

# Genesis 35:10

Authorized King James Version (KJV)

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.

## Analysis

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**And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel sh...** 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

## Study Questions

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1. What does this passage reveal about God's sovereignty and human responsibility?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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וַיֹּאמֶר      לֹא      יִעֲקֹב      שְׁמוֹ      אֱלֹהֵי יִם      לִי      וַיֹּאמֶר  
said      H0      And God      his name      any more Jacob      H3808      and he called  
H559           H430      H8034      H3290           H7121

שְׁמוֹ      יְהוָה      הַ      יִשְׂרָאֵל:      אִם      כִּי      יִעֲקֹב      עַד      שְׁמוֹ      וְ  
his name      H5750      any more Jacob      H3588      H518      Israel      H1961      his name  
H8034           H3290           H3478           H8034

יִשְׂרָאֵל:      שְׁמוֹ      וְ      אֶת      וַיֹּאמֶר      א  
and he called      H853      his name      Israel  
H7121           H8034      H3478

## Additional Cross-References

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**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.

**1 Kings 18:31** (References Israel): And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: