

CHAPTER 35

INTRODUCTION TO GENESIS 35

This chapter gives an account of Jacob's going to Bethel, and building an altar there by the order and direction of God, (^{<01351>}Genesis 35:1-7), where Deborah, Rebekah's nurse, died and was buried, (^{<01358>}Genesis 35:8), and where God appeared to Jacob, confirmed the new name of Israel he had given him, and renewed to him the promises of the multiplication of his seed, and of their inheriting the land of Canaan, (^{<01359>}Genesis 35:9-13); all which is gratefully acknowledged by Jacob, who erected a pillar in the place, and called it Bethel, in memory of God's gracious appearance to him there, (^{<01354>}Genesis 35:14,15); from hence he journeyed towards his father's house, and on the way Rachel his wife fell in travail, and bore him a son, and died, and was buried near Ephrath, (^{<01356>}Genesis 35:16-21); near this place Reuben committed incest with Bilhah, (^{<01352>}Genesis 35:22), and the names of the twelve sons of Jacob are given, (^{<01353>}Genesis 35:23-26); and the chapter is closed with an account of Jacob's arrival at his father's house, of the death of Isaac, and of his burial at the direction of his two sons, (^{<01357>}Genesis 35:27-29).

Ver. 1. *And God said unto Jacob*, etc.] When he was in great distress, on account of the slaughter of the Shechemites by his sons, not knowing what step to take, or course to steer for the safety of him and his family; then God, for his comfort and direction, appeared and spoke to him, either in a dream or vision, or by an impulse on his mind, or by an articulate voice: perhaps this was the Son of God, the second Person, who might appear in an human form, as he often did; since he afterwards speaks of God as of another divine Person, distinct from him, even his divine Father:

arise, go up to Bethel, and dwell there; which is said to be twenty eight miles from Shechem ^{f1575}; hither he is bid to go in haste, and where, it is suggested, he would be safe, and where it would be right and proper for him to dwell awhile:

and make there an altar to God; and offer sacrifice to him, praise him for salvation and deliverance wrought, pray to him for present and future

mercies that were needful, and pay the vows he had there made, even to that God,

that appeared unto thee when thou fleddest from the face of Esau thy brother; who, resenting his getting the birthright and blessing from him, threatened to kill him; which obliged him to flee from his father's house, and go into Mesopotamia, and in his way thither God appeared to him, at the place called by him from thence Bethel, and gave him many precious promises; and Jacob there made a solemn vow, that if God would be with him, and keep him, and give him food and raiment, and return him to his father's house, the pillar that was then and there set up should be God's house, as well as he should be his God. Jacob had now been nine or ten years in the land of Canaan, and had all done for him he desired, and much more abundantly, and yet had not been at Bethel to make good his vow, either through forgetfulness or neglect; and therefore, as Jarchi thinks, was chastised for it in the affair of Dinah; or rather, for one can hardly think so good a man could forget, or would wilfully neglect such a vow as this, that he wanted opportunity of going thither, or waited for a divine order, and now he had both, which he readily embraced.

Ver. 2. *Then Jacob said unto his household*, etc.] His wives and children; *and to all that [were] with him*; his menservants and maidservants, and such as remained with him of the captives of Shechem, who might choose to continue with him:

put away the strange gods that [are] among you; meaning not the teraphim or images of Laban's, which Rachel had stolen from him; for it can hardly be thought that these should be retained so many years in Jacob's family, and used in an idolatrous manner; but rather such as might be among the Canaanitish servants that had been lately taken into Jacob's service, or that were among the captives of Shechem, or taken along with the spoil of that city; and so the Targum of Jonathan calls them the idols of the people, which they brought from the idols' temple at Shechem; and the words may be rendered, "the gods of the strangers"^{f1576}, that is, of the Shechemites, who were Heathens and aliens, strangers to the true God, the knowledge and worship of him:

and be clean; either by abstaining from their wives, as some interpret it, from (⁽²⁹⁰⁾Exodus 19:10,15); or rather by washing their bodies, as Aben Ezra gives the sense of it; their hands were full of the blood of the

Shechemites, and needed to be washed and purified, as the Targum of Jonathan has it, from the pollutions of the slain, before they went to Bethel, the house of God; and these outward ablutions and purifications were significative of inward cleansing by the grace of God, and of outward reformation of life and manners; (see ²³¹¹⁵Isaiah 1:15,16);

and change your garments: which might be stained with blood, and therefore not fit to appear in before God, or were old and worn out, or sordid apparel: changing and washing of garments were also emblems of renewing of the mind, and cleansing of the soul, and of the change of heart and life, as well as of pleasure, delight, and cheerfulness in appearing before God.

Ver. 3. *And let us arise and go up to Bethel*, etc.] Thus prepared and purged, their tents clear of idols, their bodies washed with pure water, and their garments new, neat, and clean; all symbolical of inward purity, and of freedom from idolatry and evil works, as became those who go to the house of God, and are his worshippers, (see ³⁸¹⁰²Hebrews 10:22).

I will make there an altar unto God; as he has directed, and sacrifice to him, and worship him, and give the tenth unto him, and so make it a Bethel, an house of God indeed, as he had vowed, (⁴¹³²²Genesis 28:22);

who answered me in the day of my distress; on account of his brother Esau, from whose wrath he fled:

and was with me in the way which I went; from his father's house to Padanaram; in which journey he was alone and destitute, and exposed to many difficulties and dangers, but God was with him, and preserved him, and directed and brought him to Laban's house in safety.

Ver. 4. *They gave unto Jacob all the strange gods which [were] in their hands*, etc.] Whether in the hands of his servants or of the captives taken at Shechem, or in the hands of his sons, who had them along with the spoil they took there; so the Targum of Jonathan,

“they delivered, into the hand of Jacob all the idols of the people which were in their hands, which they had took of the idols of Shechem:”

and [all their] earrings which [were] in their ears; not the earrings that women wore in common, such as Abraham's servant gave to Rebekah, and

which Jacob's wives might wear, for such were not unlawful; but either which were worn in the ears of the strange gods or idols; for such used, it seems, according to some writers, to be decorated and ornamented after that manner; or rather in the ears of the idolaters themselves, worn by them in a superstitious way, having the images of these idols on them: so the Targum of Jonathan,

“and the earrings which were in the ears of the inhabitants of the city of Shechem, in which were formed the likeness of their idols:”

and Jacob hid them under the oak which [was] by Shechem; that is, the idols, which, after he had broke to pieces, perhaps, he dug a hole under an oak, and there buried them, that they might be no more made use of in an idolatrous way; and he chose to put them under an oak, because it is a tree which often stands many years before it is cut down, and besides was used for religious purposes, and had in great veneration, and therefore seldom felled. Those idols seem not to be made of anything valuable, perhaps of wood or stone, for had they been of gold or silver, Jacob would doubtless have melted them, and converted them to other uses, and not have buried them under ground. The Jews ^{f1577} say, that the idol Jacob hid under the oak was in the form of a dove, which the Samaritans after some time found, and set it on the top of Mount Gerizim. Some take this oak to be the same with that mentioned in (⁽⁴⁹²⁶⁾ Joshua 24:26); but of that there can be no certainty, since Jacob, as it is highly probable, laid these images alone, and never intended any should know anything of them where they were.

Ver. 5. *And they journeyed,* etc.] Jacob and his family, with all that were with them, from Shechem to Bethel:

and the terror of God was upon the cities that [were] round about them; an exceeding great panic seized the inhabitants of the cities of the land of Canaan, all about Shechem, which was from God himself impressing it on their minds, through what the sons of Jacob had done to that city:

and they did not pursue after the sons of Jacob; as it might have been thought they would, and take revenge on them for their ill usage of the inhabitants of a neighbouring city; but instead of this, they were afraid they should be used in the same manner; wherefore Jacob and his family journeyed in safety, and came to Bethel in peace.

Ver. 6. *So Jacob came to Luz, which [is] in the land of Canaan, that [is] Bethel,* etc.] The place Jacob had called Bethel, when he was there before,

was formerly called Luz, (⁽⁻⁰²⁸⁹⁾Genesis 28:19); and is here said to be in the land of Canaan, that is, in that part of the land which was inhabited by those who were properly called Canaanites, to distinguish it from another Luz, which was in the land of the Hittites; (⁽⁻⁰¹⁰²⁶⁾Judges 1:26);

he and all the people that [were] with him; wives, children, servants, or whoever else came from Shechem, these all came safe to Luz without any molestation or loss.

Ver. 7. *And he built there an altar*, etc.] As he was bid to do, and as he promised he would, (⁽⁻⁰³⁰¹⁾Genesis 35:1,3);

and called the place Elbethel; the God of Bethel; a title which God takes to himself, (⁽⁻⁰³¹³⁾Genesis 31:13); or rather the sense is, that he called the place with respect God, or because of his appearance to him there, Bethel, confirming the name he had before given it, (⁽⁻⁰³³⁹⁾Genesis 36:19); (see ⁽⁻⁰³¹⁵⁾Genesis 35:15); as the following reason shows:

because there God appeared; or the divine Persons, for both words are plural that are used; the Targum of Jonathan has it, the angels of God, and so Aben Ezra interprets it; but here, no doubt, the divine Being is meant, who appeared

unto him; to Jacob in this place, as he went to Mesopotamia, and comforted and encouraged him with many promises;

when he fled from the face of his brother; his brother Esau, who was wroth with him, and sought to take away his life, and therefore was forced to flee for it.

Ver. 8. *But Deborah, Rebekah's nurse, died*, etc.] That is, when, and quickly after they were come to Bethel; a nurse of Rebekah's came with her to Canaan, when she married Isaac, and is generally thought to be this Deborah, which is not improbable, (⁽⁻⁰²⁵⁹⁾Genesis 24:59), though she might have more nurses than one, as great personages sometimes have, and then it will not be so difficult to answer the objection made here; that Rebekah's nurse, whom Jacob is supposed to leave in Canaan when he went to Padanaram, should now be in his family when he returned from hence; since the reply would be, that that nurse and this Deborah were not the same; but supposing them to be the same, which is most likely, this is accounted for several ways: according to Jarchi, who had it from an ancient writer of theirs ^{f1578}, Rebekah sent her to fetch Jacob home,

according to her promise, (^{<02745>}Genesis 27:45); but it is not very probable that she should send a woman, and one so ancient, on such an errand: rather, this nurse of hers, after she had accompanied her to Canaan, and stayed awhile with her there, returned to Haran again, and being very useful in Jacob's large family, and having a great respect for them, returned again with them, and which she might choose in hopes of seeing Rebekah once more, whom she had a strong affection for; or, when Jacob was come into the land of Canaan to Shechem, he might send for her from Hebron to be assisting in his family; or going to visit his parents, which he might do before he went with his whole family to them, might bring her with him to Shechem, who travelling with him to Bethel died there: her name signifies a bee, as Josephus ^{f1579} observes:

and she was buried beneath Bethel; at the bottom of the hill or mountain on which Bethel stood:

under an oak; of which there were many about Bethel, (^{<11134>}1 Kings 13:14) (^{<11223>}2 Kings 2:23,24); and it was not unusual to bury the dead under trees, (see ^{<08113>}1 Samuel 31:13);

and the name of it was called Allonbachuth; the oak of weeping, because of the weeping and mourning of Jacob's family at her death, she being a good woman, an ancient servant, and in great esteem with them. The Jews have a tradition that the occasion of this weeping, or at least of the increase of it, was, that Jacob at this time had the news of the death of Rebekah his mother; so the Targum of Jonathan,

“there tidings were brought to Jacob of the death of Rebekah his mother, and he called the name of it another weeping;”

and so Jarchi.

