

# Genesis 31:34

Authorized King James Version (KJV)

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.

## Analysis

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**Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban...** 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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**Ephesians 2:8** — Salvation by grace through faith

**John 3:16** — God's love and salvation

## 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 verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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בְּכֹר	וַתִּשֶׁם	הַתְּכֵפִים	אֶת	לָקָחָהּ	וְכֵן	ל
	and put	the images		had taken	Now Rachel	
	H7760	H8655		H3947	H7354	
אֶת	לָבָן	וַיִּמַּשׁ	שׁ	עָלֶיהָ	וַיֵּשֶׁב	הֵנָּה
	upon them And Laban	sought		H5921	and sat	them in the camel's
	H3837	H4959			H3427	H1581
מָצָא:	וְלֹא	הָאֵל	כָּל			
		but found	all the tent			
		H4672	H168			

## Additional Cross-References

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**Genesis 31:19** (Parallel theme): And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

**Genesis 31:17** (Parallel theme): Then Jacob rose up, and set his sons and his wives upon camels;