

1: Sermons From The Old Testament - The Forgotten Vow Of Jacob

In Genesis Jacob was commanded to return to Bethel, where He had appeared to him. The first appearance of God was at Bethel, thirty years previous. The second appearance ("again") was also at Bethel, as recorded in verses

Jacob settles near Shechem. He no longer wanted to fight with men in the fierce jungle of worldly competition. He had peace in his heart, and he wanted to settle down and enjoy the blessings God had given him. He camped within sight of the city; then, he bought the land on which he camped from Hamor, the ruler of Shechem. He built an altar there and called it "God, the God of Israel. He suddenly became tired of wandering and tired of struggling with men. He forgot about his holy pilgrimage and the calling God had given him to be a patriarch of faith and a blessing to all people. He had wanted to stay in Paddan Aram and enjoy his family and his wealth, but because of the envy of Laban and his sons, he had to leave. He wanted to settle down and become an ordinary man. However, God blesses us so that we can be a blessing to others. He calls us into his redemptive history so that he can use us in his great task of evangelizing the world in our time. He wants us to remember our promises and keep them. We must travel the pilgrim road by faith from first to last, until we reach our destination and claim the inheritance God is keeping for us in heaven. God did not bless him at Succoth. Something happened that made it impossible for him to remain there. Verses say, "Now Dinah, the daughter Leah had borne to Jacob, went out to visit the women of the land. When Shechem son of Hamor the Hivite, the ruler of that area, saw her, he took her and violated her. His heart was drawn to Dinah daughter of Jacob, and he loved the girl and spoke tenderly to her. Furthermore, to have a firm treaty with Hamor and the Shechemites would fit in with his plan to settle down in Succoth. But his sons, Simeon and Levi, were incensed that their sister should be treated like a prostitute. Simeon and Levi tricked the men of Shechem by pretending to agree to make a treaty with them--on the condition that they be circumcised. The Shechemites liked and respected Prince Shechem, so they agreed. But as soon as they had done it, while they were sore from the circumcision, Simeon and Levi attacked and looted the city, putting all the men to the sword. Jacob rebuked his sons. They had made him a stench to the Canaanites and Perizzites who lived in the land; now he had to leave. Jacob never forgot this event. Just before his death, Jacob blessed all his sons with blessings that were appropriate to them. At that time, he remembered this event, and he withheld blessing from Simeon and Levi because of their violence and cruelty. It was not pleasing to God for Jacob to make a treaty with the people of the land and intermarry with them. Had he done this, he would have compromised his faith and lost the covenant blessing. So God used this tragedy to push him to complete his journey back to Bethel. Jacob returns to Bethel. He said, "Go up to Bethel and settle there, and build an altar there to God who appeared to you when you were fleeing from your brother Esau. He reminded him of his protection. He ordered his household to get rid of the foreign gods and purify themselves. He said, "Let us go up to Bethel, where I will build an altar to God, who answered me in the day of my distress and who has been with me wherever I have gone. When he set out for Bethel, the terror of God fell on the people of the land and no one pursued him. Jacob arrived in Bethel and God again appeared to him and blessed him. God said, "Your name is Jacob, but you will no longer be called Jacob; your name will be Israel. God talked with Jacob personally there, and Jacob set up a stone pillar there at Bethel. He remembered this personal meeting with God in this place where he had first met God and made a vow. God held on to that vow and for 20 years he had been with Jacob to bless him and train him and bring him back to that place. But he was not the Jacob who left; he had become a new man. He had become Israel, a man who struggles with God. His life and faith had been self-centered. Now he worshipped the God of Bethel--El Bethel. He had become a God-centered man. His beloved Rachel died giving birth to her second son, Benjamin. Her son, Joseph, whom Jacob loved more than all the rest of his sons, was sold by his jealous brothers into slavery in Egypt. For 20 years Jacob thought his son was dead, and he did not stop mourning for him during all that time. Because of Joseph, Jacob and all his family moved to Egypt. Egypt became the dark womb in which the people of Israel grew in number until, after years, the nation of Israel could be born through the Exodus. Jacob lived out his last days in peace. Instead of living as a man of struggle, he lived as a man of blessing. He blessed Pharaoh. He said of his life, "My years

have been few and difficult, and they do not equal the years of the pilgrimage of my fathers. He led him and trained him until Jacob the deceiver, the man who struggled with men and won, could become Israel, the patriarch of faith, the man who talked with God. Genealogies frequently are used as literary devices to divide the book of Genesis into sections.

2: Sermon on Genesis

Back to Bethel Genesis The life of Jacob is an interesting study. Some Bible characters burst onto the scene and we can know very little about them, but Jacob's life is detailed in the Scriptures so that we can really get to know him.

