

Study of Genesis 33

by

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Genesis 33:1-20

1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

(וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיִּרְא וְהִנֵּה עֹשֹׂו בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחַץ אֶת-הַיְלָדִים)
עַל-לֵאָה וְעַל-רָחֵל וְעַל שְׁתֵּי הַשִּׁפְחֹת, VaYisa Ya'aqov Eynayv VaYare VeHineh Esav Ba VeImo Arba Meot Iysh VaYachat Et HaYeladiym Al Leah VeAl Rachel VeAL Shtey HaShephachot, where the **word** VaYisa, is from the **word** Nasa, נָסָא, means, **to lift, lifted, accept, 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**, Ya'aqov, יַעֲקֹב, is a composite **word**, made up of the letter Yod, which means, hand, and the Egev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep,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**, Eynayv, is from the **word** Ayin, עַיִן, 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 here, it means, **his eyes**, Vayare, 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**, VeHineh, וְהִנֵּה, 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**, Esav, עֹשֹׂו, means, herb, herbage, grass, to cover with grass, to weed out, **it is also, the name Esau, Jacob's brother**, the **word**, Ba, בָּא, 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, בָּא, means, **he who comes, he who arrives**, and as an adjective, it means, coming, subsequent, next, the **word**, VeImo, means, **and with him**, the **word**, Arba, אַרְבַּע or אַרְבַּעַה, means, four, quadri, tetra, the **word**, Meot, is from the **word**, VayaChatz, מֵאוֹת, means, **one hundred**, to

multiply by one hundred, the **word**, Iysh, **ישׂא**, means, **man**, husband, masculine, male, hero, everyone, each one, anyone, anybody, it also means, to man, was manned, the **word**, VayaChatah, is from the **word** Chatzah, **חצה**, which means, to divide into two, to divide, be bisected, he crossed, to separate, partition, the **word**, Et, is formed with the first and last letters of the Hebrew Alphabet, and they represent Messiah, the First and the Last, the **word**, HaYeladiym, is from the **word** Yeled, **ילד**, 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**, 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** or name Leah, **לֵאָה**, means, to be weary, impatient, tired, exhausted, was slow, was hesitating, it is also the name of Laban's eldest daughter, the **word**, VeAl, means, and to, or, and unto, the **word** Rachel, means, ewe, sheep, the **word**, VeAL is repeated and it means, and to or and unto, the **word**, Shtey, means two, the **word** HaShephachot, is the plural of the **word** Shiphchah, **שִׁפְחָה**, which means, maid, **maidservant, handmaid, bondmaid**, it is from the root **word**, Shiphach, **שִׁפַּח**, which means to serve, and it is related to the **word** Mishpachah, **משפחה**, which means, family, clan, species, kind, race, offspring)

After his encounter or better yet, after Ya'aqov wrestled with the Messenger of Elohim, and the Messenger had blessed him by changing his name from Ya'aqov to Yisrael, Ya'aqov called the place where he struggled with the Messenger of YHVH, Peniel, which is interpreted as, the Face of Elohim. We are told that at that time, Ya'aqov crossed over the river Penuel, and that the Sun, the Shemesh, the Servant rose upon him. I explained to you in the past, that I believe that the **word** Shemesh, which does mean Sun, also means servant, and that this **word**, Shemesh, is a metaphor, for our Messiah, the only begotten Son, of Elohim, who, of course **IS** the Words of the Living Torah of our heavenly Father, that **ROSE upon** Ya'aqov, and, at that time, we are told that Ya'aqov halted or limped because of the damage that was done to his thigh; which simply means that from that point on, Ya'aqov's walk, was distinctly different from everyone else's walk, because **NOW**, the only begotten Son of Elohim had **RISEN upon him**, which meant that Ya'aqov was now **walking** in total loving surrendered obedience to the Words of the Living Torah of our heavenly Father made flesh, as Messiah Himself did, later on, when He, the Words of the Living Torah made flesh, was sent to earth and was manifested in the flesh, as our Messiah.

Next, we are told that Ya'aqov lifted his eyes and saw his brother Esav, coming with his entourage of four hundred men. Now I know that Ya'aqov has just spent the night struggling with the Messenger of Elohim, and that he **prevailed**, over him, and that, once he prevailed, the Messenger blessed him, but **NOW**, Ya'aqov is given his first **TEST**, for his brother now confronts him, and Ya'aqov is not sure what to expect. So as a precautionary measure we are told in *verse 2*, that he divides his family into three groups.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

וַיָּשֶׂם אֶת־הַשְּׁפָחוֹת וְאֶת־יְלֵדֵיהֶן קִדְמוֹת וְאֶת־לֵאָה וְיְלֵדֵיהָ אַחֲרָנִים וְאֶת־רָחֵל (וַיָּשֶׂם אֶת־הַשְּׁפָחוֹת וְאֶת־יְלֵדֵיהֶן קִדְמוֹת וְאֶת־לֵאָה וְיְלֵדֵיהָ אַחֲרָנִים וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרָנִים)
 VaYasem Et HaShephachot VeEt Yaldeyhen Rishonah VeEt Leah ViYladeyha Acharoniym VeEt Rachel VeEt Yoseph Acharoniym, where the **word**, VaYasem, is from the **word** Sim, שִׁים or Sum שוּם, 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**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the **word**, HaShphachot, is from the Shiphchah, שְׁפָחָה, means, maid, **maidservant, handmaid, bondmaid**, it is from the root **word**, Shiphach, שָׁפַח, which means to serve, and it is related to the **word** Mishpachah, מִשְׁפָּחָה, which means, family, clan, species, kind, race, offspring, the **word**, VeEt is the **word** Et repeated, the **word**, Yaldeyhen, is the plural of the **word** Yeled, 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**, Rishonah, is from the **word** Rishon, רִשׁוֹן, means, **first, former**, previous, superior, it is from the **word** Rosh, which means head, the **word**, VeEt is the **word** Et repeated once again, the **word**, Leah, means, to be weary, impatient, tired, exhausted, was slow, was hesitating, it is also the name of Laban's eldest daughter, the **word**, ViYladeyha, is from the **word** Yeled, 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**, the **word**, Acharoniym, is from the **word** Achar, אַחַר, which means, **to be or remain behind**, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, **after, behind, hindermost, afterward**, the **word** VeEt, is the **word** Et being repeated for the forth time, the **word**, Rachel, means ewe or lamb, and she is Ya'aqov's wife, and sister to Leah, the **word**, VeEt, is from the **word** Et and it is repeated for the fifth time, the **word**, or name Yoseph, יוֹסֵף or יִסְף, means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is the name of Rachel's first son, it is from the **word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as the **word**, again, 54 times, as the **word**, add, 28 times, as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word**, Acharoniym, is from the **word** Achar, אַחַר, means, to be or **remain behind**, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, **after, behind, hindermost, afterward**)

Here we are told that Ya'aqov put the two handmaids Bilhah and her two sons, Dan and Naphtali, and Zilpah, and her two sons, Gad and Asher, up front, then he put Leah, along with her six sons, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and one daughter, Dinah, second, and then he placed Rachel, whom he loved last, along with her son Yoseph. By doing so, Ya'aqov showing us, and the world, that he practiced favouritism, and he made it very clear and obvious that he was making a distinction between the handmaids and their children, Leah and her children and Rachel and her child Joseph. Scripture makes it very clear that YHVH does **NOT** play favourites, and that He treats everyone justly, but mankind is prone to play favourites, and unfortunately it happens in many families, and at times, it creates some major problems. However, even though he put the handmaids and their children first, he, Ya'aqov chose to go ahead of them all, to confront his brother, because he loved all of his wives and children even though he did have favourites.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

(הוא עבר לפניהם וישתחו ארצה שבע פעמים עד-נשתו עד-אחיין) Hu Avar Liphneyhem VayiShtachu Artzah Sheva Pamiym Ad Gishto Ad Achiyv, where the **word**, Hu, means, he or it, the **word**, Avar, עבר, 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**, Liphneyhem, is from the **word** 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, the **word**, VayiShtachu, is from the **word** Shachah, שחה, which means, **to bow down, bend low**, he depressed, **he prostrated himself**, fall down flat, **acted humbly, beseeched**, make obeisance, do reverence, worship, it also means to swim, he bathed himself, the **word**, Artza, is from the **word** Eretz, ארץ, which means, earth, land, country, ground, 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, the **word**, Pamiym, פעם or פעמה, which means, to strike, beat, to thrust, impel, move, he struck, beat, thrust, **times**, impelled, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was troubled, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the hammer, occurrence, time, foot of a vessel, step, tread, pace, beat of music, the **word**, Ad, עד, 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**, Gishto, is from the **word** Nagash, נגשׁ, which means, **to draw near, come near, approach**, brought near, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, Ad is repeated, the **word**, Achiyv, means, **his brother**)

Here we are told that as he, Ya'aqov came nearer and nearer to meeting his brother Esav, that he prostrated himself seven times before his brother as he approached him, which means, that by his actions, he was willingly humbling himself before his brother, which means that he was trying to show his brother Esav, that he was **NOT** a threat to him, and that he wanted to live in harmony with him, and, that that is why, he sent these gifts ahead of him, so that he could find favour with his brother. It is very obvious that Ya'aqov had no idea whatsoever as to how his brother was going to react, but I am sure that he must have been very surprised by his Brother's reactions, for we are told, in *verse 4* what Esav did

4 And Esau RAN to meet him, and embraced him, and FELL ON HIS NECK, AND KISSED HIM: and they wept.

וַיֵּרֶץ עֵשָׂו לִקְרַאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עַל-צַוְאָרוֹ וַיִּשְׁקָהוּ וַיִּבְכּוּ) VaYaratz Esav Liqrato VeyeChabqehu VayiPol Al Tzavarav VayiShaqehu VayiVku, where the **word**, VaYaratz, is from the **word** Rutz, רוץ, means, to run, he ran, he caused to run, rushed, he brought hastily, was dispatched quickly, he ran to and fro, a jockey, the **word** or name Esav, is the name of Ya'aqov's brother, the **word** Liqrato, is from the **word** Qirah, קראה, which means, an encountering, accidental, friendly or hostile, it is translated as meet, 76 times, as against, 40 times, as come, 2 times, as help, 1 time, as, seek, 1 time as way, 1 time, it is from the **word** Qara, קרא, which means, to cry, call, invoke, to invite, to 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** Qara'y, קראי, 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**, VayeChabqehu, is from the **word** Chabaq, חבק, means, to embrace, clasp, caressed, they embraced each other, it is also the band of a saddle, the **word**, VayiPol, is from the **word** Naphal, נפל, means, to fall, he fell, fell down, was prostrate, was cast down, it happened, occurred, turned out, resulted, was omitted, he caused to fall, he threw, threw down, he overthrew, defeated, was thrown, was removed, was defeated, it also means miscarriage, abortion, 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**, Tzavarav, is from the **word**, Tzavar, צוואר, which means, neck, that which turns, and in this form, it means, his neck, the **word**, VayiShaqehu, is from the **word** Nashaq, נשק, which means, to kiss, to touch gently, was

joined, to be equipped, be armed, equipment, weapons, arms, the **word**, VayiVku, is from the **word** Bakah, בכה, which means, to weep, he wept, it dripped, dropped, he cried, he bewailed, lamented, he caused to weep, weeping, tearful, and on top of of the letters of this **word**, the Scribes have placed Six, dots that are **NOT** normally placed on this **word**, and the Scribes say that those dots, represent teeth, and that it refers to the lack of sincerity on the part of Esav, when he kissed his brother Ya'aqov's neck, in this so called gesture of reconciliation, and that he wanted to bite his neck, and sever his carotid artery)

Here we are told that when they finally met, that Esav, **RAN** towards his brother, Ya'aqov, VayeChabqehu, which means, and he Chabaq, חבק, he embraced, caressed him, they embraced each other, וַיִּפֹּל עַל-צַוְאָרוֹ וַיִּשָּׂקֶהוּ וַיִּבְכּוּ, Vayipol, and he fell, Al, upon, Tzavarav, his neck, and Nashaq, kissed him, and, that when that happened, they both, Vayiku, וַיִּבְכּוּ, wept. It seems like they both had had a long time to think about what had happened in the past, and that they both wanted to make things right between them. Please remember that Esav, only claimed that he was going to kill his brother Ya'aqov, after he, Ya'aqov had deceived their father Yitzchaq, into giving Ya'aqov, the Firstborn's blessing, but Esav never followed through with his threat to kill Ya'aqov. Now in this **verse** we have an anomaly in the **word** VayiShaqehu, for **the Scribes chose to place six dots on top** of this **word**, and it is the Scribes, that say that these dots are to indicate, that Esav, was **NOT** sincere, and therefore the dots, represent teeth, that are about to bite and maybe even sever Ya'aqov's carotid artery, **BUT** please understand that this **IS** the **Scribes** interpretation of what happened. However, **ALL I SEE**, when I read what happened here, **IS** two brothers finally getting together to settle their differences in an amicable manner. Furthermore, we are told that Esav **RAN** to meet his brother, and that he then embraced his brother and fell upon his neck and kissed him. There is another incident in Scripture, that uses these very same words, and I believe it will help all of us to understand what is actually happening here. Let's read the Parable that Messiah spoke in *Luke 15*

14 And when the prodigal son had spent ALL, (of his inheritance) there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: BUT no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before you, 19 And I am no more worthy to be called your son: make me as one of your hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, AND RAN, AND FELL ON HIS NECK, AND KISSED HIM. 21 And the son said unto him, Father, I have sinned against heaven, and in your sight, and I am no more worthy to be called your son. 22 BUT the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring here the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found.

