

Genesis 35:7

Authorized King James Version (KJV)

And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

Analysis

And he built there an altar, and called the place El-beth-el: because there God appeared unto him, w... 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

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. What theological truths about Return to Bethel emerge from this passage?
2. What specific changes in thinking or behavior does this verse call us to make?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

Interlinear Text

Additional Cross-References

Genesis 35:3 (Sacrifice): And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

Genesis 35:1 (Sacrifice): 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.

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;