

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

**Background:** Rebecca had married Isaac and Abraham had died and was buried with Sarah. Rebecca became pregnant after twenty years but the children fought within her. **יהוה** told her two nations were in her womb and the older will serve the younger. She had twins, Jacob and Esau. These two brothers were complete opposites. Rebecca's favorite was Jacob and Isaac's favorite was Esau. Esau cared nothing for the birthright and sold it to Jacob for a bowl of red soup. Esau took two Canaanite wives which were pagan and a great stress to Isaac and Rebecca. Jacob tricked his father into thinking he was Esau and got the blessing. Esau vowed to kill Jacob when Isaac died. Isaac and Rebecca sent Jacob away to Laban to find a wife. Esau saw that Isaac and Rebecca did not like his two Hittite wives so he went to Ishmael and married his daughter.

**Vayetse ( וַיֵּצֵא ) = and He went out**

### **This Torah Portion:**

This Torah portion is written as a single 145 verse paragraph. There are no spaces in this entire parsha. This is telling us that this is one complete subject not several similar subjects placed together. We will see that this is a picture or foreshadowing of the future exile of the children of Israel from the land to Egypt and our present exile from the land. We do not normally think that America is a land of exile, but all land outside of Israel is the land of exile for those who worship the Holy One of Israel. Pay attention to any theme that appears to repeat in this portion. We will look at a chiasmic structure that shows us what the central point of this Torah portion is all about.

### **Events in this Torah portion:**

- Jacob departed from Beer-sheba and went toward Haran
- Jacob stopped at Bethel where he saw a ladder in a dream
- When Jacob awoke he was frightened when he realized this was the House of Elohim
- Jacob anointed a stone with oil and vowed that he would give a tithe to Elohim
- Jacob traveled and saw 3 flocks beside a well and Rachel came to water her flock
- Jacob rolled the stone away to water the flock and he kissed Rachel
- Laban came to meet Jacob when Rachel returned home
- Laban invited Jacob to stay with him for a month and then agreed to give Rachel to him for 7 years of caring for his sheep
- When the time was up Laban tricked Jacob by giving him Leah instead
- Jacob confronted Laban and he agreed to give Rachel after 7 days, for 7 more years of work
- Leah had Reuben, Simeon, Levi and Judah and stopped bearing
- Rachel became envious of her sister because she was barren
- Rachel gave Bilhah, her handmaid, to Jacob to bear children for her
- Bilhah conceived and bore a son and Rachel called him Dan
- Bilhah conceived again and bore a son and Rachel called him Naphtali
- Leah gave Jacob Zilpah, her handmaid, to Jacob to bear children for her
- Zilpah conceived and bore a son and Leah named him Gad
- Zilpah conceived again and bore a son and Leah named him Asher

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- Reuben found dudaim and gave them to his mother, Leah
- Leah traded them to Rachel for Jacob for the night
- Leah conceived again and bore a fifth son and named him Issachar
- Leah conceived again and bore a sixth son and named him Zebulun
- Leah conceived again and bore a daughter and named her Dinah
- Rachel conceived and bore her first son and named him Joseph
- Jacob wanted to leave after having worked 14 years for Laban
- Jacob agreed to work for speckled and spotted livestock
- Jacob put peeled rods before the animals to make them bear speckled and spotted young
- Jacob's herds and flocks became very numerous and he became wealthy
- Jacob heard the sons of Laban saying that Jacob had taken their father's wealth
- Jacob called Rachel & Leah and said Elohim told him to return to the land of his birth.
- Rachel and Leah said they were looked on as strangers in their father's house and agreed with Jacob to do what Elohim had told him to do
- Rachel stole her father's idols and Jacob left without telling Laban
- Laban was told on the third day that Jacob had fled, so he chased after him
- Laban caught up with him on the seventh day but Elohim warned Laban in a dream
- Laban complained to Jacob about the idols being stolen
- Jacob said that if anyone had the idols they would die
- Jacob became angry when nothing stolen was found
- Laban and Jacob gathered stones and made a mount as a witness between them to not cross it to do harm to the other
- They ate a meal and spent the night on the mountain
- Laban kissed his sons and daughters and returned to his place
- Jacob went on his way and encountered angels

**Theme of this portion** A Foreshadowing of the future Egyptian exile and our present exile and the return to the land. This is the seventh portion in Genesis, possibly foreshadowing the beginning of the 7th thousand year period when the tribulation takes place and we return to the land. There are no parasha breaks in this entire portion. This means that it is all one story.

## Jacob Goes to Bethel

**Genesis 28:10-15** And Jacob went out from **Beersheba**, and went toward **Haran**. 11 And he came to **the place**, and **tarried** there all night, because the **sun** was set; and he took of the **stones** of that place which he **arranged** around his head and and lay down in that place. 12 And he **dreamed**, and **behold** a **ladder stood earthward**, and the **top** of it reached **heavenward**: and behold the angels of Elohim ascending and descending on it. 13 And, behold, **יהוה** stood above it, and said, I *am* **יהוה** Elohim of Abraham your father, and Elohim of Isaac: the **land(1)** where you lie, to you will I give it, and to your seed; 14 And your seed shall be as the dust of the earth, and you shall spread abroad to the west, and to the east, and to the north, and to the south: and in you and in your seed shall all the families of the earth be blessed. 15 And, behold, I *am* with you, and will keep you in all *places* where you go, and will bring you again to this **land(2)**; for I will not leave you, until I have done *that* which I have spoken to you.

**Beersheba** = well of seven fold oath (s#0884 **באר שבע**) (be-ayr' sheh'-bah)

**Haran** = parched (s#02771 **חרן**) (kaw-rawn') from (s#02787 **חרר**) to glow or melt, burn, dry up fig. to show or incite passion, be angry, kindle

**The Place** = standing place, place (s#04725 **מקום**) (maw-kome) from (s#06965 **קום**) (koom) to rise, arise, stand, rise up, stand up

Note: **Place** = (s#04725 **מקום**) (maw-kome) is spelled the same as (s#04724 **מקו**) (mik-vaw') but with different vowel points. The vowel points were not added to the Scriptures until around 700AD.

**Tarried** = to lodge, stop over, pass the night, abide (s#03885 **לון**) (luwn)

**Sun** = sun (s#08121 **שמש**) (sheh'-mesh) from unused root meaning brilliant

**Stone** = stone large or small (s#068 **אבן**) (eh'-ben) from the root (s#01129 **בנה**) (baw-naw) to build, rebuild, establish, cause to continue. See info about the word "stone" below.

**Arranged** = place at the head, dominion, head place (s#04763 **מראשות**) (mer-ah-ash-aw) formed like (s#04761 **מראשה**) (mar-aw-shaw) from (s#07218 **ראש**) (roshe) head, top, summit, upper part, chief, total sum, height, front, beginning

**Dreamed** = to dream (ordinary or prophetic) (s#02492 **חלם**) (khaw-lam)

**Behold** = behold, lo, look!, this is important (s#2009 **הנה**) (he-nay)

**Ladder** = ladder (s#05551 **סלס**) (sool-lawm) from (s#05549 **סלל**) (saw-lal) to lift up, cast up, exalt, stair case (steps)

**Stood** = to stand, take one's stand, be set over, establish (s#05324 **נצב**) (naw-tsab)

**Earthward (earth)** = ground, to be firm, earth, field (s#0776 **ארץ**) (eh'-rets)

**Top** = head, beginning, principle thing (s#07218 **ראש**) (ro'sh)

**Heavenward (heaven)** = dual form of an unused root meaning lofty includes sky, stars

**Land(1)** = to be firm, the earth, country, field (s#0776 **ארץ**) (eh'-rets)

**Land(2)** = soil (from its general *redness*): - country, earth, ground, husband [-man], land. feminine form of Adam (s#0127 **אדמה**) (ad-aw-maw')

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**Comment:** Genesis 28:11 uses the word “**place**” three times. We have seen that the number three is related to **redemption**. Abram was told to take animals that were 3 years old and divide them in half to make a Covenant with **יהוה** in Genesis 15. Jacob departed and encountered **THE PLACE** [(**המקום**) (hamaw-kome)] to rise, arise, stand, rise up, stand up This place is Mount Moriah the place where Isaac had been offered up and where the Messiah ascended into Heaven. He took from the **stones of the place**. The word place is used **three times** in this one sentence. This is **יהוה**'s way of bringing our attention to this word so that we will look to see what He is hinting at. This could be showing us that redemption will take place in this location at a future time. We look to find other references of "**The Place**" to see what is being said or hinted at. There are many references to the place in the Torah and it becomes obvious that the place being mentioned is the same as the one found in the binding of Isaac.

### **The word stone contains the letters for Father and son**

**Stone** = (s#068 **אבן**) (eben)

**Father** = (s#01 **אב**) ('ab)

**Son** = (s#01121 **בן**) (ben)

... he **arranged them around his head** Father and Son, Rabbis teach that he placed 12 stones around his head then they became one stone.

We might say that **יהוה** the Father and **יהוה** the Son established the genealogy of Ya'acov and the 12 tribes. **Verse 18 refers to a stone in the singular**. From this it is believed that the 12 became one or twelve tribes became one nation.

### **Place or mikvaw?**

**Place** = (s#04725 **מקום**) (maw-kome) spelled the same as (place of Baptism) (s#04724 **מקום**) (mik-vaw') but with different vowel points. The vowel points were not added to copies of the Scriptures until around 700AD. Torah scrolls do not have vowel points

### **Related Scripture: Son Ascends & Descends**

**Proverbs 30:4 Who has ascended up into heaven, or descended?** who has gathered the wind in His fists? who has bound the waters in a garment? who has established all the ends of the earth? **what is His name, and what is His son's name,** if you can tell?

### **Related Scripture: Son Ascend & Descend**

**John 1:50:51** Yeshua answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? Greater than that you shall see." And He said to him, Truly, truly, I say to you, from now on you shall see the heaven opened, and the messengers of Elohim ascending and descending on the Son of Man."

### **Related Scripture: Messiah came to build the Kingdom**

**Ephesian 4:8-13** Therefore He said, When He **ascended** up on high, He led captivity captive,

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and gave gifts to men. 9: (Now that He **ascended, what is it but that He also descended first into the lower parts of the earth?** 10: He that **descended** is the same also that **ascended** up far above all heavens, that He might fulfill all things.) 11: And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Messiah: 13: Till we all come in the unity of the faith, and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the fullness of Messiah:

**Related Scripture: Messiah humbled Himself (*descended*) to save us**

***Philippians 2:5-9*** Let this mind be in you, which was also in Messiah Yeshua: 6: Who, being in the **form of Elohim**, thought it not robbery to be equal with Elohim: 7: But **made Himself of no reputation**, and took on Him the form of a servant, and was made in the likeness of men: 8: And being found in fashion as a man, He humbled Himself, and became obedient to death, even the death of the tree. 9: Therefore Elohim also has **highly exalted Him**, and given Him a name which is above every name:

### **Seven steps to descend and ascend**

1. Yeshua was part of Father **יהוה**
2. He made Himself of no reputation
3. He became a servant
4. He found Himself in the likeness of man
5. He gave Himself over to death
6. Elohim exalted Him above all
7. **יהוה** gave Him a name above all, **Philippians 2:9** Therefore Elohim also has highly exalted Him, and given Him a name (authority) which is above every name.

**Related Scripture: Son Ascending and Descending**

***Acts 1:7-11*** And He said to them, It is not for you to know the **times or the seasons**, which the Father has put in His own power. 8 But you shall receive power, after that the Holy Spirit is come on you: and you shall be witnesses of Me both in Jerusalem, and in all Judaea, and in Samaria, and to the uttermost part of the earth. 9 And when He had spoken these things, while they looked, He was taken up; and a cloud received Him out of their sight. 10 And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; 11 Which also said, You men of Galilee, why do you stand gazing up into heaven? this same Yeshua, which is **taken up from you (*ascend*)** into heaven, shall come in like manner (***descend***) as you have seen Him go into heaven.

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**Comment:** The Ladder was **set or rooted** in the LAND (Land of Israel) The Land of Israel and the City of Jerusalem is known as the **Naval of the world**. Our connection to יהוה is through this place. When Solomon dedicated the Temple in I Kings chapter 8 He said that when the people and foreigners turn from their sin and **pray toward this Land** and your Temple, may You hear their prayer. Daniel prayed toward Jerusalem three time a day. Daniel 6:10

### **Related Scripture: The Place - Abraham offered Isaac**

**Genesis 22:3-4** And Abraham rose up early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son, and took the wood for the Burnt Offering, and rose up, and went to **the place** of which Elohim had told him. 4: Then on the **third day** Abraham lifted up his eyes, and saw **the place** afar off.

**Comment:** **The place** in question is Mount Moriah the location of the future Temple. The place where he lay down to sleep was where the Holy of Holies would be located. There is a small village north of Jerusalem called Bethel but most Sages believe this is not the place where Jacob had his dream. Which ever was the place of his dream the main thing is that this is an encounter with יהוה and redemption would be accomplished there with the death and resurrection of Messiah.

### **Related Scripture: We are in Covenant through Abraham**

**Galatians 3:29** And if you are Messiah's then you are **Abraham's seed**, and heirs according to the promise.

### **Related Scripture: Moses foretold the acts of Messiah**

**John 3:5-14** Yeshua answered, Truly, truly, I say to you, Except a man is born of water and of the Spirit, he cannot enter into the kingdom of Elohim. 6: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7: Marvel not that I said to you, You must be born again. 8: The wind blows where it lists, and you hear the sound of it, but can not tell from where it comes, or where it goes: so is everyone that is born of the Spirit. 9: Nicodemus answered and said to Him, How can these things be? 10: Yeshua answered and said to him, Are you a master of Israel, and do not know these things? 11: Truly, truly, I say to you, We speak what we know, and testify what we have seen; and you do not receive our witness. 12: If I have told you earthly things, and you do not believe, how shall you believe, if I tell you of heavenly things? 13: And **no man has ascended up to heaven, but He that came down from heaven**, even the Son of man which is in heaven. 14: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

### **Related Scripture: Where else do we see a vow being given relating to a stone**

**Matthew 16:15-18** He said to them, But whom do you say that I am? 16 And Simon Peter answered and said, You are the Messiah, the Son of the living Elohim. 17 And Yeshua answered and said to him, Blessed are you, Simon Barjona (Simon **son of dove**): for flesh and blood has not revealed *it* to you, but My Father which is in heaven. 18 And I say also to you, That **you are Peter, and on this rock I will build my assembly**; the gates of hell shall not prevail against it.

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### The Gate of Heaven

**Genesis 28:16-22** And he was afraid, and said, How **dreadful** is this place! this *is* none other but the house of Elohim, and this *is* the **gate of heaven**. 18 And Jacob rose up early in the morning, and took the stone that he had put *for* his **pillows**, and set it up *for* a pillar, and **poured oil** on the top of it. 19 And he called the name of that place **Bethel**: but the name of that city *was called* **Luz** at the first. 20 And Jacob vowed a **vow**, saying, If Elohim will be with me, and will keep me in this way that I go, and will give me **bread** to eat, and **Clothes** to put on, 21 So that I come again to my father's house in **peace**; then shall **יהוה** be my Elohim: 22 And this stone, which I have set *for* a pillar, shall be Elohim's house: and of all that You shall give me I will surely give the **tithe** to You.

**Dreadful** = A primitive root; to *fear*; morally to *revere*; causatively to *frighten*: - affright, be (make) afraid, dread (-ful), (put in) fear (-ful, -fully, -ing). (be had in) reverence (-end), X see, terrible (act, -ness, thing). (s#3372 **ירא**) (yaw'-ray)

**Gate of the heavens** = gate (s#08179 **שער**) (shah'-ar) from (s#08176 **שע**) (shaw-ar) to split open, reason out, calculate, reckon, estimate

**Pillows** = a headpiece, head rest, bolster, pillow (s#4763 **מראשה**) (mer-ah-ash-aw')

**Poured** = to pour out, melt or cast as metal, stiffen, cleave fast (s#03332 **יצק**) (yaw-tsak')

**Oil** = fat, oil (s#08081 **שמן**) (sheh'-men)

**Bethel** = house of God (s#1008 **בית-אל**) (bayth-ale')

**Luz** = some kind of *nut* tree, perhaps the *almond*: - hazel. (s#3870 **לוז**) (looz)

**Vow** = promise to God, a thing promised, vow (s#5087 **נדר**) (neder)

**Bread** = bread, food, grain, leavened bread (s#03899 **לחם**) (lekh'-em)

**Clothes** = treachery, deceit, garment, clothing (s#0899 **בגד**) (behg'-ed)

**Peace** = completeness, soundness, peace (s#07965 **שלום**) (shaw-lome)

**Tithe** = tithe, tenth part (s#06237 **עשר**) (aw-sar)

**Comment:** We see that Jacob took a vow (neder) that if Elohim would provide food and clothes for him and that Elohim would bring him back to his father in peace, then Jacob would honor Elohim in all that he would do and that he would give a tenth of all he would be blessed with. A neder can not be changed or not fulfilled for any reason. This vow is binding for as long as Jacob lives. We also take a vow when we give **יהוה** control of our lives. For most people it is a time when things are not going good for us and troubles seem to be piling up. For most people there is a relief even though nothing has changed except we know things will now get better. Later when things do get better through His help we need correction again. When we break the Covenant (vow) by not obeying the commandments He allows us to repent and come back into His favor. Our vow is like Jacob's and it is to **יהוה** Yeshua through Abraham. There is only one Covenant between man and **יהוה** and it is through Abraham and those who join with him.

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### Jacob came to a well

**Genesis 29:1-3** Then Jacob went on his journey, and came to the land of the people of the east. 2 And he looked, and behold a well in the field, and, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* on the well's mouth. 3 And there were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again on the well's mouth in his place.

**Well** = well, spring, pit (s#0875 באר) (be-ayr)

**Flocks** = flock, herd (s#05739 עדר) (ay'-der)

**Comment:** We can see how the large stone that covered the water could be a picture of Yeshua because He said that "If any man is thirsty let him come to Me and I will give him living water..... And the stone that the builders have rejected has become the cornerstone. No life can exist without water and He is the only source. The question is what or who do the three flocks represent. We normally believe that Israel is the only nation that has a Covenant with God, however we see in the Scriptures that in the end times He will have **three Nations that are His people** like the three flocks. Notice also that the timing of when they will be watered with the living water will only be when Israel comes to the great stone or cornerstone (Yeshua). Life will be poured out to all who obey יהוה. These other nations join in the Covenant with Abraham and his descendants.

### Related Scripture: Three Flocks - Three Nations

**Isaiah 19:16-25** In that day shall Egypt be like women: and it shall be afraid and fear because of the shaking of the hand of יהוה of hosts, which He shakes over it. 17 And the land of Judah shall be a terror to Egypt, every one that makes mention of it shall be afraid in himself, because of the counsel of יהוה of hosts, which He has determined against it. 18 In that day shall **five cities in the land of Egypt** speak the language of Canaan (*Hebrew*), and swear to יהוה of hosts; one shall be called, The city of destruction. 19 In that day shall there be an Altar to יהוה in the midst of the land of Egypt, and a pillar at the border thereof to יהוה. 20 And it shall be for a sign and for a witness to יהוה of hosts in the land of Egypt: for they shall cry to יהוה because of the oppressors, and He shall send them a savior, and a great one, and He shall deliver them. 21 And יהוה shall be known to Egypt, and the Egyptians shall know יהוה in that day, and shall do sacrifice and oblation; they shall vow a vow to יהוה, and perform *it*. 22 And יהוה shall strike Egypt: **He shall strike and heal it**: and they shall return *even* to יהוה, and He shall be entreated of them, and shall heal them. 23 In that day shall there be a **highway out of Egypt to Assyria**, and the Assyrian shall come to Egypt, and the Egyptian to Assyria, and the Egyptians shall serve with the Assyrians. 24 In that day shall **Israel be the third with Egypt and with Assyria**, *even* a blessing in the midst of the land: 25 Who יהוה of hosts shall bless, saying, **Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance.**

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### Jacob meets Rachel

**Genesis 29:4-12** And Jacob said to them, My **brothers**, from where *are you*? And they said, Of **Haran** *are* we. 5 And he said to them, do you Know **Laban** the son of **Nahor**? And they said, We know *him*. 6 And he said to them, *Is* he well? And they said, *He is* well: and, behold, **Rachel** his daughter comes with the sheep. 7 And he said, behold, *it is* still high day, nor *is it* time that the cattle should be **gathered** together: you **water the flock**, and go *and* feed *them*. 8 And they said, We cannot, until all the flocks are gathered together, and *till* they roll the stone from the well's mouth; then we will water the sheep. 9 And while he spoke with them, Rachel came with her father's sheep: for she was a **Shepherdess** who kept them. 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11 And Jacob **kissed** Rachel, and lifted up his voice, and **wept**. 12 And **Jacob** told Rachel that he *was* her father's brother, and that he *was* Rebecca's son: and she ran and told her father.

**Brothers** = brother, half brother, relative (s#02735 אח) ('ankh)

**Haran** = "mountaineer" (s#02708 חרן) (kaw-brawn)

**Laban** = "white" (s#03372 לבן) (law-bawd)

**Nahor** = "snorting" (sa נחור) (gnaw-chore)

**Rachel** = "Ewe" (Lamb) (s#02735 רתה) (raw-hale') comes from word meaning to journey. She died in childbirth on the journey back to the land.

**Gathered** = to gather, receive, remove, gather in (sa אסף) (aw-safe)

**Water the flock (singular?)** = to give drink, water (s#08104 שקה) (shaw-kaw)

**Shepherdess** = devour, feed, herdsman, shepherd (s#07462 רעה) (raw-aw)

**Kissed** = kiss, mode of attachment, equip with weapons (s#05401 נשק) (naw-shak')

**Wept** = to weep, bewail, cry, shed tears (s#01058 בכה) (baw-kaw)

**Kissed** = to put together, kiss (s#05401 נשק) (naw-shak')

**Jacob** = heal holder or supplanter (s#03290 יעקב) (yah-ak-obe')

**Comment:** Laban was the (grand) son of Nahor. Laban's father was Bethuel. **Ancient Hebrew does not have a word equal to grandson.** Son means a male descendant of another. It would be correct to say we are sons and daughters of Abraham, like it says in Galatians 3:29.

### Related Scripture: We are sons and daughters of Abraham

**Galatians 3:29** And if you *are* Messiah's, then you are Abraham's seed (sons), and heirs according to the promise.

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### Jacob agrees to work seven years for Rachel

**Genesis 29:13-19** And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. 14 And Laban said to him, Surely you *are* my **bone** and my **flesh**. And he abode with him the space of a month. 15 And Laban said to Jacob, Because you *are* my brother, should you therefore serve me for nothing? tell me, what *shall* your **wages** *be*? 16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. 17 Leah *was* **tender** eyed; but Rachel *was* **beautiful** and well **favored**. 18 And Jacob **loved** Rachel; and said, I will serve you seven years for Rachel your **younger daughter**. 19 And Laban said, *It is* better that I give her to you, than that I should give her to another man: abide with me.

**Blood/bone** = bone, essence, substance (s#06106 **עצם**) (eh'-tsem)

**Flesh** = flesh of human or animals (s#01320 **בשר**) (baw-sawr)

**Wages** = wages, reward (s#04909 **משכרת**) (mas-koh'-reth)

**Tender** = tender, soft, delicate, weak, weak of heart, timid, gentle (s#07390 **רכ**) (rak)

**Beautiful** = fair, beautiful, handsome (s#03303 **יפה**) (yaw-feh)

**Form (favored)** = sight, appearance, vision (s#04758 **מראה**) (mar-eh)

**Loved** = to love of family or sexual, food, drink (s#0157 **אהב**) (aw-hare)

**Younger** = young, small, insignificant, unimportant (s#06996 **קטן**) (kaw-tone)

**Daughter** = daughter (s#01323 **בת**) (bath)

### Jacob is deceived by Laban

**Genesis 29:20-30** And Jacob served seven years for Rachel; and they seemed to him *but* a few days, for the love he had to her. 21 And Jacob said to Laban, Give *me* my wife, for my days are **fulfilled**, that I may **go in** to her. 22 And Laban gathered together all the men of the place, and made a **feast**. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her. 24 And Laban gave to his daughter Leah **Zilpah** his maid *for* an **handmaid**. 25 And it came to pass, that in the **morning**, behold, it *was* **Leah**: and he said to Laban, What *is* this you have done to me? did not I serve with you for Rachel? why then have you **deceived** me? 26 And Laban said, It must not be done in our country, to give the younger before the firstborn. 27 Fulfill her week, and we will give you this also for the service which you shall serve with me yet seven more years. 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. 29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. 30 And he went in also to Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

**Fulfilled** = to fill, be full (s#04390 **מלא**) (maw-law)

**Consort (go in)** = to go in, enter, come, go, go in (s#0935 **בוא**) (bo)

**Feast** = feast, drink, banquet (s#04960 **משתה**) (mish-teh)

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

**Zilpah** = "A trickling" (s#02153 זלפה) (zil-paw) (handmaid for Leah)

**Maidservant (handmaid)** = maid, maidservant, slave girl (s#08198 שפחה) (shif-khaw)

**Morning** = morning, break of day (s#01242 בקר) (bo'-ker)

**Leah** = "Weary" (s#03812 לאה) (lay-aw') kind eyes not weak

**Deceived** = shoot, hurl, betray, delude (s#07411 רמה) (raw-maw')

**Comment:** Laban tricked Jacob by giving him Leah --- All these things were part of Elohim's plan to build His house. He was blessing and correcting and directing at the same time. We usually think of Elohim doing one thing at a time, but He does much more.

<b><u>The one who deceives is deceived</u></b>
It was Elohim's will that Leah be Jacob's primary wife to bare 6 of his 12 sons.
Jacob deceived his father Isaac because Isaac was <b>unable to see</b> if the one he was blessing was Esau and not Jacob.
Jacob was deceived because he was <b>unable to see</b> because it was dark that it was Leah not Rachel that Laban had brought to him.
<b>Esau was the older</b> and was supposed to receive the blessing. <b>Leah was older</b> and was supposed to be married first.
Leah became a greater person by the trials she would go through. She would be buried with Jacob in the cave of Machpelah. Rachel would be buried by the side of the road.
Rachel would grow in character through her trials
Laban learned about deception and loss when Jacob left. He could have told Jacob about the custom from the beginning. He acted as if he was being held to the task by others in the village.

**after a week** Laban gave Rachel to Jacob and maidservant Bilhah.

### **Notice that Leah is associated with a week (7)**

Since we see that the seven children of Leah are related to the 7,000 years of human history or יהוה's plan for man, we see that the perfect bride for Jacob (like the Bride for Messiah) is given after seven (7) or after seven thousand years. The **Sabbath day** is related to a **Bride**. This means that the Bride of Yeshua will be given during the 1,000 year reign of Yeshua when the bride will have learned Torah and be without spot or blemish. We must remember that all who follow Messiah will not be the bride. Others will be part of the Kingdom but not the Bride.

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

**Asher** = Happy (s#0836 אֲשֶׁר) same as (s#0833 אֲשֶׁר) primary root meaning to be straight, to be level, right, happy, fig. to go forward, to be honest, prosper, blessed, lead, relieve

**Asher in the New Testament:** This is the same Hebrew word that was translated into Greek and then into English in 2 Corinthians 11:3 as the English word **Simplicity**. The proper English word that it should have been translated into is the word **Straight Forwardness**.

Reference: Brad Scott of Wild Branch Ministries

**Related Scripture: Following Messiah means doing what He says**

**2 Corinthians 11:2-3** For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Messiah. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtly, (*leading her to sin*) so your minds should be corrupted from the **simplicity** (*Straight forwardness*) that is in Messiah.

**Comment: This verse is saying** that following Messiah is by obeying the commandments, keeping the Festivals, treating our neighbor as we would have him treat us etc. It does not mean as it is believed by many that you don't have to do any of the commandments, just believe that "Jesus" is the son of God.

### Leah has four Sons

**Genesis 29:31-35** And when יהוה saw that Leah was **hated**, he **opened** her **womb**: but Rachel was **barren**. 32 And Leah **conceived**, and bare a son, and she called his name **Reuben**: for she said, Surely יהוה has looked on my **affliction**; now therefore my husband will love me. 33 And she conceived again, and bare a son; and said, Because יהוה has heard that I was hated, He has therefore given me this *son* also: and she called his name **Simeon**. 34 And she conceived again, and bare a son; and said, Now this time will my husband be **joined** to me, because I have born him three sons: therefore was his name called **Levi**. 35 And she conceived again, and bare a son: and she said, Now will I **praise** יהוה: therefore she called his name **Judah**; and left bearing.

**Hated** = to hate, enemy, foe, odious (s#08130 שָׂנֵא ) (saw-nay')

**Opened** = to open, to carve, engrave (s#06605 פָּתַח ) (paw-thakh)

**Womb** = womb (s#07358 רֶחֶם ) (rekh'-em) from (s#07355 רָחַם ) (raw-kham) to love, have mercy, compassion, tender affection

**Barren** = barren, sterile (s#06135 עָקַר ) (aw-kawr)

**Conceived** = conceive, become pregnant, bear children (s#02029 הָרָה ) (haw-raw)

**Reuben** = "Behold a son" (s#07205 רְאוּבֵן ) (reh-oo-bane') "Because יהוה has discerned my humiliation, for now my husband will love me." (son of Leah)

**Affliction** = affliction, poverty, misery, trouble (s#06040 עָנִי ) (on-ee)

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

**Simeon** = "Heard" (s#08095 שמעון) (shim-One') "Because יהוה has heard that I am unloved, He has given me this one also," (son of Leah)

**Joined** = to join, be joined, to borrow, lend (s#03867 לוו) (law-vaw)

**Levi** = "Joined to" (s#03878 לוי) (lay-vee') "This time my husband will become attached to me for I have borne him three sons" (son of Leah)

**Praise** = to throw, shoot, cast, worship, revere (s#03034 ידה) (yaw-daw) from (s#03027 יד) (yawd) hand

**Judah** = "Praised" (s#03063 יהודה) (yeh-hoo-daw)"This time let me gratefully praise יהוה" (son of Leah)

**Stone Edition Chumash** (page 153)

**Reuben** = "behold a son" (s#07205 ראובן) See how this son is different from Esau

Reuben lost his birthright to Joseph----- Esau lost his birthright to Jacob

Reuben tried to protect Joseph ----- Esau tried to kill Jacob

**Judah** = "praised" (s# 03063 יהודה) Judah contains יהוה's ineffable name, The root word for **Thankfulness** and the word for **Praise**.

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

### A Prophecy to the future descendants of Levi given at the time Levi was born

**Genesis 29:34** And she (*Leah*) conceived again and bore a son and she declared now, this time **join will my husband with me** for I have borne him three sons; therefore **He called his name Levi** (לוי) and she stopped giving birth.

**This is the only child born to Jacob who was named by anyone other than its mother.** However, Jacob **renamed** Benjamin from Ben Oni when Rachel died in childbirth. Leah actually spoke a prophecy that her son Levi would be the patriarch of the tribe of Levi who would become Priests of יהוה and would teach the other tribes how to live a holy life so they could be joined to יהוה in a close relationship that could be compared to a marriage. יהוה would be **joined** to them **as a husband**.

The Hebrew word קרא (**He called**) is translated with a capital letter "H" in the Schottenstein Edition Interlinear Chumash page 167, implying that Elohim gave Levi his name.

**Levi** is spelled with **3 letters** (לוי) the number (3) is related to "**Redemption**"

(ל) is symbolic of a shepherd's staff to **instruct** or **guide**

(ו) is symbolic of a nail to **join** together

(י) is symbolic of a **hand** to work or praise

יהוה would use Levi to **instruct** (ל) his (Levi's) sons to be **joined** (ו) to יהוה and bring **Praise** (י) to יהוה's name.

The Nation of **Israel would be joined to יהוה through the sons of Levi** a little over three hundred years later when they were made priests at the time of the golden calf.

### יהוה would be a husband to Israel

**Isaiah 54:4-5** Fear not; for you shall not be ashamed: neither be confounded; for you shall not be put to shame: for you shall forget the shame of your youth, and shall not remember the reproach of your widowhood any more. 5 For **your Maker is your husband; יהוה of hosts is His name; and your Redeemer the Holy One of Israel; Elohim of the whole earth shall He be called.**

Levi's descendants were called to be Priests hundreds of years before they were born. Levi encouraged his sons and grandsons to live righteous lives and to seek the wisdom of Torah in his comments to them right before his death in the land of Egypt. His words to his sons are written in the Dead Sea scroll 4Q213 which is in the Torah portion **Emor Leviticus 21:1-24:23**.