Ver. 9. *And God appeared unto Jacob again*, etc.] At Bethel, as he had at Shechem, when he bid him go thither, (^{<01301>}Genesis 35:1); or rather as he had at the brook Jabbok, where he said to him the same things as here, (^{<01324>}Genesis 32:24,28), though Jarchi interprets it of his appearing again to him at the same place at Bethel, where he had appeared to him the first time, at his going to Haran, and now a second time:

when he came out of Padanaram; or returned from thence:

and blessed him; with the same blessings as before, renewing and confirming them. Jarchi says, with the blessing of mourners, because of the death of his mother, and her nurse.

Ver. 10. *And God said unto him, thy name [is] Jacob*, etc.] Which his parents gave him at his birth, and by, which he had been always called:

thy name shall not be called any more Jacob, but Israel shall be thy name; not Jacob only, as Aben Ezra and Ben Melech interpret it, but Israel also, and that more commonly and frequently, and not only he himself personally, but his posterity also:

and he called his name Israel; confirmed the name he had before given him, (⁽¹³²⁸⁾Genesis 32:28); and by this confirmation of it signifying, that as he had prevailed over his brother Esau, and escaped his hands, so he should prevail over all that rose up against him, and opposed him, even as he had power with God, and prevailed: though some think this name was only promised him before, but now actually given him; but then they take the angel that appeared wrestling with him in the likeness of a man to be a created angel, and that what he promised in the name of God was now made, good by God himself; there is great reason to believe that that angel was the increased one, the Son of God, as here also.

Ver. 11. *And God said unto him, I [am] God Almighty*, etc.] And so able to protect and defend him, and to fulfil all promises made to him, and to supply him with everything he wanted; being, as some choose to render the word, “God all sufficient”, having a sufficiency of all good things in him to communicate to his people:

be fruitful and multiply; which carries in it a promise or prophecy that he should increase and multiply, though not he himself personally, he having but one son born after this, yet in his posterity:

a nation, and a company of nations, shall be of thee; the nation of Israel, called so after his name, and the twelve tribes, which were as so many nations, of which the above nation consisted:

and kings shall come out of thy loins; as Saul, David, Solomon, and, many others, who were kings of Israel and of Judah, and especially the King Messiah; yea, all his posterity were kings and priests, or a kingdom of priests, (⁽¹⁹¹⁶⁾Exodus 19:6).

Ver. 12. *And the land which I gave Abraham and Isaac, to thee will I give it,* etc.] Meaning the land of Canaan, which, as he had by promise given it to his grandfather, and father, so he would give it to him; thus renewing the grant of it for his comfort, and the encouragement of his faith, when he had been in danger of being destroyed by the inhabitants of it, and was obliged to remove from one part of it to another:

and to thy seed after thee will I give the land; and not only make a grant of it to them, but put them into the possession of it, as in process of time he did.

Ver. 13. *And God went up from him,* etc.] Or “from above” him ^{f1580}; by this it seems that there was a visible appearance of the glory of the Lord, as Onkelos, or of the Shechinah, as Jonathan; even of the Son of God in an human form, who either appeared just above him, or on the same spot with him, conversing with him as above related; and when he had done, ascended in a visible manner from him, till he disappeared:

in the place where he talked with him; whether it was over him, or by him; thence he removed from him, and ceased talking with him; for communion with a divine Person is not constant and uninterrupted in the present state.

