

# Study of Genesis 31

by

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## Genesis 31:1-55

*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.*

וַיִּשְׁמַע אֶת-דְּבָרֵי בְנֵי-לָבָן לֵאמֹר לָקַח יַעֲקֹב אֶת כָּל-אֲשֶׁר לְאָבִינוּ וַיִּמְאָצֵר לְאָבִינוּ ( וַיִּשְׁמַע אֶת דְּבָרֵי בְנֵי לָבָן לֵאמֹר לָקַח יַעֲקֹב אֶת כָּל-אֲשֶׁר לְאָבִינוּ וַיִּמְאָצֵר לְאָבִינוּ )  
VayiShema Et Divrey Beniy Laban Lemor LaQach Ya'aqov  
Et Kal Asher LeAviynu Ume'Asher LeAviynu Asah Et Kal HaKavod HaZeh, where the **word**, VayiShema, is from the **word** Shema, שָׁמַע, means, **to hear, hearken, he heard**, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means **to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard**, the **word**, Et, is the firsts and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Divrey, is from the **word** Dabar, דָּבַר, which means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, **affair**, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, Benay, means, his sons, the **word** or name, Laban, לָבָן, means, to be white, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened, it also means to make bricks, he made bricks, brick, brickmaker, it means laundryman, it is also the name of Rivqah's brother, the **word**, LeOmer, is from the **word** Amar, אָמַר, means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, LaQach, is from the **word** Qach, קָח, which means, take, taken, he took, it is from the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Ya'aqov, יַעֲקֹב, is a composite **word**, made up of the letter Yod, which means, hand, and the Ekev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, the **word**, Et, is repeated, and these letters, the Aleph and Tav represent Messiah, the **word**, Kal, means, all, the whole of, the **word**, Asher, אָשֶׁר, means, to walk straight, to walk, he led, was led, it which means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated,

was corroborated, and as a pronoun it means, who, whom, whose, what, **that**, which, with which, that which, and as a conjunction, it means, because, in order that, the **word**, LeAviynu, is from the **word** Av, אב, which means, father, forefather, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here it means our fathers, the **word**, UmeAsher, is from the **word** Asher defined above, and in the form that it is used here and that which, the **word**, LeAvinu, is from the **word** Av, which means, father, and in the form that it is used here, it means to our father, the **word**, Asah, עשה, means, to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, **he acquired, got, gained**, the **word**, Et is defined above, and these letters represent Messiah, the First and the Last, the **word**, Kal, means, all, the whole of, the **word**, HaKavod, is from the **word** Kavod or Keved, כבוד, which means, to be heavy, weighty, to be honoured, he struggled with difficulties, was burdensome, was honoured, was respected, was distinguished, he offered refreshments, it was heavy, became heavier, heavy, burdensome, great, hard, difficult, numerous, it also means liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, it also means, honour, splendour, **glory**, abundance, riches, **glorious**, stately, honouring, respect, offering, refreshment, the **word**, HaZeh, this)

Here we are told that Ya'aqov overheard the son's of Laban, accusing him, Ya'aqov, of actually stealing everything that belonged to their father, and that because of his thievery, he has gotten the glory and the respect of the people in their community, because he has become wealthy. Now we all know that that is a lie, **BUT** it is **NOT** what Laban's sons believe. They actually believe that Ya'aqov **IS** a thief. Now how do you think Laban's sons, formulated their opinion, of Ya'aqov? It is obvious that from the very first day, that Laban, made an agreement with Ya'aqov as to what his wages were going to be, six years ago, that Laban cheated, Ya'aqov, by removing all the animals, that had the markings that Ya'aqov had stipulated, were going to belong to him, **AND**, his sons were willing participants of this **THEFT**, for Laban's sons **ARE** the ones that Laban gave these sheep and goats to, so that they, Laban's sons, could take them out of sight, which meant that Ya'aqov, could **NOT** claim them as his own. Now, as we read on we will find out that, over the past six years, Laban has changed Ya'aqov employment conditions, **TEN**, times. The first year, Laban's flocks produced a large amount of the type of animals that had the markings that Ya'aqov had stipulated, and therefore, Ya'aqov did very well, and started building his own flocks and herds. After that first year, Laban, kept changing the conditions, as to what type of markings, that the animals would have, that would be Ya'aqov's wages, and every time that Laban, ruthlessly chose to specify what markings that the animals would have, that were to be Ya'aqov's wages, YHVH made sure that that is those markings, were the markings that the Animals that were produced, possessed, and Ya'aqov's wealth grew, which not only angered Laban and his sons, but it made them **ENVIOUS**, and they therefore coveted Ya'aqov's wealth. YHVH gave all parents, a warning about this happening to people's children when He said in *Exodus 20:5* *You shall Not bow down yourself to them, nor serve them: for I YHVH your Elohim am a jealous Elohim, visiting the iniquity* (Avon, עון or עוון, means sin, iniquity, guilt, punishment, it is from the word Avah עוה, which means, to bend, to twist, turned away, deviated, he committed iniquity, sinned, was bent, was twisted, was perverse, he acted perversely) **of the fathers UPON the children unto the third and fourth**

**generation** of them that hate me; 6 And showing mercy unto thousands of them that love Me, AND KEEP My Commandments).

When YHVH tells us that He will **visit the iniquity or sins of the father's** unto the third and fourth generation, He is telling us that the lifestyle that all parents choose to live by, **WILL** be visited upon their children, because the parents Lifestyle, **IS** what they, the children are exposed to. **IF** the father is a thief, then the kids are exposed to that type of lifestyle; **IF** the father beats their mother, then that is what the kids are exposed to; **IF** the father is a coward, a drug user, a pedophile, a rapist, and or whatever type of deviant behaviour their father might have, **THEN**, that is what the children will be exposed to, and that is what they will learn and think is normal. Laban's sons **were** exposed on a daily basis, to their father's greed, covetousness, and how he cheated people at any opportunity that he had, therefore that is the behaviour that they learned; which means that they too, learned to cheat, and a cheater **ALWAYS** resents someone, other than themselves, that prosper and are successful, especially **IF** they are **NOT** cheaters like them. I believe, that even if Laban's sons were to be resurrected today, and shown the facts as they are presented to us in Scripture, that they would still believe that Ya'aqov stole those animals from their father.

2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

( וַיַּרְא יַעֲקֹב אֶת־פְּנֵי לָבָן וְהָיָה אֵינָנּוּ עִמּוֹ כְּתִמּוֹל שְׁלֹשׁוֹם, VaYare Ya'aqov Et Peney Laban VeHineh Eynenu Imo KiTmol Shilshom, where the **word**, VaYare, is from the **word**, Reah, רָאָה, which means, **to see, he saw, he looked at, beheld**, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture, the **word** or name, Ya'aqov is defined above, in *verse 1*, the **word**, ET is also defined above, and these letters represent Messiah, the **word** Peney, פְּנֵי, is often translated as, face, in the presence of, before, but it also means, leisure, emptiness, it is related to the word, Paniym, פָּנִים, which means, face, countenance, presence, forepart, before, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the word Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, Laban, means white, but it is defined more completely above, in *verse 1*, the **word**, VeHineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold**, here, the **word**, Eynenu, is from the **word** Eyn, אֵין, means, **nothing, naught, non existence, expressing negation, without, lacking, less, powerless, helpless**, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where, the **word**, Imo, means, with him, the **word**, KiTmol is from the **word** Temol, תִּמּוֹל, and as an adverb, it means, yesterday, time since, day before yesterday, before time, heretofore, the **word**, Shilshom, שְׁלֹשָׁם, means, the day before yesterday, literally, it means three days ago, on the third day)

Here we are told that Ya'aqov, beheld the countenance, the Paniym, the manner, way, wrath, anger, of Laban, and that it was not as before. This tells me that Laban and his sons, had been thinking about this for a while, and that they were **NOW**, absolutely convinced that Ya'aqov had, and still was stealing animals from their father, and since they were Laban's sons, it means that as far as they were concerned, they were convinced that Ya'aqov was stealing **their** animals. And since they were convinced that he was a thief, they could no longer hide their disdain for him.

3 And YHVH said unto Jacob, Return unto the land of your fathers, and to your kindred; and I will be with you.

(וַיֹּמֶר יְהוָה אֶל-יַעֲקֹב שׁוּב אֶל-אֶרֶץ אֲבוֹתֶיךָ וּלְמוֹלַדְתְּךָ וְאֵתְּהָה עִמָּךְ) VaYomer YHVH El Ya'aqov Shuv El Eretz Avoteyka Ulmoladteka Ve'Ehyeh Imak, where the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YHVH, is the Name Yahweh, the **word**, El, אֱלֹ, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Ya'aqov, is the name of Rachel's husband, and it is defined above in *verse 1*, the **word**, Shuv, שׁוּב, means, to **return**, turn back, restore, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, El, means to or unto and it is defined more completely above, the **word**, Eretz, means, land, ground, earth, soil, the **word**, Avoteyka, is from the **word** Av, אָב, means, **father, forefather**, patriarch, ancestor, progenitor, head of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here it means, **your father**, the **word**, UlMoladteka, is from the **word**, Moledet, מוֹלַדְתְּ, which means, native land, birthplace, offspring, land of nativity, the **word**, VeEhyeh, is from the **word** Hayah, הָיָה, means, to be, exist, happen, shall happen, become, has or will become, was, were, existed, **came to pass, came into being**, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Imka, means with you)

As you know or should know, YHVH's timing is **ALWAYS** perfect, and here we are told that YHVH tells Ya'aqov, that it is now time, for him and his family to return to the land of your fathers. That would be, the land of Abraham and Yitzchaq, and to your kindred, that would be, his mother, Rivqah, his brother Esau, and his family and his half brother, Yishmael and his family. YHVH also reiterates the promise that He made to Yitzchaq twenty years ago, and says, I will be with you.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

(וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרַחֵל וּלְלֵאָה הַשָּׂדֶה אֶל-צֹאֲנֵו) Vayishlach Ya'aqov Vayiqra LeRachel ULeah HaSadeh El Tzono, where the **word**, Vayishlach, is from the **word** Shalach, שָׁלַח, which means, **to send**, to stretch out, extend, extended, let loose, **he sent** a message, was **dispatched**, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Vayiqra, וַיִּקְרָא, is from the **word** Qara, which means, **to cry, call, invoke**, to invite, to proclaim, to read, **he summoned**, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קָרְאִי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, LeRachel, means he called to Rachel, and the name Rachel, means ewe, lamb, the **word**, ULeah, which means and he called **to Leah** also, the **word** HaSadeh, שָׂדֶה, means, the field, the open country, the land, outside, outdoors, it also means, a female evil spirit, it means a beautiful woman, it means chest of drawers, the **word**, El, means to or unto, the **word**, Tzono, is from the **word** Tzon, צֹאן or צֹאֲנֵו means, a flock of small cattle, sheep, goats, and in the form that it is used here it means, his flock)

After hearing from YHVH, Ya'aqov decided to call his wives to come to where he was in the field, with his flocks. I believe that he wanted to make sure that no one could overhear what he had to say to his wives.

5 And said unto 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.

(וַיֹּאמֶר לָהֶן רָאֵה אֲנֹכִי אֶת-פְּנֵי אֲבִיכֶן כִּי-אֵינְנִי אֵלַי כְּתִמְלֵל שְׁלֹשָׁם וְאֵלֵהֶי אָכִי הָיָה) וַיֹּאמֶר, VaYomer LaHen Roeh Anochiy Et Peney Aviyken Kiy Eynenu Elay Kitmol Shilshom VeElohey Aviy Hayah Imadiy, where the **word**, VaYomer is form the **word** Amar, אָמַר, means, **to say, saying, said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, LaHen, לָהֶן, means, behold, yes, it is also the conjunction, if, and it is also translated as the personal pronoun, **they, them**, the **word**, Roeh is from the **word** Ra'ah, רָאָה, means, **to see, he saw, he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Anokiy, means, I, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word** Peney, פְּנֵי, is often translated as, face, in the presence of, before, but it also means, leisure, emptiness, the **word**, Aviyken, is from the **word** Av, אָב, means, **father, forefather, patriarch**, ancestor, progenitor, head

of the family, leader, chief, Elohim, master, teacher, important, great, origin, source, and it also means young shoot, sprout, verdure, and in the form that it is used here it means, your father, the **word** Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, **that**, in order that, and as a noun it means burning, branding, the **word**, Eynenu, is from the **word** Eyn, אֵין, means, **nothing, naught, non existence, expressing negation**, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where, the **word**, Elay, אֵלַי, is a preposition, which means, to me, toward me, unto me, the **word**, Kitmol, is from the **word** Temol, תָּמוּל, and as an adverb, it means, yesterday, time since, day before yesterday, before time, heretofore, the **word**, Shilshom, שְׁלִשּׁוֹם, means, the day before yesterday, literally it means three days ago, on the third day, VeElohey, means, the mighty one, the judge, the **word**, Aviy, means of my father, the **word**, Hayah, הָיָה, means, to be, **exist, happen, shall happen, become**, has or will become, was, were, existed, **came to pass, came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made. Imadiy, means with me)

Now Ya'aqov tells his wives, Leah and Rachel, that their father's Paniym, his countenance, his attitude, towards him, has changed, which meant that because of Laban's past antics of changing Ya'aqov's conditions of employment, that Ya'aqov was probably convinced that his father in law, was planning something evil against him, to harm him, and maybe even strip him of his possessions, and claim them for himself. Then Ya'aqov says to his wives, the Elohim of my Father, Abraham has been with me. I know that I might sound like a broken record here, **BUT** that simply confirms to me that YHVH always follows through with His promises, for He did promise Ya'aqov in *Genesis 28:15* **And, behold, I, YHVH, am with you, and will keep you in ALL places where you go, AND I will bring you back again into this land; for I will NOT leave you, until I have done that which I have spoken to you of.**

As you can see, YHVH promised that He would be with Ya'aqov and protect him wherever Ya'aqov went, **AND** that He would bring Ya'aqov back to his land, the land of Canaan, and this is just one of the many confirmations, found throughout Scripture, that confirms that YHVH always **ALWAYS**, keeps His Word and He **ALWAYS** fulfills His promises.

6 *And you know that with all my power I have served your father.*

(וְאַתְּנָה יָדַעְתָּן כִּי בְכָל-כֹּחִי עָבַדְתִּי אֶת-אַבְיָכֵן), VeAtenah Yadaten Kiy BeKal Kochiy Avadtiy Et Aviyken, where the **word**, VeAtenah, means and you, plural, it is from the **word** Atah, אַתָּא or אַתָּה, is also the personal pronoun, **you, thou**, to address a person in a familiar way, it also means, to come, he came back, he arrived, the **word**, Yadaten, is from the **word** Yada, יָדַע, which means, to know, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, the **word**, Kiy, כִּי means, **that**, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning,

branding, the **word**, BeKal, means will all, or with the whole of, the **word**, Kochiy, is from the **word** Koach, כוח or כֹּחַ, means, **strength, power**, force, **vigour**, he defeated, he battered, thw **word**, Avadtiy, is from the **word** Eved, עֶבֶד, which means, to work, to **serve**, he worked, did, performed, made, to work, serve, worship, he **served**, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the **word**, Et is defined above, the **word**, Aviyken, means your, plural, father)

Here Ya'aqov, reiterates for his wives, how he, Ya'aqov always did what was right in serving their father, and that he always treated the work that he did, and their father, with respect, even though the respect that he Ya'aqov deserved from Laban, for all the hard work that had and continued to do, in building up Laban's flocks and herds, **was never reciprocated**.

7 *And your father has deceived me, and changed my wages ten times; but Elohim suffered him NOT to hurt me.*

וְאַבְיָכֵן תִּתֵּל בִּי וְהִחַלֵּף אֶת־מִשְׁכָּרְתִּי עֲשֶׂרֶת מִנִּים וְלֹא־נָתַנּוּ אֱלֹהִים לְהָרַע עַמְדִּי  
 VaAviyken HeTel Biy VeheCheleph Et MaSkurtiy Aserat Moniyim VeLo Netano  
 Elohiym LeHara Imadiy, where the **word**, VaAviyken, is from the **word**, Av, which means father, an din this form it means your, plural father, the **word**, HeTel, התל, means, to **deceive**, mock, he reviled, insulted, called names, mockery, Biy, as a pronoun, means, in me, as and adverb, it means, please, I pray, request, he asked, the **word**, VeheCheleph, is from the **word**, Cheleph, חָלַף, which means, to pass on, pass away, **change, he exchanged, substituted**, instead of, for, territory, province, he came after, succeeded, it came anew, sprouted, bartered, it also means to be sharp, to pierce, sharpness, slaughtering knife, reed, , as a preposition,, in means in place of, spare part, the **word**, Et is defined above, the **word**, Mashkurtiy, Shakar, שָׁכַר, which means, to get drunk, he got or was drunk, became intoxicated, intoxicating drink, strong drink, beer, drunkenness, intoxication, drunkard, but it also means, to hire, rent, to let out on hire, he hired himself out, he gained, profited, he was hire, earned **wages, hire, salary**, reward, remuneration, dam, barrage, the **word**, Aseret, is from the **word** Eser, עֶשֶׂר or, עֲשָׂרָה, which means, ten, to take the tenth part, numeral, the second element in the masculine cardinal numbers 11-19, but with different vowel points it means riches, wealth, to become or be rich, abundance, enriched, he pretended to be rich, became rich, the **word**, Moniyim, is the plural of the **word** Moneh, מִנָּה, which means, to count, to number, numbered, enumeration, he assigned, appointed, reckoned, ordained, allotted time, came by chance, he caused to be numbered, it is from Strongs. H4487; it also means, something weighed out, **a portion of time, an instance, time**, it also means to subscribe for a newspaper or periodical, was added to the number of guests, it is related to the **word** Mina, which is a unit of weight and money, it also means part, portion, ration, share, the **word**, VeLo, means, and no or and not, the **word**, Netano, is from the **word** Natan, נָתַן, which means, **to give, gave, granted**, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**,

Elohiym, means mighty ones, judges, the **word**, LahaRa, is from the **word** Ra, רָע, which means, **bad, worthless, evil, wicked, wickedness, harm**, misfortune, calamity, distress, misery, injury, wrong, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout, the **word**, Imadiy, with me)

Here Ya'aqov tells his wives, that their father Laban, has deceived me, and changed my wages **ten** times. What does Ya'aqov mean when he says that Laban has changed his wages **ten** times. Well lets begin with the time frame. This is not talking about the first fourteen years that Ya'aqov worked for Laban, because his wages were his wives. Now we could argue that Laban deceived him by substituting Leah for Rachel, **but** Ya'aqov still got to marry the love of his life, Rachel, but he had to work another seven years for her. Now back to this past six years that Ya'aqov has been working for Laban, and before beginning this six year period of work, Ya'aqov stated what he wanted as wages, and because Laban **THOUGHT** that he was getting a great bargain, because there had been very few of the sheep and goats that had been born in the past, that actually fit the markings of Ya'aqov's criteria, and therefore he quickly accepted Ya'aqov's demands, before Ya'aqov changed his mind. Then the very first thing that Laban did, is deceive and cheat Ya'aqov, before the inc was dry on their agreement. However, as Ya'aqov mentioned, here in *verse 5*, YHVH Elohim was with him, and apparently, YHVH ensured that the right number of the animals, that were born fit Ya'aqov's criteria, so that Ya'aqov would get his **FAIR** wages. Now we are told that Laban changed the condition of the contract **ten** times, **BUT** every time he did that, Ya'aqov came out on top, and once again, Ya'aqov received what YHVH established, as his fare share. Each year, Laban was getting angrier and angrier, because, it seems that either he was not aware or did **NOT** believe, that a people, always reap what they have sown. Laban sowed covetousness, deceit, stealing and cheating, and YHVH ensured that no matter what outcome that Laban hoped for by cheating, that the opposite is what happened. Now as you know, numbers mean things in Scripture, and here we have the number six which is the years that Ya'aqov served Laban for sheep and goats, The number ten, is the amount of times that Laban was dissatisfied with the terms of the contract and decided, to unilaterally, change them to benefit himself. The number six in Scripture represents man, and the number ten represents the Ten commandments. However, when mankind chooses to rely on their own understanding which is what Laban did, they form their own brand of justice, their own brand of commandments, their own brand of what **THEY CALL righteousness**, which is what Laban did, he formed his own commandments, *1 cheating, 2 lying, 3 deceiving, 4 coveting, 5 the love of money, 6 he was prideful, 7 took advantage of people at every opportunity, 8 he was not concerned about anyone but himself, 9 he did not give to the poor, because he had a miser's heart, and finally, 10, he did NOT believe Elohim, even though he had seen Him work through Ya'aqov.* Even though Laban tried to cheat, steal from, and harm Ya'aqov and his family, YHVH did **NOT ALLOW** him to get away with it, and YHVH protected Ya'aqov and his family exactly as He had promised He would do.

