

# Genesis 25:2

Authorized King James Version (KJV)

And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

## Analysis

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**And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah....** This passage is part of the Abrahamic narratives which shift from universal human history to God's particular covenant people. The Abraham cycle (Genesis 12-25) demonstrates God's sovereign election, covenant faithfulness, and the development of faith through testing and promise fulfillment.

Central themes include God's unconditional covenant promises (land, descendants, blessing to nations), the call to faith and obedience, the testing of faith through delays and impossibilities, the contrast between divine promises and human schemes, and God's gracious persistence despite human failures. Abraham emerges as the father of faith whose trust in God's promises becomes the model for all believers (Romans 4, Galatians 3, Hebrews 11).

Theologically, these narratives establish:

1. salvation by grace through faith rather than works
2. covenant as God's gracious initiative binding Himself to His people
3. the necessity of patient trust when promises seem impossible
4. the consequences of attempting to fulfill God's promises through human effort
5. the pattern of divine testing producing mature faith.

The Abraham cycle foreshadows Christ as the ultimate seed through whom blessing extends to all nations (Galatians 3:16).

## 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 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

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

**Romans 2:1** — Judging others

## Study Questions

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1. What theological truths about Abraham's Death emerge from this passage?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. How does this passage point forward to Christ and the gospel of redemption?

## Interlinear Text

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וְיֵדָה	לִזְרָן	אֶת	לְזִמְרָן	וְיֵמֶן	אֶת	וְיֵקֶשׁ	אֶת	וְיֵדָה
<b>And she bare</b>	H0	H853	<b>him Zimran</b>	H2175	H853	<b>and Jokshan</b>	H3370	H853
H3205								H4091
וְיֵדָה	מִדְיָן	אֶת	וְיֵשֶׁבֶת	וְיֵשֶׁבֶת	אֶת	וְיֵשֶׁבֶת	וְיֵדָה	
H853	<b>and Midian</b>	H853	<b>and Ishbak</b>	H3435	H853	<b>and Shuah</b>	H7744	
H4080								

## Additional Cross-References

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**Job 2:11** (Parallel theme): Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

**Jeremiah 25:25** (Parallel theme): And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

**Genesis 37:36** (Parallel theme): And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

**Genesis 37:28** (Parallel theme): Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

**Genesis 36:35** (Parallel theme): And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

**Numbers 31:2** (Parallel theme): Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

**Numbers 31:8** (Parallel theme): And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

**Numbers 22:4** (Parallel theme): And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

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