VIII. Leaving Laban

25-Jul-04 Genesis 30:25-31:55 Duguid Chapter 7

Theme: Jacob’s exodus in leaving Laban prefigures the Exodus of Moses and the redemption of Jesus Christ.

Key Verse: Gen. 31:11-13

11 Then the Angel of God spoke to me in a dream, saying, “Jacob.” And I said, “Here I am.” 12 And He said, “Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you. 13 I am the God of Bethel, where you anointed the pillar and where you made a vow to Me. Now arise, get out of this land, and return to the land of your family.”

Review

Last week we looked at the birth of Jacob’s first 11 sons plus his daughter Dinah. Leah was “fruitful but frustrated,” while Rachel was “beautiful but barren.” Leah’s fertility was God’s gift, and Rachel’s barrenness was God’s gift. Each gift was designed to draw the sisters closer to Him, to rely on Him to supply what they really needed. They didn’t need a loving husband or lots of sons. What they needed was to learn that God gives grace to be content in whatever situation you are in.

God showed mercy upon the unloved wife Leah, and she gave birth to four sons in quick succession. But it is clear from her naming of the first three at least, that she was more interested in gain the love of her husband than of God. In the name of the fourth son, Judah, there is a hint that Leah has learned contentment, since his name means “praise.” Although Rachel remained barren, she was determined not to give up so easily. So she takes a page out of the Hagar handbook and gives her maid, Bilhah, to Jacob in order to bear sons that Rachel may adopt. Although two sons are born in this fashion, it doesn’t really satisfy Rachel. She is still “beautiful but barren.” Leah accepts the challenge and ups the ante with her maid, Zilpah. Zilpah bears two more sons, and the family feud continues full speed ahead. Leah remains “frustrated but fruitful.” The next chapter in this sordid saga relates the deal that Rachel makes with Leah; she sells one night of conjugal rights to Leah in exchange for some mandrakes, a supposed fertility enhancer. But the Scripture makes it clear that it is the Lord that opens and closes wombs, not herbs of the field.

“22 Then God remembered Rachel, and God listened to her and opened her womb. 23 And she conceived and bore a son, and said, ‘God has taken away my reproach.’ 24 So she called his name Joseph, and said, ‘The LORD shall add to me another son’” (Gen. 30:22-24). This is the climax of the passage, and it is also the turning point of the entire Jacob Cycle. God doesn’t forget, but He does remember. And when God remembers, He acts in history. He remembers Noah, He remembers Israel, and here He remembers Rachel. Moreover, God listens. He hears Rachel. Rachel is praying. She is changing. She is beginning to learn God’s lesson to be content in him.

Through all of the feuding and fighting and rivalry, God is blessing the house of Jacob. He is adding to Jacob many sons, just as He has promised. Rachel is the mother of Joseph, the main character of the last quarter of Genesis, and God’s appointed savior of his entire family. God gives Leah the honor of being the mother of Levi and Judah, the priestly and kingly tribes. More importantly, Leah is the mother of the Seed line, the forebear of Jesus Christ, through whom all
nations are blessed. **Jesus is the ultimate result of this family feud. Salvation is not found in any of Leah’s or Rachel’s or Bilhah’s or Zilpah’s sons; but it is found in Jesus Christ.**

**Introduciton**

Today we are looking at a longer passage – the second half of Genesis 30 and all of the long chapter 31. This will complete our study of the Laban Cycle, the third nested cycle in our chiastic structure. At the center of the chiastic structure is the beginning of the fulfillment of God’s blessings upon Jacob. God gives Jacob many sons in 29:31-30:24. The pivot point of the entire chiastic structure is God’s remembering of Rachel and the birth of Joseph. Now Jacob’s thoughts turn towards home and retracing his steps. To balance the blessing of sons, the rest of chapter 30 describes how God blesses Jacob with many flocks and herds. Chapter 31 closes the Laban Cycle as Jacob, his wives, his children, his flocks, and his herds leave Laban.