What is the different between the spirit and soul of a man? This is a question that has been debated by many theologians. It is not our purpose here to take sides with one school of thought or another, but to share with you what the Bible in general has to say about soul and spirit. Studies that would benefit you in a better understanding of this subject are: When a person dies where does his soul go? KJV - any, appetite, beast, body, breath, creature, dead -ly , desire, [dis-] contented, fish, ghost, greedy, he, heart -y , hath, jeopardy of life X in jeopardy , lust, man, me, mind, mortally, one, own, person, pleasure, her-, him-, my-, thyself- , them your - selves, slay, soul, tablet, they, thing, X she will, would have it. KJV - ghost, life, spirit -ual, -ually , mind. The word spirit means: KJV - air, anger, blast, breath, cool, courage, mind, quarter, side, spirit [-ual] , tempest, vain, [whirl-] wind -y. This sounds complicated, but again both words have different meanings according to the context they are in. This is why there is much debate as to how to simplify those two terms. Here is what the Bible says about those two terms: Both of these terms soul, spirit are often used interchangeably in the Scriptures. Look at these texts: Father, save me from this hour. But for this cause came I unto this hour. ASV 1 Cor ASV 1 Cor 5: And it came to pass, as her soul was departing for she died , that she called his name Ben-oni: ASV 1 Kings Now some have made a simple formula for these 2 terms. When the person dies, the spirit goes back to God and so the soul and the body do not exist any longer. But this goes against the last 4 texts that we have just read. However, the word spirit ruwach in Hebrew never even appears in Gen 2: This simplistic explanation of a complex subject matter does not even fit the bill! According to that formula, Adam and Eve should have physically died the day they disobeyed God. You shall "surely" die. No doubt is given here. Death is guaranteed on the day of transgression. No they lived to be years old, at least Adam did! God is no liar! Whatever He says always comes true! Their relationship with our Heavenly Father was broken the day they disobeyed God! This is clearly shown in Gen 3: There are too many inconsistencies with this theory! Now, let us go back to our study of soul and spirit. There are texts which make a distinction between soul and spirit: May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. NIV and Heb 4: Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. The word soul has generally 2 distinct meanings in the Bible. The first one is that which makes a human or animal body alive or "life" itself: For what will it profit a man if he gains the whole world, and loses his own soul? The second meaning of that word refers to the inner life of man, the seat of his emotions, and the centre of human personality. The meaning here of soul means more than physical life. The writer of Genesis stresses that man became a "living soul," or a person, a human being, one distinct from all other animals. The soul is also the seat of many emotions and desires: Spirit on the other hand seems to be used in 3 particular situations. The first one denoting the spirit of human beings. NIV These texts seem to refer to the spiritual aspect of man. This is especially clear when Jesus said: The second meaning in reference to good and evil spirits, in other words beings other than God and humans. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: KJV What is amazing is that God cares for our whole being and Jesus came on earth so that He could save us completely from hell. Are you tired of living a life in sin? Frustrations, addictions and hurting yourself and others can be broken if you only let Jesus into your heart. He is the only One who will give you inner peace. Jesus is speaking to Nicodemus in verse 8: Dictionary Definitions The New Testament word for soul, "psuche," is the foundation for words we use today dealing with the "mind" -- words like "psyche," "psychology," "psychiatry. These words have to do with air, wind, gases, medical concerns dealing with breathing. Conclusion Thus, simplifying the comparison, "soul" has more to do with the human mind which includes the will and emotions. Hence, it is imperative to "renew the mind" in Scripture and being disciplined, as the mind is the center of the will and the decision-point for future decisions. The spirit is now awakened and brings with it a heavenly conscience, making old sinful

habits uncomfortable Scriptural References Here are some Scriptures using these two words side-by-side, so the difference may be demonstrated in context: When we are dead spiritually we have no communication with God and we do not comprehend the things that are spiritual. The spirit is that part of man that can grasp and perceive spiritual things. The spirit is what the Lord gave us. No other living thing has a spirit except humans! The Divine Spirit indwells our human spirit when we become saved. Jesus talks of this specifically when asked by Nicodemus how he can be saved see John 3: Now we have communication with the Father through our Spirits. SOUL Soul on the other hand is our intellect, reasoning, will and personality. The things that make us the person that we are separate from the characteristics of our bodies. Some of us have nice acceptable souls and some of us have despicable ones – no matter, as long as we are "dead in our sins" they both end up the same place – hell. Those who have renewed Spirits regardless of how despicable they may appear go to heaven. Just like the thief on the cross – despicable soul but in the end a renewed spirit- destination; heaven! This verse says " for it is God who works in you to will and to act according to His good purpose", or He is our helper in this process. This verse also refers to all three aspects of a human. God who works God is Spirit working together with our spirit in you to will reference to the our soul - intellect, reasoning, will and personality traits and to act reference to our bodies – where we act out our will according to his good purpose. Each person has a soul from the moment of conception. The soul is owned by God, but must be given back to God by choice. EVERY creature that has ever lived has a spirit. According to the Bible, even inanimate objects have spirits! The spirit of any creature is made up of its character and traits. It can be shaped by discipline and experience. Jesus said that if the people did not praise Him, the rocks would cry out. EVERYthing that God created, He created with purpose. Man is the only creation of God that has corrupted that purpose through his knowledge of good and evil. Our God given purpose, aka "instinct" has been contaminated through our iniquities perversions of those things God created to be good. The above text proves that Adam was an earthly being that was given an eternal soul, and that Christ was a heavenly being that chose to become a man, and be able to give us the hope of life through His disciplined determination. By what He has achieved, our Spirit can be effected so that we not lose hope, but keep His commandments, remain faithful, and inherit eternal life. Calvary is also known as Golgotha, the place of the skull. Any idea why God would allow Christ to go to the place of the skull? If we get it in our head that our sin debt is paid by Him and His righteousness, then our life becomes a living sacrifice out of gratitude. We, knowing that "our righteousness is as filthy rags," become committed to offering the best we can so that we can "prove our love for Him by keeping His commandments! The difference between the spirit and soul of man is a good topic to discuss. We need to understand the difference between the two entities. In other words, man is a spirit who lives in a body and possesses a soul. The scripture reference above confirms this truth.

3: Sermons on Genesis 35 - www.enganchecubano.com

What important lessons does God have for us in the passage? Dr. Robert Joyner preached Back to Bethel (Genesis 35) at Community Baptist Church in Newport, NC. #genesis #genesis35 #bethel.

When Jacob returned to Bethel, he rebuilt his altar and worshipped the Lord. When we hear and obey the call of the Lord; prepare our hearts and lives for worship; then we can rebuild the old altars and worship the Lord again in Spirit and truth. That is where the Lord wants to bring each of us. And, it is where the redeemed heart wants to be. If you have heard all of this and your response is something like: I am as happy as I can be in the situation I am in right now. I just want to be left alone so I can enjoy myself and so I can do the things I want to do. If you know Him, there will be a hunger somewhere in your soul to be closer to him than you are. There will be a desire to worship Him; to love Him; to be near Him. If that heavenly tug is absent, then He is probably absent as well. The altar Jacob built was symbolic of several things. When we return to our Bethel and rebuild our altars, we will find they stand for the same things. God must be adored by His people if there is to be real worship. That simply means that we must come to a place where we are willing to humble ourselves before Him; confess our sins; claim His forgiveness; and lift His Name in our praises. Worship is about us becoming less, while He becomes more! He proved that he loved the Lord by doing what God told him to do. God is looking for people who will selflessly serve Him; who will put His first in their lives; who will give their all for Him and to Him. He demands total obedience - 1 Sam. He paid that debt at the altar! We are indebted also! Think of all the Lord has done in your life, and think of how little you have done for Him in return. God does not require us to serve Him as repayment for all He has done for us; but the redeemed heart that loves God cannot help but serve Him out of gratitude! It Spoke Of Sacrifice - The altar was a place for sacrifice. The Blood has already been shed back at the altar of the cross, one for all, Heb. God is looking for living sacrifices - Rom. God renewed all the promises that He had made to Abraham and Isaac and gave them afresh to Jacob, v. You need to rebuild those old altars and get cleaned up and worship the Lord one more time. You can have that and much more if you will only get back to Bethel. Some of you need to come to Bethel for the first time. You know that you have never trusted Jesus as your Savior. You know you need to be saved. Well, that can happen today, if you will come to Him. Whatever the need, you can rest assured that the supply will be found in Jesus! Get to Bethel today and get what you need from God.

4: The Way Back (Genesis) | www.enganchecubano.com

A. God called Jacob to come back to the place where He started for God. God's command was for him to dwell there, build an altar and worship. God's command was for him to dwell there, build an altar and worship.

Is there a time in your life when you were closer to God than you are now? As believers in Jesus Christ, we all have a personal walk with God. This is something entirely different from our corporate or church affiliation, relationship, and responsibility. We can be very involved in church service and activities, yet not have a close fellowship with Jesus Christ. This is the difference between doing and being. Indeed, church service and activity can become a substitute for a personal walk with God. It is equally true, however that if we are walking close to God, we will be connected with His house of worship, His church. In our text, Jacob goes back to Bethel. As he does we are reminded of his previous vow made at Bethel, back in Genesis For whatever reason, Jacob has payed a price for not returning to Bethel. His detour to Shechem has cost him dearly. His daughter Dinah has been defiled and the conduct of his sons has brought reproach upon him in Canaan. We always pay a price when we sacrifice the eternal on the alter of the temporal. When we fail to keep our hearts in tune with God, our lives quickly fall into discord and disarray. The name "Bethel" means house of God. To Abraham and Jacob, Bethel was a specific place or location on the map of Canaan. It was located about thirty miles south of Shechem and five miles north of Jerusalem. Bethel was 1, feet higher than Shechem and situated on the road that led to Jerusalem, Bethlehem, and Hebron. To us, Bethel represents a right relationship with God. It was so in the life of Abraham, it is so in the life of Jacob, and so it is in our lives as well. Our Bethel is located in our hearts. This means that we can leave Bethel never once changing our geographic location and we can go back to Bethel at anytime and from anywhere! As we view Jacob returning to Bethel and a right relationship with the God of Bethel, we can make some important observations for our own lives. The journey back to Bethel begins when we once again hear and obey the voice of God. God had spoken, but somewhere along the way, Jacob either stopped hearing and heeding the voice of God, or he became distracted! Now he hears the voice of God. The Lord got his attention! The trouble at Shechem brought him to his knees and unplugged his ears. Someone has said that God never makes us do the right thing, but He sure knows how to motivate us, to make us willing. Lewis said, "God whispers to us in our pleasure, and shouts in our pain. Are we going to ignore God until we find ourselves in trouble? The journey back to Bethel begins when we are ready to deal with our sin and purify our hearts and lives. There are some things in his life and his household that are in the way! No one needs to tell him what they are and what to do with them! What did Jacob need to cleanse, change, and put away? Here is more evidence that Jacob was raising a semi-pagan family! These were "strange gods," those belonging to the stranger or the strange land. These without doubt included the teraphim, which Rachel had stolen from her father Laban. We can also safely assume that they adopted some of the gods of the people of Shechem. What is an idol? It is anything that usurps, takes the place of, or displaces God. These are the things that ultimately rule from the throne of our hearts! Treasures come in two varieties, earthly or heavenly! They were connected with idolatry. Earrings of various forms, sizes, and materials, were universally worn in the East, and were connected with incantation and idolatry. Some of those earrings, were used as talismans or amulets, which were objects engraved with figures supposed to possess occult powers, worn as charms. How many things do we allow in our lives that send a mixed message to a lost world? How many things do we allow in our lives that actually war with our soul? How many times do we do things, wear things, without even once thinking about their influence and identity? In verse 2b, Jacob told his family to "cleanse themselves" and "change their garments. It was a gesture of respect and reverence. It seems to me that people today are dumbing down and dressing down, even when it comes to God and His house. The principal in the Word of God is clear, our God deserves our best. As a society, we have lost our respect and reverence for God as well as the house of God. We have created a lesser God, One who is created in our image, One who is less holy, and less demanding, One who is happy with the crumbs of our lives that we throw at Him. Jacob took the things that stood in the way of his returning to Bethel, and hid them under an oak or towering tree. These trees were remarkable for their longevity,

