

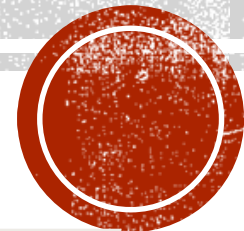
GENESIS—CHAPTER # 28

VAYETZE (HE WENT OUT) -

Genesis 28:10-32:2

Hosea 12:12-14:10

John 1:41-51



JACOB'S LADDER

See Genesis 32:1

¹⁰ And Ya'akov went out from Beer-Sheva, and went toward Charan.

¹¹ And he reached a **certain place**, and tarried there, because the shemesh (sun) was set; and **he took of the avanim (stones)** of that place, and put them for his pillow, and lay down in that place to sleep.

¹² And he had a chalom (dream), and **hinei** a sullam (ladder, stairway) set up on the ground, and the top of it reached to Shomayim: and **hinei** the **malachim of Elohim** ascending and descending on it.

¹³ And, **hinei**, Hashem stood above it, and said, **I am Hashem Elohei Avraham thy av, and Elohei Yitzchak; ha'aretz whereon thou liest, to thee will I give it, and to thy zera;**

¹⁴ **And thy zera shall be as the dust of ha'aretz, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy zera shall kol hamishpochot haadamah (all the families of the earth) be blessed.**

Presence

Protection

¹⁵ And, **hinei**, I am with thee, and will be shomer (guard) over thee in all places where thou goest, and will bring thee back into haadamah hazot (this land); for I will not leave thee, until I have done that which I have promised thee.

Promise

¹⁶ And Ya'akov awoke out of his sleep, and he said, Surely Hashem is in this place! And I had no da'as (knowledge) of it.

¹⁷ And **he was afraid**, and said, How nora (awesome) is this place! This is none other than the Beis Elohim, and this is the Sha'ar (gate) HaShomayim.

Does this speak a bit to an exile? Spreading out to the four corners of the earth?

So do we believe that in some unexplained way that the scattering of Israel brings blessing to the nation?



1691 PAINTING BY MICHAEL WILLMANN TITLED "JACOB'S DREAM"





In Jewish tradition:

Jacob spent the night on top of Mount Moriah, the future location of the holy Temple in Jerusalem. Reasons for this include the following...

1. It was called “the place” - hamakom
2. It allows us to see the holy Temple as an intersection between heaven and earth

What else happened in “the place”?

- Isaac and the Akedah
- Holy Temple was built

However, this does not appear to be supported by the biblical text that names this place (Genesis 28:19)

1. Bethel – house of G-d
2. Ten Miles north of Mount Moriah

(see handout Depths of Torah – pg 250)



EXCITING SCRIPTURES ABOUT THE 4 CORNERS...

- Isaiah 11:12 English Standard Version (ESV)

*12 He will raise a signal for the nations
and will assemble the banished of Israel,
and gather the dispersed of Judah
from the four corners of the earth.*

- Matthew 24:31 English Standard Version (ESV)

*31 And he will send out his angels with a loud trumpet call, and they
will gather his elect from the four winds, from one end of heaven to the
other.*

- Psalm 107:3 English Standard Version (ESV)

*3 and gathered in from the lands,
from the east and from the west,
from the north and from the south.*

- Luke 13:29 English Standard Version (ESV)

*29 And people will come from east and west, and from north and south,
and recline at table in the kingdom of God.*



REALITY OF DUALITY PICTURE – STAIRWAY

- Portion name – ‘Vayetze’ ...And He Went Out
- Alludes to the exile of the Jewish people from the land of Israel.

Possible Explanation 1 - EXILES	Possible Explanation 2 – GUARDIAN ANGELS	Possible Explanation 3 – SHADOW OF MESSIAH
<p>Setting of the sun symbolizes the beginning of the darkness of exile. (Remember Genesis 15:12 when this happened with Abraham)</p>	<p>Angels were guardians sent to protect Jacob as he left the land of Israel</p>	<p>The dream of the ladder represents a connection between heaven and earth that is was broken.</p>
<p>Angels that Jacob saw ascending and descending correspond to the various empires that would arise and subjugate the Jewish people</p> <ol style="list-style-type: none"> 1. Assyrians 2. Babylonians 3. Persians 4. Greeks 5. Romans <div data-bbox="377 721 828 842" style="border: 1px solid black; padding: 5px; margin: 5px 0;"> <p>In the days of the prophets, the Assyrians and the Babylonians played the part of Esau</p> </div> <div data-bbox="377 863 828 1128" style="border: 1px solid black; padding: 5px; margin: 5px 0;"> <p>In the days of the apostles, the Roman Empire pounced on the Jewish people, forcing them to flee from the promised land. This exile is known as the Edomite Exile and has endured for 2000 years.</p> </div> <p>Though the children of Israel have been oppressed and scattered by the rise and fall of empires, G-d has never abandoned them. He stands above it all.</p>	<p>The Bible says that G-d “will give His angels charge concerning you, to guard you in all your ways” – Psalm 91:11</p> <p>This is where the popular idea of everyone having a “guardian angel” comes. Perhaps Jacob was simply granted a glimpse of the hosts that G-d sent for his protection.</p> <p>This makes sense from the standpoint that there were angels welcoming him upon his return back to Canaan.</p>	<p>Isaiah 57:15 “For thus says the High, Exalted One who lives forever, whose name is Holy: ‘ I live in the high and holy place but also with the broken and humble, in order to revive the spirit of the humble and revive the hearts of the broken ones.’”</p> <p>Ladder is a metaphor for the ways that we connect with G-d: prayer, faith, the Temple, the Torah, the righteous Tzaddik, obedience, revelation, and Messiah (the ladder is often shown as a staircase...but a ladder is distinctly different...how? Where your hands have been your feet will go as you rise higher and higher.)</p> <p style="text-align: center;">Messiah is the true ladder between heaven and earth. (see next slide)</p>

MESSIAH AND LADDER... SCRIPTURES THAT RING FAMILIAR...

- “For I have come down from heaven” (John 6:38)
- “I ascend to My Father and your Father, and My G-d and your G-d.” (John 20:17)
- “No one has ascended into heaven, but He who descended from heaven: the Son of Man” (John 3:13)
- “No one comes to the Father but through Me” (John 14:6)
- “You will see the heavens opened and the angels of G-d ascending and descending on the Son of Man.” (John 1:51)
- Angels will again descend when “the Son of Man comes in His glory, and all the angels with Him.” (Matthew 25:31)



Beit – can mean “on” and also “because of”

- Angels descended to foretell His birth to Zechariah
- To announce the conception to Mary
- To counsel Joseph
- To proclaim the birth to the shepherds
- To warn Joseph about Herod
- To feed Yeshua after the temptation in the wilderness
- To strengthen Him in Gethsemane
- To open the tomb and announce the resurrection
- To witness the ascension



BEIT-EL

¹⁸ **And Ya'akov rose up early in the *boker**, and **took haeven (the stone)** that he had put for his pillow, and set it up for a matzevah (pillar), and poured shemen upon the top of it.

¹⁹ And he called the shem of that place Beit-El; but the shem of that ir was called Luz at the first.

²⁰ And Ya'akov **vowed a neder (vow)**, saying, If Elohim will be with me, and will be shomer over me in this derech (way, journey) that I go, and will give me lechem to eat, and beged (clothes) to put on,

²¹ So that I return to bais avi in shalom; **then** shall Hashem be for me Elohim (my G-d).

²² And this even (stone), which I have set for a matzevah (pillar), shall be Beis Elohim: and of all that Thou shalt give me I will surely give the **aser (tenth)** unto Thee.

* MORNING: Think of all the Bible passages that speak of ..."in the morning".

His mercies are new every morning great is His faithfulness. (Lamentations 3:22-23)

For his anger is but for a moment, and his favor is for a lifetime. Weeping may tarry for the night, but joy comes with the morning. (Psalm 30:5)



THE CONTINGENCY ON JACOB'S VOW...



