

# Genesis 29:5

Authorized King James Version (KJV)

And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

## Analysis

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**And he said unto them, Know ye Laban the son of Nahor? And they said, We know him....** 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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**Romans 10:9** — Confession and belief for salvation

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

**Romans 2:1** — Judging others

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. What theological truths about Rachel and Leah emerge from this passage?
2. How should this truth about Children shape our daily decisions and priorities?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

## Interlinear Text

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וַיֹּאמֶר ו	לָהּ מ	יָדַעְנוּ:	אֶת	לָבָן	בֶּן	נָח וֹר	וַיֹּאמֶר ו
And he said	H0	We know	H853	ye Laban	the son	of Nahor	And he said
H559		H3045		H3837	H1121	H5152	H559

יָדַעְנוּ:

We know

H3045

## Additional Cross-References

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**Genesis 24:24** (Parallel theme): And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

**Genesis 24:29** (Parallel theme): And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

**Genesis 31:53** (Parallel theme): The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.