

5/22/05

**Genesis 30-31**

Jacob the con got coned by his uncle Laban as he switched brides on him, the night of his honeymoon.

He agreed to work seven more years for Rachel but he ended up with two wives and he loved Rachel more than Leah.

The Lord seeing that Leah was unloved or hated by Jacob, He opened her womb and allowed her to conceive four sons, Ruben, Simeon, Levi and Judah.

As we stated in our last study, the chapter division for chapter thirty would be better at verse thirty-one of chapter twenty-nine. Gen. 29:31-35

This would record the birth of the eleven sons of Jacob and one daughter, Dinah in one entire chapter.

**30:1-8**      **The complaint of Rachel and plan.**

**30:1**      The reaction of Rachel at her sister bearing four children.

- 1) Rachel seeing her infertility envied her sister Leah. Vs. 1a-b

a) “A sound heart is life to the body, But envy is rottenness to the bones.” Prov. 14:30

b) Envy is a work of the flesh. Gal. 5:21

c) “For where envy and self-seeking exist, confusion and every evil thing are there.” Ja. 3:16

2) Rachel lashed out at Jacob saying, “Give me children, or else I die!” Vs. 1c-e

a) Her own frustration was vented on Jacob at the one she loved, as so often is the case.

\* Literally, “And if not, I am a dead woman”.

b) Her demands were wrong and unrealistic, in that she was barren.

**30:2**      The response of Jacob at the demand of Rachel.

1) Jacob's anger was aroused against Rachel. Vs. 2a

\* Flesh begets flesh!

2) Jacob said, “Am I in the place of God.” Vs. 2b-c

\* The sharp reminder to her that God is the one who gives children.

3) Jacob is cruel lashing out at her, saying, “Who has withheld from you the fruit of the womb?” Vs. 2d

a) Barrenness was considered to be disfavor with God. Gen. 25:21

- b) Though it was true, it was merely getting even.

**30:3-4** The clever plan of Rachel.

- 1) Rachel suggested her maid to be a surrogate mother. Vs. 3
  - a) Rachel said, “Here is my maid Bilhah; go in to her.” Vs. 3a-c
    - \* The very same sin as with Hagar! Gen. 16:2
  - b) Rachel clearly indicated they would be her children, “And she will bear a child on my knees, that I also may have children by her.” Vs. 3d-e
    - \* This was cruel towards Bilhah, she was a mere instrument, deprived of love of husband and children.
- 2) Rachel followed through with her plan. Vs. 4
  - a) Then she gave him Bilhah her maid as wife. Vs. 4a
  - b) Jacob went in to her. Vs. 4b

**30:5-8** The two sons born to Bilhah.

- 1) Bilhah conceived and bore Jacob a son. Vs. 5
- 2) Rachel expressed her thoughts of vindication by God. Vs. 6
  - a) Then Rachel said, “God has judged my case; and He has also heard my voice and given me a son.” Vs. 6a-c

- \* Her personal interpretation was that God heard her, not a statement by God.

- b) Therefore she called his name Dan, which means judge or vindicate.
- 3) Rachel’s maid Bilhah conceived again and bore Jacob a second son. Vs. 7
- 4) Rachel again expressed her thoughts of being victorious over her sister. Vs. 8
  - a) Then Rachel said, “With great wrestlings I have wrestled with my sister, and indeed I have prevailed.” Vs. 8a-c
    - \* Again the competition between the sister was a mere exercise of the flesh to satisfy their own pride and need.
  - b) So she called his name Naphtali, which means wrestling. Vs. 8d

**30:9-13** The plan of Rachel was copied by Leah.

**30:9-13** The two sons born to Zilpah.

- 1) Leah did not want her sister to have more children than her. Vs. 9
  - a) Leah saw that she had stopped bearing. Vs. 9a
  - b) Leah took Zilpah her maid and gave her to Jacob as wife. Vs. 9b

