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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Genesis 25.

(2016)

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Genesis 25.

Topics.

- Abraham takes Keturah to wife and she gives birth to six sons.
- Abraham gave all he had to Isaac and gifts to the sons of his concubines.
- Abraham died and Isaac and Ishmael buried him with Sarah his wife.
- The generations of Ishmael, who Hagar, Sarah's servant, bore to Abraham.
- Ishmael breathed his last and died and was gathered to his people.
- Isaac was forty years old when he took Rebekah to be his wife.
- Isaac loved Esau, because he was a hunter, but Rebekah loved Jacob.
- Esau is named Edom because he asked Jacob for some red stew.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

The previous chapter: in chapter twenty-four the focus was upon Abraham sending his servant to take a wife for Isaac from his kindred and God leading the servant to Rebekah the sister of Laban. The chapter ends with the servant bringing Rebekah back to be the wife of Abraham's son Isaac and Isaac taking her to be his loved wife.

Abraham takes Keturah to Wife and She Gives Birth to Six Sons.

Genesis 25:1-4 ----- ¹Abraham took another wife, whose name was Keturah. ²She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ³Jokshan fathered Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. ⁴The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.

Keturah: her name comes from the Hebrew word (*Q^etuwrah*) it means perfumed and a fragrance of worship. She gave birth to the following six sons: -

1. Zimran: his name comes from the Hebrew word (*Zimran*) it literally means musical and carries the idea of making music (accompanied by the voice), to celebrate in song and music and sing forth praises and psalms. He was a son of Abraham by Keturah.
2. Jokshan: his name comes from the Hebrew word (*Yoqshan*) it means insidious and to ensnare. He was a son of Abraham by Keturah.
3. Medan: his name comes from the Hebrew word (*M^edan*) it literally means discord and strife, he was a son of Abraham by Keturah.
4. Midian: his name comes from the Hebrew word (*Midyan*) it means brawling and contention, he was a son of Abraham by Keturah it is also the name of his country and his descendants the Midianites.
5. Ishbak: his name comes from the Hebrew word (*Yishbaq*) it means he will leave. He was a son of Abraham by Keturah.
6. Shuah: his name comes from the Hebrew word (*Shuwach*) it means to sink and carries the idea of humility and bowing down. He was a son of Abraham by Keturah.

Jokshan his name comes from the Hebrew word (*Yogshan*) it means insidious and to ensnare. He was a son of Abraham by Keturah. He fathered the following two sons: -

1. Sheba: (Sabeans) he was a son of Jokshan who was a son of Abraham by Keturah the meaning of his name is uncertain. It is also the name of three early tribes and of an Ethiopian district.
2. Dedan: was a son of Jokshan who was a son of Abraham by Keturah, the meaning of his name is uncertain. It is also the name of two Cushites and their territory.

Dedan fathered the following two sons: -

1. Asshurim: his name comes from the Hebrew word (*'Ashuwriy*) it carries the idea of being successful. He was a son of Jokshan who was a son of Abraham by Keturah
2. Letushim: his name comes from the Hebrew word (*L^etuwshim*) it means hammered and carries the idea of oppression. He was a son of Jokshan who was a son of Abraham by Keturah.

Midian: fathered the following five sons: his name comes from the Hebrew word (*Midyan*) it means brawling and contentious. He was a son of Abraham by Keturah. It is also the name of his country and his descendants the Midianites.

1. Ephah: his name comes from the Hebrew word (*'Eyphah*) it carries the idea of obscurity and darkness (as if from a covering) he was the son of Midian who was a son of Abraham by Keturah and of the region settled by him. It is also the name of an Israelite and of an Israelitess.
2. Ephraim: his name comes from the Hebrew word (*'Epher*) it means gazelle or fawn (from the dusty color). It is the name of a son of Midian who was a son of Abraham by Keturah and the name of two Israelites
3. Hanoch: his name comes from the Hebrew word (*Chanowk*) it carries the idea of narrow and figuratively means to initiate, discipline, dedicate or train up. He was a son of Midian who was a son of Abraham by Keturah.
4. Abida: his name comes from the Hebrew word (*'Abiyda*) it means father of knowledge. He was a son of Midian who was a son Abraham by Keturah.
5. Eldaah: his name comes from the Hebrew word (*'Elda`ah*) it means God of knowledge He was a son of Midian who was a son Abraham by Keturah.

All these were the children of Keturah.

Abraham gave all He had to Isaac and Gifts to the Sons of His Concubines.

Genesis 25:5-6 ----- ⁵Abraham gave all he had to Isaac. ⁶But to the sons of his concubines Abraham gave gifts, and while he was still living he sent them away from his son Isaac, eastward to the east country.

Concubines: comes from the Hebrew word (*piylegesh*) it means a paramour (i.e., a lover, and often a secret one the person is not married to). Today we would use the word mistress (i.e., a lover other than the married partner).

Abraham's wives and concubines: the following verses show that Abraham had three wives.

1. Sarah his first wife.
 - Abram and Nahor took wives. The name of Abram's wife was Sarai (Gens 11:29)
 - God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. (Gen 17:15)

2. Hagar who Sarah gave to Abraham to take as a wife.

- So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her servant, and gave her to Abram her husband as a wife. (to be his wife in KJV). (Gen 16:3).

3. Keturah who Abraham took as his wife after Sarah had died.

- Abraham took another wife, whose name was Keturah. (Gen. 25:1).

Later Keturah is called a concubine.

- The sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. (1 Chron. 1:32).

The following verse implies that Abraham may have had other concubines of lesser status than Keturah but we cannot be sure as we aren't told specifically who they were or what their names were.

- To the sons of his concubines Abraham gave gifts, and while he was still living he sent them away from his son Isaac, eastward to the east country. (Gen. 25:6).

It cannot be said with any certainty that Abraham did have other concubines since there is no mention of them in any Scripture. The general rule for wives and concubines seems to be: if a man went into a woman for the purpose of having children she was referred to as his wife, if the man was simply having sex with a woman for pleasure she was referred to as his concubine.

Sarah was Abraham's true wife, Hagar was viewed as his wife and not a concubine since God blessed and honoured her with a great promise (her son Isaac would be a great nation) and Keturah is rightly called Abraham's wife since she had children to him, but in the context of the inheritance she is correctly called a concubine since neither she nor her sons had any part in the inheritance.

Abraham gave all he had to Isaac: (v6) Abraham had six children by Keturah, but during his lifetime he gives the bulk of what he had to Isaac who was Abraham's son to his first and true wife Sarah and the promised heir and as such it was lawfully right that he should inherit the majority of all that Abraham had, while the other children received gifts (note these would not have been small gifts, but gifts of great worth, perhaps livestock and other valued things). After giving these other son's gifts Abraham sends them away to the East which is the general name for Arabia. Ishmael with Hagar his mother had been sent away long before these events. (Genesis 21:14).

Abraham Died and Isaac and Ishmael Buried Him with Sarah His Wife.

Genesis 25:7-11 ----- ⁷These are the days of the years of Abraham's life, 175 years. ⁸Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people. ⁹Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, east of Mamre, ¹⁰the field that Abraham purchased from the Hittites. There Abraham was buried, with Sarah his wife. ¹¹After the death of Abraham, God blessed Isaac his son. And Isaac settled at Beer-lahai-roi.

Abraham's lived, 175 years: (v7) we are told that Abram was seventy-five years old when he departed from Haran to go into the land of Canaan (Gen. 12:4-5), this means that for one hundred years Abraham by faith travelled through Canaan not knowing where he was going, but by faith lived in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise all the while looking forward by faith to the city that has foundations, whose designer and builder is God. (Heb. 11:8-10).

From heaven's perspective what truly matters is not whether our stay on earth is long or short, but that like Abraham we depart from it in faith and leave behind us a faithful testimony to goodness of the Lord.

Isaac and Ishmael his sons buried him: (v9) Isaac, though the younger brother is mentioned first, because he was born of the lawful wife of Abraham, the free woman, whereas Ishmael was born of Sarah's Egyptian servant and a bondswoman. Ishmael the oldest son is now eighty-nine and Isaac is seventy-five. These two aging men now come together in brotherly cooperation to bury their father.

