

# Genesis 31:26

Authorized King James Version (KJV)

And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

## Analysis

**And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried...** 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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**John 15:13** — Greatest form of love

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

**Colossians 1:16** — All things created through Christ

**Psalm 19:1** — Heavens declare God's glory

## 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 this passage point forward to Christ and the gospel of redemption?

## Interlinear Text

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עָשָׂה יְתַהַּר בְּנֵי אַמְרָר  
What hast thou done  
to Jacob      to Laban  
H4100      H3837

אַתָּה תִּתְגַּנְתָּ בְּנֵי לְבָבְךָ אַתָּה  
And thou hast carried away      to me and unawares  
H853      H5090      H3824

בָּנָתִים כַּשְׁבִּים וְתַּחֲבַבְתִּי  
my daughters as captives      taken with the sword  
H1323      H7617      H2719

## Additional Cross-References

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**1 Samuel 30:2** (Parallel theme): And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

**Genesis 12:18** (Parallel theme): And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

**Genesis 4:10** (Parallel theme): And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

**Genesis 26:10** (Parallel theme): And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

**Genesis 34:29** (Parallel theme): And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

**Genesis 2:24** (Parallel theme): Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

**Genesis 3:13** (Parallel theme): And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

**Genesis 31:16** (Parallel theme): For all the riches which God hath taken from our father, that is our's, and our children's: now then, whatsoever God hath said unto thee, do.

**Genesis 31:36** (Parallel theme): And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

**Joshua 7:19** (Parallel theme): And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.