Now if we substitute the **word** Father with the **word brother**, and if we do the same with the **word** son, and change it also, to **brother**, then the story of the return of the prodigal son, becomes, a very similar situation, to what we have just read about the reunion between Ya'aqov and Esav, and the fact that the very same words, **AND RAN, AND FELL ON HIS NECK, AND**

KISSED HIM, are used in both stories, regarding what happened when they met again, after a long separation, tells me, that this **IS a much better explanation** of what really happened, when Ya'aqov and Esav finally met after being separated for twenty plus years, than what the **Scribes** want you to believe. It is obvious to me, and I hope that it is obvious to you, that the brothers **loved each other** and it certainly appears to me, that they were both relieved that the situation that caused Ya'aqov to leave in the first place, and stay away for twenty years, was now behind them.

5 And Esav lifted up his eyes, and saw the women and the children; and said, Who are those with you? And he said, the children which Elohim has graciously given your servant.

וַיִּשָׂא אֶת-עֵינָיו וַיִּרְא אֶת-הַנְּשִׂים וְאֶת-הַיְלָדִים וַיֹּאמֶר מִי-אֵלֶּה לָּךְ וַיֹּאמֶר הַיְלָדִים)

אֲשֶׁר-חָנַן אֱלֹהִים אֶת-עַבְדְּךָ, VaYisa Et Eynayv VaYare Et HaNashiym VeEt

HaYeladiym VaYomer Miy Eleh Lak VaYomer HaTeladiym Asher Chanan Elohiym Et

Avdeka, where the **word**, VaYisa, is from the **word** Nasa, נָסָא, means, to lift, lifted,

accept, 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 last letters of the

Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Eynayv, 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 here, it means, **his eyes**, the **word**,

VaYare, 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**, Et, is repeated, the **word** HaNashim,

means, **the women**, the **word**, VeEt is the **word** Et repeated, the **word**, HaYeladiym, is

from the **word** Yeled, 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**,

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**, Miy, מִי, is the pronoun, **who, whose**, whoever, someone,

anyone, the **word**, Eleh, אֵלֶּה, means, **these**, but it also means, to worship as a deity, deify,

he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it

means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club,

cudgel, it means, goddess, the **word**, Lak, לָּךְ, is a personal pronoun, and means, to you,

to thee, the **word**, VaYomer, is used a second time and it is from the **word** Amar, defined

above, the **word**, HaYeladiym, is repeated, and it is from the **word** Yeled, defined above,

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**, Chanan **חָנָן**, means, to show favour, be gracious, had pity, he granted amnesty, was pitied, was granted, the **word** Elohiym, means, mighty ones, judges, the **word**, Et, is used a fourth time, the **word**, Avdeka, is from the **word** Eved, **עָבַד**, 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, and in the form that it is used here, it means, **your servant**)

Now after greeting each other in the manner that they did, Esav, sees all the children with their mothers standing there, and he asks his brother, who are these people? And Ya'aqov answers him and says, they are the children which Elohim has graciously given **your servant**. As you can see, even though they appeared to be reconciled, Ya'aqov, still calls himself, Esav's, servant, which tells me that he continued to humble himself before Esav.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

(וַתִּגַּשׁוּ הַשִּׁפְחֹת הַנָּהָ וְיַלְדֵיהֶן וַתִּשְׁתַּחֲוּיֶינָן) , VaTigashna HaShephachot Henah VeYaldeyhen VatiShtachaveyna, where the **word**, VaTigashna, is from the **word**, Nagash, **נָגַשׁ**, which means, **to draw near, come near, approach, brought near**, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, HaShephachot, is from the **word** Shiphchah, **שִׁפְחָה**, which means, maid, maidservant, bondmaid, it is from the root **word**, Shiphach, **שָׁפַח**, which means to serve, and it is related to the **word** Mishpachah, **מִשְׁפָּחָה**, which means, family, clan, species, kind, race, offspring, the **word**, Henah, **הִנָּה**, 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**, VeYaldeyhen, 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, children, boy, offspring**, young man, the **word**, VatiShtachaveyna, is from the **word**, Shachah, **שָׁחָה**, means, to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship, it also means to swim, he bathed himself, to wallow in the mire like a swine, and in the form that it is used here it means that they bowed themselves)

Next we are told that Ya'aqov's wives and handmaids, along with their children, came before Esav, in the order that Ya'aqov had placed them, which means that the first group, were the handmaids Bilhah and Zilpah, and their four sons, Dan, Naphtali, Gad and Asher, and they too, bowed themselves before Esav, as their father, Ya'aqov had done.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

(וַתִּגַּשׁ גַּם לֵאָה וְיִלְדֶיהָ וַיִּשְׁתַּחֲוּ וְאַחַר נִגַּשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲוּ) VaTigash Gam Leah ViYladeyha Vayishtachavu VeAchar Nigash Yoseph VeRachel Vayishtachavu, where the **word**, VaTigash is from the **word**, Nagash, נָגַשׁ, means, **to draw near, come near, approach, brought near, brought, presented, offered**, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, Gam, גַּם, is a conjunction, that means, **also, moreover, to**, even, as well, neither, heap, abundance, much, the **word**, or name, Leah, לֵאָה, means, to be weary, impatient, tired, exhausted, was slow, was hesitating, it is also the name of Laban's eldest daughter, the **word**, ViYladeyha, 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, children, boy, offspring, young man, the **word**, Vayishtachavu is from the **word**, Shachah, שָׁחָה, which means, to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship, it also means to swim, he bathed himself, to wallow in the mire like a swine, and in the form that it is used here it means that they bowed themselves, the **word**, VeAchar, is from the **word**, Achar, אַחַר, which means, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, **after**, behind, hindermost, afterward, the **word**, Nigash, נִגַּשׁ, means, **to draw near, come near, approach, brought near, brought, presented, offered, dedicated**, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, Yoseph, יוֹסֵף or יִסְף, means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as the **word**, again, 54 times, as the **word**, add, 28 times, as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, he is the foirst son of Rachel and brother to Benjamin, the **word**, VeRachel, means and Rachel, and the **word** of name Rachel, means ewe or sheep, the **word** Vayishtachavu, is repeated, it is from the **word**, Shachah, שָׁחָה, which means, **to bow down, bend low, he depressed, he prostrated himself**, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship, it also means to swim, he bathed himself, to wallow in the mire like a swine, and in the form that it is used here it means that they bowed themselves)

Next, we are told that Leah, along with her six sons, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and her one daughter, Dinah, came before Esav, and they also, bowed rhemselves before Esav, and thirdly, Rachel, with her son Joseph, came before Esav, and they bowed themselves before Esav also, as Ya'aqov had done, which means that they too showed respect for their brother in law and the children's uncle, by humbling themselves before him.

