

# Genesis 31:43-55; 32:1-32: 33:1-20

Genesis 31:43 –

43 Then Laban answered and said to Jacob, “The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine. But what can I do this day for these my daughters or for their children whom they have borne?”

1. Laban considered his daughters and grandchildren as his own. Jacob was a hired servant.
2. Jacob could leave and be free, but Jacob did not have the right to take his family.

Genesis 31:44-54 - Stones are set up as a boundary and witness to Jacob and Laban’s covenant:

44 Come now, let us make a covenant, you and I. And let it be a witness between you and me.”

996 [e] u·bê-ne·kā. וּבְנֵיךָ: and you Conj-w   Prep   2ms	996 [e] bê-nî בֵּינִי between me Prep   1cs	5707 [e] le·'êd לְעֵד a witness Prep-I   N-ms	"ed" /āyd/ = "witness, evidence, testimony" Conj-w   V-Qal-ConsecImperf-3ms	1961 [e] wa·hā-yah וַהְיֶה and let it be Conj-w   V-Qal-ConsecImperf-3ms	859 [e] wā·'āt-tah; וְאַתָּה and you Conj-w   Pro-2ms	589 [e] 'ā-nî אֲנִי I Pro-1cs	1285 [e] be-rîṭ בְּרִית a covenant N-fs	3772 [e] nik-re·tāh נִכְרַתָּה let us make V-Qal-Imperf.Cohort-1cp	1980 [e] le·kāh לָכֶה come V-Qal-Imperf-3fs	6258 [e] we·'at-tah, וְעַתָּה therefore now Conj-w   Adv
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45 So Jacob took a stone and set it up as a pillar.

4676 [e] maṣ·ṣê·bāh. מַצֵּבָה: [as] a pillar N-fs	matstsebah /maht-tseh-bah/ = "pillar, pillars, stump, obelisks, memorial stone" Conj-w   V-Hifil-ConsecImperf-3ms   3fs	7311 [e] way·rî-me·hā וַיִּרְמֶהָ and set it up N-fs	68 [e] 'ā-ben; אֶבֶן a stone N-proper-ms	3290 [e] ya·'ā-qōb יַעֲקֹב Jacob Conj-w   V-Qal-ConsecImperf-3ms	3947 [e] way·yiq·qah וַיִּקַּח So took N-fs
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46 And Jacob said to his kinsmen, “Gather stones.” And they took stones and made a heap, and they ate there by the heap.

47 Laban called it Jegar-sahadutha, but Jacob called it Galeed.

1567 [e] gal·'êd. גַּלְעָד: Galeed N-proper-fs	lōw לוֹ -	7121 [e] qā·rā קָרָא it Prep   3ms	3290 [e] wa·ya·'ā-qōb, וַיַּעֲקֹב and called V-Qal-Perf-3ms	3026 [e] šā·hā·dū·tā; שָׂהָדוּתָא but Jacob Conj-w   N-proper-ms	ye·gar יֶגֶר Jegar Sahadutha N-proper-fs	3837 [e] lā·bān, לָבָן Laban N-proper-ms	lōw לוֹ it Prep   3ms	7121 [e] way·yiq·rā- וַיִּקְרָא And called Conj-w   V-Qal-ConsecImperf-3ms
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**Gal`ed**  
/gah-LAYD/ or /gal-ade/  
"heap of testimony" from  
GAL means "heap, spring, wave"  
ED means "witness, evidence"

A Syriac word as  
an Aramaic term meaning  
"heap of witness"

48 Laban said, “This heap is a witness between you and me today.” Therefore he named it Galeed,

7121 [e] 3651 [e] 5921 [e] 3117 [e] 996 [e] 996 [e] 5707 [e] 2088 [e] 1530 [e] 3837 [e] 559 [e]  
qā·rā- kén 'al- hay·yō·wm; ū·bē·nə·kā bē·nī 'éd haz·zeh hag·gal la·bān, way·yō·mer  
קראַ קֵן עַל־ הַיּוֹם וּבֵינֵךְ בֵּינִי עֵד הַזֶּה הַגָּל לָבָן וַיֹּאמֶר  
was called thus Upon today and you between me a witness this [is] mound Laban And said 48  
V-Qal-Perf-3ms Adv Prep Art | N-ms Conj-w | Prep | 2ms Prep | 1cs N-ms Art | Pro-ms Art | N-ms N-proper-ms Conj-w | V-Qal-Consecimperf-3ms

ED = "witness" GAL = "mound"

GAL-ED

1567 [e] 8034 [e]  
gal·'éd. šə·mōw  
גַּלְעָד שְׁמוֹ  
Galeed its name  
N-proper-fs N-msc | 3ms

1. Laban says:
  - a. Purpose of stones is to serve as a “witness”
  - b. Explain the conditions of the treaty

49 and **Mizpah**, for he said, “The Lord watch between you and me, when we are out of one another’s sight.

582 [e]	5641 [e]	3588 [e]	2996 [e]	2996 [e]	3068 [e]	6822 [e]	559 [e]	834 [e]	4709 [e]
ʾiš	nis-sā-tēr	kî	û-bê-ne-kā;	bê-nî	Yah-weh	yî-šep	ʾa-mar,	ʾă-šer	wə-ham-miṣ-pah
אִישׁ	נִסְתָּר	כִּי	וּבְנֵי	בְּנֵי	יְהוָה	יִשֵּׁף	אָמַר	אֲשֶׁר	וְהַמִּצְפָּה
one	we are absent	when	and you	between me	Yahweh	May watch	he said	because	and also Mizpah
N-ms	V-Nifal-Imperf-1cp	Conj	Conj-w   Prep   2ms	Prep   1cs	N-proper-ms	V-Qal-Imperf.Jus-3ms	V-Qal-Perf-3ms	Pro-r	Conj-w, Art   N-proper-fs

1. “Galeed” – connects the treaty event with the heap
2. “Mizpah” – Laban gave it an alternate name meaning “watch tower”
  - a. “Mizpah” relates to “keep watch” (*yisep*)
  - b. The POINT: the Lord will watch and judge Laban and Jacob since Laban cannot see Jacob after this, God will be watching and judging
3. There is a Mizpah north of the River Jabbok.
  - a. There is also a Mizpah in the land of Benjamin 8 miles north of Jerusalem

**50 If you oppress my daughters, or if you take wives besides my daughters, although no one is with us, see, God is witness between you and me."**

1. Another wife could “harm” or “mistreat” (*inneh, piel*) Laban’s daughters’ value, estate, etc.
  - a. This word “mistreat” is same word used between Sarah and Hagar when Sarah mistreated Hagar in the struggle for superiority due to who’s son would be heir
2. The pillar represented and reminded that God was watching.
  - a. The pillar did not contain God
  - b. The pillar was not worshipped

51 Then Laban said to Jacob, “See this heap and the pillar, which I have set between you and me.

2009 [e] wə·hin·nēh וְהִנֵּה and here is Conj-w   Interjection	2088 [e] haz·zeh, הִזָּה this Art   Pro-ms	1530 [e] hag·gal הֲגָל mound Art   N-ms	2009 [e] hin·nēh וְהִנֵּה Here is Interjection	3290 [e] lə·ya·'ā·qōḇ; לְיַעֲקֹב to Jacob Prep-l   N-proper-ms	3837 [e] lā·ḇān לָבָן Laban N-proper-ms	559 [e] way·yō·mer וַיֹּאמֶר And said Conj-w   V-Qal-ConsecImperf-3ms
GAL = "mound"			matstsebah /maht-tseh-bah/ = "pillar, pillars, stump, obelisks, memorial stone"			
996 [e] ū·ḇé·ne·kā. וּבְנֵיךָ and you Conj-w   Prep   2ms	996 [e] bē·nī בֵּינִי between me Prep   1cs	3384 [e] yā·rī·tī יָרִיתִי I have placed V-Qal-Perf-1cs	834 [e] 'ā·šer אֲשֶׁר which Pro-r	4676 [e] ha·maš·šē·ḇāh, הַמַּצְבָּה [this] pillar Art   N-fs		

52 This heap is a witness, and the pillar is a witness, that I will not pass over this heap to you, and you will not pass over this heap and this pillar to me, to do harm.

853 [e] 'eṭ-	413 [e] 'ē-le-kā	5674 [e] 'e-ʿē-ḇōr	3808 [e] lō-	589 [e] 'ā-nī,	518 [e] 'im-	4676 [e] ham-maš-šē-ḇāh; הַמַּצְבָּה [this] pillar [is] Art   N-fs		5713 [e] wə-ʿē-ḡāh	2088 [e] haz-zeh,	1530 [e] hag-gal	5707 [e] 'ēḏ	52
-	to you	will pass beyond	not	I	that	and a witness		this [is]	mound	A witness		
DirObjM	Prep   2ms	V-Qal-Imperf-1cs	Adv-NegPrt	Pro-1cs	Conj			Art   Pro-ms	Art   N-ms	N-ms		

853 [e] wə-ʿeṭ-	2088 [e] haz-zeh	1530 [e] hag-gal	853 [e] 'eṭ-	413 [e] 'ē-lay	5674 [e] ta-ʿā-ḇōr	3808 [e] lō-	859 [e] 'at-tāh	518 [e] wə-ʿim-	2088 [e] haz-zeh,	1530 [e] hag-gal
and	this	mound	-	to me	will pass beyond	not	you	and	this	mound
Conj-w   DirObjM	Art   Pro-ms	Art   N-ms	DirObjM	Prep   1cs	V-Qal-Imperf-2ms	Adv-NegPrt	Pro-2ms	Conj-w   Conj	Art   Pro-ms	Art   N-ms