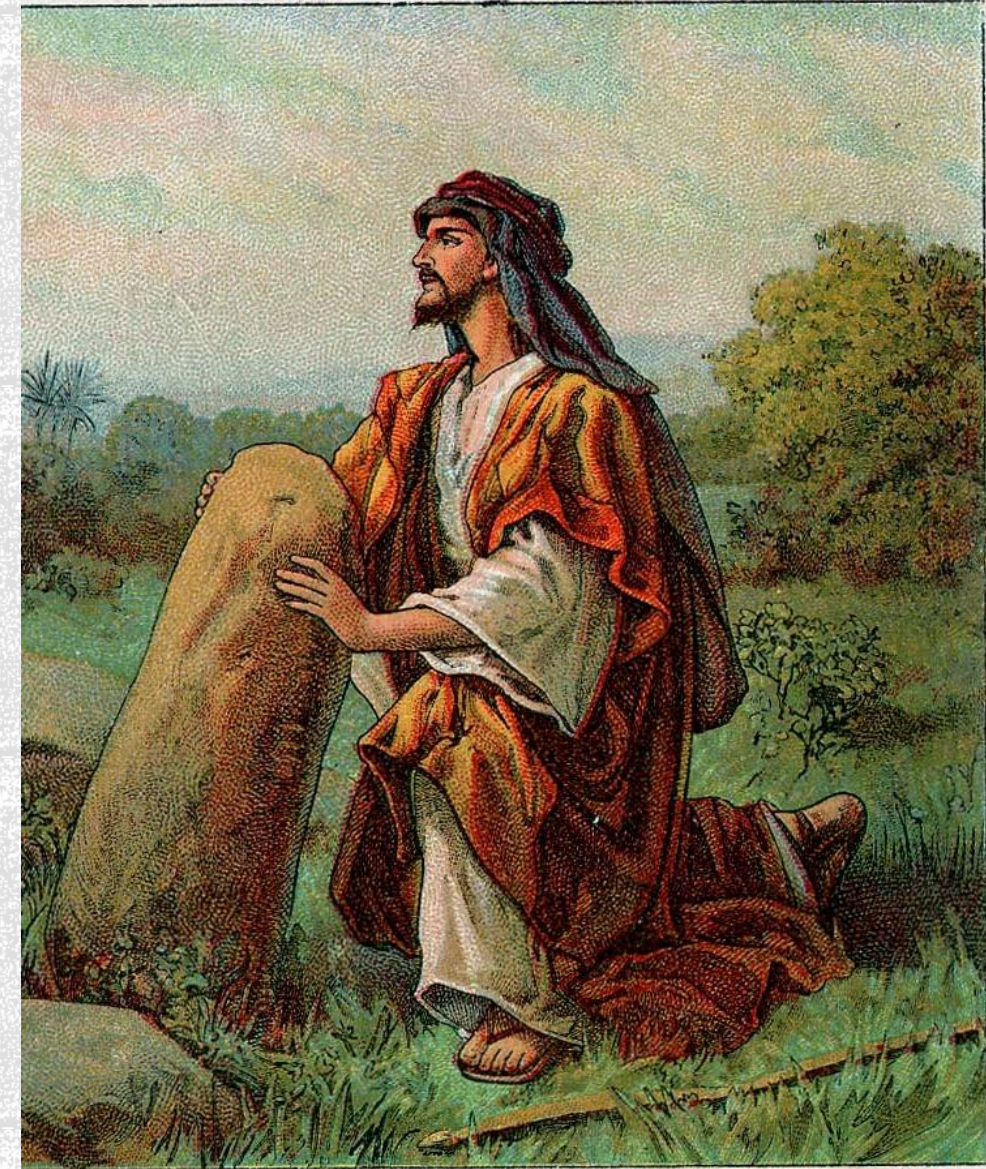
- In the passage Jacob seems to make a self-centered bargain.
 - If you will answer my prayers and do everything I ask....THEN
 - I will let you be my G-d.
- Commentary in Unrolling the Scroll by FFOZ (pg 123)
 - The problem is in the English translation. The Hebrew does not actually say; “THEN the LORD will be my G-d”. It says, “and the LORD will be my G-d”. The sense of the passage is that if G-d provides for him and returns him to Canaan and will be a G-d to him, THEN Jacob will fulfill the VOW he utters in the next verse....to give a tenth to You!
- The Hebrew is ambiguous enough to be read either way. On the one hand, it sounds like Jacob is willing to accept the LORD as G-d over him only if his demands are met. On the other hand, Jacob is committed to G-d and desires a deeper relationship with Him. He promises to show his gratitude by giving a tenth of his possessions to G-d. The two alternative readings of the passage represent two very different approaches to G-d. Many people approach G-d with an attitude of entitlement. If G-d will answer their prayers and meet their demands, then they will favor Him with the great privilege of accepting Him.

This would be like a beggar going to a king and saying, “If you will give me everything I ask, then I will allow you to be the king.” Imagine??!



ANOINTING THE STONE WITH OIL

- G-d confirmed the covenant with Jacob while he slumbered with his head upon a stone. In the morning he erected the same stone as a monument and anointed it with oil.
- The stone on which Jacob's dreaming head rested became the token of the promises bestowed in the dream. Jacob set up the stone to make the spot where his encounter with G-d had occurred.
- Jacob poured out a libation of oil over the top. He intended to return there and worship G-d in the future. Later in the Torah, Moses consecrated every implement and furnishing of the Tabernacle through anointing: "and you shall anoint it, to consecrate it" (Exodus 29:36) This is the first anointing ceremony in the Torah.
- Tom Bradford states on pg 201 – This was probably meant to establish a new covenant bond between Jacob and Yehoveh, one that involved a vow, because it was unknown in that time to use a rock as a memorial marker after anointing it with oil
- Now the question is...where did he get the oil from?



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JACOB'S VISION AND GOD'S PROMISE

Gen. 28:1-5, 10-22.

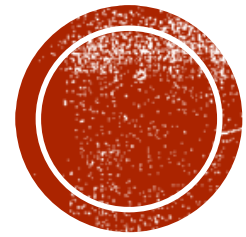
GOLDEN TEXT:—Behold, I am with thee, and I will keep thee in all places whither thou goest.

Gen. 28:15.

THE TITHE

- Jacob vowed to return to G-d's house, the stone which he stood up and anointed, and to sacrifice to the LORD a tenth of all the livestock that he might acquire and whatever else the LORD gave to him. (If you think about it...this 10th included his children as in the end the tribe of Levi was dedicated to G-d)
- Later in this portion (Gen 31:13) the LORD commands him to return to Bethel, build an altar there and fulfill his vow.
- Why did Jacob vow to do this?
 - Remember that Abraham gave Melchizedek "a tenth of all" (Gen 14:20).
 - Worshippers in the ancient Near East offered up a tenth of their possessions to their deities and/or their monarchs.
 - Mesopotamian kings and priesthoods collected tithes from currency, produce, and livestock
 - Eventually Mosaic legislation adds specification and additional instructions for tithing agriculture in the land of Israel, the basic rule of 10% undergirds the agricultural legislation





SUMMARY — CHAPTER #28

- **Thoughts**
- **Questions**
- **Additional Comments**

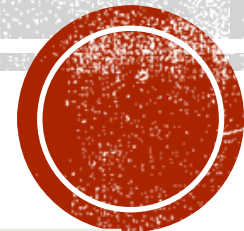
GENESIS—CHAPTER # 29

VAYETZE (HE WENT OUT) -

Genesis 28:10-32:2

Hosea 12:12-14:10

John 1:41-51



JACOB MEETS RACHEL

This actually says in Hebrew...”and Jacob lifted his feet.” Meaning his heart was lifted after his dream.

29 Then Ya’akov went on his journey, and came into the eretz of the bnei kedem (people of the east).

² And he looked, and hinei a be’er in the sadeh (well in the field), and, hinei, there were shloshah edrei tzon (three flocks of sheep) lying by it; for out of that be’er they watered the edarim: and a great even (stone) was upon the mouth of the be’er.

³ And to there were all the edarim gathered: and they rolled the even (stone) from the mouth of the be’er, and watered the tzon, and put the even (stone) again upon the mouth of the be’er in its place.

⁴ And Ya’akov said unto them, My brethren, where are you from? And they said, Of Charan are we.

⁵ And he said unto them, Know ye Lavan ben Nachor? And they said, We know him.

⁶ And he said unto them, Is the shalom (all things well) with him? And they said, Shalom; and, hinei, Rachel his bat cometh with the tzon.

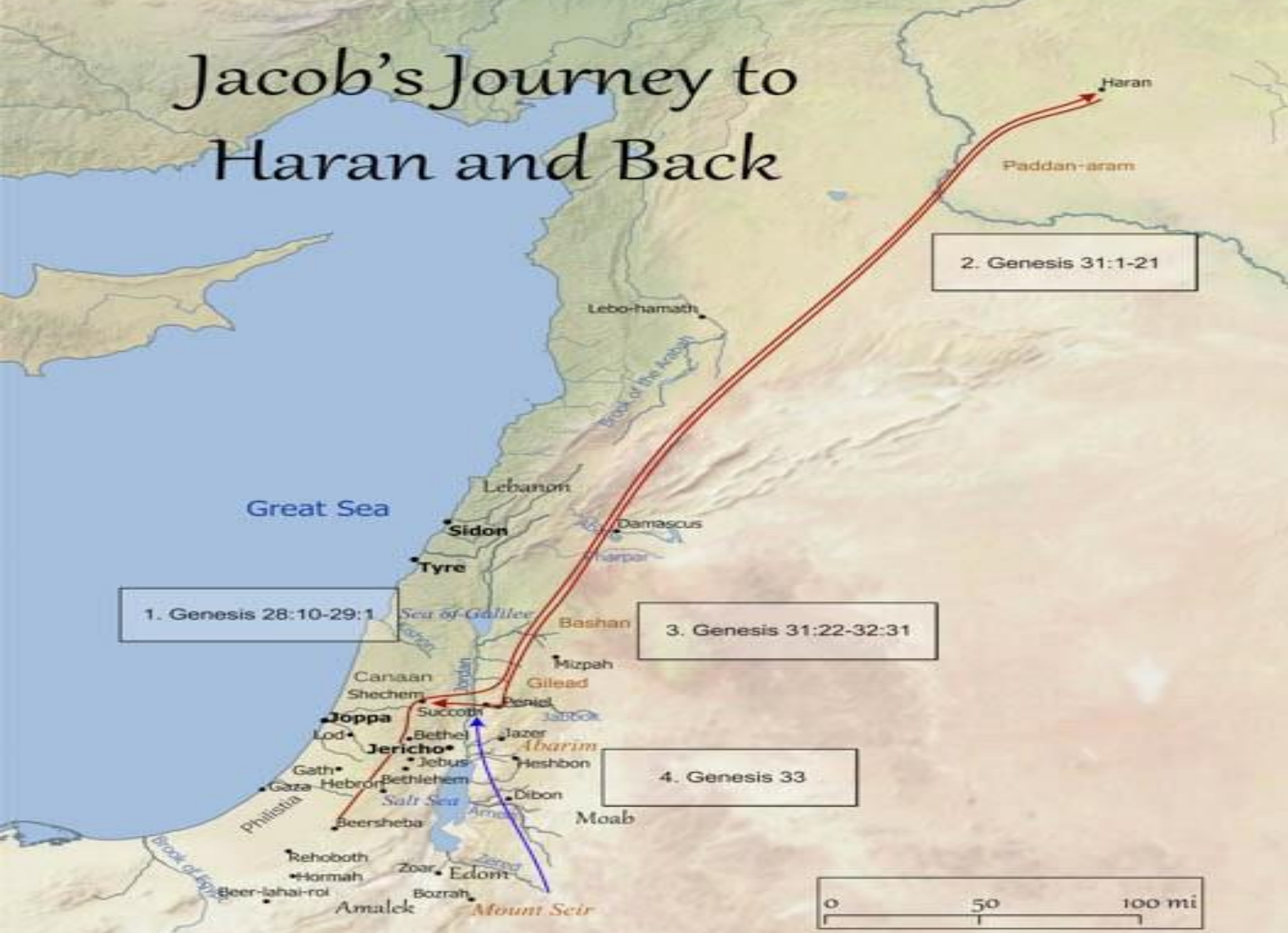
⁷ And he said, Look, the sun is still high, neither is it time that the flock should be gathered together; water ye the tzon, and go and feed them.

