

# Genesis 31:19

Authorized King James Version (KJV)

And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

## Analysis

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**And Laban went to shear his sheep: and Rachel had stolen the images that were her father's....** 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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**1 John 4:8** — God is love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. How does this verse deepen our understanding of God's character and His relationship with creation?

2. How should this truth about Covenant at Mizpah shape our daily decisions and priorities?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

## Interlinear Text

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אַת	בְּנֵי	וְתַגֵּן	בְּ	צָאן	וְ	לְגַזְזֵר	לְ	בָּלְגָן	וְ	אַת
And Laban	went	to shear	H853	his sheep	H6629	had stolen	and Rachel	H7354	H853	
H3837	H1980	H1494		H6629		H1589				
the images	H8655	H834	that were her father's	H1						

לְאָבִיךָ      אֲשֶׁר      בְּתָרֶפֶת      יְמִינְךָ

## Additional Cross-References

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**1 Samuel 19:13** (Parallel theme): And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

**Genesis 31:30** (Parallel theme): And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

**Hosea 3:4** (Parallel theme): For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

**Genesis 35:2** (Parallel theme): Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

**Ezekiel 21:21** (Parallel theme): For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

**Genesis 31:32** (Parallel theme): With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

**Genesis 31:34** (Parallel theme): Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

**Joshua 24:2** (Parallel theme): And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

**Judges 18:31** (Parallel theme): And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.