7451 [e] lə-rā-ʿāh.	2063 [e] haz-zōṭ	4676 [e] ham-maš-šē-ḇāh
for harm	this	pillar
Prep-l   Adj-fs	Art   Pro-fs	Art   N-fs

1. Witness the stone represents God's watching and judging
2. Both Laban and Jacob needed to obey the covenant/treaty

53 The God of Abraham and the God of Nahor, the God of their father, judge between us.” So Jacob swore by the Fear of his father Isaac, 54 and Jacob offered a sacrifice in the hill country and called his kinsmen to eat bread. They ate bread and spent the night in the hill country.

1. Jacob establishes a new agreement (contract, covenant, treaty) with Laban:
  - a. The ceremony with - A ceremonial community meal. - Formal proclamation of the covenant stipulations.
    - The swearing of an oath
  - b. The sign of the covenant/treaty/agreement is a stone pillar with additional rock heap as:

1-A witness to the covenant ceremony. 2-A territorial boundary for the two parties

c. Jacob's obligations:

i. Treatment of Laban's daughters

1. Jacob – no other wives, it would infringe on Rachel and Leah's status and value

a. Nuzi tablets have this same clause in marriage contracts)

2. Reference to "God of Abraham" and "God of Nahor" may indicate two different gods, but Abraham and Nahor may have worshipped the same God.

a. Since Jacob chooses to swear by the God of his father Isaac it would indicate Jacob's God is different than Laban's (and, Nahors and Terah's

b. It may also indicate that Jacob has not made the Lord his God yet, since he is waiting on God to fulfill the promise made at Bethel:

***"Then Jacob made a vow, saying, 'If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear so that I return safely to my father's household, then the Lord will be my God and this stone that I have set up as a pillar will be God's house, and of all that you give me I will give you a tenth.'" – Genesis 28:20-22***

3. Who was the God of Terah?

a. Joshua 24:2, 15 indicate Terah practice polytheism

**55 Early in the morning Laban arose and kissed his grandchildren and his daughters and blessed them. Then Laban departed and returned home.**

1. Laban kisses children and grandchildren goodbye completing what Jacob intended to accomplish when fleeing Padan Aram

2. Laban does not kiss or bless Jacob.

----- = JACOB  
..... = Esau

● RAMOTH  
GILEAD

Wrestles  
w/God  
● PENIEL  
MAHANAIM  
Saw  
Angels

SHECHEM

Buys  
Land by  
Shechem  
SUCCOTH

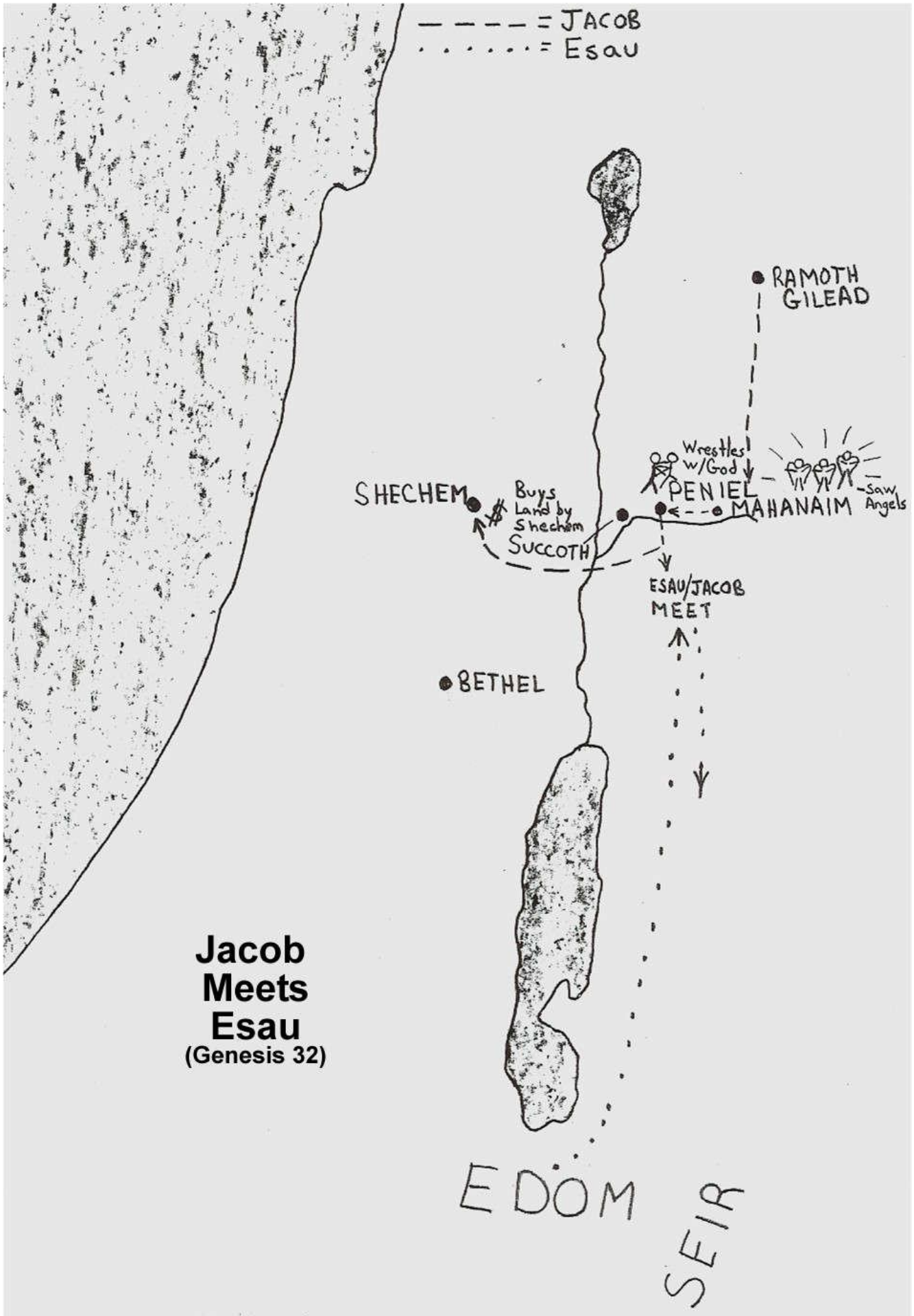
ESAU/JACOB  
MEET

● BETHEL

**Jacob  
Meets  
Esau**  
(Genesis 32)

EDOM

SEIR



# Genesis 32:1-32

- Begins with angels “camp of God”
  - Ends with Jacob wrestling with God
1. Jacob at MAHANAIM (“two camps”) and PENIEL (“the face of God” or *panim el*)
    - a. Camp of God similar to Bethel with angels on stairway.
      - i. Stairway indicates permanent building
      - ii. Camp indicates traveling, temporary location
  2. The promises made at Bethel were partly fulfilled
  3. Jacob is going to ask God for the deliverance promised him in Genesis 28:13-15 now when he faces Esau.
  4. This is a decisive transformation event in Jacob’s life
  5. Jacob had gained the promised blessing through trickery
  6. Now he struggles with God knowing that only God could grant the blessing (28:13-15)
  7. Jacob confesses dependence on God (32:9-13)
  8. Esau accepting gifts from Jacob shows Esau recognized Jacob as heir of the Promise and Blessed by Lord.
  9. In the end Esau show he has given up the Promised Land by:
    - a. Esau returns to Seir (33:16)
    - b. Jacob moves on to Shechem through Succoth (33:17-18)
  10. Dislocated hip created a lifelong LIMP
    - a. Once strong Jacob (moved stone from well alone, worked hard in harsh conditions for 20 years, strong enough to wrestle with God) is now weak
    - b. Becomes a dietary law for Israel
    - c. Victory for Jacob; but defeat/injury for Jacob
  11. Abraham and Isaac did not “wrestle” with God; Only Jacob, the nations namesake wrestled with God
    - a. Jacob lived outside the land. Though abused, he prospered
    - b. Jacob returned to the land with:
      - i. Promise and prosperity
      - ii. Peace with Esau
      - iii. Treaty with Laban
      - iv. And, saw God face to face
    - c. Some say Jacob’s experience is the nation of Israel’s experience in history
  12. 32:6-9 –
    - a. Esau has 400 men. This means Esau is doing well and is a leader. (Abraham had 318 trained men)
    - b. Jacob has flocks and family; Esau has military
  13. 32:22-33 – Jacob is alone in camp and suddenly a man appears. It is NOT Esau.
  14. Jacob’s family crosses Jabbok (15 miles north of the Dead Sea). Jabbok empties into Jordan River.
  15. “wrestled” (*abak*)
    - a. Dialogue focuses on Jacob’s request for blessing
    - b. Jacob does not want the blessing by:
      - i. Trickery
      - ii. Hard work
      - iii. Offering a gift
    - c. Jacob wants the blessing this time because God spoke it; God gave it
    - d. Site is named Peniel meaning “face of El”
  16. Jacob stayed behind to keep himself away from his family. If Esau attacks, Jacob will be alone. And, there is no need to attack his family
  17. Genesis 32:27-30 – Changing name indicates superiority
    - a. Jacob means “one who supplants”, “grabs the heel of” and Esau had said, “Isn’t he rightly named, He deceived me these two times”
    - b. Israel as a new name indicates change in character “struggle” (*sara*), “god” (*el*)