GENESIS 25

Abraham Dies

[1] Then Abraham married another woman. Her name was Keturah. [2] She gave birth to Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. [3] Jokshan fathered Sheba and Dedan. Now the sons of Dedan were Asshurim, Letushim, and Leummim. [4] The sons of Midian were Ephah, Epher, Hanoch, Abidah, and Eldaah. All these were the children of Keturah.

[5] Abraham gave all that he had to Isaac. [6] But while he was still living, he gave gifts to the sons of the concubines. Then he sent them away from Isaac, his son. He sent them eastward to the land of Kedem.

[7] The days of Abraham's life were 175 years. [8] Then Abraham breathed his last and died in a good old age, an old man, and full of years. He joined his ancestors in death. [9] 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. [10] Abraham bought this field from[i] the sons of Heth. They buried Abraham there with his wife Sarah.

[11] And it came to pass after the death of Abraham that Elohim blessed Abraham's son Isaac. Isaac lived by Be'er Lahai Roi[ii]

Ishmael's Descendants

[12] Now these are the generations of Ishmael, Abraham's son, whom the Egyptian Hagar, Sarah's female servant, bore to Abraham. [13] These are the names of the sons of Ishmael, by their names, according to their generations. Nebajoth was Ishmael's firstborn. After him were Kedar, Adbeel, Mibsam, [14] Mishma, Dumah, Massa, [15] Hadar, Tema, Jetur, Naphish, and Kedemah. [16] These are the sons of Ishmael. These are their names, by their towns, and by their camps.[iii] The twelve princes led their own people.

[17] And Ishmael lived 137 years. Then he breathed his last and died. He joined his ancestors in death. [18] They dwelt from Havilah to Shur, which is before Egypt, as you go toward Assyria. He died in the presence of all his family.

Esau and Jacob

[19] These are the generations of Isaac, Abraham's son. Abraham fathered Isaac. [20] Isaac was 40 years old when he married Rebekah, the daughter of Bethuel, the Syrian of Padan Aram, the sister of Laban the Syrian. [21] Now Rebekah was barren. So Isaac asked Yahveh for his wife. Then Yahveh granted his prayer and Rebekah his wife conceived. [22] While she was pregnant, the babies within her fought with each other. She wondered, "If it is like this now,[iv] what will happen later?" So she went to inquire from Yahveh Yeshua.[v]

[23] And Yahveh said to her, "Two nations are in your womb. Two groups of people[vi] will be separated[vii] from your womb. The one people will be stronger than the other. The older one will serve the younger."[viii]

[24] When it was time for her to give birth, there were twins in her womb. [25] The first one came out covered with red hair, like a garment. They called his name Esau.[ix] [26] Immediately after that, his brother came out. His hand was holding onto Esau's heel. So they called his name Jacob.[x] Isaac was 60 years old when Rebekah gave birth to them.

[27] The boys grew. Esau was a cunning hunter, a man of the field. Jacob was a man of integrity,[xi] dwelling in tents. [28] Isaac loved Esau because he ate his venison. But Rebekah loved Jacob.

29 One day, Jacob was boiling some soup when Esau came in from the field. He was tired and hungry. **30** Then Esau said to Jacob, “Please give me some of that red[xii] soup, for I am faint with hunger.” Therefore, they also call him ‘Edom.’[xiii]

31 But Jacob said, “First, sell me your birthright.”[xiv]

32 So Esau said, “Look! I am about to die. What good will this birthright do me?”

33 But Jacob said, “Promise me your birthright here and now.”

So Esau promised him. He sold his birthright to Jacob. **34** Then Jacob gave Esau bread and lentil soup. Esau ate, drank, got up, and went his way. By this, Esau showed how little he valued his birthright.

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i The Hebrew מֵאֵת is a Mem-**Aleph**-**Tav**. The letter Mem represents waters. So, Mem-**Aleph**-**Tav** represents covenant flowing from God to Abraham through the sons of Heth. See the article “The **Aleph**-**Tav**.”

ii “Well of the Living One who sees me.” Hagar named this place (Gen 16:13-14 and Gen 24:62).

iii The Hebrew טִירָה (*tee-rawh*) refers to a nomadic encampment, a tent-village, or a clan-based camp. It denotes a mobile or semi-permanent settlement used by pastoral or tribal groups. It is smaller and less fixed than a חָצֵר (*chaw-tseyr*), which refers to a settled village. A טִירָה may involve an arranged cluster of tents and can include defensive positioning, but it never implies a stone fortress or castle. Its semantic range includes encampment, camp, tent-settlement, or clan camp, and it is typically used in genealogical or territorial contexts to distinguish nomadic camps from settled villages.

iv The two boys will be rivals from birth.

v The Hebrew is אֶת־יְהוָה. A maqqeph joins the **Aleph**-**Tav** with “LORD.” It unmistakably points to Jesus (See footnote to Rev 1:8). Reasonable options are “Yeshua, Yahveh” or “Yahveh Jesus.” See the article “The **Aleph**-**Tav**.”

vi The Hebrew לְאֹם (*l^{e}-om*) means people or nation from a root that mean “to gather.” It designations a distinct ethnic group, often view in contrast to others. It highlights external distinction among peoples. This is different from עַם (people, nation), which stresses a people united by an internal bond, such as kinship, covenant, or shared identity.

vii The Hebrew פָּרַד means divide or separate.

viii Romans 9:12.

ix Esau means “hairy.”

x Jacob means “heel-catcher, supplanter.” It is a Hebrew idiom for deception.

xi The Hebrew תָּם (*tawm*) describes someone who is complete, sound, and whole. It describes a person of integrity, emphasizing steadiness of character rather than intellect, emotion, physique, or personality. Its lexical core includes moral wholeness and personal reliability. The Hebrew תָּם does NOT mean quiet, introverted, passive, shy, or withdrawn. Those wrong ideas arise only from a shallow understanding of the contrast with Esau, who is portrayed as a rugged, outdoorsman hunter. In Genesis 25:27, תָּם highlights Jacob’s gentle, steady temperament and domestic lifestyle in contrast to Esau’s active, field-oriented hunting.

xii The Hebrew אָדֹם (*aw-dom*) means the color red. There is wordplay in this verse with אֱדֹם (Edom). The red soup becomes a symbol of Esau’s shortsightedness and worldly appetite.

xiii Edom means “red.”

xiv Jacob did not need to do this. God clearly told Isaac and Rebekah that Jacob would be over Esau (Gen 25:23). All that Jacob would need to do would be to remind his parents of God’s promise.