⁸ And they said, We cannot, until all the edarim be gathered together, and till they roll the even (stone) from the mouth of the be’er; then we water the tzon.

⁹ And while he yet spoke with them, Rachel came with the tzon of her av; for she was a ro’ah (shepherdess).



Jacob's Journey to Haran and Back



- Jacob's encounter with God lifted his spirits

- Mesopotamia is the ancestral connection of Israel

- Jacob goes back to the same place Eliezar found his father (Isaac) a wife

- Jacob arrived with nothing



THEMES / CONTRASTS BETWEEN THE STORY OF ELIEZER AND REBECCA AND JACOB AND RACHEL

Eliezer & Rebecca	Jacob & Rachel
Abraham asked his servant to find his son a wife	Rebecca asked Jacob to return to her family to find a wife
Eliezer travels to Haran to Abraham's family - freely	Jacob travels to Haran to Abraham's family – in a sense of exile
First girl Eliezer meets is the answer to prayer	First girl Jacob meets is divinely the one he should meet – no prayer involved
Eliezer comes bringing gifts	Jacob comes with nothing
Rebecca exhibits superhuman strength to feed all the animals	Jacob exhibits superhuman strength to move the stone from the well
Eliezer picks up Isaac's future wife and leaves immediately	Jacob stay and serves Laban for many years





ROLLING THE STONE

- Wells were not public, they were OWNED
- They became meeting places for the country folk
- Well owners collected a fee for others to use the water
- Jacob rolls the rock off the well
- Greets Rachel with a kiss
- Not sexual, just a custom
- Rachel is a Shepherdess, unusual



RACHEL HAS A SISTER...LEAH

¹⁰ And it came to pass, when Ya'akov saw Rachel bat Lavan achi immo (his mother's brother), and the tzon (flock/sheep) of Lavan achi immo, that Ya'akov went near, and rolled the even (stone) from the mouth of the be'er, and watered the tzon of Lavan achi immo.

¹¹ And Ya'akov **kissed Rachel, and lifted up his voice, and wept.**

¹² And Ya'akov told Rachel that he was the relative of her av, and that he was ben Rivkah; and she ran and told her av.

¹³ And it came to pass, when Lavan heard the news of Ya'akov ben achoto (his sister's son), that he ran to meet him, and embraced him, and kissed him, and brought him to his bais. And he told Lavan all these things.

¹⁴ And Lavan said to him, Surely thou art my etzem (bone) and my basar (flesh). And he abode with him the space of a chodesh (month).

¹⁵ And Lavan said unto Ya'akov, Because thou art my relative, shouldest thou therefore serve me for nothing? Tell me, what shall thy maskoret (wages) be?

¹⁶ And Lavan had two banot: the shem of the elder was Leah, and the shem of the younger was Rachel.

¹⁷ **Leah had weak eyes; but Rachel was yafeh and lovely in form.**



לאה

The verb לאה (*la'a*) means to be weary, grieved, offended (even impatient or slow says BDB Theological Dictionary). HAW Theological Wordbook of the Old Testament sums the meaning of this verb up as, "physical or psychological weariness". It may occur to someone who runs with footmen (Jeremiah 12:5), or folks who vainly try to find a way into a house (Genesis 19:11). It may happen when water has a disagreeable taste (Exodus 7:18) or when a person is so lazy that the mere effort of bringing food to his mouth wears him out (Proverbs 26:15).

This verb's sole derivation is the feminine noun תלאה (*tela'a*), toil, hardship (Exodus 18:8, Nehemiah 9:32).

Associated Biblical names

♂	Ithiel	איתאל
♀	Leah	לאה

Leah meaning

Probably to complement the name Rachel (meaning Ewe) BDB Theological Dictionary and NOBSE Study Bible Name List turn to the cognate [Arabic](#) and read **Wild Cow**. But to a [Hebrew](#) audience, the name Leah may have resounded her position of grief and offense as she was Jacob's least loved wife. Hence Jones' Dictionary of Old Testament Proper Names reads **Wearied**.



WEEPING WITH RACHEL — A SCRIPTURAL REFERENCE

- When Jacob saw his cousin Rachel and realized that he had found his uncle's family, he saw that a great miracle had occurred, similar to the miracle experienced by Abraham's servant Eliezer when he encountered Jacob's mother Rebekah at the well.
- Jacob kissed Rachel but then "he wept"
- For the record...rabbis observed that the prophecies of Jeremiah associate Rachel with "weeping" and the exile of the children of Israel.
 - Jeremiah 31:15 English Standard Version (ESV)
 - ¹⁵ Thus says the LORD:
"A voice is heard in Ramah,
lamentation and bitter weeping.
Rachel is weeping for her children;
she refuses to be comforted for her children,
because they are no more."
- In the prophecy, Rachel weeps over "her children" because they have been led away into captivity. The image of mother Rachel weeping for the exiles inspired the rabbis to identify her with the sorrows of exile.
- Therein, the rabbis give two reasons that Jacob wept
 1. He foresaw through the Holy Spirit that Rachel would not be buried with him; rather she would be buried near Bethlehem alongside the road to Jerusalem. The town Bethlehem, where Herod's men slew "all the male children who were in Bethlehem and all its vicinity, from two years old and under" (Matthew 2:16)
 2. Rachel also symbolizes the exile. Jacob foresaw the future, the travail and premature death of his wife, and the dark centuries ahead, so he wept as she herself would one day weep over the fate of their children.



JACOB IS DECEIVED

¹⁸ And Ya'akov loved Rachel; and said, I will serve thee sheva shanim (seven years) for Rachel thy bat haketannah (younger daughter).

¹⁹ And Lavan said, It is better that I give her to thee, than that I should give her to another ish; abide with me.

²⁰ And Ya'akov served sheva shanim for Rachel; and they seemed unto him but a few yamim, because of the ahavah (love) he had for her.

²¹ And Ya'akov said unto Lavan, Give me my isha, for my yamim are completed, that I may go in unto her.

²² And Lavan gathered together all the anshei hamakom (men of the land), and made a mishteh (feast).

²³ And it came to pass in the erev, that he took Leah his bat, and brought her to him; and he went in unto her.

²⁴ And Lavan gave unto his daughter Leah Zilpah shifchato (his maid) for a shifchah (slave girl).

²⁵ And it came to pass, that in the boker, hinei, it was Leah! And he said to Lavan, What is this thou hast done unto me? Did not I serve with thee for Rachel? So why then hast thou **deceived** me?

²⁶ And Lavan said, It must not be so done in our land, to give the younger before the bechirah (firstborn).

²⁷ **Finish her shvu'a (week), and we will give thee this also for the avodah (service, work) which thou shalt do for me yet sheva shanim acherot.**

²⁸ And Ya'akov did so, and fulfilled her shvu'a; and he gave him Rachel his bat to be his isha also.



LABAN THE DECEIVER



- Laban accepts 7 years of servitude for Jacob's right to marry Rachel
- NOT USUAL!
- ***“Are we not counted as strangers, for he has sold us!”***
- A direct connection between Jacob's deception to his father, Laban's deception to Jacob



POLYGAMY IN THE BIBLE...

- Taken from Unrolling the Scroll...pg 126 In Jacob's day polygamy was common and culturally accepted. Abraham – the man of faith and a friend of G-d, practiced polygamy. It is not a violation of G-d's law (Torah), but neither is it His ideal. Monogamy is obviously the Bible's ideal, as it says, "male and female He created them" (Gen 1:27).
- Tom Bradford has another take on pg 206 of your guidebook.
- Later though the Torah did implement law that a man was not to marry sisters. (Leviticus 18:18) In the story of Leah and Rachel, they became bitter rivals which then made for a dysfunctional combination that leads to many hard feelings.
- Whenever a biblical character took more than one wife, the additional marriage introduced rivalry, bitterness, and ultimately dysfunction. They are not healthy models.
- In Apostolic – era Judaism, polygamy was still permissible but rarely practiced. And within the body, boundaries were set that "unless a man was the husband of one wife, he did not qualify to serve as a deacon, elder, bishop, or teacher in the assembly of Messiah."

Leviticus 18:18

And you shall not take a woman as a rival wife to her sister, uncovering her nakedness while her sister is still alive.

Exodus 21:10

"If a man who has married a slave wife takes another wife for himself, he must not neglect the rights of the first wife to food, clothing, and sexual intimacy.

I Timothy 3:2

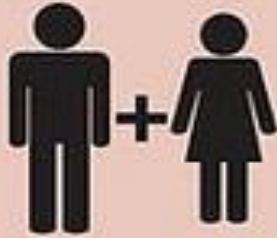
Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach,



MARRIAGE =

MAN + WOMAN (NUCLEAR FAMILY) Genesis 2:24

- wives subordinate to their husbands
- interfaith marriages forbidden
- marriages generally arranged, not based on romantic love
- bride who could not prove her virginity was stoned to death



MAN + BROTHER'S WIDOW (LEVIRATE MARRIAGE) Genesis 38:6-10

- widow who had not borne a son required to marry her brother in law
- must submit sexually to her new husband



MAN + WIVES + CONCUBINES

Abraham (2 concubines), Gideon (1), Nahor (1), Jacob (1), Eliphaz (1), Gideon (≥ 1), Caleb (2), Manassah (1), Solomon (300), Belshazzar (> 1)



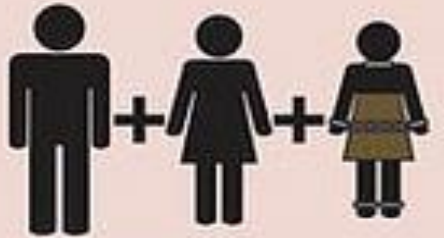
RAPIST + HIS VICTIM Deuteronomy 22:28-29

- virgin who is raped must marry her rapist
- rapist must pay victim's father 50 shekels of silver for property loss



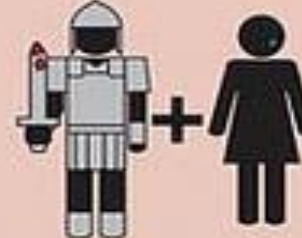
MAN + WOMAN + WOMAN'S PROPERTY Genesis 16

- man could acquire his wife's property including her slaves



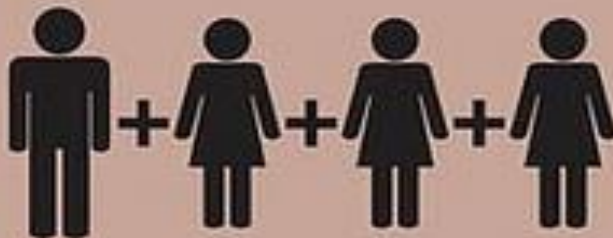
MALE SOLDIER + PRISONER OF WAR Numbers 31:1-18, Deuteronomy 21:11-14

- under Moses' command, Israelites kill every Midianite man, woman and child; save for the virgin girls who are taken as spoils of war
- wives must submit sexually to their new owners



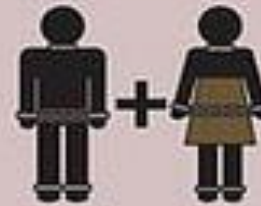
MAN + WOMAN + WOMAN + WOMAN... (POLYGAMY)

Lamech (2 wives), Esau (3), Jacob (2), Ashur (2), Gideon (many), Elkanah (2), David (many), Solomon (700), Rehoboam (3), Abijah (14), Jehoram, Joash, Ahab, Jeholachin, Belshazzar



MALE SLAVE + FEMALE SLAVE Exodus 21:4

- slave owner could assign female slaves to his male slaves
- female slaves must submit sexually to their new husbands



JACOB'S FAMILY GROWS...

²⁹ And Lavan gave to his bat Rachel Bilhah his shifchah (slave girl) to be her shifchah.

³⁰ And he went in also unto Rachel, and he loved also Rachel more than Leah, and served him yet sheva shanim acherot (another seven years).

³¹ And when Hashem saw that Leah was **hated**, He opened her womb but Rachel was barren.

³² And Leah conceived, and bore a ben, and she called shmo **Reuven**: for she said, Surely Hashem hath looked upon my misery; now therefore my ish will love me.

³³ And she conceived again, and bore ben; and said, Because Hashem hath heard I was hated, He hath therefore given me this also; and she called shmo **Shimon**.

³⁴ And she conceived again, and bore ben; and said, Now this time will my ish yillaveh (become attached) unto me, because I have born him shloshah banim: therefore was shmo called **Levi**.

³⁵ And she conceived again, and bore ben; and she said, Now will odeh (I praise) Hashem; therefore she called shmo **Yehudah**; and stopped giving birth.



LEAH GIVES JACOB SONS

- Rachel cannot seem to get pregnant
- Leah gives Jacob his first four sons:

RUEBEN look, a son

7205 רֵאֲוִבֵן *reh·oo·bane (combines verb "to see"
Ra'ah with the word "son" bane*

SIMEON hearing

8095 שִׁמְעוֹן *shim·one (shama)*

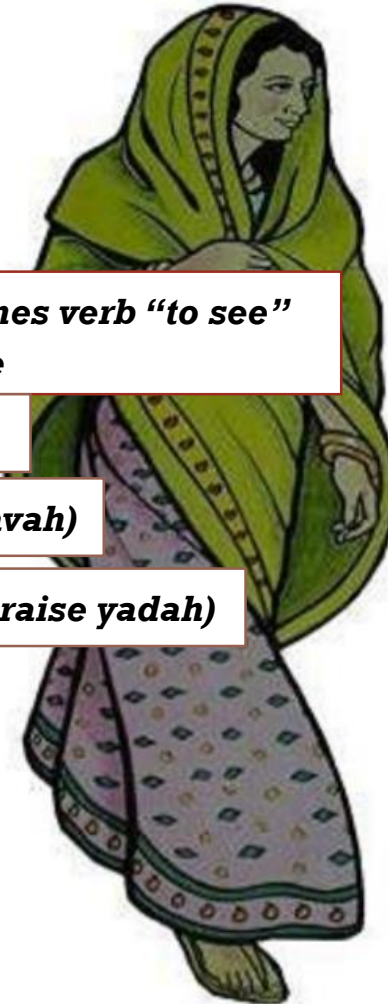
LEVI joined

3878 לֵוִי [*Leviy /lay·vee/ (to be joined lavah)*]

JUDAH praise

3063 יְהוּדָה [*Yâhuwdah /yeh·hoo·daw (praise yadah)*]

- Levi would become God's set-apart servants and priests
- Judah would produce the Jews, and eventually Yeshua



In the naming of her children...Leah showed her character. She was the wife that G-d intended for the seed of Messiah.



Name	Meaning	Circumstance
Reuben	"Behold! A Son!", also sounds like "he has seen my misery"	The first son, also "The Lord has seen [Leah's] misery"
Simeon	"favorable hearing" (good news?)	"Because the Lord has heard that I am not loved"
Levi	"a joining", or "attach"	"Now at last my husband will become attached to me"
Judah	"praise"	"This time I will praise the Lord"
Dan	"he has vindicated"	"God has vindicated me"
Naphtali	"struggle", or "wrestling"	"I have a great struggle with my sister"
Gad	"good fortune"	"What good fortune!"
Asher	"blessed", or "happy"	"How happy I am! The women will call me happy"
Issachar	"reward"	"God has rewarded me"
Zebulun	"gift"	"God has presented me with a precious gift."
Joseph	"may he add"	"May the Lord add another son."
Ben-Oni/Benjamin (see Gen. 35:18)	"son of sorrow"/ "son of my right hand"	Difficult childbirth/Rena med by Jacob

NAME MEANINGS...

- I find this topic very fascinating.



TWO MOTHERS AND TWO MESSIAHS

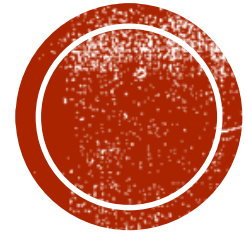
- The two sisters represent the two kingdoms of the Jewish people.
 - LEAH – mother of the kingdom of Judah – the southern kingdom which remained loyal to the Davidic kings from the tribe of her son Judah
 - RACHEL – mother of the kingdom of Israel – the northern kingdom which followed king Jeroboam from the tribe of her son Joseph.
- The two sisters represent two potentials for bringing forth the messianic redeemer:
 - Messiah son of Joseph
 - Messiah son of David
- See handout (Shadows of the Messiah pg 184-191)

Two Mothers and Two Messiahs



Genesis 29:31 ³¹ And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.





SUMMARY — CHAPTER #29

- **Thoughts**
- **Questions**
- **Additional Comments**

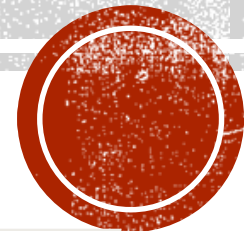
GENESIS—CHAPTER # 30

VAYETZE (HE WENT OUT) -

Genesis 28:10-32:2

Hosea 12:12-14:10

John 1:41-51



BILHAH AND ZILPAH...THINGS GET COMPLICATED FOR JACOB

30 And when Rachel saw that she did not bear [banim] to Ya'akov, Rachel had kina (envy) toward her achot; and said unto Ya'akov, Give me banim, or else I die.

² And af (anger) Ya'akov was kindled against Rachel; and he said, Am I in place of Elohim, Who hath withheld from thee p'ri beten (children)?

³ And she said, Hinei my amah (maidservant) Bilhah, go in unto her; and she **shall bear upon my birkayim (knees)**, that I may also build up through her. (see Bradford pg 205-206)

⁴ And she gave him Bilhah her shifchah (slave woman, maidservant) as isha; and Ya'akov went in unto her.

⁵ And Bilhah conceived, and bore Ya'akov ben.

⁶ And Rachel said, Elohim danani (G-d hath judged me), and hath also heard my voice, and hath given to me ben: therefore called she shmo **Dan**.

⁷ And Bilhah shifchat Rachel conceived again, and bore Ya'akov ben sheni (second son).

⁸ And Rachel said, With naftulei Elohim niflalti (with wrestlings of G-d have I wrestled) with my achot, and I have prevailed: and she called shmo **Naphtali**.

⁹ When Leah saw that she had stopped bearing, she took Zilpah her shifchah, and gave her to Ya'akov as isha.



MANDRAKES



¹⁰ And Zilpah shifchat Leah bore Ya'akov ben.

¹¹ And Leah said, BaGad (What Good Fortune!) And she called shmo **Gad**.

¹² And Zilpah shifchat Leah bore Ya'akov ben sheni (second son).

¹³ And Leah said, B'Ashri (Happy am I), for the banot will call me asher (happy, blessed): so she called shmo **Asher**.

¹⁴ And Reuven went in the yemei ketzir chittim (in the days of the harvest of wheat), and found duda'im (mandrakes) in the sadeh, and brought them unto Leah immo. Then Rachel said to Leah, Give me, now, of the duda'im of thy ben.

¹⁵ And she said unto her, Is it a small matter that thou hast taken my ish? And wouldest thou take away the duda'im of beni also? And Rachel said, Therefore he shall lie with thee halailah (tonight) for the duda'im of thy ben.

¹⁶ And Ya'akov came in from the sadeh ba'erev, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with duda'im of beni. And he lay with her that night.

¹⁷ And Elohim paid heed unto Leah, and she conceived, and bore Ya'akov ben chamishi (fifth son).

¹⁸ And Leah said, Elohim hath given me my hire, because I have given my shifchah to my ish; and she called shmo **Yissakhar** (hire, reward).



Accidental Poisoning After Ingestion of “Aphrodisiac” Berries: Diagnosis by Analytical Toxicology. Nikolaou P et al. *J Emerg Med* 2012 Jun;42:662-665.

Abstract

Go and catch a falling star,
Get with child a mandrake root,
Tell me where all past years are,
Or who cleft the devil's foot

John Donne (1572 -1631)

The mystique surrounding the mandrake plant goes back to antiquity. Mandrake is mentioned in the bible as an aphrodisiac and aid to facilitate conception. According to Wikipedia, an ancient legend holds that the plant screams when it is uprooted, killing anyone within earshot. The first century historian Josephus provided the following instructions for harvesting the plant:

A furrow must be dug around the root until its lower part is exposed, then a dog is tied to it, after which the person tying the dog must get away. The dog endeavors to follow him, and so easily pulls up the root, but dies suddenly instead of his master. After this the root can be handled without fear.

Legend aside, the mandrake plant, *Mandragora officinarum*, a member of the Solanaceae family, is indeed poisonous. The roots and berries contain anticholinergic alkaloids such as hyoscyamine and scopolamine. This case report, from the University of Athens, describes a 35-year-old man who presented to hospital with a full-blown anticholinergic syndrome: agitation, hallucinations, dilated pupils, dry mouth and skin, mild hyperthermia, tachycardia, and urinary retention. The patient's girlfriend revealed that he had ingested five berries (later identified as *Mandragora*) to improve sexual performance. Analysis of the patient's urine, and of the berries themselves, revealed the presence of hyoscyamine and scopolamine.

The anticholinergic manifestations resolved after treatment with 2 mg



WHY WAS IT REUBEN WHO BROUGHT THE MANDRAKES?

- Who was Reuben's mother?
- Could the open favoritism have bothered Reuben?
- Perhaps Reuben was trying to help his mother, who may have discussed the situation with her son. Maybe he thought the mandrakes were the answer to his mother's unhappiness.
- What does this show us about how the situation had escalated?



RACHEL BEARS A CHILD

Interesting Tidbit...the one who gave up the mandrakes, Leah, was the one who produced three more children, but Rachel, the one who took the mandrakes, remained barren for a few more years.

¹⁹ And Leah conceived again, and bore Ya'akov ben shishi (sixth son).

²⁰ And Leah said, Elohim hath endued me with a zaved tov (good endowment); now will my ish zabal (honor) me, because I have born him shisha (six) banim; and she called shmo **Zevulun**.

²¹ And afterwards she bore a bat, and called her shem **Dinah**.

²² And Elohim remembered Rachel, and Elohim paid heed to her, and opened her rekhem (womb).

²³ And she conceived, and bore ben; and said, Elohim hath taken away my cherpah (shame, disgrace, reproach);

²⁴ And she called shmo **Yosef**; and said, yosef (**may He add**), may Hashem add me ben acher (another son).

²⁵ And it came to pass, when Rachel had born Yosef, that Ya'akov said unto Lavan, Send me away, that I may go unto mine own makom (place, home) and to my eretz.

²⁶ Give me my nashim and my yeladim, for whom I have served thee, and let me go: for thou knowest my avodah which I have done thee.

²⁷ And Lavan said unto him, Now, if I have found chen (favor, grace) in thine eyes, tarry; for I have learned by nachash (divination) that Hashem hath made a brocha upon me for thy sake.

²⁸ And he said, Specify thy sachar (wages, reward), and I will pay it.



INTERESTING PLAY ON JOSEPH'S NAME...

- Tom Bradford pg 207
- Asaf – take away;
- Yosef – add
- This was a prophetic name for Joseph, because in a few years Joseph would be taken away from his father and then many years after that “added back in”.

And she called his name Joseph, saying, "May the Lord add to me another son!"

- Genesis 30:24 ESV

@ChrisBlairVetter



The 12 Sons of Jacob

MOTHER	SON	BIRTH ORDER	REFERENCE OF BIRTH	SYMBOL OF BLESSING	ORDER OF BLESSING	REFERENCE OF BLESSING
LEAH	Reuben	1	Genesis 29:32	Reckless	1	Genesis 49:3-4
	Simeon	2	Genesis 29:33	Violence	2	Genesis 49:5-7
	Levi	3	Genesis 29:34	Violence	3	Genesis 49:5-7
	Judah	4	Genesis 29:35	Lion	4	Genesis 49:8-12
BILHAH RACHEL'S HANDMAID	Dan	5	Genesis 30:6	Serpent	7	Genesis 49:16-18
	Naphtali	6	Genesis 30:8	Doe	10	Genesis 49:21
ZILPAH LEAH'S HANDMAID	Gad	7	Genesis 30:11	Raider	8	Genesis 49:19
	Asher	8	Genesis 30:13	Rich Food	9	Genesis 49:20
LEAH	Issachar	9	Genesis 30:18	Donkey	6	Genesis 49:14-15
	Zebulun	10	Genesis 30:20	Ships	5	Genesis 49:13
RACHEL	Joseph	11	Genesis 30:24	Fruitful	11	Genesis 49:22-26
	Benjamin	12	Genesis 35:18	Wolf	12	Genesis 49:27



“Also God said to him:”I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.” Genesis 35:11



AN EXPERIMENT WITH SHEEP AND GOATS

²⁹ And he said unto him, Thou knowest how I have served thee, and how thy mikneh (livestock) fared with me

³⁰ For it was me'at (little) which thou (Laban) hadst before I (Joseph) came, and it is now increased unto a multitude; and Hashem hath made a brocha upon thee since my coming; and now when shall I do for mine own bais also?

³¹ And he said, What shall I give thee? And Ya'akov said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again tend and be shomer (watch) over thy tzon (flock).

³² I will pass through all thy tzon today, removing from there speckled and spotted seh (sheep), and every dark seh among the kesavim (lambs), and the spotted and speckled among the izzim (goats); and of such shall be my sachar.

³³ So shall my tzedakah (righteousness/honesty) answer for me in time to come, when it shall come for my sachar before thy face; every one that is not speckled and spotted among the izzim, and dark among the kesavim, that shall be counted a ganav's (stolen) with me.

³⁴ And Lavan said, Agreed, I would it might be according to thy davar.

³⁵ And he (Laban) removed that day the male goats that were streaked and spotted, and all the izzim that were speckled and spotted, and every one that had some lavan (white) in it, and all the dark among the kesavim, and gave them into the yad of his banim.

³⁶ And he set a derech shloshet yamim (journey of three days) between himself and Ya'akov; and Ya'akov tended the rest of the tzon Lavan.

³⁷ And Ya'akov took him fresh cut makal (rod, branch) of poplar and of almond and plane tree; and peeled strips of bark in them, and made the lavan (white) appear which was in the maklot (rods, branches).



AN EXPERIMENT WITH SHEEP AND GOATS

CONT...

³⁸ And he set the maklot which he had peeled before the flocks in the small channels of the shikatot mayim (watering troughs) when the tzon came to drink. And since they bred when they came to drink,

³⁹ And the flocks bred before the maklot, and brought forth tzon streaked, speckled, and spotted.

⁴⁰ And Ya'akov did separate the kesavim, and set the faces of the tzon toward the streaked, and all the dark in the tzon Lavan; and he put his own adarim (flocks) by themselves, and put them not unto the tzon Lavan.

⁴¹ And it came to pass, whensoever tzon hamekusharot (the stronger flock) did breed, that Ya'akov set the maklot before the eyes of the tzon in the trough channels, that they might breed among the maklot.

⁴² But when the tzon were feeble, he put them not in: so the feebler would belong to Lavan, and the stronger to Ya'akov.

⁴³ And the ish increased exceedingly, and had much tzon, and shefachot (female servants), and avadim (male servants), and gemalim (camels), and chamorim (donkeys).



LET'S WALK THRU THIS STORY...

- After 14 years of working, all Jacob had were his wives and family.
- G-d had blessed Laban thru Jacob. Laban even admitted this. (vs 27)
- Is it possible the inequitable exchange punished Jacob for the inequitable purchase he made of his brother's birthright?
- Laban allows Jacob to set his own terms
- Laban agrees to those terms of all the striped, spotted, speckled, and dappled born among his flocks; but, immediately after making the agreement he removed all but he solid-colored animals, to eliminate the possibility that Jacob would receive any livestock.
- Jacob engages in a little genetic-engineering experiment.
- As we will see, Laban keeps changing the arrangement but the LORD blesses Jacob no matter the arrangement.



WHAT YOU SEE IS WHAT YOU ARE?

- Peeling sticks
 - The idea here is to make spotted, striped, speckled, and dappled patterns on them and place them near the water troughs during mating season with the belief that a vivid sight during pregnancy or conception would leave its mark on the embryo.
- From our modern perspective, this incident sounds dubious. Eventually, Jacob will admit to his wives that he credited G-d with the results, not his stick-peeling trick. (Gen 31:8-9)
- But let's ponder on the power of image...
 - Do we believe that what we place before our eyes impacts the inner person? Jacob believed that sheep looking at striped sticks would bear striped young. That may or may not be the case, but it is certainly true that when we view things that are shocking, disturbing, immoral, violent, or perverse, those images leave an impact on us. Sometime later, we give birth, as it were through deeds, actions, and speech patterned after the things we have placed before our eyes. (Unrolling the Scroll, pg 131)



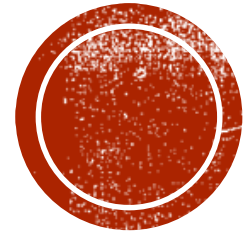
Psalm 101:3-4 English Standard Version

³ I will not set before my eyes
anything that is worthless.

I hate the work of those who fall away;
it shall not cling to me.

⁴ A perverse heart shall be far from me;
I will know nothing of evil.





SUMMARY — CHAPTER #30

- **Thoughts**
- **Questions**
- **Additional Comments**

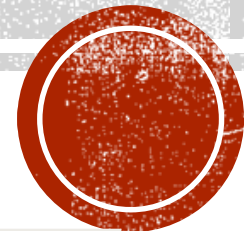
GENESIS—CHAPTER # 31

VAYETZE (HE WENT OUT) -

Genesis 28:10-32:2

Hosea 12:12-14:10

John 1:41-51



TROUBLE IS BREWING...

A decision
point...affirmed by G-d

31 And he heard the divrei (words, speech) Bnei Lavan, saying, Ya'akov hath taken away all that belonged to avinu; and of that which belonged to avinu hath he gotten all this kavod.

² And Ya'akov beheld the countenance of Lavan, and, hinei, it was not toward him as before.

³ And Hashem said unto Ya'akov, Shuv el Eretz Avoteicha (return to the land of your fathers)! And to thy moledet (kindred); and I will be with thee.

⁴ And Ya'akov sent and called Rachel and Leah to the sadeh unto his tzon,

⁵ And said unto them, I see penei (face, before your) avichen, that it is not toward me as before; but Elohei Avi is with me.

⁶ And ye know that with all my koach (strength, power) I have served avichen.


⁷ And avichen hath deceived me, and changed my sachar aseret monim (wages ten times) but Elohim allowed him not to harm me.

⁸ If he said thus, The speckled shall be thy sachar; then all the tzon bore speckled; and if he said thus, The streaked shall be thy sachar; then bore all the tzon streaked.

⁹ Thus Elohim hath taken away the mikneh (livestock) of your av, and given them to me.

A picture of
Jacob
counseling
with his
wives as a
husband
and wife
team!





**"Return to the land of your fathers
and to your kindred, and I will be with you."
(Gen. 31:3)**

Think about it...G-d is calling Jacob out of exile like he will do again for the Jewish people!



G-D TELLS JACOB TO RETURN

G-d gives Jacob a dream...

¹⁰ And it came to pass at the time that the tzon breed, that I lifted up mine eyes, and saw in a chalom, and, hinei, the male goats mounting the tzon were streaked, speckled, and spotted.

¹¹ And the Malach HaElohim spoke unto me in a chalom saying, Ya'akov: And I said, **Hineni.**

¹² And he said, Lift up now thine eyes, and see, all the male goats leaping upon the tzon are streaked, speckled, and spotted; for I have seen all that Lavan doeth unto thee.

¹³ **I am HaEl Beit-El, where thou anointedst a matzevah (pillar), and where thou vowedst a neder (vow) unto Me: now arise, get thee out from HaAretz Hazot, and return unto thy eretz moledet.**

¹⁴ And Rachel and Leah answered and said unto him, Is there yet any chelek or nachalah (portion or inheritance) for us in bais avinu?

¹⁵ Are we not regarded by him nokhriyyot (foreigners, strangers)? For he hath sold us, and hath quite devoured also our kesef (silver, money).

¹⁶ For all the oisher (wealth) Elohim hath taken from avinu, that belongs to us and baneinu; so then, whatsoever Elohim hath said unto thee, do.



JACOB READIES TO LEAVE

- The atmosphere had changed between Jacob and Laban and Laban's sons
- G-d affirms the timing to leave with a dream
 - Quick Note...what did that dream mean?

G-d did not fault Jacob for anything; only Laban. Laban's actions against Jacob put him under the cursing aspect of the Abrahamic Covenant where previously, he had been blessed because of Jacob....and all because of his changed attitude toward Jacob.

- G-d reminds Jacob of a promise – the importance of a vow

I am HaEl Beit-El, where thou anointedst a matzevah (pillar), and where thou vowedst a neder (vow) unto Me: now arise, get thee out from HaAretz Hazot, and return unto thy erez moledet.

- What happened at Beit-El? Gen 28
- Verses 14 – 16 might provide some insight as to why Rachel takes the idols from her father's house in the verses ahead
 - The daughters had been traded like merchandise, sold for 14 years of labor; and Laban had devoured their "dowry" which was to provide a financial base for his daughters' future. Laban was neglectful with the increase he received from Jacob's labors in the first 14 years.



JACOB'S LADDER – REVIEW!

See Genesis 32:1

¹⁰ And Ya'akov went out from Beer-Sheva, and went toward Charan.

¹¹ And he reached a **certain place**, and tarried there, because the shemesh (sun) was set; and **he took of the avanim (stones)** of that place, and put them for his pillow, and lay down in that place to sleep.

¹² And he had a chalom (dream), and **hinei** a sullam (ladder, stairway) set up on the ground, and the top of it reached to Shomayim: and **hinei** the **malachim of Elohim** ascending and descending on it.

¹³ And, **hinei**, Hashem stood above it, and said, **I am Hashem Elohei Avraham thy av, and Elohei Yitzchak; ha'aretz whereon thou liest, to thee will I give it, and to thy zera;**

¹⁴ **And thy zera shall be as the dust of ha'aretz, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy zera shall kol hamishpochot haadamah (all the families of the earth) be blessed.**

Presence

Protection

¹⁵ And, **hinei**, I am with thee, and will be shomer (guard) over thee in all places where thou goest, and will bring thee back into haadamah hazot (this land); for I will not leave thee, until I have done that which I have promised thee.

Promise

¹⁶ And Ya'akov awoke out of his sleep, and he said, Surely Hashem is in this place! And I had no da'as (knowledge) of it.

¹⁷ And **he was afraid**, and said, How nora (awesome) is this place! This is none other than the Beis Elohim, and this is the Sha'ar (gate) HaShomayim.

Does this speak a bit to an exile? Spreading out to the four corners of the earth?

So do we believe that in some unexplained way that the scattering of Israel brings blessing to the nation?



G-D COMES TO LABAN WHEN JACOB LEAVES...

¹⁷ Then Ya'akov rose up, and set his banim and his nashim upon the gemalim;

¹⁸ And he drove all his mikneh (livestock), and all his goods which he had gotten, the mikneh of his getting, which he had gotten in Padan Aram, for to go to Yitzchak aviv in Eretz Kena'an.

¹⁹ And Lavan went to shear his tzon; and Rachel had stolen the terafim that belong to her av.

²⁰ Unawares to Lavan HaArami, Ya'akov stole away, in that he told him not that he was fleeing.

²¹ So he fled with all that he had; and he rose up, and passed over the Nahar [*i.e. the Euphrates*], and set his face toward Har (mountain/hill country) Gil'ad.

²² And it was told Lavan on Yom HaShlishi (3rd day) that Ya'akov was fled.

²³ And he took his achim with him, and pursued after him derech shivat yamim (seven days); and they overtook him at Har Gil'ad.

²⁴ And Elohim came to Lavan HaArami in a chalom halailah, and said unto him, Take heed that thou speak not to Ya'akov either tov or rah.

