

Genesis 30:25

Authorized King James Version (KJV)

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

Analysis

And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I m... 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 John 4:8 — God is love

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

Interlinear Text

יְהֹוָה	אָתָּה	יְהֹוָה	אָתָּה	יְהֹוָה	אָתָּה
had	born	And	it	came	to
H1961	H834	H3205	H7354	H853	H3130
יְהֹוָה	אָתָּה	יְהֹוָה	אָתָּה	יְהֹוָה	אָתָּה
אָל	אָל	אָל	אָל	אָל	אָל
said	that	Jacob	H413	unto	Laban
H559	H3290	H3837	H1980	H7971	H413
לְבָקָר	לְבָקָר	לְבָקָר	לְבָקָר	לְבָקָר	לְבָקָר
unto	mine	own	place	and	to
H4725			H776		
לְאַרְצִים	לְאַרְצִים	לְאַרְצִים	לְאַרְצִים	לְאַרְצִים	לְאַרְצִים
unto	my	country	unto	my	country

Additional Cross-References

Genesis 24:54 (Parallel theme): And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

Genesis 24:56 (Parallel theme): And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

Genesis 31:55 (Parallel theme): And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

Genesis 28:13 (Parallel theme): And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

Genesis 26:3 (Parallel theme): Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

Genesis 28:15 (Parallel theme): And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

Genesis 18:33 (Parallel theme): And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Genesis 31:13 (Parallel theme): I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.