

# Genesis 32:9

Authorized King James Version (KJV)

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:

## Analysis

**And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me...** 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

**Matthew 25:31** — Final judgment

## Study Questions

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1. What theological truths about Jacob Prepares to Meet Esau emerge from this passage?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

## Interlinear Text

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אָבִי	וָאֱלֹהִי	אָבָרְהָם	אָבִי	וָאֱלֹהִי	אָבָרְהָם	אָבִי	וָאֱלֹהִי	אָבָרְהָם
said	And Jacob	O God	of my father	Abraham	O God	of my father		
H559	H3290	H430	H1	H85	H430	H1		
Isaac	the LORD	said	H413	unto me Return	unto thy country			
H3327	H3068	H559		H7725	H776			
and to thy kindred	and I will deal well			עַפְרָה:				
H4138		H3190						

## Additional Cross-References

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**Genesis 31:42** (References God): Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

**Genesis 31:13** (References God): 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.

**Genesis 28:13** (References God): 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 31:3** (References Lord): And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

**Psalms 50:15** (Parallel theme): And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

**Genesis 31:53** (References God): The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

**Psalms 91:15** (Parallel theme): He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

**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.

**Genesis 17:7** (References God): And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

**Genesis 31:29** (References God): It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.