therefore they served as a reminder to them and future generations. This oak became a consecrated tree, bearing testimony to their repentance and return to God. Sometimes it is good for us to make a public act of repentance and rededication! It becomes in effect an oak, a memorial to ourselves and to others of our commitment to follow Christ! Hospital-acquired infections are one of the leading causes of death in the United States. These infections are either the direct or indirect cause of 80, fatalities a year. As many as one third of these deaths could be prevented if health care workers strictly followed infection control procedures. Of those precautionary measures, "hand washing may be the single most important tool of infection prevention. Robert Haley, director of epidemiology at the University of Texas Southwestern Medical School in Dallas said, "Patients come into the hospitals to be made better, and they actually, in many cases, are made worse. People are looking for a safe haven to find God, but sometimes our churches send them home with a greater illness. This could be prevented if we would but heed the words of James 4: Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Our journey back to Bethel has a great impact on others around us. He is responsible for his household. As he goes, so goes everyone else! When he went back to Bethel, he brought them with him! He is now decisive and outspoken! What a difference Bethel makes in parenting! William Arthur Ward said, "Every person has the power to make others happy. One does it simply by entering a room; another by leaving the room. This is why we must make sure we are in touch and in tune with God. Someone is looking at us. Someone is following us! He feared what the Canaanites would do to him as the news of the Shechem massacre spread. As it turned out, his fear pushed him in the right direction! So many times, believers who have walked away from God, fear their journey back. Fear pushes them in the wrong direction. They fear what others will say or do. They fear as to whether they will be able to maintain that place or position, that they will backslide again! We ought to never fear man, but rather to fear God. Returning to the Lord brings boldness and confidence! Bethel is a place of revival and restoration. Jacob builds an alter. He is keeping his vow. He is now obedient to the commandments of God. He names that place, "Elbethel," or the mighty God of the house of God! How often do we need to get a new glimpse of God? How often do we need to renew our commitment to building and maintaining our alters, to making and keeping our vows? Bethel, the house of God, is synonymous with the people of God. Coming back to Bethel is coming back into fellowship with the people of God! When we are out of sorts with God, we are out of sorts with others. In verse , the Lord restates His covenant promise with Jacob. He reminds him of his new name as well.

5: What is the different between the spirit and soul of a man?

WE NEED TO GO BACK TO BETHEL Genesis 1 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.

Related Media Anyone who follows baseball knows that occasional slumps are part of the game. The New York Mets began their history as notoriously inept. During one especially bad time, Mets manager, Casey Stengel, got a cake for his birthday. You hit a plateau where you seem to get stuck. Thirty years before, the Lord had met Jacob in a special way at Bethel, as he fled from his angry brother, Esau. Jacob made a vow that if God brought him back safely to the land of Canaan, then He would be his God. God kept His part of the deal: Jacob had been blessed with eleven sons and a daughter. After wrestling him into submission at Peniel, the Lord had protected him in his dreaded meeting with Esau and brought him safely back to Canaan. But Jacob stopped short of returning to Bethel, the place of his vow to God. But Jacob settled short of the place God wanted him to be. He erected an altar there Gen. But even though he went through the outward motions, the reality of Bethel and of Peniel had faded. Jacob went through a decade of spiritual slump which climaxed in the rape of Dinah and the terrible slaughter of the Shechemites by his sons. The trick is getting out. How do you start growing again? Genesis 35 shows us how Jacob began to grow after his slump. God spoke and Jacob responded obediently. You and your family have messed up once too often! I chose you to be a blessing to all nations, but instead you deceived and slaughtered them! God wants us to come back to Him and grow, even after a decade of spiritual slump, even after a disaster like Genesis 34! Like the father in the parable of the prodigal son, the Lord is looking for His straying children to return to Him, and He always welcomes them back with open arms. His grace should motivate us to respond obediently to Him. First bow your heart before Him and confess your spiritual apathy. Then, open your Bible and ask Him to speak to you from His Word and show you what to do. As soon as God told Jacob to go back to Bethel, he had to do some spiritual house cleaning Jacob knew that if he was going to meet with God, there had to be cleansing. The Lord has been working with Jacob for over 30 years, and with his father and grandfather before him. And yet here we discover that his family is loaded with idols and earrings which had some sort of idolatrous significance. Probably they had added a few more when they looted Shechem. Jacob had known about it, but just let it ride until now. For the first time we see Jacob taking the proper leadership of his family! An idol is anything that takes the place of God in your life and blocks you from growing in the Lord and doing His will. For some, the idol is career success. Everything else, even the family, is subordinated to that goal. Some worship personal fulfillment, even if it means divorcing their mate. No time for getting to know their lost neighbors or for calling on church visitors. The most stubborn idol we have to get rid of is self in all its manifestations. There are three things in the process of rooting out our idols see vs. The way to get out of a spiritual slump is, in response to His grace, obey what God is telling you to do right now. Fulfill your past commitments. God had begun with Jacob 30 years before at Bethel, where he had made some commitments to the Lord. They were immature commitments in many ways, because Jacob was bargaining with God, and no sinner should do that. He commands Jacob to return to Bethel and fulfill his commitment to worship. Jacob had to return to his original commitment to the Lord. God has a way of bringing us back to commitments we made to Him years before. But the Lord was at work in my heart. When I was in grade school, I remember responding when an evangelist at church asked those who wanted to be sure about going to heaven to raise their hand. In fourth and fifth grades, I went to a church camp in Crestline, California. All I remember is getting into nettle playing by the creek, having a crush on a couple of girls and on one of the girl counselors, choosing Philippians 4: Little did I know that God would bring me back to that same community to pastor a church for 15 years! Most of us make commitments to the Lord early in our relationship with Him. Maybe it was at camp or at a church service. Maybe it was during a crisis, when you promised the Lord that if He would get you out of that jam, you would follow Him. Remember how you felt toward each other? Get alone with Him and tell Him that you love Him. Clean out the junk in your life that has gotten you off track. And recommit yourself to do them now, by His grace. That leads to the third factor in shaking off a spiritual slump: Everything else has been revealed

