

# Genesis 32:28

Authorized King James Version (KJV)

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

## Analysis

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**And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power wit...** 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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**James 2:17** — Faith and works

**Hebrews 11:1** — Definition of faith

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

## Study Questions

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1. What theological truths about Jacob Prepares to Meet Esau emerge from this passage?
2. What specific changes in thinking or behavior does this verse call us to make?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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וַיֹּאמֶר	לֹא	יַעֲקֹב	וַיֹּאמֶר	עוֹד	שְׁמֶךָ	כִּי	אִם
And he said	H3808	no more Jacob	And he said	H5750	Thy name	H3588	H518
H559		H3290	H559		H8034		
בְּיִשְׂרָאֵל	כִּי	שָׁרְיָתָה	עִם	אֱלֹהֵי יִם	וְעִם	אֲנֹשׁ יִם	
but Israel	H3588	for as a prince hast thou power	H5973	with God	H5973	H376	
H3478		H8280		H430			
וַיִּתְּכָל:							
and hast prevailed							
H3201							

## Additional Cross-References

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**Revelation 2:17** (Parallel theme): He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

**Genesis 35:10** (References God): And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

**Genesis 17:5** (Parallel theme): Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

**Genesis 17:15** (References God): And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

**Isaiah 65:15** (References God): And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

**Proverbs 16:7** (Parallel theme): When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

**John 1:42** (Parallel theme): And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

**Genesis 33:4** (Parallel theme): And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

**Genesis 25:31** (Parallel theme): And Jacob said, Sell me this day thy birthright.

**2 Kings 17:34** (References Israel): Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;