

REMADE/RENAMED

INTRODUCTION

What do we learn through Jacob's reorienting his life?

1. We are no one
2. We can change the world
3. This gets done by the power of the God's Spirit.

Jacob was no one, but God changed the world through him.

DISCUSSION

Have you ever reoriented your life?

What did you do?

EXPLANATION

If we were honest, what are some of the "gods" people worship today?

Why do you think so many things compete with God in our hearts?

How could we best keep our hearts oriented towards God?

APPLICATION (GENESIS 35:2)

Read 1 Corinthians 13:8-12

What type of things do you need to put away?

What idols?

What things effect your purity negatively?

What garments should be changed (literally and figuratively)?

MISSION

How could believers lives looking *different* have a positive effect on those around us?

What could that specifically look like?

How does putting things away directly relate to living missionally?

HOMEWORK FOR NEXT WEEK

Read Genesis 35:16-29

What is the difference between an evil and a good love?

What things do you think are out of whack when it come to your "loves?"



GENESIS

THE FINAL CHAPTERS

REMADE/RENAMED

PART 53

GENESIS 35:1-15

John 1:42

Genesis 35:1-15

Revelation 19:7-8

Revelation 2:17

UPCOMING ACTIVITIES

WOMEN'S EVENING STUDY

February 5th, 6:30p

<http://goo.gl/0C6c9>

SUPER-DUPER-BOWL

Watch at the Harris' - 3:30p

1301 E. Fesler

MOE GO KART RACING

February 16th

<http://goo.gl/hu2Fh>

BAPTISMS

Want to be baptized?

Signup: <http://goo.gl/bs7zk>



REMADE/RENAMED

John 1:42 Jesus looked at him and said, “You are Simon the son of John. You shall be called Cephas” (which means Peter)

Genesis 35 opens with a reference that goes back to 28:10-15, the appearance of the God to Jacob at Bethel. Jacob previously had fled to Bethel to escape the anger of his brother Esau, so now God tells Jacob to return to Bethel and dwell there in the face of the trouble that his two sons, Simeon and Levi, had stirred up. Jacob obeys and goes to Bethel, and God is faithful and delivers him from the anger of the Canaanites who dwelt nearby and probably thought about hunting Jacob’s family down.

It is important to see that Jacob called God the one “who answered me in the day of my distress and who has been with me wherever I have gone” (v. 3). That epithet serves as a fitting summary of the picture of God that has emerged from the Jacob narratives. Jacob was in constant distress; yet in each instance God remained faithful to his promise and delivered him.

Jacob now starts to get his act together and clean house (so to speak), Jacob does this by addressing 3 main issues:

- **Put away the foreign gods that are among you.**

The only previous mention of the “gods” that Jacob’s household might have had is to the “household gods” that Rachel stole from her father. But in light of the fact that the writer mentions that they buried the “rings in their ears” (v. 4) along with these “foreign gods,” it is likely that Jacob’s household had picked up other religious objects while they were living in Shechem. In any case, the point of the narrative is that Jacob and his family were leaving such things behind and purifying themselves in preparation for their journey to Bethel.

- **purify yourselves.**

Jacob essentially says, “We are going to be a Christian family again.”

- **and change your garments.**

PURIFYING YOURSELVES AND CHANGING YOUR GARMENTS is representative of moral and complete life change. Later Israelite tradition emphasized the importance of purification rituals, some of which involved the washing of clothes and putting on new garments. In Revelation it is speaking of God’s church and says Revelation 19:7-8 *his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure”—for the fine linen is the righteous deeds of the saints.*

The arrival at Bethel marked the end of Jacob’s journey and the final demonstration of the faithfulness of God. He had been with Jacob throughout his journey, and now Jacob had returned to Bethel in safety. As Abraham and Isaac had done on numerous occasions, Jacob built an altar and named it in commemoration of the Lord’s appearing to him there when he left for Haran (28:10-22). In response the Lord appeared again to Jacob and “blessed him” (v. 9).

For a second time Jacob’s name was changed to “Israel.”

People ask the question, why twice? It is significant that there is no explanation of the name “Israel” in this second naming. It appears that the negative connotation of the name Israel (“struggled with God”), has been deliberately omitted. The point of the second renaming was to erase the negative connotation of the name given in the first instance. At this point Jacob was not the same Jacob who “struggled with God and men.”

The point of the second renaming, then, was to give the name “Israel” a more neutral or even positive connotation, and it was this name that has great meaning in the rest of the scriptures. In Jacob’s successive names, then, we can see the Moses’ assessment of Jacob’s standing before God.

The importance of God’s words to Jacob in v11-12 cannot be overemphasized.

- First, God’s words “be fruitful and increase in number” recalled clearly the primeval blessing of Creation (1:28) and showed God to be still “at work” in bringing about the blessing to all mankind through Jacob.
- Second, for the first time since 17:16 (“kings of peoples will come from her”), the mention is made of royalty (“kings,” v11) in the promised line.
- Third, the promise of the land, first given to Abraham and then to Isaac, was renewed here with Jacob (v12).

Written within these brief words several major themes of the book have come together. The primeval blessing of mankind was renewed through the promise of a royal offspring and the gift of the land.

In the course of the narrative, this section represents a major turning point and thematic focus. Two lines that have thus far run parallel are about to converge, and out of them both will emerge a single theme. Jacob has two wives, each representing a possible line through which the promise will be carried on: the line of Rachel, namely the house of Joseph, and the line of Leah, the house of Judah. Just as Abraham had two sons and only one was the son of promise, and just as Isaac had two sons and only one was the son of the blessing, so now Jacob, though he has twelve sons, has two wives (Leah and Rachel); and each has a son (Judah and Joseph) that can rightfully contend for the blessing.

In the narratives that follow, the writer holds both sons, Joseph and Judah, before the readers as rightful heirs of the promise. In the end it was Judah, the son of Leah, not Joseph, the son of Rachel, that gained the blessing (49:8-12).

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