*8 If he said thus, The speckled shall be your wages; then all the cattle bare speckled: and if he said thus, The ring streaked shall be your hire; then bare all the cattle ring streaked.*

אִם-כֹּה יֹאמֶר נְקֻדִים יִהְיֶה שְׂכָרְךָ וְיִלְדוּ כָל-הַצֹּאן נְקֻדִים וְאִם-כֹּה יֹאמֶר עֲקָדִים )

יִהְיֶה שְׂכָרְךָ וְיִלְדוּ כָל-הַצֹּאן עֲקָדִים, Im Koh Yomar Nequdiym Yiyeh Sekareka

VeYaldu Kal HaTzon Nequdiym VeIm Koh Yomer Aqudiym Yiyeh Sekareka VeYaldu

Kal HaTzon Aqudiym, where the **word**, Im, means, if, the **word**, Koh, כֹּה, as an adverb,

means, *so, thus*, here, now, there, beyond, the *word* Yomar, is from the *word* Amar, אָמַר, which means, *to say, saying, said*, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word*, Aqudiym, is the plural of the *word* Aqad, עָקַד, which means, to bind, he bound, tied, binding the sacrifice for the altar, he knelt, he bent, he twisted, he tied fast, he bound somebody's hands and feet, was tied for the altar, as an adjective it means, *striped, streaked*, it also means, gathering, collection, the *word*, Yihyeh, is from the *word* Hayah, הָיָה, which means, to be, exist, happen, shall happen, become, has or will become, was, were, existed, came to pass, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the *word* Sekareka, is from the *word* Sakar, שָׁכַר, which means, *wages, hire, salary*, reward, remuneration, to hire, rent, he hired himself out, he rewarded, thanked, he gained, profited, payment, remuneration, it also means dam, barrage, it means to get drunk, intoxicated, intoxicating drink, strong drink, drunkenness, drunkard, the *word*, VeYaldu, is from the *word* Yaled, יָלַד, which means, to bear, conceive, *bore, bring forth, beget, he begot, she bore*, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the *word*, Kal, means, all, the whole of, the *word*, HaTzon, means the flocks, the herds, the *word*, Nequdiym, is the plural of the *word* Aqad, עָקַד, which means, to bind, he bound, tied, binding the sacrifice for the altar, he knelt, he bent, he twisted, he tied fast, he bound somebody's hands and feet, was tied for the altar, as an adjective it means, striped, streaked, it also means, gathering, collection, the *word*, Velm, means and if, the *word*, Koh, as an adverb, means, so, thus, here, now, there, beyond, the *word* Yomar, is from the *word* Amar, אָמַר, means, *to say, saying, said*, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word* Aqudiym is repeated and it means *striped, streaked*, the *word*, Sekareka, is from the *word* Sakar, שָׁכַר, which means, *wages, hire, salary*, reward, remuneration, to hire, rent, he hired himself out, he rewarded, thanked, he gained, profited, payment, remuneration, it also means dam, barrage, it means to get drunk, intoxicated, intoxicating drink, strong drink, drunkenness, drunkard, the *word*, VeYaldu, is from the *word* Yaled, יָלַד, which means, to bear, conceive, *bore, bring forth, beget, he begot, she bore*, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the *word*, the *word*, Kal, means, all, the whole of, the *word*, HaTzon, means the flocks, the herds, the *word*, Aqudiym, is the plural of the *word* Aqad, *striped, streaked*)

Here Ya'aqov recounts that when Laban made new conditions as to what type of markings, that the animals that were born had to have, to be Ya'aqov's wages, then, those markings that Laban stipulated, are exactly what the sheep and goats produced. This obviously angered Laban and he continued season after season to change the conditions of Ya'aqov's wages, **BUT** YHVH was with Ya'aqov, and no matter what markings Laban stipulated were to be Ya'aqov's wages, that is what the sheep and goats produced. Every time that Laban changed the conditions of their

covenant or contract, and said, well this time only the speckled will be your wages, YHVH ensured that the right amount, of Speckled were born, which were to be Ya'aqov's fair wages, and, if Laban said, your wages are going to be, the streaked animals, then YHVH ensured that the right amount of streaked animals would be produced, that represented Ya'aqov's fair wages, plus a few extras. And as you can Ya'aqov makes it very clear that this **WAS** YHVH Elohim's doing. It is apparent that Laban did **NOT KNOW** that no one can cheat YHVH Elohim, for He is omniscient.

9 Thus Elohim has taken away the cattle of your father, and given them to me.

(וַיִּצֵל אֱלֹהִים אֶת־מִקְנֵה אָבִיכֶם וַיִּתֶּן־לִי)  
 VaYatzel Elohiym Et Miqneh Aviykem  
 VaYiten Liy, where the **word**, VaYatzel is from the **word**, נִצַּל, means, **to strip, tear away, deliver**, he let drop, poured, pouring, dripping, he tore himself away, delivered himself, escaped, **he snatched away**, took away, tore away, he rescued, **delivered**, saved, was snatched, was plucked, was rescued, was saved, he stripped, spoiled, was exploited, was utilized, he excused himself, apologized, it also means decayed matter, it oozed, fell out, fell off, the **word**, Elohiym, means, mighty ones, judges, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Miqneh, מִקְנֵה, means, purchase, purchase price, to buy, purchase, but it also means, **cattle, herd**, purchase price, wiped, cleaned, it is from the **word** Qanah, to acquire, get, to buy, the **word**, Aviykem, is from the **word** Av, which means father, and in this form, it means, your father, VayiTen, is from the **word** Natan, נָתַן, means, **to give, gave, granted**, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Liy, means to me)

Here again, Ya'aqov again makes it very clear, that it is YHVH that has done this, and that he, Ya'aqov, was only following YHVH's prompting when he peeled the bark off of the branches and put them by the watering trough where the animals would come to drink and then breed.

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 upon the cattle were ring streaked, speckled, and gristled.

(וַיְהִי בְּעֵת יָתֵם הַצֹּאן וְאִשָּׁא עֵינַי וְאָרָא בַחֲלוֹם וְהִנֵּה הָעֵתָדִים הָעֲלִים עַל־הַצֹּאן)  
 VaYehiy BeEt YaChem HaTzon VaEsa Eyney VeEre  
 BaChalom VeHineh HaAtudiyim HaOliym Al HaTzon Aqudiyim Nequdiyim Uvrudiyim ,  
 where the **word** VaYehiy, is from the **word** Hayah, הָיָה, means, to be, exist, happen, shall happen, become, has or will become, was, were, existed, **came to pass, came into being**, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, BeEt, is from the **word** Et, עֵת, which means, time, season, appointed time, the **word**, Yachem, יָחַם, means, to be hot, was hot, said especially of the sexual impulse of animals, was hot, was excited sexually, rutted, conceived, rutted, breed, was conceived, the **word**, HaTzon, means the flock, the herds, the **word**, VeEsa, is from the **word** Nasa, נָשָׂא, means, **to lift, lifted, raised, carry, take, he bore, carried**, he took, took away, carried off, he married, it contained, he swept

away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Eyney, is from the **word** Ayin, עַיִן, which means, **eye**, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, the **word**, VaEre, from the **word** Reah, רָאָה, means, **to see, he saw, he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture, the **word**, BaChalom is from the **word** Chalom, חָלֹם or חֲלוֹם, **means, dream, dreamed**, dreamy, he caused to dream, to be healthy, be strong, he caused to be healthy, he recovered, recuperated, the **word**, VeHineh, means **and behold**, the **word**, HaAtudiyim, is the plural of Atud, עֲתוּד, means, **he goat, Ram**, leader, chief, ready, prepared, making ready, preparation, as an adverb it means, now, at present, at the time, means to be ready, prepared, was destined, עֵתָּהּ, means, time, season, appointed time, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, beside, by, toward, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, HaTzon, means the Flock, the herd, the **word**, Aqudiym, עֲקָד, means, to bind, he bound, tied, binding the sacrifice for the altar, he knelt, he bent, he twisted, he tied fast, he bound somebody's hands and feet, was tied for the altar, as an adjective it means, **striped, streaked**, it also means, gathering, collection, the **word**, Nequdiym, is the plural of Naqod, נִקְדָּה, which means, to mark by puncturing or branding, to point, mark with points, dot, he pointed, puncture, he vocalized, punctuate, was **dotted**, was **speckled**, it means, to penetrate, it penetrated, and an adjective, it means, **spotted, dotted, speckled, dot, mark, spot**, the **word**, Uberudiym, is the plural of the **word**, בְּרִדָּה, means, to be cold, to hail, was cold, to be vexatious, hailstone, was covered with hail, **spotted, speckled**, it is also the name of a place in the Negev desert, where Hagar, stopped with her son)

In *verse 10* Ya'aqov tells his wives that he had a dream where he saw, HaTzon, the rams leap upon the cattle, were Aqudiym, ring streaked, Nequdiym, speckled, Uvrudiym, gristled, and they conceived. I believe that this dream was YHVH Elohim's way of confirming to Ya'aqov, and to us, that He was taking these counteractive measures, to thwart Laban's deceptive cheating ways, of continually changing the conditions of their agreement for Ya'aqov's wages. It is very evident to me that YHVH intervened to **balance the scales**, so that His plan for the establishment of His people Israel, would come to fruition.

*11 And the angel of Elohiym spoke unto me in a dream, saying, Jacob: And I said, Here am I.*  
 ( וַיֹּמֶר אֵלַי מַלְאָךְ הָאֱלֹהִים בְּחֲלוֹם יַעֲקֹב וַאֲמַר הֲנִי )  
 HaElohiym BaChalom Ya'aqov VaYomer Heneniy, where the **word**, VaYomer is form the **word** Amar, אָמַר, means, to say, saying, said, **spoke**, you told, uttered, he

commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, *speech*, saying, utterance, the **word** Elay, means to or onto me, thew **word**, Melak, מְלַאֲךָ, means, messenger, messenger of Elohim, angel, it is related to the **word** Lak, לָאֲךָ, which means, to send, and the **word** Malakah, מְלֹאכָה, which means work, the **word**, HaElohiym, means the mighty ones, the judges, the **word**, BaChalom, חֶלֶם or חֲלוּם, means, *dream, dreamed, dreamy*, he caused to dream, to be healthy, be strong, he caused to be healthy, he recovered, recuperated, the **word**, Ya'aqov, is Rachel's husband, and his name is defined in verse 1, the **word**, VaOmar, is from the **word**, Amar, אָמַר, means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, *speech*, saying, utterance, the **word** Hineniy, means, here I am)

Here Ya'aqov tells his wives that the Messenger of YHVH spoke to him in his dream, and called his name, Ya'aqov, and the he, Ya'aqov answered and said here I am. Those words, **Here I am**, which are the very same words that many a prophet, in the past, uttered, the words, **Here I am**, when YHVH called upon them.

*12 And he said, Lift up now your eyes, and see, all the rams which leap upon the cattle are ring streaked, speckled, and gristled: for I have seen all that Laban does unto you.*

וַיֹּאמֶר שָׂאֲנָא עֵינֶיךָ וּרְאֵה כָּל־הָעֵתָדִים הָעֹלִים עַל־הַצֹּאן עֲקָדִים וְנִקְדִּים וּבְרָדִים ( וַיֹּמֶר סָא נָא עֵינֶיכָא וּרְאֵה כָּל־רְאִיתִי אֵת כָּל־אֲשֶׁר לָבָן עָשָׂה לְךָ, VaYomer Sa Na Eynyka Ureh Kal HaAtudiyim HaOliym Al HaTzon Aqudiyim Nequdiyim Uvrudiyim Kiy Ra'iyty Et Kal Asher Laban Oseh Lak, where the **word** VaYomer, is from the **word**, Amar, אָמַר, means, *to say, saying, said*, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, *speech*, saying, utterance, the words, Sa Na, means lift up, I pray, the **word** Eynyka, is from the **word** Ayin, עֵין, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and in the form that it ia used here it means, your, (plural) eyes, the **word**, Ureh, is from the **word** Reah, רָאָה, means, *to see, he saw, he looked at, beheld, he perceived*, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture, the **word**, Kal, means all, the whole of, the **word**, HaAtudiyim, is the plural of the **word** Atud, עֲתוּד, means, *he goat, Ram*, leader, chief, ready, prepared, making ready, preparation, as an adverb it means, now, at present, at the time, means to be ready, prepared, was destined, עֲתָד, means, time, season, appointed time, the **word**, HaOliym, is from the **word** Alah, עָלָה, means, to go or come up, ascend, he went up, ascended, *it sprang up, leaped*, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken

away, he promoted to a higher dignity, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word** Al, על, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, beside, by, toward, to, **onto**, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, HaTzon, means the flock, the herd, the **word**, Aqudiym, is the plural of Aqod, עקר, means, to bind, he bound, tied, binding the sacrifice for the altar, he knelt, ring streaked, speckled, and gristled: he bent, he twisted, he tied fast, he bound somebody's hands and feet, was tied for the altar, as an adjective it means, **striped, streaked**, it also means, gathering, collection, the **word**, Nequdiym, is the plural of the **word** Naqad, נקד, means, to mark by puncturing or branding, to point, mark with points, dot, he pointed, puncture, he vocalized, punctuate, was dotted, was speckled, it means, to penetrate, it penetrated, and an adjective, it means, **spotted, dotted, speckled**, dot, mark, spot, the **word** Uverudiym, בקרד, means, to be cold, to hail, was cold, to be vexatious, hailstone, was covered with hail, spotted, speckled, it is also the name of a place in the Negev desert, where Hagar, stopped with her son, the **word**, Kiy, כי, means, that, **because, for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Raiytiy, is from the **word** Reah, ראה, which means, **to see, he saw, he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Kal, means, all, the whole of, the **word**, Asher, אשר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, what, that, which, with which, that which, and as a conjunction, it means, because, in order that, thew **word** or name Laban, means, white, thew **word** Oseh is from the **word** Asah, עשה, means, to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Lak, means to or unto you.

Here Ya'aqov tells his wives, that in his dream, the Messenger of YHVH, told him to lift up his eyes, and see, that all the rams which leap upon the cattle, **ARE** Aqudiym, ring streaked, Nequdiym, speckled, UvRudiym, gristled, and then the Messenger says to Ya'aqov, **WHY** YHVH is doing all of this for him. To me, this just confirms what I said above, for the Messenger of YHVH says, on behalf of YHVH, I have seen all that Laban has done **unto you**. Based on what we have read so far, it is evident that Laban has cheated Ya'aqov on many occasions, and here, by the Messenger of YHVH, saying that YHVH has **SEEN** what Laban has done, it means that YHVH took whatever means were necessary to balance the scales. Please notice that YHVH did **NOT** give Ya'aqov **MORE** than what he deserved, YHVH simply made sure that Ya'aqov received what he had contracted and agreed to, what his wages were to be.

13 I am the Elohim of Beth-el, where you anointed the pillar, and where you vowed a vow unto Me: **NOW**, **arise**, get yourself out from this land, and **return** unto the land of your kindred.

אַנְכִי הָאֵל בֵּית-אֵל אֲשֶׁר מָשַׁחְתָּ שָׁם מִצְבֵּה אֲשֶׁר נָדַרְתָּ לִּי שָׁם נָדַר עֲתָה קוּם צֵא (Anokiy HaEl Beyt El Asher MaShachta Sham Matzevah Asher Nadarta Liy Sham Neder Atah Qum Tze Min HaAretz HaZot VeShuv El Eretz Moladteka, where the **word** Anokiy, means, I, the **word** HaEl, is from the **word** El, אֵל, which is the short form of the title Elohim, and it means Mighty One, Judge, power, to be strong, it also denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, but, it is also a noun, meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, he **word**, Beyt, בֵּית, means, house, home, family, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the **word** El, is repeated and together, Beyt El means the house of Elohim, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, what, **where**, that, which, with which, that which, and as a conjunction, it means, because, in order that, Mashachta, is from the **word** Mashach, מָשַׁח, which means, to smear, anoint, to spread oil over, he stroked or wiped with the hand, anointed, feasted, dined, it also means to measure, length, he measured out, the **word**, Sham, שָׁם, is an adverb which means, **there**, tither, existing, in existence, the **word**, Matzevah, מִצְבֵּה, means, **pillar**, stance, tombstone, it also means, a military post, guard, plant, was placed, was set up, it also means tumour, the **word**, Asher, is defined above, the **word**, Nadarta, is from the **word** Nadar, נָדַר, means, to vow, he vowed, took a vow, was made the subject of a vow, he put a person and **NOW**, **arise**, get yourself out from this land, and **return** unto the land of your kindred, offer a vow, a votive offering, one who vows, one accustomed to making vows, the **word**, Liy, means, to me, unto me, the **word**, Sham, means there, the **word**, Neder, is repeated, and it means to vow, the **word**, Atah, means you, yourself, the **word**, Qum, קוּם, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** Anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word** resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* And behold I establish (*in the sense of something standing firm*) My Covenant with you, and with your seed after you. In the

Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, resurrection, in the verse above, **IS** the **word** Qayamta, קימתא. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, תקומה, it is Strong's number H8617. In Modern Hebrew, the **word** for resurrection is this **word** Tequmah, תקומה, which is the very same **word** from the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, תקומה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies. From all of this, we can deduce that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the **word**, Tze, is from the **word**, Yatza or Yatze, יצא, which means, **to go or come out, goes forth, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, Min, means from the word, HaAretz, mean the ground, the earth, the nation, the soil, the word, HaZot, is from the word, Seh, and it means this, but when it is spelled in the manner that it is here, with an Aleph and a Tav, תא, I believe it has a much more profound meaning, it is from the word Zeh, which means, this, which, who, but this word Zot, is spelled with the letter Zayin, which is the picture of a weapon, and since, as I said above the other two letters are the First and Last letters of the Hebrew Alephbet, the Aleph and Tav, and since those letters represent our Messiah, it hints at the fact that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the weapon, which is what the letter Zayin ז, represents, and therefore, I believe that every time you see this **word** Zot, תא, spelled in this manner, with these three letters in Scripture, that YHVH is telling us, to pay very close attention to what is happening here in that *verse*, because something important is about to happen, the **word**, **VeShuv, is from the word Shuv, שב, means, to return, turn back, restore, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the word, El, אל, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Eretz, means Land, ground, country, nation, the word, Moladteka, is from the word, Moledet, מולדת, which means, **native land, birthplace, offspring, land of nativity**), and in the form that it is used here it means, in the land of your nativity)****

Here the Messenger declares or divulges to Ya'aqov who He is, He says: *I am the Elohim of Beth-el, where you, Ya'aqov anointed the pillar, and where you VOWED A VOW unto Me:* and then YHVH Elohim says, **NOW, arise, Qum, get yourself out from this land, and return VeShuv unto the land of your kindred.** It is important that we understand the full meaning of what

YHVH is Commanding Ya'aqov to do here, for when YHVH said *arise*, He chose to use the word Qum, and this word has a very important hidden meaning. The word Qum is translated as arise in our English Scriptures, **BUT**, this word Qum, is translated in the Greek Septuagint, as the word *Anastasis*, and from the Greek, it is translated into our English Apostolic Scriptures, as the word, Resurrection, the rising up of the dead, or more literally, the Qum, the standing up of the dead. Therefore, I believe that YHVH is telling Ya'aqov and us, that in obeying His Commandment to VeShuv, return to his native land, that YHVH is telling us that Ya'aqov and his family would live, **BUT**, we have to also understand that the reverse is also **TRUE, IF** Ya'aqov had **NOT** obeyed YHVH, and chosen to return to his native Land, that he probably would have died at the hands of Laban or one of his sons. The word Shuv, which is what YHVH has Commanded Ya'aqov and all of us to do, means to **return, turn back, restore, come again**, answer, comply, repent, turn from your evil ways, return to YHVH and His Ways, be restored, turn away from your evil and rebellious ways. Furthermore, **IF** we add the suffix letter Tav to the word, Shuv, שׁוּב, which means, to return, we from the word Shabat, שַׁבָּת, which is the Day, that the Creator of the universe has hallowed, set apart, and Commanded us to **REST** in Him on that Day. Therefore I believe that YHVH was telling Ya'aqov, to **NOT** only return to the Land of his nativity, but that he wanted Ya'aqov to continue to Rest in Him, by continuing to believe, follow and obey all the Words of His Torah of Life.

