

Genesis 31

Scriptures:

Notes:

God can influence His people to do His will.

Influence: the power to change or affect someone or something; the power to cause changes without directly forcing them to happen
: a person or thing that affects someone or something in an important way

Three ways God can influence:

1. Desire – God puts desires in our heart
2. Difficulty – God makes our circumstances uncomfortable
3. Directly – God will speak directly to us or through His Word (most common) and through His people

We have to be very careful with the first two. Our heart can lie to us, Satan can influence our desires, and the world has an influence on our desires.

Difficult circumstances don't always mean God is trying to move us. Just because someone's marriage is difficult doesn't mean God wants them to end it.

We must always line up what we are sensing with what God's Word says.

Scriptures:

³
1 Now Jacob heard the words of Laban's ^{LAB} sons, [♂]

Notes:

saying, “Jacob has taken away all that was [♂] our

^{LAB} father's, and from what was [♂] our ^{LAB} father's

he has acquired all this ^{\$} wealth.”

6213 – to make,
gain

Scriptures:

³
2 And Jacob [♂] saw the countenance of Laban, and ^{LAB}

Notes:

3942 – ‘The
feelings conveyed
by a person's
face’

indeed it was not favorable toward him as before. [♂] [Ⓟ]

Scriptures:
Genesis 30:25-26 - And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my country. 26 Give me my wives and my children for whom I have served you, and let me go; for you know my service which I have done for you."

³ Then the Lord said to Jacob, "Return to the land

Notes:
Six years have passed since Jacob sensed the call to leave and go back home ([Gen. 30:25-26](#)).

Sometimes the Lord's voice is easier to hear when our circumstances are hard.

of your fathers and to your family, and I will be

with you."

Scriptures:

⁴ So Jacob sent and called Rachel and Leah to the

Notes:

field, to his flock,

Scriptures:

⁵ and said to them, “I see your father’s

Notes:

countenance, that it *is* not *favorable* toward me as

before; but the God of my father has been with

me.

Scriptures:

⁶ And ^{PL}you know that with all ^Jmy might ^JI have

Notes:

served ^{PL LAB}your father.

Scriptures:

⁷ Yet ^{PL LAB}your father has deceived me ^Jand changed

2048 -

2498 -

Notes:

God can restrain the wicked from harming us.

'...your father has deceived me...' – we usually see our sins most clearly in others, rather than in ourselves.

^Jmy wages ^{*}ten times, but God ^Adid not allow him to ^{LAB}

hurt me.

7489 – to spoil

Scriptures:

⁸ If ^{LAB}he said thus: ‘The speckled shall be your ^J

Notes:

^Jwages,’ then all the flocks bore speckled. And if

^{LAB}he said thus: ‘The streaked shall be your ^Jwages,’

then all the flocks bore streaked.

Scriptures:

⁹ So God [△]has taken away the livestock of your ^{LAB}

5337 – snatched

Notes:

^{LAB}father and given ^{ROCKS}them to me. ^J

10 “And it happened, at the time when the flocks

conceived, that I lifted my eyes and saw in a

dream, and behold, the rams which leaped upon

the flocks *were* streaked, speckled, and gray-

spotted.

Scriptures:

11 Then the ~~Angel~~^{Ang^l} of ~~God~~^{G^d} spoke to ~~me~~^I in a dream,

Notes:
'Angel of God' = 'God of Bethel' =
Christophany – preincarnate
appearance of Jesus Christ

Key to success in life – being ready
to respond.

saying, 'Jacob.' And ~~I~~^I said, 'Here ~~I~~^I am.'

Scriptures:

12 And ~~He~~^{H^e} said, 'Lift your ~~eyes~~^{ey^es} now and ~~see~~^{s^ee}, all

Notes:
Jacob is confessing that his success
with breeding the flocks was not
based on his superior abilities but
God's grace.

the rams which leap on the flocks *are* streaked,

speckled, and gray-spotted; for ~~I~~^I have seen all that

Laban is doing to ~~you~~^{y^o}.

Scriptures:

Genesis 28:20-22 - Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, 21 so that I come back to my father's house in peace, then the LORD shall be my God. 22 And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You."