before. The Lord goes on to remind Jacob that He will keep the promises He gave years before: After God leaves, Jacob does the same thing he did 30 years before: He sets up a pillar and pours out an offering on it. As Jacob knelt before God at Bethel, this time not alone, but with a great company, how could he help but thank God for His abundant compassion? Usually all we need is to be reminded of the old truths we already know. A person could even get bored coming to church every week, in spite of my interesting sermons! The kindness of God leads us to repentance Rom. Trust God with your present concerns. God had spoken to Jacob ten years before at Peniel, but not since, as far as the text reveals. During that time, Jacob had become comfortable in his partial obedience in Shechem. Suddenly, he was ready to listen and God spoke again. In verse 3, Jacob refers to that time as the day of his distress. She was only mentioned before not by name when she left Haran with Rebekah, who was going to marry Isaac. If she had cared for Rebekah as an infant, she would be very old by now, probably about 100. As close as he was to his mother, the death of her beloved nurse would have been tough for Jacob. The second sorrow to hit Jacob was the greatest of his life: Jacob had loved Rachel at first sight. He had worked seven years for her and then, when he got cheated with Leah, he worked seven more for Rachel. But from other chronological notices in Genesis, we learn that Jacob lived in Hebron with Isaac about twelve years before Isaac died. It was another sorrow for Jacob, as another link with the past was removed. This seems to hint that he handled this shocking news in his new strength with God. He waited until the final blessings on his sons to deal with it. It is significant that in chapter 34, with all its sin, God is not mentioned at all. Trials can either make us self-focused or God-focused. If we allow the trials to help us put God back in the rightful center of our lives, we will recover from a spiritual slump, as Jacob did. Conclusion There is an old rabbinical legend about a man named Simon who lived in Krakow, Poland. Simon repeatedly had a vivid dream in which there was a great treasure buried under a bridge in Prague, many miles away. Being a poor man, he finally decided to make the long trip to Prague to search for this treasure. When he arrived and went to the bridge, a sentry saw him probing around and demanded to know what he was doing. Simon told the sentry about his dreams and his long journey from Krakow. The rabbis always ended the story by saying: The treasure was always in Krakow, but the knowledge of it was in Prague. Some would say that those were all wasted years. In one sense, yes, in that if Jacob had learned to trust and obey the Lord sooner, those years could have been avoided or shortened. But in another sense, they were necessary in the process of shaping Jacob. Sometimes God uses a spiritual slump to make us wake up to the riches that have been right under our noses all the time. Discussion Questions Can spiritual slumps be avoided? How can we keep fresh at regular spiritual disciplines? Cole, All Rights Reserved.

6: Jacob Returns to Bethel (Genesis)

(Gen) Then God said to Jacob, "Go up to Bethel and settle there, and build an altar there to God, who appeared to you when you were fleeing from your brother Esau." We see that the Lord intervenes to wake Jacob from his spiritual lethargy.

Tissot, "Seduction of Dinah, Daughter of Leah" c. Jacob has met two adversaries on this journey, his father-in-law Laban and his brother Esau, and God has protected him from both. But there are dangers in Canaan, too. Living in Succoth That is why the place is called Succoth. He also built a house, since he apparently planned to stay for a while. In fact, though this residence only takes one verse in the Bible, he probably lived there for several years. Dinah is a child of about seven when the family left Haran, but is perhaps 15 by the time of her abduction in Shechem. Jacob Settles in Shechem Dinah often visits her friends in town, and more and more she catches the eye of Shechem, the son of Hamor, leader of the town. One day, Shechem follows his lusts, takes 1 her, and rapes 2 her. Yet, in spite of his violent act, he loves her and is eager to marry her. He tells his father, "Get me this girl as my wife," that is, arrange a marriage for me. Jacob is about years old at this point and probably frail. Hamor asks Jacob to name whatever he wants for a bride price. We read no answer from Jacob, only from his sons. They insist that all the men of Shechem be circumcised for a marriage to take place. This might seem plausible. Then the other brothers loot the houses and carry off the women and children as slaves. Cursed be their anger, so fierce, and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel. His sons have broken the peace. We are few in number, and if they join forces against me and attack me, I and my household will be destroyed. They exemplify two perennial but sterile reactions to evil. Probably he should have pressed a legal accusation before the elders of the town, contending that the young man Shechem must be punished. Under the Mosaic Law centuries later, such a crime would have been punishable by death Deuteronomy Would the town elders have consented to punish Shechem? On the one hand, Shechem is the son of the leader, but on the other hand, Jacob is a wealthy man in his own right who has influence in the area. Nevertheless, instead of taking Shechem to court, Jacob is silent. The result is that he allows his sons to take matters into their own hands and commit a horrible crime. Genesis 34 Why do you think Jacob is so silent after the rape of his daughter? What should he have done instead of being silent? What threat does the family now face if they stay in Shechem?

7: Jesus Is Coming Back Very Soon | Rapture | Lamb and Lion Ministries

Genesis MSG 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."

Do Not Forget Your Vow! There was already bad blood between the two, so Jacob was warned by his mother to flee for his life. He had a dream there, and so built an altar, and made a solemn promise, or vow, unto God. Many years later about 30 we find Jacob had a large family and decided to return to his home. God told Jacob to return to Bethel and build an altar there. Why did God command this? Evidently, because nearly thirty years earlier, Jacob had made a vow. But he seemed to have forgotten about it, or at least was not paying as much attention to it as he ought. God is now calling him to fulfill it. In this dream, God promised to be with him and to safely return him to his home one day. The dream prompted Jacob to make his vow - Genesis The vow included three promises: Second, he promised to sanctify the stone upon which his head had rested and which he had set up as a pillar. Third, he promised to give God a tenth of all that God would give him. For the next twenty years Jacob lived in Haran. As God had promised, He was with Jacob and Jacob prospered both in family, and in gaining wealth - Genesis By the time of our text, Jacob had been living back in Canaan for ten years, just as God had promised thirty years before. He had settled near the city of Shechem Genesis But Jacob had not bothered to go back to Bethel, where the Lord had appeared to him and where he had made his vow. So it appears that Jacob had forgotten his vow, and for this reason God commanded him to return to Bethel Genesis In recent years, I have begun to emphasize this more in weddings I perform where we call upon God to witness the vows made. When we became Christians we made a vow unto God Romans 6: We promised to turn from sin, and to follow Christ with all our heart. We promise to honor and give Him glory as such for the rest of our lives. Are we faithful to our vow to God? We are sometimes forgetful of our vows. We saw where God fulfilled His side of the promise to Jacob, but Jacob had been too casual about his side. This "forgetfulness" seems to occur most often when vows are made in times of trouble, like one might make in an airplane during extreme air turbulence or mechanical problems. While such vows might be hastily made, they are just as binding as those made upon careful reflection! God promised to redeem us. He has done so. We respond by dedicating ourselves to serve Him Isaiah Let us do a better job at remembering and keeping our promises to God than Jacob did. One of the reasons people forget their vows, especially ones made during times of trouble and turmoil, is because when things go well we forget how forlorn and almost hopeless we once felt. In the case of Jacob. He had been blessed with a family, prosperity, and a home. Many Christians today are blessed with the same things. Let us not forget the goodness of God when things are good. And let us not take the blessings for granted, nor forget the promises we have made to God. Another reason people sometimes forget their vows is because we have permitted the world to influence us. Jacob, though not engaging in idolatry himself, had permitted it to be practiced in the group Genesis In similar fashion, many people do not live up to the vow they made when they became Christians. The world tells us that our promises unto God are not as sacred as they really are. It tells us that such spiritual concerns are obsolete. But again, this is no excuse for "forgotten vows". Do not allow the idols of the world to become your gods! One cannot serve the true and living God and mammon. Remembering Sometimes, it is good to reflect and remember. It helps us to stay on the right track to remember what is truly important and our blessings and victories of the past. God told Jacob to return to Bethel, perhaps knowing that old scene would rekindle his memories and help him consider that God had fulfilled His promises to Jacob. They needed to return to that! They were told to "remember So it can be with us! It may be that we have forgotten the original commitment we made when we first obeyed the gospel of Christ. But if we will just return to Christ. Make Him as an important part of our lives as He ought to be, then we will be blessed by God. All the spiritual blessings that He has to offer can be ours again! Quinn From Expository Files

8: Sermons and Outlines

GOING BACK TO BETHEL. Genesis Intro: To fully understand the message this morning it is imperative that I take you back to Genesis Esau in his moment of weakness has sold his birthright to Jacob.

The Way Back Genesis Far worse, it had been ten years since Jacob had left Laban and returned to the land of promise. Jacob had built a house in Succoth He had also built an altar at Shechem Spiritually, however, Jacob was not near to God at all. Jacob told Esau he would meet him at Seir Jacob somewhat passively accepted the rape of his daughter and even entered into an agreement whereby the purity of the covenant people of God would be lost chapter Jacob was preoccupied with prosperity and security at the expense of purity and piety. He is near Bethel but not near to the God of Bethel—at least not in chapter We may appear to be walking close to God while the opposite is true. We may still continue to preserve the forms and observe the rituals of piety, but, in fact, the reality is not there. Since every one of us will face times when we have strayed from an intimate walk with God, Genesis 35 provides us with a pattern for finding the way back. And so this chapter not only describes the way back for Jacob, but it also outlines the way back for any believer who has grown cold and indifferent by failing to walk in the path which God has made clear. Back to Bethel As they journeyed, there was a great terror upon the cities which were around them, and they did not pursue the sons of Jacob. So Jacob come to Luz that is, Bethel , which is in the land of Canaan, he and all the people who were 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 his brother. Insofar as the Scriptures report, God had been silent for nearly ten years, ever since He had commanded Jacob to leave Paddan-aram and return to Bethel In spite of his dramatic encounter with the Angel of Jehovah in chapter 32, Jacob quickly lost any sense of urgency about doing what God had commanded. No doubt Jacob intended to get around to going up to Bethel in time, but there was no hurry in his mind. I have previously suggested that Jacob would have felt obliged to give the tithe that he had promised After promising to meet Esau at Seir Jacob agreed to allow his children to inter-marry with the Canaanites in order to preserve peace and to enhance his prosperity Jacob seems to have little desire to do the will of God which he knows. God had, after all, clearly spoken. Was it of any value to speak again? His daughter had been raped, his sons had put the men of Shechem to death, and it appeared that neither he nor his family could live safely in that region any longer. You see, while all of the men of the city of Shechem had been put to the sword, the women, children, and cattle had been taken as booty Jacob was correct in his assessment of the danger of staying in that area cf. It was only at the point where Jacob sensed great danger and where it seemed impossible to stay in Shechem that Jacob was willing to listen to the voice of God reminding him of his duty to return to Bethel. The Christian does have a free will in the sense of being able to choose whether or not he or she will obey that which God has commanded. But in the final analysis we will do what God has purposed. God does not, like many of us do as parents, yell and holler, fuss and fume, over the disobedience of His children. He is, of course, deeply grieved by disobedience, but he will allow us to go our own way and to reap the painful price of sin. And then, when we have gotten our fill of sin and there is no other way to turn, He will speak to us again, reminding us of that which He has previously spoken. Then, too, we shall surely listen and obey. And then His purposes will be realized in our lives. Jacob was to return to the place of his beginnings, spiritually speaking, and to dwell 15 there. While oblivious to divine standards of holiness and purity in Succoth and Shechem, Jacob was intent upon putting off impurity before coming into the presence of God. Jacob had to be aware of the presence of the foreign gods in his camp. Further, he seemed to be content to do nothing about them until now. One reason may have been that Rachel, his favorite, had set the precedent when she took with her the household gods of her father While all of the men of Shechem had been put to the sword, the women and children were taken alive. These Canaanites undoubtedly kept their gods with them or made new ones when they were taken captive. Finally this idolatry had to be reckoned with. The foreign gods and also the earrings, which must have had some unacceptable pagan religious associations cf. Under this same oak tree, it would seem, their gods were put away, and a large stone was set up as a witness to this act Joshua He tolerated the possession of foreign gods. He was about to enter

into a relationship with the Canaanites which would undermine the purity of this chosen race. But all of a sudden, when God called him to return to Bethel, he was greatly concerned about purity. Jacob knew that there could be no approach to God in an impure condition. Following our Lord has always been costly, and men should not do so without counting that cost cf. And lest you be too quick to condemn Jacob for this, let me remind you that this is precisely the case today. Many Christians are unwilling or hesitant to fully commit themselves to God for fear of what that commitment will cost them. Jacob had every reason to fear some kind of reprisal from the relatives of those Shechemites who had been put to death by his sons. Furthermore, the wives and children, who were taken captive and would be taken away, must have had Canaanite relatives eagerly seeking revenge. Contrary to his fears, not so much as one finger was raised to resist their departure to Bethel thirty miles or so to the south and then beyond this. The explanation is to be found in the great terror that came from God. The Canaanites feared any military action or resistance because they were convinced of the fierceness of the sons of Jacob and of the might of their God. This same terror would again fall upon the Canaanites when Israel marched from Egypt to Canaan cf. In this experience Jacob learned a lesson which is pertinent to us as well: The fear of man brings a snare, But he who trusts in the Lord will be exalted Proverbs

National defense was a prominent issue in the last presidential election. I do not wish to imply that I am in favor of no military defense system or in a weak or obsolete one. But I must say that it is not our military strength that is going to keep us secure. In obedience to the command of God, Jacob finally returned to Bethel, and there he built an altar, calling the place El-Bethel, for the God of Bethel had revealed Himself there. Nowhere are we told that Jacob gave a tithe, as he had promised years before God did not remind him of this promise as He did of the commitment to return and build an altar. I suspect that this is for two reasons. First, there was no need for a tithe here. What would have been done with it? Second, I am convinced that when Jacob made this promise he did so in a bargaining mentality, and God does not bargain with men. God may thus have chosen to let this promise pass by. Some commitments are rashly made, especially by those who are immature. God seems to have overlooked this one, too hastily made by Jacob. We are not told why or when she came to stay with Jacob. No doubt Deborah was one to whom Jacob felt very attached, especially if he knew that his mother had died. Under the oak 18 her body was buried. And the land which I gave to Abraham and Isaac, I will give it to you, And I will give the land to your descendants after you. And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a libation on it; he also poured oil on it. So Jacob named the place where God had spoken with him, Bethel Genesis Verse 9 takes us somewhat by surprise, for it seems to suggest that God may have made several appearances to Jacob since he had come up from Paddan-aram. The first appearance of God was at Bethel, thirty years previous. God did not appear when He commanded Jacob to return to Bethel in verse 1, it would seem, but only spoke to him. Moses, under inspiration, wrote in this fashion to suggest something significant for us from the life of Jacob. Verse 9 brushes aside ten years as though they did not exist. The inference I see here is that those ten years were of little or no spiritual value. Whenever the people of God choose to go their way, they must always return to the point where they departed from the revealed will of God. While it should have taken Jacob only days to get from Paddan-aram, it took ten years. The blessings spoken by God are remarkably similar to those given to Abraham in Genesis Virtually nothing new was promised Jacob here, and the former promises given to him at Bethel 30 years before were simply reiterated. Jacob would henceforth be called Israel. He would be fruitful and would become a nation and a company of nations, and the land promised Abraham would be his and his descendants. Jacob set up a pillar there and poured oil and wine upon it verse Again, Jacob gave this place, which was presently known as Luz, the name Bethel verse 6. Once the Israelites possessed this land, it would become known by the name which Jacob had given it. For Jacob, this event served as a rededication to the God Who had set His love on Him in eternity past and Who had sought him out thirty years before when he was fleeing from Esau. For the sons of Jacob and all those who were in his household, this may have been the first clear evidence and explanation of the faith which he possessed but so poorly practiced before them. Soon they must take up the torch of faith, and the purposes of God will be carried on through them.

9: Going Back To Bethel Sermon by Clint Shrum, Genesis - www.enganchecubano.com

The point is that coming out of a spiritual slump doesn't guarantee that life ahead will be rosy. Obedience doesn't mean a trouble-free life. But in the inevitable trials God uses to shake us out of spiritual indifference and to keep us trusting Him, we have the God of Jacob as "our refuge and strength, a very present help in trouble."

These recommendations are from Volume 2 and Volume 3. Translated by W Heymen. Zondervan Publishing House, The publication in English of this outstanding Dutch commentary makes available to presentday preachers the exegetical insights of a renowned Bible scholar. Should aid in the exposition of the Word. Though accepting a modified form of the documentary hypothesis What is the documentary hypothesis? The Literal Meaning of Genesis. Translated and annotated by J. Part of the Ancient Christian Writers series. In these volumes we see how he corrected the Manichean heresy that characterized his early beliefs. Adequately explains the basic theme, purpose, and theology inherent in Genesis. Deals bravely with critical issues. Champions the cause of biblical creationism. Challenges the thinking of his readers as he deals realistically with the "sons of God" issue, the extent of the Deluge, and similar questions. Scheduled for three volumes. Ministry Resources Library, Boice is fair when it comes to treating points of view that differ from his own. He makes a good case for ex nihilo creation, believes the sons of God are angelic beings, that the flood was universal, et cetera. He treats the contents section by section, rather than verse by verse. His discussion of the life of the patriarchs is excellent. Thoughts on Genesis see below. Interpretation, a Bible Commentary for Teaching and Preaching. John Knox Press, Although dated archaeologically and historically, Bush more than makes up for these deficiencies with his enriching comments on the text, sidelights drawn from his thorough knowledge of the Arab culture, and devotional application. Studies in Genesis see below. First published in In spite of its age, this remains one of the best works for pastors. Cambridge University Press, Genesis and Semitic Tradition. Baker Book House, First published in , this conservative work by a Reformed Bible scholar demonstrates the uniqueness as well as the integrity of the OT when compared with literary material from the ancient Near East. An indispensable aid to the study of Genesis by one whose archaeological, historical, and philological expertise places him in the forefront of evangelical scholars today. Portraits of Christ in Genesis. They explores the lives of the men mentioned in Genesis and draw from their experiences the prophetic types that prefigure the life and ministry of Jesus Christ. A New Commentary on Genesis see below. Adopts a moderate approach to the critical theories of authorship. Provides an excellent treatment of the period from Abraham to Joseph. Deserving of careful reading. By drawing information from a variety of sources, Dillow provides ample evidence in support of an antediluvian vapor canopy around the earth. His exegesis is thorough and the model he proposes is plausible, explaining thermal and physical phenomena in an understandable manner. The Book of Genesis: The Spiritual Symbolism of Genesis and Exodus. University Press of America, Seeks to retrieve the narrative portions of Genesis and Exodus from the limbo to which modern scholarship has relegated them. Develops a symbolic interpretation based upon four ages and a cyclical view of history. Incorporates pag Gibson, John C. Conservative views of this section of scripture are set aside and often ridiculed. Evangelicals should look elsewhere for insights into this vital portion of the Old Testament" Donald K. The Unity of the Book of Genesis. Green maintains the consistency, harmony, unity, and Mosaic authorship of Genesis and succeeds in demolishing higher critical theories with a fairness that is impressive. Ham, Ken, and Paul Taylor. Shows the importance of a proper understanding of the Book of Genesis. The Book of Genesis, Chapters New International Commentary on the Old Testament. This prodigious and scholarly work provides readers with linguistic, historical, literary, social and theological information on the text of Genesis and the lives of the Patriarchs. Devotional thoughts are interspersed with more technical data. This well-outlined exposition of pp. The stories in the book of Genesis are well-known to us, and here they receive fresh analysis and application. Preachers will find that this work contains an abundance Jacob, Benno. The First Book of the Bible: Translated and edited by Ernest I. Jacob and Walter Jacob. Ktav Publishing House, After rejecting the documentary hypothesis , the author breaks new ground as he correlates the rich heritage of Judaism with the text of Genesis. Abraham and All the Families of the Earth:

A Commentary on the Book of Genesis Types in Genesis see below. The Unity of Genesis After carefully analyzing a century of OT scholarship supporting the documentary hypothesis , these authors affirm the unity of Genesis The Gospel in Genesis see below. Banner of Truth Trust, Sermons on select verses. Devotional and spiritually edifying, but at times heavily topological Click for warnings about Typological Interpretation Morris, Henry Madison. Valuable as corollary reading. Should be consulted by all who wish to be well-informed on the issues alluded to by Moses. Designed for beginning Bible students, this work contains some valid applications of truth to life, but does not deal convincingly with some of the problems. It is an altogether new way of seeking the much needed rapprochement between the young and old earth Bible believers. Not everyone will adopt all of the features of this reverent treatment of the text, but all will find plenty to challenge their thinking in areas that they might have previously thought were consistent with the biblical text. This volume will be talked about for years to come. Genesis in Space and Time: The Flow of Biblical History. The Beginnings see his sermons Genesis A Commentary on Genesis. Information from the recently discovered Ebla texts was not available to the author when he worked on the manuscript of this book. Though the treatment is primarily exegetical, the translation of the Hebrew text is helpful, and the handling of the grammar brings out the nuances inherent in the original. The placing of events in their ancient setting is particularly valuable to preachers. Unfortunately, the work is marred by numerous misspellings of Hebrew words in their transliteration. A Man of Integrity and Forgiveness. As far as the content of this book is concerned, these chapters lack insight into human nature, sidestep interpretive problems, and emphasize the obvious. Thomas, William Henry Griffith. Genesis, A Devotional Commentary see below. His treatment of chapters is excellent. Highly recommended Waltke, Bruce Keith, and C. The authors could have written an erudite work, but instead produced a commentary that can be read by an intelligent layperson. There are many excellencies scattered throughout these pages. The authors do not fit into a preconceived mold. They offer a view of creation that allows for a pre-Adamic race before Genesis 1: This is a work of remarkable erudition. While thoroughly conversant with the Documentary Hypothesis , only rarely does Wenham include this information in his treatment of these chapters.

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