

Genesis 28:10 to 29:30 Jacob Flees to Laban, Vision of a ladder, the trickster tricked

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Introduction

My notes for Living Messiah Ministries Sabbath Study 2/20/2016 ^{a b}

^a See <http://livingmessiah.com/bboard.html#sched> Apr 9th 2016. Genesis 28:10-29:30, Hosea 12:12-14, Ephesians 5:5-10

^b “**Scribal**” Note: Mostly I’m using the KJV with some changes e.g. the LORD → YHVH

Genesis Chapter 28 verses 10-22

¹⁰ And Jacob went out from Beersheba, and went toward Haran. ¹¹ And he lighted upon a certain place, and tarried (*loon* ^{H3885}) there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.^c ¹² And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. ¹³ And, behold, YHVH stood ^d above ^e it, and said,

“I *am* YHVH God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; ¹⁴ And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. ^f ¹⁵ And, behold, I *am* with thee (*a·no·Chi* ^{H595} *im·Mach* ^{H5973} עִמָּךְ אֲנֹכִי), ^g and will keep (*u·she·mar·Ti·cha* וְשָׁמַרְתִּיךָ) thee in all *places* whither thou goest, ^h and will bring thee again into this land; ^{Gen 15:13-14} for I will not leave thee, until I have done (*that* אֵת) ⁱ which I have spoken to thee of.”

Standalone Aleph Tav - Gen 28:15 HSB5

im·Mach, you' עִמָּךְ a·no·Chi I' אֲנֹכִי ve·hin·Neh Behold וְהִנֵּה
 be·Chol all manner בְּכֹל u·she·mar·Ti·cha And behold I [am] with thee and will keep וְשָׁמַרְתִּיךָ
 te·Lech, go תֵּלֵךְ a·Sher- thee in all [places] whither' אֶשֶׁר
 ha·'a·da·Mah into this land הָאָדָמָה el- into' אֶל va·ha·Shi·vo·Ti·cha, and will bring thee again וְהֵשִׁיבְתִיךָ
 e·'e·za·ve·Cha, for I will not leave' אֶעֱזָבְךָ lo I will not לֹא ki for כִּי haz·Zot; likewise הַזֹּאת
 a·Si·ti, I have done' עָשִׂיתִי im- lo' אִם a·Sher thee until' אֶשֶׁר ad against' עַד

^c In the Hebrew it doesn't say he slept, he just laid down. “.place to sleep” (*MaKoMe* ^{H4725}), compare with Gen 28:16.

Strong's. A primitive root; to stop (usually over night); by implication to stay permanently; hence (in a bad sense) to be obstinate (especially in words, to complain): ^{KJC:98} lodge ^{(d)34}, murmur ^{(ed)14} (e.g. Exp15-17, Num 14-17)...

Edenic? *lunitic*, or a lean to, in Hebrew it's a motel. A primitive root; to stop (usually over night); by implication to stay permanently;

^d Word-Study-H5324-Natsav-Stood-est-Stand-ing-eth-officers, article #[291](#).

^e GM would say that **beside** him (as is translated in the LEB version), could be a better translation.

^f This is like Gen 12:2-3, the **ricochet blessing**.

^g Elohim is everywhere **with you** if you have a covenant with him. The House of Israel got a Bill of Divorce, and after that point they could not say Emmanuel ^{Mat 1:23} because God (El) was not with them. The legal status of Ephraim to YHVH was *Lo-Ami* ^{Hos 1:9} not my people and was out of covenant. See *Lo-Ammi-are-the-ones-who-need-Emanu-El*, article #[511](#). See Eze 11:16 as well.

^h The Peshat level would suggest that Jacob will return from Laban's house. I would suggest also that it's talking about the promise given to Abram in Genesis 15 (the covenant of the pieces) as this is similar verbiage. Might I suggest another level of understanding about the House of Israel return from the four corners of the Earth that YHVH will scatter them after given them the Bill of Divorce.

ⁱ How does all this happen but by the Aleph and Tav. Maybe he also understood what Abram understood in Gen 15:5 when he looked in the stars and numbered or retold the constellation story about redemption from the blood of the lamb.

.Lach :לְדִּי dib· Bar· ti [that] which I have spoken דְּבַרְתִּי a· Sher· what' אֲשֶׁר et' אֵת

¹⁶ And Jacob awaked (*yaqats*^{H3364}) out of his sleep (*shena*^{H4480 H8142}),^j and he said,

“Surely YHVH is in this place; and I knew *it* not.”

¹⁷ And he was afraid, and said, How dreadful (*yareh*^{H3372}) *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven. ¹⁸ And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar (*mats-tsay-baw*^{H4676}),^k and poured oil upon the top of it. ¹⁹ And he called the name of that place Bethel:¹ but the name of that city *was called* Luz at the first.

²⁰ And Jacob vowed a vow, saying,

“If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, ²¹ So that I come again to my father's house in peace; then shall YHVH be my God:^m ²² And this stone (*eben*^{H68}), which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenthⁿ unto thee.”

... Ne· der a vow נְדָרַי And Jacob יַעֲקֹב vai· yid· Dar vowed וַיִּדָּר And Jacob vowed^{H5087} a vow^{H5088} - Gen 29:20 HSB5

Genesis Chapter 29 verses 1-30

¹ Then Jacob went on his journey, and came into the land of the people of the east. ² And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth. ³ And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. ⁴ And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we. ⁵ And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*. ⁶ And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep. ⁷ And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*. ⁸ And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep. ⁹ And while he yet spake with them, Rachel came with her father's

^j The commentary of tent dwelling Jacob^{Gen 25:27} states he was taught Torah. Really, have you seen his Torah Rap sheet? See “Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury” article #141. His inadequacy of being taught Torah necessitated that a “come to Jesus” experience where he receives, if you will, a born again spiritual awakening. I make the same type of argument with Isaac, see “Gen-27-33-Isaac-Trembles-Exceedingly”, article #???

^k See Deu 16:22 “Neither shalt thou set thee up any image (*mats-tsay-baw*^{H4676}); which YHVH the Elohim hateth.

¹ **Bethel** first used Gen 12:8, see also Gen 28:19, Gen 35:1, Gen 35:3, Gen 35:15-16.

^m Aramaic Targum If the word = *memra* of God will be with me...

Gen 28:21 then YHVH will be me Elohim...there the word of Elohim will be my Elohim, so the word is god.

ⁿ **Tithing** (ASaR^{H6236}) KJC:7. tenth³ Gen 28:22, 1Sa 8:15, 1Sa 8:17; tithes² Neh 10:37-38; tithe¹ Deu 14:22; tithing¹ Deu 26:12

sheep: for she kept them. ¹⁰ And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. ¹¹ And Jacob kissed Rachel, and lifted up his voice, and wept. ¹² And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

¹³ And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban **את**^o all these things.

Standalone Aleph Tav - Gen 29:13 HSB5

la· Van And it came to pass when Laban **לָבָן** chish· Mo· a' heard **כְּשָׁמַעַי** vay· Hi become **וַיְהִי**
 a· cho· To, his sister's **אָחֻתּוֹ** ben- son **בְּרָךְ** ya· 'a· Ko of Jacob **יַעֲקֹב** She· ma' the tidings | **שָׁמַעַי** -et' **אֶת־**
 lo **לוֹ** vay· chab· bek- him and embraced **וַיַּחֲבֹקֵהוּ** lik· ra· To to meet **לִקְרָאתוֹ** vai· Ya· rotz that he ran **וַיָּרָץ**
 vay· vi· 'E· hu him and brought **וַיְבִיֵּאֵהוּ** ,lo **לוֹ** vay· nash· shek- him and kissed **וַיִּנְשָׁקֵהוּ**
 et' **אֶת** le· la· Van, Laban **לָבָן** vay· sap· Per And he told **וַיְסַפֵּר** bei· To; him to his house **בֵּיתוֹ** el- to' **אֶל־**
 ha· 'El· leh. these **הָאֵלֶּה**: had· de· va· Rim all these things **הַדְּבָרִים** kol- all **כָּל־**

