers, my kinsmen according to the flesh.
- e. Rebekah may have even understood God’s preference for non-firstborn sons:
 - (1) Abel and Seth, not Cain.
 - (a) **Ge 4:4-5** 4 Yahweh had regard for Abel and his offering, 5 but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.

- (2) Isaac, not Ishmael.
 - (a) **Ge 17:18-19** 18 Abraham said to God, Oh that Ishmael might live before you! 19 God said, No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his seed after him.

- (3) Jacob, not Esau.
- (4) Judah, not Reuben, Simeon, or Levi.
- (5) Perez, not Er, Onan, Shelah, or Zerah.
- (6) Ephraim, not Manasseh.
- (7) David, not his older brothers.
- (8) Jesus, by contrast, was a firstborn son.

- (a) Can anyone identify a firstborn son between Abraham and Jesus, besides Obed?
- f. Even Isaac's initiative in v. 1 is due to Rebekah's prompting. She understands Jacob, as the carrier of the Abrahamic blessing, must not marry an unbelieving Canaanite.
 - (1) **Ge 27:46** 46 Rebekah said to Isaac, I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?
- g. Application.
 - (1) How much do you want God's blessing? God blesses those who desperately want his blessing and who will do almost anything to get it.

3. Isaac's re-blessing of Jacob is very significant (Ge 28:1-5).

- a. Isaac's first blessing of Jacob was obtained through deceit.
 - (1) **Ge 27:27-29** 27 So [Jacob] came near and kissed [Isaac]. And Isaac smelled the smell of his garments, blessed him, and said, See, the smell of my son is as the smell of a field that Yahweh has blessed! 28 May God give you of the dew of heaven, of the fatness of the earth, and plenty of grain and wine. 29 Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!
- b. By the time Isaac "blessed" Esau, Isaac knew Jacob was the one to be blessed.
 - (1) **Ge 27:33** 33 Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he [Jacob] shall be blessed.
 - (2) **Ge 27:37** 37 Isaac answered and said to Esau, Behold, I have made [Jacob] lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?
- c. There is no deceit involved in the second time.
 - (1) **Ge 28:1** 1 Then Isaac called Jacob, blessed him, and directed him....

4. Who Jacob marries now becomes crucial (Ge 27:46-28:9).

- a. Sarah came with Abram from Ur. She was Semitic and not a Canaanite (Ge 11:29-31).
- b. Abraham insisted Isaac marry a woman from his own country, not a Canaanite.
 - (1) **Ge 24:2-4** 2 Abraham said to his servant, the oldest of his household, who had charge of all that he had, Put your hand under my thigh, 3 that I may make you swear by Yahweh, the God of heaven and God of the earth, that you will not take a

- wife for my son from the daughters of the Canaanites, among whom I dwell, 4 but will go to my country and to my kindred, and take a wife for my son Isaac.
- c. Esau showed he despised the Abrahamic blessing by marrying Canaanite women.
- (1) **Ge 26:34-35** 34 When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, 35 and they made life bitter for Isaac and Rebekah.
- (2) The Hittites were an ethnic group living in Canaan from patriarchal times (Ge 15:20; Dt 7:1; Jdg 3:5). They were called the children of Heth (Ge 23:3) after their ancestor Heth, a son of Canaan (Ge 10:15). They inhabited the central ridge of Judah, especially the Hebron district. They were probably early migrants from some part of the Hittite empire; the Hittite empire itself never extended so far south. In Ge 23 the Hittites are the resident population of Hebron among whom Abraham lives from whom he buys the field of Machpelah, with its cave, as a family burying-ground. Esau grieved his parents by marrying two Hittite women (Ge 27:46; 26:34f.)—apparently in the Beersheba region. Jerusalem, according to Eze 16:3, 45, had a mixed Hittite and Amorite foundation. The name of Araunah the Jebusite (2 Sa 24:16ff.) has been thought to be Hittite, and Uriah the Hittite, evidently a Jerusalemite, was one of David’s mighty men (2 Sa 23:39) (F. F. Bruce, *NBD*, 476-477).
- d. Rebekah can’t bear to think Jacob will marry a Canaanite woman.
- (1) **Ge 27:46** 46 Then Rebekah said to Isaac, I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?
- e. The first thing out of Isaac’s mouth is, “Don’t marry a Canaanite woman.”
- (1) **Ge 28:1-2** 1 You must not take a wife from the Canaanite women. 2 Arise, go to Paddan-aram to the house of Bethuel your mother’s father, and take as your wife from there one of the daughters of Laban your mother’s brother.
- f. Abraham, Isaac, and Jacob were “wandering Arameans.”
- (1) The Arameans were Semites.
- (a) **Ge 10:22** 22 The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram.
- (2) Jacob himself was a wandering Aramean.
- (a) **Dt 26:5** 5 A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous.
- g. Esau marries the daughter of Ishmael, but it is too late for him.
- (1) **Ge 28:8-9** 8 When Esau saw that the Canaanite women did not please Isaac his father, 9 Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath the daughter of Ishmael, Abraham’s son, the sister of Nebaioth.
- h. Interpretation.
- (1) It is crucial that Abraham, Isaac, and Jacob, and their seed, not intermarry with the Canaanites, descendants of Ham.
- (a) **Ge 9:24-25** 24 When Noah awoke from his wine and knew what his youngest son [Ham] had done to him, 25 he said, Cursed be Canaan. A servant of servants shall he be to his brothers [Shem and Japheth].
- (b) **Ge 10:15-16** 15 Canaan fathered Sidon his firstborn and Heth, 16 and the Jebusites, the Amorites....

- (2) The women in the Messianic seed line are just as important as the men. Consider: Sarah, Rebekah, Leah, Tamar, Rahab, Ruth, etc.
- (3) God is not racist, and this is isn't a prohibition on "mixed marriages."
 - (a) The Canaanite worldview greatly clashed with the Abrahamic worldview. This is the reason for Isaac's strong command.
 - (b) **Ex 23:32-33** 32 You [Israel] shall make no covenant with them and their gods. 33 They shall not dwell in your land, lest they make you sin against me. For if you serve their gods, it will surely be a snare to you.
- i. Application.
 - (1) Who we marry is crucial. Our choice of a spouse is one of our greatest acts of faith. Who we marry shows where our heart really is. If we want to be blessed so that we can be a blessing, we must seek to marry a mature believer.
 - (2) God isn't concerned with the ethnicity of our spouse but with the religious worldview of our spouse. The worldview of our spouse is the most important thing about them.
 - (3) If we are married, our choice has been made. We must be committed to our husband or our wife for life. If we have regrets about our choice, those regrets are to be enveloped with love, patience, mercy, grace, and forgiveness.
 - (4) If we are married, our mission in life always includes our spouse.

5. **Jacob deserves credit for going back to Haran (Ge 28:5, 7, 10).**

- a. Jacob's going to Haran is similar to Abram's going to Canaan, a great act of faith.
 - (1) **Ge 28:5** 5 Thus Isaac sent Jacob away. And he went to Paddan-aram....
 - (2) **Ge 28:7** 7 ...And that Jacob had obeyed his father and his mother and gone to Paddan-aram.
 - (3) **Ge 28:10** 10 Jacob left Beersheba and went toward Haran.
- b. Jacob was over 40 years old, and yet he had not married a Canaanite.
- c. Jacob had absolutely nothing. No possessions, and no family or friends.
 - (1) "Now on the first night away from home, he could not find anyone to give him a bed for the night, and he was forced to lie down under the stars. Doubtless, he must have wondered whether there was anything in his father's pious hopes for his future" (G. J. Wenham, *WBC*, 2:225).
- d. Jacob's sojourn out of the land prefigures Israel's later sojourns out of the land (A. P. Ross, *BKC*, 1:73).

6. **Angels go between heaven and earth on missions for God (Ge 28:12).**

- a. **Ge 28:12** 12 [Jacob] 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!
- b. On his return to Canaan, Jacob will again see angels.
 - (1) **Ge 32:1** 1 Jacob went on his way, and the angels of God met him.

7. **Jacob finally meets God himself (Ge 28:10-17).**

- a. We never read Esau has a personal encounter with God, nor Ishmael.
- b. God encounters Abraham, Isaac, and Jacob at key moment of their lives, especially when they are entering or leaving the land of Canaan.

- (1) God will meet Jacob again, at night, on the very day he reenters Canaan.
 - (a) **Ge 32:24** 24 Jacob was left alone. And a man wrestled with him until the breaking of the day.
- c. This is a turning point in Jacob's life. His worldview now begins to radically change.
- d. Application.
 - (1) Each generation needs its own unique encounter with God.
 - (2) Every encounter with God is unique.
 - (3) God picks the time and place of his encounters with us.
 - (4) God encounters men and women who are already trusting him to some extent.
 - (5) Encounters with God bring awe and holy fear.