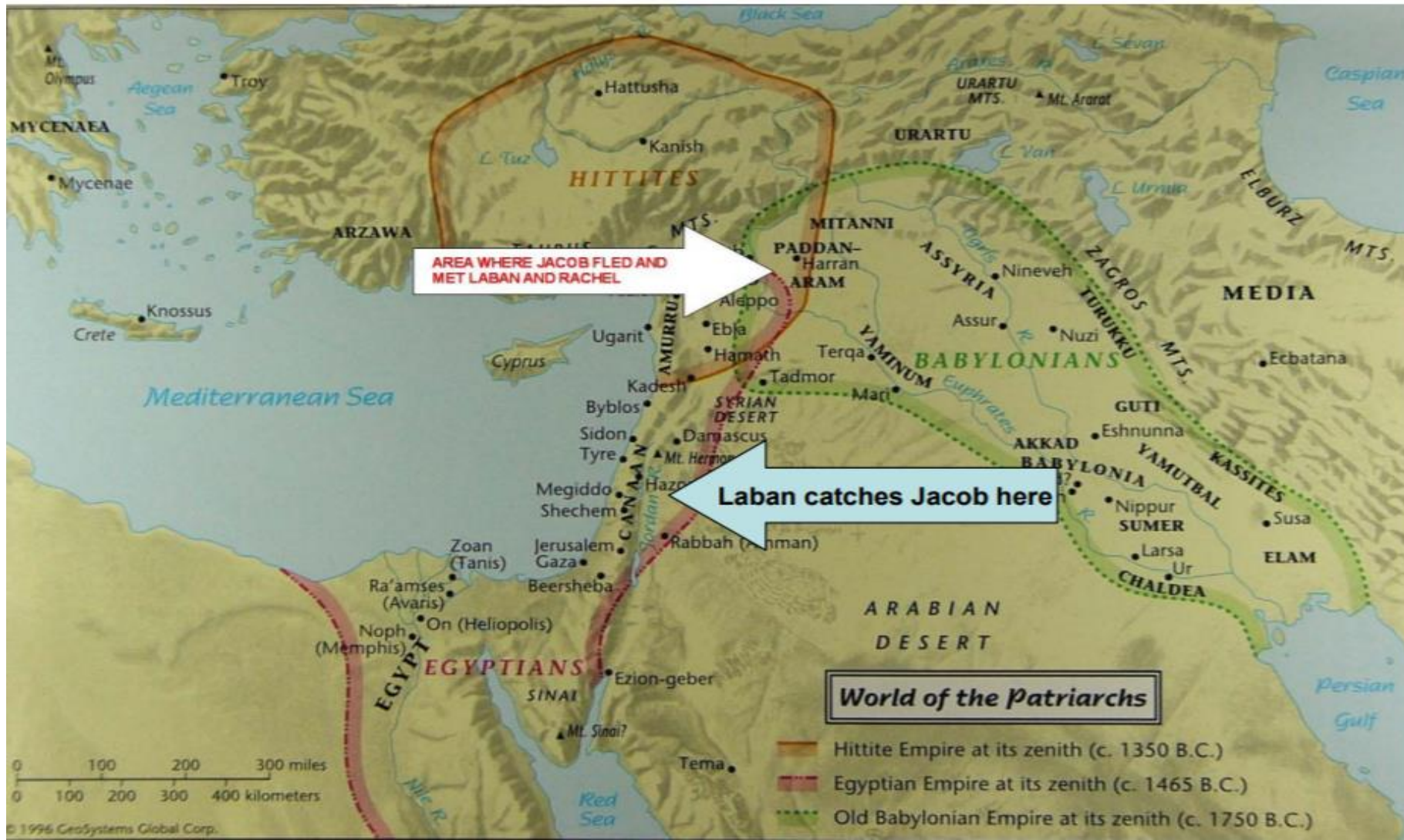
One thought on why Rachel stole the idols...
In Mesopotamia, it was the tradition that he who possessed the family gods was the owner of the family wealth and authority.

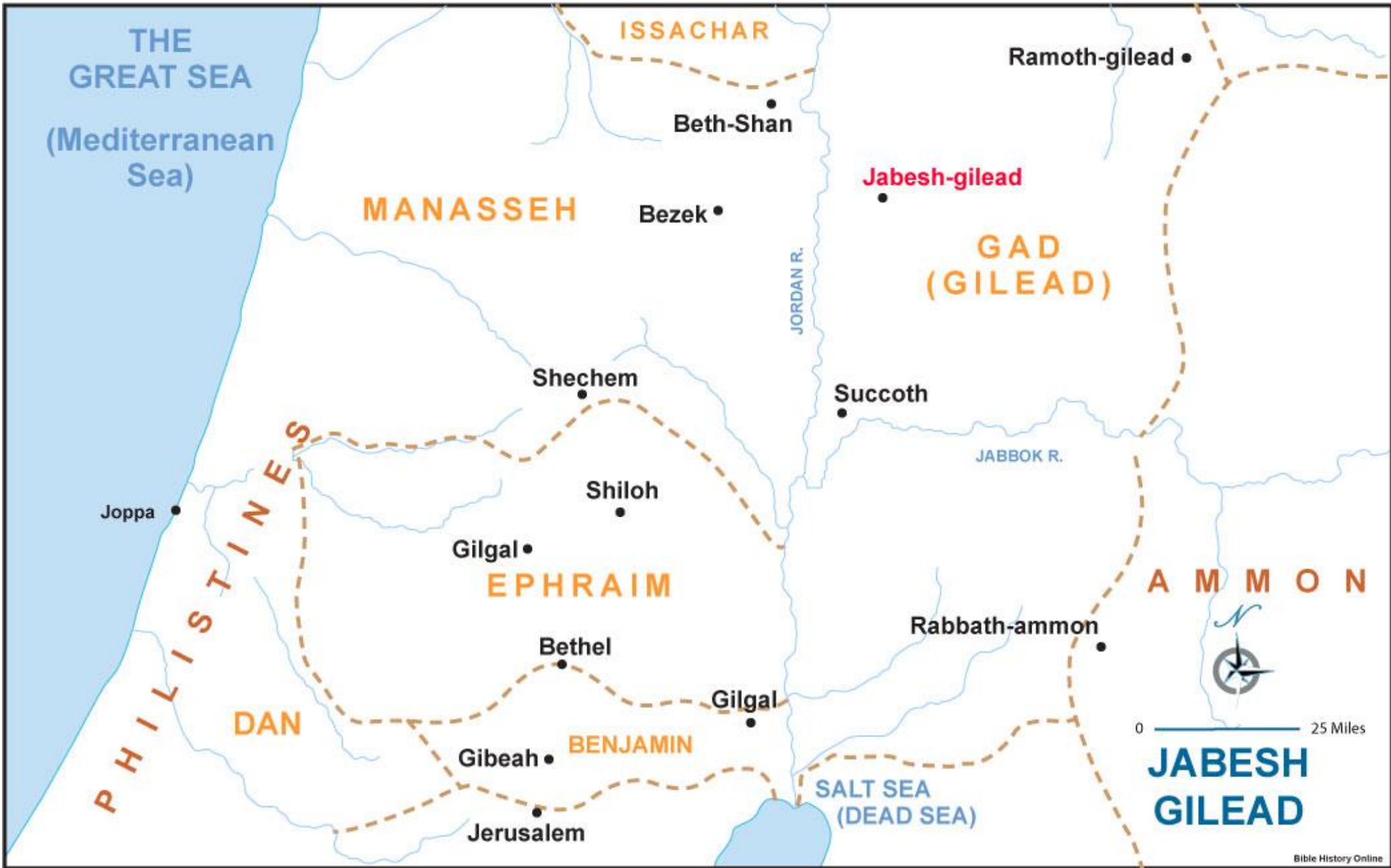
See Bradford pg 211



Rachel took the family gods because the one who possessed the family gods indicated the one who would inherit the family wealth and authority.

This is somewhat disputed.





The First Exile of Israel (i.e., Jacob)

The key to the Haggadah's midrash on *arami oved avi* is the covenant with Abraham cited earlier in the Haggadah, "your seed shall be a stranger in a land that is not theirs, and shall serve them and they shall afflict them? Afterward they shall come out with great wealth?and the fourth generation shall come here again" (Genesis 15:13-16). The language of the text—"stranger (*gerut*)," "serve (*avdut*)," and "afflict (*inuy*)"—applies not only to Israel, but to Jacob who lived in a strange land, served Laban, and was afflicted by him. Then Jacob left Laban's service with great wealth (and with Laban chasing after him), and his children (the fourth generation) returned to the land. Laban's persecution of Jacob confronts us with the image that this cycle of exile, persecution, and return predated our enslavement and redemption from Egypt and reinforces the Haggadah's message that redemption can and does recur in every generation.

— Devora Steinmetz, *"An Aramean in Every Generation"* (unpublished paper), Assistant Professor of Talmud, Jewish Theological Seminary of America

IN THE PASSOVER HAGGADAH...

- *For there was not only one nation who rose up against us to put an end to us, but in each and every generation they rise against us to put an end to us. But the Holy One, blessed is He, rescues us from their hand. Go and learn what Laban the Aramean sought to do to our father Jacob. Pharaoh only decreed against the males, but Laban tried to uproot everyone. As it is said (in Deuteronomy 26:5), "An Aramean was trying to destroy my father."*
- The Hagaddah understands the "Aramean" in Deuteronomy 26:5 to refer to Laban and "my father" to Jacob. According to the Haggadah, Laban was worse than Pharaoh. Whereas Pharaoh intended to kill the sons, Laban intended to kill all of Jacob's family.