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

### Rachel has two sons by Bilhah

**Genesis 30:1-8** And when Rachel saw that she bare Jacob no children, Rachel **envied** her sister; and said to Jacob, Give me children, or else I die. 2 And Jacob's **anger** was kindled against Rachel: and he said, *Am* I in Elohim's stead, who has withheld from you the **fruit** of the **womb**? 3 And she said, Take my maid **Bilhah**, go in to her; and she shall bear on my knees, that I may also have children by her. 4 And she gave him Bilhah her handmaid to wife: and Jacob went in to her. 5 And Bilhah conceived, and bare Jacob a son. 6 And Rachel said, Elohim has **judged** me, and has also heard my voice, and has given me a son: therefore she called his name **Dan**. 7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son. 8 And Rachel said, With great wrestlings have I **wrestled** with my sister, and I have **prevailed**: and she called his name **Naphtali**.

**Envied** = to envy, be jealous, zealous (s#07065 קנא ) (kaw-naw)

**Anger** = nostril, nose, face, anger (s#0639 אף ) (af) from (s#0599 אנף ) (aw-naf) to be angry, breath hard

**Fruit** = fruit, offspring, children, fruit of actions (s#06529 פרי ) (per-ee)

**Womb** = belly, womb, body (s#0990 בטן ) (beh'-ten)

**Bilhah** = "Troubled" (s# 01090 בלהה ) (bil-haw') (handmaid of Rachel)

**Judged** = to judge, contend, plead, to be at strife, quarrel (s#01777 דין ) (doon) from (s#0113 אדון ) (adon) firm, strong, lord, master

**Dan** = "A judge" (s# 01835 דן ) (dawn) "Elohim has judged me, He has also heard my voice and has given me a son." (son of Bilhah for Rachel)

**Wrestled** = to twist, to be twisted (s#05319 נפתול ) (paw-thal)

**Prevailed** = to prevail, overcome, endure, have power (s#03201 יכל ) (yaw-kole)

**Naphtali** = "Wrestling" (s# 05321 נפתלי ) (naf-taw-lee') "Sacred schemes have I maneuvered to equal my sister, and I have also prevailed!" (son of Bilhah for Rachel)

### Leah has two sons by Zilpah

**Genesis 30:9-13** When Leah saw that she had left bearing, she took **Zilpah** her maid, and gave her to Jacob to wife. 10 And Zilpah Leah's maid bare Jacob a son. 11 And Leah said, A troop comes: and she called his name **Gad**. 12 And Zilpah Leah's maid bare Jacob a second son. 13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name **Asher**.

**Zilpah** = "A trickling" (s# 02153 זלפה ) (zil-paw) (handmaid for Leah)

**Gad** = "a Troop" (s# 01410 גד ) (gawd) "Good luck has come!" (son of Zilpah for Leah)

**Asher** = "Happy" (s# 0836 אשר ) (aw-share') "In my good fortune! For women have deemed me fortunate!" (son of Zilpah for Leah)

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

### Leah has another two sons and a daughter

**Genesis 30:14-21** And Reuben went in the days of wheat harvest, and found **mandrakes** in the field, and brought them to his mother Leah. Then Rachel said to Leah, Give me, your son's mandrakes. 15 And she said to her, *Is it a **small** matter that you have taken my husband? and would you take away my son's mandrakes also?* And Rachel said, For them he shall lie with you tonight for your son's mandrakes. 16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, You must come in to me; for surely I have **hired** you with my son's mandrakes. And he **lay** with her that night. 17 And Elohim hearkened to Leah, and she conceived, and bare Jacob a fifth son. 18 And Leah said, Elohim has given me my hire, because I have given my maiden to my husband: and she called his name **Issachar**. 19 And Leah conceived again, and bare Jacob the sixth son. 20 And Leah said, Elohim has **endued** me *with* a good dowry; now will my husband  **dwell** with me, because I have born him six sons: and she called his name **Zebulun**. 21 And afterwards she bare a daughter, and called her name **Dinah**.

**Mandrakes** = love apple (s#01736 זודי ) (doo-dah'-ee)

**Small** = littleness, few, small (s#04592 מעט ) (meh-'awt)

**Hired** = to hire, earn wages (s#07936 שכר ) (saw-kar)

**Lay** = to lie down, lodge, lie down in death, rest or sexually (s#07901 שכב ) (shaw-kab)

**Hire** = hire, wages, reward, pay, fee (s#07939 שכר ) (saw-kawr)

**Issachar** = "There is no recompense" (s# 03485 יששכר ) (yis-saw-kawr') "Elohim has granted me my reward because I gave my maidservant to my husband." (son of Leah)

**Endued** = endow, bestow (s#02064 זבד ) (zaw-bad) (this word is only used once in Scripture)

**Dwell** = to exalt, honor, dwell exaltedly (s#02082 זבל ) (zaw-bal)

**Zebulun** = "Exalted" (s# 02074 זבולון ) (zeb-oo-loon') "Elohim has endowed me with a good endowment; now my husband will make his permanent home with me for I have borne him six sons." (son of Leah)

**Dinah** = "Judgment" (s# 01783 דינה ) (dee-naw') (daughter of Leah)

### Rachel has a son

**Genesis 30:22-24** And Elohim **remembered** Rachel, and Elohim hearkened to her, and **opened** her womb. 23 And she conceived, and bare a son; and said, Elohim has **taken away** my **reproach**: 24 And she called his name **Joseph**; and said, **יהוה** shall add to me another son.

**Remembered** = remember, act or speak on behalf of, male (s#02142 זכר ) (za-kar')

**Opened** = to open wide, loosen, begin, plow, let go free (s#06605 פתח ) (paw-thakh')

**Taken away** = gather, receive, take away, consume, recover (s#0622 אסף ) (aw-saf')

**Add** = to add or augment, add again (s#03254 יסף ) (yaw-saf')

**Reproach** = disgrace, rebuke, reproach, shame (s#02781 חרפה ) (kher-paw')

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

**Joseph** = "another son" (may **יהוה** add another son) (s# 03130 **יוסף**) (yo-safe') "Elohim has taken away my disgrace." (son of Rachel)

**Stone Edition Chumash** (page 157)

**Joseph's name** is a combination of two words **has taken away** (s# 0622 **אסף**) (acaph) and **shall add** = (s# 03254 **יוסף**) (yaw-saf) The name Joseph is a play on two concepts: that the birth of a son had removed her disgrace and that, knowing that Jacob would have one more son, Rachel wanted the name to embody a prayer that she become the mother of that son.

**Comment:** We will see later that Joseph was rejected by his brothers and sold into slavery, which is likened unto death. He then rose to be second in charge of Egypt during the time of the famine. He in essence was second in charge of the world. He was a foreshadowing of the life of Messiah who would be rejected by His brothers and would die to redeem us from sin but would be raised to power over the world in the Kingdom to come. See Torah notes on Deuteronomy 24:1-4 to see how the Covenant was renewed to allow those who had broken the first Covenant by the sin of the golden calf, could be rejoined to **יהוה** in the Renewed Covenant.

### Jacob agrees to feed Laban's flocks and herds

**Genesis 30:25-36** And it came to pass, when Rachel had born Joseph, that Jacob said to Laban, Send me away, that I may go to my own place, and to my country. 26 Give *me* my wives and my children, for whom I have **served** you, and let me go: for you know my service which I have done for you. 27 And Laban said to him, if I have found favor in your eyes, *do not leave: for* I have learned by **Divination** that **יהוה** has blessed me for your sake. 28 And he said, Tell me what wages you want, and I will give *it*. 29 And he said to him, You know how I have served you, and how your **cattle** was with me. 30 For *there were few* which you had before I *came*, and it is *now increased* into a multitude; and **יהוה** has blessed you since my coming: and now when shall I provide for my own house also? 31 And he said, What shall I give you? And Jacob said, You shall not give me anything: if you will do this thing for me, I will again feed *and* keep your flock: 32 I will pass through all your flock today, removing from it all the **speckled** and **spotted** cattle, and all the **brown** cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire. 33 So will my **righteousness answer** for me in time to come, when it shall come for my hire before your face: everyone that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted as stolen with me. 34 And Laban said, Behold, I would that it might be according to your word. 35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* to the hand of his sons. 36 And he set three days' journey between himself and Jacob: and Jacob fed the rest of Laban's flocks.

**Served** = to work or service (s#05647 **עבד**) (aw-bad)

**Divination** = to practice divination, divide, observe signs, practice fortunetelling, take as an omen (s#05172 **נחש**) (naw-khash)

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

**Cattle** = cattle, livestock, cows, sheep, goats (s#04735 **מקנה**) (mil-neh)

**Few** = littleness, few, small (s#04592 **מעט**) (meh-'awt)

**Increased** = to break through or down or over, burst, breach, to break or burst out from the womb (s#06555 **פרץ**) (paw-rats) same as Gen 38:29 Pharez one of the twin sons of Judah by Tamar

**Speckled** = speckled, mark by puncturing or branding (s#05348 **נקד**) (naw-kode)

**Spotted** = to patch, spot, be spotted, be colored (s#02921 **טלא**) (taw-law)

**Brown** = dark color, dark brown or black, darkened (s#02345 **חום**) (khoom)

**Righteousness** = rightness, justice (s# 06666 **צדקה**) (tsed-aw-kaw')

**Answer** = to answer, respond, testify, speak, shout (s#06030 **ענה**) ('aw-naw)]

**Stone Edition Chumash** (page 159) Jacob knew that Laban would balk if he asked for wages but he would jump at the chance of paying Jacob only what was looked at as imperfect. Jacob knew **יהוה** would bless everything that he did, so he expected his flocks to multiply greatly. Jacob would keep only the unusually colored animals. Laban would keep the normal animals. This seemed to be entirely to Laban's advantage.

### Jacob devises a plan to increase his flocks and herds

**Genesis 30:37-43** And Jacob took rods of green poplar, and of hazel and chestnut trees; and pealed white streaks in them, and made the white appear which *was* in the rods. 38 And he set the rods which he had pealed before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. 39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. 40 And Jacob separated the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them far from Laban's cattle. 41 And it came to pass, whenever the stronger cattle conceived, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. 42 But with the cattle that were feeble, he did not put *them*: so the feebler were Laban's, and the stronger Jacob's. 43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and donkeys.