8. The Abrahamic blessing now clearly passes from Isaac to Jacob (Ge 28:3-4, 13-15).

- a. God promised land, seed, and blessing to Abraham, on several occasions.
 - (1) **Ge 12:2-3** 2 I will make of you [Abram] a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonours you I will curse, and in you all the families of the earth shall be blessed.
 - (2) **Ge 12:7** 7 Yahweh appeared to Abram and said, To your seed I will give this land.
- b. God promised the same to Isaac.
 - (1) **Ge 26:2-5** 3 Sojourn in this land, and I will be with you and will bless you, for to you and to your seed I will give all these lands, and I will establish the oath that I swore to Abraham your father. 4 I will multiply your seed as the stars of heaven and will give to your seed all these lands. And in your seed all the nations of the earth shall be blessed, 5 because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.
- c. Now it's Jacob's turn.
 - (1) Blessed by Isaac:
 - (a) **Ge 28:3-4** 3 God Almighty (יְיָ אֱלֹהֵי) bless you, make you fruitful, and multiply you, that you may become a company of peoples. 4 May he give the blessing of Abraham to you and to your seed with you, that you may take possession of the land of your sojournings that God gave to Abraham!
 - (2) Blessed by Yahweh:
 - (a) **Ge 28:13-15** 13 Behold, Yahweh stood above [the ladder] and said, I am Yahweh, 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 seed. 14 Your seed shall be like the dust of the earth, and you shall spread abroad to the west, to the east, to the north, and to the south, and in you and your seed shall all the families of the earth be blessed. 15 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.
 - (b) God specifically promises:
 - 1) He won't abandon Jacob while he is away from the land of Canaan (v. 15).
 - 2) Jacob will return to the land of Canaan (v. 15).
- d. The mission of Abraham and Isaac now becomes the mission of Jacob.
 - (1) This is why throughout the Bible it is said, "the God of Abraham, Isaac, and Jacob." Like Abraham and Isaac, Jacob is blessed to be a blessing.

Promises to Jacob in Genesis 27-28

Passage	Blessor	Land	Seed	Blessing	Other
Genesis 27:27-29	Isaac	Dew of heaven (28) Fatness of the earth (28) Plenty of grain and wine (28)		Cursed be those who curse you (29) Blessed be those who bless you (29)	Peoples serve you (29) Nations bow down to you (29) Lord over your brothers (29)
Genesis 28:1-4	Isaac	Will take possession of the land God gave to Abraham (4)	Made fruitful (3) Multiplied (3) Become a company of peoples (3)	Blessed by El Shaddai (3) Blessing of Abraham to him and his seed (4)	
Genesis 28:13-15	Yahweh	Land given to Jacob and his seed (13) Spread west, east, north, and south (14) Yahweh will bring him back to this land (15)	Seed like the dust of the earth (14)	All families of the earth blessed in him and his seed (14)	Yahweh will not leave him (15) Yahweh will do what he promised (15)

e. Application.

- (1) All of these promises continue to apply to the believing remnant of Israel.
 - (a) God won't abandon Israel while she is away from the land.
 - (b) God's blessing is on Israel, even outside the land.
 - (c) God will certainly bring back Israel to the land.
 - (d) Amazingly, we see these things happening in our own day.
- (2) Israel is blessed to be a blessing.
- (3) The Church, too, is blessed to be a blessing.

9. Jacob's faith is weak but growing (Ge 28:18-22).

- a. He sets up a pillar of remembrance (v. 22)
 - (1) "[S]tanding stones also become important from this point on. These are different from altars. Memorials were set up to recall divine visitations so that others might learn about God when they would ask, 'What do these stones mean?' (Josh. 4:6)" (Ross, *BKC*, 1:74).
- b. He vows Yahweh will be his God under certain conditions. God must: (1) be with him; (2) guard him in Haran; (3) give him bread and clothing; and (4) bring him back in peace.
- c. He promises to give a tenth to Yahweh (v. 22).
 - (1) This is a statement of faith, because now he has nothing.
 - (a) **Ge 32:10** 10 With only my staff I crossed this Jordan....
 - (2) Abram, too, gave a tenth to Yahweh.
 - (a) **Ge 14:20** 20 And Abram gave him a tenth of everything.
- d. Application.
 - (1) Wherever our level of faith is at the moment, God invites us to grow in faith. We should aim to finish strong, just as Jacob did.
 - (2) God wants us to obey his commands in faith, not to make deals with him.

