

# GENESIS 25

## Abraham's Death; Jacob And Esau Born To Isaac

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### KEYWORD

### REVERANCE

God (Plural)	Elohim (The Trinity)
God (Singular)	El
LORD	Jehovah & or Yahweh (YHWH)
GOD	Jehovah & or Yahweh
Lord	GOD the Master (Kurios), Adonai
lord	Man the Master
El Olam	Everlasting God
Bara	God creating from nothing
Asah	God making or assembling from existent materials
Beth	House
Numbers	<ul style="list-style-type: none"><li>• 1 - Unity between God the Father &amp; His Son Jesus (John 10:30)</li><li>• 2 - Represents union, division, and verification</li><li>• 3 - Harmony, New Life &amp; completeness (467 times)</li><li>• 4 - Creation &amp; The creative ability of God.</li><li>• 5 - God's grace, goodness and favor toward humans (318)</li><li>• 6 - Imperfection of man and the sin and weakness he has</li><li>• 7 - Perfection</li><li>• 8 - New beginnings</li><li>• 9 - Divine completeness or conveys the meaning of finality (49)</li><li>• 10 - God's authority, completeness, order, and divine perfection</li><li>• 11 - Disorder, chaos and judgment (11 - 24 &amp; "11th" - 19)</li><li>• 12 - God's power and authority (187)</li><li>• 13 - Rebellion</li><li>• 40 - Represent completeness or wholeness.</li><li>• 70 - Perfect spiritual order carried out with all power.</li></ul>
Keywords	"create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

*Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need*

### PRAYER

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**Father we thank you for the privilege of studying your word together.**

Thank you for the records Jesus, that lead us to you and eternal life in you.

**Jesus let your Holy spirit now implant upon our hearts your truths.**

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

**In Jesus's name and everybody say Amen!**

# GENESIS 25

## REVIEW

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Genesis 25 records the deaths of Abraham and Ishmael, as well as the births of Jacob and Esau, and the purchase of the most expensive bowl of stew in history.

First, though, we learn about Abraham's "other wife" Keturah.

Scholars are divided about whether Abraham married Keturah before or after Sarah's death because she is listed elsewhere in the Bible as a concubine.

When Sarah died, at the age of 127 in Genesis 23:1, Abraham was about 140 years in Genesis 17:17.

It would seem more likely, then, that Abraham took Keturah as a wife well before Sarah's death.

Still, Abraham had six sons with Keturah, including Midian, who became the father of the Midianites.

And though Abraham gave gifts to the "sons of his concubines," Genesis is quick to tell us that he gave all he had to Isaac, his sole true heir in Genesis 25:1–6.

Abraham died at the age of 175, an old man and full of years.

Isaac and Ishmael reunited to bury Abraham at the cave of Machpelah in Genesis 23:17–20 where Sarah had been buried nearly 40 years earlier in Genesis 25:10.

Next, the chapter lists the 12 sons of Ishmael by birth order.

The names of these "princes" became the names of the villages and encampments of the tribes that were their descendants.

These dozen groups settled to the east of what became Israel.

Ishmael himself lived a good long time, to the age of 137 in Genesis 25:12–18.

Finally, Genesis 25 turns its attention to Isaac, now the patriarch.

As was the case with his mother Sarah, his wife Rebekah does not become pregnant.

In fact, 20 or so childless years passed.

At some point, Isaac prayed to the LORD and the LORD heard and answered his prayers and Rebekah became pregnant in Genesis 25:19–21.

Her pregnancy is so difficult that Rebekah approached the Lord to ask Him why.

She received a prophecy about the "two nations" in her womb that will be divided.

The older will serve the younger.

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This prophecy made more sense to her when she delivered twins.

The firstborn was red and hairy, and they named him Esau.

The second was called "heel grabber," Jacob, because he emerged with Esau's heel in his hand in Genesis 25:22–26.

These two grew into very different sorts of men.

Esau, the outdoorsman and hunter was loved by his father for bringing home the meat.

Jacob, a quiet, stay-at-home fellow was loved by his mother in Genesis 25:27–28.

This was more than simple preference.

Later passages showed that each parent blatantly favoured one child over the other, leading to further strife and rivalry.

The chapter ends with a scene between Jacob and Esau that flatters neither.

Esau returned from the fields exhausted and asked for a bowl of Jacob's red stew.

Jacob demanded Esau's birth right in exchange for the stew.

Esau foolishly agreed, swearing an oath to seal the deal.

Jacob gladly accepted the payment and shares what turns out to be lentil soup.

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## *That's it, The Summary of Genesis 25*

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## GEN 25: 1-4

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Then again Abraham took a wife, and her name was Keturah.

(In 1 Chronicles 1:32, Keturah is described as Abraham's concubine.

Bible interpreters disagree about when Abraham married Keturah, his "other wife."

Some suggest that this marriage came after Sarah's death, as has been traditionally understood.

This is possible, but ancient literature was not written in the same chronological sense as modern history.

The other, more likely possibility is that Abraham married Keturah before Sarah died.

Indeed it is not very likely that he had the children mentioned here after the death of Sarah.

From the circumstances of his age & feebleness at the birth of Isaac, it was still more improbable.

Even at that age, forty years before the marriage of Isaac, the birth of his son is considered as not less miraculous on his part than on the part of Sarah for the apostle expressly says in Romans 4:19, that

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*Abraham considered not his own body NOW DEAD, when he was about a hundred years old, nor the DEADNESS of Sarah's womb;*

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Hence we learn that they were both past the procreation of children, insomuch that the birth of Isaac is ever represented as supernatural.

It is therefore very improbable that he had any child after the birth of Isaac; and therefore we may well suppose that Moses had related this transaction out of its chronological order.

Something that was not unusual in the sacred

Jonathan ben Uzziel and the Jerusalem Targum both assert that Keturah was the same as Hagar.

Some rabbins, and with them Dr. Hammond, are of the same opinion.

But both Hagar and Keturah are so distinguished in the Scriptures, that their opinion seems very unlikely true.)

<sup>2</sup>And she bare him Zimran,

(There's a city in Arabia Felix called Zadram, which some supposed to have been named from this son of Keturah and as such Zimram's people settled in Arabia)

and Jokshan,

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(Jokshan was the same as Kachtan, the father of the Arabs)

and Medan, and Midian,

(Probably those who peopled that part of Arabia Petraea contiguous to the land of Moab eastward of the Dead Sea.

The Midian descendants also became traders in the deserts around Israel.

Moses's wife was a Midianite—as well as Ishbak, namesake of a town in northern Syria, and Shuah, the name of a town near Babylon.)

and Ishbak,

(The brook Jabbok, which has its source in the mountains of Gilead, and falls into the sea of Tiberias, was named after him)

and Shuah.

(The Saccians near to Batanla, at the extremity of Arabia Deserta, towards Syria, are supposed to have sprung from Shuah.

Bildad the Shuhite, one of Job's friends, is supposed to have descended from this son of Abraham.

So God had promised to make Abraham the father of many nations in Genesis 17:4.

He clearly became the father of Israel through Isaac and his descendants.

Abraham also fathered several nations and tribes through Ishmael, his son by Sarah's servant Hagar in Genesis 25:13–16.

Clearly God kept his promise to make many nations from His much-blessed servant and friend Abraham.)

<sup>3</sup>And Jokshan begat Sheba,

(From whom sprang the Sabeans, who robbed Job of his cattle.)

and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

(We don't know much about these, but as each name is plural they must have been tribes or families, and not individuals.

Onkelos interprets these words of persons dwelling in camps, tents, and islands; and Jonathan ben Uzziel calls them merchants, artificers, and heads or chiefs of people.

The fact that their names are included in this list may indicate that their peoples became known in the region, though little is known about them now.

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Though these descendants came from Abraham, it's important to remember that all of Abraham's great wealth and, more importantly, God's blessing and the covenant promises, were handed down to Isaac, his son with Sarah in Genesis 25:5)

<sup>4</sup>And the sons of Midian; Ephah, and Epher, and Hanoeth, and Abidah, and Eldaah. All these were the children of Keturah.

(The Midianites became a well-known people group and played a role in the history of Israel.

Apparently occupying the deserts around Israel.

Midianite traders later sold Joseph to Potiphar in Egypt in Genesis 37:36.

Moses married Zipporah, the daughter of a Midianite man named Reuel in Exodus 2:20–21, also known as Jethro in Exodus 18:1–4.

Unfortunately, the Midianites eventually became another of Israel's enemies in the region.

In total, Abraham had eight sons: Isaac through Sarah, Ishmael through Hagar, and these six through **Keturah**.)

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## GEN 25: 5-6

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And Abraham gave all that he had unto Isaac.

(Including but not limited to the promise of the land God had promised to him)

<sup>6</sup>But unto the sons of the concubines, which Abraham had, Abraham gave gifts,

(These were cattle for breed & seed to sow the land.

It was from here that a rose a law which has prevailed in almost all countries, of giving the estates to the eldest son by a lawful wife.)

and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

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The scripture says that he sent the sons of Keturah towards the east and the Jews to the present day feel that this was a tremendous mistake.

They felt that he should have sent Isaac to the east, because, in going to the east the descendants of Sheba and Dedan inhabit Saudi Arabia and the Jews feel that if Isaac had gone eastward they would have no problems today; since, they would own the oil resources of the world.

It is interesting that Keturah is classified as a concubine of Abraham.

Another interesting thing is that when God heals someone, He does it well.

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When Abraham was a hundred years old, he was impotent, but, God restored his capacities and his wife Sarah had a son.

Now, he is approximately a hundred forty years old when he takes Keturah as his wife and he has six more sons.

God has done a wonderful healing job on Abraham.

The “son of promise” was Isaac and in verse five, it says that Abraham gave all that he had to him.

He gave gifts to the sons of the concubines, but, Isaac is the heir.

The children of faith are the heirs of God.

While Abraham was still living, he sent the other sons away from Isaac, probably to stop any rivalry that might arise between them.

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## GEN 25: 7-8

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And these are the days of the years of Abraham’s life which he lived, an hundred threescore and fifteen years.

(Finally, we come to the end of the pivotal and storied life of God's chosen servant Abraham.

He lived to be 175 years old, meaning he lived 100 years in the promised land of Canaan (Genesis 12:4).

So long he was a sojourner in a strange country.

It doesn’t matter whether our stay in this life be long or short provided we leave behind us a testimony to the faithfulness and goodness of the Lord, and a good example to our families.

By many measures Abraham’s life was not perfect, but he was a man of faith, who had a real relationship with God, of remarkable obedience, and a true friend of God in 2 Chronicles 20:7 and James 2:23

Abraham was one of the most important men of the Bible, mentioned 70 times in the New Testament alone.

Only Moses is mentioned more times in the New Testament (80 times).

As this chapter alone makes clear, he was the primary ancestor for many Middle Eastern tribes and nations, including Israel.

Three of the most influential religions in human history—Christianity, Judaism, and Islam—all claim Abraham as a spiritual patriarch.

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The life of Abraham marks the beginning of God's plan to create a people that were His very own and, eventually, to bring from that people the Messiah who would bring salvation to all nations.

Still, for such an important and consequential figure, Abraham led the life of a nomad.

He was blessed and wealthy, but he lived out his days in the Promised Land in tents, frequently on the move.

In spite of God's promises to give to his people the land of Canaan, Abraham died owning land which consisted only of a well, a field, and the cave in which he was buried.

He did however apparently live to see the birth of his twin grandsons, an encouraging sign that God was keeping his promises to the next generation.

Genesis 25:26 tells us that Isaac was 60 when Jacob and Esau were born.

Thus, Abraham would have been 160 or so in Genesis 21:5, with the opportunity to watch the boys grow out of childhood before he died.)

<sup>8</sup>Then Abraham gave up the ghost [*or spirit*],

(The original word יָגַע *yigva*, from the root גָּע *gava*, signifies to pant for breath, to expire, to cease from breathing, or to breathe one's last.

Rather than giving up the spirit as is translated here, the simple term expired or died would be the proper expression.

I say this because giving up the spirit, ghost, or soul, is an act not proper to man but attributed to Jesus Christ only.

Jesus said:

*O Father, into thy hands, I commit my spirit, i.e., I place my soul in thy hand.*

Proving that the act was his own, that no man could take his life away from him, that he did not die by the malice of the Jews, but by his own free act.

Thus HE LAID DOWN his life for the sheep.

But for every man because of sin has been liable to death.

We also find the usage of this expression in Genesis 25:8, Genesis 25:17; Genesis 35:29; Genesis 44:33; Job 3:11; Job 10:18; Job 11:20; Job 13:19; Job 14:10; Lamentations 1:19 & Jeremiah 15:9)

and died in a good old age, an old man, and full of years; and was gathered to his people.

This "gathered to his people" must have a spiritual connotation as Sarah was the only one who preceded him in death and was buried at Machpelah.

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It could refer to the place that later became known as “the place of comfort in Abraham’s bosom” or the place of waiting for the fulfilment of the promises of God.

Gathering with those people of faith who were waiting for the fulfilment of God’s promise of redemption through Jesus Christ.

While in hades in Luke 16, Abraham became the master comforter of all of those who went into Hades waiting for the promise of God.

- We see him comforting Lazarus
- The rich man talking to him

Now when Jesus died before he ascended into Heaven first of all he descended into the lower parts of the earth and he preached to those Souls including Abraham’s that were in prison waiting for the promise of God; the Messiah to come.

Isaiah 61 prophesied concerning Jesus Christ that he would open the prison doors to those that were bound in the prison of death and so he opened the doors so that when he ascended he led the captives from their captivity.

So then now as a child of God when my spirit leaves this tent because of the way that Jesus Christ has made for me it's going into a new house that is not made with the hands of man but a building of God Eternal in heaven.

So I will be moving out of this old tent into a new house that the Lord said in John 14:2-6 that he had gone to prepare for me when he said in my father's house there many mansions.

Tents are only good to live him temporarily then move to a house ☺ That’s why Paul says in **2 Corinthians 5:4** that:

*For we that are in this tent do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

For we know that as long as we are in these bodies we are absent from the LORD. But we would choose to be absent from these bodies and be present to the LORD.

Back to Abraham ☺

Psalm 1:1-3tells us that,

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*“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in His law doth he meditate day an night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”*

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As you look at Abraham’s life, surely this Psalm is applicable to him.

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His leaf did not wither, he was a hundred and seventy-five years old when he died and whatever he did, God prospered him.

In the 91<sup>st</sup> Psalm as it talks about dwelling in the secret place of the most high, God responds to the Psalmist and tells all the things He will do for him, because, he chose Him.

In verse sixteen, God promises,

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*“With long life will I satisfy him...”*

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Abraham had made his place of refuge the eternal living God and as a result God blessed him.

Adam Clarke wrote a good eulogy of Abraham:

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*“Above all as a man of God, he stands unrivaled; so that under the most exalted and perfect of all dispensations, the Gospel of Jesus Christ, he is proposed and recommended as the model and pattern according to which the faith, obedience, and perseverance of the followers of the Messiah are to be formed. Reader, while you admire the man, do not forget the God that made him so great, so good, and so useful. Even Abraham had nothing but what he had received; from the free unmerited mercy of God proceeded all his excellences; but he was a worker together with God, and therefore did not receive the grace of God in vain. Go thou, believe, love, obey, and persevere in like manner.”*

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### GEN 25: 9-10

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And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

(Abraham had sent away Ishmael who was 16 or so then and Isaac was around 2, along with his mother Hagar in Genesis 21:8–14.

Now the step-brothers were somewhere around 89 and 75, respectively.

Ishmael's presence at Abraham's burial may imply there was some contact between Isaac and his family over the years.

Despite this meeting to honour their father, God's prophetic remarks about Ishmael proved true in Genesis 16:11–12 that his descendants would become the enemies of Israel.)

<sup>10</sup>the field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife.

(Abraham was buried alongside Sarah, and not with his other wife Keturah, who was mentioned at the beginning of this chapter in Genesis 25:1–2.

He was also not buried alongside Hagar in Genesis 16:1–4, though their son Ishmael attended Abraham's burial.