There are a couple of themes to notice in this section. As we go through this passage, notice the emphasis on God’s blessing of Jacob. The blessing is so evident that even Laban acknowledges it in 30:27. Jacob is described as “exceedingly prosperous in 30:43. Secondly, the theme of deception continues. Ross puts it cleverly: “In Genesis 27, Jacob is a deceiver; in Genesis 29, Laban is a deceiver of a deceiver; and in Genesis 30, Jacob is a deceiver of a deceiver of a deceiver.” We also see the importance of stones at the end of chapter 31 as Jacob erects a memorial pillar. We’ve previously seen Jacob erect a memorial pillar in chapter 28 as he is leaving Canaan. In addition, Jacob rolls the large stone away from the well as he arrives at Laban’s home, balancing this emphasis on stones as he leaves Laban.

Finally, I want you to be aware of the exodus theme that is present in this passage. Genesis 31 is the second exodus in the Jacob Cycle. The first one was the departure of Isaac from Philistia in Genesis 26. Now we have the departure of Jacob from Laban in Genesis 31. We will look again at the Exodus Pattern and see how this exodus prefigures the greater Exodus to come.

**A. Jacob’s Wages (30:25-43)**

1. **“Let Me Go” (30:25-26)**

There are many deliberate parallels between the story of Jacob and that of the Exodus under Moses. We will see many of them this morning as Jacob takes leave of Laban, who acts the tyrant role later immortalized by Pharaoh. After the birth of Joseph, Jacob’s thoughts turn toward home. His beloved wife has at last given birth to a child. Perhaps Jacob believes Joseph is the promised Seed, or at least the son through whom the promise will flow. In any event, he desires to leave Laban and return to the Promised Land. He has served 14 years of hard labor for his two wives and 11 sons. Like the Israelites under Pharaoh, he has served a harsh task master (cp. Ex. 1:14). And so he says, “Let me go.” “Let me and my wives and my children go.” This cry would later come from God through the mouth of Moses, “Let My people go” (Ex. 5:1).

2. **“Name Me Your Wages” (30:27-36)**

And like that later tyrant, Laban does not want to let Jacob depart. He has come to depend on Jacob too heavily. Like the Egyptians who could not bear to part with their slave labor, Laban has grown wealthy at Jacob’s expense. “I have learned by experience that the Lord has
blessed me for your sake” (30:27). These seemingly pious words hide Laban’s ulterior motive – to continue profiting from Jacob’s service for as long as possible.

Laban knows that his business contract with Jacob is over after the 14 years of service, so he sets out to establish a new contract. “Name me your wages,” says Laban. Remember the last time Laban discussed wages with Jacob? “What should your wages be?” said Laban in 29:15. Jacob remembers. He traded 7 years for 1 wife, but ended up working 14 years for 2 wives. Clearly, Jacob doesn’t want to fall in the same trap again. So Jacob sets a trap for Laban, and Laban steps neatly into it.

What was that trap? Jacob proposes a deal to split the livestock that he has shepherded for the past 14 years. Jacob volunteered to continue shepherding Laban’s flock. In return, Jacob would get to keep any speckled or spotted animals, while Laban would keep the solid-colored animals. As the flocks grew, Jacob would keep the off-colored animals and return the solid ones to Laban. Normally sheep are white and goats are black or dark brown, so Jacob was asking for a distinct minority of the animals for himself. Now you may be wondering, how can such a lopsided deal against Jacob be a trap for Laban? Hold onto that thought …

Jacob’s offer sounded too good to be true for Laban. “Oh that it were according to your word!” says Laban (30:33). Laban knew enough about animal husbandry that solid-colored animals rarely produced streaked or speckled offspring. He must have been thinking to himself, “Well, I’ve just hired my best shepherd back for virtually nothing, just like the last 14 years!”

However, Laban didn’t get to be Laban by being a nice guy and playing by the rules. He decided to stack the deck against Jacob. Laban figured that the best way for Jacob to increase the number of off-colored offspring was to breed off-colored livestock. So the first thing Laban did was cull out all the specked and spotted and off-colored animals from the main herd. Laban put this starter herd in the hands of his sons and separated it from the flock under Jacob’s care by a three-day journey. So essentially, all Jacob had at his disposal to breed off-colored goats and sheep was solid-colored animals. So just like the wife bargain, Laban appears to change the rules of the game after the agreement is made. What a guy!

3. Breeding Program (30:37-42)

Jacob now embarks upon a six year breeding program with Laban’s pure-colored livestock. The animal husbandry that Jacob engages in seems peculiar by any standard. Essentially, he place multi-colored tree branches in front of the animals to “encourage” them to conceive multi-colored offspring. As the multi-colored offspring were born, he separated them from the solid-colored animals that still belonged to Laban. Furthermore, he engaged in selective breeding with these peeled branches and the stronger livestock to enrich his herd at the expense of Laban’s. What is going on? How can peeled branches affect genetics?

James Boice describes the possible answers to that question: “There have been three approaches to this problem of the peeled branches. First, there are commentators who believe that Jacob did indeed think that the prenatal influence he arranged caused the birth of spotted offspring, but that the Bible does not teach this. It merely reports what Jacob believed. God humored Jacob and blessed him in spite of his superstition. The blessing had nothing to do with the branches. A second group of commentators suggests that there just may be some scientific fact here we do not know about. The chemicals in the branches may have served as an aphrodisiac and fertility producer among cattle. I prefer the third view, the view of Calvin. God commanded Jacob to
set up the striped branches, which he did, not as a physical means to the end of producing striped or spotted offspring, but as a symbol of Jacob’s faith and obedience, much as God later caused Moses to set up a bronze snake in the wilderness when the people had been bitten by serpents. The point is that Jacob trusted God and that we are to do that too, especially in regard to material possessions.”

4. Success (30:43)

What is the end result of this breeding program after six years? “Thus the man became exceedingly prosperous, and had large flocks, female and male servants, and camels and donkeys” (30:43). The bottom line is that Jacob was very successful. Duguid points out: “The two things that attracted Jacob when he first arrived in Padan Aram twenty years earlier—Rachel and the flocks—had, after a long and convoluted struggle, finally become Jacob’s.” Jacob’s accumulation of wealth in exile in Padan-Aram sounds like Abraham’s enrichment while in exile in Egypt: “He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels” (12:16b). The same thing happened to Isaac in Gerar: “The man [Isaac] began to prosper, and continued prospering until he became very prosperous; for he had possessions of flocks and possessions of herds and a great number of servants” (26:13-14a). This is part of the Exodus Pattern – the accumulation of wealth and the despoiling of the tyrant. The same thing happened in the Exodus: “Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians” (Ex. 12:35-36).

What was the secret of Jacob’s success? We cannot say that Jacob did not work hard, because he did. Laban recognized the value of Jacob’s labor (30:27). There was no doubt about Jacob’s work ethic. Was Jacob’s hard work responsible for his success? In part. But there is much more. Jacob was not just successful. He was supernaturally successful. His success did not come through human effort alone, but through the supernatural blessing of God. Jacob had the Word of God that the Lord would bless Him. Therefore he could be confident in his efforts. But he still had to work hard, and he still had to trust God for the results. Jacob’s success is a good example of both man’s responsibility and God’s sovereignty in action.

How is Jacob an example for us? If you work hard, will you become “exceedingly prosperous”? Not necessarily. Maybe you will lose you job. Maybe you will become wealthy. But that shouldn’t be your focus. Your focus should be on working well, in whatever vocation you have, in order to please God. “But seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Mt. 6:33). Success is not measured by how much money you have, how many camels you own, how big your tent is. Biblical success is measured by obedience to the revealed will of God. Jacob was a success because he trusted God.

B. Jacob’s Flight (31:21-21)

1. Call (31:1-3)

Jacob’s success doesn’t go unnoticed. The Laban boys are watching their inheritance slip away from them. Just as the Philistines envied the success of Jacob’s father Isaac as he prospered in Gerar (26:14), so Jacob’s brothers-in-law are jealous of his success. Laban wasn’t very happy either. When he stopped by to see the herds, he must have been shocked and then dismayed to see all the spotted and speckled animals. Laban’s countenance toward Jacob changed – it was
not favorable toward him (31:2). Of course, Laban’s countenance had never been favorable toward Jacob, it was only favorable toward himself! This change of Laban’s heart is reminiscent of a later tyrant whose heart was hardened both by God and himself – Pharaoh.