- (a) “Jacob’s relationship with Yahweh was quite different from what Abraham’s or Isaac’s relationship had been. God tested Abraham, but Jacob tested God. God told Abraham to leave his country before he entered into blessing, but Jacob imposed conditions on God before he vowed to bless God. Jacob was willing to accept God’s promises, but he did not commit himself to God until God *proved Himself* faithful to him personally. ... Many believers bargain with God as Jacob did here. They agree to worship Him on their terms, rather than because God has proven Himself faithful in the past. God often accommodates such weak faith, but the fact that He does so does not commend the practice of bargaining with God.”¹¹

10. Bethel is an important place in the biblical story (Ge 28:18-22).

- a. Abram built an altar there, when he first entered the land.
(1) **Ge 12:8** 8 From there he 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 Yahweh and called upon the name of Yahweh.
- b. Abram returned there and called on Yahweh’s name again.
(1) **Ge 13:3-4** 3 [Abram] journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai, 4 to the place where he had made an altar at the first. And there Abram called upon the name of Yahweh.
- c. From there, Abram surveyed the land his seed would possess.
(1) **Ge 13:14-15** 14 Yahweh said to Abram, after Lot had separated from him, Lift up your eyes and look from the place where you are, northward, southward, eastward, and westward, 15 for all the land that you see I will give to you and to your seed forever.
- d. God’s promise to Jacob at Bethel echoes his promise to Abram in the same place.
(1) **Ge 28:13-14** 13 And behold, Yahweh stood above [the ladder] and said, I am Yahweh, 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 seed. 14 Your seed shall be like the dust of the earth, and you shall spread abroad to the west, to the east, to the north, and to the south, and in you and your seed shall all the families of the earth be blessed.
- e. Later, God will announce himself to Jacob as the “God of Bethel.”
(1) **Ge 31:13** 13 I am the God of Bethel, where you anointed a pillar and made a vow to me. Now arise, go out from this land and return to the land of your kindred.
- f. Jacob will dwell at Bethel and make an altar there.
(1) **Ge 35:1-7** 1 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. 2 So 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. 3 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. ... 6 And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him, 7 and there he built an altar and called

¹¹ T. Constable, “Notes on Genesis,” 224-225.

the place El-bethel, because there God had revealed himself to him when he fled from his brother.

- g. God will re-bless Jacob and rename him Israel at Bethel.
 - (1) **Ge 35:9-12** 9 God appeared to Jacob again, when he came from Paddan-aram, and blessed him. 10 And God said to him, Your name is Jacob. No longer shall your name be called Jacob, but Israel shall be your name. So he called his name Israel. 11 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. 12 The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your seed after you.
- h. Jacob will set up another pillar at Bethel.
 - (1) **Ge 35:13-15** 13 Then God went up from him in the place where he had spoken with him. 14 And Jacob set up a pillar in the place where he had spoken with him, a pillar of stone. He poured out a drink offering on it and poured oil on it. 15 So Jacob called the name of the place where God had spoken with him Bethel.

11. God desires to bless mankind (Ge 28:14).

- a. God blesses Abraham, Isaac, and Jacob so that they may bless the nations.
 - (1) **Ge 18:18** 18 ...Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
 - (2) **Ge 22:18** 18 ...In your seed shall all the nations of the earth be blessed, because you [Abraham] have obeyed my voice.
 - (3) **Ge 26:2-5** 2 Yahweh appeared to [Isaac] and said, Do not go down to Egypt. Dwell in the land of which I shall tell you. 3 Sojourn in this land, and I will be with you and will bless you, for to you and to your seed I will give all these lands, and I will establish the oath that I swore to Abraham your father. 4 I will multiply your seed as the stars of heaven and will give to your seed all these lands. And in your seed all the nations of the earth shall be blessed, 5 because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.
 - (4) **Ge 28:14** 14 In you [Jacob] and your seed shall all the families of the earth be blessed.
- b. The same truth is continued in the New Testament.
 - (1) **Ac 3:25** 25 You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, And in your seed shall all the families of the earth be blessed.
 - (2) **Ga 3:16** 16 Now the promises were made to Abraham and to his seed. It does not say, And to seeds, referring to many, but referring to one, And to your seed, who is Messiah.
 - (3) **Ga 3:8** 8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham saying, In you shall all the nations be blessed.

O God of Bethel | Philip Doddridge

O God of Bethel, by Whose hand
Thy people still are fed,
Who through this weary pilgrimage
Hast all our fathers led.

Our vows, our prayers, we now present
Before Thy Throne of grace;
God of our fathers, be the God
Of their succeeding race.

Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread
And raiment fit provide.

O spread Thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.

Notes