- 2) Leah's maid Zilpah bore Jacob a son. Vs. 10
- 3) Leah expressed her sentiments in view of the number of children. Vs. 11
  - a) Then Leah said, "A troop comes!" Vs. 11a
  - b) So she called his name Gad, which means troop. Vs. 11b
- 4) Leah's maid Zilpah bore Jacob a second son. Vs. 12
- 5) Leah expressed her feelings of pride. Vs. 13
  - a) "Leah said, "I am happy, for the daughters will call me blessed." Vs. 13a-c  
\* Her happiness revolved around her children, not her husband.
  - b) So she called his name Asher. Vs. 13d

**30:14-21    The hiring out of Jacob by Rachel.**

**30:14-15** The merchandizing of Jacob by his wives.

- 1) The occasion. Vs. 14
  - a) Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Vs. 14a-b  
\* Mandrakes were love apples, believed to have fertility powers by the people.

- b) Then Rachel said to Leah, "Please give me some of your son's mandrakes." Vs. 14c-d
- 2) The negotiation. Vs. 15
  - a) Leah voiced her bitterness towards Rachel, "But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes also?" Vs. 15a-c
  - b) Rachel clever enticement quieted Leah, "And Rachel said, "Therefore he will lie with you tonight for your son's mandrakes." Vs. 15d-e

**30:16**    The communication and transaction.

- 1) When Jacob came out of the field in the evening, Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes. Vs. 16a-d
- 2) And he lay with her that night. Vs. 16e

**30:17-20** The two more sons born to Leah.

- 1) God was the One determining conception, not aphrodisiac potions. Vs. 17
  - a) God listened to Leah. vs. 17a
  - b) Leah conceived and bore Jacob a fifth son. Vs. 17b
- 2) Leah again expresses her thoughts makes God one with her carnal plan. Vs. 18

- a) She said, “God has given me my wages.” Vs. 18a-b
  - b) She gives the reason, “Because I have given my maid to my husband.” Vs. 18c
  - c) So she called his name Issachar, which means recompense. Vs. 18d
- 3) Leah conceived again and bore Jacob a sixth son. Vs. 19
- 4) Leah once again expresses her interpretation. Vs. 20
- a) That God had tilted the scales to her favor from her sister, “God has endowed me with a good endowment.” Vs. 20a-b
  - b) The clear understanding, “Now my husband will dwell with me, because I have borne him six sons.” Vs. 20c-d
  - c) So she called his name Zebulun, which means exalted.
- 5) Afterward she bore a daughter, and called her name Dinah. Vs. 21
- a) Dinah means judgment.
  - b) Dinah is the only daughter.

### **30:22-24    The son of Rachel.**

**30:22**    The sovereignty of God in His timing.  
Vs. 22

- 1) Then God remembered Rachel. Vs. 22a

- \* Not that He forgot but He had to discipline her.
- 2) God listened to her and opened her womb. Vs. 22b
- \* He was responding to her prayers and pleading.

### **30:23-24 The mercy of God towards Rachel.**

- 1) She conceived and bore a son. Vs. 23a
- \* God got His message across to Rachel.
- 2) She expressed her understanding biblically, “God has taken away my reproach.” Vs. 23b-c
- \* Without any doubt in answer to prayer.
- 3) So she called his name Joseph, which means Yahweh has added. Vs. 24a
- 4) She expressed her hope in God for children and possibly prophetic, “The LORD shall add to me another son.” Vs. 24b-c
- a) Since she did indeed bore one more son, Benjamin.
- b) Fourteen years after being married!