While Keturah's sons were sent far away to the East (Arabia) with no special blessing, Ishmael was dwelling at Paran (Gen. 21:21) which was not a great distance from the well Lahai-roi, (one of Isaac's favourite dwelling places) and had been sent away with the LORD'S promise that He would bless him and make him the father of twelve princes and a great nation. (Gen. 17:20).

However Isaac was the true heir not only to Abraham's temporal estate, but of the promise made concerning the Messiah and therefore was on all accounts the most honoured of the two.

Even though Ishmael was banished from his father's house he lived in a place that was not very far from Isaac and though it is not mentioned it is very likely that he may have received favours from his father after his departure from the family home, especially since Abraham had raised him as his own son for thirteen years and loved him during those years like his own son.

Death does often put an end to strife and reconciles those who have been alienated, but we cannot know for certain if the entity between Isaac and Ishmael at this time had been made right and they were reconciled in friendship or whether Ishmael was attending his father's burial solely, because of his respect and love for him.

The Generations of Ishmael

The Generations of Ishmael, who Hagar, Sarah's servant, Bore to Abraham.

Genesis 25:12-16 -- ¹²These are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham. ¹³These are the names of the sons of Ishmael, named in the order of their birth: Nebaioth, the firstborn of Ishmael; and Kedar, Adbeel, Mibsam, ¹⁴Mishma, Dumah, Massa, ¹⁵Hadad, Tema, Jetur, Naphish, and Kedemah. ¹⁶These are the sons of Ishmael and these are their names, by their villages and by their encampments, twelve princes according to their tribes.

Hagar: her name comes from the Hebrew word (*Hagar*) the meaning is uncertain it is thought that it carries the idea of a foreigner. She was Sarah's servant and the mother of Ishmael by Abraham.

Sarah: her name comes from the Hebrew word (*Sarah*) it means a mistress and can refer to a noble lady, a princess, a queen or to a head person (of any rank or class). She was the first and true wife of Abraham who gave birth to Isaac.

Abraham: his name comes from the Hebrew word (*'Abraham*) it means to be populous and the father of a multitude

Ishmael: his name comes from the Hebrew word (*Yishma`e'l*) it means, "God will hear," and was the name of Abraham's oldest son to Hagar and of five Israelites.

The names of the twelve sons and princes of Ishmael that became a tribe in the region of Arabia.

1. **Nebaioth:** his name comes from the Hebrew word (*Nebayowth*) it means fruitfulness and carries the idea of germinating and flourishing and to utter words that bring forth fruit, to make cheerful and increase. He was the firstborn son of Ishmael.
2. **Kedar:** his name comes from the Hebrew word (*Qedar*) it means dusky and ashy (i.e., dark colour of the skin) and by implication carries the idea of mourning (in sackcloth or sordid garments).

3. **Adbeel:** his name comes from the Hebrew word (*'Adbe'el*) it carries the sense of chastisement and discipline of God and to languish and grieve.
4. **Mibsam:** his name comes from the Hebrew word (*Mibsam*) it means fragrant and carries the idea of a sweet odour. It is also the name of an Israelite.
5. **Mishma:** his name comes from the Hebrew word (*mishma`*) it carries the idea of hearing a report. It is also the name of an Israelite (Mishma).
6. **Dumah:** his name comes from the Hebrew word (*Duwmah*) it means to be dumb and figuratively silence as in death.
7. **Massa:** his name comes from the Hebrew word (*Massa'*) it means burden.
8. **Hadad:** his name comes from the Hebrew word (*Hadar*) it means magnificence, (i.e. ornament or splendour, beauty, goodly, honour, excellency, glorious and majesty).
9. **Tema:** his name comes from the Hebrew word (*Teyma'*) its meaning is uncertain.
10. **Jetur:** comes from the Hebrew word (*Yetuwr*) it means encircled as being inclosed.
11. **Naphish:** comes from the Hebrew word (*Naphiysh*) it means refreshed (as if by a current of air). He was a son.
12. **Kedemah:** comes from the Hebrew word (*Qedemah*) it means precedence and carries the idea of projecting one-self and to hasten to meet (usually for help).

These are the twelve sons and princes of Ishmael by their villages and camps.

Ishmael Breathed His Last and Died and was Gathered to His People.

Genesis 25:17-18 --- ¹⁷(These are the years of the life of Ishmael: 137 years. He breathed his last and died (gave up the ghost in KJV), and was gathered to his people.) (Died in the presence of all his brethren in the KJV). ¹⁸They settled from Havilah to Shur, which is opposite Egypt (before Egypt in KJV) in the direction of Assyria. He settled over against all his kinsmen.

Ishmael breathed his last: (v17) at the age of a hundred and thirty-seven in the presence of of all his brethren can refer to the following three things: -

1. Ishmael died in the company and presence of those close to him.
2. Ishmael died to the east of all his brethren.
3. Ishmael died in peace with all his brethren and in prosperity with them.

They settled from Havilah to Shur, opposite Egypt: (v18) (before Egypt in KJV) meaning the the country Ishmael and his offspring settled in which: -

- Lay between the children of Abraham's concubine Keturah on the east and the children of Abraham's wife Sarah, Isaac and Israel on the west.
- Had Ishmael's brethren the Egyptians on one side of their land and the Israelites on the other side.

They dwelt from Havilah unto Shur: means that the twelve sons of Ishmael who became twelve distinct tribes occupied a very large country call Arabia that lay between Egypt and Assyria. The number and strength of Ishmael's offspring were the fruit of the promise God made to Hagar that He would make Ishmael into a great nation. (Gen. 21:17-18).

The country of the children of Ishmael reached from the vast desert of Arabia toward the east called the wilderness of Havilah and toward the west called the wilderness of Shur so that the country they inhabited was said to be from the east to west.

He settled over against all his kinsmen: (v18) in Genesis chapter sixteen the angel of the LORD said to Hagar: -

- Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because the LORD has listened to your affliction. ¹²He shall be a wild donkey of a man, his hand against everyone and everyone's hand against him, and he shall dwell over against all his kinsmen. (Gen. 16:11-12).

The expression, "He settled over against all his kinsmen," carries the following two ideas: -

1. The country Ishmael and his offspring settled in lay between the sons of Abraham's concubine Keturah on the east and between Isaac the son of Abraham's wife Sarah and his offspring on the west.
2. Abraham's son Ishmael and his offspring would be in conflict with Abraham's son Isaac and his offspring.

The Generations of Isaac.

Isaac was Forty Years Old when He Took Rebekah to Be His Wife.

Genesis 25:19-20 --- ¹⁹These are the generations of Isaac, Abraham's son: Abraham fathered Isaac, ²⁰and Isaac was forty years old when he took Rebekah to be his wife, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean.

the entire focus of the previous chapter was upon Abraham sending his faithful servant to find a suitable wife for his son Isaac and Bethuel the father of Rebekah and Laban her brother saying good-bye to Rebekah as she leaves her home and family to travel with Abraham's servant to become the bride of Isaac. It ends with Isaac taking Rebekah as his loved wife.

Isaac's wife Rebekah Conceived Twins; Jacob and Isaac; Two Nations.

Genesis 25:21-26 --- ²¹And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. ²²The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. ²³And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger." ²⁴When her days to give birth were completed, behold, there were twins in her womb. ²⁵The first came out red, all his body like a hairy cloak, so they called his name Esau. ²⁶Afterward his brother came out with his hand holding Esau's heel, so his name was called Jacob. Isaac was sixty years old when she bore them.

Rebekah was barren: (v21) Isaac prayed, the LORD answered his prayer and Rebekah conceived which shines a light upon the reality that the birth of Esau and Isaac was not random birth or a birth of chance, but came about by the power of God. The birth of these two conflicting twins is part of God's plan for mankind's salvation for reasons we may perhaps at this present time understand at some level, but will not fully understand until God's plan for mankind's salvation is completed and God's glory covers the earth.

Supporting the idea that this birth is under God's control is the fact that when Rebekah became aware that something was not right within her, she again prayed and the LORD told her that two nations were within her and that, "The older (the firstborn) son will serve the younger son."

