

GENESIS

ABRAHAM'S RE-MARRIAGE AND FINAL DAYS

EXEGESIS VERSES 1 – 11:

וַיִּסַּף אַבְרָהָם וַיִּקַּח אִשָּׁה וְשֵׁמָּה קְטוּרָה: ^{WTT} Genesis 25:1

^{NAS} Genesis 25:1 Now Abraham took another wife, whose name was Keturah. (וַיִּסַּף וַיִּקַּח אִשָּׁה אַחֵרָה וְשֵׁמָּה קְטוּרָה [waw consec. + v/Hiphil/IPF/3ms: yasaph {lit. add, increase, do again}; "and He added another"; + proper n: "Abraham"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + n/com/f/s/abs: 'ishshah; "and wife"; + waw conj. + n/com/m/s/constr. w/3fs suff: shem; "and her name"; + proper n: qethurah; "Keturah"])

וַתֵּלֶד לּוֹ אֶת־זִמְרָן וְאֶת־יֹקְשָׁן וְאֶת־מֵדָן וְאֶת־מִדְיָן וְאֶת־יִשְׁבָּק וְאֶת־שׁוּחַ: ^{WTT} Genesis 25:2

^{NAS} Genesis 25:2 And she bore to him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. (וַתֵּלֶד לּוֹ אֶת־זִמְרָן אֶת־יֹקְשָׁן אֶת־מֵדָן אֶת־מִדְיָן אֶת־יִשְׁבָּק אֶת־שׁוּחַ [waw consec. + v/qal/IPF/3fs: yalad; "and she bore"; + prep. w/3ms suff: lamed; "to him"; + sign of d.o. + proper n: zimeran; "Zimran"; + waw conj. + sign of d.o. + proper n: yaqeshan; "Jokshan"; + waw conj. + sign of d.o. + proper n: medan; "Medan"; + waw conj. + sign of d.o. + proper n: mideyan; "Midian"; + waw conj. + sing of d.o. + proper n: yeshebbaq; "Ishbak"; + waw conj. + sign of d.o. + proper n: shuach; "Shuah"])

וַיִּקְשֶׁן יֶלֶד אֶת־שֶׁבָא וְאֶת־דְּדָן וּבְנֵי דָדָן הֵיוּ אֲשׁוּרִים וְלִטְוּשִׁים וְלֵאֻמִּים: ^{WTT} Genesis 25:3

^{NAS} Genesis 25:3 And Jokshan became the father of Sheba and Dedan. (וַיִּקְשֶׁן יֶלֶד אֶת־שֶׁבָא אֶת־דְּדָן [waw conj. + proper n: "and Jokshan"; + v/qal/PF/3ms: yalad; "begat/became the father of"; + sign of d.o. + proper n: sheba; "Sheba"; + waw conj. + sign of d.o. + proper n: dedan; "Dedan"])

וְהָיוּ בְנֵי דְדָן אֲשׁוּרִים וְלֵאֻמִּים וְלִטְוּשִׁים: ^{WTT} Genesis 25:3
 And the sons of Dedan were Asshurim and Letushim and Leummim. (וְהָיוּ בְנֵי דְדָן אֲשׁוּרִים וְלֵאֻמִּים וְלִטְוּשִׁים [waw conj. + n/com/m/pl/constr: ben; "and the sons of"; + proper n: "Dedan"; + v/qal/PF/3cpl: hayah; "became"; + proper n: 'ashurim; "Asshurim"; + waw conj. + proper n: lethushiym; "Letushim"; + waw conj. + proper n: le'ummym; "Leummim"])

וּבְנֵי מִדְיָן עֵיפָה וְעֶפְרָיִם וְחִנְדָּן וְאֲבִידָע וְאֶלְדָּעָה כָּל־אֵלֶּה בְנֵי קְטוּרָה: ^{WTT} Genesis 25:4

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^{NAS} Genesis 25:4 **And the sons of Midian were Ephah and Epher and Hanoch and Abida and Eldaah. All these were the sons of Keturah.** (וְהַנּוֹדִים וְעֶפְרָי וְעִיפָה מְדִיָּן בְּנֵי וְ) **וְהַנּוֹדִים וְעֶפְרָי וְעִיפָה מְדִיָּן בְּנֵי וְ** [waw conj. + n/om/m/pl/constr: ben; "and the sons of"; + proper n: "Midian"; + proper n: -eyphah; "Ephah"; + waw conj. + proper n: -epher; "Epher"; + waw conj. + proper n: chanoke; "Hanoch"; + waw conj. + proper n: 'abiyda-; "Abida"; + waw conj. + proper n: 'eledda-ah; "Eldaah"; + n/com/m/s/constr: kol + adj/b/pl: elleh + n/com/m/pl/constr: ben; "all of these were the sons of"; + proper n: "Keturah"]

^{WTT} Genesis 25:5 **וַיִּתֵּן אַבְרָהָם אֶת־כָּל־אֲשֶׁר־לוֹ לְיִצְחָק:**

^{NAS} Genesis 25:5 **Now Abraham gave all that he had to Isaac;** (כָּל־אֵת אַבְרָהָם נָתַן וְ) **כָּל־אֵת אַבְרָהָם נָתַן וְ** [waw consec. + v/qal/IPF/3ms: nathan; "and he gave"; + proper n: "Abraham"; + sign of d.o. + n/com/m/s/constr: kol + rel.pro: 'asher + prep. w/3ms suff: lamed"; "all which was for him {he had}; + prep: lamed + proper n: "to Isaac"]

^{WTT} Genesis 25:6 **וּלְבָנֵי הַפִּילִגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מִתַּנְתּוֹ וַיִּשְׁלַחֵם מֵעַל יִצְחָק בְּנוֹ בְּעוֹדָנוּ חַי קְדָמָה אֶל־אֶרֶץ קְדָם:**

^{NAS} Genesis 25:6 (REVISED) **but to the sons of his concubines, Abraham gave gifts,** (וְ) **וְ** [waw conj. + prep: lamed + n/com/pl/constr: ben; "but to the sons of"; + d.a. + n/com/f/pl/abs: piylegesh; "the concubines" {same as 22:24}; + rel.pro: 'asher + prep: lamed; "which were for"; + proper n: "Abraham"; + v/qal/PF/3ms: nathan; "he gave"; + proper n: "Abraham"; + n/com/f/pl/abs: mattanah; "gifts"] **and sent them away from his son Isaac, while still living, eastward to the land of the east.** (וְ) **וְ** [waw consec. + v/Piel/IPF/3ms w/3mpl suff: shalach; "and he sent them away"; + prep: min + prep: -al; "from against/near"; + proper n: "Isaac"; + v/om/m/s/constr. w/3ms suff: ben; "his son"; + prep: bet + prep. w/3ms suff: -od; "in ongoing" {while still}; + adj/m/s/abs: chay; "life" {living} + prep: qedem; "eastward"; + prep: 'el + n/com/f/s/constr: 'erets + n/com/m/s/abs: qedem; "to the land of the east"]

^{WTT} Genesis 25:7 **וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם אֲשֶׁר־חַי מֵאֵת שְׁנָה וְשִׁבְעִים שָׁנָה וְחֹמֶשׁ שָׁנִים:**

^{NAS} Genesis 25:7 **And these are all the years of Abraham's life that he lived, one hundred and seventy-five years.** (וְ) **וְ** [waw conj. + adj/b/pl: 'elleh + n/com/m/pl/constr: yom +

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n/com/f/pl/constr: shanah + n/com/m/pl/constr: chay; "and these are the days of the years of the life of"; + proper n: "Abraham"; + rel.pro: 'asher + n/com/m/s: chay; "which was lived"; + adj/f/s/constr: me'ah; "one hundred"; + shanah; "years"; + waw conj. + adj/b/pl/abs: shibe-iyim; "and seventy"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/abs: chamesh; "and five"; + n/com/f/pl/abs: shanah; "years"])

וַיִּגְוַע וַיָּמָת אַבְרָהָם בְּשִׂיבָה טוֹבָה זָקֵן וְשָׁבַע
וַיֵּאסֹף אֶל-עַמּוּיוֹ: ^{WTT} Genesis 25:8

^{NAS} Genesis 25:8 **And Abraham breathed his last and died in a ripe old age,** (וַיִּגְוַע וַיָּמָת אַבְרָהָם בְּשִׂיבָה טוֹבָה [waw consec. + v/qal/IPF/3ms: gawa-; "and he exhaled/breathed his last/expired/gave up the soul/spirit"; + waw consec. + v/qal/IPF/3ms: muth; "and he died"; + proper n: "Abraham"; + prep: bet + n/com/f/s/abs: seybah; "in an age"; + adj/f/s/abs: tob; "a good one" {ripe old}])

an old man and satisfied with life; and he was gathered to his people. (וַיֵּאסֹף אֶל-עַמּוּיוֹ [adj/m/s/abs: zaqen; "an old man"; + waw conj. + adj/m/s/abs: seb-a; "and satisfied/sated"; + waw consec. + v/Niphal/IPF/3ms: 'asaph; "and was gathered"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: -am; "to his people/kinsman"])

וַיִּקְבְּרוּ אֹתוֹ יִצְחָק וְיִשְׁמָעֵאל בְּנָיו אֶל-מְעַרַת
הַמְּכַפְלָה אֶל-שָׂדֵה עֶפְרוֹן בֶּן-צֹחַר הַחִתִּי אֲשֶׁר עַל-פְּנֵי
מַמְרָא: ^{WTT} Genesis 25:9

^{NAS} Genesis 25:9 **Then his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, facing Mamre,** (וַיִּצְחָק אֶת קִבְרוֹ אֶת יִשְׁמָעֵאל עַל אֲשֶׁר חָתִי הָיָה צֹחַר בֶּן עֶפְרוֹן שָׂדֵה אֶל מְכַפְלָה הַמְּעַרָה אֶל בֶּן יִשְׁמָעֵאל פְּנֵי מַמְרָא [waw consec. + v/qal/IPF/3mpl: qabar; "then they buried"; sign of d.o. w/3ms suff: 'eth; "him"; + proper n: "Isaac"; + waw conj. + proper n: "Ishmael"; + n/com/m/pl/constr. w/3ms suff: ben; "the sons of him"; + prep: 'el + n/com/f/s/constr: me-arah; "into the cave of"; + d.a. + proper n: makepelahp; "Machpelah"; + prep: 'el + n/com/m/s/constr: sadeh; "in the field of"; + proper n: -epheron; "Ephron"; + n/com/m/s/constr: ben; "the son of"; + proper n: "Zohar"; + d.a. + proper n: "the Hittite"; + rel.pro + prep: -al + n/com/b/pl/constr: paneh; "which was upon the face of {facing}; + proper n: "Mamre"])

הַשָּׂדֵה אֲשֶׁר-קָנָה אַבְרָהָם מֵאֵת בְּנֵי-חֵת
שָׂמָה קִבְרוֹ אֶת אִשְׁתּוֹ וְשָׂדֵה אֲשֶׁר קָנָה אַבְרָהָם מֵאֵת בְּנֵי-חֵת
שָׂמָה קִבְרוֹ אֶת אִשְׁתּוֹ: ^{WTT} Genesis 25:10

^{NAS} Genesis 25:10 **the field which Abraham purchased from the sons of Heth; there Abraham was buried with Sarah his wife.** (בֶּן אֵת מִן אַבְרָהָם קָנָה אֲשֶׁר שָׂדֵה הָיָה שָׂמָה קִבְרוֹ אֶת אִשְׁתּוֹ וְשָׂדֵה אֲשֶׁר קָנָה אַבְרָהָם מֵאֵת בְּנֵי-חֵת שָׂמָה קִבְרוֹ אֶת אִשְׁתּוֹ: ^{WTT} Genesis 25:10)

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חַת אִשָּׁה וְאֶבְרָהָם קָבַר שָׁם חַת [d.a. + n/com/m/s/absa: sadeh; "the field"; + rel.pro: 'asher; "which"; + v/qal/PF/3ms: qanah; "he acquired/purchased"; + proper n: "Abraham"; + prep: min + sign of d.o. + n/com/m/pl/constr: ben; "from the sons of"; + proper n: "Heth"; + adv: sham; "there/in that place"; + v/Niphal/PF/3ms: qabar; "he was buried"; + proper n: "Abraham"; + waw conj. + proper n: "and Sarah"; + n/com/f/s/constr. w/3ms suff: 'ishshah; "his wife")]

וַיְהִי אַחֲרֵי מוֹת אֶבְרָהָם וַיְבָרֶךְ אֱלֹהִים
אֶת־יִצְחָק בְּגֹו וַיֵּשֶׁב יִצְחָק עִם־בְּאֵר לַחַי רֹאִי: ס

^{NAS} Genesis 25:11 And it came about after the death of Abraham, that God blessed his son Isaac; and Isaac lived by Beer-lahai-roi. (וְאֱלֹהִים בָּרַךְ וְאֶבְרָהָם מוֹת אַחֲרֵי הָיָה ו) [waw consec. + v/qal/IPF/3ms: hayah + adv: 'acherey + n/com/m/s/constr: muth; "and it came about after the death of"; + proper n: "Abraham"; + waw consec. + v/Piel/IPF/3ms: barak; "that He blessed"; + n/com/m/pl/abs: 'elohiym; "God"; + sign of d.o. + proper n: "Isaac"; + n/com/m/s/constr. w/3ms suff: ben; "his son"; + waw consec. + v/qal/IPF/3ms: yashab; "and he remained/lived"; + proper n: "Isaac"; + prep: -im; "at"; + proper n: be'er-lachay-ro'iy; "Beer-lahai-roi"; end of para: samek)]

ANALYSIS VERSES 1 – 11:

1. Vss.1-11 are a synopsis of **Abraham's** final 35 years of life (1806-1771 BC) having been 140 **years old** at the time of Isaac's marriage (vs.20) and 175 at the time of death (vs.7).
2. This ends the recording of **Abraham's life** having been presented chronologically beginning at age 70 in 1876 BC in Gen.12:1.
3. Sometime after the death of Sarah and the marriage of **Isaac** to Rebekah, **Abraham took another wife** ('ishshah), one **Keturah** (qethurah).
4. Her **name** is a derivative of *Qatar*/ קָטַר meaning to burn incense or sacrifices.
5. She is referred to as Abraham's "*concubine*/piylegesh" in 1Chr.1:32 as also in our vs.6 with the term used in the plural "**concubines**".
6. Vs.6 joins Hagar (cf.vs.16:3) with **Keturah** in marital roles designed to fulfill the Covenant promise of **Abraham** becoming "*the father of a multitude of nations*" (Gen.17:4,5,6).
7. Through **Keturah**, **Abraham** fathered 6 sons per vs.2.
8. Their names and meanings [*All The Men of the Bible; Lockyer by Zondervan*] with additional OT references were:
 - A. **Zimron**: Celebrated or the Singer; 1Chr.1:32.
 - B. **Jokshan**: Fowler; vs.3; 1Chr.1:32 (2x).
 - C. **Medan**: Judgment; 1Chr.1:32
 - D. **Midian**: Strife or Contention; name used 54x.
 - E. **Ishbak**: Free, Empty or Exhausted; 1Chr.1:32
 - F. **Shuah**: Prosperity or Depression; 1Chr.1:32; Possibly Bildad the Shuhite was from this line in Job 2:11; 8:1; 18:1; 25:1; 42:9

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9. **Zimran** is associated with a southern Arabian people as with **Jokshan and Medan**.
10. **Midian** fathered the Medianites first seen in the era of Moses (cf.Num.25:17; 31:2) and were the enemy of Israel during the Judges era (cf.Jdg.6:1-33; 7:7,12).
11. They too were desert traders that lived in the Transjordan area near Israel.
12. Moses married a Midianite woman. Exo.3:1
13. **Ishbak** is mentioned in an ancient Assyrian inscription of Shalmaneser III (“land of Yishbaq”).
14. **Shuah** is debated with some identifying his descendants as living in the desert east of Edom and others in the middle Euphrates between Babylon and Mari.
15. Two of the six **sons** are registered having extended of lineage: **Jokshan** (vs.3) and **Midian** (vs.4).
16. Two of Abraham’s grandsons of these Arabian peoples were **Sheba and Dedan** meaning “Seventh, Oath or Captivity” and “Low or Their Friendship”, respectively. *ibid*
17. In Gen.10:7, these are two names in the Hamitic line.
18. Here they are Semitic and it is conjectured that the Semitic line merged with the Hamitic line in South Arabia.
19. They are mentioned together in Eze.38:13 associated with the merchants of Tarshish or coastal people.
20. Dedanites became regarded as commercially oriented merchants. Cp.Eze.27:15,20.
21. The genealogy is further extended to great grandsons of **Abraham** through **Dedan** referred to by their tribal names, **Asshurim, Letushim and Leummin**.
22. Their names mean “Mighty Ones”, “Oppressed or Struck” and “Peoples or Nations” respectively.
23. The **Asshurim** are not to be confused with Assur i.e, the Assyrians.
24. These tribes were Southern Arabian living near Egypt.
25. These 3 tribes are noteworthy as they reveal a migration of certain of the descendants from the **east** (vs.6) back west.
26. The mention of Midian’s sons in vs.4 are apropos as these descendants are mentioned so often in connection with Israel’s future (some 62x).
27. Their names with further OT reference mean (*ibid*):
 - A. **Ephah**: Obscurity or Darkness; 1Chr.1:33; 60:6; name used also for females: 1Chr.2:46.
 - B. **Epher**: Mule or Young Calf; 1Chr.1:33 cp.4:17; 5:24 (Hebrew names).
 - C. **Hanoch**: Dedicated; 1Chr.1:33; cp.Gen.46:9; Exo.6:14; Num.26:5; 1Chr.5:3 in the line of Reuben.
 - D. **Abida**: Father of Knowledge; 1Chr.1:33.
 - E. **Eldaah**: Whom God Called; 1Chr.1:33.
28. The line of **Midian** names ironically hint to a future relationship, good and bad, between the Jewish race and the Midianites over the course of history.
29. In vss.5-6 we have the distribution of Abraham’s estate.
30. **Isaac** was the prime heir as **Abraham** left him “**all that he had**/kol ‘asher lamed”.
31. The **sons of his concubines** he **sent away** with **gifts**.
32. His purpose was to isolate **Isaac** from these individuals.
33. His sending **away** of the **sons of Keturah** parallels the sending of **Ishmael away** (Gen.21:9ff).

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34. Whereas **Ishmael** went west, this brood of **sons** was sent packing “**eastward to the land of the east**/qedem ‘el ‘erets qedem”.
35. Vss.7-10 record the death and burial of **Abraham**.
36. It is noteworthy the manner of describing Abraham’s **life** as it is expanded over the standard formula in vs.7.
37. The NAS English translations states the usual, “**These are all the years of Abraham’s life that he lived, one hundred and seventy-five years**”.
38. The Hebrew is rendered, “**These are all the days of the years** (*‘elleh yom shanah*)..”
39. The Hebrew is designed to celebrate every **day** of his **life** to parallel the fact that God immensely blessed him in “all things” (24:1).
40. The expanded physical death notice reflects his spiritual greatness.
41. At age 70, he left Ur and at age 75 he entered the land of promise (1871 BC).
42. He lived in the land 100 **years** dying at the “**good old age**/seybah tob” of 175 (1771 BC).
43. **Isaac** was born 25 **years** after **Abraham** entered the land.
44. He was 75 when **Abraham** died.
45. Jacob and Esau were born when **Isaac** was 60 (Gen.25:26), yet there is no mention of any interaction between **Abraham** and his grandsons.
46. Worth mentioning too is the fact that **Keturah** being of child bearing age indicated one considerably younger than her husband.
47. The phrase in vs.8, “**breathed his last and died**/gawa- waw muth” refers to the departure of the soul/spirit when he exhaled his **last** breath that is the definition of physical death. Cf.Ecc.12:6-7
48. Not only did **Abraham** live a long life by the standards of the era, but ended it under very favorable conditions.
49. The phrase “**an old man and satisfied with life**/zaqen waw seb-a” refers to dying grace that accompanied his departure from **life** into Ph₃.
50. He finished his course with his soul satiated by the grace and peace of God’s plan.
51. “**Seb-a (satisfied)** is based on the 3 consonants for the number seven (perfect/complete).
52. Finally the obituary reads: “**and he was gathered to his people**/waw ‘asaph ‘el –am”.
53. This refers to his soul being reunited with his believing relatives having died before him like **Sarah, his wife**.
54. He joins her and his other believing lineage in the afterlife of Sheol Paradise located in the center of the earth where they remained until Christ “*led captive, captives*” (Eph.4:8).
55. The estranged half-siblings **Isaac and Ishmael** come together and bury their **father in the cave of Machpelah** that had been purchased from **Ephron, the son of Zohar the Hittite** (Gen.23:8ff).
56. Vs.11 transitions from the **blessed life of Abraham to his son Isaac**.
57. It is **Isaac** that will now carry the torch of +V becoming the 2nd generation to be a recipient of maximum blessing under the Covenant terms.
58. The final phrase that **Isaac lived by Beer-lahai-roi** supports the view that this had become his residence shortly after his mother’s death preceding the events of Gen.24.
59. Heb.11:13 summarizes the kind of +V that **Abraham** (and Sarah) possessed handed down to their progeny in example that would bring maximum blessing upon all concerned.
60. *The Doctrine of the Abrahamic Covenant.*

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ISHMAEL'S DESCENDANTS AND DEATH

EXEGESIS VERSES 12 – 18:

וְאֵלֶּה תּוֹלְדֹת יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲשֶׁר יָלְדָה
הַגֵּר הַמִּצְרַיִת שָׂרָה לְאַבְרָהָם: ^{WTT} Genesis 25:12

^{NAS} Genesis 25:12 **Now these are the records of the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham;** (וְאֵלֶּה תּוֹלְדֹת אֵלֶּה ו) *[waw conj. + adj/b/pl: 'elleh; "and these"; + n/com/f/pl/constr: toledoth; "and these are the generations/descendants of"; + proper n: "Ishmael"; + n/com/m/s/constr: ben; "the son of"; + proper n: "Abraham"; + rel.pro: 'asher + v/qal/PF/3fs: yalad; "which she bore"; + proper n: "Hagar"; + d.a. + proper n: mitseriy; "the Egyptian"; + n/com/f/s/constr: shiphechah; "the maid-servant of"; + proper n: "Sarah"; + prep: lamed w/ proper n: "to Abraham"]]*

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל בְּשֵׁמֹתָם לְתוֹלְדֹתָם
בְּכֹר יִשְׁמָעֵאל נְבִיֹת וְקֶדָר וְאַדְבֵּאל וּמִבְשָׁם: ^{WTT} Genesis 25:13

^{NAS} Genesis 25:13 (Revised) **and these are the names of the sons of Ishmael, by their names, in the order of their generations:** (וְאֵלֶּה שְׁמֵם אֵלֶּה ו) *[waw conj. + adj/b/pl: 'elleh + n/com/m/pl/constr: shem + n/com/m/pl/constr: ben; "and these are the names of the sons of"; + proper n: "Ishmael"; + prep: bet + n/com/m/pl/constr. w/3mpl suff: shem; "by their names"; + prep: lamed + n/com/f/pl/constr. w/3mpl suff: toledoth; "for their generations {NAS: by order of their birth}]]*