**Rods** = rod or staff, walking stick, diviner rod (s#04731 **מקל**) (mak-kale)

**Poplar** = poplar (s# 03839 **לבנה**) exudes milky **white** gum

**Hazel** = Almond wood (s# 03869 **לוז**) (Looz)

**Chestnut** = plane tree (s# 06196 **ערמון**)

**White** = "white" (s#03836 **לבן**) (law-bane) (Laban)

**Speckled** = to mark by puncturing or branding (s# 05348 **נקד**) (naqod)

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

**Comment:** We have in times past looked at this portion of Scripture as something like witchcraft. However recently there has been research into the affects of these three type of trees on the DNA of animals. It has been proven that the DNA of goats and sheep has changed to make the same changes of color when exposed to the sap of these three trees. This research was done by an Israeli scientist which validates that this knowledge was known at the time of Jacob. We often think that all that has been learned recently was never known in the past. Jacob became exceedingly prosperous His flocks and herds multiplied more than would seem possible. This was a result of **יהוה** working for his good. Another example of this type thinking is the discovery of the planet Pluto in 1930. We have ancient records before the time of Yeshua that this planet was known and also the tenth planet that many people are now talking about **Nebru** or **planet 7x** which has caused many dramatic event in the Scriptures. This planet comes into our solar system every 300 years. The great multiplication of population occurred in Egypt when the Egyptians killed all the male babies at the time of Moses' birth. The Children of Israel (Jacob) multiplied from 70 to about 1.8 million in 210 years in Egypt. **יהוה** blessed them but within the laws of nature. The increase in population was a result of the Egyptians killing the male babies during the time that Moses was born. This same situation caused an excess of young women who could not marry because there were not enough men. It appears that men had multiple wives which increased the population greatly in a short amount of time. This situation may be repeated at the end of the tribulation when many men have been killed.

### **Related Scripture: More women than men**

**Isaiah 4:1** And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by your name, to take away our reproach.

### **Jacob is instructed to return to his kindred**

**Genesis 31:1-13** And he heard the words of Laban's sons, saying, Jacob has taken away all that *was* our father's; and of *that* which *was* our father's has he gotten all this glory. 2 And Jacob saw the countenance of Laban, and, it *was* not toward him as before. 3 And **יהוה** said to Jacob, Return to the land of your fathers, and to your kindred; and I will be with you. 4 And Jacob sent and called Rachel and Leah to the field to his flock, 5 And said to them, I see your father's countenance, that it *is* not toward me as before; but the Elohim of my father has been with me. 6 And you know that with all my power I have served your father. 7 And your father has deceived me, and changed my wages ten times; but Elohim did not allow him to hurt me. 8 If he said that, The speckled shall be your wages; then all the cattle bare speckled: and if he said that, The ringstraked shall be your hire; then bare all the cattle ringstraked. 9 By this Elohim has taken away the cattle of your father, and given *them* to me. 10 And it came to pass at the time that the cattle conceived, that I lifted up my eyes, and saw in a dream, and, behold, the rams which leaped on the cattle *were* ringstraked, speckled, and grisled. 11 And the angel of Elohim spoke to me in a dream, *saying*, Jacob: And I said, Here *am* I. 12 And he said, Lift up now your eyes, and see, all the rams which leap on the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban has done to you. 13 I *am* Elohim of Bethel, where you anointed the pillar, *and* where you vowed a vow to Me: now arise, go out from this land, and return to the land of your kindred.

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

**Stone Edition Chumash** (page 161) Laban's sons resented Jacob's wealth and **יהוה** said to return. "Return to the land of your fathers and to your native land and I will be with you. Laban did not tell Jacob that he was jealous but the commentary says his face gave him away. Jacob only needed the word from **יהוה** to leave but his wives also needed some practical justifications.

### Jacob left with all he had

**Genesis 31:14-20** And Rachel and Leah answered and said to him, *Is there* yet any portion or inheritance for us in our father's house? 15 Are we not counted of him as strangers? for he has sold us, and **has quite devoured also our money**. 16 For all the riches which Elohim has taken from our father, that *is* ours, and our children's: now then, whatever Elohim has said to you, do. 17 Then Jacob rose up, and set his sons and his wives on camels; 18 And he carried away all his cattle, and all his goods which he had acquired, the cattle of his possession, which he had got in Padanaram, for to go to Isaac his father in the land of Canaan. 19 And Laban went to shear his sheep: and Rachel had stolen the **images** that *were* her father's. 20 And Jacob stole away unawares to Laban the Syrian, in that he did not tell him that he fled.

**Teraphim (Images)** = idols used in household shrines (s#08655 **תרפים**) (ter-aw-feme') similar to Catholic idols that are placed in the house and in the yard.

**Comment: Has devoured our money** - The dowry given to the father of the bride is to be kept by the father for the bride's welfare. If the husband died she would be able to live on this money. But Laban did not save the increase that Jacob had worked for the fourteen years so they had nothing. Laban apparently also felt his daughters were also responsible for Jacob's gain and his loss.

**Stone Edition Chumash** (page 163) Jacob set his **sons** and his **wives** on camels. This is a different order from when Esau in Genesis 36:6 moved his family. Esau in Genesis 36:6 was in a different order **Wives, sons** and **daughters** (Wives satisfied his lusts, children were less important to him.)

### Laban pursues Jacob but is warned by Elohim

**Genesis 31:21-24** So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* mount Gilead. 22 And it was told Laban on the third day that Jacob had fled. 23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in mount Gilead. 24 And Elohim came to Laban the Syrian in a dream by night, and said to him, Take heed that you speak not to Jacob either good or bad.

**Comment: Jacob deceived Laban** -- He found out on the 3rd day that Jacob had fled and he caught up with him on the 7th day. Elohim warned Laban not to speak good (offer him a deal to come back) or bad (to threaten to do him harm if he did not come back). Laban was receiving

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punishment for what he had done to Jacob. The payback for all the years of Laban's cheating was now being extracted from him. He would be left with few possessions and a large part of his family would be gone forever. The scene that we are shown is a prophecy of a future event when the whole house of Jacob (Israel) returns to the land at the beginning of the seventh millennium.

### Laban overtakes Jacob and searches for the idols

**Genesis 31:25-35** Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. 26 And Laban said to Jacob, What have you done, that you have stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword? 27 Why did you flee away secretly, and steal away from me; and did not tell me, that I might have sent you away with mirth, and with songs, with tabret, and with harp? 28 And have not allowed me to kiss my sons and my daughters? you have now been foolish in *so* doing. 29 It is in the power of my hand to do you harm: but the Elohim of your father spoke to me last night, saying, Take heed that you do not speak to Jacob either good or bad. 30 And now, *though* you would needs to be gone, because you sore longs after your father's house, *yet* why have you stolen my gods? 31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure you would take by force your daughters from me. 32 With whoever you find your gods, let him not live: before our brethren discern what *is* yours with me, and take *it*. For Jacob did not know that Rachel had stolen them. 33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he did not find *them*. Then he went out of Leah's tent, and entered Rachel's tent. 34 Now Rachel had taken the images, and put them in the camel's furniture, and sat on them. And Laban searched all the tent, but did not find *them*. 35 And she said to her father, Let it not displease my lord that I cannot rise up before you; for the custom of women *is* upon me. And he searched, but did not find the images.

**Comment:** Jacob pronounced a curse on whoever had taken the idols. Rachel had not told Jacob what she had done. Rachel had a premature death in childbirth with Ben Oni (son of my great sorrow) was being born. Jacob changed his name to Benjamin (son of my right hand) as Rachel was dying. See Gen 35:18.

**Prophecy of Exile:** Why didn't יהוה bless Jacob with out having him work for Laban? He was showing us a prophecy of future generations. What has happened to the patriarchs will happen to their future descendants. Jacob was in exile (out of the land) for twenty years. The children of Israel (descendants of Jacob) were in Egypt for 210 years. The prophecy given to Abraham of 400 years started when Isaac was born and included all the time up to and including 195 of the 210 years in Egypt. The children of Israel were given land by Joseph for fifteen years until it was taken away by the new Pharaoh. They were not sojourning during this time because they were living on land that they owned. They left Egypt 430 years after the prophecy was given to Abraham, which included the four hundred years and these two fifteen year periods of time. So יהוה was showing Jacob and his descendants that when they went to Egypt they would be there in exile again to fulfill the prophecy that was given to Abraham. The next time that this prophecy was fulfilled was when the Jewish people went into exile after the Romans forced them out of the land around 70 AD. They were in exile (outside of the land) for nearly 2,000 years.

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This time was from 586 BC to 516 BC in captivity in Babylon and from 70AD till 1948AD when they were expelled from the land by the Romans. This is a total of 1878 years. We can relate 20 to 200 to 2,000.

### Jacob is angry with Laban

**Genesis 31:36-42** And Jacob was angry, and strove with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that you have so hotly pursued after me? 37 Whereas you have searched all my stuff, what have you found of all your household stuff? set *it* here before my brethren and your brethren, that they may judge between us both. 38 This twenty years *I have been* with you; your ewes and your she goats have not cast their young, and the rams of your flock I have not eaten. 39 That which was torn *of beasts* I did not bring it to you; I bare the loss of it; of my hand did you require it, *whether* stolen by day, or stolen by night. 40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes. 41 Thus have I been twenty years in your house; I served you fourteen years for your two daughters, and six years for your cattle: and you have changed my wages ten times. 42 Except Elohim of my father, the Elohim of Abraham, and the fear of Isaac, had been with me, surely you would have sent me away empty. Elohim has seen my affliction and the labor of my hands, and rebuked *you* last night.

**Comment:** Jacob accuses Laban to his face of all that he has cheated him through the last twenty years. Jacob realizes that **יהוה** is protecting him from Laban and all his men. They both are completely open of how they feel about each other. If this confrontation did not take place here it could have been much worse in later years when the two of them were a nation.

### Laban said to Jacob

**Genesis 31:43-53** And Laban answered and said to Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that you see *is* mine: and what can I do this day to these my daughters, or to their children which they have born? 44 Now therefore come let us make a covenant, I and you and let it be for a witness between me and you. 45 And Jacob took a stone, and set it up *for* a pillar. 46 And Jacob said to his brethren, Gather stones; and they took stones, and made an heap: and they ate there on the heap. 47 And Laban called it **Jegarsahadutha**: but Jacob called it **Galeed**. 48 And Laban said, This heap *is* a witness between me and you this day. Therefore the name of it was called Galeed; 49 And Mizpah; for he said, **יהוה** watch between me and you, when we are absent from each other. 50 If you shall afflict my daughters, or if you shall take *other* wives beside my daughters, no man *is* with us; see, Elohim *is* a witness between me and you. And Laban said to Jacob, see this heap, and *this* pillar, which I have cast between me and you; 52 This **heap is a witness, and this pillar is a witness**, that I will not pass over this heap to you, and that you shall not pass over this heap and this pillar to me, for harm. 53 The Elohim of Abraham, and the Elohim of Nahor, the Elohim of their father, judge between us.