8 And he said, What do you mean by all this drove which I met? And he said, These are to find grace in the sight of my lord.

וַיֹּמֶר מִי לָךְ כָּל־הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי לְמַצַּא־חֵן בְּעֵינַי אֲדֹנָי, VaYomer Miy Leka Kal HaMachaneh HaZeh Asher Pagashtiy VaYomer LiMtzo Chen BeEyney Adoniy, 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**, Miy, מִי, is the pronoun, **who**, whose, whoever, someone, anyone, the **word** Lak, means, with you, the **word** Kal, means, **all, the whole of**, the **word**, HaMachaneh, means, **the camp**, it is from the **word** Machaneh, מַחֲנֶה, which means, **camp, encampment**, army, host, it is from the **word** Chanah, חָנָה, which means, to bend, decline, encamp, he encamped, inclined toward, aimed at reached, it also means to be gracious, he was kind, the **word**, HaZeh, means, **this**, 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**, Pagashtiy, is from the **word**, Pagash, פָּגַשׁ, which means, to meet, encounter, they met together, met each other, he caused to meet, brought together, the **word**, VaYomer is repeated, and it means to say, or said, the **word**, LiMtzo, is from the **word** Matza, מָצָא, which 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**, Chen, חֵן, means, **favour, grace**, charm, to show favour, and if we add the suffix letter Nun, we form the **word** Chanan, חָנַן, which means, **to show favour, be gracious, had pity**, he longer for, craved for, **he granted amnesty, pitied**, he was favoured with, he sought or implored favour, the **word**, BeEyney, is form the **word** Ayin, עֵין, means, **eye, sight**, 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, is from the **word**, Adon, means, lord, master, possessor, and in the form that it is used here, it means my master, my lord)

Next, Esav says, what do you mean by sending all these droves that I met along the way, as I was coming to actually meet with you? And Ya'aqov said, these are Gifts, Minchah, that I wanted to give to you, so that I could find grace, favour, in the sight of my lord.

9 And Esau said, I have enough, my brother; **KEEP** what you have unto yourself.

וַיֹּמֶר עֵשָׂו יֵשׁוּ יִשְׁלִי רַב אָחִי יְהִי לָךְ אֲשֶׁר־לָךְ, VaYomer Esav Yesh Liy Rav Achiy Yehiy Lak, 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**, Esav, is Esau, Ya'aqov's twin brother, the **word**, Yesh,

יָשׁ, means, to stand out, exist, entity, and as an adverb, it means, there is, there are, there shall be, you will, possession, property, existence, substance, reality, the **word**, Liy, to me, Rav, רַב, as an adjective, means, much, many, large, great, mighty, abounding, abundant, multitude, **great quantity, plenty, abundance**, majority, honoured, important, as an adverb, it means **enough**, as a noun it means, lord, chief, master, teacher, rabbi, it also means a bowman, an archer, the **word**, Achiy, means my brother, the **word**, Yehiy, is form the **word** Hayah, 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**, Leka, means, **to you**, 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**, Lak, means, to yourself)

Now I want you to see and understand what is happening here, for, **IF** Esav was anything like Ya'aqov's covetous father in law, Laban, he would have **jumped** at the chance to get this bounty that Ya'aqov was giving him, **BUT** instead, Esav says: **I HAVE ENOUGH, my brother; KEEP what you have unto yourself**. That does **NOT** sound like a man that is trying to take advantage of the situation, even though he does have the upper hand, **BUT**, instead, it sounds to me, like a man that is happy, that his brother has returned, and that they have settled their differences, in a righteous and upright manner.

10 And Jacob said, Nay, I pray you, **IF** now I have found grace in your sight, then **RECEIVE** my present at my hand: for therefore I have seen your face, as though I had seen the face of Elohim, and you were pleased with me.

וַיֹּאמֶר יַעֲקֹב אֶל-נָא אִם-נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְחָתִי מִיָּדִי כִּי עַל-כֵּן רָאִיתִי (פְּנֶיךָ כִּרְאֵת פְּנֵי אֱלֹהִים וַתִּרְצַנִּי VaYomer Ya'aqov Al Na Im Na Matzatiy Chen BeEyneyka VeLaqachta Minchatiy MeYadiy kiy Al Ken Raiytiy Paneyka KiRot Peney Elohiym VaTirtzeniy, 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 Esav's twin brother, the **word**, Al, אֶל, means, **nothing, it will make my speech worth nothing**, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, **not, nay**, as a prefix it means not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, Na, נָא, means, **please, I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אַנָּא, which means, ah, now, I or we beseech you, I or we pray, the **word**, Im, means if, the **word**, Na, is repeated, the **word**, Matzatiy, it is from 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**, Chen, **חֵן**, means, **favour, grace**, charm, to show favour, and if we add the suffix letter Nun, we form the **word** Chanan, **חֲנַן**, which means, to show favour, be gracious, had pity, he longer for, craved for, he granted amnesty, pitied, he was favoured with, he sought or implored favour, the **word**, BeEyneyka, is from the **word** Ayin, **עַיִן**, means, **eye, sight**, 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**, VeLaqachta, is from the **word** Laqach, **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** Minchatiy, is from the **word** Minchah, **מִנְחָה**, which means, **gift, present, tribute, offering**, especially a meal offering, the daily afternoon prayer, it also means chairmen of the board, master of ceremonies, moderator, guided, directed, the words, MiYadiy, means, in or by my hand, 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 words Al Ken, **עַל-כֵּן**, means, therefore, for this reason, the **word**, Raiytiy, is from the **word** Ra'ah, **רָאָה**, means, to see, saw, seen, 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**, Paneyka, is from the **word** Paniym, **פָּנִים**, 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 form that it is used here it means your face, your countenance, the **word**, KiRot, is the **word** Ra'ah repeated, and it means, to see, saw, seen, he looked at, beheld, he perceived, he conceived, understood, the **word**, Peney, means the face of, the **word**, Elohiym, means, mighty ones, judges, the **word**, VaTirtzeniy, is from the **word** Ratzah, **רָצָה**, means, count, enumerate, pay off, he paid off, got restituted, made good, atoned for, was paid off, he counted, enumerated, was discoursed, was delivered, **recount, told, narrated, was pleased with, to be favourable to, he accepted**, received in favour, he sought the favour of someone, he appeased)

