

"Mizpah"  
Genesis 31

vv. 1-2 Q. What began stirring at Uncle Laban's?

A.

1. Laban's sons began to \_\_\_\_\_ Jacob.
2. They accuse Jacob of \_\_\_\_\_ from their father (their inheritance).
3. Laban's attitude also changed \_\_\_\_\_ toward Jacob.

Note: The second point is interesting given the fact that Laban (and his sons) were instrumental in trying to \_\_\_\_\_ from Jacob. Cf. 30:34ff

v. 3 Q. What did the LORD say?

A.

1. Go back to the \_\_\_\_\_.
2. Go back to your \_\_\_\_\_.
3. I will be with you ( \_\_\_\_\_ to Jacob's vow to God; Cf. 28:20-22)

v. 4 Q. What does Jacob do in response to this attitude?

A. Jacob \_\_\_\_\_ calls a family meeting out in the fields.

v. 5 Q. What does Jacob acknowledge to his wives?

A.

1. Your father's attitude has turned \_\_\_\_\_ toward me.

2. God \_\_\_\_\_ with me amid that negative turning.

Note: Jacob refers to Yahweh as a \_\_\_\_\_ deity considering the \_\_\_\_\_ system his wives grew up with. Notice how Jacob says, "the God of my fathers."

vv. 6-7 Q. What does Jacob declare to his wife?

A.

1. I have served your father \_\_\_\_\_ (with all my strength)
2. But your father did not \_\_\_\_\_ in kind to me – he \_\_\_\_\_ me over and over again.
3. But God did not \_\_\_\_\_ him to harm me. [God's sovereignty]

v. 8 Q. What example does Jacob give?

A. Laban kept \_\_\_\_\_ Jacob's allotment of the flock based on the flock's pattern growth, but he \_\_\_\_\_ the sovereignty of God to overcome his \_\_\_\_\_.

v. 9 Q. What was the end result of Laban's underhandedness?

A. \_\_\_\_\_ of wealth to Jacob.

vv. 10-12 Q. How did God warn him/instruct him?

A. The angel of the Lord spoke to him in a \_\_\_\_\_ giving him counsel on what type of lamb he should choose for breeding.

v. 13 Q. What does God say to Jacob?

A.

1. God [Jesus; the angel of the Lord in verse 12] identifies himself with the \_\_\_\_\_ Jacob had at Bethel [the divine ladder].
2. God identified this place as the place where Jacob identified it as a \_\_\_\_\_ place/space.
3. God identified this place as the place where Jacob made a \_\_\_\_\_ vow to Him.
4. God commands Jacob to go back \_\_\_\_\_...now.

vv. 14-16 How do Rachel and Leah react?

A.

v. 14 Since we are married, we have no \_\_\_\_\_  
\_\_\_\_\_ from our father.

v. 15

1. We are treated like \_\_\_\_\_.
2. We are no longer viewed as \_\_\_\_\_ of a used-up dowry but as \_\_\_\_\_.

v. 16 That which \_\_\_\_\_ belongs to our father is his, but what God has \_\_\_\_\_ given to us, is ours. So, let's go home.

Note: The phrase "took away" means "\_\_\_\_\_" as in was stolen and now rightfully \_\_\_\_\_.

vv. 17-18 Q. What does Jacob do?

A. Jacob gathered \_\_\_\_\_ and \_\_\_\_\_  
up and departed without \_\_\_\_\_ delay.

v. 19 Q. What did Rachel do? Why?

A. She stole her father's \_\_\_\_\_.

Why?

1. Per Rashi ~ to \_\_\_\_\_ her father from idol worship.
2. To \_\_\_\_\_ herself and family because she was  
\_\_\_\_\_ an idol worshipper.

v. 20 Q. What is the irony found in this verse?

A. Jacob, the deceiver, who deceived his brother, who  
\_\_\_\_\_ about being deceived by Laban, is now  
deceiving again.

v. 21 Q. What is the geographical significance of this verse?

- A.
1. The Euphrates was a natural \_\_\_\_\_ hard to  
cross.
  2. The hills of Gilead would have provided  
\_\_\_\_\_/cover.

vv. 22-23 Q. How did Laban react to the news?

A. Laban gathered his \_\_\_\_\_ (not just his sons) and  
pursued them for entire \_\_\_\_\_.

v. 24 Q. What did God say to Laban?

A.

1. God spoke to Laban in a \_\_\_\_\_.
2. Don't speak as if nothing is \_\_\_\_\_.
3. Don't speak as if to \_\_\_\_\_.

Note: This indicates a change of \_\_\_\_\_  
\_\_\_\_\_. Jacob is now to be treated with \_\_\_\_\_  
and \_\_\_\_\_.

v. 25 Statement of position.

v. 26 Q. What was Laban's first response to Jacob's leaving?

A.

1. Laban calls him out for the \_\_\_\_\_.
2. Laban accuses him of leaving like he's taken  
\_\_\_\_\_ of war.

Note: Laban uses the word "nahag" in Hebrew for "carrying off." But it normally refers to \_\_\_\_\_/livestock.

Laban is either referring to how he believes Jacob is \_\_\_\_\_ his daughters and grandchildren or...how he, himself, \_\_\_\_\_ them.

v. 27 Q. What was Laban's second response?

A.

1. Laban \_\_\_\_\_ the deception issue.

2. Laban takes the unusual stance of \_\_\_\_\_ as if he were an \_\_\_\_\_ father and grandfather. It was a lie to garner \_\_\_\_\_ support for his position.

v. 30b Q. What did Laban accuse him of?

