

And God Went Up 06, Finding God

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(BHS-T) Biblia Hebraica Stuttgartensia (Groves-Wheeler Westminster Heb Morphology):

“went up” {עָלַ} <H5927> *Lexeme/Lexical Form Search OT: Gen. 17:22*

Genesis 17:22 (NKJV) Then He finished talking with him, and God went up{עָלַ} <5927> from Abraham.

The Breaking / Going Up of The Day

Genesis 32:24-31 (NKJV) 24 Then Jacob was left alone; and a Man wrestled with him until the breaking{עָלַת} <H5927> of day. 25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob’s hip was out of joint as He wrestled with him. 26 And He said, “Let Me go, for the day breaks{עָלָה} <H5927>.” But he said, “I will not let You go unless You bless me!” 27 So He said to him, “What is your name?” He said, “Jacob.” 28 And He said, “Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.” 29 Then Jacob asked, saying, “Tell me Your name, I pray.” And He said, “Why is it that you ask about My name?” And He blessed him there. 30 So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.” 31 Just as he crossed over Penue the sun rose <H2224> on him, and he limped on his hip.

2 Peter 1:16-19 (NKJV) 16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” 18 And we heard this voice which came from heaven when we were with Him on the holy mountain. 19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

Arise Up to Bethel

Genesis 35:1-7 (NKJV) 1 Then God said to Jacob, “Arise{קוּם} <H6965>(Qal), go up{עָלָה} <H5927>(Qal) to Bethel{בֵּית־} <H1008> and dwell{בִּית־} <H1008>(Qal) there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother.” 2 And Jacob said to his household and to all who were with him, “Put away the foreign gods that are among you, purify yourselves, and change your garments. 3 Then let us arise and go up{נָעַלָה} <H5927> to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone.” 4 So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem. 5 And they journeyed, and the terror of God was upon the cities that were all around them, and they did not pursue the sons of Jacob. 6 So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. 7 And he built an altar there and called the place El Bethel, because there God appeared to him when he fled from the face of his brother.

Not “Jacob,” but Israel

Genesis 35:8-15 (NKJV) 8 Now Deborah, Rebekah’s nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called Allon Bachuth. 9 Then God appeared to Jacob again, when he came from Padan Aram, and blessed him. 10 And God said to him, “Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name.” So He called his name Israel. 11 Also God said to him: “I am God Almighty{אֱלֹהִים}<7706>. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body. 12 The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land.” 13 Then God went up{אָסַח}<5927> from him in the place where He talked with him. 14 So Jacob set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it. 15 And Jacob called the name of the place where God spoke with him, Bethel.

Online Bible Hebrew Lexicon: Gen 35:1 “arise” {קוּם}<H6965>(Qal)

06965 קוּם quwm koom

a primitive root; v; [BDB–525b, BDB–877b] {See TWOT on 1999}

1) to rise, arise, stand, rise up, stand up

1a) (Qal)

1a1) to arise

1a2) to arise (hostile sense)

1a3) to arise, become powerful

1a4) to arise, come on the scene

1a5) to stand

1a5a) to maintain oneself

1a5b) to be established, be confirmed

1a5c) to stand, endure

1a5d) to be fixed

1a5e) to be valid

1a5f) to be proven

1a5g) to be fulfilled

1a5h) to persist

1a5i) to be set, be fixed

Online Bible Hebrew Lexicon: Gen 35:1 “up” {אָלַח}<H5927>(Qal)

05927 אָלַח ‘alah aw–law’

a primitive root; v; [BDB–748a] {See TWOT on 1624}

1) to go up, ascend, climb

1a) (Qal)

1a1) to go up, ascend

1a2) to meet, visit, follow, depart, withdraw, retreat

1a3) to go up, come up (of animals)

1a4) to spring up, grow, shoot forth (of vegetation)

1a5) to go up, go up over, rise (of natural phenomenon)

1a6) to come up (before God)

1a7) to go up, go up over, extend (of boundary)

1a8) to excel, be superior to

Online Bible Hebrew Lexicon: Gen 35:1 “dwell” {בָּיַת} <H3427>(Qal)

03427 בָּשַׁב yashab yaw-shab’

a primitive root; v; [BDB-442a] {See TWOT on 922}

1) to dwell, remain, sit, abide

1a) (Qal)

1a1) to sit, sit down

1a2) to be set

1a3) to remain, stay

1a4) to dwell, have one’s abode

Holman Treasury of Key Bible Words (Carpenter and Comfort): “dig” “hear”<>

Your Invitation to Dig Deeper

Agape. Charis. Shama’

These Greek and Hebrew words communicate much more than “love,” “grace,” and “to hear,” respectively. A one-word, or one-sentence, definition of a biblical word like the Hebrew word shama’ simply won’t do. Certainly, shama’ may mean “hear.” But, its real significance lies in the fact that the word is part of the great Israelite call to worship, the Shema: “Hear, Oh, Israel, the Lord our God is one . . .” (see Deut. 6:4-5). “Hear” is the constant cry of the Old Testament prophets (see, for example, Isaiah 48:1; Ezekiel 18:25). And, it’s clear from the contexts where this word is used that it means much more than “hear.” It embraces the ideas of understanding and obeying. A simple definition won’t suffice for a word that has such depth.

Holman Treasury of Key Bible Words (Carpenter and Comfort): “hear”<>

Hebrew expression: shama’

Pronunciation: shaw MAH

Strong’s Number: 8085

“Hear, Oh, Israel!” These are perhaps the most repeated words from the Old Testament. They introduce the Shema, the injunction of God through Moses to Israel, to love Him with all their heart, soul and strength (Deut. 6:4-5). What God wants in this injunction, however, is more than simply “hearing” the words spoken. He wants the one hearing to listen intently to what is said, understand it, and do it! The verb shama’ can mean simply “to hear,” or it can mean, according to context and according to what prepositions and words follow it, either “to listen, hearken,” “to obey,” or “to understand.” Eli, the old priest in 1 Samuel 2:22, heard about the evil actions of his sons at the holy Tent of Meeting where they served as priests, but he did not act upon what he heard. He merely rebuked his sons, instead of removing them from their sacred positions—he paid his sons more honor than he did God! (1 Sam. 2:29). To really “hear God” means to obey what is spoken and heard or even read. Eli’s

Eli's sons "heard" (shama^c) his rebuke, but they did not "listen" (shama^c) to what he said; that is, they did not change their lives and obey God (1 Sam. 2:25). "Hear, Oh, Israel!" These are perhaps the most repeated words from the Old Testament. They introduce the Shema, the injunction of God through Moses to Israel, to love Him with all their heart, soul and strength (Deut. 6:4–5). What God wants in this injunction, however, is more than simply "hearing" the words spoken. He wants the one hearing to listen intently to what is said, understand it, and do it! The verb shama^c can mean simply "to hear," or it can mean, according to context and according to what prepositions and words follow it, either "to listen, hearken," "to obey," or "to understand." Eli, the old priest in 1 Samuel 2:22, heard about the evil actions of his sons at the holy Tent of Meeting where they served as priests, but he did not act upon what he heard. He merely rebuked his sons, instead of removing them from their sacred positions—he paid his sons more honor than he did God! (1 Sam. 2:29). To really "hear God" means to obey what is spoken and heard or even read. Eli's sons "heard" (shama^c) his rebuke, but they did not "listen" (shama^c) to what he said; that is, they did not change their lives and obey God (1 Sam. 2:25).

Samuel, a young boy at the time, was told by Eli to answer God when He called by saying, "Speak, for your servant is listening" (1 Sam. 8–10). Samuel listened and obeyed the word God gave to him. King Saul, however, did not fare as well. Through Samuel the Lord told Saul to "listen" (shama^c) to His instructions about destroying the Amalakites (1 Sam. 15:1). Saul was told to destroy them, not sparing anyone or anything (1 Sam. 15:3). Saul did not "hear" the Lord in the sense of obeying His sacred command. But Samuel wasted no time telling Saul that his hearing was deficient! He did not "obey" (shama^c) the voice (qol) of the Lord although he had heard God's Words (1 Sam. 15:19). Saul tried to satisfy the Lord with partial obedience. He offered the Lord sacrifices from the goods of the Amalakites which he had kept, but should have destroyed (1 Sam. 20–22). Using the word shama^c as in "to obey the voice" of the Lord, Samuel condemned Saul's actions as rebellion and rejection of the Lord's word (1 Sam. 15:22–23). Because of this, Saul lost the kingship, and he himself admitted that he had obeyed, shama^c, the voice of the people and not God (1 Sam. 5:24).

Hearing, listening, and understanding are all important, but God demands that we "obey" Him. In the New Testament, the one who had ears to hear, really heard (Mark 4:9). The author of Hebrews asserts that "today" is the time to "hear" the gospel and not harden one's heart against the Lord (Heb. 3:15). Hearing and, then, obeying is a difficult, but great responsibility—one which all believers should pursue out of true love and reverence for the Lord (Rev. 3:22).

KEY VERSES

1 Samuel 2:22–23; 3:10; 15:1, 4, 14, 19–20