*14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us, in our father's house?*

וַתֵּעַן רָחֵל וְלֵאָה וַתֹּאמְרָנָה לוֹ הַעוֹד לָנוּ חֵלֶק וְנַחֲלָה בְּבֵית אָבִינוּ, VaTa'an Rachel VeLeah VaTomarnah Lo HaOd Lanu Cheleq VeNachalah BeBeyt Aviynu, where the **word**, VaTa'an, is from the **word** Anah, עָנָה, means, **to answer, answered, reply, respond, he responded as a witness, received an answer**, it also means to be occupied, busy oneself, was occupied with, was concerned, to be concerned, it also means to sing, he sang responsively, it also means, to be bowed down, afflicted, tormented, oppressed, was low, was submissive, to thwart, frustrate, afflicted, he fasted, the **word** Rachel, means ewe, lamb, it is the name of Laban's youngest daughter, who is Ya'aqov's wife, the **word** VeLeah, means and Leah who is Laban's eldest daughter and who is also a wife of Ya'aqov, the **word**, VaTomarnah, is from the **word** Amar, אָמַר, which means, **to say, saying, said, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Lo, means, to or unto him, the **word**, HaOd, is from the **word**, Od, עוֹד, means, to return, repeat, do again, **still, yet**, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, yet, already, the **word**, Lanu, means for or to us, the **word**, Cheleq, חֵלֶק, which means, **to divide, share**, he determined, decreed, he measured, measured off, he counted, enumerated, apportioned, he assigned, allotted, he separated, differentiated, it also means to be smooth, slippery, bald, part, portion, share, lot, fate, tract of land, character, the **word**, VeNachalah, is from the **word**, נַחֲלָה, which means, possession, property, inheritance, it is from the **word** Nachal, נָחַל, which means, **to take as a possession, inherit, inheritance**, he gave, presented, he took possession of, he got, acquired, he

divided as a possession, it also means to produce a swarm of bees, it also means torrent, valley, wadi, ravine, valley, grove of palm trees, the **word**, BeBeyt, means in the house, the **word**, Aviynu, means, our father's house)

Here we are told that even Ya'aqov's wives, who are Laban's daughters, understood that they would **NOT** inherit anything of their own, from their father. Please remember that it is not only Ya'aqov that Laban deceived, he deceived his daughters also, and given the chance, he would have taken away everything that their husband, Ya'aqov had accumulated through his hard work. So this verse makes it very clear, that Laban's daughters were very aware that there would be **NO** inheritance given to them by their father, and, **IF** they remained there, they would simply become chattels, that their father owned.

*15 Are we not counted of him strangers? For he has sold us, and has quite devoured also our money.*

(הָלֹא נִכְרִיּוֹת נְחַשְׁבָנוּ לּוֹ כִּי מְכָרָנוּ וַיֹּאכַל גַּם־אֶכּוֹל אֶת־כַּסְפָּנוּ) HaLo Nakriyot NeChshavnu Lo Kiy Mekranu VaYokal Gam Akol Et Kaspenu, where the **word**, HaLo, is from the **word**, Lo, which means, no or not, the **word**, Nakriyot, is from the **word** Nokry, נִכְרִי, which means, **strange, foreign, stranger, foreigner**, non Jew, gentile, it is from the **word** Nakar, which means, to treat or regard as a stranger, he denied, he delivered over, he acted as a stranger, it also means, to regard, recognize, to regard intently, was known, was recognized, he knew, understood, distinguished, he acknowledged, he approved, foreign, foreign land, calamity, misfortune, the **word**, NeChshavnu, is from the **word**, Chashav, חָשַׁב, means, to think, account, **count**, he thought, he devised, planned, he regarded, considered, **reckoned, calculated, he counted, thought over**, was taken into account, was imagined, was regarded, he esteemed, valued, attached importance to, the **word**, Lo, means to or for us, the **word**, Kiy, כִּי means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, VaYokal, is from the **word** Akal, אָכַל, means, to eat, he ate, **devoured, consumed, destroyed, he digested**, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Gam, means also, the **word**, Akol, or Akal, is repeated, and it is repeated to emphasize that Laban truly devoured all of their inheritance, the **word**, Et is the first and last letters of the Hebrew Alphabet, and the represent Messiah, the First and the Last, the **word**, Kaspenu, which is from the rod Keseph, כֶּסֶף, means, **silver, money**, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed)

This is a very sad statement for any daughter to make about their father, for they both say, **ARE we not counted of him strangers?** Can any of you imagine how devastating, that that must have been for Laban's daughters, to **KNOW**, that their father, was more interested in accumulating wealth by any means possible including cheating them, his daughters, out of their inheritance, than he was interested in having a true and rewarding relationship with his daughters. Then to top it all off they say: *For he has **SOLD** us, and has quite devoured also our money.* Since they both know how hard their husband Ya'aqov works, they are aware, that they, Laban's daughters,

were sold, and that what Laban received in the sale was much more valuable to him, than his own daughters, because of his covetous heart.

16 For all the riches which Elohim has taken from our father, that is ours, and our children's: now then, whatsoever Elohim has said unto you, **DO**.

כִּי כָל-הָעֶשֶׂר אֲשֶׁר הִצִּיל אֱלֹהִים מֵאֲבִינוּ לָנוּ הוּא וְלִבְנֵינוּ וְעַתָּה כָּל אֲשֶׁר אָמַר ( Kiy Kal HaOsher Asher HiTziyl Elohiym Lanu Hu UIBaneynu VeATah Kol Asher Amar Elohiym Eleyka Aseh, where the **word** Kiy, כִּי means, **that**, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Kal, means, all, the whole of, the **word**, HaOsher, is from the **word** Osher, עֶשֶׂר, which means, **to become or be rich, he made rich, enriched, riches, wealth**, it means to take the tenth part, tithed, it also means the number ten, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, what, that, **which**, with which, that which, and as a conjunction, it means, because, in order that, the **word**, HiTziyl, is from the **word** Natzal, נָצַל, which means, **to strip, tear away**, deliver, he tore himself away, delivered himself, escaped, he rescued, delivered, saved, he exploited, utilized, it also means decayed matter, he let drop, poured, it oozed, the **word**, Elohiym, means mighty ones, judges, the **word**, MeAviynu, means form our father, the **word**, Lanu, means to or unto us, the **word**, Hu, means he or it, the **word**, UIBaneynu, means, and to our sons, our children, the **word**, VeAtah, is from the **word** Atah, עַתָּה, it is an adverb, that means, **now, at present, at the time**, it means shortest period of time, it is from the **word** At, עַתָּה which means, time, season, appointed time, the **word** Kol, means, all, the whole of, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, what, that, which, with which, **that which**, then, and as a conjunction, it means, because, in order that, the **word**, Amar, אָמַר, means, **to say, saying, said, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Elohiym, means, mighty ones, judges, the **word**, Eleyka, means, to or unto you, the **word**, Asah, עָשָׂה, means, **to do, doing, done, make, he did**, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained)

Here Ya'aqov's wives recognize that what YHVH has done to ensure that Ya'aqov gets what he had agreed to in his agreement with Laban, is rightful, and that everything that YHVH has taken from their father Laban, and brought Ya'aqov's way, **IS** rightfully theirs. Based on that fact, they both tell Ya'aqov, **DO** what YHVH has Commanded yo to **DO**.

17 Then Jacob rose up, and set his sons and his wives upon camels;

(וַיָּקָם יַעֲקֹב וַיִּשָּׂא אֶת־בָּנָיו וְאֶת־נָשָׁיו עַל־הַגְּמָלִים) Vayaqam Ya'aqov VaYisa Et Banayv VeEt Nashayv Al HaGemaliym, where the **word** VayaQam, is from the **word** Qum, קוּם, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was **established**, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, **make or made sure**, uphold. You also need to know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** Anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, **resurrection**, in the verse above, **IS** the **word** Qayamta, קַיְמַתָּא. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the **word** for **resurrection** is this **word** Tequmah, תְּקוּמָה, which is the very same **word** from the Peshitta. This **word**, is derived from the verbal root Qum, קוּם, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, תְּקוּמָה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37, where it says: And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the **resurrection of the dead**, is the rising up of the dead, or more literally, **the Qum, the standing up of the dead**, the **word**, Ya'aqov, is Yitzchaq's son, and Rachel and Leah's husband, the **word**, VaYisa, is from the **word** Nasa, נָשָׂא, which means, **to lift, lifted, raised**, carry, take, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Et, is the first and the last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Banayv, means, his sons, the **word**, VeEt is the **word** Et repeated, the **word**, Nashayv, is from the **word** Nashiym, נָשִׁים, which means, women, **wives**, it is the plural of Ishah, the **word** Al, עַל, means, height, upper part, and as a preposition, it means, in, **on, upon**, above, over, at, beside, by, toward, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, HaGemaliym is from the **word** Gamal, גָּמַל, means, **camel**, camel driver, it also means, to ripen, to wean, was whole, was complete, perfect, ripened, he weaned, he

weaned himself off of something, it means, to pay, reward, recompense, he collected, was beautiful, was handsome, he acted well, acted decently, to spare, forgive, give, to repay, he did so, rendered to, he repaid, rewarded, recompensed, was done to him, he was paid, benefit, it is also the name of third letter of the Hebrew alphabet)

Here in this verse, we see that YHVH has sovereignly chosen to use word Qum once again, when it says: וַיָּקָם, Vayaqam, Ya'aqov, which means Ya'aqov rose up, which means that Ya'aqov made the conscious choice to be resurrected or rejuvenated, and the only way that that can happen, according to Scripture, is by willingly and lovingly choosing to believe, follow and obey **ALL** of YHVH's Commandments, including the command to YaShuv, return to Him. So Ya'aqov *set his sons and his wives upon camels*. By this time, Scripture tells us that Ya'aqov was very wealthy and that he had large herds and flocks, and that he had many servants, and this story reminds me of when Abraham sent Eliezer, with **Ten Camels** loaded with what was described as goods that represented **ALL** of Abraham's wealth, to get a bride for his son Yitzchaq. Now we see that Ya'aqov is loading his camels with what he sees as **ALL** His treasures, his wives and children, and since at that time, they had eleven sons, and one on the way, and one daughter, I believe that Ya'aqov's family were also upon **Ten camels**, four, for the wives and concubines, and maybe one of them carrying the youngest child with them, and then the other ten boys and Dinah, were placed on the other six camels. I do **NOT** have any way to prove this statement, except to say that YHVH always works in patterns, and I believe that this is one of His patterns. In the story of the **ten camels** that Abraham sent, the camels were a metaphor for YHVH's **Ten Commandments**, which were represented, as **GIFTS**, which of course is what the Commandments of YHVH **ARE** to all who willingly choose to obey them, and then, when Rivqah returned with Eliezer, she rode on the camels until she came to the land, where she met her husband to be, Yitzchaq, which is when she lighted off of the Camel to meet her husband, Yitzchaq. That part of the story, is a metaphor that shows us that the Bride of Messiah, must Ride on, and or obey **ALL** the Commandments of our heavenly Father, until she is presented to her Bridegroom, Messiah. I believe that the part of the story here in *Genesis 31*, is the very same scenario, with a little twist. This is telling us that we, the children of Abraham, Isaac and Jacob, also have to keep **ALL** the Commandments of YHVH, **ALL** the Words of His inerrant and everlasting teaching and instructions, **UNTIL** we are **IN** the kingdom of Elohim, and that event, entering the kingdom of Elohim, and remaining there permanently, will only happen, **AFTER** Judgement Day.

*18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.*

וַיִּנְהַג אֶת-כָּל-מִקְנֵהוּ וְאֶת-כָּל-רֶקֶשׁוֹ אֲשֶׁר רָכַשׁ מִקְנֵה קִינְיָנוֹ אֲשֶׁר רָכַשׁ בְּפַדְן אֲרָם ( וַיִּנְהַג אֶת-כָּל-מִקְנֵהוּ וְאֶת-כָּל-רֶקֶשׁוֹ אֲשֶׁר רָכַשׁ מִקְנֵה קִינְיָנוֹ אֲשֶׁר רָכַשׁ בְּפַדְן אֲרָם )  
 VaYinhag Et Kal Miquenu VeEt Kal Rekusho Asher Rakash Miquneh Qinyano Asher Rakash BePadan Aram Lavo El Yitzchaq Aviyv Artzah Kenaan, where the **word**, VaYinhag, is from the **word**, Nahag, נָהַג, which means, **to drive, conduct**, he went along the road, was, road, method, **he drove cattle, he drove, led conducted, he drove away, he drove off**, he conducted himself, he behaved, he was accustomed to, was customary, he drove away, carried away, led off, he led he guided, directed, he established a custom, introduced, was established as a custom, the **word**, Et, is defined above and these letters, the Aleph and Tav, represent Messiah, the **word**, Kal,

mean, all, the whole of, the **word**, Miqnehu, is from the **word** Miqnah, מִקְנָה, which means, purchase, purchase price, to buy, purchase, but it also means, **cattle, herd**, purchase price, wiped, cleaned, it is from the **word** Qanah, to acquire, get, to buy, the **word**, VeEt is the **word** Et repeated, the **word**, Kal, means, all, the whole of, the **word**, Rekusho, is from the **word** Rakash, רָכַשׁ, means, to gather, collect, acquire, he imparted, acquisition, acquisition of arms, it means a team of horses, to bind, meaning horses bound or harnessed to the same vehicle, horses forming a team, רְכוּשׁ, means, **property, goods, substance, capital**, the **word** Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, what, that, **which**, with which, that which, then, and as a conjunction, it means, because, in order that, the **word**, Rakash, which means, **goods, substance, capital** is repeated, the **word**, Miqneh, is also repeated and it means cattle, the **word**, Qinyanu, is from the **word** Qinyan, קָנִין, which means, **a thing acquired, acquisition**, buying, purchase, property, creature, acquisition of ownership by symbolic act, buyer, purchasing agent, the **word**, Asher, is repeated, and it is used here as the **word**, which, the **word**, Rakash, רָכַשׁ or רְכוּשׁ, means, to gather, **to collect, acquire**, he imparted, acquisition, property, goods, substance, capital, it also means a team of horses, to bind, as a team of horses bound or harnessed to the same vehicle, the words Padan Aram, is a geographical area, north of Israel, the **word**, LaBo, is from the **word** Bo, בּוֹא, means, **to go or come, came, went, come in, arrive, enter**, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, the **word**, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward**, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** Yitzchaq, who is Ya'aqov's father, the **word** Aviyyv, means his father, Artzah, is from the **word** Aretz, which means, the land, the ground, the country, the earth, the **word**, Kenaan, is Canaan)

Here we are told, that Ya'aqov also brought all of his material wealth with him, which included his flocks, herds, cattle, camels and asses, that he had acquired over the years, in Padan-Aram and he headed to the land of his father, Yitzchaq, in Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

(וְלָבָן הָלַךְ לְגֹזֹז אֶת-צֹאֲנוֹ וַתִּגְנֹב רָחֵל אֶת-הַתְּרָפִים אֲשֶׁר לְאָבִיהָ) VeLaban Chalak LiGzoz, Et Tzono VatiGnov Rachel Et HaTraphiym Asher LeAviyha, where the **word** VeLaban, Means, and Laban, and the name means white, the **word**, Halak, הָלַךְ, means, **to go, going, follow, followed, went, walk, walked**, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, LiGzoz, is from the **word**, Gazaz, גָּזַז, which means, to cut off, shear, sheep

shearing, was cut off, was destroyed, was shorn, was clipped, shearer, the **word**, Et is defined above, the **word**, Tzono, is from the **word** Tzon, which means, sheep, flocks or herds, and in the from that it is used here, it means, his sheep, the **word**, VatiGnov, is from the **word**, Ganav, גָּנַב, means, **to steal, rob, cheat, delude, he stole**, he robbed, he cheated, deceived, deluded, he stole frequently, was an habitual thief, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, the **word**, Rachel, is Ya'aqov's wife and the daughter of Laban, the **word**, Et, is repeated and it is defined above, the **word**, HaTraphiym, is from the **word** Teraphiym, תְּרַפִּיִּים, which means, a kind of household idols, it is related to the **word** Raphaiym, רַפְּאִיִּים, which means, shades, ghosts, the dead, the spirits of the dead, it is also said to be the name of a distinct race of Giants, who dwelled in Canaan, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, what, **that**, which, with which, that which, then, and as a conjunction, it means, because, in order that, the **word** LeAbiyha, means to her father)

Here we are told that after Ya'aqov and his family had left Padan-Aram, with all of their goods flocks and herds, that three days later, Laban was going about his business, and he was shearing sheep. Then we are told that prior to leaving, that Rachel stole her father's Teraphiym, תְּרַפִּיִּים, his household idols. Why Rachel chose to do that, tells us a little bit about her character. Please remember that she was deceived by her father and sister, then she had to share the man she loved with her sister, and then again, with the two handmaids, and then she was not able to get pregnant, and furthermore she had been told by her husband, that YHVH Elohim was the One that stopped her from getting pregnant. Now based on all of that, I believe that it could be that Rachel, who had been raised by her parents, who believed in the power of these imaginary man made idols, and that she also had some belief in the Elohim of her husband Ya'aqov, and therefore she may have believed that by taking her father's household idols that she was just being cautious to ensure that she was protected on every side.

