

# Genesis 25:21

Authorized King James Version (KJV)

And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

## Analysis

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**And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him...** 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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**John 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

## Study Questions

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1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. What specific changes in thinking or behavior does this verse call us to make?
3. How does this passage point forward to Christ and the gospel of redemption?

## Interlinear Text

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כִּי	אִשְׁתּוֹ:	לְנָכַח	יְהוָה	וַיֵּצֵא	תָר
	H3588			H6279	
	his wife	for	and the LORD	And Isaac	intreated
	H802	H5227	H3068	H3327	
וַתַּהַר	יְהוָה	לּוֹ	וַיֵּצֵא	תָר	וַיֵּצֵא
		H0		H1931	
			intreated	because she was barren	
			H6279	H6135	
אִשְׁתּוֹ:	רֵבֶקָה				
his wife	of him and Rebekah				
H802	H7259				

## Additional Cross-References

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**Ezra 8:23** (Parallel theme): So we fasted and besought our God for this: and he was intreated of us.

**Isaiah 58:9** (References Lord): Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

**Luke 1:13** (Parallel theme): But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

**2 Chronicles 33:13** (References Lord): And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

**1 Chronicles 5:20** (Parallel theme): And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

**1 Samuel 1:27** (References Lord): For this child I prayed; and the LORD hath given me my petition which I asked of him:

**Isaiah 45:11** (References Lord): Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

**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.

**Proverbs 10:24** (Parallel theme): The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

**Genesis 11:30** (Parallel theme): But Sarai was barren; she had no child.