The LORD said to Rebekah: (v23) we are told that the LORD spoke to Rebekah, but not how, whether the LORD spoke to her by inward inspiration; by the ministry of an angel; in a dream; a vision or by an audible voice or in some other way we cannot know for there is no mention of the way in which the LORD spoke to her.

There is also no need for us to know since it is the message that is important and not how the LORD conveyed it to Rebekah. The LORD told Rebekah the following three things: -

1. Two nations are in her womb.
2. Two great and separate nations will come from her womb.
3. The greater nation will serve the smaller nation.

This prediction that Esau would eventually hold the inferior position is amazing when it is considered that he was the son who started with the advantage of the birthright; was loved by his father and was physically stronger and superior in hunting to Jacob.

Two nations are in your womb: (v23) meaning the fathers of two nations being Esau the father of the Edomites and Isaac the father of the Israelites, two nations that will not only be greatly different from each other in religion, laws and world view, but will also contend with each other.

The following verses show that this was fulfilled in some part by the subjection of the Edomites for many ages to the house of David.

- David made a name for himself when he returned from striking down 18,000 Edomites in the Valley of Salt. ¹⁴Then he put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants. And the LORD gave victory to David wherever he went. (2 Sam. 8:13-14).

And afterwards by Amaziah king of Judah.

- Amaziah (king of Judah) took courage and led out his people and went to the Valley of Salt and struck down 10,000 men of Seir (Edomites). ¹²The men of Judah captured another 10,000 alive and took them to the top of a rock and threw them down from the top of the rock, and they were all dashed to pieces. (2 Chron. 25:11-12).

Later the Edomites revolted against Judah.

- Jehoram the king of Judah reigned in Jerusalem and did evil in the sight of the LORD, but God was not willing to destroy the house of David, because He had promised to give a lamp to him and to his sons forever. However Edom (the Edomites) revolted from the rule of Judah and set up a king of their own to this day. (2 Chron. 21:5-10).

Esau's offspring the Edomites were a very powerful people before the offspring of Jacob while they were slaves in Egypt, but in later times the Israelites became the stronger, but this this will have a further accomplishment in the latter day, when the following prophecy of Obadiah is fulfilled: -

- The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor for the house of Esau, for the LORD has spoken. (Obadiah 1:18).

The struggle of Esau and Isaac in the womb are a prelude to their future history. Obadiah's prophecy was fulfilled in a spiritual sense by the introduction of the Good News of the Gospel when Israel's Messiah the promised King and Saviour who descended from Jacob's bloodline came into the world, but it will be especially and ultimately fulfilled when Jesus returns in glory as King of kings and Lord of lords to establish God's Kingdom of righteousness joy and peace on earth.

Esau: v25) comes from the Hebrew word (*ʿEsav*) it carries the idea of handling roughly and hairy, he was the elder twin son of Isaac by Rebekah, his offspring are called Edomites.

Jacob: (Gen. 25:26) comes from the Hebrew word (*Yaʿaqob*) it literally means heel-catcher, to seize by the heel, to take by the heel and carries the idea of a supplanter he was the younger twin son of Isaac by Rebekah.

In this birth his hand immediately took hold of Esau's his elder brother's heel by doing so he appeared without delay immediately after his brothers' deliverance. Hosea refers to this in the following verse: -

- In the womb Jacob took his brother by the heel, and in his manhood he strove with God. (Hosea 12:3).

Isaac was sixty years old when Rebekah gave birth to Esau and Jacob: (Gen. v26) in (v20) we are told that Isaac was forty years old when he took Rebekah to be his wife and now we are told he was sixty when Esau and Jacob were born, this means the following three things: -

1. Rebekah was barren for twenty years after she had married Isaac.
2. It was twenty years after Isaac had married Rebekah before God's promise that his offspring would be as the stars of heaven had any hope of coming to pass.
3. Isaac's faith and patience was tried and tested for twenty years.

Isaac Loved Esau because He was a Hunter, but Rebekah Loved Jacob.

Genesis 25:27-28 --- ²⁷When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents. ²⁸Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.

