

# Genesis 31:1

Authorized King James Version (KJV)

And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

## Analysis

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**And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and...** This passage belongs to the Jacob narratives which demonstrate God's sovereign election overriding human merit and the transformation of a deceiver into Israel, the father of the twelve tribes. The Jacob cycle shows how divine purposes advance through flawed individuals whom God graciously transforms.

Key themes include God's sovereign choice ("the older shall serve the younger"), the consequences of deception and family dysfunction, exile and return patterns, wrestling with God leading to blessing, and covenant renewal across generations. Jacob's character development from manipulative deceiver to mature patriarch demonstrates sanctification's lifelong process.

Theologically significant aspects include:

1. divine election based on grace not merit (Romans 9:10-13)
2. God's faithfulness to covenant promises despite human unfaithfulness
3. discipline as evidence of divine love and means of transformation
4. generational patterns of sin requiring divine intervention to break
5. prayer and wrestling with God as legitimate expressions of faith.

Jacob's limp after wrestling God symbolizes how divine encounters leave permanent marks, transforming our approach to life and dependence on God rather than our own cunning.

## Historical Context

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The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. What does this passage reveal about God's sovereignty and human responsibility?
2. How should this truth about Covenant at Mizpah shape our daily decisions and priorities?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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וַיִּשְׁמַע	אֶת	דִּבְרֵי	בְנֵי	לָבָן	לֵאמֹר	חָלַק
And he heard	H853	the words	sons	of Laban's	saying	hath taken away
H8085		H1697	H1121	H3837	H559	H3947
יַעֲקֹב	אֶת	כָּל	אֲשֶׁר	לָאָב יָנוּ	וּמֵאִשׁ	
Jacob	H853	H3605	H834	all that was our father's	H834	
H3290				H1		
לָאָב יָנוּ		עָשָׂה	אֶת	כָּל	הַכְּבֹד	הַזֶּה:
all that was our father's		hath he gotten	H853	H3605	all this glory	H2088
H1		H6213			H3519	

## Additional Cross-References

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**Ecclesiastes 4:4** (Parallel theme): Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

**Isaiah 5:14** (Glory): Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

**Psalms 57:4** (Word): My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

**Psalms 17:14** (Parallel theme): From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

**Job 31:31** (Parallel theme): If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

**Proverbs 27:4** (Parallel theme): Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

**Proverbs 14:30** (Parallel theme): A sound heart is the life of the flesh: but envy the rottenness of the bones.

**Jeremiah 9:23** (Glory): Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

**Matthew 4:8** (Glory): Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

**1 Timothy 6:4** (Word): He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,