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**Jegarsahadutha** = from an unused root (meaning to gather), heap of the testimony (s#03026 יגר שהדוּתָא ) (*yegar' sah-had-oo-thaw'*)

**Galeed** = witness, heap of testimony, memorial, east of the Jordan (s#01567 גלעד ) (*gal-ade'*)

**Comment:** Laban still thinks everything belongs to him. This was the custom of the day in that part of the world. The patriarch owned everything until his death. The stone pillar was a reminder to both parties of the vow that they both had taken to not cross over past this stone to bring harm to the other. Also Jacob had agreed to not marry any additional wives. If either party crossed over this boundary to bring harm to the other, a curse would be placed on them by their own words. The children of Israel placed twelve stones in the river Jordan and also twelve stones on the bank of the Jordan when they entered the land when Joshua led them when they entered the land after they left Egypt. There is a stone pillar on the side of the Red Sea where they crossed after they left Egypt. It is believed that Solomon placed this pillar by the Red Sea because the pillar is like those that were used during the time of the 1st Temple. There will most likely be a pillar placed at the Jordan River when Israel returns to the Land in the future.

### Jacob swore to Laban

**Genesis 31:53-55** And Jacob swore by the fear of his father Isaac. 54 Then Jacob offered a sacrifice on the mount, and called his brethren to eat bread: and they ate bread, and tarried all night in the mount. 55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned to his place.

### Related Scripture: Stones from the Jordan

**Joshua 4:3** And command them, saying, Take from out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and you shall carry them over with you, and leave them in the lodging place, where you shall lodge this night.

**Foreshadowing** - There will be a stone monument set up at the border of Israel when the whole house of Israel returns to the land when the Covenant is made.

### Jacob enters the Land and sees angels

**Genesis 32:1-3** And Jacob went on his way, and the angels of Elohim met him. 2 And when Jacob saw them, he said, This *is* Elohim's host: and he called the name of that place Mahanaim. 3 And Jacob sent messengers before him to Esau his brother to the land of Seir, the country of Edom.

**Angels of Elohim** = Messenger, representative, angel (s# 04397 מַלְאָךְ ) (*mal-awk*) encountered him.

**Mahanaim** = a pair of camps, two camps (s# 04266 מַנַּיִם)

This place became a Levitical city in the land of the Tribe of Gad.

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A **Chiastic structure** is a pattern organized as follows. Generally, a story is divided into two halves. The themes of the first half of the literary unit are repeated in the second half of the unit in reverse order. Further, more the first and second halves of the story usually point us to the most important part of the story, the central axis. There are probably thousands of them in the Tanakh (Old Testament)! It is a literary device the Holy One uses to help us understand the themes of His Eternal Word. (Reference: Tony Robinson web site [www.Restorationoftorah.org](http://www.Restorationoftorah.org))

### A) Gen 28:10-12 --- Exile from the Promised Land

B) Gen 28:13-22 --- A pillar, a reminder of the Holy One's faithfulness

C) Gen 29:1-35 --- Jacob works for Rachel and Leah

D) Gen 30:1-21 --- Jacob proliferated abundantly

E) Gen 30:22-26 -- **Birth of Joseph**

D1) Gen 30:25-43 --- Jacob's flock proliferates abundantly

C1) Gen 31:1-42 --- Jacob suffers labor under Laban

B1) Gen 31:45-32:3 --- A pillar, a reminder of the agreement with Laban

### A1) Gen 31:45-32:3 --- Return to the Promised Land

**Comment:** From this we can see how important the birth of Joseph is to יהוה's plan for man. Joseph will be a type or a foreshadowing of Messiah. He will be referred to as Messiah ben Joseph. The suffering Messiah had to come first then Messiah ben David the kingly Messiah will return to destroy His enemies. They both are Yeshua at the first and second coming. He came to Jerusalem riding on a donkey the first time. This is the sign of a peaceful ruler. He will come back riding a White horse as conquering King. The Jewish Rabbis understand that Joseph coming as a type of Messiah ben Joseph is necessary to preserve the nation of Israel. He is referred to as "yasod" or the foundation. This word is a hint of the hidden one "sod." Joseph was hidden in Egypt from his brothers until יהוה brought him forth to save the world. Yeshua's first came as Messiah ben Joseph, He is to a large part hidden from His brother Judah as well as Israel (the church). Judah believes He is a false prophet because the church says that His name is Jesus (Greek name) and that He did away with the Torah (law). Israel (the church) does not really know who He is or what He requires of them. Many of them are bound to pagan festivals that have been brought into the church and have thrown away יהוה's Festivals that we are required to keep. I believe that both will begin to see the truth of who He is as we approach the end times. יהוה will reveal the real Yeshua as He did Joseph.

**Events in the Patriarchs lives foreshadows events in their descendants lives**

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

### Compare Jacob's exile in Haran with Israel's Egyptian exile

Jacob left the land of Israel because of fear of Esau. Genesis 27:42	The whole house of Israel (Jacob) left the land of Israel for fear of starvation.
Jacob encountered <b>יהוה</b> as he slept the first night of his travel to Haran. Genesis 28:12	Israel (Jacob) had an encounter with Elohim as he slept the first night of his travel to Egypt. <b>Genesis 46:3</b>
Jacob met Rachel, who was to be his wife, at a well as she was watering her father's flock. Genesis 29:10	Moses <b>יהוה</b> 's spokesman to Pharaoh met his wife at a well as she was watering her father's flock. <b>Exodus 2:16</b>
Jacob came with nothing. Jacob left all that belonged to him behind.	The Children of Israel came with little. Joseph told his brothers and his father to leave everything and come to him quickly. <b>Genesis 45:20</b>
The conditions were very favorable at the beginning of the exile. Laban treated Jacob well.	The conditions for the Children of Israel were very favorable at the beginning. Joseph was in charge and supplied all their needs. <b>Genesis 45:18</b>
Jacob worked for Laban.	The Children of Israel later worked for Pharaoh.
Jacob's family multiplied greatly in the land of exile.	The children of Israel multiplied greatly in the land of exile and Pharaoh feared them. <b>Exodus 1:7</b> from 70 to 1.8 million
The conditions between Jacob and Laban became very unfavorable.	The conditions between the children of Israel and Pharaoh became very unfavorable and they were made slaves and the male babies were killed
<b>יהוה</b> told Jacob to leave Haran and return to the land of Israel Genesis 31:3	<b>יהוה</b> told Moses to tell the people they would go out of Egypt. <b>Exodus 11:1</b>
Jacob fled from Laban as he pursued. Genesis 31:20	The Children of Israel fled from before Pharaoh when he came against them with his army. <b>Exodus 14:5</b>
Jacob left Haran in a hurry	The Children of Israel were urged by the Egyptians to leave in haste. <b>Exodus 12:33</b>
Jacob fled from Laban with great wealth of flocks, herds and gold.	The Children of Israel left Egypt with great wealth of flocks, herds, gold and silver. <b>Exodus 12:35</b>

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Rachel stole her father's idols (gold?).	Israel had idol worship in their heart and made the golden calf.
Rachel died on the road to Bethlehem as a result of stealing the idols of her father and a curse spoken by Jacob. <b>Genesis 35:19</b>	3,000 died as a result of making and worshiping the golden calf as their fathers had and their vow to obey <b>יהוה's</b> commandments. <b>Exodus 32:28</b>
Laban was told that Jacob had fled on the third day. <b>Genesis 31:22</b>	Pharaoh was told that the Children of Israel had fled. <b>Exodus 14:5</b>
Laban pursued Jacob and caught up with him on the seventh day. <b>Genesis 31:23</b>	Pharaoh pursued the Children of Israel and caught up with them on the seventh day according to Jewish tradition.
Elohim delivered Jacob from Laban by giving Laban a warning through a dream. <b>Genesis 31:24</b>	The Children of Israel were delivered from Pharaoh's hand because <b>יהוה</b> destroyed Pharaoh and his army in the Red Sea. <b>Exodus 15:3-5</b>
Before returning to the land of Israel Jacob stopped at Mount Gilead and made a covenant that involved stones. <b>Genesis 31:45</b>	Before the Children of Israel returned to the land of Israel they stopped at Mount Sinai and made a Covenant that involved Two Stone Tablets. <b>Exodus 24:12</b>
Jacob saw two camps of heavenly angels as he was about to enter the land. <b>Genesis 32:1-2</b>	Joshua saw the Commander of the Host of the Armies of <b>יהוה</b> (Yeshua) after he entered the land. <b>Joshua 5:13</b>
Jacob divided his wives and children into a marching procession based on order within the family. Sons of the handmaids first, Sons of the wives last. <b>Genesis 32:9</b>	Moses divided the Children of Israel into a marching procession based on the order of holiness. Judah (Kingly Tribe) first etc. <b>Numbers chapter 3-4</b>
Jacob was under a threat of attack from Esau as he traveled to the land. <b>Genesis 32:7</b>	The Children of Israel were attacked by Amalek a descendant of Esau as they traveled to the land. <b>Exodus 17:8</b>

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**Leah** = "Weary" (s#03812 **לאה**) (lay-aw') kind eyes not weak

### Leah's children are a picture of יהוה plan for man

<p><b>Reuben</b> = <b>Behold a son</b> (s#07205 <b>ראובן</b>) (reh-oo-bane') "Because <b>יהוה</b> has discerned my humiliation, for now <b>my husband will love me.</b>" (son of Leah)</p>	<p>Creation to 1,000 years- Adam was <b>Elohim's 1st son.</b> He lived 930 years. <b>Adam and Chavah loved יהוה</b> and walked with Him in the garden in the cool of the day.</p>
<p><b>Simeon</b> = "Heard" (s# 08095 <b>שמעון</b>) (shim-One') "Because <b>יהוה</b> has heard that <b>I am unloved.</b> He has given me this one also," (son of Leah) Simeon was known for his violence.</p>	<p>1,000 to 2,000 - This is the time of the flood when mankind was destroyed because the product of their thoughts was always violence and evil. <b>Elohim was unloved</b> by mankind. Mankind was no longer referred to as sons of Adam, but as flesh, bodies without souls. They had no morals or regard for their Creator.</p>
<p><b>Levi</b> = "<b>Joined to</b>" (s# 03878 <b>לוי</b>) (lay-vee') "This time my husband will <b>become attached to me</b> for I have borne him three sons" (son of Leah)</p>	<p>2,000 to 3,000 - This is the time of Noah and Abraham when men began to turn from idols and follow <b>יהוה</b>. Men learned from the patriarchs and <b>began to be attached to יהוה</b></p>
<p><b>Judah</b> = "<b>Praised</b>" (s# 03063 <b>יהודה</b>) (yeh-hoo-daw') "This time let me <b>gratefully praise יהוה</b>" (son of Leah)</p>	<p>3,000 to 4,000 - This is the time of Moses and the beginning of the nation of Israel and culminated in the life and ministry of Yeshua of the tribe of Judah whose name is spelled like Judah without the dalet. He <b>shall be praised</b> above all others</p>
<p><b>Issachar</b> = "<b>There is no recompense</b>" (s# 03485 <b>יששכר</b>) (yis-saw-kaw'r') "Elohim has <b>granted me my reward</b> because I gave my maidservant to my husband." (son of Leah)</p>	<p>4,000 to 5,000 -This is the time after the death of Messiah. Our <b>sins had been paid for</b> on the tree. The debt we could not pay was paid for by Him so we were <b>not required to compensate</b> for our sins with our life. The number of those who were turning to <b>יהוה</b> grew by great numbers. The mandrakes that Reuben found, foreshadows the fertility that the message of Messiah would bring to the kingdom of <b>יהוה</b>. This message caused the number of followers to increase and spread throughout the world.</p>

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<p><b>Zebulun</b> = "<b><u>Exalted</u></b>" (s# 02074 זבולון)          (zeb-oo-loon') "Elohim has <b><u>endowed me</u></b> with a good endowment; now my husband will make his <b><u>permanent home</u></b> with me for I have borne him six sons." (son of Leah)</p>	<p>5,000 to 6,000 - This is the final years including when Messiah returns. יהוה will <b><u>endow</u></b> those who follow Him by giving them of <b><u>His Spirit</u></b> and when He returns, <b><u>glorified bodies</u></b> and He will make His <b><u>permanent home</u></b> with us.</p>
<p><b>Dinah</b> = "<b><u>Judgment</u></b>" (s# 01783 דינה)          (dee-naw') (daughter of Leah)</p>	<p>6,000 to 7,000 - This period of time is the judgment of the <b><u>Great Tribulation</u></b> and the <b><u>judgment</u></b> at the end of the millennial Reign of Yeshua when all sin will be removed forever and the Saints will become the <b><u>Bride of Yeshua</u></b>. Remember Dinah was abducted by the prince of Shechem and her two brothers Simeon and Levi destroyed the men of the city like the two witnesses of Revelations will do to those who abduct the bride. We know that Messiah will take His bride when she is without spot or blemish at the end of the 1,000 year reign of Messiah. Laban told Jacob he would give him Rachel (bride) after he completed the seven days (7,000 years) with Leah.</p>

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**Rachel** = "Ewe" (**Lamb**) (s#07354 רחל ) (raw-khale') comes from word meaning to journey. She died in childbirth on the journey back to the land.

### Messiah is the lamb of יהוה

### Rachel's sons are a foreshadowing of the 1st & 2nd coming of Yeshua

<p><b>Joseph</b> = "another son" (<u>will do again</u> or another son will be born) (s# 03130 יוסף ) (yo-safe') "<u>Elohim has taken away my disgrace.</u>" (son of Rachel)</p>	<p><b>This is the first coming of Yeshua.</b> He came as the suffering servant as Joseph so well showed us. He was hated by his brothers and betrayed, went through much suffering though he had done nothing wrong. He then came to power in one day and became 2nd in charge of Egypt under pharaoh and he saved the world from starvation. Yeshua was hated by His brothers, betrayed and sold as Joseph was. He suffered the death of the cross <u>taking away the disgrace of our sin</u>, and descended to hell but He was raised from the dead and He is saving the world from sin and death and He will be second in charge of the world under the Father.</p>
<p><b>Benjamin</b> = "<u>Son of my right hand</u>" (s#01144 בנימן ) (bin-yaw-mene') (Rachel called him Ben Oni - <u>son of my great sorrow</u> but Jacob called him Benjamin - son of my right hand) The only son to be born in the Land of Israel. (son of Rachel)</p>	<p><b>This is the second coming of Yeshua.</b> When Rachel's second son was born she was dying in child birth. She named him Ben Oni son of my great sorrow because <u>his birth caused her death</u>. When Yeshua was on the tree He was the <u>son of My great sorrow</u> to יהוה. <u>Our eternal life was only possible because of His death</u>. When Yeshua returns death will be every where on the earth after the Great Tribulation. Many of Ephraim will be killed as they try to return to the land as Rachel was (Rachel crying for her children) and Yeshua will be exalted (Benjamin) to the <u>son of My right hand</u> of the Father (יהוה). This time period is known in Judaism as the birth pangs of Messiah.</p>

**Hypothesis:** If what we have seen above is true; that Rachel's two sons are related to the 1st and 2nd coming of Messiah, then it would seem to follow that Joseph's life would be related in some

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way to Judah's life since Judah was the 4th son of Leah representing the 4th millennium when Yeshua came. If this is true then we should be able to look at Judah and see connections to Messiah. This would also be true of Dinah and Benjamin.

**Torah Pictures:** Judah & Joseph: We know that Joseph's life is one of the three strongest foreshadowings of the life of Yeshua the Messiah along with Moses and King David. Judah's name **יהודה** is spelled the same as **יהוה** with a dalet **ד** added and Judah's name means praise. We also know that when Messiah came the first time He came to the Nation of Judah, since the ten tribes of Israel had gone into captivity over seven hundred years before. We also know that Messiah was born through the Tribe of Judah. This is four connections of Judah to Messiah/Joseph. Let's look at a Scripture about Judah just after Joseph was sold into slavery and see if it is anyway related to when Messiah came the 1st time. See Genesis chapter 38

**Judah** = "praised" (s# 03063 **יהודה**) Judah contains **יהוה**'s **ineffable name**, The root word for **Thankfulness** and the word for **Praise**.

**Joseph** = "another son" (may **יהוה** add another son) (s# 03130 **יוסף**) (yo-safe') "Elohim has taken away my disgrace." (son of Rachel)

**Torah Pictures:** Dinah & Benjamin: We know that Messiah will return at the beginning of the 7th millennium and that He will **judge** the "goat nations" (Esau's descendants) in His wrath. This is the time that Yeshua who was the son of **יהוה**'s great sorrow as He died on the tree was exalted to the son of My right hand and sat at the right hand of the Father and will be exalted to be the King of the world. He will be as Abraham referred to Him as the "**Judge of all the earth**" and He will be our **High Priest** after the order of Melchizedek even though Priests that are descendants of **Levi** will serve under Him. Dinah is a picture of the **Bride** of Messiah and she was abducted by the prince of Shechem. Simeon and Levi killed all the men of Shechem on the **third day** after their circumcision. This story in Genesis chapter 34 may show us the end time judgment that will take place when Messiah returns to rescue His Bride.

**Dinah** = "Judgment" (s# 01783 **דינה**) (dee-naw') (daughter of Leah)

**Benjamin** = "Son of my right hand" (s#01144 **בנימן**) (bin-yaw-mene') (Rachel called him Ben Oni - son of my great sorrow but Jacob called him Benjamin - son of my right hand) The only son to be born in the Land of Israel. (son of Rachel)

**Melchizedek** (Melchizedek) = from king (s#04428 **מלך**) + righteous (s#06664 **צדק**)  
(s#04442 **מלכי-צדק**) (Malkiy-Tsedeq) = my King of Righteousness

**Simeon** = "Heard" (s# 08095 **שמעון**) (shim-One') "Because **יהוה** has heard that I am unloved, He has given me this one also," (son of Leah)

**Levi** = "Joined to" (s# 03878 **לוי**) (lay-vee') "This time my husband will become attached to me for I have borne him three sons" (son of Leah)

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### Compare Jacob's return to the land with our future return to Israel

Jacob's return to the land	Our future return to Israel
Jacob left the land of Israel because of fear of Esau. <b>Genesis 27:42</b>	The whole house of Israel and Judah (Jacob) left the land because they did not fear <b>יהוה</b> or keep his commands and <b>יהוה</b> sent the Assyrians and the Romans.
Jacob came with nothing. Jacob left all that belonged to him behind.	Many came to America as indentured servants with nothing and some came as refugees.
The conditions were very favorable at the beginning of the exile. Laban treated Jacob well.	America was considered as the land of opportunity
Jacob's family multiplied greatly in the land of exile.	The children of Israel multiplied greatly in the lands of exile as Ephraim's name implies.
Jacob's flocks increased greatly when he took rods of poplar, hazel and chestnut and peeled white streaks on them. This caused the offspring to be ringed, speckled and spotted <b>Genesis 30:37-42</b>	Those who follow <b>יהוה</b> in the land of our exile are of many different <u>rac</u> es and we are now <u>looked on with disfavor</u> even though we are in great numbers
Jacob noticed the sons of Laban became very unfavorable of him.	The conditions between those who worship <b>יהוה</b> and others is on the decline. We are often looked at as extremists. Public prayer is no longer allowed. The Ten Commandments can not be displayed in public
<b>יהוה</b> told Jacob to leave Haran and return to the land of Israel <b>Genesis 31:3</b>	<b>יהוה</b> will tell us when it is time to return to the land. We must not get ahead of Him as 30,000 of Ephraim did by leaving Egypt 30 years early and were destroyed by the Philistines. <b>Jasher chapter 75</b>
Jacob fled from Laban. <b>Genesis 31:20</b>	The second exodus will be like the first. We will leave in a great hurry at Passover time.
Jacob left Laban with great wealth of flocks and herds.	If the pattern is the same as the first exodus we to will leave with great wealth.
Rachel stole her father's idols (gold?) and died as a result of a curse pronounced by Jacob.	If the pattern is the same there will be those who are not free from false worship systems and will die as a result of it.
Laban was told that Jacob had fled on the third day. <b>Genesis 31:22</b>	If the pattern is the same, we will be gone 3 days before political leaders or hasatan knows about it.

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

Laban pursued Jacob and caught up with him on the seventh day. <b>Genesis 31:23</b>	We will face our greatest danger just before we are delivered by the return of Yeshua at the beginning of the 7th thousand year period.
Elohim delivered Jacob from Laban by giving Laban a warning through a dream. <b>Genesis 31:24</b>	We may be delivered by Elohim giving us a dream and telling us what to do and where to go.
Before returning to the land of Israel Jacob stopped at Mount Gilead and made a covenant that involved stones. <b>Genesis 31:45</b>	Before the Children of Judah return to the land of Israel they will be taken to the wilderness to make a Covenant. <b>Ezekiel 20:38, Revelations 12:4-17</b>
Jacob saw two camps of heavenly angels as he was about to enter the land. <b>Genesis 31:3</b>	We may see the two camps of angels, <b>יהוה</b> 's and hasatan's, in conflict over our safety
Jacob divided his wives and children into a marching procession based on order within the family. Sons of the handmaids first, Sons of the wives last. <b>Genesis 32:9</b>	We may be divided into Judah first and then Ephraim after a period of time.
Jacob was under a threat of attack from Esau as he traveled to the land. <b>Genesis 32:7</b>	The rise of Islam will be the threat that Elohim will deliver us from. These are the descendants of Esau.

### It was said Rachel was the wife of Jacob, but Leah was the wife of Israel.

After six sons (six thousand years) Yeshua will make His permanent home with us. because we have borne him six sons (obeyed Him these six thousand years). The seventh child is Dinah (the bride and the 7th thousand year period of time)

### The Gospel in the seven names of the children of Leah

**Reuben** = "behold a son" (s#07205 **רב** )

**Simeon** = "heard", hated (s# 08095 **שמו** )

**Levi** = "joined to", loved (s# 03878 **לוי** )

**Judah** = "praised" (s# 03063 **יהודה** )

**Issachar** = "there is no recompense", wages (s# 03485 **יששכר** )

**Zebulun** = "exalted", to dwell (s# 02074 **זבולון** )

**Dinah** = "judgment" (s# 01783 **דינה** ) symbolic of the bride

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

### Gospel in the names of the children of Leah

The Messiah came as **יהוה's son** He was **hated** by some but **joined to** others we should **praise** his name because he paid the **wages** of sin and soon He will come to **dwel**l with us and we will be His **bride**

### **Timing of Messiah's return:**

These six sons point to six thousand years of human history before Messiah returns and the daughter points to the "bride" for the 7th thousand years. Notice the break after the 4th son (4 sons-2 sons-1 daughter). Yeshua came to earth 4 thousand years after creation. It has been nearly 2 thousand years since He came and the 1 thousand year reign of Messiah with the bride is about to begin.

### **Jacob's return to the Land**

### **Return in the Greater Exodus**

Jacob came to the place where the Temple would be built	<b>Ezekiel 37:26</b> Moreover I will make a Covenant of peace with them; it shall be an everlasting Covenant with them: and I will place them, and multiply them, and will set My Sanctuary in the midst of them for evermore.
Jacob had a dream about a ladder with angels descending and ascending	Messiah will descend to the world
It is the abode of Elohim and gates of heaven	Messiah will live in Jerusalem
The stone that he set up would become the House of Elohim	The future Temple will be built and the Messiah will dwell there for 1,000 years
Jacob took a vow that if <b>יהוה</b> would provide food and clothes and return him to his father's house in peace, then he would serve Elohim and tithe all that was given to him	When Yeshua brings us back to the Land after saving us from death after the Great Tribulation and we stand before the Temple we will Keep His Festivals, worship Him and give Him our tithes.

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

<p><b>יהוה</b> told Jacob that his descendants would expand greatly to the west, east, north and south</p>	<p>The Greater Exodus will be from the west, east, north and south.  <b>Jeremiah 16:14-15</b> Therefore, behold, the days come, says <b>יהוה</b>, that it shall no more be said, <b>יהוה</b> lives, that brought up the children of Israel out of the land of Egypt; 15 But, <b>יהוה</b> lives, that brought up the children of Israel from the land of the north, (<i>hidden</i>) and from all the lands where he had driven them: and I will bring them again into their land that I gave to their fathers.</p>
<p><b>יהוה</b> told Jacob that He would bring him (<i>his descendants</i>) back to the Land</p>	<p><b>Ezekiel 37:11-12</b> Then He said to me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12 Therefore prophesy and say to them, Thus says Adonai <b>יהוה</b>; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.</p>

### Directing our prayers to receive the blessing

#### **Does it make any difference which way we face when we pray?**

Let's look at Solomon Prayer of Dedication of the 1st Temple

### **יהוה's eyes are open toward Jerusalem and the Temple day and night**

**I Kings 8:26-29** And now, O Elohim of Israel, let Your word, I ask you, be verified, which You spoke to Your servant David my father. 27 But will Elohim actually dwell on the earth? behold, the heaven and heaven of heavens cannot contain You; how much less this house that I have built? 28 **Yet You have respect of the prayer of Your servant**, and to his request, O **יהוה** my Elohim, to listen to the cry and to the prayer, which Your servant prays before You today: 29 That Your eyes may be open **toward this house night and day**, *even* toward **The Place** {(s#04725 מקום ) (maw-kome)} of which You have said, My name shall be there: **that You may listen to the prayer which Your servant shall make toward this place.**

### **Pray toward Jerusalem when we have sinned against another**

**I Kings 8:30-32** And listen to the supplication of Your servant, and of Your people Israel, **when they shall pray toward This Place** {(s#04725 מקום ) (maw-kome)}: and hear from heaven Your dwelling place: and when You hear, forgive. 31 If any man trespass against his neighbor, and an oath be laid on him to cause him to swear, and the oath come before Your Altar in this house: 32 Then hear in heaven, and do, and judge Your servants, condemning the

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

wicked, to bring his way on his head; and justifying the righteous, to give him according to his righteousness.

### **Pray toward Jerusalem if the enemy has smitten us because of our sin**

**I Kings 8:33-34** When Your people Israel are struck down before the enemy, because they have sinned against You, and shall turn again to You, and confess Your name, and pray, and **make supplication to You in this House**: 34 Then hear in heaven, and forgive the sin of Your people Israel, and bring them again to the land which You gave to their fathers.

### **Pray toward Jerusalem if there is no rain because of sin**

**I Kings 8:35-36** When heaven is shut up, and there is no rain, because they have sinned against You; **if they pray toward This Place**, {(s#04725 מְקוֹם ) (maw-kome)} **and confess Your name, and turn from their sin**, when You afflict them: 36 Then hear in heaven, and forgive the sin of Your servants, and of Your people Israel, that You teach them the good way wherein they should walk, and give rain on Your land, which You have given to Your people for an inheritance.

### **Pray toward Jerusalem if there is famine, pestilence or siege**

**I Kings 8:37-40** If there is famine in the land, if there is pestilence, blasting, mildew, locust, *or* if there is caterpillar; if their enemy besiege them in the land of their cities; whatever plague, whatever sickness *there is*; 38 **What prayer and supplication is *made* by any man, *or* by all Your people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward This House**: 39 Then hear from heaven Your dwelling place, and forgive, and do, and give to every man according to his ways, whose heart You know; (for You, *even* You only, know the hearts of all the children of men;) 40 That they may fear You all the days that they live in the land which You gave to our fathers.

### **Pray toward Jerusalem if you are a stranger**

**I Kings 8:41-43** Moreover **concerning a stranger, that *is* not of Your people Israel**, but comes out of a far country for Your name's sake; 42 (For they shall hear of Your great name, and of Your strong hand, and of Your stretched out arm;) **when he shall come and pray toward This House**; 43 Hear from heaven Your dwelling place, and **do according to all that the stranger calls to You for**: that all people of the earth may know Your name, to fear You, as *do* Your people Israel; and that they may know that this house, which I have built, is called by Your name.

### **Pray toward Jerusalem when you go to battle**

**I Kings 8:44-45** If Your people go out to battle against their enemy, wherever You shall send them, and shall **pray to יהוה' toward the city** which You have chosen, and **toward The House** that I have built for Your name: 45 Then hear from heaven their prayer and their supplication, and maintain their cause.

### **Pray toward Jerusalem from the ends of the earth**

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

**I Kings 8:46-53** If they sin against You, (for *there is* no man that does not sin) and You are angry with them, and deliver them to the enemy, **so that they carry them away captives to the land of the enemy, far or near;** 47 *Yet* if they shall realize in the land where they were carried captives, and repent, and make supplication to You in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; 48 And *so* return to You with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and **pray to You toward Their Land**, which You gave to their fathers, **the city which You have chosen, and The House which I have built for Your name:** 49 Then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, 50 And forgive Your people that have sinned against You, and all their transgressions that they have transgressed against You, and give them compassion before them who carried them captive, that they may have compassion on them: 51 For they *are* Your people, and Your inheritance, which You brought forth out of Egypt, from the midst of the furnace of iron: 52 That Your eyes may be open to the supplication of Your servant, and to the supplication of Your people Israel, to hearken to them in all that they call for to You. 53 For You separated them from among all the people of the earth, *to be* Your inheritance, as You spoke by the hand of Moses Your servant, when You brought our fathers out of Egypt, O Adonai Elohim.

### **Solomon prayed kneeling with his hands spread toward heaven**

**I Kings 8:54-63** And it was *so*, that when Solomon had made an end of praying all this prayer and supplication to יהוה, **he arose from before the Altar of יהוה', from kneeling on his knees with his hands spread up to heaven.** 55 And he stood, and blessed all the congregation of Israel with a loud voice, saying, 56 Blessed *is* יהוה, that has given rest to His people Israel, according to all that He promised: there has not failed one word of all His good promise, which He promised by the hand of Moses His servant. 57 יהוה our Elohim is with us, as He was with our fathers: let Him not leave us, nor forsake us: 58 That **He may incline our hearts to Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers.** 59 And let these my words, which I have made supplication before יהוה, be near to יהוה our Elohim day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the matter shall require: 60 That all the people of the earth may know that יהוה *is* Elohim, *and that there is* none else. 61 Let your heart therefore be perfect with יהוה our Elohim, to walk in His statutes, and to keep His commandments, as at this day. 62 And the king, and all Israel with him, offered sacrifice before יהוה. 63 And Solomon offered a sacrifice of Peace Offerings, which he offered to יהוה, two and twenty thousand oxen (22,000), and an hundred and twenty thousand sheep (120,000). So the king and all the children of Israel dedicated the house of יהוה.

**Comment:** יהוה has shown us through Solomon's words that He will hear our prayers when we acknowledge that Jerusalem is **The Place** that He has placed His Name. Someone might ask "Are you saying that Elohim will not hear my prayer if I am not facing Jerusalem?" I am saying that He has told us to turn toward His city the place of His future Temple to make our petitions. If we have the ability to do so, our desire should be obedience. I desire to humbly follow His will as Daniel did three times a day even when it could have cost him his life.

## Torah Notes 7 Vayetse Genesis 28:10 - Genesis 32:3

### **Related Scripture: Daniel prayed toward Jerusalem**

**Daniel 6:7-10** All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whoever shall ask a petition of any Elohim or man for thirty days, except of you, O king, he shall be cast into the den of lions. 8 Now, O king, establish the decree, and sign the writing, that it may not be changed, according to the law of the Medes and Persians, which alters not. 9 Therefore king Darius signed the writing and the decree. 10 Now when Daniel knew that the writing was signed, he went into his house; and **his windows being open in his chamber toward Jerusalem, he kneeled on his knees three times a day, and prayed**, and gave thanks before his Elohim, as he did before.

**Comment:** Daniel is described in the book of Ezekiel as one of the three most righteous men to live before the time of Yeshua. Daniel prayed in private three times a day.

### **Related Scripture: Daniel, a Righteous man**

**Ezekiel 14:14** Though these three men, Noah, **Daniel**, and Job, were in it, they would deliver *but* their own souls by their righteousness, says Adonai Elohim.

### **What direction is Jerusalem?**

Since I live in South Carolina, I pray facing East because Jerusalem is nearly due east of Charleston. If I lived in Moscow I would pray facing due south because Jerusalem is directly south of Moscow. Where ever you live you can find the direction to Jerusalem from a world map by drawing a line from your city to Jerusalem and then using a protractor to measure the angle that your line deviates from the horizontal line going from east to west. You could then use a magnetic compass and add or subtract that angle from due east. If you live north of Charleston then the direction to Jerusalem would be more toward the south east. If you lived south of Charleston then the direction would be more toward the north east.

### **If you don't want to do the math:**

There is a devise that you can buy that is called a Kosher compass. It is a compass that has been calibrated for your location so that you just look at the pointer and it points to Jerusalem. I am not selling these things but wanted you to know that they are available.

### **Compass settings from some cities in the world:**

Brussels 128	Bangkok 285
Beijing 261	Hong Kong 126
Johannesburg 5	London 126
Moscow 180	Paris 122
Mexico City 60	Sydney 303
Zurich 125	Vienna 135
Toronto 96	