*20 And Jacob stole away unawares to Laban the Syrian, in that he did **NOT** tell him that he fled.*

יִגְנוֹב יַעֲקֹב אֶת־לֶבֶן לָבָן הָאֲרָמִי עַל־בְּלִי הַנִּיד לֹא כִּי בָרַח הוּא, Yigenov Ya'aqov Et Lev Laban HaAramiy Al Bely HiGeyd Lo Kiy Borecha Hu, where the **word** YiGenov, is from the **word**, Ganav, גָּנַב, which means, **to steal, rob, cheat, delude, he stole**, he robbed, he cheated, deceived, deluded, he stole frequently, was an habitual thief, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, the **word**, Ya'aqov, is Yitzchaq's son, and the husband of Rachel and Leah, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Lev, לֵב, means, heart, mind, will, the inner part, the middle, the **word** Laban, לָבָן, means, to be white, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened, it also means to make bricks, he made bricks, brick, brickmaker, it means laundryman, it is also the name of Rivqah's brother, the **word**, HaAeamiy.

Means the Syrian, the Aramean, the **word**, Al, על, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, beside, by, toward, to, onto, against, concerning, about, **because** of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Bely, is from the **word** Bal, בל, as an adverb mean, **not**, lack, deficiency, it also means, **not, but, yet, without, except, on the contrary**, nevertheless, a rubbing off, detrition, disappearance, non-existence, became worn out, the **word** HiGeyd, is from the **word**, Nagad, נגד, means, to rise, be high, be conspicuous, to confront, that is. to stand boldly out opposite; by implication, to manifest, to announce, always by **word** of mouth to one present, to expose, predict, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, was declared, tell, told, was reported, was told, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, conspicuous, the **word** Lo, means, to or unto, the **word**, Kiy, כִּי means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Borecha, s from the **word**, ברח, means, to go through, **flee, he went away, withdrew, he caused to flee, he fled, he eloped, he fled across the frontier**, he smuggled, it also means, to bolt, to fasten with was bolted, the **word** Hu, means he or it)

Here in this verse, it is made very clear, that Ya'aqov's plan, to leave or better yet, escape Padan-Aram was not made known to Laban, until after Ya'aqov had fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

וַיִּבְרַח הוּא וְכָל־אֲשֶׁר־לוֹ וַיָּקָם וַיַּעֲבֹר אֶת־הַנָּהָר וַיֵּשֶׁם אֶת־פָּנָיו תָּר הַגִּלְעָד (הַנְּלָעַד)  
 VayiBerach Hu VeKal Asher Lo VaYaQam Vaya'Avor Et HaNahar VayaShem Et Panayv  
 Har HaGilad, where the **word**, VayiBerach, is from the **word** Barach, ברח, means, **to go through, flee, he went away, withdrew, he caused to flee, he fled**, he eloped, he fled across the frontier, he smuggled, it also means, to bolt, to fasten with, was bolted, the **word**, Hu, means he or it, the **word**, VeKal, means with all, or with the whole of, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, what, **that**, which, with which, that which, then, and as a conjunction, it means, because, in order that, the **word**, Lo, לוֹ, is an inflected personal pronoun, meaning, **to, or unto him**, as an adverb, it means, would that, oh that, if only, the **word**, VayaQam, is form the **word** Qum, קום, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was **established**, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed,

**make or made sure**, uphold. You also need to know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** Anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** αναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ανιστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, **resurrection**, in the verse above, **IS** the **word** Qayamta, קימתא. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, תקומה, it is Strong's number H8617. In Modern Hebrew, the **word** for **resurrection** is this **word** Tequmah, תקומה, which is the very same **word** from the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, תקומה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the **resurrection of the dead**, is the rising up of the dead, or more literally, **the Qum, the standing up of the dead**, the **word** VayaAvar, is from the **word** Avar, עבר, means, **to pass, Passover, cross over, traversed, he passed beyond, passed by, he proceeded, travelled, he emigrated**, he made to pass across, he transgressed, trespassed, transferred, he caused to pass through, transferred, he caused to pass away, took away, removed, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, the **word**, Et, is defined above, the **word**, HaNahar, נַהָר, means, **river**, to flow, stream, it also means to shine, beam, the **word**, VayaShem, is from the **word**, Siym, שים or Sum, שום, means, to place, **put, set**, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, he made fashioned, it also means, to name, the **word** Et is defined above, the **word**, Panayv, is form thew **word** Paniym, פנים, means, **face**, countenance, presence, forefront, before, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, Har, means mountain, the HaGilad, is from the **word**, Gilad, גלעד, which is a composite **word** made up of the **word** Gal, which means, heap, pile, mound, ruins, it also means wave, billow, fountain, spring, trend, movement, it also means revolving door, lever, it means, basin, bowl, and the **word** Ed, which means witness, therefore the **word** Gilad, can mean that YHVH has witnessed their ruin for their rebellious disobedience, but it can also mean, that if they turn away from their wicked ways, that YHVH will be like a fountain of Life to them)

Here we are told that Ya'aqov and his troop VayiBerach, is from the **word** Barach, בָּרַח, which means that Ya'aqov, **fled, he went away, withdrew, he caused his family to flee with him**, he left unaware, he fled across the frontier, and that וַיָּקָם וַיַּעְבֵּר אֶת־הַנָּהָר, VayaQam VayiAvor Et HaNahar, and he Qum, rose up, VayiAvor, and crossed over, Et HaNahar, the river. These words are a metaphor that tell us, that because Ya'aqov and his family, obeyed YHVH's Commandment, to leave Padan-Aram and go to the land of his nativity, that Ya'aqov and his family, will experience, a resurrection type of event, when they cross over, the Et HaNahar, the Aleph Tav River, and Ya'aqov sets his *face, his panim, his countenance, his heart, toward the mount Gilead*. To understand what YHVH is communicating to us here, we have to understand, what the word Gilad, גִּלְעָד, means. This word Gilad is a composite **word** made up of the **word** Gal, which means, **heap, pile, mound, ruins**, it also means wave, billow, fountain, spring, trend, movement, it also means a revolving door, lever, it means, basin, bowl, and the **word** Ed, which means **witness**, therefore the **word** Gilad, **can mean** that YHVH has witnessed what could have been their ruin, because of the covetous heart of Laban, and since Ya'aqov and his family chose to obey YHVH and return to the Land of Canaan, it can mean, that since they chose to turn away from Laban's wicked ways, that YHVH will be like a fountain of Life to them)

22 *And it was told Laban, on the third day, that Jacob was fled.*

( וַיַּגֵּד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב, VaYugad LeLaban BaYom HaShliyshiy Kiy Barach Ya'aqov, where the word VaYugad, is from the **word** Nagad, נָגַד, which means, to rise, be high, be conspicuous, to confront, that is, to stand boldly out opposite; by implication, **to manifest, to announce, always by word of mouth to one present, specifically to expose**, predict, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, was declared, tell, told, was reported, was told, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, conspicuous, the **word**, LeLaban, means to or for Laban, the **word**, BaYom, means, on the day, the **word** HaShliyshiy, means three or third, the **word**, Kiy, כִּי, means, **that**, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Barach, בָּרַח, means, to go through, **flee, he went away, withdrew, he caused to flee, he fled**, he eloped, he fled across the frontier, he smuggled, it also means, to bolt, to fasten with was bolted, the **word** or name Ya'aqov, is Yitzchaq's son and Rachel and Leah's husband)

Here we are told that on the third day, after Ya'aqov and his family fled, that Laban was made aware that they had left. Please notice that it was on the **THIRD** day that Laban was told, this is telling us that there is some kind of monumental resurrection, restoration and or rejuvenation that is about to happen.

23 And he took his brethren with him, and pursued after him **seven days** journey; and they overtook him in the mount Gilead.

וַיִּקַּח אֶת־אֶחָיו עִמּוֹ וַיִּרְדֹּף אַחְרָיו דֶּרֶךְ שִׁבַּת יָמִים וַיִּדְבֶּק אֹתוֹ בְּהַר הַגִּלְעָד,  
 VayaQach Et Echayv Imo Vayirdoph Achrayv Derek Shivat Yamiym VayaDebeq Oto  
 BeHar HaGilad, where the **word**, VayaQach, is from the **word** Qach, קַח, which means, **take, taken, he took**, it is from the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Echayv, is from the **word** Ach, which means brother, and in the form that it is used here it means his brethren, the **word**, Imo, means, with him, the **word**, VayiRdoph, is form the **word** Radaph, רָדַף, means, **to pursue, chase**, to persecute, he rode behind another, he followed eagerly, **he pursued ardently**, it flowed rapidly, was oppressed, was synonymous, **was driven away**, scattered, was dispersed, **pursuit**, chase, persecution, the **word**, Acharayv, is from the **word** Achar, אָחַר, means, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, **after**, behind, afterward, and in the form that it is used here it means after him, the **word**, Derek, דֶּרֶךְ, means, **way, road, journey**, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, the **word**, Shivat, means, seven, the **word**, Yamiym, means, days, the **word**, VayaDebeq, is from the **word** Debeq, דִּבְּק, means, to cling, cleave, adhere, they stick together, joined, was attached, he pasted, glued together, was contagious, he infected with disease, **he overtook, he followed hard after, he pursued**, glue, joining, appendage, the **word** Oto, means him, BeHar, means in the mountain, HaGilad, is from the **word** Gilad, גִּלְעָד, which is a composite **word** made up of the **word** Gal, which means, heap, pile, mound, ruins, it also means wave, billow, fountain, spring, trend, movement, it also means revolving door, lever, it means, basin, bowl, and the **word** Ed, which means witness, therefore the **word** Gilad, can mean tat YHVH has witnessed their ruin for their rebellious disobedience, but it can also mean, that if they turn away from their wicked ways, that YHVH will be like a fountain of Life to them)

If Laban was told on the third day, that Ya'aqov and his family had fled, then why did it take Laban and his brethren **seven** days to catch up to Ya'aqov and his family who had all these animals and small children with them, which means that they were moving very slowly, and I am sure that Laban and his brethren, even if they were on foot, should not have taken more that three or four days to catch up to them, for after all, they were not driving any animals, which would have slowed them down? The number three in Scripture, represents resurrection coming from death, or a sure death experience, onto life, and the number seven, represents completion and rest. Could it be that YHVH is showing us through these numbers, that no matter how our enemies come against His sons and daughters, that He will be there to ensure our safety and that we are rejuvenated into a new life, with Him at our side, because of our willing surrendered obedience to the Words of His Torah of Life. And as we read on, we see that Laban does not catch up to Ya'aqov and his family until they are at the mount, the Mount Gilad, which means,

witness. Could it be, that YHVH wanted this event to happen at this exact place since the name Gilad means witness. Could it be, that YHVH wanted to witness to Ya'aqov and to us, that when we obey His Commandments, He will always be at our side to protect and provide for us?

24 And Elohim came to Laban the Syrian, in a dream by night, and said unto him, Take heed that you do **NOT** speak to Jacob either good or bad.

וַיָּבֹא אֱלֹהִים אֶל-לָבָן הָאֲרָמִי בַחֲלֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הַשָּׁמֶר לְךָ פֶן-תִּדְבֹר ( VayaBo Elohiym El Laban HaAramiy BaChalom Halaylah VaYomer Lo HeShamer Leka Pen TeDaber, where the **word**, VayaBo is from the **word**, Bo, בּוֹא, means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, the **word**, Elohiym, means, mighty ones, judges, the **word**, El, means, to or unto, the **word** or name, Laban, means white, the **word** HaAramiy, means the Syrian, the Aramean, the **word**, BaChalom, is from the **word** Chalom, חָלֹם or חֲלוֹם, means, **dream, dreamed**, dreamy, he caused to dream, to be healthy, be strong, he caused to be healthy, he recovered, recuperated, the **word**, HaLaylah, means night, the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Lo, means to or unto him, the **word**, HiShamer, is from the **word** Shamar, שָׁמַר, means, to keep, **heed, beware, watch over, guard, keep, observe**, put a hedge around, to wait upon, attend to, preserve, save, protect, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the **word**, Leka, to you, the **word**, Pen, פֶּן, is a conjunction, meaning, lest, **in order not to**, perhaps, would that, it also means, form, kind, the **word**, TeDaber, is from the **word** Dabar, דִּבֶּר, means, **to speak, he said, speaking**, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, Im, עִם, is a preposition, that means, together with, with, onto, by, as long, **neither**, from between, from among, to, unto, in conjunction with, close to, beside, as long as, while, it is from the **word** Amam, עִמָּם which means, to join, connect, included, the name Ya'aqov, is Yitzchaq's son and Rachel and Leah's husband, the **word**, MiTov, is from the **word** Tov, טוֹב, means, **good, to be good, pleasing**, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the **word**, Ad, אֲדַ, as a preposition and conjunction, means, to, unto, up to, even to, until, while, it is related to the **word** Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word**

Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word** Ra, רָע, means, **bad, worthless, evil, wicked, wickedness, harm, misfortune, calamity, distress, misery, injury, wrong**, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout)

Here we can see the plan of YHVH to protect Ya'aqov and his family begin to take effect. We are told that YHVH comes to Laban in a dream, and said to him, take heed or better yet, make sure, that you do **NOT** speak any words to Ya'aqov, that are threatening or accusatory. Words that are מִטּוֹב עַד-רָע, either Tov, good, or that are evil, wicked or harmful. So in essence YHVH told Laban to play nice or else.

25 Then Laban overtook Jacob. Now Jacob had **pitched** his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

וַיִּשָּׂג לָבָן אֶת-יַעֲקֹב וַיַּעֲקֹב תָּקַע אֶת-אֹהֶלוֹ בְּהָר וְלָבָן תָּקַע אֶת-אֹהֶיוּ בְּהָר הַגִּלְעָד,  
 Vayasheg Laban Et Ya'aqov VeYa'aqov Taqa Et Ahelo Bahar VeLaban Taqa Et Echayv  
 BeHar HaGilad, where the **word**, Vayaseg, is from the **word** Nasag, נָשַׁג, means, to attain, achieve, reach, **overtook**, comprehend, reached, attained, he understood, comprehended, was questioned, was contradicted, the **word**, Laban, לָבָן, means, to be white, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened, it also means to make bricks, he made bricks, brick, brickmaker, it means laundryman, it is also the name of Rivqah's brother, Here we are told that when Laban overtook or caught up to Ya'aqov at mount Gilead, that they both pitched their tents at Mount Gilead. Since the name Gilad means witness, then I believe that YHVH is telling us, that there is going to be a confrontation, a trial of some sort between these two men, Ya'aqov and Laban, and that each one will bring their evidence forward to be judged, the **word**, Et is the first and last letters of the Hebrew Alphabet and they represent Messiah, the First and the Last, the **word**, Ya'aqov, יַעֲקֹב, is a composite **word**, made up of the letter Yod, which means, hand, and the Ekev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, the **word**, VeYa'aqov, means, and Ya'aqov, the **word**, Taqa, תָּקַע, means, slap or clap your hands together, clang an instrument, by analogy drive a tent peg, a dart, become a bondsman, it is translated as blow, 46 times, as fasten, 5 times, as strike, 4 times, as pitch, 3 times, as thrust, 2 times, as clap, 2 times, as sounded, 2 times, as cast, 1 time, it is used miscellaneously, 4 times, as smite, suretyship, it means to blow the shofar or trumpet, he drove into, he slapped, struck, he struck, he inserted, the **word** Et is repeated and it is defined above, the **word**, Ahalu, is from the **word** Ohel, אֹהֶל, which means tent, shelter, tabernacle, dwelling, habitation, it means pitch a tent, to dwell in a tent, he shaded, overshadowed, and in the form that it is used here it means his tent, the **word**, BaHar, means in the mountains, the **word**, VeLaban, means, and Laban, Taqa, which means that Laban pitched, Et, is defined

above, the **word** Echayv, means, his brethren, the **word** BeHar, means in mount, HaGilad, גִּלְעָד, is a composite **word** made up of the **word** Gal, which means, heap, pile, mound, ruins, it also means wave, billow, fountain, spring, trend, movement, it also means revolving door, lever, it means, basin, bowl, and the **word** Ed, which means witness, therefore the **word** Gilad, can mean that YHVH has witnessed their ruin for their rebellious disobedience, but it can also mean, that if they turn away from their wicked ways, that YHVH will be like a fountain of Life to them)

Here we are told that when Laban overtook or caught up to Ya'aqov at mount Gilead, that they both pitched their tents at Mount Gilead. Since the name Gilad means witness, then I believe that YHVH is telling us, that there is going to be a confrontation, a trial of some sort, between these two men, Ya'aqov and Laban, and that each one will bring their evidence forward to be judged. Please remember that the word **tent** is the Hebrew Ohel, and that this word also means **tabernacle**. Now we have to ask ourselves, what is happening in these tabernacles in preparation for the meeting between them? Well we can be sure that Ya'aqov is praying to YHVH to be with him and that He would see fit to protect him, his family and all that are with him, **BUT**, in Laban's tabernacle, I believe that Laban is trying as best as he can, to find a way where he does not have to obey the Commandment of YHVH, **NOT** to speak good or bad to Ya'aqov.

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?

וַיֹּמֶר לָבָן לְיַעֲקֹב מַה עָשִׂיתָ וַתִּגְנֹב אֶת-לִבִּי וַתִּנְהַג אֶת-בָּנָי כַּשְּׂבִיּוֹת חָרָב,  
 VaYomer Laban LeYa'aqov Meh Ashiyta VatiGnov Et Levaviy VatNaheg Et Benotay  
 Kishvuyot Charev, where the **word** VaYomer, is from the **word** Amar, אָמַר, means, **to say, saying, said, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name, Laban, means white, the **word** LeYa'aqiv, is Laban's son in law, the **word**, Meh, מַה, means, **what**, which, how, something, why, wherefore, how much, the **word**, Asiyta, is from the **word** Asah, עָשָׂה, means, **to do, doing, done**, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, VatiGnov, is from the **word** Ganav, גָּנַב, which means, **to steal, rob**, cheat, delude, **he stole, he robbed**, he cheated, deceived, deluded, **he stole frequently, was an habitual thief**, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, the **word**, Et, is defined above, the **word**, Levaviy, is from the **word** Levav, לֵב, means, **heart**, to be understanding, likeable, he ravished the heart, fascinated, he encouraged, strengthened, it is from the **word** Lev, which means, heart, mind, will, the inner part, the middle, and in the form that it is used hear, it means, **my heart**, the **word**, VatNaheg, is from the **word** Nahag, נָהַג, which means, to drive, conduct, he went along the road, method, he drove cattle, he drove, led, conducted, he drove away, he drove off, he conducted himself, he behaved, he was accustomed to, was customary, **he drove away, carried away, led off, he led, he guided, directed**, he established a custom, introduced, was established as a custom, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah,

the First and the Last, the **word**, Benotay, means my daughters, the **word**, KiShvuyot, is from the **word**, Shavah or Shabah, שָׁבָה, means, **to take captive, take prisoner, capture**, he was taken captive, he led into captivity, the **word**, Charev, חָרַב, means, **sword, lance, spear**, it also means to be dry, be dried up, was dry, was dried up. drought, to be waste, be was in ruins, was destroyed, devastated, desolate)

Now, when these two men meet, the first thing that Laban says, to Ya'aqov, **IS**, *What have you done, that you have **stolen** away unawares to me, and carried away my daughters, as captives taken with the sword?*

As you can see Laban is painting a scenario whereby, he accuses Ya'aqov of kidnapping his daughters, Rachel and Leah, and forcing them to go with him. However the reality, **IS**, that Laban's two daughters could not wait to get away from him. This tells us that when a person is as self absorbed, as Laban is, he does not see the situation with normal eyes, he only sees what he wants to see. Now it is or should be very evident that somewhere in Laban's heart, he believes that everything that Ya'aqov has, is because he, Laban provided it for him, and, I believe that Laban himself also believes that everything that Ya'aqov has accumulated actually still belongs to him, Laban, including his two daughters, the handmaids and all their children. We have to understand that the heart of a covetous man **IS** insatiable, it can never be satisfied, for it always wants more.

27 *Wherefore 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?*

( לָמָּה נִחַבְּאַתָּ לְבָרְחַ וְהִגַּדְתָּ לִּי וְאִשְׁלַחְךָ בְּשִׂמְחָה וּבְשָׂרִים בְּתוֹפֵי )  
 LaMah Nachbeta Livrocha VatiGnov Oto VeLo HiGadta Li VaAshalechah

BeSimchah Uvshitiym Betoph Uvkinor, where the **word** LaMah, לָמָּה, means, why, wherefore, the **word**, NaChbeta, is from the **word** Chaba, חָבָא, which means, **to hide, he hid, concealed, he hid himself, was hidden, was concealed**, hiding place, darkness, the **word**, LiBrocha, is from the **word** Barach, בָּרַח, which means, to go through, **flee, he went away, withdrew, he caused to flee, he fled, he eloped**, he fled across the frontier, he smuggled, it also means, to bolt, to fasten with was bolted, the **word**, VatiGnov, is from the **word** Ganav, גָּנַב, means, **to steal, rob, cheat, delude, he stole, he robbed, he cheated**, deceived, deluded, he stole frequently, was an habitual thief, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, the **word**, Otiy, means me, the **word** VeLo, means and no or and not, the **word**, Higadta, is from the **word** Nagad, נָגַד, which means, to rise, be high, be conspicuous, to confront, that is, to stand boldly out opposite; by implication, **to manifest, to announce, always by word of mouth to one present, specifically to expose, predict**, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, was declared, tell, told, was reported, was told, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, conspicuous, the **word**, Liy, means to me, the **word**, Va'aShalechaka, is from the

*word* Shalach, שלח, means, **to send, sent**, to stretch out, extend, extended, let loose, he **sent a message, was dispatched**, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the *word*, BeSimchah, שמחה, means, means, **with joy, gladness, merriment, mirth, joyful** occasion, festivity, to be glad, rejoice, it is from the *word*, Samech, שמח, which means to be glad, rejoice, he was glad, was high, was proud, to sprout, flourish, glad, joyous, cheerful, happy, causing joy, the *word*, Ushiriyim, is form the *word* Shiyr, שיר, which means, song, chant, hymn, poem, it means to sing, he sang, he composed, it also means to leave over, reserve, he left over, remainder, rest, remnant remainder residue, survivor שירה, means song, hymn, poetry, music, the *word*, BeToph, תוף, means, drum, tabret, the *word*, UvKinor, כנור, means, harp, violin, a stringed instrument played with the hand)

Here Laban asks Ya'aqov **WHY** did you flee away **secretly** as you did, and did not give me the opportunity to send you away with mirth, and with songs, with tabret, and with harp? As you can see, either Laban is lying or he is delusional, believing his own lies, that he is a good man and a good father, that would have gladly sent his son in law, Ya'aqov, his daughters Leah and Rachel and all their children, away with all the wealth and possessions that Ya'aqov had accumulated over the years, with his blessings. The **TRUTH IS**, that **IF** YHVH had not warned Laban, **NOT** to speak good or bad to Ya'aqov, then, I believe that Laban would have tried to **FORCE** Ya'aqov to return, **OR** I believe that Laban would have sent Ya'aqov on his way back to his home in Canaan, **BUT** keep his wives, kids and all that he owned, because according to Laban, they were all his anyways.

28 And have **NOT** suffered me to kiss **my** sons and **my** daughters? You have now done foolishly in so doing.

(וְלֹא נִטְשָׁתָנִי לְנִשְׁקַ לְבָנַי וְלְבָנֹתַי עִתָּה הַסְּכַלְתָּ עִשׂוּ) VeLo Netashtaniy LeNasheq LeBanay VeLibenotay Atah HiSkalta Aso, where the *word* Velo, means, and no, or and not, the *word*, Netashtaniy, is from the *word* Natash, נָטַשׁ, means, to leave, forsake, abandon, reject, let alone, permit, he left, forsook, it spread out, drew out, was forsaken, was loosened, was let alone, was scattered, it is used as forsake 15 times, as leave 12 time, as spread 3 times, as spread abroad, 1 time, as drawn, 1 time, as fall, 1 time, as joined, 1 time, as lie, 1 time, as loosed, 1 time, as cast off, 1 time, the *word*, LeNasheq, is from the *word* Nashaq, נָשַׁק, means, to **kiss**, to touch gently, was joined, to be equipped, be armed, equipment, weapons, arms, the *word*, LeBanay, means to my sons, the *word* VeliBenotay, and to my daughters, Atah, עִתָּה, as an adverb, means, **now**, at present, at the time, it means shortest period of time, it is from the *word* At, עַתָּה which means, time, season, appointed time, the *word* HiSekallta, is from the *word*, Sakal, סָכַל, means, fool, folly, to be foolish, he was foolish, **acted foolishly**, was ignorant, he made foolish, turned into foolishness, he thwarted, frustrated, it also means, to regard, consider, he looked, observed, considered, contemplated, the *word*, Aso, is form the *word* Asah, עָשָׂה, which

means, to do, **doing**, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, and in the form that it is used here, it means, your doing)

Here Laban says that when you left or fled as you did, you Ya'aqov, did not permit me or give me the chance to kiss my sons and daughters, and therefore you have done foolishly. First of all they are **NOT** Laban's sons, they are Ya'aqov's and his four wives' sons, and although Leah and Rachel are indeed his daughters, he sold them to Ya'aqov in exchange for fourteen years of Labour. So Laban really does **NOT** have any claim whatsoever over any of Ya'aqov's family, **BUT** because of his evil self centred covetous heart, he truly believes that everything that he touches becomes or belongs to him.

29 *It is in the power of my hand to do you hurt: BUT the Elohim of your father spoke unto me yesternight, saying, Take you heed, that you do NOT speak to Jacob either good or bad.*

יֵשׁ-לְאֵל יָדַי לַעֲשׂוֹת עִמָּכֶם רָע וְאֵלֹהֵי אֲבֹתֵיכֶם אֵמֵשׁ אָמַר אֵלַי לְאמֹר הַשָּׁמֶר לְדָרַע ( יֵשׁ-לְאֵל יָדַי לַעֲשׂוֹת עִמָּכֶם רָע וְאֵלֹהֵי אֲבֹתֵיכֶם אֵמֵשׁ אָמַר אֵלַי לְאמֹר הַשָּׁמֶר לְדָרַע )  
 ( יֵשׁ-לְאֵל יָדַי לַעֲשׂוֹת עִמָּכֶם רָע וְאֵלֹהֵי אֲבֹתֵיכֶם אֵמֵשׁ אָמַר אֵלַי לְאמֹר הַשָּׁמֶר לְדָרַע )  
 Yesh LeEl Yadiy LaAsot Imakem Ra Velohey Aviykem  
 Emesh Amar Elay Lemor HeShamer Leka MeDaber Im Ya'aqov MiTov Ad Ra, where  
 the **word**, Yesh, יֵשׁ, means, to stand out, exist, entity, and as an adverb, it means, there is, there are, there shall, you will, possession, property, existence, substance, reality, the  
**word**, LeEl, לְאֵל, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means, **power**, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, and in the form that it is used here, it means in the power, the **word**, Yadiy, is from the **word** Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and with the yod suffix, it means, my hand, the **word**, LaAsot, is from the **word** Asah, עָשָׂה, means, **to do, doing, done, make, he did, made**, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Imakem, means you plural, the **word**, Ra, רָע, means, bad, worthless, evil, wicked, wickedness, **harm**, misfortune, calamity, distress, misery, injury, wrong, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout, the **word** VeElohey, means the Mighty one, the Judge, the **word** Avikem, means, your father, the **word**, Emesh, אֵמֵשׁ, is an adverb, which means, **last night**, in the evening of yesterday, in the night of yesterday, twilight, to become dark, darken, the **word**, Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Elay, means to me, the **word**, Lemor, is from the **word** Amar, defined above, and in the manner that it is used here it means, said, or saying, the **word**, HiShamar, is from the **word** Shamar, שָׁמַר, which means, to keep, guard, heed, beware, watch over, observe, put a hedge around, to wait upon, attend to, preserve, save, protect, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the

*word*, Leka, means, to you, that you, the *word*, MiDaber, is from the *word* Dabar, דָּבַר, means, *to speak, say, he said, speaking, he spoke of, he spoke to or with, he communicated*, was spoken, was stipulated, was agreed, he talked, speaking, *word*, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the *word*, Im, עִם, is a preposition that means, *together with, with, onto, by*, as long, neither, from between, from among, to, unto, in conjunction with, close to, beside, as long as, while, it is from the *word* Amam, עִמָּם which means, to join, connect, included, the *word*, Ya'aqov, is Yitzchaq's son, and the husband of Rachel and Leah, the *word*, MiTov, is from the *word* Tov, טוֹב, which means, *good*, to be good, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the *word*, Ad, עַד, as a preposition and conjunction, means, *to, unto, up to, even to, until*, while, it is related to the *word* Ed, and it too, as a conjunction, means, *to, unto, up to, even, until, while, and* as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the *word* Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the *word*, Ra, רָע, means, bad, worthless, *evil, wicked, wickedness, harm, misfortune, calamity, distress, misery, injury, wrong*, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout)

Here, we really see what is on Laban's heart and what his intentions toward Ya'aqov *ARE*, when he says, *IT IS* in the power of my hand *TO DO YOU RA*, רָע, evil, wickedness, *harm*, cause misfortune or calamity or distress, or misery, or injury, or wrong, to you, *BUT* the Elohim of your father, Yitzchaq, *spoke unto me* yesternight, saying, take you heed, that you do *NOT* speak to Ya'aqov either *good or bad*. This makes it very obvious why, Laban is *NOT* trying to force Ya'aqov to return to Padan-Aram, *NOR* force him to continue on his way to Canaan, but keeping everything that Ya'aqov had accumulated as his, and then take all of it back home to Padan-Aram. As you can see, *this self serving man*, was doing exactly that, he was preserving his life, for he was *AFRAID*, to go against YHVH, even though he did *NOT* acknowledge YHVH as his master and Saviour, for he worshipped his own man made imaginary gods, that probably told him whatever he wanted to hear, since they are mere figments of his own imagination.

30 And now, though you would need to be gone, because you sore long after your father's house, yet wherefore have you stolen my gods?

(וְעַתָּה הֲלֹךְ הַלַּכְתָּ כִּי־נִכְסָךְ נִכְסַפְתָּה לְבַיִת אָבִיךָ לָמָּה נִגְבַּתְּ אֶת־אֱלֹהֵי) VeAtah HaLak Halaket Kiy Niksaph Niksaphtah LeBeyt Aviyka LaMah Ganavta Et Elohey, where the *word* VeAtah, means, and now, the *word*, Halok, הֲלֹךְ, means, to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went

away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הִלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, and in the form that it is used here and followed up by the same **word**, it means, surely, the **word**, Halakta, is the same **word** Halak, repeated, הִלַךְ, and here it means, to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, the **word**, Kiy, כִּי means, that, **because**, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Niksoph, is from the **word** Kasaph, כִּסַּף, means, to long for, yearned for, he became white, grew pale, was white for shame, was ashamed, it also means, silver, money, the pale metal, the **word**, Niksaphtah, is the same, root **word** Kasaph, and it is used twice to emphasize that Ya'aqov was longing to go home, the **word**, LeBeyt, means to the house, the **word**, Aviyka, means, your father, the **word**, LaMah, לָמָּה, means, why, wherefore, the **word**, Ganavta, is from the **word**, Ganav, גָּנַב, which means, **to steal, rob, cheat, delude, he stole, he robbed, he cheated, deceived, deluded**, he stole frequently, was an habitual thief, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Elohay, means my mighty ones)

Now to save face, Laban says well I understand now that you wanted to go back to the land of you father, because you desperately miss your father. If Laban had treated Ya'aqov with integrity and with respect, as he should have done, then I believe that Ya'aqov would have remained in Padan-Aram, but, I believe that YHVH orchestrated all of this, so that Ya'aqov could learn to trust YHVH and be strengthened in his belief in the Elohim of Abraham and Yitzchaq, so that he would eventually return to Canaan, and become Israel.

*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.*

(וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן כִּי יִרְאַתִּי כִּי אֲמַרְתִּי פֶן-תִּגְזֹל אֶת-בְּנוֹתַי מִעַמִּי), VaYa'an, Ya'aqov VaYomer LeLaban Kiy Amartiy Pen Tigzol ET Benoteyka MeIniy, where the **word** VaYa'an, is from the **word**, Anah, עָנָה, which means, **to answer, reply, respond, he responded as a witness**, received an answer, it also means to be occupied, busy oneself, was occupied with, was concerned, to be concerned, it also means to sing, he sang responsively, it also means, to be bowed down, afflicted, tormented, oppressed, was low, was submissive, to thwart, frustrate, afflicted, he fasted, the **word**, Ya'aqov, is Laban's son in law, and Rachel and Leah's husband, the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, LeLaban, means to Laban, and Laban, לָבָן, means, to be white, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened, it also means to make bricks, he

made bricks, brick, brickmaker, it means laundryman, it is also the name of Rivqah's brother, the **word**, Kiy, כִּי means, that, **because**, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Amarti, is from the **word**, Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, and in the form that it is used here, it means, I said, the **word**, Pen, וְ, is a conjunction, meaning, lest, in order not to, **perhaps, peradventure**, would that, it also means, form, kind, the **word**, TiGzol, is from the **word**, Gazal, גָּזַל, which means, to rob, **to seize, plunder, he seized by violence, plundered, robbed, was taken away**, robbery, the thing robbed, robbing, the **word**, Et is defined above and it represents Messiah, the **word**, Benoteyka, means, your daughters, the **word**, MeImy, means from being with me)

In this *verse* Ya'aqov tells Laban why he left or fled as he did. He says, it is because, I was afraid: for I said to myself, Peradventure, you Laban, would take by force, your daughters from me. As you can see Ya'aqov did **NOT** trust Laban, and living in the same complex with someone you cannot trust is very stressful, therefore Ya'aqov **KNEW** that he had to leave and he chose his best option on how to leave, based on what he knew about Laban's character.

*32 With whomsoever you find your gods, let him not live: before our brethren, discern for yourself, what is yours, with me, and take it to yourself. For Jacob did NOT know, that Rachel had stolen them.*

עִם אֲשֶׁר תִּמְצָא אֶת־אֱלֹהֶיךָ לֹא יִחְיֶה נֶגֶד אֶחָינוּ הַכֹּהֲנִים מִן עַמִּי וְקַח־לָךְ ( )  
 Im Asher TiMtza Et Eloheyka Lo Yihyeh Neged  
 Acheynu HaKer Leka Mah Imadiy VeQach Lak VeLo Yada Ya'aqov Kiy Rachel  
 Genavatam, where the **word** Im, means, with, the **word** Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who, whom, whomsoever**, whose, what, that, which, with which, that which, then, and as a conjunction, it means, because, in order that, the **word**, TiMtza, is form the **word** Matza, מָצָא, means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they re[resent Messiah, the First and the Last, the **word**, Eloheyka, means your Elohim, your Mighty ones, the **word**, Lo, means, no or not, the **word**, YiChyeh, is from the **word** Chay, חַי, which means, **alive, to live, living**, lively, active, raw, the **word**, Neged, נֶגֶד, means, to rise, be high, be conspicuous, counterpart or mate, usually especially with preposition, over against or before, he led, stretched, drew, dragged, attracted, leader, ruler, was courageous, was against, opposed, contradicted, resister, he made known, announced, discerned, declared, reported, told, he beat, struck, hammered, aloof, far off, from, over, presence, other side, other sight, to view, it also means one who tugs a boat) the **word**, Acheynu, is from the **word** Ach, אָח, which means, brother, kinsman, friend, friar, it also means, fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that iy is used here, it means our brethren, the **word**, HaKer, is from the **word** Nakar,

נכר, means, to treat or regard as a stranger, he denied, he delivered over, he acted as a stranger, it also means, to regard, recognize, to regard intently, discern, was known, was recognized, he knew, understood, distinguished, he acknowledged, he approved, foreign land, calamity, misfortune, the **word** Leka, means to you, and together the words HaKer Leka, are translated as, see for yourself, the **word**, Mah, מה, means, **what**, which, how, something, why, wherefore, how much, the **word** Imadiy, means with me, the **word**, VeQach, is from the **word**, Qach, קח, which means, **take, taken, he took**, it is related to the **word** Laqach, לקח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Lak, means, to you, to yourself, the **word**, VeLo, means, and no or and not, the **word**, Yada, ידע, means, **to know, he knew, he perceived, observed, he considered**, became acquainted with, he had sexual intercourse with, he knew how, was cunning, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דע, means, knowledge, wisdom, the **word**, Ya'aqov, is Laban's son in law, the **word**, Kiy, כי, means, **that**, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word** or name Rachel, means ewe, lamb, the **word**, Genavatam, is from the **word** Ganav, גנב, which means, **to steal, rob, cheat, delude, he stole, he robbed**, he cheated, deceived, deluded, he stole frequently, was an habitual thief, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft)

Here Ya'aqov, without knowing it, puts a curse on the life of his beloved wife Rachel, when he says: *With whomsoever you find your gods, let him or her not live.* Ya'aqov is so convinced that no one in his camp has taken Laban's man made imaginary gods, his idols, that he says: With whomsoever you find your gods, let him not live; in other words whomever is caught with these Idols, let that person die. It is obvious that Ya'aqov was not aware that it was Rachel, that had taken her father's idols. Then Ya'aqov challenges Laban, to discern, what things of his, are in Ya'aqov's camp, and place whatever that is, before him and all the camp, so that they can judge for themselves, **IF** I Ya'aqov have taken anything that is yours. Ya'aqov makes this bold statement not knowing that it was Rachel, his wife that had stolen her father's idols.