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This burial with Sarah emphasized Abraham's explicit, God-directed choice for his line and God's blessing to flow through Isaac to future generations.)

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## GEN 25: 11

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And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

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- Remember that this well was named by Hagar.
- It is the well that she spotted when she was about to die.
- It is the well of the “God who sees.”

Isaac seemed to like the solitude of the wilderness and dwelt here in the Negev Desert by the well Lahai-roi.

He had been there when Rebekah was returning to be his bride.

It was evidently an area that was special to Isaac and after the death of his father, he went down there to dwell.

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## GEN 25: 12-18

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Now these are the generations of Ishmael,

(Now we'll follow Ishmael for just a little while and then drop him because Ishmael isn't important to the story)

Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: <sup>13</sup>And these are the names of the sons of Ishmael, by their names, according to their generations; the firstborn of Ishmael, Nebajoth;

(From whom came the Nabatheans, whose capital was *Petra*, or, according to Strabo, *Nabatheia*.)

They dwelt in *Arabia Petraea*, and extended themselves on the east towards *Arabia Deserta*.)

and Kedar,

(The founder of the *Cedreans*, who dwelt near to the *Nabatheans*. The descendants of Kedar form a part of the Saracens.)

and Adbeel, and Mibsam,

(The twelve sons of Ishmael are listed by order of birth in this and the following verses.)

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The Lord promised to Hagar that Ishmael would father "twelve princes," implying that each would become the head of his own clan or tribe in Genesis 17:20.

Indeed, several peoples carrying the names of Ishmael's descendants became well known in the Middle East and in Israel's history.

Most of them settled between Egypt and Assyria and were later called Arabia.

Ishmael's firstborn son Nebaioth became the representative of the family.

Isaac's son Esau later married "Nebaioth's sisters," and Ishmael's daughters, Mahalath and/or Basemath in Genesis 28:9; 36:3.

It's unclear if these are two women or one woman given two names.

Along with Nebaioth, Kedar became the name of a powerful Arab tribe.

The descendants of Adbeel and Mibsam became lesser tribes in the region.)

<sup>14</sup>And Mishma, and Dumah, and Massa,

(*Dumah* gave his name to a place called Dumah in *Arabia*.)

See a prophecy concerning this place, Isaiah 21:11, from which we find that it was in the vicinity of *Mount Seir*.

These three names became a proverb among the Hebrews, because of their signification.

- Mishma signifies HEARING;
- Dumah, SILENCE; and
- Massa, PATIENCE.

Hence, "Hear much, say little, and bear much")

<sup>15</sup>Hadar,

(This name should be read *Hadad* as in 1 Chronicles 1:30)

and Tema,

(Tema is a place in Arabia Deserta, the same of which Job speaks about in Job 6:19. We also find it in Jeremiah 25:23, and Isaiah 21:14.)

The town of Tema established by Tema's descendants, was located near an oasis and became an important spot on regional trade routes.)

Jetur,

(From whom came the *Itureans*, who occupied a small tract of country beyond Jordan, which was afterwards possessed by the half-tribe of Manasseh.)

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Naphish,

(These are evidently the same people mentioned 1 Chronicles 5:19, who, with the Itureans and the people of Nadab, assisted the Hagarenes against the Israelites, but were overcome by the two tribes of Reuben and Gad, and the half-tribe of Manasseh.)

and Kedemah.

(The descendants of this person dwelt at *Kedemoth*, a place mentioned in Deuteronomy 2:26.)

<sup>16</sup>These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

(We are given a short look at the descendants of Ishmael.

Remember God had promised Abraham that He would bless Ishmael and make a nation of him.

Ishmael had twelve sons that became twelve tribes and were the progenitors of the Arab people.)

<sup>17</sup>And these are the years of the life of Ishmael, and hundred and thirty and seven years; and he gave up the ghost and died; and was gathered unto his people.

(All of these descriptions show what a *blessed* man **Ishmael** was. Though he did not receive the Abrahamic covenant, God's blessing and hand was upon him.)

<sup>18</sup>And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria; and he died in the presence of all his brethren.

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The descendants of Ishmael possessed all that country which extends from east to west.

From *Havilah* on the Euphrates, near its junction with the Tigris, to the desert of *Shur* eastward of Egypt;

Which extends along the isthmus of Suez which separates the *Red Sea* from the *Mediterranean*.

Now, if Abraham's being gathered to his people means gathered in death with those saints that were awaiting the promises of God; the indication here is that Ishmael also believed in the God of his father, Abraham.

There is no reason to doubt that Ishmael, indeed, had faith.

Up to this point, the record keeping may have been done by Isaac and now entering into a new section of the book, it was probably taken over by Jacob.

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GEN 25: 19-21

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EXPOUNDING GOD'S WORD BY

ABDI JOSEPH

# GENESIS 25

And these are the generations of Isaac, Abraham's son; Abraham begat Isaac.

(Now we come to the one that's important the one we will follow)

<sup>20</sup>And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

(This verse summarizes the events of Genesis 24, in which Abraham's servant travelled to the land of his people to find a wife for Isaac.

We now learn that Abraham's people are Aramean.

This family lived in the town named for Abraham's brother Nahor in Genesis 22:20–24, which was in the northern Mesopotamian region of Paddan-aram.

Rebekah's father (or brother) Bethuel and brother Laban are mentioned specifically.

Later, Jacob travelled to Paddan-aram and become associated with Rebekah's brother Laban the muko and first cousin.

Isaac married Rebekah when he was 40, about 35 years before the death of Abraham in Genesis 17:17; 25:7.)

<sup>21</sup>And Isaac entreated the LORD for his wife, because she was barren; and the LORD was entreated of him, and Rebekah his wife conceived.

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Back in the day it was considered a cultural curse not to be able to bear children.

Rebekah had not been able to conceive in over 20 years.

Even the son of promise did not come into the promise easily. It only came through waiting and prayer.

Their faith and persistence in prayer was tested and invited to grow through many years.

And so finely Isaac pleaded with the LORD and the LORD heard his prayer and Rebekah conceived twins who were the only children born to Isaac and Rebekah.

The important thing to note is that Isaac took action. Prayer was action.

He prayed to the Lord for his wife and God responded to his prayer.

The rabbins say that Isaac and Rebekah went to Mount Moriah, where he had been bound, and prayed together there that they might have a son.

God had promised that multitudes would come from Abraham, but each birth in the line of God's chosen people thus far seems to have required special intervention from God Himself to take place.

God's people should always understand that:

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# GENESIS 25

1. Their children are gifts from God.
  2. The fulfillment of God's promise is always sure but often slow.
  3. The faith of believers is always tried,
  4. Their patience is also always exercised
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## GEN 25: 22-23

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And the children struggled together within her; and she said, if it be so, why am I thus? And she went to inquire of the LORD.

(How much consciousness does a child have in the womb? We really don't know because we can't remember.

How much Consciousness did you have during the first year out of the womb? You really don't know because you can't remember.

I have no doubt that a child is conscious out of the womb for out of the womb during the first year a child is capable of expressing feelings of:

- Contentment
- Happiness
- Anger
- Being upset

And yet none of you can remember that first year of your life outside of the womb.

The fact that you can't remember it doesn't mean that you didn't have feelings.

So we have no proof at all that a child doesn't have emotions and feelings within the womb.

Maybe some of those movements that you feel are those of anger 😊

The kid gets mad at the position and so he kicks you to let you know it's tired of this position.

Now it is quite possible that these two little guys in the womb were angry with each other and we're going at it 😊

They were struggling in her womb and as soon as they were born the one of the guy reached out and grabbed the other guy's heels still struggling with him, the fight was still going on 😊

It really never did stop 😊

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## GENESIS 25

So Rebekah was concerned with these movements in her womb.

She knew something was wrong. The struggle within her got so bad that she finally wondered.

"why is this happening to me?" or perhaps "why am I here?"

Overcome, she goes to inquire of the Lord.

There are different opinions concerning the manner in which Rebekah inquired of the Lord.

Some think it was by faith and prayer simply; others, that she went to Shem or Melchizedek;

But Shem is supposed to have been dead ten years before this time; but as Abraham was yet alive, she might have gone to him, and consulted the Lord through his means.

Although personally I think, she went to see a prophet or priest.)

<sup>23</sup>And the LORD said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

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Rebekah was having a pretty miserable pregnancy and there was a lot of activity in her womb.

These little guys were fighting within her and so she asked the LORD what was wrong.

The LORD told her there would be two different people come from her and the one would be stronger than the other.

The prophecy seemed vague and unhelpful at this specific point in Rebekah's life, but it described what is to come very clearly.

Rebekah's two sons, Jacob and Esau, indeed became two peoples or nations.

Their relationship was marked from the beginning by conflict and division.

One would be stronger, but the older one would become a slave or servant to the younger one.

Now God's choice of Isaac instead of Ishmael seems more logical to us.

Yet His choice between Jacob and Esau, regarding which one would be the heir of God's covenant of salvation, was just as valid, though in some ways it seemed to make less sense.

Paul wrote in Romans 9:11 that God's choice was not based on the performance of Jacob or Esau.

The choice was made when they were not yet being born, nor having done any good or evil.

## GENESIS 25

God announced these intentions to Rebekah before the children were born (the older shall serve the younger), and repeated His verdict long after Jacob and Esau had both passed from the earth (Jacob I have loved, but Esau I have hated, Malachi 1:2-3)

Some object, questioning the fairness of God making such a choice before Jacob or Esau were born.

Yet we should regard the love and the hate God spoke of in Malachi 1:2-3 and Romans 9:10-13 as having to do with His purpose in choosing one of these two to become the heir of the covenant of Abraham.

In that regard, God's preference could rightly be regarded as a display of love towards Jacob and hate towards Esau.

The real thought in Malachi 1 and Romans 9 is much more like "accepted" and "rejected" more than it is like our understanding of the terms "loved" and "hated."

God did not hate Esau in the sense of cursing him to a doomed life in either this world or the next.

All told, Esau was indeed a blessed man, and in some ways more well-adjusted than Jacob in Genesis 33:4-9.

Yet in regard to the inheritance of the covenant, it could be rightly said that God hated Esau and loved Jacob.

A woman once said to Mr. Spurgeon,

"I cannot understand why God should say that He hated Esau."

Spurgeon replied,

"is not my difficulty, madam. My trouble is to understand how God could love Jacob."

Our greatest error in considering the choices of God is to think God chooses for arbitrary reasons, as if His choices were random and senseless.

God chooses according to His divine wisdom, love, and goodness.

We may not be able to understand God's reasons for choosing, and they are reasons He alone knows and answers to, but God's choices are not random or capricious.

Divine Election is a subject that we, sometimes, try to skirt because we don't fully understand it.

A lot of people draw false conclusions from Divine Election.

If Divine Election were never brought up in the scriptures, it would still be a logical presumption from the foreknowledge of God.

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## GENESIS 25

The fact that God has foreknowledge puts Him in a different category than us; so, we can't begin to know how God thinks.

God not only has foreknowledge but is also omniscient and knows everything.

Anything that can ever be known, God already knows.

From the beginning God has known everything.

If God is ever going to know who is going to be saved then He has always known, because, He can't learn anything new.

Romans 8:29 says

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*"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son..."*

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The Divine Election is never spoken in scripture apart from the foreknowledge of God.

God chose us in Christ before the foundation of the world means that He chose us because of his foreknowledge or omniscience.

We can't put ourselves in God's place in the capacity of thinking and so we have problems with understanding these characteristics of God.

We know so little and every day we are learning, but it is not so with God.

Some think God is unfair in His sovereign election, but if you're not a Christian and wonder why God hasn't chosen you; ask Jesus Christ into your life and see if God has chosen you.

Jesus told his disciples that they didn't choose Him, but He chose them.

The minute you receive Jesus Christ into your life, you discover the glorious truth that God chose you.

No one that has come to God through Jesus Christ has been turned away.

Jesus said in John 6:37,

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*"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."*

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If you say you don't want to come to Christ and would rather get by on your own merits, then I would have to say that you weren't chosen.

You're in a bad way, but don't blame God.

All you have to do is surrender to Jesus Christ and you will find that you've been chosen in Him.

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# GENESIS 25

So, in a strange mystical way, I've been chosen by God and yet my choice is also mystically involved.

There is a human responsibility side to it.

We are called but we must respond and yet I can't respond unless the Spirit works within me.

Another interesting thing about being chosen in Christ and this is quite logical for us to figure out.

If we had the capacity of choice with the same omniscience that God has, knowing everything in advance, and you went to the racetrack; would you pick a loser?

Having this knowledge you could pick all winners.

So doesn't it make sense that God picks only winners and no losers?

This sovereignty of God in choice and election is demonstrated when Rebekah prayed unto the LORD.

While the twins were still in the womb, God declares that one would be stronger than the other and that the elder would serve the younger.

Jewish legends say Jacob and Esau tried to kill each other in the womb.

Also, every time Rebekah went near an idol's altar, Esau would get excited in the womb, and when she would go near a place where the LORD was worshipped, Jacob would get excited.

Of course, these should be regarded as nothing more than legends.

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## **GEN 25: 24-25**

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And when her days to be delivered were fulfilled, behold, there were twins in her womb.  
<sup>25</sup>And the first came out red, all over like a hairy garment; and they called his name Esau.

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The first of Isaac's and Rebekah's twin boys emerges both red and hairy.

It's unclear if the "redness" refers to a ruddy complexion or to his hair color, or possibly both.

Red was often associated with "ruggedness," or manliness, and this child will grow into a stereotypically masculine figure in Genesis 25:27.

His hairiness, at least at birth, is so remarkable as to establish the name given to him: Esau.

Esau in the Hebrew literally means "hairy" and he became the progenitor of the Edomites, while Jacob became the progenitors of the Israel nation.

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## GENESIS 25

The Edomites and Israelites have been from the beginning two such different people in their manners, customs, and religion.

The children struggled together in the womb, which was an omen of their future disagreement; and when they grew up to manhood, they manifested very different inclinations.

Esau was a cunning hunter, and delighted in the sports of the field; Jacob was a plain man, dwelling in tents - minding his sheep and his cattle.

The religion of the Jews is well known; but whatever the Edomites were at first, in process of time they became idolaters.

When Amaziah king of Judah overthrew them, he brought their gods, and set them up to be his gods.

The king of Edom having refused a passage to the Israelites through his territories on their return from Egypt, the history of the Edomites afterwards is little more than the history of their wars with the Jews."

For some time the family of Esau was the more powerful of the two, there having been dukes and kings in Edom before there was any king in Israel; but David and his captains made an entire conquest of the Edomites, slew several thousands of them, and compelled the rest to become tributaries, and planted garrisons among them to secure their obedience.

In this state of servitude they continued about one hundred and fifty years, without a king of their own, being governed by deputies appointed by the kings of Judah; but in the days of Jehoram they revolted, recovered their liberties, and set up a king of their own.

Afterwards Amaziah, king of Judah, gave them a total overthrow in the valley of Salt; and Azariah took Elath, a commodious harbour on the Red Sea, from them.

Judas Maccabeus also attacked and defeated them with a loss of more than twenty thousand at two different times, and took their chief city Hebron.

At last Hyrcanus his nephew took other cities from them, and reduced them to the necessity of leaving their country or embracing the Jewish religion; on which they submitted to be circumcised, and become proselytes to the Jewish religion, and were ever afterwards incorporated into the Jewish Church and nation.

After long reprobation the Edomites were incorporated among the Jews, and have ever since been undistinguishable members in the Jewish Church.

The Jews, on the contrary, the elect of God, have been cut off and reprobated, and continue so to this day.

If a time should ever come when the Jews shall all believe in Christ Jesus, then the Edomites, which are now absorbed among them, shall also become the elect.

# GENESIS 25

## GEN 25: 26

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And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob; and Isaac was threescore years old when she bare them.

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The twins had been fighting in Rebekah's womb and now as they are being delivered the one grabs hold of the heel of his brother.

He is named Jacob which translated in Hebrew is "heel catcher".

The Hebrew word for heel is 'aqeb, and so this child is named Ya'aqob, or Jacob, literally meaning "he clutches the heel."

Interestingly, though, and also important, Jacob can mean "may God protect or reward," or—unfortunately for Esau—it can also mean "usurper."

Interestingly, in English at least, the phrase "pulling my leg" means "joking with me," or "lying to me."

Jacob's future was heavily influenced by acts of deception in Genesis 25:29–34; 27:30–35.

Some of the deceptions will be at his own expense in Genesis 29.

While there's no direct connection between his Hebrew name and the English idiom, Hebrew verbs similar to Jacob's name refer to those who "watch from behind" or "trip up" others, a reference to trickery.

In practical terms, Jacob's life is loaded with incidents of usurping—both in his favor, and to his disadvantage.

We're now told that Isaac was 60 years old when the twins were born and Abraham was now 160 years old.

He finally glimpsed the next generation of the covenant entering the scene.

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## GEN 25: 27

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And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

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Even though they were twins, they were extremely diverse.

Esau was a hunter, an outdoorsman.

Great hunters were often seen as heroic figures in this era.

The ability to hunt not only meant an ability to provide for one's family, it was also an indirect sign of being proficient with weapons, making such a person a more capable warrior than other men.

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## GENESIS 25

This explains how he became a conqueror and ruled over his neighbours.

As for Jacob, I'm afraid that the translators have done Jacob a bad turn in translating this a plain man.

The word that they translated was the Hebrew word Tam which same word has been translated in other places as perfect.

You remember when God said to Satan concerning Job; have you considered my servant Job a perfect man that's the same Hebrew word Tam.

So the translators haven't been fair to Jacob calling him a plain man when in Job in they called him perfect 😊

Now we have a tendency to really put Jacob down and I have to confess that I have done my share of putting this guy down because of some of the tricks that he pulled but in reality he was the man that God had chosen.

And the interesting thing is that God never put him down.

For Paul said in **Romans 14:4**

*Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.*

And God made Jacob this dance who am I to put him down.

If Jacob were my servant then I would have dealt with him as I see right.

But he isn't my servant he doesn't have to answer to me. He is God's servant.

Now if that is true about Jacob then it is true also about each other.

- Who am I to put you down when God is lifting you up?
- Who am I to judge you? You're not my servant, neither are serving me but you're serving God! And Thus I have no right to judge 😊
- It's for God to judge me and you for we are both his servants

Anyways Jacob, was a quiet man in a sense a mother's boy.

He liked to stay in the tents and, apparently, do indoor things.

Perhaps Jacob was an introvert.

As we'll see in the next verse, their personalities helped to determine their relationship with each of their parents.

Unfortunately, it became clear that the relationships they held was imbalanced.

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# GENESIS 25

There was a clear issue of favouritism, and it led to serious problems in the family in Genesis 27:30–35.

It also, seemingly, shaped Jacob's own parenting style, though not for the better in Genesis 37:1–4.

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## GEN 25: 28-30

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And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob.

(Isaac loved the manly son who brings home the game to eat and he's proud of the firstborn boy known as the great hunter.

Rebekah, however, loves her quiet, stay-at-home second-born son.

Parental favouritism leads to problems, a lesson Jacob seemed to forget when he had children of his own in Genesis 37:1–4.)

<sup>29</sup>And Jacob sod pottage; and Esau came from the field, and he was faint;

(Jacob, the quiet, indoor brother, is cooking stew.

Isn't this unusual work for a man, the son of the wealthy and powerful patriarch?

Anyways we are not told why he was in the kitchen.

So Esau returned from working in the field, perhaps on a hunting expedition, and he is exhausted and desperately hungry.

Given his reactions in this passage, it might not have been a very successful trip.

Of course, Jacob's actions are also inappropriate.

Rather than simply giving his brother food, Jacob demands something outrageous in return.

What might have seemed like a joke, at first, became a milestone event in Scripture as we read in Hebrews 12:16.)

<sup>30</sup>And Esau said to Jacob, feed me, I pray thee, with that same red pottage; for I am faint; therefore was his name called Edom.

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We're told in an aside that this is why Esau's name is also called Edom, the name by which his people will later be known.

Apparently the word Edom is similar to the word for red, which describes both the color of the stew and the color of Esau's hair or skin at his birth.

The Edomites became to be bitter, spiteful enemies of Israel over the centuries in Obadiah 1:10–14,

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# GENESIS 25

## GEN 25: 31-33

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And Jacob said, Sell me this day thy birthright.

(Jacob knew that the **birthright** was valuable and he wanted it.

Passages like Deuteronomy 21:17 and 1 Chronicles 5:1-2 tell us the *birthright* involved both a material and a spiritual dynamic.

The son of the birthright received a double portion of the inheritance, and he also became the head of the family and the spiritual leader upon the passing of the father.

In the case of *this* family, the birthright determined who would inherit the covenant God made with Abraham; the covenant of a land, a nation, and the Messiah.

Surely Jacob was demanding a huge price for a bowl of stew.

Esau may have thought this was a joke at first.

Even when Jacob doubles down on his request, demanding that Esau swear an oath in Genesis 25:33, it's possible he didn't take the situation seriously.

Jacob clearly did and he even performed an even more daring act of trickery later on in Genesis 27.

Esau's careless reaction cost him dearly.)

<sup>32</sup>And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me?

(Esau's thought wasn't that he was so hungry that he would die without food. Instead the idea was, "I will die one day anyway, so what good is this birthright to me?"

Anyways a wise answer to such a demand would have been to laugh and walk away.)

<sup>33</sup>And Jacob said, Swear to me this day;

(Jacob acted in the character of his name, acting like a heel-catcher.

He was acting like a scoundrel or a rascal in taking advantage of his brother.

Jacob was guilty of scheming in the flesh to gain something God said was already his.

Yet we should remember the far greater blame was placed on Esau, who **despised his birthright**.

According to Leupold, Martin Luther drew attention to an important fact:

*This was not a valid transaction, because Jacob tried to purchase what was already his, and Esau tried to sell something that didn't belong to him.)*

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# GENESIS 25

and he swore unto him; and he sold his birthright unto Jacob.

I am amazed at both men here.

First, Esau strikes us as a careless fool who would value his birthright so little.

Fine he might have thought that Jacob was joking, at first.

But asking him to swear an oath, in that day, was the equivalent to signing a modern written contract.

Esau is, at the very least, being reckless.

Second, Jacob comes off as cold and calculating, unconcerned about taking advantage of his brother's irresponsibility and need for immediate gratification of his appetite.

He's leveraging the situation for his own benefit, and at great cost to Esau.

Esau thought little of the spiritual heritage connected to the birthright.

He valued only material things, so a spiritual birthright meant little to him when his stomach was hungry.

*Many, if not most people, also place little value on spiritual things.*

*History shows that men prefer illusions to realities, choose time rather than eternity, and the pleasures of sin for a season rather than the joys of God forever.*

*Men will read trash rather than the Word of God, and adhere to a system of priorities that leaves God out of their lives.*

*Multitudes of men spend more time shaving than on their souls; and multitudes of women give more minutes to their makeup than to the life of the eternal spirit.*

*Men still sell their birthright for a mess of pottage.*

Spiritually speaking, many today despise their birthright.

Ephesians 1:3-14 shows us a treasury of riches that are ours by birthright in Jesus:

- Every spiritual blessing.
- The blessing of being chosen in Jesus.
- Adoption into God's family.
- Complete acceptance by God in Jesus.
- Redemption from our slavery to sin.
- True and total forgiveness.

# GENESIS 25

- The riches of God's grace.
- The revelation and knowledge of the mystery of God's will.
- An eternal inheritance.
- The guarantee of the indwelling Holy Spirit.

Far too many neglect or trade away this birthright for cheap entertainment, momentary popularity, or passing pleasures.

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## GEN 25: 34

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Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way; thus Esau despised his birthright.

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With Esau's sworn oath that his birthright was now his brother's, Jacob delivers his part of this crazy deal.

He gives his brother bread and a bowl of what turns out to be lentil stew.

We have been picturing "red stew" as a meaty soup instead of a bowl of beans.

Imagine Esau sold his birthright for a bowl of bean soup, and Jacob has taken that birthright as his own.

Through a combination of Esau's recklessness and Jacob's trickery, this became an outrageously expensive arrangement for Esau.

If two children made such a lopsided deal these days, it's likely a parent would step in and reverse the trade, giving each child a stern talking to.

But the deal made between these two full-grown men stood, as we'll see in the following chapters.

The swearing of an oath, in that era, was as binding as the signing of a modern written contract.

The chapter ends with what appears to be an obvious statement. Esau "despised" his birthright.

He didn't hold it with the value it was worth, and did not take care to protect it.

This choice carried consequences for the rest of his life, and even into history as we read see in Hebrews 12:16-17.

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*"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."*

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# GENESIS 25

Esau didn't seek repentance diligently with tears, he sought the blessing diligently with tears.

It is interesting that many in the lineage of Christ were not the first born.

Seth was not the first born, Jacob was not the first born and also Isaac and David.

The blessing didn't always follow the birthright, which went to the eldest son.

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## **THE LESSONS WE LEARN FROM THIS STUDY ARE:**

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1. Spiritual blessings are better than worldly blessings. Esau received his father's worldly inheritance, however Jacob received the spiritual blessings of the promise of God to make him a great nation and through own the messiah would come.
  2. Esau's decision to sell his birthright is not spoken of highly in the scriptures. Genesis 25:34 says, "Esau despised his birthright" and Hebrews 12:16 rebukes Esau for his poor decision.
  3. Esau was a fool because he traded a great blessing for something of little value.
  4. Do we do the same thing?
  5. When we "dispise" God's offer of salvation because we don't want to give up our petty earthly pleasures, we are making a terrible trade.
  6. Esau grew to regret his trade, and we will too if we trade an eternity with God for a few years of earthly fun.
  7. Gratifying the sensual appetite ruins thousands of precious souls,
  8. When men's hearts walk after their own eyes as we have seen in verse 34, It is the greatest folly to part with our interest in God, and Christ, and heaven, for the riches, honors, and pleasures of this world are as bad a bargain as his who sold a birth-right for a dish of pottage.
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We will start from Chapter 26 next week ...

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## **IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW**

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- Heavenly Father, I realize that I'm a sinner
  - But right now I repent of my sins
  - I make you my Lord
-

# GENESIS 25

- I receive the free gift of forgiveness of sin
- I need you, Jesus
- Be my savior
- So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

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## **LET'S STANDUP FOR THE FINAL BLESSING**

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Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
  - May the Lord cause his face to shine upon you and give you peace
  - May your heart be filled with his love
  - May you walk in the spirit
  - May you be strengthened by the work of his Holy spirit in your inner man
  - May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
  - And may God increase your faith and your trust
  - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
  - May your life be enriched in all things in Christ Jesus
  - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
  - Amen
-