Jacob had desired to go back to Canaan for some time now. However, he didn’t actually go until he heard the call of the Lord: “Return to the land of your fathers and to your family, and I will be with you” (31:3). God’s call to Jacob is reminiscent of the Lord’s call to Abraham: “Get out of your country, from your family and from your father's house, to a land that I will show you” (12:1). Of course, Abraham was called to go to a place he had never been before, while Jacob was called to return home. But it is a call to exodus nonetheless. Furthermore, God reminds Jacob of His earlier promises by the reminder of His presence: “I will be with you.” Wenham points out that God’s command (“Return”) is followed by God’s promise (“I will be with you”). “This pattern of promise-command-renewed promise is characteristic of biblical theology. Grace responded to in obedience leads to more grace.”

2. Family Meeting (31:4-16)

Before Jacob can leave, he has to rally the troops to his side. Specifically, he has to get his two wives to agree. This is potentially a tricky situation, because his wives might not want to leave their father and brothers behind. They might not be interested in a 500-mile journey on foot across a desert with 12 small children (11 boys plus Dinah) and a bunch of livestock to keep track of. This was not just a walk in the park! This was a formal uprooting of everything they had ever known.

So Jacob calls a family meeting, just he and the two sister-wives out in the fields with the flocks all around them. No witnesses, no eavesdroppers. And then Jacob makes his case. And the case he makes is quite instructive. First, he compares himself with his father-in-law. Jacob’s work ethic and integrity in serving Laban has been beyond reproach, but Laban has been the deceiver, the supplanter. He “changed my wages ten times” is probably not a literal statement, but should be taken to mean that Laban was completely false in his business dealings. (Ten is a number of numerical completion or fullness).

Next, Jacob declares that God has been on his side. “The God of my father has been with me” (31:5). “God did not allow him [Laban] to hurt me” (31:7). And must importantly, “So God has taken away the livestock of your father and given them to me” (31:9). Here Jacob confesses that God has protected him and God has blessed him. The peeled-branches strategy is thus revealed to be a divine plan implemented by Jacob. It wasn’t Jacob’s plan. It was God’s plan.

Leah and Rachel cannot deny anything Jacob has said. They know their husband has worked hard. They know their father is a cheater. Leah especially knows that, for that is how she became Jacob’s wife in the first place! And they can see the blessing of God upon Jacob in protecting him and multiply his wealth beyond all human capability. Having made the case thus far, Jacob seals the deal by describing the command of God he has received via a dream: “I am the God of Bethel, where you anointed the pillar and where you made a vow to Me. Now arise, get out of this land, and return to the land of your family” (31:13). Here is the call again to return, with the added reminder of Bethel. Why was Jacob to return? Because he had a vow to fulfill.
Leah and Rachel agree with Jacob. Boice comments: “The exorbitant price which Jacob had paid for Laban’s daughters—fourteen years of free service to Laban—made them love Jacob but resent their father. Rather than treating this payment like a dowry, to provide a financial base for his daughters’ future well-being and security, as should have been done, he had ‘devoured’ it all himself, using it probably to build up his own holdings, and had given nothing to them personally.” Laban’s efforts against their husband were also directed against them and their children. **Laban was trying to disinherit their children and his grandchildren. That made the decision easy. Let’s go!**

3. **Exodus (31:17-21)**

Jacob picks the right moment to go. He waits until Laban goes off to his heard to do the spring sheep shearing. “That should keep him busy for a while,” thought Jacob. “I’ll slip off while he’s away and he’ll never notice I’m gone until it is too late.” **Some commentators feel that Jacob’s stealing away was sinful.** For example: “Though Jacob readily spoke of what God had done for him, he persisted in his opportunism. He was the same manipulative character as had left Canaan twenty years earlier. Predictable as Jacob’s method was, he was cowardly to give Laban the slip after being part of the family for so many years” (Baldwin).

**However, I think this is another example of the Exodus Pattern. Jacob is fleeing the tyrant.** Just “as the Israelites left Egypt in haste, so Jacob, as soon as he had the all-clear from his wives, assembled his family, his live stock and his possessions and set out immediately (31:18)” (Eveson). Jacob leaves with all his possessions which he had gained, just as Abraham had done when leaving the same territory of Haran: “Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan” (12:5). **This departure with gathered possessions prefigures what the Israelites would one day do:** “Afterward they shall come out with great possessions” (15:14).