¹³ *I*⁺*am* the God of Bethel, where you anointed the

pillar *and* where you made a vow to *Me*⁺. Now

5088 -

Notes:

...you made a vow...' God is reminding Jacob of the vow he made as he was going to Padan Aram twenty years earlier ([Gen. 28:20-22](#)). Jacob may have forgotten, but God never forgets.

Jacob is telling his wives what God had told him and his intention to obey.

arise, get out of this land, and return to the land of

your⁺ family.' ”

Scriptures:

14 Then Rachel and Leah answered and said to

Notes:
It appears that Rachel and Leah have
no respect for their father.

him, “Is there still any portion or inheritance for

us in our father’s house?

Scriptures:

15 Are we not considered strangers by him? For

Notes:
‘considered strangers’ – Why? What
does that mean?

5237 -

he has sold us, and also completely consumed our

4376 – sold –
daughter into
marriage,
someone into
slavery

398 – use up

money.

3701 - silver

Scriptures:

16 For all these riches which God has taken from

6239 -

Notes:

This may be the first time, sister, Rachel and Leah, are in agreement.

“Surely a man cannot ask for anything better than that, to have his own loved ones endorse, wholeheartedly and without reservation, his own desire to do the will of God.” (Phillips, 1980) page 252

our father are *really* ours and our children's; now

then, whatever God has said to you, do it.”

Scriptures:

17 Then Jacob rose and set his sons and his wives

Notes:

on camels.

Scriptures:

18 And he carried away all his livestock and all his

Notes:

possessions which he had gained, his acquired

livestock which he had gained in Padan Aram, to

go to his father Isaac in the land of Canaan.

Scriptures:

19 Now Laban had gone to shear his sheep, and

Notes:

Not clear why she did this. Was she doing it because she believed they would help her? It was commonly believed that these gods were territorial. If you wanted them to come with you, you had to bring their idols with you. Was she doing it to spite her father?

Rachel had stolen the household idols that were

8655 –
“teraphim”

Laban was aware of the God of Abraham, Isaac, and Jacob. He will even acknowledge the reality of this God, but to Laban the One True God was just one of many gods who needed to be appeased.

her father's.

It is no different today. The 'COEXIST' bumper sticker is an example of that. To that person, they can all coexist because they are equally valid expressions of faith. They see no incongruity with the fact that several of these religions are diametrically opposed to others.

Scriptures:

²⁰ And Jacob stole away, unknown to Laban the

Notes
'...Jacob stole away...' This does not sound like a noble way to exit.

"It isn't enough to know and do the will of God; we must also do His will in the way He wants it done, the way that will glorify Him." Wiersbe page 129

Syrian, in that he did not tell him that he intended

to flee.

Scriptures:

²¹ So he fled with all that he had. He arose and

1272 -

Notes:
He fled from his brother Esau's wrath ([Gen. 27:41-46](#)), now he is fleeing from Laban.

This is about three hundred miles.

crossed the river, and headed toward the

mountains of Gilead.

Scriptures:

22 And ^{LAB}Laban was told on the third day ^{LAB}that ^JJacob

Notes:

had fled.

Scriptures:

23 Then he took ^{LAB}his ^{LAB}brethren with him and pursued ^{LAB}him

Notes:

^Jfor seven days ^{LAB}' journey, and ^{LAB}he overtook ^Jhim

in the mountains of Gilead.

Scriptures:

24 But God had come to ^{LAB}Laban the Syrian in a

Notes:
'...neither good nor bad,' – didn't leave Laban with any room to change the situation. No threatening or sweet-talking would be allowed.

God was speaking to Laban and letting Him know that this was what God wanted – don't mess with it!

dream by night, and said to him, ^{LAB}“Be careful that

Laban had an encounter with the living God, and it had an impact upon him. It influenced Laban enough to obey in this one thing, but it did not cause him to turn away from his idols.

^{LAB}you speak to ^JJacob neither good nor bad.”

Scriptures:

25 So ^{LAB}Laban overtook ^JJacob. Now ^JJacob had

Notes:

pitched his ^Jtent in the mountains, and ^{LAB}Laban with

^{LAB}his ⁰⁷brethren pitched in the mountains of Gilead.

Scriptures:

26 And Laban said to Jacob: “What have you done,

Notes:
Laban is suggesting that Jacob coerced his daughters into leaving. He, obviously, didn't know his daughter's heart in this matter.

Laban is acting as if he is a good man who has been severely wronged.

that you have stolen away unknown to me, and

1589 -

3824 -

carried away my daughters like captives *taken*

7617 -

with the sword?

Scriptures:

27 Why did ^Jyou flee away secretly, and steal away

2244 – to hide
1272 – to flee

Notes:
'...I might have...' or he might not have. Six years earlier Jacob had wanted to leave and Laban talked him out of it.

from me, ^{LAB}and not tell me; ^{LAB}for I ^{LAB}

might have sent ^Jyou away with joy and songs,

7971 -

with timbrel and harp?

Scriptures:

28 And ⁵you did not allow ^{UNB}me to kiss my ^{UNB}sons and

Notes:

my [♀]daughters. Now ⁵you have done foolishly in ^{SO}

5528 -

doing.

Scriptures:

29 It is in my power to do you harm, but the God

Notes:

of your father spoke to me last night, saying, 'Be

careful that you speak to Jacob neither good nor

bad.'

Scriptures:

30 And now ^Jyou have surely gone because ^Jyou

Notes:

It is very likely that these idols were valuable. May have been made of silver or at least silver-plated.

We can't be certain if he was just upset that the idols were taken or if he actually believed his 'gods' were stolen. How small and weak must your gods be if they can be stolen.

greatly long for ^Jyour ^Tfather's house, *but* why did

This is the first reference in the Scriptures of false gods.

Even though Laban had a personal encounter with the One True God, he clung to his false gods. That is the demonic power of worshipping which is false.

^Jyou ^{LAB}steal my gods?"

430 -

Scriptures:

31 Then ^JJacob answered and said to ^{LAB}Laban,

Notes:

Jacob was afraid Laban would behave badly. After twenty years dealing with and working for Laban, probably had a pretty good idea what he would do.

After Laban tears up the camp looking for the false gods, Jacob vents the anger and frustration that has been building for many years.

"Because ^JI was afraid, for ^JI said, 'Perhaps ^{LAB}you

would take ^{LAB}your ^Fdaughters from ^Jme by force.'

Scriptures:

32 With whomever ^{LAB}you find ^{LAB}your gods, do not let

Notes:

Jacob unwittingly curses his wife. In reality Rachel put Jacob in the place where he would curse her.

^{LAB}him live. In the presence of ^{LAB}our brethren, identify

what ^SI have of ^{LAB}yours and take ^{LAB}it with you.” For

^SJacob did not know that ^RRachel had ^{HONORABLE GODS}stolen them.

33 And Laban went into Jacob's tent, into Leah's

tent, and into the two maids' tents, but he did not

find *them*. Then he went out of Leah's tent and

entered Rachel's tent.

Scriptures:

³⁴ Now Rachel had taken the household idols, put

Notes:

them in the camel's saddle, and sat on them. And

Laban searched all about the tent but did not find

them.

Scriptures:

35 And she said to her father, “Let it not displease

Notes:
Laban did not challenge Rachel in this because it was inconceivable for him that she would be so sacrilegious as to sit on the idols while she was in her time of impurity.

my lord that I cannot rise before you, for

the manner of women [♀]is with me.” And he

1870 – idiom for
menstrual period

802 -

searched but did not find the household idols.

Scriptures:

36 Then Jacob was angry and rebuked Laban, and

Notes:

7378 - chide

Jacob answered and said to Laban: “What is my

~~xxx~~ trespass? What is my ~~xxx~~ sin, that you have so hotly

6588 –
transgression
'evildoing'

2403 -

pursued me?

Scriptures:

37 Although ^{UB}you have searched all ^Jmy things, what

Notes:

part of ^{UB}your household things have ^{UB}you found? Set

^J^{UB}it here before my ^{UB}brethren and your ^{UB}brethren, that

they may judge between ^{J+UB}us both!

Scriptures:

38 These twenty years I ⁵ *have been* with you; your ^{LAB} ^{LAB}

Notes:

ewes and your ^{LAB} female goats have not miscarried

their young, and I ⁵ have not eaten the rams of your ^{LAB}

flock.

