

# Genesis 31:14

Authorized King James Version (KJV)

And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

## Analysis

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**And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in ou...** 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 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

## Study Questions

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1. What theological truths about Jacob's Flight from Laban emerge from this passage?

2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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לֹא כְּפָרָנָה וְלֹא כְּבָנָה וְלֹא כְּבָנָה וְלֹא כְּבָנָה

**answered And Rachel and Leah and said**

H6030

H7354

H3812

**and said**

H559

H0

H5750

H0

אָבִינוּ: בֵּבֶת יְתִימָלָה לְקָרְבָּן

**unto him Is there yet any portion or inheritance house for us in our father's**

H2506

H5159

H1004

H1

## Additional Cross-References

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**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.

**Ruth 4:11** (Parallel theme): And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem:

**Genesis 29:24** (Parallel theme): And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

**Genesis 29:29** (Parallel theme): And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.