Now it is important that we understand what is happening here also, for Esav tells his brother Ya'aqov, **I HAVE ENOUGH**, therefore, keep your presents, your minchah. This makes it very obvious to me, and hopefully to you also, that Esav, is just simply happy, that his brother is back, and therefore, he does not feel it necessary that his brother **Gives him any gifts**, just to find favour with him, which means that Esav, was prepared to extend **GRACE** to his brother without **ANY** compensation whatsoever. However, Ya'aqov, who is also overjoyed with the fact that he and his brother are now in a right relationship again, **insists**, that his brother Esav accepts his gifts, for now, it is even more important to him that Esav accepts his Gifts, because Esav has indeed extended his **GRACE** to Ya'aqov, without even wanting any compensation. Then Ya'aqov says something very important, he says: *for therefore I have seen your face, as though I had seen the face of Elohim, and you were pleased with me.* Here Ya'aqov is comparing his

brother Esav's forgiving behaviour, as a similar act, that Elohim has done for Ya'aqov in the past, which means that Ya'aqov believes that what his brother has done, by being gracious to him and forgiving him, **IS** an Elohim like quality, and he compliments Esav on this Elohim like, wonderful attribute.

Therefore Ya'aqov says in *verse 11*:

11 Take, I PRAY YOU, my blessing that is brought to you; because Elohim has dealt graciously with me, and because I have enough. And he urged him, and Esav took it.

קַח־נָא אֶת־בְּרַכְתִּי אֲשֶׁר הֵבֵאת לָךְ כִּי־תָנַנִי אֱלֹהִים וְכִי יֵשׁ־לִי־כֹל וַיִּפְצַר־בּוֹ וַיִּקָּח)

Qach Na Et Barkatiy Asher HuBat Lak Kiy Chananiy Elohiym VeKiy Yesh Liy

Vayiptzar Bo VayiQach, where the **word**, Qach, קַח, 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**, Na, נָא, means, **please, I pray, I beseech you**, welcome, go to, now,

then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּה,

which means, ah, now, I or we beseech you, I or we pray, the **word**, Et is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the

word, Barkatiy, 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**,

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**, HuBat, 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, and as an adjective, it means, coming, subsequent, next, the **word**,

Lak, means, **to 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**, Chananiy, is from the **word** Chen, חֵן,

which means, **favour, grace, gracious, graciously**, charm, to show favour, and if we add

the suffix letter Nun, we form the **word** Chanan, חָנַן, which means, **to show favour, be**

gracious, had pity, he longed for, craved for, he granted amnesty, pitied, he was favoured

with, he sought or implored favour, the **word**, Elohiym, mean, mighty ones, judges, the

word, VeKiy, is the **word** Kiy, כִּי, is repeated and it 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**, Yesh, יֵשׁ, means, to stand out,

exist, entity, and as an adverb, it means, ***I have, there is, there are, there shall***, you will, possession, property, existence, substance, reality, the ***word***, Liy, means, to me, the ***word***, Kol, means, all, the whole of, the ***word***, VaYiphtzar, is from the ***word*** Patzar, **פָּצַר**, means, ***to push, press, urge, stun or dull, entreated***, he appointed, prescribed, was stubborn, to peck at, stubbornness, the ***word***, Bo, **בּו**, means, ***in him***, in it, before him, therein, the ***word***, VayiQach, is the ***word*** Qach, **קָח**, repeated, and it 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,

Here we see that since Ya'aqov has now, experienced his brother Esav's warm welcome, he pleads with his Esav, to accept his Gifts, and we are given the reason why it is so important to Ya'aqov, for he says in the balance of the *verse*, ***BECAUSE Elohim has dealt graciously with me, and BECAUSE I have enough. And he urged Esav to accept his Gifts, and Esav took it.***

Sometimes, being gracious, means that we ***ACCEPT*** the nice things that people are trying to do for us, or the gifts that they are giving us, and that is why I believe that Esav chose to accept Ya'aqov's gifts, ***BECAUSE*** he was being gracious to his brother, and did ***NOT*** want to insult his brother, nor his gifts, by refusing to accept them.

12 And he said, Let us take our journey, and let us go, and I will go before you.

(**וַיֹּמֶר נִסַּח וְנִלְכָה וְנִלְכָה וְנִלְכָה לְנִגְדְּךָ**), VaYomer Nisah VeNelekeh VeElkah Lanegdeka, 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***, Nasa, **נָסַע**, which means, to pull out, to set out, depart, ***to journey***, he pulled out, he set out, departed, ***he journeyed, he removed, he caused to set out, led out, he transported***, marching, march, the ***word***, VeNelekeh, is from the ***word*** Halak, **הָלַךְ**, which 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, and in this from it means, let us depart, the ***word***, VeElkah, is from the very same root ***word***, Halak, and in the form that it is used here, it means, ***and I will go***, or ***I will journey***, the ***word*** LeNegedeka, is from the ***word***, Neged, **נָגַד**, which 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, and in the form that it is used here, it means, ***I will go before or in front of you and lead the way***

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** Echad, means, one, first, the **word**, VaMetu, is from the **word** Mot, מוֹת, which means, dead, to die, he died, put to death, killed, death, the **word**, Kal, means, all, the whole of, the **word**, HaTzon, is from the **word** Tzon, צֹאן or צֹאֲנִים means, a flock of small cattle, sheep, goats)

Here Ya'aqov politely declines Esav's offer, and he tells him why, by saying: *the children are tender, and the flocks and herds with young are with me: and IF men should overdrive them one day, then, all the flock will die.* Ya'aqov is concerned that since the men, who are with Esav, are not driving any animals, that they might be impatient and drive the animals to hard, and cause some, or many of them to die.

14 Let my lord, I pray you, pass over before his servant: and I will lead on softly, according as the cattle that go before me and the children be able to endure, until I come unto my lord unto Seir.

יַעֲבֹר-נָא אֲדֹנָי לִפְנֵי עַבְדּוֹ וְאָנִי אֶתְנַהֲלָהּ לְאַפֵּי לְרֵגֶל תְּמַלְאָכָה אֲשֶׁר-לִפְנֵי וּלְרֵגֶל ()
 תְּיַלְדִּים עַד אֲשֶׁר-אָבָא אֶל-אֲדֹנָי שְׂעִירָה, VaAvar Na Adoniy Liphney Avdo VaAniy
 Etnahalal Lity LeRegel HaMlakah Asher LePanayv UIRegel HaYeladiym Ad Asher Abo
 El Adoniy Seiyrah, where the **word**, VaAvar, עָבַר, 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**, Na, נָא, means, **please, I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the **word**, Adoniy, is from the **word** Adon which means, lord, master, and in the form that it is used here, it means my master, my lord, the **word**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, at the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, Avdo, is from the **word** Eved, עָבַד, 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**, VaAniy,

means, **and I**, the **word**, EtNahalah, is from the **word** Nahal, נָהַל, means, **lead, guide, he led, conducted, guided, he provided for, sustained, he directed, managed**, administered, manager, the **word**, Litiy, is from the **word** At, אַט, which is an adverb, which means, slowly, to slow down, and the same spelling also means, sorcerer, magician, the ghost of a dead person, it is related to the **word** Atat, אַטַט, which means, to slow down, decelerated, was slowed down, became slow, the **word**, LeRegel, is from the **word** Regel, רֵגַל, which means, foot, leg, base, step, a measure, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to **be accustomed to, be used to**, was made to go about, was guided, was made to go about, he trained, habituated, made familiar, **was in the habit of, was used to, was accustomed to**, the **word**, HaMlakah, is from the **word** Malak, מַלְאָךְ, means, **messenger**, messenger of Elohim, angel, it is related to the **word** Lak, לָאָךְ, which means, to send, and the **word** Malakah, מַלְאָכָה, which means work, 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**, Liphney, לְפָנַי, as a preposition, means, **in the presence of, before, at the face of**, it is formed from the **word** Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the **word**, UIRegel, is from the **word** Regel, רֵגַל, which means, foot, leg, base, step, a measure, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to be accustomed to, be used to, was made to go about, was guided, was made to go about, he trained, habituated, made familiar, was in the habit of, was used to, was accustomed to, the **word**, HaYeladiym, 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, children, boy, offspring, young man**, the **word**, Ad, אַד, 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** 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**, Abo, 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, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means,

coming, subsequent, next, and in the form that it is used here it means I come, the words, El-Adony, means, to, unto, toward, in, into, at, my master, my lord, the **word**, Seiyrah, שַׁעִיר, means, hairy, he goat, buck, the hairy or bearded one, it also means satyr, demon, a demon having a he goat's form, it also means a thin shower of rain, because of the black rain clouds are suggestive of black he goats)

Here, in a humble way, Ya'aqov offers his brother a solution and he says to Esav, you go ahead of me, at the speed that your men are comfortable with, and I will go, at the speed that is best for my animals and my children, and I will meet you in Seir. However since Esav has just reconciliated with his brother, he still wants to protect his brother and his family, therefore he says to Ya'aqov in *verse 15*:

15 And Esau said, Let me now leave with you some of the folk that are with me. And he said, What do I need it for? Let me find grace in the sight of my lord.

וַיֹּאמֶר עֵשָׂו אֶצִּיגָה־נָּא עִמָּךְ מִן־הָעַם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אֲמַצָּא־חֵן בְּעֵינֵי אֲדֹנָי
 VaYomer Esav Atziyagah Na Imka Min HaAm Asher Itiy VaYomer Lamah Zeh Emtza
 Chen BeEyney Adony, 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**, Esav, means Esau, Ya'aqov's twin brother, the **word**, Atziyagah, is from the **word**, Yatzag, יָצַג, which means, **to place permanently, establish, leave**, make, present, put, set, stay, the **word**, Na, נָּא, means, **please, I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּא, which means, ah, now, I or we beseech you, I or we pray, the **word**, Imka, means with you, the **word**, Min, מִן, denotes separation, and means, away from, from, thereof, of, out of, since, because, than, more than, it is also the pronoun, what, the **word**, HaAm, is from the **word** Am, עַם, which means, **people, kinsman**, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, 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**, Itiy, means, me, 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**, LaMah, לָמָּה, means, **why, wherefore**, the **word**, Zeh, means, **this**, the **word**, Emtza, is from 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**, Chen, חֵן, means, **favour, grace, gracious, graciously**, charm, to show favour, and if we add the suffix letter Nun, we form the **word** Chanan, חָנַן, which means, to show favour, be gracious, had pity, he longed for, craved for, he granted amnesty, pitied, he was favoured with, he sought or implored favour, the

word, BeEyney, is from the **word**, Ayin, עַיִן, means, **eye, sight**, 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, is from the **word** Adon, אֲדֹנָי, means, lord, master, possessor)

Esav offers to leave some of his own men behind, as protective guards for Ya'aqov and his family, until they arrive at their destination. **BUT** Ya'aqov, once again, in a submissive tone says to his brother Esav, there is no need for you to do that, therefore, please take your men with you, and I will go along at the speed that is best for my wives, children and animals. You might ask, **WHY** did Ya'aqov refuse to accept the protection of his brother Esav and his men? There has been all kinds of speculations, as to why he did that, **BUT** I believe, that after all that had happened, that Ya'aqov was now totally convinced that YHVH had and would continue to protect him and his family, and that he did **NOT** want anything to jeopardize that situation, and take a chance that might cause YHVH to stop placing His protective cover over him and his family, which might have happened, **IF** Ya'aqov had decided to rely on someone else's protective covering, rather than YHVH Elohim's protective covering.

16 So Esau returned that day on his way unto Seir.

(וַיָּשָׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכּוֹ שְׂעִירָה) VaYashav BaYom Hahu Esav LeDarku Seiyrah, where the **word**, VaYashav is from the **word**, Shuv, שׁוּב, which 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** BaYom, means, **in that day**, the **word**, HaHu, means, he, the **word**, Esav, is Esau, Ya'aqov's twin brother, the **word**, LaDarku, is from 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**, Seiyrah, is the **word** Seiyr, שְׂעִיר, means, hairy, he goat, buck, the hairy or bearded one, it also means satyr, demon, a demon having a he goat's form, it also means a thin shower of rain, because of the black rain clouds are suggestive of black he goats)

Here we are told that after making peace with his brother Ya'aqov, and offering to protect Ya'aqov and his family until they arrived at their destination, and being politely turned down by his brother, that Esav went back to Seir. Now the **word** Seiyr, שְׂעִיר, means, hairy, he goat, buck, the hairy or bearded one, it also means satyr, demon, a demon having a he goat's form, but that does **NOT** necessarily mean that that definition has anything to do with the character of Esav, for Esav loved and respected his Father Yitzchaq, and as you can see, it appears that he loved his brother Ya'aqov also, and that he forgave him for what he had done twenty years ago.