Scriptures:

39 That which was torn *by beasts* I did not bring to

Notes:

you; I bore the loss of it. You required it from my

hand, *whether* stolen by day or stolen by night.

Scriptures:

40 There I was! In the day the drought consumed

Notes:

me, and the frost by night, and my sleep departed

from my eyes.

41 Thus I have been in your house twenty years; I

served you fourteen years for your two daughters,

and six years for your flock, and

you have changed my wages ten times.

2498 -

4909 -

Scriptures:
Genesis 31:53 - The God of
Abraham, the God of
Nahor, and the God of their
father judge between us.”
And Jacob swore by the
Fear of his father Isaac.

42 Unless the God of my father, the God of

Notes:
“Fear of Isaac” = only occurrence
though verse 53 is similar ([Gen. 31:53](#)). Why does Isaac use this term
to describe God?

Abraham and the Fear of Isaac, had been with me,

6343 - dread

surely now you would have sent me away empty-

handed. God has seen my affliction and the labor

6040 – misery,
trouble

of my hands, and rebuked you last night.”

3198 -

43 And ^{LB}Laban answered and said to Jacob, “^J*These*

Notes:
Laban claiming that everything that Jacob has actually belongs to him. If it had not been for God's warning, he may have taken it all from him.

daughters [♀]*are* ^{LB}my daughters, and [♀]*these* ^{♀ ♂}children

^{LB}*are* my children, and ^{♀ ♂}*this* flock ^{LB}*is* my flock; all

that you see ^J*is* mine. But what can I ^{LB}do this [♂]day to

these ^{LB}my daughters or to their [♀]children ^{♀ ♂}whom they [♀]

have borne?

Scriptures:

44 Now therefore, come, let ^{us} ~~us~~ make a covenant,

1285 -

Notes:

^{you} and I, and let it be a witness between ^{you} and

5707 - testimony

^{us} me.”

Scriptures:

45 So Jacob took a stone and set it up as a pillar.

Notes:

Scriptures:

46 Then Jacob said to his brethren, “Gather

Notes:

stones.” And they took stones and made a heap,

and they ate there on the heap.

Scriptures:

47 Laban called it Jegar Sahadutha, but Jacob

Notes:

called it Galeed.

Scriptures:

48 And ^{LAB}Laban said, “This heap ^{is} a witness

Notes:

between ^Jyou and ^{LAB}me this ^{day}.” Therefore its name

was called Galeed,

Scriptures:

49 also Mizpah, because ^{LAB}he said, “May the Lord [△]

Notes:

This is a monument to suspicion, distrust, and fear.

Saying, ‘Because I don’t trust you, I want God to keep an eye on you.’

Referred to as the Mizpah Benediction – used as a blessing. It is even engraved on wedding rings. It is not a blessing – it is an oath of distrust and fear. Probably shouldn’t be engraved on a wedding ring.

watch between ^Jyou and ^{LAB}me when ^{LAB}we are absent

one from another.

Scriptures:

⁵⁰ If you afflict my daughters, or if you take *other*

Notes:

wives besides my daughters, *although* no man *is*

with us—see, God *is* witness between you and

me!”

Scriptures:

51 Then Laban^{UB} said to Jacob^{UB}, “Here is this heap

Notes:
You stay on your side and I will stay
on mine.

and here is *this* pillar, which I^{UB} have placed

between you^{UB} and me^{UB}.

52 This heap *is* a witness, and *this* pillar *is* a

witness, that I will not pass beyond this heap to

you, and you will not pass beyond this heap and

this pillar to me, for harm.

7451 - evil

Scriptures:

53 The God of Abraham, the God of Nahor, and

Notes:

the God of their father judge between us.” And

Jacob swore by the Fear of his father Isaac.

6343 -

Scriptures:

54 Then Jacob offered a sacrifice on the mountain,

Notes:

and called his brethren to eat bread. And they ate

bread and stayed all night on the mountain.

Scriptures:

55 And early in the morning [♂] Laban ^{LAB} arose, and

Notes:
Laban's part in the story of
reconciliation ends here.

kissed ^{LAB} his [♂] sons and [♀] daughters and ^{LAB} blessed [♂] them. [♀]

Then ^{LAB} Laban departed and returned to his ^{LAB} place.

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