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 into Rachel's tent.*

( וַיָּבֹא לְבָן בְּאֹהֶל יַעֲקֹב | וּבְאֹהֶל לֵאָה וּבְאֹהֶל שְׁתֵּי הָאֲמָהוֹת וְלֹא מָצָא וַיֵּצֵא מֵאֹהֶל )  
 וַיָּבֹא לְבָן בְּאֹהֶל יַעֲקֹב, VayaBo Laban BeOhel Ya'aqov Uvohel Leah Uvohel Shtey Shtay HaAmahot VeLo Matza VaYetze MeOhel Leah VayaBo BeOhel Rachel, where the **word** VayaBo, is from the **word** Bo, בוא, means, to go or come, came, **went**, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, the **word**, Laban, is Ya'aqov's father in law, the **word**, BeOhel, means in his (Ya'aqov's) tent, the **word**, UvOhel, means and in the tent of, the **word** Leah, is Laban's eldest daughter and Ya'aqov's first wife, the **word**, UvOhel means, and in the tent of, the **word** Shtey, means

two, or both, the **word**, HaAmhot, is the plural of the **word** Amah, אַמָּה, which means, **maidservant, handmaid, female slave**, it means, ell, cubit, it means, middle finger, penis, canal, sewer, it means, clan, tribe, nation, people, it also means, foundation, door posts, the **word**, VeLo, means and no or and not, the **word**, Matza, מָצָא, means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, VaYetze, יָצָא, means, **to go or come out, goes forth, went forth, burst forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, MeOhel, means form the tent, the **word** or name Leah, is Ya'aqov's first wife, the **word**, VayaBo, is form the **word** Bo, בָּוֹא, which means, **to go or come, came, went, come in**, arrive, enter, reach, happen, set, **went in**, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, the **word**, BeOhel, means in the tent, th **word** or name Rachel, is Ya'aqov's second wife)

Here we are told that Laban went into Ya'aqov's tent, then Leah's tent, and then into the two handmaids tents, **BUT** he did not find his idols. Then we are told that when Laban went out of Leah's tent, and entered into Rachel's tent. Now please remember that Ya'aqov is patiently watching all of this unfold, and has not said anything yet, **BUT** I believe that by now he is close to the boiling point.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but did **NOT** find them.

( וַרְחֵל לָקְחָה אֶת־הַתְּרָפִים וַתִּשְׁמֶם בְּכַר הַגָּמַל וַתֵּשֶׁב עֲלֵיהֶם וַיִּמְשֹׁשׁ לָבָן )  
 אֶת־כָּל־הָאֱהָלָה וְלֹא מָצָא, VeRachel Laqchah Et HaTraphiym VatSimem Bekar  
 HaGamal VaTeshv Aleyhem VayeMashesh Laban Et Kal HaOhel VeLo Matza, where  
 the **word**, VeRachel, means, and Rachel, and her name means, ewe or lamb, the **word**  
 LaQecha, is from the **word** Qach, קָח, which means, **take, taken, he took**, it is related to  
 the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he  
 received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was  
 taken, was seized, it also means, learning, teaching, instructions, that which is received,  
 the **word**, Et, is defined above and these letters represent Messiah, the **word**,  
 HaTeraphiym, תְּרָפִים, means, a kind of household idols, it is related to the **word**  
 Raphaiym, רַפְּאִים, which means, shades, ghosts, the dead, the spirits of the dead, it is  
 also said to be the name of a distinct race of Giants, who dwelled in Canaan, the **word**,  
 VatSimem, is from the **word** Sym, שִׁים or Sum, שָׁם, which means, **to place, put, set**,  
 he inserted, sheathed, he computed, to fix, determine, he established, appointed, he  
 settled, fixed, ordained, he made, he turned into, transformed, he made fashioned, it also  
 means, to name, the **word**, BeKar, is from the **word**, כָּר, which means, saddle, a camel  
 saddle, bolster, pillow, but it also means, pasture, meadow, grove, he lamb, battering  
 ram, and with the Bet prefix, it means in the camel saddle, the **word**, HaGamal, means  
 the camel, the **word**, VaTeshv, is from the **word** Yeshev, יָשַׁב, which means, **to sit**,  
 remain, dwell, abide, he **sat**, he remained, stayed, he dwelled, he resided, was inhabited,

was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, Aleyhem, is from the **word** Al, על, which means, height, upper part, and as a preposition, it means, in, **on, upon, above, over**, at, beside, by, toward, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, and in the manner that it is used here it means, upon them, the **word**, VayeMashesh, is from the **word** Mashash, מַשַּׁשׁ, which means, to feel, grope, search, he felt, touched, he cause to feel, groped, it means, reality, the **word** or name, Laban, is Ya'aqov's father in law, the **word**, Et, is defined above, the **word**, Kal, means, all, the whole of, the **word**, HaOhel, means, the tent, VeLo, means and no or and not, the **word** Matza, מָצָא, means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings

Here we are told that Rachel, who had indeed taken her father's household idols, hid them in the Camel saddle, and that when Laban searched her tent he did **NOT** find the Teraphiym, תִּרְפִּיּוֹת, Laban's man made household idols.

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.

וַתֹּאמֶר אֶל-אָבִיהָ אֶל-יִחָר בְּעֵינַי אֲדֹנָי כִּי לֹא אוּכַל לָקוּם מִפְּנֵיךָ כִּי-דֶרֶךְ נָשִׁים לִי ( וַתֹּמֵר אֵל אַבְיָהָ אֵל יָאֲחָר בְּעֵינַי אֲדֹנִי וְלֹא מָצָא אֶת-הַתְּרָפִיּוֹת וַיַּחַפֵּשׂ וְלֹא מָצָא אֶת-הַתְּרָפִיּוֹת )  
 VaTomer El Aviyha Al YaChar BeEyney Adoniy Kiy Lo Ukal LaQum Mipaneyka Kiy Derek Nashiym Liy VayeChapes VeLo Matza Et HatRaphiym, where the **word**, VaTomer is from the **word** Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward**, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Aviyha, means, her father, the **word**, Al, is the same **word** repeated, but this time it is a noun that means, nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means, **no, not, nay**, the **word**, YaChar, is from the **word** Charah, חָרָה, means, **to burn, be kindled, said of anger, was angry, was incensed**, he contested, he excited himself with vexation, contended hotly, rivalled) the **word** BeEyney, is from the **word** Ayin, עֵין, means, **eye**, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, the **word**, Adoniy, means my lord, my master, the **word**, Kiy, כִּי means, that, **because**, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Lo, means, no or not, the **word**, Ukal, is from the **word**, Yakol, יָכוֹל or Yakal, יָכַל, which means, **to be able, have power, might, prevail**,

he recommended, entrusted, he delegated, deputed, to hold, contain, ability, capability, possibility, the **word**, LaQum, is from the **word**, Qum, קום, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was **established**, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, **make or made sure**, uphold. You also need to know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** Anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** αναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ανιστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, **resurrection**, in the verse above, **IS** the **word** Qayamta, קימתא. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, תקומה, it is Strong's number H8617. In Modern Hebrew, the **word** for **resurrection** is this **word** Tequmah, תקומה, which is the very same **word** from the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, תקומה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the **resurrection of the dead**, is the rising up of the dead, or more literally, **the Qum, the standing up of the dead**, the **word**, Mipaneyka, is from the wore Paniym, פנים, means, face, countenance, presence, forepart, before, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, and in the manner that it is used here it means, from before your face, your presence, the **word**, Kiy, means , because, the **word**, Derek, דרך, means, way, road, journey, **custom**, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, the **word**, Nashiyim, נשים, means, women, wives, it is the plural of Ishah, the **word**, Liy, means, to me, the **word**, VayeChapes, is from the **word** Chaphas, חפש, means, to search, he searched, searched out, dug for water, was examined, was exposed, he searched through, investigated, was disguised, he disguised himself, searching, shrewd device, to be free, freeman, soldier, he set at liberty, freed, freedom, liberty, the **word**, VeLo , means, and no, or and not, the **word**, Matza, מצא, means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word** Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the

First and the Last, the **word**, HaTraphiym, תַּרְפִּיִּים, means, a kind of **household idols**, it is related to the **word** Raphaiym, רַפְּאִיִּים, which means, shades, ghosts, the dead, the spirits of the dead, it is also said to be the name of a distinct race of Giants, who dwelled in Canaan)

Now when Laban came out of Rachel's tent, Rachel said to her father, Let it not displease my master, that **I cannot rise** up before you; for the custom of women is upon me. The word, I cannot rise are the Hebrew words, לֹא אֵיכָל לָקוּם, Lo, means, no or not, the word, Ukal, is from the **word**, Yakol, יָכוֹל or Yakal, יָכַל, which means, **to be able, have power, might, prevail, ability, capability**, the word LaQum means to rise. As you can see it is the word Qum that is used again, and this word, Qum as I said above, is translated as, arise in our English Scriptures, **BUT**, this word Qum, is translated in the Greek Septuagint, as the word **Anastasis**, and from the Greek, it is translated into our English Apostolic Scriptures, as the word, Resurrection, the rising up of the dead, or more literally, the Qum, the standing up of the dead. It seems to me, that Rachel herself is saying that she cannot Qum, rise up. Is this YHVH's way of telling us that all we have left, **IF** we do **NOT** obey His Commandments, to **NOT** turn to the gods of others, for the only place that they, the man made gods of others will lead you, is onto eternal damnation. Please don't misunderstand what I have said here, this is simply a metaphor, a parable, a shadow picture of what Happens in a spiritual sense, when we do **NOT** arise, Qum, to the call that YHVH has on all our lives, the call that we must learn to believe, follow and obey the Words of YHVH's Torah of Life. Therefore I want you to **KNOW** that I am **NOT** saying that Rachel is lost forever.

36 And Jacob was wrath, and chided 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?

( וַיַּחַר לַיַּעֲקֹב וַיִּגְרַב בְּלִבּוֹ וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן מַה־פִּשְׁעִי מִהַ חַטָּאתִי כִּי דָלַקְתָּ )  
 וַיַּחַר־יַעֲקֹב־וַיִּגְרַב־בְּלִבּוֹ־וַיַּעַן־יַעֲקֹב־וַיֹּאמֶר־לְלָבָן־מַה־פִּשְׁעִי־מִהַ־חַטָּאתִי־כִּי־דָלַקְתָּ־אֶחָרִי־אֶחָרִי־  
 VayiChar LeYa'aqov VayaRev BeLaban VaYa'an, Ya'aqov VaYomer LeLaban  
 Mah Peshiy Mah Chatatiy Kiy Dalaqta Acharay, where the **word**, VayiChar, is from the **word** Charah, חָרָה, which means, to burn, be kindled, **said of anger, was angry, was incensed**, he contested, he excited himself with vexation, contended hotly, rivalled), the **word**, LeYa'aqov, is Laban's son in law, the **word**, VayaRev, is from the **word**, Riv, רִיב, which means, to strive, contend, he shouted, clamoured, was in an uproar, confused noise, agitated the mind, disquieted, to tremble, earthquake, he strove, quarrelled, contended, rebelled, the **word**, BeLaban, means, on or against Laban, the **word**, VaYa'an, is from the **word** Anah, עָנָה, means, **to answer, answered, reply, respond, he responded as a witness**, received an answer, it also means to be occupied, busy oneself, was occupied with, was concerned, to be concerned, it also means to sing, he sang responsively, it also means, to be bowed down, afflicted, tormented, oppressed, was low, was submissive, to thwart, frustrate, afflicted, he fasted, the **word**, Ya'aqov, is Laban's son in law, the **word** VaYomer, is from the **word** Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, LeLaban, means, to Laban, the **word**, Mah, means what, the **word** Peshiy, is from the **word**, Pesha, פִּשַׁע, which means, **transgression**,



made, he turned into, transformed, he made fashioned, it also means, to name, the **word**, Koh, כֹּה, as an adverb, means, so, thus, **here**, now, there, beyond, the **word**, Neged, נִגַּד, means, to rise, be high, be conspicuous, counterpart or mate, especially with preposition, over against or **before**, usually, he led, stretched, drew, dragged, attracted, leader, ruler, was courageous, was against, opposed, contradicted, resister, he made known, announce, discerned, declared, reported, told, he beat, struck, hammered, aloof, far off, from, over, presence, other side, other sight, to view, it also means one who tugs a boat, the **word**, Achay, means, my brethren, the **word**, VeAcheyka, means, your brethren, the **word**, Vayokiyuchu, is from the **word** Yakach, יָכַח, means, **to decide, prove, to reprove, rebuke, judge, he reasoned, argued, disputed**, he convinced himself, was convinced, he decided, he judged, he showed to be right, correct, proved, convinced, was chastened, was punished, justify or convict, appoint, argue, chasten, convince, judge, plead, reason, rebuke, reprove, surely, the **word**, Beyn, בֵּין, means, **to separate, divide, to distinguish, to understand**, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition, it means, **between**, among, during, understanding, comprehension, intelligence, Shneynu, means, the two of us)

Here Ya'aqov says to Laban, now that you have searched my whole camp, what have you found that was yours, set it here before me, and before my brethren and your brethren, that they may judge between us both. As you can see, Ya'aqov has allowed Laban to rummage through his whole camp and has **NOT** withheld any part of the camp to Laban, and now that the search is over, so to is Ya'aqov's patience, and he tells Laban, put what you have found here in front of my and you brethren and let them judge between us.

*38 This twenty years have I been with you; your ewes and your she goats have not cast their young, and the rams of your flock have I not eaten.*

זֶה עֶשְׂרִים שָׁנָה אָנֹכִי עִמָּךְ רַחֲלִיךָ וְעֵזֶיךָ לֹא שִׁכְלוּ וְאֵילֵי צֹאנֶיךָ לֹא אָכַלְתִּי, Zeh Esriym Shanah Anokiy Imak ReCheleyka VeIzeyka Lo Shikelu VeEyley Tzonka Lo Akaltiy, where the **word**, Zeh, means this, the **word** Esriym, means twenty, the **word** Shanah, means year, Anokiy, means, I, the **word**, Imak, means, with you, the **word**, Recheleyka, means your ewes, it is from the root **word**, Rachel, which means, ewe, lamb, the **word**, VeIzeka, is from the **word**, Ez, עֵז, means, goat, it also means strength, might, fortress, refuge, splendour, glory, strong, mighty, firm, fierce, acrid, sharp, hard, grave, and in the form that it uis used here it means, your she goats, the **word**, Lo, means no or not, the **word**, Shikelu, is from the **word** Shakal, or Sakal, שָׁכַל, means, be prudent, act wisely, he instructed, taught, he regarded, clever, cleverness, he looked at, observed, considered, he did prudently, acted wisely, acted intelligently, he prospered, had success, he caused to consider, instructed, taught, was comprehended, was understood, was done with understanding, was do, prudence, insight, understanding, intelligence, cunning, craft, it also means to be bereaved of children, childless, the **word**, VeEyley, is from the **word** Ayil, אֵיל, which means, **ram**, head, chief, leader, projecting, pillar, pilaster, the strong animal, an oak or another strong tree, it also means, stag, deer, hart, power, strength, the **word** Tzonka, means your hear, your flock, the **word**, Lo, means no or not,

the **word**, Akaltiy, is from the **word** Akal, אָכַל, means, **to eat, he ate, devoured**, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal)

Ya'aqov says, for twenty years, I was with you, and under my watchful eye, your ewes and your she goats, have **NOT** cast off any of their young, and I have **NOT** eaten any of your Rams. In other words, I did a perfect job for you, and this is how you show your gratitude?

39 *That which was torn of beasts I did NOT bring unto you; I bore the loss of it; of my hand did you require it, whether stolen by day, or stolen by night.*

טָרַפָּה לֹא־הֵבֵאתִי אֵלֶיךָ אֲנֹכִי אֶחַטְנָה מִיָּדִי תִבְקָשְׁנָה נִגְבְּתִי יוֹם וְנִגְבְּתִי לַיְלָה)  
Terephah Lo HeBetiy Aleyka Anokiy Achatnah Miyadiy Tebaqshenah Genuvtiy Yom  
UGenuvtiy Laylah, where the **word**, Taraph, טָרַף, means, **to tear to pieces, rend**, to pluck, he seized, he declared ritually unfit for food, it also means to cast, knock, to mix, confuse, he shook, clapped, he struck, fresh leaf, leaf, blade, as an adjective, it means freshly plucked, it means, prey, food, probably meaning food carried off, the **word**, Lo, means no or not, the **word**, HeBetiy, is from the **word** Bo, בּוֹא, means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in**, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, the **word**, Eleyka, means, to or unto you, the **word**, Anokiy, means, I, the **word**, Achatena, is from the **word** Chata, חָטָא, which means, to miss the mark, to wrong, to sin, to transgress the Words of the Torah, he missed the goal, he incurred guilt, **he bore a loss**, he made a sin offering, he cleansed or purified from sin, he disinfected, lost oneself, bewildered, sin guilt, it also means to find favour, enjoyed the favour of), the **word**, Miyadiy, is from the **word** Yad, which means hand, and in the form that it is used here, it means, from my hand, the **word**, TeBaqashenah, is from the **word**, Baqash, בִּקַּשׁ, means, to ask, to quest, to search, he strived, he agitated, he searched, examined, sought, he begged, prayed, he intended, aimed to, was summoned, request, entreaty, wish, desire, the **word**, Genuvtiy, is from the **word** Genav, גָּנַב, which means, **to steal, rob, cheat, delude, he stole, he robbed, he cheated**, deceived, was a habitual thief, he slipped in, he slipped out, he passed on stealthily, he introduced surreptitiously, he smuggled in, thief, theft, the **word**, Yom, יוֹם, means, **day**, time, year, but we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word** means. The **word** Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this **word** Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the Words of our heavenly Father's Torah of Life, the **word**, Ugenuvtiy, is the **word** Ganav repeated, and it means

stolen, the **word** Laylah, לילה or ליל, means night, at night, nightly, evening, nocturnal)

Ya'aqov goes on to say: That which was attacked by predators and torn to shreds, I did **NOT** bring unto you; I myself bore the loss of it. Of my hand, you did require it, whether stolen by day, or stolen by night, and as I said, I took the brunt of it and paid for the loss

40 Thus I was; in the day, the drought consumed me, and the frost by night; and my sleep departed from my eyes.

(הַיִּיטִי בַיּוֹם אֶכְלָנִי הָרֵב וְקָרַח בַּלַּיְלָה וַתִּדָּד שְׁנָתִי מֵעֵינָי) Hayiytiy Bayom Akalaniy Chorev VeQerach BaLaylah Shnatiy Me'Enay, where the **word** Hayiytiy is from the **word** Hayah, היה, means, **to be, exist, happen**, shall happen, become, has or will become, was, were, existed, **came to pass, came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, BaYom, means in the day, the **word**, Akalaniy, is from the **word** Akal, אכל, means, to eat, he ate, **devoured, consumed, destroyed**, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Chorev, חרב, means, **dryness, drought, desolation**, related to the **word** Cherev, waste desolate, sword, the **word**, VeQerach, is from the **word** Qerach, קרח, means, **to turn into ice, ice, frost**, it also means to make bald, baldness, he made himself bald, became bald, became smooth, he uprooted, place from which plants have been removed, it is also the name Qorach, the son of Izhar, son of Kohath, son of Levi, the **word**, BaLaylah, means , in the night, the **word**, VaTidad, is from the **word** Nadad, נָדַד, which means, to wander about, flee, he fled, ran away, he wandered about, he retreated, he moved, shook, he removed, was removed, was shaken, he caused to flee, chased away, wandering away, **sleeplessness, wandering away from sleep**, the **word**, Shenatiy is from the **word** Shena, שָׂנֵא, means to hate, he hated, caused to be hated, made hateful, he hated violently, he became hateful, it means to change and is related to the **word** Shenah, שָׁנָה, which means sleep, change, the **word**, MeEynay, is from the **word** Ayin, עֵין, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and in the form that it is used her, it means my eyes)

Ya'aqov continues with his tirade and says, when I worked for you, the drought consumed me, I put up with the frost by night; and I had many many sleepless nights, because of the needs of your flocks and herds, but I did **NOT** complain.

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.

(זֶה-לִי עֶשְׂרִים שָׁנָה בְּבֵיתְךָ עָבַדְתִּיךָ אַרְבַּע-עֶשְׂרֵה שָׁנָה בַּשְּׂתֵי בָנוֹתֶיךָ וְשֵׁשׁ שָׁנִים) Zeh Liy Esriym Shanah BeBeyteka Avadtiyka Arba Esreh Shanah BiShtey Banoteyka VeShesh Shaniym BeTzoneka

VaTachaleph Et Maskurtiy Aseret Moniyim, where the **word**, Zeh, means, this, the **word**, Liy, means, to me, the **word**, Esriym, means, twenty, the **word**, Shanah, שָׁנָה, means, **year, change, period of changing seasons, to repeat, do again**, to teach, he recited, recapitulated, he learned, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, the **word**, BeBeyteka, is from the **word** Beyt, and it means, in your house, the **word** Avdityka, is from the **word** Eved, עֶבֶד, means, **to work, to serve, he worked, did, performed**, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, and in the form that it is used here, it means, I served you, the **word** Arba, means four, the **word** Esrey means, ten, together they make fourteen, the **word**, Shanah, which means year, is repeated, the **word**, BiShtey, is from the **word** Shtey, which means two, and in the form that it is used here it means for your two, the **word** Banoteyka, means daughters, the **word**, VeShesh, means and six, the **word**, Shaniym, means, years, the **word** BeTzoneka, is from the word Tzon, which means, flocks, or herds, and in this form it means your flocks, your herds, the **word**, VataChaleph, is from the **word** Chalaph, חָלַף, means, to pass on, pass away, change, he exchanged, substituted, instead of, for, territory, province, he came after, succeeded, it came anew, sprouted, bartered, it also means to be sharp, to pierce, sharpness, slaughtering knife, reed, , as a preposition,, in means in place of, spare part, and in the form that it is used here, it means and you have changed, the **word**, Et, is the first and last letters of the Hebrew Alphabet, and they represent Messiah, the First and the Last, the **word**, MaShkurtiy, is from the **word**, Shakar, שָׁכַר, means, to get drunk, he got or was drunk, became intoxicated, intoxicating drink, strong drink, beer, drunkenness, intoxication, drunkard, but it also means, **to hire, rent, to let out on hire, he hired himself out, he gained, profited, he was hired, earned wages**, hire, salary, reward, remuneration, dam, barrage, the **word**, Aseret, means ten, the **word**, Moniyim, is from the **word** Moneh, מָנָה, means, to count, to number, **a portion of time, an instance, time**, numbered, enumeration, he assigned, appointed, reckoned, ordained, allotted, came by chance, he caused to be numbered, to subscribe for a newspaper or periodical, was added to the number of guests, it is related to the **word** mina, which is a unit of weight and money, it also means part, portion, ration, share)

Here Ya'aqov recounts to Laban that he has been in his house or his camp now for **twenty** years, I served you **fourteen** years for your two daughters, and **six** years for your cattle: and you have changed my wages **ten** times. Now as you know I believe that numbers play a great part in YHVH's multiple ways of teaching us. Lets begin with the time that Ya'aqov worked to get Rachel as his bride; that was **fourteen** years. Then he worked **six** years for the flocks and herds which is a combination of **twenty** years. And here we are told that Laban changed his wages **ten** times. What do you think YHVH is telling us through these numbers? Are they just random numbers or is there a message from YHVH in them? Well, let's begin with defining what they mean in Scripture, the number **fourteen** speaks of salvation, for it was on the fourteenth of Aviv

that the Lamb of our Heavenly Father, was slain, the number *twenty* speaks of Redemption, for it is on their twentieth birthday that the sons of Israel are redeemed for half a shekel, the number *six* represent man, for man was formed by the Creator on the sixth day, and the number *Ten*, represents YHVH Ten Commandments, but they can also represent the counterfeit commandments of man, for it was Laban that changed Ya'aqov's wages, that they had both agreed to, *ten* times. I believe that YHVH is showing us two scenarios here, One is, if we obey the Commandments of YHVH, for our whole life then we will be redeemed and resurrected with the Lamb, our Messiah, on judgement day, **BUT** if we choose to follow the commandments of men, which are constantly changing, then all we have to look forward to, is eternal damnation, because the Sacrificial Lamb died only for those that willingly chose to follow the Commandments of YHVH, and **NOT** the commandments of men, that are constantly changing to keep up with their ever changing theologies and doctrines.

*42 Except the Elohim of my father, the Elohim of Abraham, and the fear of Isaac, had been with me, surely you had sent me away now, empty. Elohim has seen my affliction and the labour of my hands, and He rebuked you, last night (in a dream).*

לוֹלֵי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וַפְּחָד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עַנְיִי  
 לֵוֵלֵי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וַפְּחָד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עַנְיִי  
 וְאֶת־יְגִיעַ כַּפֵּי רַאֲהָ אֱלֹהִים וַיּוֹכַח אֲמֹשׁ, Luley Alohey Aviy Elohey Abraham Uphachad  
 Yitzchaq Hayah Liy Kiy Atah Reykam Shalachtaniy Et Anyiy VeEt Yegiya Kapay Ra'ah  
 Elohiym VaYohach Amesh, where the **word** Luley, לוֹלֵי, means, if not, were it not,  
 unless, it is from the **word** Lu לו, which means would that, with the **word**, La, לָא, means  
 not, the **word**, Elohey, means the mighty one, the judge, the **word**, Aviy, means, my  
 father, the **word**, Abraham, means father of many nations, the **word**, Uphachad, is from  
 the **word** Pachad, פָּחַד, which means, **to dread, fear, be in awe**, was frightened, was  
 filled with dread, fright, terror, awe, timid, cowardly, the **word**, Yitzchaq, is Abraham's  
 son, and Ya'aqov's father, the **word**, Hayah, הָיָה, means, **to be, exist, happen, shall  
 happen**, become, has or will become, **was**, were, existed, **came to pass, came into being**,  
 became, he remained, it came to pass, happened, it was done, brought about, he caused  
 something to become, he made, the **word**, Liy, means, to or with me, the **word**, Kiy, כִּי  
 means, that, because, for, when, while, as, if, in case, although, though, **thus, therefore,  
 thereby**, as, for, like, when, that, in order that, and as a noun it means burning, branding,  
 the **word**, Atah, means, you, the **word**, Reyqam, רִיקָם, means, **emptily**, vainly, in vain,  
 without effect, and as an adjective, it means, **empty**, the **word**, Shalachtaniy, is from the  
**word** Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let loose, he  
 sent a message, **send a messenger, was dispatched, was transmitted**, he was ordered to  
 go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed,  
 he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile,  
 weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means  
 width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the  
**word**, Et, is defined above, the **word**, Anyiy, is from the **word**, Aniy, עַנְיִי, which means,  
 poor, needy, humble, **afflicted, to impoverish, affliction, oppression, poverty**, the **word**,  
 VeEt is the **word** Et repeated and it is defined above, the **word**, YeGiya, יְגִיעַ, means,  
 weary, exhausted, labour, toil, product, produce, acquired property, the **word**, Kapay, is



**word** Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, that, which, with which, that which, then, and as a conjunction, it means, because, in order that, the **word** Atah, means you, the **word**, Roeh, רָאָה, means, **to see, he saw, he looked at, beheld, he perceived, he conceived, understood, he observed,** considered, regarded, he chose, approved of, preferred, was seen was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Liy, means, to me, the **word**, Hu, means, he, my, mine, the **word** VeLivnotay, is from the **word** Banot and in this form, it means my daughters, the **word**, Mah, means what, the **word**, E'Eseh, is from the **word** Asah, עָשָׂה, means, **to do, doing, done,** make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, LaEleh, means, to these, HaYom, means, this day, the **word**, O, means, or, the **word**, LiVneyhen, means their children, the **word**, Asher, means which, the **word**, Yalado, is from the **word** Yaled, יָלַד, means, to bear, conceive, bore, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man)

Here Laban's true heart is once again exposed, when he says that everything that Ya'aqov has worked for, for the past twenty years, his wives, his children, his flocks and his herds, **really belongs to me**, Laban, **BUT what can I do this day unto these, my daughters, or unto their children which they have born?** From the time that we first learned about Laban, when Eliezer came to the town to find a bride for Yitchaq, from Laban's father's house, it has been very evident that Laban, has a covetous and evil heart, that only cared for himself, and now that YHVH has told him that he could **NOT** speak good or bad to Ya'aqov, he has to return home empty handed, and he says, what can I do this day unto these, my daughters, or unto their children, which they have born. The only thing that Laban could give his daughters and grandchildren, that would actually **benefit them greatly** is the absence of his very bad influence in their lives, for his heart, is dark and evil and the darkness and evil that is in his heart, is what his daughters and grandchildren would be exposed to, and probably cause some of them to pick up some of his bad traits.

*44 Now therefore come you, let us make a covenant, I and you; and let it be for a witness between me and you.*

(וְעַתָּה לְכָה נִכְרְתָה בְרִית אֲנִי וְאַתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינְךָ), VeAtah Lekah Nikretah Briyt Aniy VaAtah VeHayah LeEd Beyniy UBeyneka, where the **word** VeAtah, is from the **word** Atah, עַתָּה, as an adverb, means, **now, at present, at this time,** it means shortest period of time, it is from the **word** At, עַת which means, time, season, appointed time, the **word**, LeKah, לְכָה, is an adverb, which means, so, thus, **therefore**, here, now, the **word**, NiKretah, is from the **word**, Karat, כָּרַת, means, to cut off, cut down, he cut off, hewed, he destroyed, extermination, divine punishment by premature death, it also means the trunk of a tree, to cut down or asunder, to destroy or consume, **to make or cut a covenant, make an alliance or bargain,** originally by cutting an animal in two, and

passing between the pieces, confederate, cut down, cut off, destroy, fail, the **word**, Briyt, בְּרִית, means, **covenant, treaty, alliance**, to eat bread, it is related to the **word** Brah, בָּרַה, which means, to choose, he chose, to recover, restore, eat bread, he gave to eat, fed, he served a mourner with food, it also means Lye, the **word** Briyt also means soap, it is from the **word** Barar, בָּרַר, which means, to purify, the **word**, Aniy, means, I, the **word**, VaAtah, means and you, the **word**, VeHayah, הָיָה, means, **to be, exist, happen, shall happen, become**, has or will become, was, were, existed, **come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, LeEd, לְעַד, as a preposition and conjunction, means, to, unto, up to, even, until, while, still, as a noun it means, eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means **witness, testimony**, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it is also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Beyniy, בֵּינִי, means, to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, **between**, among, during, understanding, comprehension, intelligence, and in the form that it is used here it means, between me, the **word**, Ubeyneka, is from the same root **word** Beyn, and it this form it means, between you)

Now that he has lost, and cannot go back home with what he thought he was going to get, he fears that Ya'aqov might retaliate against him, **BECAUSE** that is what, he, Laban would do. Therefore he says to Ya'aqov, let us נִכְרַתָּה בְּרִית, Nikretah Briyt, let us Cut a Covenant between us and let this covenant be לְעַד בֵּינִי וּבֵינֶךָ, LeEd, a witness, Beyney, between me, Ubeyneka, and between you. As we read on we see that Ya'aqov agreed to make a covenant with Laban.

45 And Jacob took a stone, and set it up for a pillar:

(וַיִּקַּח יַעֲקֹב אֶבֶן וַיְרִימָהּ מַצְבֵּה, VayiQach Ya'aqov Aben Vayriymeha Matzevah, where the **word** VayQach, is from the **word** Qach, קָח, means, **take, taken, he took**, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Ya'aqov, is Laban's son in law, the **word**, Eben, אֶבֶן, means, stone, weight, to petrify, to change to stone, he fossilized, was paralyzed, it is also a composite **word** made up of the **word** Av, אָב, which means father, and the **word** Ben, בֶּן, which means son, and together they represent our heavenly Father and His Son, our Messiah, the **word**, Vayriymeha, is from the **word** Rum, רוּם, which means, to be high, be exalted, rise, to be haughty, he lifted up, elevated, he raised, was high, was exalted, rose, he elevated

himself, he lifted up, **he set up**, established, he lifted up and presented, he offered, height, elevation, greatness, the **word**, Matzevah, **מַצֵּבָה**, means, **pillar**, stance, tombstone, it also means, a military post, guard, plant, was placed, was set up, it also means tumour)

Here we are told that Ya'aqov took an Eben, a stone and set it up as a Matzevah, a pillar. This word Matzevah, does mean pillar, but it also means, a tombstone, a military post, guard. Therefore this pillar that was set up by Ya'aqov as a mark of the covenant that he was making with Laban, was also to act as a guard, a military post to protect Ya'aqov and his family from Laban's evil ways and influences.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap: and they did eat there, upon the heap.

וַיֹּאמֶר יַעֲקֹב לְאָחָיו לְקַטְוּ אֲבָנִים וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ-גֹל וַיֹּאכְלוּ שָׁם עַל-הַגֵּל)  
 VaYomer Ya'aqov LeEhayv Liqtu Abaniym Vayiqchu Abaniym VayaAsu Gal VeyoKlu Sham Al Hagal, where the **word** VaYomer, is from the **word**, Amar, **אָמַר**, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Ya'aqov, is Rachel's husband, the **word**, LeEchayv, is from the **word**, Ach which means brother, and in this form, it means, to or unto his brethren, the **word**, Liqtu, is from the **word** Laqat, **לָקַט**, means, to pick up, gather, collect, glean, he picked up, gathered, collected, he gleaned, he gathered stitches, was picked up, he plucked out, he compiled, they gathered themselves together, was heaped together, was assembled, he scattered food for birds, the gleanings, the poor man's share of the crop, the **word** Vayiqchu, **לָקַח**, means, **to take**, to buy, he took, fetched, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Abaniym, means, stones, VayaAsu, is from the **word** Asah, **עָשָׂה**, means, **to do, doing, done, make, he did, made, he worked, he laboured, he acted**, dealt, he produced, accomplished, yielded, performed, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word** Gal, **גֹּל**, means, **heap, pile, mound**, ruins, wave, billow, fountain, spring, trend, movement, revolving door, lever, basin, bowl, the **word**, Vayoklu, is from the **word** Akal, **אָכַל**, means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Sham, means, there, the **word**, Al, means, on, upon, the **word** HaGal, is the **word** gal repeated and it means, heap)

Here we are told that Ya'aqov told his brethren to **לְקַטְוּ אֲבָנִים וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ-גֹל** Liqtu, gather, Abaniym, stones, Vayiqchu, and take, the Abaniym, the stones VayAsu, and make Gal, a heap, then we are told that they **וַיֹּאכְלוּ שָׁם עַל-הַגֵּל** VaYoklu, they did eat, Sham, there, Al, Upon HaGal, the heap. What do you think YHVH is telling us here? Please remember that YHVH said that He would be with Ya'aqov throughout his whole journey. As far as Ya'aqov was concerned, he was making this covenant with the Eben, the Father and the Son as witnesses, which means that as far as Ya'aqov is concerned he would never break that covenant.

**BUT** Laban on the other hand, based on what we know about him, would probably break it in an instant **IF** he thought he could get away with it, and if it benefited him somehow.

47 *And Laban called it Jegar–Sahadutha: but Jacob called it Galeed.*

(וַיִּקְרָא לוֹ לָכֵן יֵגַר שְׂהַדוּתָא וַיִּעֲקֹב קָרָא לוֹ גַלְעָד) Vayiqra Lo Laban YeGad Sahaduta VeYa’aqov Qara Lo Galed, where the **word** Vayiqra, וַיִּקְרָא, is from the **word** Qara, which means, to cry, call, **invoke, to invite, to proclaim, to read, he summoned, assembled,** was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara’y or Karaite, קָרָאִי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, Lo, לוֹ, is an inflected personal pronoun, meaning, to, or unto him, as an adverb, it means, would that, oh that, if only, the **word**, Laban, is Rachel and Leah’s father, the **word**, Yegar, יֵגַר, means, heap of stones, it also means to be afraid, fear, was afraid, feared, the **word** Sahaduta, שְׂהַדוּתָא, means, testimony, it is from the **word** Sahed, שָׁהַד, which means, witness, to bear witness, to testify, he witnessed, VeYa’aqov, means and Ya’aqov, the **word**, Qara, קָרָא, means, **to cry, call, called, invoke, to invite, to say, proclaim,** to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קָרָאִי Qara’y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and **NOT** by the interpretations of the Rabbis, the **word**, Lo, לוֹ, is an inflected personal pronoun, meaning, to, or unto him or it, as an adverb, it means, would that, oh that, if only, Galed, גַלְעָד, which is a composite **word** made up of the **word** Gal, which means, heap, pile, mound, ruins, it also means, wave, billow, fountain, spring, trend, movement, it means a revolving door, lever, it means, basin, bowl, and the **word** Ed, means witness, therefore the **word** Gilad, can mean that if they turn away from willingly following YHVH’s Covenant, that He will be witness of their ruin and destruction for their rebellious disobedience, **BUT** it can also mean, that if they turn away from their wicked ways, and keep YHVH’s covenant, that YHVH will be like a fountain of Life to those who choose to do that)

Here we are told that Laban called this heap of stones Yegar–Sahadutha, where the **word** Yegar, יֵגַר, means, heap of stones, but it also means to be afraid, fear, was afraid, feared, the **word** Sahaduta, שְׂהַדוּתָא, means, testimony, it is from the **word** Sahed, שָׁהַד, which means, witness, to bear witness, to testify, he witnessed. According to what Laban chose to call this place, I believe that in his heart, Laban knew that this was the place where Elohim, put real fear in his heart of him, Laban losing his life, and therefore, I am convinced that Laban will indeed heed the Covenant, **NOT** because he is a righteous man, but because he is afraid. **WE** are told that Ya’aqov called it Gilad, גַלְעָד, which is a composite **word** made up of the **word** Gal, which

means, heap, pile, mound, ruins, it also means, wave, billow, fountain, spring, trend, movement, it means a revolving door, lever, it means, basin, bowl, and the **word** Ed, means witness, therefore the **word** Gilad, can mean that if they turn away from willingly following YHVH's Covenant, that He will be witness of their ruin and destruction for their rebellious disobedience, **BUT** it can also mean, that if they turn away from their wicked ways, and keep YHVH's covenant, that YHVH will be like a fountain of Life to those who choose to do that)

*48 And Laban said, This heap is a witness between me and you this day. Therefore was the name of it called Galeed;*

(וַיֹּמֶר לָבָן הַגֵּל הַזֶּה תִּהְיֶה עֵד בֵּינִי וּבֵינְךָ הַיּוֹם עַל־כֵּן קָרָא שְׁמוֹ גַּלְעָד) VaYomer Laban HaZeh Ed Beniy UBeynka HaYom Al Ken Qara Shmo Galed, where the **word** VaYomer is from the **word**, Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Laban, is Ya'aqov's father in Law, the **word**, HaGal, means the heap, the **word** Hazeh, means this, the **word**, Ed, עַד, as a preposition and conjunction, means, to, unto, up to, even, until, while, still, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means **witness, testimony**, menstruation, **to count, to reckon, consider, he prepared himself**, it means ornament, jewel, choice, best, it is also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Beyniy, is from the **word** Beyn, בֵּין, means, to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, between, among, during, understanding, comprehension, intelligence, and in the form that it is used here it means, between me, the **word**, Ubeynka, is the same **word**, Beyn, but in this form it means between you, the **word**, HaYom, means, this day, the words, Al Ken, עַל־כֵּן, together, means, therefore, the **word**, Qara, קָרָא, means, to cry, **call, called, invoke**, to invite, to say, proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קָרָאִי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah, and NOT by the interpretations of the Rabbis, the **word**, Galed, or Gilad, גַּלְעָד, is a composite **word** made up of the **word** Gal, which means, heap, pile, mound, ruins, it also means wave, billow, fountain, spring, trend, movement, it also means revolving door, lever, it means, basin, bowl, and the **word** Ed, which means witness, therefore the **word** Gilad, can mean that YHVH has witnessed their ruin for their rebellious disobedience, but it can also mean, that if they turn away from their wicked ways, that YHVH will be like a fountain of Life to them)

