

# Genesis 32:5

Authorized King James Version (KJV)

And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

## Analysis

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**And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my l...** 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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**1 Corinthians 13:4** — Characteristics of love

**John 15:13** — Greatest form of love

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**Genesis 33:11** (Grace): Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

**Genesis 31:16** (Parallel theme): For all the riches which God hath taken from our father, that is our's, and our children's: now then, whatsoever God hath said unto thee, do.

**Genesis 47:25** (Grace): And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

**1 Samuel 1:18** (Grace): And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

**Ruth 2:2** (Grace): And Ruth the Moabite said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

**2 Samuel 16:4** (Grace): Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king.