

Genesis 28:5

Authorized King James Version (KJV)

And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

Analysis

And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brot... 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 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Matthew 25:31 — Final judgment

Study Questions

1. What theological truths about Jacob's Flight emerge from this passage?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

Interlinear Text

וְשָׁלַח	וַיֵּצֵא	אֶת	יַעֲקֹב	וַיֵּלֶךְ	כִּדְנָה	אֶל	מִן
sent away	And Isaac		Jacob			to Padanaram	
H7971	H3327	H853	H3290	H1980	H0	H6307	H413
לָבָן	בֶּן	בְּתוּאֵל	הַסְּרִי	אָחִי	רֵבֶקָה	אִמִּי	
unto Laban	son	of Bethuel	the Syrian	the brother	of Rebekah	mother	
H3837	H1121	H1328	H761	H251	H7259	H517	
יַעֲקֹב	וְעֵשָׂו:						
Jacob	and Esau's						
H3290	H6215						