LABAN AND JACOB TALK...

²⁵ Then Lavan overtook Ya'akov. Now Ya'akov had pitched his ohel on the har (hill/mountain); and Lavan with his achim encamped in Har Gil'ad.

²⁶ And Lavan said to Ya'akov, What hast thou done, that thou hast stolen away unawares to me, and carried away my banot, like shevuyot (captives) taken with the cherev (sword)?

²⁷ Why didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with simchah (rejoicing), and with shirim (songs), with tof (timbrel, tambourine) and with kinnor (harp)?

²⁸ And hast not allowed me to kiss my banim (grandchildren) and my banot? Thou hast now done foolishly in so doing.

²⁹ **It is in the power of my yad to do you rah; but Elohei Avichem spoke unto me emesh (last night), saying, Take thou heed that thou speak not to Ya'akov either tov or rah.**

³⁰ And now, though thou had to go, because thou greatly longedst after bais avicha, yet why hast thou stolen elohai?

³¹ And Ya'akov answered and said to Lavan, Because I was afraid; for I said, Thou wouldest take by force thy banot from me.

³² **With whomsoever thou findest eloheicha, let him not live; before acheinu (brothers/kinsmen) discern thou what is thine with me, and take it to thee. For Ya'akov knew not that Rachel had played the ganav (thief) with them.**

Hmmm
...truth?

Bradford
seems to
think this
was more
the crux
of the
pursuit!

Jacob's Curse



SEARCH FOR MISSING IDOLS

³³ And Lavan went into the ohel Ya'akov, and into the ohel Leah and into the ohel shtei ha'amahot (2 slave girls); but he found them not. Then went he out of the ohel Leah, and entered into the ohel Rachel.

³⁴ Now Rachel had taken the terafim, and put them in the saddle of the gamal, and sat upon them. And Lavan searched all the ohel, but found them not.

³⁵ And she said to her av, Let it not displease adoni that I cannot rise up in thy presence; for the derech nashim (way of women) is upon me. And he searched but found not the terafim.

³⁶ And Ya'akov was in wrath, and upbraided Lavan: and Ya'akov answered and said to Lavan, What is my peysha (offense)? What is my chattat (sin), that thou hast so hotly pursued after me?

³⁷ Whereas thou hast searched through all that I own, what hast thou found of all thy kelei bais (household goods)? Set it here before my achim and thy achim, that they may judge between us both.

³⁸ These esrim (20) shanah have I been with thee; recheleicha (thy ewes) and thy **female goats have not miscarried**, and the rams of thy tzon have I not eaten.

³⁹ That which was terefah (torn of beasts) I brought not unto thee; I bore the loss of it; of my yad didst thou require it, whether stolen by yom, or stolen by lailah.

⁴⁰ Thus I was; in the yom the chorev (heat) consumed me, and the kerach (cold) by lailah; and my sheynah (sleep) departed from mine eyes.

⁴¹ Thus have I been esrim (20) shanah in thy bais; I served thee arba-esreh (14) shanah for thy two banot, and shesh (6) shanim for thy tzon: and thou hast changed my Sachar (wage) aseret monim (10x).





RACHEL AND THE IDOLS...

- What did Bradford say was the reason that Rachel was not forced to get up?
 - Women's cycle
 - Issue of "uncleanness" could have been at play
- Do you think the curse of her husband had anything to do with Rachel dying in the near future?
 - Also, Rachel's idols foreshadowed the future apostasy of her children. In the centuries to come, the tribes belonging to the house of Joseph strayed into idolatry, the worship of the golden calves, and assimilation with Canaanite and Phoenician religions. The prophets Elijah, Elisha, Hosea, and Amos, uttered their prophecies as they tried to pry the idols away from Rachel's descendants. (Unrolling the Scroll pg 132)



BRIT BETWEEN JACOB AND LABAN

Fear or Isaac – also shows up one other time in verse 53 (Remember the Akeidah)

Bradford alludes to the meaning as “the One his father Yitz’chak feared.”

⁴² Except Elohei Avi, Elohei Avraham, and the **Pachad of Yitzchak (fear or Isaac)** had been with me, surely thou hadst sent me away now empty handed. Elohim hath seen mine oni (nothing) and the toil of my palms, and rebuked thee emesh (last night).

⁴³ And Lavan answered and said unto Ya’akov, These banot are my banot, and these banim are my banim, and this tzon is my tzon, and all that thou seest is mine; yet what can I do today about these my banot, or about their banim which they have born?

⁴⁴ Now therefore come thou, let us cut a brit, I and thou; and let it be for an ed (witness) between me and thee.

⁴⁵ And Ya’akov took an even, and set it up for a matzevah (pillar).

⁴⁶ And Ya’akov said unto his achim, Gather avanim (stones); and they took avanim, and made a gal (heap, mound); and they did eat there upon the gal.

⁴⁷ And Lavan called it Yegar Sahaduta (Heap of Witness in Aramaic); but Ya’akov called it Gale’ed (“Heap of Witness“ in Hebrew).

⁴⁸ And Lavan said, This gal (heap, mound) is an ed (witness) between me and thee this day. Therefore was shmo called Gale’ed;



Artist: Pietro da Cortana
1596 – 1669

The Alliance of Jacob & Laban
Louvre

LABAN LEAVES

⁴⁹ **And Mitzpah (Watchtower)**; for he said, Hashem watch between me and thee, when we are absent one from another.

⁵⁰ **If thou shalt afflict my banot**, or if thou shalt **take nashim besides my banot**, no man is with us; see, Elohim ed beini uveinecha (Elohim is witness between me and you).

⁵¹ And Lavan said to Ya'akov, Hinei this gal (heap, mound), and hinei the matzevah (pillar), which I have cast between me and thee;

⁵² This gal (heap, mound) be ed (witness), and this matzevah (pillar) be edah (witness), that for ra'ah I will not pass over this gal to thee, and that thou shalt not pass over this gal and this matzevah unto me.

⁵³ The Elohei Avraham, and **Elohei Nachor**, Elohei Avihem judge between us. And Ya'akov swore by the **Pachad Aviv Yitzchak**.

⁵⁴ Then Ya'akov offered zavach (sacrifice) upon the har, and called his achim to eat lechem; and they did eat lechem, and tarried all night on the har.

⁵⁵ And early in the boker (morning) Lavan rose up, and kissed his banim and his banot, and made on them a brocha; and Lavan departed, and returned unto his makom.



REVIEWING COVENANT MAKING . . .

1. **A STANDING STONE** – A memorial
2. **AN ALTAR** – Jacob told his relatives to gather stones (heap)
3. **TERMS AND CONDITIONS** – Swearing not to pass the witness heap into each others land to do one another harm; not to mistreat Laban's daughters or take any other wives
4. **INVOCATION OF A DEITY** – Holds both parties responsible to their obligations and punishing them for breach of trust
5. **OATH** – Laban swore by “the G-d of Abraham, the G-d of Nahor, the G-d of their father”; Jacob swore by “the fear of his father Isaac”
6. **A SHARED MEAL** – they ate of the sacrifices they had offered; this represents mutual good will between two parties



JACOB AND LABAN CUT A COVENANT

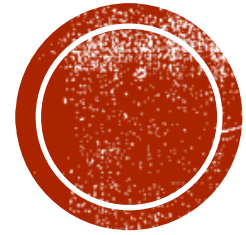


- Jacob is angry with Laban and tells him off
- Laban replies that all that Jacob owns should belong to him!
- A treaty is made, Jacob agrees not to take any more wives
- A pact not to war is made
- Standing stones are set-up as a witness to the covenant
- ***Jegarsahudutha*** is Chaldean, ***Galeed*** is Hebrew
- Means “pile of witnesses”

It's ironic that when Jacob came to Haran, he was fleeing from angry family....

when he was leaving Haran, he was fleeing from angry family!!





SUMMARY — CHAPTER #31

- **Thoughts**
- **Questions**
- **Additional Comments**

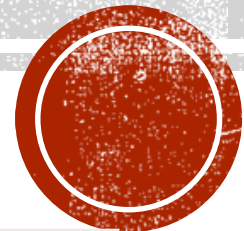
GENESIS—CHAPTER # 32

VAYETZE (HE WENT OUT) -

Genesis 28:10-32:2

Hosea 12:12-14:10

John 1:41-51



JACOB CONTINUES ON HIS WAY

32 And Ya'akov went on his derech, and the malachim of Elohim met him.

² ⁽³⁾ And when Ya'akov saw them, he said, This is Mahaneh Elohim; and he called the shem of that makom (place) Machanayim.

Machanayim – means “two camps”. The etiology accounts for the Transjordan place name of Mahanaim.

Angels escort Jacob back into the land. At the end of Israel's exile, the LORD will send forth His angels with a great trumpet, and they will gather together His elect from the four winds from one end of the sky to the other. (Mark 13:27 - And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.)

Zechariah 10:8 I will whistle for them, and I will gather them in; for I have redeemed them; and they shall multiply as they have multiplied.

9 And I will sow them among the peoples; and they shall remember Me in far countries; and they shall survive and live with their banim, and they will return.

10 I will bring them back again also out of Eretz Mitzrayim, and gather them out of Assyria; and I will bring them into the Eretz Gil'ad and Levanon; until no more room shall be found for them.

Reality
of
Duality!