¹⁴ And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month (*khodesh*^{H2320}). ¹⁵ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*? ¹⁶ And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. ¹⁷ Leah *was* tender eyed; but Rachel was beautiful and well favoured. ¹⁸ And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. ¹⁹ And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me. ²⁰ And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her. ²¹ And Jacob said unto Laban, Give *me* my wife (*ish·Ti* **אִשְׁתִּי**), for my days are fulfilled, that I may go in unto her.

Gen 29:21 HSB5

ha· Vah Give **הָבָה** la· Van unto Laban **לָבָן** el- to' **אֶל־** ya· 'a· Ko And Jacob **יַעֲקֹב** vai· Yo· mer said **וַיֹּאמֶר**
 ya· Mai; for my days **יָמַי** mal· 'U are fulfilled **מְלֵאוֹ** ki for **כִּי** ish· Ti, [me] my wife' **אִשְׁתִּי** -et' **אֶת־**
 e· Lei· ha. about' **אֵלַיָּהּ**: ve· 'a· Vo· 'ah that I may go in **וַאֲבוֹאָהּ**

^o See also Aleph Tav's here Gen 30:29, Gen 31:1, Gen 31:12, Gen 32:22

^p Notice it's Jacob who starts the ball rolling by suggesting seven years. Jacob wants this seven years because he fears his brother (or I would say, fears the confrontation) and doesn't want to return to Canaan. This is another example of Jacob not thinking clearly as a result of the fog of *mens rea* that he has placed himself under. This are the fruits of the seeds he planted when he was being deceptive. See "An Alternative Approach" in "Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury", article #141.

²² And Laban gathered together all the men of the place, and made a feast. ²³ And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.^q ²⁴ And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid. ²⁵ And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled (*raham* ^{H7411}) me? ^r ²⁶ And Laban said, It must not be so done in our country, to give the younger before the firstborn. ²⁷ Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. ^s

Fulfil her week - Gen 29:27 HSB5

... Zot; her זאת she·Vu·a' week שבע mal·Le Fulfil מלא

²⁸ And Jacob did so,^t and fulfilled her week: and he gave him Rachel his daughter to wife also. ²⁹ And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. ³⁰ And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

Haftora and Brit

Hosea 12:12-14

¹² And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.^u ¹³ And by a prophet YHVH brought Israel out of Egypt, and by a prophet was he preserved.^v ¹⁴ Ephraim provoked *him* to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

Ephesians 5:5-10

⁵ For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. ⁶ Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. ⁷ Be not ye therefore partakers with them. ⁸ For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: ⁹ For the fruit of the Spirit *is* in all goodness and righteousness and truth; ¹⁰ Proving what is acceptable unto the Lord.

^q Was it not the responsibility of Jacob to check the “merchandise” *Caveat Emptor* - Let the buyer beware.

^r Keith Johnson: Like with Esau and Jacob the older and the younger brothers, now it's the older and the younger sister.

^s Laban responds to Jacob's objection and makes a counter offer. An exhibition in the dynamic nature of contracts, see **Marsing's rule #5** ⁵⁰¹.

^t Whatever chicanery Laban has pulled, Jacob nevertheless ascends to the contract made between the both of them. It's a done deal.

^u TSK: Jacob: Gen 27:43, Gen 28:1-22 – Gen 29:1-35; Deu 26:5

^v Doesn't this make a connection between the prophet and Meshiach as in Deu 18:15-19.

End Notes

Gen Ch. 28

12

Who is it that ascends and descends? Moshe went up to the mount numerous times.

This is also what Y'shua did and now is currently 'up' on the mountain 'the throne' taking the role of our Kohen HaGadol.

Joh 3:13.

ascending **H5927 aliah** and descending **H3381 Yarad**

a ladder **H5551 sullam** this is the only place where this word is found. A letter is made by two sticks.

If Y'shua is the ladder, then you could say that to get to the father, you have to the guide.

"And he dreamed, and behold a ladder **H5551 sulam** ..."

Gen 28:12 relates that in a dream Jacob saw a ladder, "sulam", stretching from earth to heaven. The numerical value of sulam = 130, (samech=60 + lamed=30 + mem=40) is the same as the numerical value of Sinai (samech=60 + yod=10 + nun=50 + yod=10). Therefore exegetes have concluded that the Law revealed to Moses in Mount Sinai, **H5514** is man's means of reaching heaven

Source: <http://www.bibleprobe.com/gematria.htm>

See Gematria-the-613-Commandments-and-the-Aleph-Tav.doc

Sinai, **H4480 H5514**

H5551 sullam (samech Lamed Mem); KJC: 1 only here (Hapax legomenon) Gen 28:12; From **H5549** (*salal*); a *stair case*: - ladder.

Matthew Nolan says this is like a DNA Helix of Zera found in next two verses (Gen 28:13-14).

13

YHVH speaks to Jacob in the capacity of being an Elohim to his father Isaac and his father's father Abraham.

First we have YHVH to Jacob in a dream...

Gen 28:13-15 KJV And, behold, the LORD stood above it, and said,

“I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; ¹⁴ And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. ¹⁵ And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.”

Then five verses latter (i.e. after [Gen 28:16-19](#)) we have Jacob vowing a vow to YHVH with the famous If Then verses...

[Gen 28:20-22 KJV](#) And Jacob vowed a vow, saying,

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, ²¹ So that I come again to my father's house in peace; then shall the LORD be my God: ²² And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

It was suggesting in our last midrash (10/19/2013) that this wasn't a contract. That YHVH was just giving him a gift. Or that the verses in [Gen 28:13-15](#) are disconnected with the verses in [Gen 28:20-22](#).

YHVH speaks to Isaac in the capacity of being an Elohim to his father Abraham.

It seems clear to me that this is the same pattern when YHVH is dealing with Isaac.

[Gen 26:24-25 KJV](#) And the LORD appeared unto him the same night, and said,

²⁴ "I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." ²⁵ And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

17

Gate of Heaven

Gate H8179 *ShaIR* and H8064

It could be argued that Jacob already understood the omnipresence of YHVH, but that this place, BetEl, is a special place because it's the Gate of Heaven (next verse [Gen 28:17](#)).

[Eze 8:3 KJV](#) And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

Peter given the Keys of the Kingdom of Heaven - [Mat 16:17-19](#).

[Mat 16:18-19 KJV](#) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates [G4439 Poolay](#) of hell shall not prevail against it. (19) And I will give unto thee the keys [G2807 Kleis](#)

of the kingdom of heaven [G3772 ooranos](#) : and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

See also and [Mat 18:18](#). .

[H8064](#) From [H8176](#) in its original sense; an *opening*, that is, *door* or *gate*: - city, door, gate, port (X -er).

[H8176](#) ShAR A primitive root; to *split* or *open*, that is, (literally, but only as denominative from [H8179](#)) to *act as gate keeper* (see [H7778](#)); (figuratively) to *estimate*: - think.

[H8179](#) From [H8176](#) in its original sense; an *opening*, that is, *door* or *gate*: - city, door, gate, port (X -er).

[H8178](#) From [H8175](#); a *tempest*; also a *terror*: - affrighted, X horribly, X sore, storm. See [H8181](#).

G4439 *Poolay*, gates, LXX [H1817](#) delet, [H5592](#) saph, [H6607](#) petach, [H8179](#) shaar

G2807 *Kleis*, keys, LXX: [H4668](#) maphteach, [H7929](#) shikhmah

G3772 ouranos

Perhaps from the same as [G3735](#) (through the idea of *elevation*); the *sky*; by extension *heaven* (as the abode of God); by implication *happiness, power, eternity*; specifically the *Gospel (Christianity)*: - air, heaven ([-ly]), sky.

This Greek work *ouranos* sounds like it could be etymologically be connected to Orion. If you search Strong's for Orion, you get [H3685 KeSiL](#) Strong's: The same as [H3684](#); any notable *constellation*; specifically *Orion* (as if a *burly* one): - constellation, Orion.; KJC 4: **orion: 3** [Job 9:9](#), [Job 38:31](#), [Amo 5:8](#), **constellations: 1** [Isa 13:10](#).

20

7/23/2005

Some would argue in [Gen 28:20-22](#) that Jacob is making a "deal" with YHVH, i.e. you could read it in a cynical way. I disagree, I think he is stressed out after leaving home (he is a bit of a mama's boy), he is out in the wilderness, and he is going to see his uncle, whom I am sure his mother told him what kind of a guy he is.

I had a similar revelation when I had decided to opt out of the Social Security scheme, and therefore stop filling. I came to the conclusion, after numerous Karl Granse seminars, that if you want to defend yourself, against the IRS, you can do it one of two ways. The first is from in the system which means you are in an administrative court, where you can't argue your Creator given inalienable rights or opting out of Social Security which does allow you to make your argument with your Creator given inalienable rights intact.

The first option is definitely the way the majority of people go. The strategy is to keep your nose clean, stay under the radar, and hope you don't get audited. The problem is that you implicitly are denying or at least have little value for your Creator given inalienable rights. To me it seems that if you deny your Creator given inalienable rights, the next step would be to simply deny the Creator, which I certainly didn't want to do.

Once I came to this truth about the IRS and Social Security, I had to make a choice. I realized that this was a question of faith, so when I first read the portion of the bible I could relate to Jacob because I had said to myself similar words to YHVH. My thoughts were basically, I am an American, I have the capacity to use my Creator given inalienable rights and if I get whacked, then it won't be because of my lack of faith. In other

words if I ever had to make my arguments in court and defend myself, it would be from a point of righteousness.

I would contend that prior to this verse Jacob (as I like to say) "believed in God but did not believe God". Believing in the existence of God is easy the question is do you trust that God would do what God said he would do per the Covenant. I would guess that the reason this is so is because Jacob hadn't really been tested. He instinctively did the right thing when he reacted to his brothers disrespectfulness towards the birthright as I would presume that Jacob knew that the birthright and the double portion inheritance go hand in hand. The action that Jacob took towards Esau was a ~~righteous one~~, (see comments below) but now he is way out of his element and needs to rely on the Elohim of his grandfather and father, so what he does is he makes a deal with God.

[Gen 28:20 KJV](#) And Jacob vowed [H5087](#) a vow, [H5088](#)...

Note, this is the first use of these two words.

See Lev chapter 27 (starting at [Lev 27:2](#)) for the specifics of this type of vow.

He says that ... [Gen 32:10](#)

10/19/2013

In this verse many people have a problem with Jacob because he is bargaining with Elohim. They (e.g. GM) try to say it means something than what it seems to clearly being said (clear to me anyway). And what is the clarity I speak of but Marsing's (#1) Maxim. I actually love this verse because it get's right to the matter of our contract / covenant with YHVH. Those who are embarrassed by this verse try to fuzzy it up with spiritual catsup

22

To keep the contract/covenant in good working order with YHVH, we need to keep tithing. This is the "tax" we pay. It is our sacrifice to YHVH our Elohim in contradistinction to the tax/sacrifice we must pay (via SS5) to the false god of Socialism.

Source: "Truth2U-Nehemia-Gordon-and-Keith-Johnson-Vayyetze.mp3"

"... me I will surely give the tenth [H6237](#) [H6237](#) asar asar unto thee."

NG^w asks the question to whom is he going to give a tenth to?

My response is why isn't it Esau on the return trip? Is it in the mind of Jacob that it's a one time event? I ask because of the famous if-then statement in [Gen 28:19-20](#) where it could easily be construed as xxxx.

[Gen 33:20](#), [Gen 35:1](#), [Gen 35:15](#)

The smack down wrestling match of all time

^w NG is Nehemia Gordon

To continue with my attempt at asking the questions about the tithe, Is this the source of the conflict between Jacob and "the Angel of Elohim" see [Gen 32:24-32](#).

Gen Ch. 29

14

30 days: Blood of Messiah - Redemption (168 times). [Mat 27:3-8](#).

Is there a connection with [Gen 2:23](#)?

18

Verses [Gen 29:18-23](#) are a good example of a "legal" contract with the terms and conditions not spelled out. It is not "lawful" because Laban is being sneaky and deceptive because he is not looking out for his brother. Which is what lawful implies.

In verse 18, Jacob offer's a contract, but as it will show in the next few verses (19-23) Jacob will not get what he is expecting.

by verse 28 it is definitely a done deal, because Jacob re-drafts him.

Jacob is responding to the question of "what shall thy wages be?" and Jacob responds with "I will serve the seven years for Rachel" ([Gen 29:20](#)).

NG thinks that it's wierd that he is exchanging his daughter for seven years of labor. Ok, if that's so isn't it even weirder that Jacob made the offer.

KJ compares this to Abraham and the 400 shekels for the cave at Machpelah. The problem is that the price in the story with Abraham was that it was make Ephron who made this outrageous price not Abraham see ([Gen 23:8-16](#)) whereas in this story it's Jacob making an outrageous offer.

In [Gen 31:15](#) where Jacob is trying to convince Leah and Rachel to go back to the land of Canaan and leave the father. This wasn't hard to convince the girls of this as their father treated them as foreigners. It could be that Laban feels that the two hand maidens that he gives to his daughters as a dowry

This all may be true, but that doesn't take away the fact that it was Jacob that made the initial offer. Some might complain that Laban should have said that the price he was going to receive was too high, but that's not how negotiations work especially when your counter part is someone like Laban.

23

Laban performs what he wants the contract to be about. Jacob went into her and therefore He consummated the contract. It is a done deal contract.

30

NG

Lev 18:18.

- is his two literal sisters

- "a woman to her sister" NG tends to argue that this means that it's an argument against having two wives. he gives an example of Hannah (1Sa 2:1-10).

NG points out that the example of Jacob is what were not suppose to do, and that's why it's mention later in Lev 18:18.

see 27-28

Appendix

Gen 28 Jacob's Flight to Laban and Vision of a ladder

1-5 Isaac blesses Jacob, and sends him to Padan-aram.

6-9 Esau marries Mahalath the daughter of Ishmael.

10-17 Jacob journeys, and has a vision of a ladder.

18-19 The stone of Bethel.

20-22 Jacob's vow.

Gen 29 Jacob Meets Rachel, Serves Laban, Marries Rachel and Leah

1-8 Jacob comes to the well of Haran.

9-12 He becomes acquainted with Rachel.

13-17 Laban entertains him.

18-22 Jacob covenants for Rachel.

23-27 He is deceived by Laban with Leah.

28-31 He marries also Rachel, and serves for her seven years more.

32 Leah bears Reuben;

33 Simeon;

34 Levi;

35 and Judah.

Hos 12 Ephraim's Sins Provoke God

1-2 A reproof of Ephraim, Judah, and Jacob.

3-6 By former favors he exhorts to repentance.

7-14 Ephraim's sins provoke God.

Eph 5

1-2 After general exhortations to love;

3 to flee sexual immorality;

4-6 and all uncleanness;

7-14 not to converse with the wicked;

15-17 to walk carefully;

18-21 and to be filled with the Spirit;
22-24 he descends to the particular duties, how wives ought to obey their husbands;
25-31 and husbands ought to love their wives,
32-33 even as Christ does his church.