Rebekah: comes from the Hebrew word (*Ribqah*) it probably means to clog by tying or binding up (i.e., by cords or by beauty). She was the attractive (Gen. 24:16) wife of Isaac who struggled giving birth to Esau and Jacob.

Esau is Named Edom, because He Asked Jacob for some Red Stew.

Genesis 25:29-34 --- ²⁹Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. ³⁰And Esau said to Jacob, "Let me eat some of that red stew, for I am exhausted!" (Therefore his name was called Edom.) ³¹Jacob said, "Sell me your birthright now." ³²Esau said, "I am about to die; of what use is a birthright to me?" ³³Jacob said, "Swear to me now." So he swore to him and sold his birthright to Jacob. ³⁴Then Jacob gave Esau bread and lentil stew (bread and pottage of lentils in KJV), and he ate and drank and rose and went his way. Thus Esau despised his birthright.

Edom: (v30) comes from the Hebrew word (*'Edom*) it means red and ruddy. He was the elder twin-brother of Jacob by Rebekah. The name Edom also refers to the region of Idumæa which was occupied by him and his offspring the Edomites.

Jacob and Esau make a bargain concerning Esau's inheritance. Being the firstborn Esau possessed the inheritance by birthright, however Jacob possessed it by God's promise (i.e., the older (Ishmael) shall serve the younger (Isaac) (Gen. 25:23) (Rom. 9:12). Jacob's dish of lentil stew was reddish brown in colour, this is why Esau was named Edom, because it comes from the Hebrew word (*'adom*) which literally means rosy red and ruddy.

Sell me your birthright: (v31) this is not solely about the inheritance of their father's worldly goods, but the future possession of the land of Canaan by his children's children, and the covenant made with Abraham concerning Israel's Messiah the Christ the promised Seed. Unbelieving and faithless Esau placed no value on these things in contrast to Esau believing Jacob valued these above all things.

I am about to die: (v32) this should not be taken to mean that Esau was dying of hunger in Isaac's house (he was a wealthy man and the home would have been full of food). The words should be taken to mean that Esau was so hungry that he felt like he was going to die.

It is better taken to mean that Esau reckoned he would never live to inherit Canaan or live to inherit any of the future promises contained within the blessings and therefore reasoned: since he will be dead and gone why bother holding onto it.

It could be likened to Christians today who accept Christ, but not to have their sins forgiven or to be united to God or to know Him, but to receive the blessings those who preach a gospel of prosperity promise them. Once they discover that this is a false gospel they have no interest in knowing God through Christ, because they place no value upon eternal life and only accepted Christ to receive worldly riches that the preachers of the prosperity gospel promised them.

Esau, exhausted with fatigue seeing the sight and smell of Jacob's red stew ask for some. Jacob being zealous for the birthright took advantage of Esau's hunger to gain the rights to the birthright. It should be noticed Jacob does not force Esau to give up his birthright, but leaves him to freely make his own choice.

Esau foolishly swears to give his birthright to Jacob for a bowl of red stew and after eating it gets up from the table and goes about his life. In the same foolish way Esau sold his birthright to gratify his flesh many today forsake their faith and salvation in Christ to gratify the cravings of the flesh or for the riches, honour, and pleasures of this world.

Thus Esau despised his birthright: (v34) Esau despised (spurned and rejected) his birthright, by eating the bread and lentil stew and going his way as though the inheritance rightfully due to the firstborn son and what he had done counted for nothing. The author of Hebrews refers to this saying: -

- See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled; ¹⁶that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. (Heb. 12:15-16).

NOTE: though this was a transaction between the free will of two men it was in alignment within the sovereign will of God (i.e., the older shall serve the younger) (Gen. 25:23) (Rom. 9:12), because of this we should steer clear of blaming Jacob for endeavouring to win his brother's birthright.

If there was any error on Jacob's part it was certainly not in his zeal to obtain the birthright, but perhaps in the way he went about obtaining it, rather than waiting for God to bring it about in the course of time, but this is only speculations, since this maybe the very way in which God intended for it to come about. There is no doubt that God by His eternal foreknowledge (something our mortal minds cannot fully comprehend) would have already been aware that these events were going to come to pass.

End.