

Genesis 31:54

Authorized King James Version (KJV)

Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

Analysis

Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat ... 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

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Study Questions

1. What theological truths about Jacob's Flight from Laban emerge from this passage?
2. How should this truth about Covenant at Mizpah shape our daily decisions and priorities?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

Interlinear Text

וָזָבַח	יַעֲקֹב	זָבַח	בְּהָרָ:	וַיִּקְרָא	לְאָחָיו
offered	Then Jacob	sacrifice	in the mount	and called	his brethren
H2076	H3290	H2077	H2022	H7121	H251
וַיֵּאָכְלוּ	לֶחֶם	וַיֵּאָכְלוּ	לֶחֶם	וְלַיְלָה	
and they did eat	bread	and they did eat	bread	and tarried all night	
H398	H3899	H398	H3899	H3885	
בְּהָרָ:					
in the mount					
H2022					

Additional Cross-References

Exodus 18:12 (Sacrifice): And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

Genesis 37:25 (Parallel theme): And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

Genesis 26:30 (Parallel theme): And he made them a feast, and they did eat and drink.

Genesis 21:8 (Parallel theme): And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

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