### **30:25-36    The desire of Jacob to return home.**

**30:25-26** The request Jacob to be sent back home.

- 1) The time of the request, “And it came to pass, when Rachel had borne Joseph.” Vs. 25a-b

- 2) The request of Jacob to Laban. Vs. 25c-26
- a) “Send me away, that I may go to my own place and to my country.” Vs. 25c-e
  - b) “Give me my wives and my children for whom I have served you, and let me go.” Vs. 26a-b
  - c) “For you know my service which I have done for you.” Vs. 26c

**30:27-30** The response of Laban.

- 1) The request was self-serving. Vs. 27
- a) “And Laban said to him, “Please stay, if I have found favor in your eyes.” Vs. 27a-c
  - b) “For I have learned by experience that the LORD has blessed me for your sake.” Vs. 27d
    - 1)) The word experience “nachasti” means enchantments. Josh. 24:2
    - 2)) The blessings were due to Jacob.
- 2) The response seemed just. Vs. 28
- a) Then he said, “Name me your wages.” Vs. 28a-b
  - b) “And I will give it.” Vs. 28c
- 3) The declaration of Jacob’s loyalty. Vs. 29
- a) His faithfulness, “So Jacob said to him, “You know how I have served you.” Vs. 29a-b

- b) His accountability, “And how your livestock has been with me.” Vs. 29b
- 4) The declaration of Laban’s blessings. Vs. 30
- a) Before Jacob came Laban had little. Vs. 30a
    - \* “For what you had before I came was little.”
  - b) After Laban increased abundantly. Vs. 30b
    - \* “And it has increased to a great amount.”
  - c) The source of the blessing. Vs. 30c
    - \* “The LORD has blessed you since my coming.”
  - d) The confrontation of Laban for his dishonesty to Jacob. Vs. 30d
    - \* “And now, when shall I also provide for my own house?”

**30:31-36** The proposed wages by Jacob.

- 1) The response of Laban to Jacob. Vs. 31a-c
- a) So he said, “What shall I give you?” Vs. 31a
  - b) The And Jacob said, “You shall not give me anything.” Vs. 31b-c
- 2) The proposal by Jacob. Vs. 31d
- 32

- a) If you will do this thing for me, I will again feed and keep your flocks.” Vs. 31d-e
- b) “Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the goats; and these shall be my wages.” Vs. 32
- 3) The integrity of Jacob. Vs. 33-34
  - a) The simple accountability, “So my righteousness will answer for me in time to come, when the subject of my wages comes before you: every one that [is] not speckled and spotted among the goats, and brown among the lambs, will be considered stolen, if [it is] with me.” Vs. 33
  - b) The delight of Laban, “And Laban said, “Oh, that it were according to your word!” Vs. 34
- 4) The plan implemented. Vs. 34-36
  - a) The separation of goats, “So he removed that day the male goats that were speckled and spotted, all the female goats that were speckled and spotted, every one that had some white in it, and all the brown ones among the lambs, and gave them into the hand of his sons.” Vs. 35

- b) The separation of space, “Then he put three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.” Vs. 36

### **30:37-43    The blessing of Jacob.**

#### **30:37-38** The method for the plan.

- 1) The process, “Now Jacob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which was in the rods.” Vs. 37
- 2) The procedure, “And the rods which he had peeled, he set before the flocks in the gutters, in the watering troughs where the flocks came to drink, so that they should conceive when they came to drink.” Vs. 38
  - a) God knew the distinction between those animals that could produce the multi-color “heterozygous” or the solid color “homozygous”.
  - b) The multiplication was by supernatural intervention, not the method picked by Jacob.

#### **30:39-42** The process of the plan.

- 1) The particular kind, “So the flocks conceived before the rods, and the flocks

brought forth streaked, speckled, and spotted.” Vs. 39

\* The word conceived “yacham” means to be hot. Vs. 10-12

- 2) The separation, “Then Jacob separated the lambs, and made the flocks face toward the streaked and all the brown in the flock of Laban; but he put his own flocks by themselves and did not put them with Laban's flock.” Vs. 40
- 3) The propagation, “And it came to pass, whenever the stronger livestock conceived, that Jacob placed the rods before the eyes of the livestock in the gutters, that they might conceive among the rods. But when the flocks were feeble, he did not put them in.” Vs. 41-42a-b
- 4) The provisional blessing, “So the feebler were Laban’s and the stronger Jacob’s.” Vs. 42c

**30:43** The product of the plan.

- 1) The fulfillment of God’s promise, “Thus the man became exceedingly prosperous.” Vs. 43a
- 2) The diverse abundance of the promise, “And had large flocks, female and male servants, and camels and donkeys.” Vs. 43b-d

\* The first verse of chapter 31 is a better break for the chapter.

