

Genesis 31:24

Authorized King James Version (KJV)

And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

Analysis

And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak n... 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

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

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. What theological truths about Jacob's Flight from Laban emerge from this passage?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

Interlinear Text

וַיֹּאמֶר	הַלַּיְלָה	בְּחֵלֶם	הָאֲרָמִי	לָבָן	אֶל	אֱלֹהֵי יִם	וַיָּבֹא א
and said	by night	in a dream	the Syrian	to Laban	And God		came
H559	H3915	H2472	H761	H3837	H430	H413	H935
יַעֲקֹב ב	עִם	תִּדְבֹּר	פֶּן	לֵב	הָשָׁמַר	לֹ	ו
Jacob	not to	that thou speak			unto him Take heed		
H3290	H5973	H1696	H6435	H0	H8104	H0	
כֵּעִ:	עַד	מֵט וּב					
bad	or	either good					
H7451	H5704	H2896					

Additional Cross-References

Genesis 24:50 (Good): Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

Genesis 20:3 (References God): But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

Genesis 31:29 (Good): It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

Genesis 31:42 (References God): Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

Numbers 24:13 (Good): If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?

Matthew 27:19 (Parallel theme): When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

2 Samuel 13:22 (Good): And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

Isaiah 37:29 (Parallel theme): Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

Job 33:25 (Parallel theme): His flesh shall be fresher than a child's: he shall return to the days of his youth:

Matthew 1:20 (Parallel theme): But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.