

# Genesis 32:30

Authorized King James Version (KJV)

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

## Analysis

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**And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is pres...** 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 2:1** — Judging others

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

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. What obstacles prevent us from living out the truths presented in this verse?

3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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|            |            |          |              |               |             |                 |
|------------|------------|----------|--------------|---------------|-------------|-----------------|
| וְקָרָא אֶ | יַעֲקֹב ב  | שֵׁם     | הַמָּקוֹם    | ל פְּנֵי      | כִּי        | רָא יֵתִי       |
| called     | And Jacob  | the name | of the place | Peniel        | H3588       | for I have seen |
| H7121      | H3290      | H8034    | H4725        | H6439         |             | H7200           |
| אֱלֹהִים   | פָּנֵי יָם | אֶל      | פָּנֵי יָם   | וַתִּנָּצַח ל | נַפְשִׁי:   |                 |
| God        | face       | H413     | face         | is preserved  | and my life |                 |
| H430       | H6440      |          | H6440        | H5337         | H5315       |                 |

## Additional Cross-References

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**Numbers 12:8** (Parallel theme): With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

**Genesis 16:13** (References God): And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

**Isaiah 6:5** (Parallel theme): Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

**Deuteronomy 5:24** (References God): And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

**John 1:18** (References God): No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

**Hebrews 11:27** (Parallel theme): By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

**Ephesians 1:17** (References God): That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

**Exodus 33:14** (Parallel theme): And he said, My presence shall go with thee, and I will give thee rest.

**2 Timothy 1:10** (Parallel theme): But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

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