### **31:1-16** The plans of Jacob to return home.

**31:1-2** The problem of Jacob’s wealth.

- 1) The greedy accusation of the son’s of Laban. Vs. 1
  - a) The verse looks back to verse 43, the fact that Jacob had become very wealthy, Jacob heard the words of his sons. Vs. 1a
  - b) Their perverted perspective was expressed to each other, “Jacob has taken away all that was our father’s, and from what was our father's he has acquired all this wealth.” Vs. 1b-c
- 2) Jacob also saw the discontent of Laban. Vs. 2
  - a) The word countenance “paniyim” means the expression in his eyes.
  - b) The prosperity of Jacob caused Laban to perceive Jacob as a liability instead of an asset, as before.

**31:3-13** The God of Jacob revealed Himself to Jacob.

- 1) God spoke to Jacob. Vs. 3
  - a) Yahweh commanded Jacob, “Return to the land of your fathers and to your family.” Vs. 3a-b

- \* Similar to Abraham's call but this is a return. Gen. 12:1-2
- b) Yahweh comforted Jacob, "And I will be with you." Vs. 3c
- 1) The presence of God on Jacob's behalf is repeated. Vs. 5, 29, 42, 53
- 2) This is the renewed promise.
- 2) Jacob called Rachel and Leah to the field, to his flock, perhaps to be in private. Vs. 4
- a) Rachel is first in Jacob's affection and list.
- b) The custom was that the women needed their father's permission to leave.
- 3) Jacob declared to them their fathers injustices. Vs. 5-8
- a) He told them of Laban's recent change of attitude towards his prosperity. Vs. 5a-c
- b) He told them "But the God of my father has been with me." Vs. 5d
- c) He communicated to them his faithful service to Laban. Vs. 6
- d) He told them of their father's deceptiveness to changed his wages ten times. Vs. 7a
- \* The word deceptiveness "hathal" means to mock, with their public

- reputation suffering as a result. Judges 16:10, 13, 15
- e) He pointed out to them by sharp contrast the faithfulness of God, "but God did not allow him to hurt me." Vs. 7b
- f) He informed them of Laban's dishonest greed, "If he said thus: 'The speckled shall be your wages,' then all the flocks bore speckled. And if he said thus: 'The streaked shall be your wages,' then all the flocks bore streaked." Vs. 8
- \* This is a more detail agreement than in chapter 30, not a contradiction.
- 4) Jacob revealed to them it was God who had blessed him. Vs. 9
- a) He told them God had taken away the livestock of Laban and given them to him. Vs. 9
- \* The phrase "taken away" means to rescue and used for danger of death, implying giving them a better life. Gen. 32:11, Ex. 3:8, 5:23, 6:6
- 5) Jacob revealed that it was God who had given him this prosperity. Vs. 10-13
- a) He told them God gave him a dream of the streaked, speckled, and gray-spotted flocks mating. Vs. 10

- \* Again God knew which animal could produce in kind!
- c) He told them the Angel of God spoke him in a dream and told him that the multiplication of the flocks was due to all the evil Laban had done to him. Vs. 11-12
- \* Either this is Jesus speaking as the Angel of God, most often called the Angel of the LORD. Gen. 21:17, 28:12, 32:2
- d) He told them He identified Himself as the God of Bethel, where he had anointed the pillar and made a vow to Him. Vs. 13a-b
- \* There God promised Jacob protection and prosperity of provisions. Gen. 28
- e) He revealed to them the command of Yahweh to him, to arise, get out of this land, and return to the land of your family. Vs. 13c-e

### **31:14-16** The response of Rachel and Leah.

- 1) They agreed with Jacob, “Is there still any portion or inheritance for us in our father’s house?” Vs. 14
- \* Laban had spent their dowry.
- 2) They saw themselves also having been merchandised. Vs. 15

- a) Are we not considered strangers by him? Vs. 15a
- b) For he has sold us, and also completely consumed our money. Vs. 15b
- 3) They stated the wealth taken from their father was by the hand of God’s blessing. Vs. 16
- a) “For all these riches which God has taken from our father are really ours and our children's.” Vs. 16a
- b) “Now then, whatever God has said to you, do it.” Vs. 16b-c

### **31:17-24** The flight of Jacob and his family.

#### **31:17-21** The preparations for departure.

- 1) Jacob prepared his family. “Jacob rose and set his sons and his wives on camels.” Vs. 17
- 2) Jacob prepared all the livestock and possessions he had acquired in Padan Aram to go to his father Isaac in the land of Canaan. Vs. 18
- 3) Rachel stole the household gods of Laban as he was sheering the sheep. Vs. 19
- a) The term “stole” is key. Vs. 26, 27, 30, 39
- b) The phrase household idols “teraphim” are idol images, believed to have inheritance rights for the one

who possessed them, according to the Nuzu tablet of the 15th century B.C, excavated in 1930, they were also for fertility and protection.

- c) But no commentary is given, so we can only guess.
- 4) Jacob leaves unknowns because Laban was the deceiver. Vs. 20
  - a) The phrase “stole away unknown”, literally means stole the heart of Laban. Vs. 26
  - b) A pun implying Laban as the arch deceiver and thief.
- 5) Jacob was traveling in haste, crossing the Euphrates and heading toward the mountains of Gilead. Vs. 21
  - \* About 300 miles from the Euphrates.

### **31:22-24** The pursuit of Jacob by Laban.

- 1) Laban was told on the third day that Jacob had fled. Vs. 22
- 2) Laban pursued without rest. Vs. 23
  - a) He took his brethren with him.
  - b) He pursued him for seven days.
  - c) He overtook him in the mountains of Gilead.
- 3) Laban was visited by God. Vs. 24
  - a) But God had come to Laban the Syrian in a dream by night.” Vs. 24a

\* The word “But” marks the sharp contrast of God’s disapproval and protection.

- b) God told Laban, "Be careful that you speak to Jacob neither good nor bad.” Vs. 24b-c

### **31:25-42** **The confrontation of Jacob by Laban.**

**31:25-30** Laban confronts Jacob and accuses him of stealing from him.

- 1) Laban and his brethren set up camp in the mountains of Gilead. Vs. 25
- 2) Laban pushes the boundaries of God’s warnings. Vs. 26
  - a) Laban said to Jacob, “What have you done”, that you have stolen away unknown to me.” Vs. 26a-b
    - 1)) The very same words of Jacob, when he deceived Jacob with Leah, “What have you done”.
    - 2)) This is complete hypocrisy.
  - b) “And carried away my daughters like captives taken with the sword?” Vs. 26c
    - \* Forcing them as captives by the sword!
  - c) Why did you flee away secretly, and steal away from me, and not tell me.” Vs. 27a-c

- d) Laban attempt to present himself as loving and affectionate. “For I might have sent you away with joy and songs, with timbrel and harp?” Vs. 27d  
 \* Presenting himself as a loving family head.
- 3) Laban tries to make Jacob be the bad guy. Vs. 28  
 a) And you did not allow me to kiss my sons and my daughters.” Vs. 28a  
 b) “Now you have done foolishly in s doing.” Vs. 28b
- 4) Laban attempt to intimidate Jacob and present himself as godly. Vs. 29  
 a) It is in my power to do you harm.” Vs. 29a  
 b) “But the God of your father spoke to me last night, saying, `Be careful that you speak to Jacob neither good nor bad.” Vs. 29b-d
- 5) Laban attempts to act sympathetic but hostile. Vs. 30  
 a) “And now you have surely gone because you greatly long for your father's house.” Vs. 30a  
 b) “But why did you steal my gods?” Vs. 30b  
 1) A most serious charge and lack of respect.

- \* Perhaps he went to pray to them for protection prior to leaving and found them gone?  
 2)) A most embarrassing revelation, he cared for his gods more than his daughters.

**31:31-35** Jacob permits Laban to search for his gods.

- 1) Jacob declared to Laban the reason for his leaving in haste, “Because I was afraid, for I said, `Perhaps you would take your daughters from me by force.” Vs. 31
- 2) Jacob declares to Laban his innocence. Vs 32  
 a) To the point of death, “With whomever you find your gods, do not let him live.” Vs. 32a-b  
 b) To be presented before all, “In the presence of our brethren, identify what I have of yours and take it with you.” Vs. 32c-d  
 c) To his own ignorance, “For Jacob did not know that Rachel had stolen them.” Vs. 32e
- 3) Laban search the entire camp. Vs. 33-35  
 a) And Laban went into Jacob’s tent, into Leah’s tent, and into the two maid’s tents, but he did not find them. Vs. 33a-c

- b) Then he went out of Leah's tent and entered Rachel's tent. Vs. 33d
- c) The commentary, "Now Rachel had taken the household idols, put them in the camel's saddle, and sat on them. And Laban searched all about the tent but did not find them." Vs. 34  
\* How interesting, these gods had become unclean by her sitting on them! Lev. 15:19-23
- d) The deceptiveness of Rachel, "And she said to her father, "Let it not displease my lord that I cannot rise before you, for the manner of women is with me." Vs. 35a-c
- e) The futile effort by Laban, "And he searched but did not find the household idols." Vs. 35d  
\* They could be small as in this case of quite large as a man. 1Sam. 19:13, 16

**31:36-37** Jacob protests his innocence.

- 1) Jacob lashed back rebuking Laban before all. Vs. 36
  - a) The boiling point, "Then Jacob was angry "charah" means to be hot and furious, incensed and rebuked Laban." Vs. 36a
  - b) The plead, "Jacob answered and said to Laban: "What is my trespass? What

- is my sin, that you have so hotly pursued me?" Vs. 36b-e
- 2) Jacob called for the evidence of his accusations, Vs. 37
  - a) The futility of his search is declared, "Although you have searched all my things, what part of your household things have you found?" Vs. 37a-b
  - b) The call to present the evidence, "Set it here before my brethren and your brethren, that they may judge between us both!" Vs. 37c-d

**31:38-42** Jacob rebukes and exposes Laban's injustice by his faithful service.

- 1) He did not diminish the flock in any way, Vs. 38
  - a) "These twenty years I have been with you; your ewes and your female goats have not miscarried their young." Vs. 28a-b  
\* He had been a diligent and caring shepherd.
  - b) And I have not eaten the rams of your flock." Vs. 38c  
\* He had not be abusive.
- 2) He did not exercise his right of injury loss. Vs. 39
  - a) That which was torn by beasts I did not bring to you; I bore the loss of it." Vs. 39a-b

- \* Later provision in the Law. Ex. 22:9-11, 13
- b) You required it from my hand, whether stolen by day or stolen by night.” Vs. 39c-d  
\* This was wrong.
- 3) He was ever present with the flocks. Vs. 40
  - a) “There I was! In the day the drought consumed me, and the frost by night.” Vs. 40a-b  
\* He endured hardship.
  - b) “And my sleep departed from my eyes.” Vs. 40c  
\* He had many sleepless nights.
- 4) He was taken advantage financially. Vs. 41
  - a) “Thus I have been in your house twenty years; I served you fourteen years for your two daughters, and six years for your flock.” Vs. 41a-c
  - b) “And you have changed my wages ten times.” Vs. 41d  
\* He took advantage of his own son-in-law.
- 5) He was protected by God. Vs. 42
  - a) “Unless the God of my father, the God of Abraham and the **Fear** of Isaac, had been with me, surely now you would have sent me away empty-handed.” Vs. 42a-d

- \* Accusing and exposing Laban as dishonest and wicked.
- b) “God has seen my affliction and the labor of my hands, and rebuked you last night.” Vs. 42e-f  
\* God has vindicated me and finally stopped you.

### **31:43-55    The response of Laban to Jacob’s charges.**

- 1) The exposure of Laban left him speechless and with no defense, so he changed the subject. Vs. 43
  - a) He is arrogant, “And Laban answered and said to Jacob, “These daughters are my daughters, and these children are my children, and this flock is my flock; all that you see is mine.” Vs. 43a-e
  - b) He plays the victim, “But what can I do this day to these my daughters or to their children whom they have borne?” Vs. 43f
- 2) The plead for a truce by a covenant, “Now therefore, come, let us make a covenant, you and I, and let it be a witness between you and me.” Vs. 44
  - a) Laban feel a need for protection from Jacob.
  - b) The reason was that God was with him.

- 3) The memorial of the covenant. Vs. 45-46
- a) "So Jacob took a stone and set it up a pillar." Vs. 45  
\* Such as in Bethel. Gen. 28:18
  - b) "Then Jacob said to his brethren, "Gather stones." And they took stones and made a heap, and they ate there on the heap." Vs. 46
- 4) The meaning of the memorial. Vs. 47
- a) The two names, "Laban called it Jegar Sahadutha." Vs. 47a  
\* This is a Aramaic name, a witness heap, the language Laban spoke.
  - b) "But Jacob called it Galeed." Vs. 47b  
\* This is a Hebrew name, a mound of witnesses, the language Jacob spoke.
- 5) The commentary of the names, Vs. 48-49
- a) "The And Laban said, "This heap is a witness between you and me this day." Therefore its name was called Galeed," Vs. 48
    - 1)) The wordplay is a mound of witnesses, due to untrustworthiness.
    - 2)) The two witness were needed. Deut. 19:15
  - b) "Also Mizpah, because he said, "May the LORD watch between you and me when we are absent one from another." Vs. 49
    - 1)) The meaning of Mizpah watchtower.

- 2)) But the implication is negative with regards to not trusting each other, therefore God was to watch over each of them, for they could not trust each other.
- 6) The specifics of the covenant. Vs. 50-52
- a) "If you afflict my daughters." Vs. 50a
  - b) "Or if you take other wives besides my daughters." Vs. 50b
  - c) "Although no man is with us--see, God is witness between you and me!" Vs. 50c-d
  - d) "Then Laban said to Jacob, "Here is this heap and here is this pillar, which I have placed between you and me. This heap is a witness, and this pillar is a witness, that I will not pass beyond this heap to you, and you will not pass beyond this heap and this pillar to me, for harm." Vs. 51-52
- 7) The oath of the covenant. Vs. 53
- a) "The God of Abraham, the God of Nahor, and the God of their father judge between us." Vs. 53a-b
  - b) "And Jacob swore by the Fear of his father Isaac." Vs. 53c
- 8) The sealing of the covenant. Vs. 54
- a) "Then Jacob offered a sacrifice on the mountain." Vs. 54a  
\* The acceptance of the covenant.

b) “And called his brethren to eat bread.  
And they ate bread and stayed all  
night on the mountain.” Vs. 54b-c

9) The departure of Laban and Jacob. Vs. 55

a) “And early in the morning Laban  
arose, and kissed his sons and  
daughters and blessed them. Then  
Laban departed and returned to his  
place.” Vs. 55