

Genesis 28:13

Authorized King James Version (KJV)

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;

Analysis

And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God... 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

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

וַיֹּאמֶר H589	עָלָיו H5921	נָצַב H5324	יְהוָה H3068	וַיֹּאמֶר H2009	וַיֹּאמֶר H589
above it and said	stood	And behold the LORD	stood	above it and said	above it and said
יְהוָה H3327	אֱלֹהֵי יִצְחָק H430	אֲבִיךָ H85	אֱלֹהֵי H430	יְהוָה H3068	יְהוָה H3068
God of Isaac	thy father	God of Abraham	God of Abraham	And behold the LORD	And behold the LORD
לָב H0	עַל יְהוָה H5921	שָׁכַב H7901	אֲתָהּ H859	אֶשְׂרָךְ H834	הָאָרֶץ H776
	whereon thou liest	the land	the land	the land	the land
וְלִזְרַעְךָ: H2233	אֶתְּךָ H5414	אֶתְּךָ H5414	אֶתְּךָ H5414	אֶתְּךָ H5414	אֶתְּךָ H5414
and to thy seed	to thee will I give it	to thee will I give it	to thee will I give it	to thee will I give it	to thee will I give it

Additional Cross-References

Genesis 13:15 (Parallel theme): For all the land which thou seest, to thee will I give it, and to thy seed for ever.

Genesis 48:3 (References God): And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

Genesis 35:12 (References Abraham): And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Genesis 26:24 (References God): And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Genesis 12:7 (References Lord): And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Genesis 35:1 (References God): And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Hebrews 11:16 (References God): But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Exodus 3:6 (References God): Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Matthew 22:32 (References God): I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Genesis 32:9 (References God): And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: