

Genesis 25:5

Authorized King James Version (KJV)

And Abraham gave all that he had unto Isaac.

Analysis

And Abraham gave all that he had unto Isaac.... 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

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

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. What obstacles prevent us from living out the truths presented in this verse?

3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

ל וְאֶשְׁר כֹּל אֲבִינָה מִתְּבָנָה |
לִאָתָק: all that he had unto Isaac
gave And Abraham H853 H3605 H834 H0 H3327
H5414 H85

Additional Cross-References

Genesis 24:36 (Parallel theme): And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

Hebrews 1:2 (Parallel theme): Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Colossians 1:19 (Parallel theme): For it pleased the Father that in him should all fulness dwell;

Psalms 68:18 (Parallel theme): Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

Romans 8:17 (Parallel theme): And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Romans 8:32 (Parallel theme): He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Matthew 11:27 (Parallel theme): All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Matthew 28:18 (Parallel theme): And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

John 3:35 (Parallel theme): The Father loveth the Son, and hath given all things into his hand.

Galatians 4:28 (Parallel theme): Now we, brethren, as Isaac was, are the children of promise.

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