

Handout: Genesis Lesson 14

The key word in the narrative concerning Jacob's association with Laban is the Hebrew word translated "worked/ served/service," representing Jacob's life as a servant in exile in Haran. The root 'bd is repeated seven times in Genesis 29:15, 18, 20, 25, 27 (twice), and 30, and is repeated again three times in Genesis 30:26 (twice), and 29. The same word will be repeated twice again in 31:6 and 41 for a total of 12 times (*Interlinear Bible*, pages 74, 75, 77-78).

Shepherds were among the lowest ranking slaves. Marriages between slaves and free-born women were considered valid marriages, but the various codes regarded the continued free status of the woman and her children differently. The ancient legal codes all required that a freed slave not be sent away without resources (*Readings in World History, vol 2: The ancient Near East*, pages 164-69):

- Law of Moses (Sinai Covenant): *If your fellow Hebrew, man or woman, sells himself to you, he can serve you for six years. In the seventh year you must set him free, and in setting him free you must not let him go empty-handed. By way of present, you will load his shoulders with things from your flock, from your threshing-floor and from your winepress; as Yahweh your God has blessed you, so you must give to him (Dt 15:12-14). If he came by himself he shall go out by himself; if he were married his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself (Ex 21:3-4)*
- Law of Hammurabi: *If either a slave of a palace or a slave of a villain (commoner) has married a lady and she bears sons, the owner of the slave shall make no claim to the sons of the lady for slavery (# 225)*
- Hittite Law: *If a shepherd or an agrig (meaning uncertain) takes a free woman, she shall be a slave in the second or in the fourth year. Also her children shall be slave-born... (#175).*

Stone pillars, *masseboth* in Hebrew, were only permissible when commemorated to Yahweh. God did not tolerate *masseboth* or any cult object erected to false gods: *You must not plant a sacred pole of any wood whatsoever beside the altar which you erect for Yahweh your God; nor will you set up a standing-stone (massebah), a thing Yahweh your God would abhor (Dt 16:21-22; also see Ex 23:24).*

Archaeologists have identified five reasons the ancients erected standing-stones:

1. As a grave marker
2. To commemorate a treaty or a vow
3. To commemorate a special event
4. As a cult object which represented a deity
5. To fulfill a combination of these functions

Jacob had three "divine encounters" where he named each place to commemorate the event:

1. God met Jacob at Bethel, "house of God" (28:10-22).
2. God's angels met Jacob at Mahanaim, "two camps" (32:1-2).
3. God wrestled with Jacob at Peniel, "face of God" (32:22-32).

Handout 2: Genesis Lesson 14

The Typology of Jacob’s Exodus from Haran and the Twelve Tribe’s Exodus from Egypt compared to Jesus’ Exodus from this World to the Promised Land of Heaven

At many moments in the past and by many means, God spoke to our ancestors through the prophets; but in our time, the final days, he has spoken to us in the person of his Son, whom he appointed heir of all things and through whom he made the ages. Heb 1:1-2

Jacob’s Exodus from Haran	Israel’s 12 Tribes’ Exodus from Egypt	Christ’s Exodus out of this world
Journeyed to a foreign land as an exile (Gen 28:10)	Journeyed to a foreign land as exiles (Gen 46:1-7)	Journeyed to the exile of this world as fully man and fully God (Lk 1:30-33)
Forced to labor in bondage to his host (Gen 31:41)	Forced to labor in bondage to their hosts (Ex 1:8-14)	Delivered mankind from bondage to sin and death (Rom 8:14-17; Gal 4:6; 5:1; Heb 2:14-15)
Made the exodus out of Haran with great wealth—the rightful payment for his years of labor (Gen 30:43)	Made the exodus out of Egypt with great wealth—the rightful payment for their years of labor (Ex 12:35-36)	Spoke with Moses and Elijah about His “exodus” out of this world where He labored to deliver man from sin and death (Lk 9:30)
God and His angels protected him on his journey to the Promised Land (Gen 31:24, 42; 32:1-3, 32)	God sent His angels to protect them on their journey to the Promised Land (Ex 13:17-Dt 34:12)	Jesus and the Father are One; angels were sent to ministered to Him (Mt 4:11; Mk 1:13; Lk 22:43; Jn 10:30; 14:6-7, 10-11)
Jacob came from the Transjordan in the east and crossed the Jordan River to the west into the Promised Land of Canaan (Gen 32:23; 33:18)	The 12 tribes came to the Jordan River from the east and crossed to the west bank into the Promised Land of Canaan (Josh 2:1; 3:1, 14; 4:19)	Jesus was baptized on the east side of the Jordan River and crossed back into the Promised Land from east to west (Jn 1:24-29). In His Ascension Jesus passed across the great divide that separates this world from the “promised land” of Heaven (Jn 14:2; Acts 1:9; Heb 1:3-4)