

Genesis 26:25

Authorized King James Version (KJV)

And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

Analysis

And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and... 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

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
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

וַיַּבְנֶה	וְיָשַׁם	מִזְבֵּחַ	וַיִּקְרָא	בְּשָׂם	יְהוָה
And he builded	H8033	an altar	there and called	upon the name	of the LORD
H1129		H4196	H7121	H8034	H3068
וַיְשַׁׁחַט	וְיָשַׁם	אֶת־בָּקָר	וְיָשַׁם	עֲבָדִים	וְיָשַׁם
and pitched	H8033	his tent	digged	servants	there and there Isaac's
H5186		H168	H3738	H5650	H3327
בָּאָרֶה					
a well					
H875					

Additional Cross-References

Psalms 116:17 (Sacrifice): I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

Genesis 13:18 (Sacrifice): Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

Exodus 17:15 (Sacrifice): And Moses built an altar, and called the name of it Jehovah-nissi:

Genesis 33:20 (Sacrifice): And he erected there an altar, and called it El-elohe-Israel.

Genesis 8:20 (Sacrifice): And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Genesis 22:9 (Sacrifice): And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Genesis 13:4 (Sacrifice): Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

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.

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