Ver. 14. *And Jacob set up a pillar in the place where he talked with him,* etc.] He had set up a pillar in this place before he went to Padanaram, (^{f1581}Genesis 28:18); and some, think this pillar is here referred to, and render the words, “had set up a pillar” ^{f1581}; but as that was done thirty years ago, it is very likely it was demolished by the Heathens before this time, or was fallen to ruin, wherefore this must be at least a renewal or reparation of it: though it rather seems to be another pillar, and quite a new one, being set up in that very spot of ground, over or on which God had been talking with him: and the following account of it seems to confirm the same,

[even] a pillar of stone; made of several stones hewed and polished, and well put together; whereas the former was but a single stone, rude and unpolished, though it is probable it was one of these:

and he poured a drink offering thereon; of wine, of which drink offerings under the law were, thereby consecrating it to the worship and service of God. Aben Ezra says it was either of water or of wine, with which he washed it, and after that poured oil on it; and the Targum of Jonathan says, he poured a drink offering of wine, and a drink offering of water:

and he poured oil thereon; as he did before; (see Gill on “⁰²³⁸Genesis 28:18”).

Ver. 15. *And Jacob called the name of the place where God spake with him, Bethel.*] He confirmed the name he had before given it, when he went to Mesopotamia, and now upon his return renews and establishes it; or he gave this name more especially to that particular spot where God conversed with him, and on which he erected a pillar, and consecrated it to religious worship, and so made it God’s house, as he promised he would, (⁰²³²Genesis 28:22), both building an altar for sacrifice, and setting up a pillar, which was beginning an house for God.

Ver. 16. *And they journeyed from Bethel,* etc.] Jacob and his family; how long they stayed there is not certain, some say four months ^{f1582}; hence they removed towards Bethlehem, which was twelve miles from Bethel ^{f1583}, in their way to Hebron:

and there was but a little way to come to Ephrath; or Bethlehem, as it was also called, (⁰³⁵⁹Genesis 35:19); a mile off of it, according to the Targums of Onkelos and Jerusalem; or about a mile, as Saadiah Gaon; for it was not a precise exact mile, but something less than a mile, as Ben Melech observes; and so Benjamin of Tudela, who was on the spot, says ^{f1584}, that Rachel’s grave is about half a mile from Bethlehem. Ben Gersom thinks the word here used signifies cultivated land, and that the sense is, that there were only fields, vineyards, and gardens to go through to the city, (see ⁰⁴⁴⁰Genesis 48:7 ⁰¹⁵⁹2 Kings 5:19):

and Rachel travailed, and she had hard labour; the time of childbirth was come, and which came suddenly upon her, as travail does, even while journeying, which obliged them to stop; and her pains came upon her, and these very sharp and severe, so that she had a difficult time of it: pains and sorrow in childbearing are the fruit of sin, and more or less attend all in such a circumstance; but, in some, labour is more painful than in others, and more at one time than at another, and is the most painful in women than in other creatures.

Ver. 17. *And it came to pass, when she was in hard labour,* etc.] In the midst of it, and at the worst:

that the midwife said unto her, fear not; for Rachel big with child, it was necessary to take a midwife with them in the journey; and perhaps this might be one that was always kept in the family, and had been assisting to

all Jacob's wives and concubines at their labours; and this seems probable from what follows, since she not only bids her be of good courage, and not fear, comforting her under her pains, giving her hopes they would soon be over, and that she would have a safe delivery, and do well: but this she assures her of,

thou shalt have this son also; as she had one before, at whose birth she said, "the Lord shall add to me another son"; and therefore called his name Joseph, (^{<033B>}Genesis 30:24); this the midwife remembered, and endeavours to comfort her with the accomplishment of it.

Ver. 18. *And it came to pass, as her soul was in departing, for she died,* etc.] In childbirth; she had most passionately desired children, without which she could not live with ease and peace of mind, and now she dies by having one; (see ^{<030E>}Genesis 30:1); and by this account of her death it appears, that death is the separation and disunion of soul and body; that at death the soul departs from the body; that the soul does not die with it, but goes elsewhere, and lives in a separate state, and never dies; it goes into another world, a world of spirits, even unto God that gave it, (^{<2117>}Ecclesiastes 12:7):

that she called his name Benoni; which signifies "the son of my sorrow", having borne and brought him forth in sorrow, and now about to leave him as soon as born, which might increase her sorrow; or "the son, of my mourning"; as Aben Ezra and Ben Gersom interpret it; or "the son of my strength", all her strength being exhausted in bringing him forth:

but his father called him Benjamin; that is, "the son of the right hand", being as dear to him, and as beloved by him as his right hand; or who would be as the right hand to him, his staff and support in his old age; or else as being the son of her who was as his right hand, dear and assisting to him. Some render it, "the son of days", or years, that is, the son of his old age, as he is called, (^{<044D>}Genesis 44:20); Jarchi and Ben Gerson interpret it, "the son of the south"; the right hand being put for the south; and they think this son was so called, because he only was born in the land of Canaan, which lay, they say, to the south with respect to Mesopotamia, where the rest were born; but be the etymology of the word as it will, the change of the name seems to be made by Jacob, because that which Rachel gave her son would have perpetually put Jacob in mind of the sorrow of his beloved Rachel, and therefore gave him a name more pleasant and

agreeable. The Jews say ^{f1585} he was born the eleventh of October, and lived one hundred and eleven years.

Ver. 19. *And Rachel died, and was buried in the way to Ephrath, which [is] Bethlehem.* Hence called Bethlehem Ephratah, (^{<38B>}Micah 5:2); with great pertinency is Rachel represented as if risen from her grave, and weeping for her children, when the children of Bethlehem, and thereabout, were slain by Herod, she being buried so near that place, (^{<40B>}Matthew 2:16-18); at what age she died is not said. Polyhistor, out of Demetrius ^{f1586}, reports, that she died after Jacob had lived with her twenty three years.

Ver. 20. *And Jacob set a pillar upon her grave,* etc.] A sepulchral monument erected in memory of her; this according to Benjamin of Tudela ^{f1587} was made of twelve stones, according to the number of the sons of Jacob, and over it was a vault or roof, supported by four pillars:

that [is] the pillar of Rachel's grave unto this day; it continued to the times of Moses, the writer of this history, and to the times of Samuel, as appears from (^{<90B>}1 Samuel 10:2); and even travellers of late times affirm it to be seen still, to the north of Bethlehem, on the right hand of the way as you go from Bethlehem to Jerusalem; but the present sepulchral monument, as Mr. Maundrel says ^{f1588}, can be none of that which Jacob erected, for it appears plainly to be a modern Turkish structure. Near the grave are found some little black stones, which strangers pick up, and are fancied to be helpful to women, to give them an easier birth, the same the above traveller says resemble peas. The Jews that pass by it were used to engrave their names on the stones, of the pillars ^{f1589}.

Ver. 21. *And Israel journeyed,* etc.] Having stayed near Bethlehem, as it is said, about two months ^{f1590}; this is the first time Jacob is by Moses called Israel, after this name, was given him; the reason of which the Jews say is, because he bore the death of Rachel with so much patience:

and spread his tent beyond the tower of Eder; which was a place of pasturage, and fit for his flocks, (see ^{<38B>}Micah 4:8); it was about a mile from Bethlehem to the south ^{f1591}, and is supposed to be the place where the shepherds were watching their flocks, when the angel reported to them the birth of Christ, (^{<48B>}Luke 2:8); pretty remarkable are the words added here in the Targum of Jonathan,

“the place from whence the King Messiah will be revealed in the end of days.”

Ver. 22. *And it came to pass, when Israel dwelt in that land,* etc.] In that part of it near Bethlehem:

that Reuben went and lay with Bilhah his father's concubine; his concubine wife; she was the maid that Rachel gave him, and this added to his affliction, and made it double, to lose Rachel by death, and to have her favourite maid, his concubine, defiled by his own son, and whom it is highly probable he abstained from hereafter. This, though a very heinous sin of his son's, yet might be suffered as a chastisement to Jacob, for making use of concubines:

and Israel heard [it]; though the crime was committed secretly, and was thought it would have been concealed, but by some means or other Jacob heard of it, and no doubt severely reproved his son for it; and though nothing is here related, as said by him on this occasion, it is certain it gave him great offence, grief and trouble, and he remembered it to his dying day, and took away the birthright from Reuben on account of it, (^{44B}Genesis 49:3,4); an empty space here follows in the original text, and a pause in it, denoting perhaps the amazement Jacob was filled with when he heard it; and the great grief of his heart, which was such, that he was not able to speak a word; the Septuagint version fills up the space by adding, “and it appeared evil in his sight”:

now the sons of Jacob were twelve; who were the heads of twelve tribes, Benjamin the last being born, and Jacob having afterwards no more children, they were all reckoned up under their respective mothers, excepting Dinah, a daughter, from whom there was no tribe, in the following verses.

Ver. 23. *The sons of Leah,* etc.] Jacob's first wife, which are six, and are reckoned in order, according to their birth, Reuben, Simeon, Levi, Judah, Issachar, Zebulun.

Ver. 24. *The sons of Rachel,* etc.] Then Rachel's, Jacob's next wife, though in right his first and only one, who had two children, Joseph and Benjamin.

Ver. 25. *And the sons of Bilhah,* etc.] Then Bilhah's sons, who was Rachel's handmaid, and these were two, Dan and Naphtali.

Ver. 26. *And the sons of Zilpah*, etc.] And lastly, the sons of Zilpah, Leah's handmaid, which were two also, Gad and Asher; it is added,

these [are] the sons of Jacob, which were born to him in Padanaram, all excepting Benjamin; and because they were by far the greater part, even all but one, that were born there, this is said in general; and there having been given in the context such a particular account of the birth of Benjamin, and of the place of it, there was no need for the historian particularly to except him, since the reader would be in no danger of being led into a mistake.

Ver. 27. *And Jacob came unto Isaac his father*, etc.] No mention being made of his mother, it is very probable she was dead; and Isaac being alone, and very old, and the time of his death drawing nigh, he might send for Jacob to come with his family, and be with him; for it can hardly be thought that this was the first time of Jacob's visiting his father since he came into the land, of Canaan, which must be about ten years; but as yet he had not come with his family to him, and in order to abide with him:

unto Mamre, unto the city of Arbah, which [is] Hebron; Mamre was a plain, so called from the name of a man, a friend and confederate of Abraham, (⁴¹³⁸Genesis 13:18 14:13); where, or near to which, stood a city, called Kirjath Arbah, or the city of the four, Arbah and his three sons; so that it might be called Tetrapolls, and was later called Hebron:

where Abraham and Isaac sojourned; lived good part of their days, (see ⁴¹³⁸Genesis 13:18 18:1 23:2); it was about twenty miles from Bethlehem, and the tower of Eder ^{f1592}, where Jacob was last.

Ver. 28. *And the days of Isaac were an hundred and fourscore years.*] He lived, forty years after he had made his will, and blessed his two sons. Jacob was now one hundred and twenty years of age, being born when his father was sixty; and Joseph was now twenty nine years of age, so that Isaac lived twelve years after the selling of Joseph into Egypt; he was five years older than his father Abraham was when he died.

Ver. 29. *And Isaac gave up the ghost, and died*, etc.] According to an Arabic writer ^{f1593}, he died at the end of the year 3,668, in the month Jiar, when Jacob was one hundred and twenty years old, and his children buried him in the cave in which Abraham was buried, in the city Chabil: According to Ussher this at about 1,716 B.C.

and was gathered unto his people; his soul was gathered to the righteous, his body was laid where Abraham and Sarah were buried:

[being] old, and full of days; the number of which is observed in (⁴⁰³⁸Genesis 35:28);

and his sons Esau and Jacob buried him; in the cave of Machpelah near Mamre, where he lived and died, and where his parents had been buried, and Rebekah his wife. Esau very probably was sent for upon his father's death, or a little before it. This shows that there was a reconciliation between Jacob and Esau, and that it continued; and that Jacob did not decline the visit of him at Seir, nor in a clandestine manner took his journey another way, and avoided going thither on his invitation.