A. Laban accused Jacob of stealing his \_\_\_\_\_ gods [evidence of his \_\_\_\_\_].

v. 31 Q. What reason does Jacob use for leaving?

A.

v.32a Q. What does Jacob do with the accusation?

A. Jacob makes a resolute \_\_\_\_\_ of the thievery with an unnecessary pronouncement – potentially \_\_\_\_\_.

v. 32b. Q. What was Jacob unaware of?

A.

v. 33 Q. What did Laban do?

A. Laban \_\_\_\_\_ each tent determined to find them.

v. 34 Q. What did Rachel do?

A. Rachel put them in her camel's \_\_\_\_\_ and was sitting on them. Hence, Laban found \_\_\_\_\_.

v. 35 Q. What was her quick response to her father's continued exploration?

A. Rachel lied and told her father that she was \_\_\_\_\_,  
i.e., defiled, so she could not get up from her camel. As a result,  
Laban found \_\_\_\_\_.

v. 36 Q. How does Jacob respond?

A.  
1. Jacob was \_\_\_\_\_.  
2. Jacob \_\_\_\_\_ criticized Laban.

Note: Joseph's pent-up anger was \_\_\_\_\_, but the one  
thing he was angry over was the one thing that Laban was  
\_\_\_\_\_ accusing him of: someone did...steal his gods.

v. 37 Q. What does Jacob do next?

A. He calls Laban out \_\_\_\_\_ on the "false" allegation.  
[Cultural \_\_\_\_\_]

vv. 38-41 Q. How does Jacob continue the public shaming?

A.  
v. 38 I was an \_\_\_\_\_ herdsman.  
v. 39 Whatever loss was incurred, I \_\_\_\_\_ it, or you  
\_\_\_\_\_ it even when it was not my fault.  
v. 40 I physically \_\_\_\_\_ for your well-being.  
v. 41 You \_\_\_\_\_ me by changing my wages without  
my consent over and over.

v. 42 Q. How does Jacob publicly acknowledge the Lord and His Presence?

A.

1. Jacob acknowledges the presence of the one true God, his \_\_\_\_\_ God in contrast to Laban's false gods stuck in a saddlebag.

Note: The Fear of Isaac refers to the \_\_\_\_\_ Isaac feared. It does not refer to Isaac personally.

2. Jacob declares that Laban would have taken \_\_\_\_\_ from him and sent him away if he would have known the plan.
3. Jacob is \_\_\_\_\_ that God has seen his hardship – that He is aware of what takes place with those that are His own.
4. It was this God of Jacob who \_\_\_\_\_ Laban.

v. 43 Q. How does Laban respond that confirms (in a sense) that Jacob was right?

- A. He tries to exert his patriarchal \_\_\_\_\_ over Jacob – treating him like a slave rather than a son-in-law with his own family and possessions. Laban's words give \_\_\_\_\_ that Jacob's fears of thievery were warranted.

v. 44 Q. What does Laban suggest?

A.

vv. 45-46 Q. What did Joseph do to initiate the covenant?

A.



v. 47 Q. What did each call it?

A.

1. Jacob built a \_\_\_\_\_ (a visible and...potential transgenerational sign).
2. Jacob invited others to join in the \_\_\_\_\_ (a community participatory witness)
3. They ate a \_\_\_\_\_ near it or on it (some believe it was a type of table). This was often done as a part of the \_\_\_\_\_ process.

v. 47 Q. What did each call the pillar?

A.

1. Laban ~ Yegar-shahadutha (\_\_\_\_\_)
2. Jabob ~ Galeed (\_\_\_\_\_)

v. 48 Both mean, "heap of \_\_\_\_\_."

v. 49 Q. What was another name for the pillar?

A.

Note: "Mizpah" – means "\_\_\_\_\_."

Note: This wasn't the kind/\_\_\_\_\_ gesture that our current society has made it out to be. It was your basic, "you \_\_\_\_\_ this agreement, and I'll \_\_\_\_\_ you and your family and take all your possessions."

v. 50 Q. What is the verbalized threat and why is it interesting?

A.

1. If you \_\_\_\_\_ my daughters...as I have...
2. If you \_\_\_\_\_ any other wives...which is none of your business and a continued way of \_\_\_\_\_ the number of your family...
3. Just \_\_\_\_\_...your God is watching you...well...me too, but more you than me.

vv. 51-52 Q. What was the central concern of Laban?

A.

v. 53a Q. What is Laban doing in this last statement?

A. He is \_\_\_\_\_ family (Abraham, his brother Nahor) to the God of Terah (their father) – trying to bring in something that will \_\_\_\_\_ and ratify.

Note: Laban never calls Yahweh “\_\_\_\_\_” god.

v. 53b Q. How did Jacob respond?

A.

v. 54 Q. How did Jacob further respond?

A.

1. He offered a \_\_\_\_\_ to Yahweh as an act of worship.
2. He invited his relatives to a \_\_\_\_\_ (hospitality as they departed).

v. 55 Q. How did the account end?

A. Laban gave them a departing \_\_\_\_\_ and left for home ~  
\_\_\_\_\_ to see them again.

**Application:**

Q. How should we respond when we are treated unfairly?

A.

Q. How does fear work against us in decision-making?

A.

Q. How does fear work for us in decision-making?

A.