Ya'aqov confirms that both of them are now in covenant with each other, and he calls the name of the place where they made this covenant Galed or Galid, גלעד, which is a composite word made up of the word Gal, which means, heap, pile, mound, ruins, it also means, wave, billow, fountain, spring, trend, movement, it means a revolving door, lever, it means, basin, bowl, and the word Ed, means witness, therefore the word Gilad, can mean that if they turn away from willingly following YHVH's Covenant, that He will be witness of their ruin and destruction for their rebellious disobedience, **BUT** it can also mean, that if they turn away from their wicked ways, and keep YHVH's covenant, that YHVH will be like a fountain of Life to those who choose to do that)

*49 And Mizpah; for he said, YHVH watch between me and you, when we are absent one from another.*

(וְהַמִּצְפָּה אֲשֶׁר אָמַר יִצְחָק יְהוָה בֵּינִי וּבֵינְךָ כִּי נִסְתַּר אִישׁ מֵרֵעֵהוּ) VahaMitzpah Asher Amad Yitzeph YHVH Beyniy Uveneka Kiy NiSater Ish Mere'ehu, where the **word**, VahaMitzpah, is from the **word**, Mitzpah, מִצְפָּה, means, watch tower, lookout, observatory, formed by the **word** Tzaphah, to look, watch, observe, it also means watchman, the **word** Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, that, which, with which, that which, then, and as a conjunction, it means, **for**, because, in order that, the **word**, Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YiTzaph, is from the **word**, Tzaphah, צָפָה, which means, to look, observe, to keep watch, to foresee, expect, he looked out, he hoped, kept watch, he lurked, spied, he foresaw, hoped for, expected, looked forward to, , it also means to lay out, lay over, arranged the table, he overlaid, coated, plaited with metal, was laid over, the **word**, YHVH, is the Name Yahweh, the **word**, Beyney, is from the **word**, Beyn, בֵּין, which means, to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, **between**, among, during, understanding, comprehension, intelligence, and in the form that it is used here, it means between me, the **word** Uveyneka, is the very same **word**, Beyn, but in this form it means, between you, the **word**, Kiy, כִּי, means, that, because, for, **when**, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, NiSater, is from the **word**, Sater, סָתַר, means, to hide, conceal, the hidden things, he hid, concealed, he covered, sheltered, he hid himself, he hid carefully, it also means, to pull down, destroy, to refute, contradict, he broke down, pulled down, he disarranged, upset, he refuted, contradicted, he neutralized, was torn down, was undone, it means covering, cover, hiding place, secret, secrecy, where the **word** Sitrah, סִתְרָה, means shelter, protection, the **word**, Ish, means man, the **word**, MeRe'ehu is from the **word** Reah, רָעָה, means, to pasture, tend, graze, he

pastured, he led a flock, directed, guided, ruled, it also means to associate with, keep company with, he made **friendships** with, it means to think, have intention, strive, **friend, companion**, and it also has a negative meaning, it means, evil, wickedness, distress, misery, injury, harm, wrong)

Here Ya'aqov gives this place a second name, he calls it Mitzpah, which means watch tower, lookout, observatory, formed by the word Tzaphah, to look, watch, observe, it also means watchman. Ya'aqov is saying to Laban, that this place will act as a watchtower over the Covenant that you and I have just made, which means that if any one of us breaks this covenant, that there will be a heavy price to pay.

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 witness between me and you.*

אִם-תְּעַנֶּה אֶת-בָּנֹתַי וְאִם-תִּקַּח נָשִׁים עַל-בָּנֹתַי אֵין אִישׁ עִמָּנוּ רְאָה אֱלֹהִים עַד בְּיָנִי ( וּבְיָנֶיךָ, Im Taneh ET Benotay VeIm TiQach Nashiyim Al Benotay Eyn Ish Imanu Re'eh Elohiym Ed Beyniy Uveneka, where the **word**, Im, means, if, the **word**, Taneh, is from the **word** Anah, ענה, which means, to answer, reply, respond, he responded as a witness, received an answer, it also means to be occupied, busy oneself, was occupied with, was concerned, to be concerned, it also means to sing, he sang responsively, it also means, to be bowed down, afflicted, tormented, oppressed, was low, was submissive, to thwart, frustrate, afflicted, he fasted, the **word**, Et, is defined above, the **word**, VeIm, means and if, the **word**, TiQach, is from the **word** Qach, קח, means, **take, taken, he took**, it is related to the **word** Laqach, לקח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Nashiyim, נשים, means, women, **wives**, it is the plural of Ishah, the **word**, Al, על, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, beside, by, toward, to, onto, against, concerning, about, **other than**, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Benotay, means, my daughters, the **word**, Eyn, אֵין, means, **nothing, naught, non existence, expressing negation**, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not, it means to negate, deny, nullify, as an adverb it means, where, the **word**, Ish, means man, Imanu, means with us, the **word** Re'eh, ראה, means, **to see, he saw, he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Elohiym, means, mighty ones, judges, the **word**, Ed, as a preposition and conjunction, means, to, unto, up to, even, until, while, still, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means **witness, testimony**, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it is also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Beyniy, is from the **word** Beyn, בין,

means, to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, **between**, among, during, understanding, comprehension, intelligence, and in the form that is used here it means, between me, the **word**, Ubeyneka, is the very same **word**, Beyn, but in this form it means, between you)

Here Laban seems to finally show some interest in his daughters well being, and he says to Ya'aqov, if you ever take on other wives, and he says, you can see that there is no man with us as we speak, there is only Elohim.

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have **cast** between me and you;

יֹמֶר לָבָן לְיַעֲקֹב הִנֵּה תַגְּלָהּ תִּזְהַּ וְהִנֵּה הַמַּצֵּבָה אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינְךָ (Yomer Laban LeYa'aqov Hineh Hagal HaZeh VeHineh HaMatzevah Asher Yariytiy Beyniy UBeyneka, where the **word**, Yomer is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Laban, is Ya'aqov's father in law, the **word**, LeYa'aqov, means to Ya'aqov, the **word**, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold**, here, the **word**, HaGal, is from the **word**, Gal, גָּל, which means, **heap, pile, mound, ruins**, wave, billow, fountain, spring, trend, movement, revolving door, lever, basin, bowl, the wore, the **word**, HaZeh means this, the VeHineh, is repeated, and it means, behold, the **word** HaMatzevah, מַצֵּבָה, means, the pillar, the stance, the tombstone, it also means, the military post, the guard, the plant, was placed, was set up, it also means tumour, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, that, **which**, with which, that which, then, and as a conjunction, it means, for, because, in order that, the **word**, Yariytiy, is from the **word** Yara, יָרָא, means, **fear, terror, reverence, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence**, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the **word** Yirah, יָרָה, which sounds the same, but it means, **to throw, to cast, shoot**, was shot through, **to teach, to instruct**, he pointed out, showed, he **taught, instructed**, the **word**, Beyney, is form the **word** Beyn, בֵּין, means, **to separate, divide, to distinguish**, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, **he considered attentively**, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, **between**, among, during, understanding,

comprehension, intelligence, and in the form that it is used here it means, between, me, the **word**, UBeyneka, is the same **word** Beyn, and in the form that it is used here, it means, between you)

Laban says to Ya'aqov, take a good look at this pillar, which I Laban have cast, Yariytiy, is from the **word** Yara, ירא, means, **fear, terror, reverence, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence**, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the **word** Yirah, ירה, which sounds the same, but it means, **to throw, to cast, shoot**, was shot through, **to teach, to instruct**, he pointed out, showed, he **taught, instructed**. I want you to be an example that makes you afraid to break this covenant that we have made between us.

52 *This heap, be witness, and this pillar be witness, that I will NOT pass over this heap to you, and that you shall NOT pass over this heap and this pillar unto me, for harm.*

עַד תִּגַּל תְּזֶה וְעֵדָה הַמַּצֵּבָה אִם־אֲנִי לֹא־אֶעְבֵּר אֵלַיךְ אֶת־תִּגְלֵי תְּזֶה וְאִם־אֶתָּה ( לא־תֵּעְבֵּר אֵלַי אֶת־תִּגְלֵי תְּזֶה וְאֶת־הַמַּצֵּבָה הַזֹּאת לְרַעָה Ed HaGal HaZeh VeEdah

HaMatzebah Im Aniy Lo E'Evod Eleyka Et HaGal HaZeh VeIm Atah Lo Ta'Avod Elay Et HaGal HaZeh VeEt HaMatzevah HaZot LeRa'ah, where the **word**, Ed, עַד, as a preposition and conjunction, means, to, unto, up to, even, until, while, still, as a noun it means, eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means, **witness, testimony**, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it is also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, HaGal, is from the **word** Gal, גַּל, which means, **heap, pile, mound, ruins**, wave, billow, fountain, spring, trend, movement, revolving door, lever, basin, bowl, the **word**, VeEdah, is the **word** Ed, repeated, and it means witness, the **word**, HaMatzebah, מַצֵּבָה, means, the pillar, the stance, the tombstone, it also means, the military post, the guard, the plant, was placed, was set up, it also means tumour, the **word**, Im, אִם, as a conjunction, it means, if, whether, although, verily, when, on condition, as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the **word**, Aniy, means, I, the **word**, Lo, means, and no or and not, the **word**, E'Evod, is from the **word**, Avar, עָבַר, which means, to pass, **pass over, cross over, traversed**, he passed beyond, passed by, he proceeded, travelled, he emigrated, he made to pass across, he transgressed, trespassed, transferred, he caused to pass through, transferred, he caused to pass away, took away, removed, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, the **word**, Eleyka, means to you, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, HaGal, is the **word** Gal, גַּל, repeated, and it means, **heap, pile, mound, ruins**, the **word**, HaZeh, means this, the **word**, VeIm, means, and if, the **word**, Atah, means you, the **word**, Lo, means, no or not, the **word**, TaAvor, is the **word** Avar, עָבַר, repeated, and it means, to pass, pass

over, cross over, traversed, he passed beyond, passed by, he proceeded, travelled, he emigrated, he made to pass across, he transgressed, trespassed, transferred, he caused to pass through, transferred, he caused to pass away, took away, removed, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, the **word** Elay, means, to me toward me, unto me, the **word**, Et is defined above, the **word**, HaGal, is the **word** Gal, repeated for the third time and it is defined above, the **word**, HaZeh means, this, the **word** VeEt, is the **word** Et, and it too is defined above, the **word**, HaMatzabah is repeated, and it means, the Pillar, the **word**, HaZot, is from the **word** Zot, זֹאת, which is a pronoun, that means, this; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, this, which, who, but this **word** Zot, is spelled with the letter Zayin, which is the picture of a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, the Aleph and Tav, and since those letters represent our Messiah, it hints at the fact that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the weapon, which is what the letter Zayin ז, represents, and therefore, I believe that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that YHVH is telling us, to pay very close attention to what is happening here in that verse, because something important is about to happen, the **word**, LeRa'ah, is from the **word** Ra'ah, רָעָה, means, evil, wickedness, distress, misery, injury, **harm**, hurt, wrong, but it also means friend, companion, female friend, companion, fellow woman, it also means to pasture, tend, graze, he or she led the flock, directed, guided, ruled, it also means to think, have the intention, strive)

Laban says as for me, I swear that I will not pass over this heap, to go to you nor shall you pass over this heap to come to me to do Rah, רָעָה, evil, wickedness, distress, misery, injury, harm, hurt, wrong)

53 *The Elohey of Abraham, and the Elohey of Nahor, the Elohey of their father, judge between us. And Jacob swore by the fear of his father Isaac.*

אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי נַחֹר יִשְׁפְּטוּ בֵּינֵינוּ אֱלֹהֵי אֲבֵיהֶם וַיִּשָּׁבַע יַעֲקֹב בְּפָחַד אָבִיו ( יִצְחָק, Elohey Abraham VeElohey Nachor YiShpeto Beyneynu Elhey Aviyhem VayiShava Ya'aqov BePachar Aniyv Yitzchaq, where the **word**, Elohey, means the mighty one, the judge, the **word**, Abraham, means father of many nations, the **word**, VeElohey, is the **word** Elohey repeated, and it means, th mighty one, or the judge the **word** Nachor, is the brother of Abraham, and Laban grandfather, the **word**, YiShpeto, is from the **word**, Shaphat, שָׁפַט, which means, **to judge, decide, govern, he judged, he decided, he administered justice**, he executed judgment, he vindicated, condemned he punished, he governed, ruled, was judged, he entered into controversy, pleaded, was sentenced, judgement, punishment, the Beyneynu, is from the **word** Beyn, בֵּין, means, **to separate, divide, to distinguish**, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, **between**,

among, during, understanding, comprehension, intelligence, and in the form that it is used here, it means between us, the **word**, Elohey, is repeated, and it means, the mighty one, the judge, the **word**, Aviyhem, means, their father, the **word**, VayiShava, is from the **word** Sheva, שבע, means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, it also means, **to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath**, do something seven times, he multiplied by seven, it means seven and or seventh, it means week, Ya'aqov, is Laban's son in law, and Ya'aqov's son, the **word**, BePachad, is from the **word** Pachad, פחד, means, **to dread, fear, be in awe, was frightened, was filled with dread, fright, terror, awe**, timid, cowardly, the **word**, Aviyv, means, his father, the **word**, Yirzchaq, is the name of Ya'aqov's father)

Here they both swear by the fear of their fathers, which means the fear of the Elohim that they believed in, that they would keep the Covenant.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

וַיִּזְבַּח יַעֲקֹב זֶבַח בְּהָר וַיִּקְרָא לְאֶחָיו לְאֹכְלֵ-לֶחֶם וַיֵּאָכְלוּ לֶחֶם וַיְלִיְנוּ בַהָר  
 VayiZbach Ya'aqov Zebach BaHar Vayiqra LeEhayv Le'Ekal LeChem VaYoklu LeChem  
 VaYaliynu BaHar, where the **word**, VayiZbach, is from the **word** Zebach, זבח, which means, **to sacrifice, the sacrifice, slaughter**, feast, meal, the **word**, Ya'aqov, is Laban's son in law, the **word**, Zebach is repeated, the **word**, BaHar, is from the **word** Har, which means, mount or mountain, and in the form that it is used here, it means, in or on the mount, the **word**, Vayiqra, וַיִּקְרָא, is from the **word** Qara, which means, **to cry, call, invoke, to invite, to proclaim, to read, he summoned**, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קראי, who are a sect of Judaism that govern their lives by the Words of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, LeEchayv, is from the **word** Ach, which means brother, and in the form that it is used here, it means, his brethren, the **word**, LeEkal, is from the **word** Akal, אכל, which means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Lechem, לֶחֶם, means, to fight, do battle, to order the battle, he fought, waged war, they fought against one another, it also means to eat bread, it means to join together, to weld, to solder, he mended, he welded, it means, **bread, food**, the **word**, VayOklu, is from the **word** Akal, is repeated, and it means **to eat, he ate, devoured, consumed**, the **word**, Lechem, is repeated, and it means, **bread, food**, Vayaliynu, is from the **word**, Liyn or Lun, לִין or לִין, means, **to lodge, pass the night, he abode, remained, tarried**, he kept overnight, he passed the night, it also means to murmur, grumbled, caused to murmur, the **word** BaHar, means in or on the mount)

Now to commemorate the event, Ya'aqov offered a sacrifice to YHVH upon the Mount and then he invited his brethren to eat bread with him, and we are told that they stayed on the mount all night. Please understand that this was a great burden that had been lifted up off of Ya'aqov, for

he was truly afraid of what Laban was going to do, **BUT** as you can see, he is very thankful that YHVH once again intervened on his behalf and dealt with Laban, and sent him home empty handed. I believe that that is why Ya'aqov spent the night on the mount, for he wanted YHVH to know how thankful he was for everything that YHVH had done for him.

55 *And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his **place**.*

יִשְׁכֶּם לָבָן בַּבֶּקֶר וַיִּנָּשֶׂק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֹתָהֶם וַיֵּלֶךְ וַיָּשָׁב לָבָן לְמִקְוֵמוֹ  
 Yashkem Laban BaBoqer VayeNasheq LeBanayv VeliBenotayv VayeBarek EtHem  
 VaYelek VaYashav Laban LiMqomo, where the **word** Yashkem, is from the **word** Shakam, שָׁכַם, means, **to rise early, to load the back of the beast, he journeyed, went away**, he rose, got up early, he anticipated someone, it also means, shoulder, back, neck, with shoulder, upper part of a building, it is related to the **word** Shekem, spelled the same way, the **word** or name Laban, is the name of Ya'aqov's father in law, the **word**, BaBoqer, means, in the morning, the **word**, VayeNashaq, is from the **word** Nashaq, נָשַׁק, which means, to kiss, to touch gently, was joined, to be equipped, be armed, equipment, weapons, arms, the **word**, LeBanayv, means his children, the **word**, VayiBarak, is from the **word** Barak, בָּרַךְ, which means, **to bless, blessed, blessing**, like when a father kneels down in front of his little children to bless them with a gift, it means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the **word**, Etem, means, them, the **word**, VaYelek, is from the **word**, Halak, הָלַךְ, means, **to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed**, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, VayaShav, is from the **word**, Shuv, שָׁוָה, means, **to return, turn back, restore, come again, go again**, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word** or name Laban, is the name of Ya'aqov's father in law, who had cheated him all these years, the **word**, LiMqomo, is from the **word** Maqom, מִקְוֵמוֹ, which means, **place, locality, spot, place where to stand, to localize**, but hidden in this **word** Maqom, is the **word** Qum, which means, to arise, and it is translated as the **word** Anastasis in the Greek Septuagint and from the Greek, it is translated as the **word** resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this **word** Maqom, is used, it is telling us, to keep your eyes open, because there is some kind of resurrection or birthing or renewal event, that is about to happen)

This story ends with Laban, kissing his daughters and his grandsons, and then blessing them, which I am sure that it is not something that he did very often, and then we are told that he

returned to his Maqom, his place. I believe that this is a fitting end for Laban, for, while the word Maqom, does mean *place, locality, spot, place where to stand, to localize*, hidden in this *word* Maqom, is the *word* Qum, which means, to arise, and it is translated as the *word* Anastasis in the Greek Septuagint and from the Greek, it is translated as the *word* resurrection in our English Scriptures; furthermore, the Mem prefix, is often representative of a womb, therefore, I believe that when this *word* Maqom, is used, it is telling us, to keep your eyes open, because there is some kind of resurrection or birthing or renewal event, that is about to happen, and the fact that Laban is no longer in the lives of Ya'aqov and his family, is a plus, that will give Ya'aqov peace of mind, for Ya'aqov never really trusted Laban, and as he became more wealthy, he was even afraid that Laban, might kill him just to get his wealth, therefore it can be viewed as Ya'aqov coming from a situation where his life was a risk, to where he can now be free of that fear) Amein

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought,*

*and your every deed. Until we meet again. Amein*