

# Genesis 31:27

Authorized King James Version (KJV)

Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

## Analysis

**Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might...** 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

---

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

---

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

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

## Study Questions

---

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

## Interlinear Text

---

וְלֹא אַתִּי וַתָּגַן בְּלֹא אַתִּי  
H4100 H853 H3808

לֹא מִתְּחַפֵּב אֶת־לֹא מִתְּחַפֵּב  
H2244 H1272 H1589

לֹא מִתְּחַפֵּב אֶת־לֹא מִתְּחַפֵּב  
from me and didst not tell H0 me that I might have sent thee away with mirth  
H5046 H7971 H8057

בְּשִׂמְחָה הַשְׁלִיחָה  
with mirth  
and with songs and with tabret and with harp  
H7892 H8596 H3658

## Additional Cross-References

---

**Exodus 15:20** (Parallel theme): And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

**Genesis 4:21** (Parallel theme): And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

**Genesis 31:31** (Parallel theme): And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

**Judges 6:27** (Parallel theme): Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

---

From KJV Study • [kjvstudy.org](http://kjvstudy.org)