**This is Jacob’s exodus.** This is his moment of leave-taking, his first steps on the return journey to the land of promise. He sets out with his entire retinue, and one extra item. Did you notice it? As Jacob steals away, Rachel also steals something away. She takes “the household idols that were her father’s” (31:19). **Why did Rachel steal these so-called teraphim or household gods?** The text doesn’t say. And so we have to speculate. Some commentators speculate that “possession of them could strengthen one’s claim to the inheritance” (Kidner). Others condemn Rachel for continuing “to have a superstitious attachment to idols” (Eveson), even after Jacob’s clear declaration of God’s power over them to bless them. Duguid accuses her of syncretism, of wanting “to have all of her bases covered. By stealing the domestic gods, she thought to gain a (pagan) blessing, just as her husband had earlier stolen the true blessing. Perhaps she thought that possession of the idols might improve her chances of safely bearing more sons for Jacob.”

I don’t claim to know Rebekah’s heart. I don’t know why she took them. But I do see a theological reason for including this item in this exodus account. **As God’s people escape from the tyrant, they humiliate the tyrant’s gods.** A major reason for the plagues of Egypt was to humiliate the Egyptian gods of the Nile, of the sun, and so on. God demonstrated His power by humiliating the false gods of Egypt. And now **the false gods of Laban are exposed by Rachel “kidnapping” them.** They were powerless to protect themselves. And worse humiliation was soon to come!
C. Laban’s Pursuit (31:22-42)

1. Pursuit (31:22-25)

Just as Pharaoh and his chariots pursued the Israelites, so does Laban pursue Jacob. Even though Jacob has a three-day head start, Laban catches up to Jacob in seven days because he has a smaller and faster force. But before Laban does anything rash, the Lord intervenes and warns Laban by a dream not to harm Jacob. God had warned the tyrant Abimelech I by a dream not to harm Sarah (20:3). Now he warns the tyrant Laban not to harm Jacob.

2. Laban’s Speech (31:26-30)

Just as Abimelech accused Isaac (26:10), we see the tyrant Laban blaming Jacob for stealing his daughters away. “Methinks thou protestest too much.” Duguid puts it into perspective: “Jacob should have been sent off to the Promised Land in style by his uncle. However, if you believe Laban’s claim that he would have acceded so easily to a simple request from Jacob to leave, then I’d like to talk to you about investing in a nice piece of oceanfront property in Arizona….”

Do you notice the strange juxtaposition in verse 29-30? Laban admits that the Lord, the God of Jacob’s father, spoke to him audibly and intelligibly, warning him not to do harm to Jacob. And then in his next breath he accuses Jacob of stealing his gods. Wouldn’t you think that Laban would be more impressed by the God who speaks than the gods who are stolen?

3. Teraphim Search (31:31-35)

Jacob doesn’t know that Rachel has taken the *teraphim*, so he issues Laban a full search warrant to search his caravan and also pronounces the sentence of death on the guilty one. Has Jacob just condemned his beloved wife? The search party goes through Jacob’s tent, Leah’s tent, the two maids tents, but no dice. The suspense builds as he heads towards Rachel’s tent. We know she is guilty; will she be discovered? As it turns out, “Rachel was a fitting wife for Jacob and a fitting daughter for Laban, craftier than both of them” (Duguid). She was sitting on the idols. That would have been insulting enough to Laban’s gods, to have a woman sitting on them. But to add insult to injury, Rachel claims she cannot get off the camel to allow its search because she is in the middle of her period. Not only are the gods being sat on by a woman, they are being contaminated by an unclean woman. The humiliation of these false gods is complete – they are powerless to protect themselves from pollution and are thus exposed as worthless. Laban never does find his *teraphim*. They are as lost to him as his daughters and his herds gained by Jacob.

4. Jacob’s Speech (31:36-42)

Jacob’s speech to Laban summarizes what we have already seen and heard. Jacob has served Laban faithfully for twenty years – 7 years for Leah, 7 years for Rachel, and 6 years for the herds. He was responsible in his work, even taking the hurt upon himself when an animal was lost, rather than justifiably accounting it on Laban’s ledger. In contrast to Jacob’s twenty years of dedicated service, Laban has been an unfair boss, continually modifying the terms of the deal – changing his wages ten times. How did Jacob manage? The Lord protected him. The contrast between the one true God and Laban’s *teraphim* is again made manifest.

Notice how Jacob uses Exodus language in his complaint. Laban would have sent Jacob away “empty-handed” had it not been for God; Moses was assured that Israel would not depart Egypt “empty-handed” (Ex. 3:21). “God has seen my affliction” anticipates the affliction of the
children of Israel in Egypt (Ex. 1:11-14). Moses is confronted by “the God of Abraham, the God of Isaac, and the God of Jacob” (Ex. 3:6, 15, 16; 4:5). Jacob was protected by “the God of my father, the God of Abraham, and the Fear of Isaac.” All of these parallels are not coincidental; they are designed to illustrate Jacob’s exodus and to point to greater Exoduses to come.

D. Laban’s Departure (31:43-55)
Laban knows he is beaten. So he proposes a covenant as between equals. The erect a stone pillar as a witness to the covenant. Both men named it “Heap of Witness,” Laban in his native Aramaic, and Jacob in Hebrew. The pillar was further named Mizpah, meaning “Watch.” This comes from the so-called “Mizpah Blessing” of 31:49 – “May the LORD watch between you and me when we are absent one from another.” Boice points out: “It is a pity this has been called a blessing and been used as such, since it is actually nothing of the sort. It is a malediction or warning that God will see and judge the actions of someone the speaker mistrusts.” Neither Jacob nor Laban trusted each other. The pillar marked a boundary or barrier. The agreement was that neither one would cross the boundary to harm the other.  

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” (31:51-52). It’s sort of like drawing that invisible line between two fighting siblings in order to separate them. So, even as they go their separate ways, there is no trust between them.

Laban still does not embrace the one true God. To him, the Lord is the “God of Abraham [his great-uncle], the God of Nahor [his grandfather], and the God of their father [Terah, his great-grandfather]” (31:53). Notice that he is not the God of his father [Bethuel] or more importantly, of himself. Laban treats the Lord like a cultural oddity. Meanwhile, Jacob embraces God as “the Fear of Isaac.” Duguid points out: “This God is an awesome God; hence the appropriateness of the name the Fear of Isaac. Jacob’s awareness of God was a far more personal experience than that of his uncle Laban. Do you reverence a deity on whom you call only in times of crises or solemnity—weddings, funerals, and sicknesses? Or do you worship the God who has broken into history decisively and personally in Jesus Christ?

And so Laban finally leaves (31:55). Boice comments: “This is the last we hear of Laban in the Bible, and it is good that this is the end of him. Laban is of the world, and Jacob needed to be freed from this world in order to live wholeheartedly for the God of his fathers. The world admires its Labans. It despises the Jacobs. But whatever Jacob’s shortcomings and problems may have been, it is better to be a Jacob and, like Jacob, to be going home.”

Conclusion
Jacob at last is free of his oppressive uncle Laban. Through hard work, perseverance, and faith in God and His promised Word, Jacob is richly blessed in wives, sons, flocks, and herds. Jacob waits for God’s call to return to Canaan, and so he leaves his father-in-law. Jacob’s departure is an exodus, a leave-taking from the land of exile toward the land of promise. Jacob departs with spoils won from Laban the tyrant and humiliates Laban’s false gods. God continues to protect Jacob every step of the way as he makes his way back towards Bethel and the worship and service that is due to God. The exodus of Jacob points to that great picture of God’s sovereignty and redemption in the Old Testament – the Exodus of Moses.

All of the exoduses in the Old Testament – those of Abraham, that of Isaac, this one of Jacob, the great Exodus of Moses – all of them point ahead to the ultimate exodus of Jesus Christ.
Jesus Christ’s departure (Lk. 9:31) was the ultimate redemption for the people of God. Through the death and resurrection of Jesus Christ, all those who trust in Him are transferred from slavery to sin into service to God. Colossians 1:13-14 puts it this way: “13He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, 14in whom we have redemption through His blood, the forgiveness of sins.” God delivered Jacob from Padan-Aram to Bethel. God delivered Israel from Egypt to Canaan. And God delivers us from the darkness of sin into the kingdom of heaven. Let us praise God for our exodus in Jesus Christ.

Close in Prayer.

Next week: Lesson 9 – Wrestling for Blessing – Gen. 32:1-32 (Duguid chapter 8)