17 And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.

(וַיַּעֲקֹב נָסַע סֻכּוֹתָה וַיִּבֶן לּוֹ בַּיִת וַיַּמְקִינְהוּ עֲשָׂה סֻכּוֹת עַל־בְּנֵי קָרְא שְׁם־הַמָּקוֹם סֻכּוֹת) VaYa'aqov Nasa Sukotah VaYiben Lo Bayit UlMiqnehu Asa Sukot Al Ken Qara Shem

HaMaqom Sukot, where the **word**, VaYa'aqov, means, and Ya'aqov, Esau's twin brother, the **word**, Nasa, נָסַע, means, to pull out, to set out, depart, to journey, he pulled out, he set out, departed, he journeyed, he removed, he caused to set out, led out, he transported, marching, march, the **word**, Sukotah, is the plural of the **word** Sukah, סֹכֶה, means, booth, tabernacle, Sukkah, also means, pin, peg, brooch, the words, Al-Ken, עַל-כֵּן, means, therefore, for this reason, 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**, Shem, שֵׁם, means, name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, HaMaqom, מִקְוֹם, 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, the **word**, Sukot, is the name of a city in the tribal territory of Gad, just north of the River Jabbok, it is from the **word** Sukah, סֹכֶה, booth, tabernacle, Sukkah, name of a Mishnah, Tosephta and Talmud Tractate in the order Moed, it also means pin, peg, nail, brooch, it means, to look, he saw, he looked, related to (שָׁכַח)

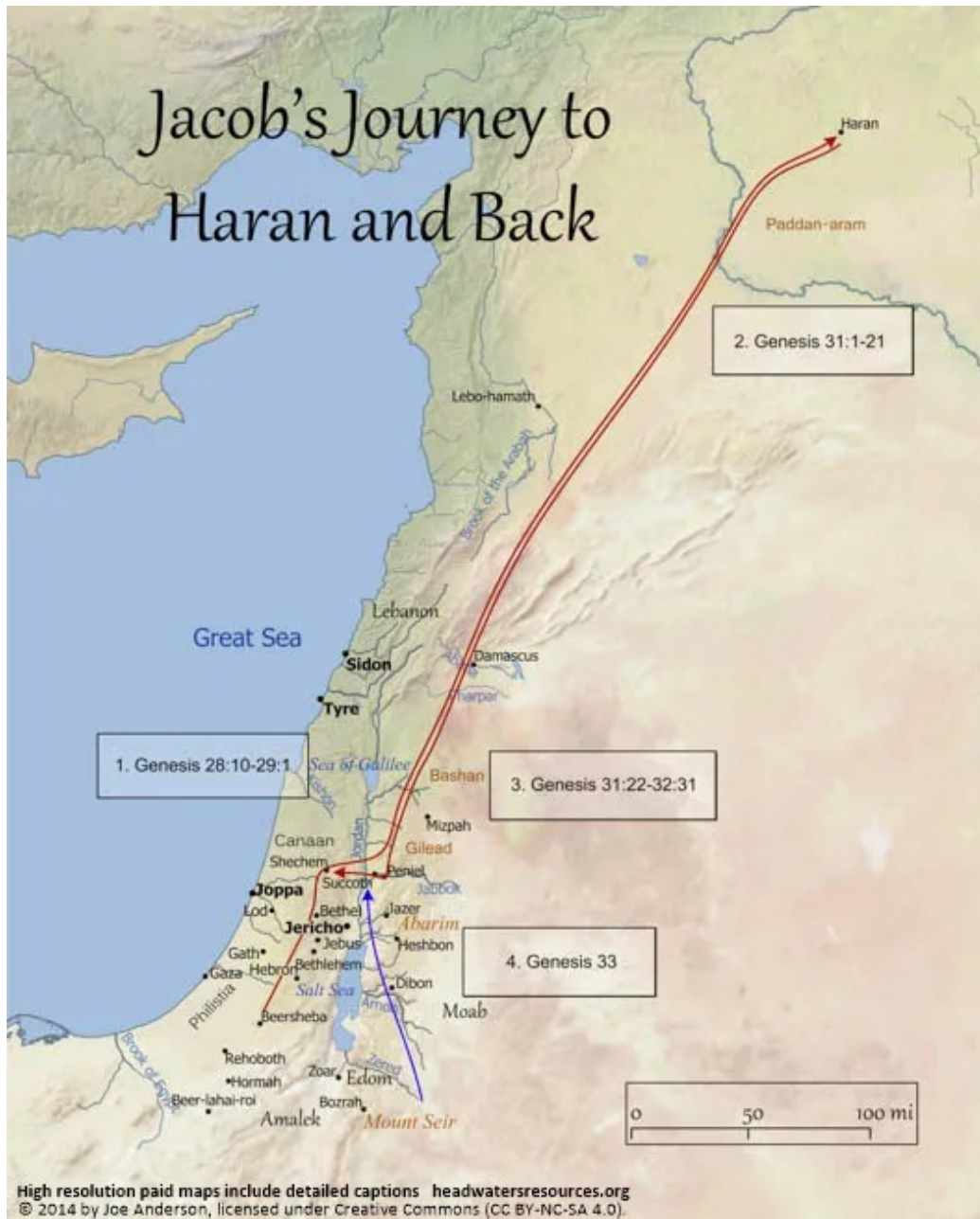
After Esav and his men left Ya'aqov, we are told that he and his family journeyed to a place called Sukkot, and that he built himself a house there along with building booths for his animals, and that, that is why the place was called Sukkot, for the **word** Sukkot, means **booths**. Please notice that we are told that Ya'aqov built a house there, which means, that that is where he chose to live, at least for the time being.

18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנָעַן בְּבֵאוֹ מִפְּדַן אֲרָם וַיַּחַן אֶת-פְּנֵי הָעִיר)

VayaBo Ya'aqov Shalem Iyr Shekem Asher BeEretz Kenaan Bebo'o MiPadan Aram VayiChan Et Peney Halyr, 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, and as an adjective, it means, coming, subsequent, next, the **word** Ya'aqov, is Esau's twin brother, the **word**, Shalem, is the name of a city in Shechem,

it is from the *word*, Shalam, שלם or Shalom שלום, which means, to be ended, be finished, **be complete, to be whole, be safe**, (which describes the condition that Ya'aqov and his family were in when they arrived at Shechem), it means to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, perfect, at peace, he made whole, made good, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, the *word*, Iyr, עִיר, means, city, town, to urbanize, it also means angel, watcher, awake, wakeful, Shekem, means, shoulder, ridge, and it is the name of an ancient Canaanite town, in the hill country of Ephraim, 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*, BeEratz, means in the land,, in the country, the *word* Canaan, is the land that YHVH gave to Abraham, Isaac and Jacob, the *word*, Bebo'o, is from the *word* Bo, בוא, which 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, and as an adjective, it means, coming, subsequent, next, and in the form that it is used here it means, **as he came**, the words, MiPadan Aram, מִפַּדַּן אֲרָם, Padenah Aram, Paddan-Aram seems to have been either identical with, or included within, the area of Aram-Naharaim and is described by Abraham as the land of my nativity, to which he sent his servant to find a wife for Isaac (24:4, 10; 25:20). It is most frequently mentioned in connection with Jacob's flight from Esau and his residence with his uncle Laban, the brother of Rebekah his mother. All but one of the tribes of Israel (Benjamin) originated there (28:2-7; 31:18; 33:18; 35:9, 26; 46:15; 48:7) Paddan-Aram must have been situated in northern Mesopotamia since it included the city of Haran (28:10; 29:4). The repeated description of Laban as an Aramean (25:20; 28:5; 31:20, 24) would imply an Aramean population speaking the Aramaic language (31:47). In fact, the name is generally accepted as deriving from the Aramaic Paddânâ, a field, or plain, and meaning the Plain of Aram, corresponding to the Hebrew Sedeh Aram (Hosea 12:13), the *word*, VayiChen, is from the *word* Chanah חָנָה, which means, to bend, decline, encamp, he encamped, he pitched his tent, inclined toward, aimed at, reached, he bent, bent down, it also means to be gracious, he was kind, it is related to the *word*, מַחֲנֵה, encampment, the *word*, Et, is the first and last letters of the Hebrew Alphabet and they represent Messiah, the First and the Last, the *word* Peney, is from the 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, HaIyr, is from the *word* Iyr, עִיר, which means, city, town, to urbanize, it also means angel, watcher, awake, wakeful)



Here we are told that Ya'aqov came to a city called Shalem, in Shechem, which is in the land of Canaan. The word Shalem, in Hebrew, is the same spelling as the word Shalam, **שלם** or Shalom **שלום**, which means, to be ended, be finished, be complete, to be whole, be safe, (which describes the condition that Ya'aqov and his family were in when they arrived at Shechem), it means to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, perfect, at peace, he made whole, made good, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became, peace was established, accomplished. Based on the definition of this word Shalem, it is obvious to me that this was YHVH's plan, for YHVH had promised that **ALL** the land of Canaan, would belong to Abraham, Yitzchaq and Ya'aqov and their descendants forever.

19 And Ya'aqov bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money.

וַיִּקַּן אֶת-חֶלְקַת הַשָּׂדֶה אֲשֶׁר נָטָה שָׁם אָהֳלוֹ מִיַּד בְּנֵי-חָמוֹר אָבִי שָׁכֶם בְּמֵאָה קֶשִׁיטָה
 VaYiqen Et Chelqat HaSadeh Asher Natah Sham Ahalo MiYad Beney Chamor Aviy
 Shekem BeMeah Qeshiytah, where the **word** VaYiqen is from the **word**, Qanah, קָנָה, which means, to create, **to acquire, get, to buy, to possess, own, he possessed**, it also means, stalk, reed, cane, beam of scales, shaft of a lampstand, arm of a lampstand, length of a reed, it also means nest, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Chelqat, is from the **word**, Chelqah, חֶלְקָה, which means, portion of ground, field, part, division, it is from the **word** Cheleq or Chaleq, the **word**, HaSadeh, means the field, 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**, Natah, נָטָה, means, **to stretch or spread out, extend**, incline, bend, conform to, he spread out, bent, he turned, turns aside, he thrust aside, thrust away, he perverted judgment, it is used 60 times as, stretch out, 28 times as, incline, 16 times as, turn, 15 times as, stretch forth, 13 times as, turn aside, 8 times as, bow, 8 times as, decline, 8 times as pitched, 5 times as bow down, 5 times as, turn away, 5 times as, spread, 4 times as pervert, 4 times as, stretch, 3 times as, wrest, 3 times as, outstretched, 2 times as, carried aside, and it is used miscellaneously 20 times as, afternoon, apply, deliver, go down, be gone, intend, lay, let down, offer, overthrown, prolong, put away, show, take aside, cause to yield, the **word**, Sham, means, **there**, the **word**, Ahelo, 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, the **word**, MiYad, is from the **word** Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and in this form it means, at or from the hand, the **word**, Beney, means, the children, the **word**, Chamor, חָמוֹר, means, ass, donkey, Chamar, חָמַר, ass driver, it is also the name of the father of Shechem, a Hivite, the **word**, Aviy, means, his father, the **word**, Shekem, means, shoulder, rim, he was the son of Chamor, the Hivite, the **word**, BeMeah, means, for one hundred, the **word**, Qeshiytah, קֶשִׁיטָה, means, a certain weight of unknown value, the right value, it is from the Arab **word** Qist, which means, just, fair, equitable, right, correct)

Here we are told that after Ya'aqov built his house in Sukkot, and that afterward, he went to Shechem, where he bought a parcel of land from the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. Why did Ya'aqov do this? Well in *Genesis 12:6-7* it says: *And Abram passed through the land unto the place of Shechem, unto the plain of Moreh. And the Canaanite was then in the land. 7 And YHVH appeared unto Abram, and SAID, Unto your seed will I give this land: and there, Abram BUILT an altar unto YHVH, who appeared unto him.*

And here Ya'aqov is in the same place where his grandfather, Abram, built an altar, and he wants to buy a piece of Land so that he can do the same, build an altar to YHVH, to thank Him for

bringing him, his family and all of his flocks, safely back to his land of nativity, back to his father's land.

20 *And he erected there an altar, and called it El–Elohe–Israel.*

(וַיִּצֶבֶת שָׁם מִזְבֵּחַ וַיִּקְרָא לּוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל), VaYatzev Sham Mizbeach Vayiqra lo El Elohey Yishrael, where the **word**, VaYatzev, is from the **word** Natzav, נָצַב, which means to stand, he fixed, planted, founded, **he set up, erected, established, standing**, appointed over others, handle of a knife or sword, the **word**, Sham, means, there, the **word**, Mizbeach, מִזְבֵּחַ, means, altar, it is formed from the **word** Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, 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, קְרָאִי, 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**, 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** Elohey, means, mighty one, judge, the **word** Yisrael, יִשְׂרָאֵל, is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeshar El, means the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim)

I believe that Ya'aqov wanted to follow in the footsteps of His Grandfather Abraham and erect an altar to YHVH, in the very Land that YHVH promised Abaraham, Isaac and Jacob would eventually be theirs and their descendants. We are not told that it was YHVH that told him to do this, **BUT** we can rest assured that Ya'aqov believed in his heart that what he was doing was for YHVH.

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*