Nebaioth, the first-born of Ishmael, and Kedar and Adbeel and Mibsam (וְאֵלֶּה שְׁמוֹת אֵלֶּה ו) *[n/com/m/s/constr: bekor; "the first born of"; + proper n: "Ishmael"; + proper n: nebyoth; "Nebaioth"; + waw conj. + proper n: qedar; "and Kedar"; + waw conj. + proper n: 'adebb'el; "and Adbeel"; + waw conj. + proper n: mibesam; "and Mibsam"]]*

וּמִשְׁמַע וְדוּמָה וּמַסָּא: ^{WTT} Genesis 25:14

^{NAS} Genesis 25:14 **and Mishma and Dumah and Massa,** (וְאֵלֶּה שְׁמוֹת אֵלֶּה ו) *[waw conj. + proper n: mishema-; "and Mishma"; + waw conj. + proper n: dumah; "and Dumah"; + waw conj. + proper n: massa'; "and Massa"]]*

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וְתִמָּא וְיֵטוּר וְנַפִּישׁ וְקִדְמָה: ^{WTT} Genesis 25:15

^{NAS} Genesis 25:15 **Hadad and Tema, Jetur, Naphish and Kedemah.** (וְתִמָּא וְיֵטוּר וְנַפִּישׁ וְקִדְמָה) [*proper n: chadad; "Hadad"; + waw conj. + proper n: teymah; "and Tema"; + proper n: yethur; "Jetur"; + proper n: naphiysh; "Naphish"; + waw conj. + proper n: qedemah; "and Kedemah"]*)]

וּבְטִירְתֵּם שְׁנֵים-עָשָׂר נְשִׂאִים לְאֻמָּתָם: ^{WTT} Genesis 25:16

^{NAS} Genesis 25:16 **These are the sons of Ishmael and these are their names, by their villages, and by their camps; twelve princes according to their tribes.** (בְּנֵי הֵם אֵלֶּה) [*adj/b/pl: 'elleh + pro/3mpl: hem; "these are them"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Ishmael"; + waw conj. + adj/b/pl: elleh + n/com/m/pl/constr. w/3mpl suff: shem; "and these are their names"; + prep: bet; "by"; + n/com/b/pl/constr. w/3mpl suff: chatser; "their settlements/villages/enclosures"; + waw conj. + prep: bet; "and by"; + n/com/f/pl/constr. w/3mpl suff: thiyrah; "encampments"; + adj/m/dual/abs: shenayim; "two"; + adj/m/s/abs: -asar; "ten"; + n/com/m/pl/abs: nasy'; "princes"; + prep: lamed + n/com/f/pl/constr. w/3mpl: 'ummah; "for their tribes/nations"]*)]

וְשִׁבְעַת שָׁנִים וַיִּגְוַע וַיִּצְמַח וַיֵּאֱסֹף אֶל-עַמּוּיוֹ: ^{WTT} Genesis 25:17

^{NAS} Genesis 25:17 **And these are the years of the life of Ishmael, one hundred and thirty-seven years;** (וְשִׁבְעַת שָׁנִים וַיִּגְוַע וַיִּצְמַח וַיֵּאֱסֹף אֶל-עַמּוּיוֹ) [*waw conj. + adj/b/pl: 'elleh + n/com/f/pl/constr: shanah + n/com/m/pl/constr: chayyim; "and these are the years of the life of"; + proper n: "Ishmael"; + adj/f/s/constr: me'ah; "one hundred"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/b/pl/abs: sheloshiym; "and thirty"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/f/s/abs: sheba-; "and seven"; + n/com/f/pl/abs: shanah; "years"]*)]

and he breathed his last and died, and was gathered to his people. (וַיֵּאֱסֹף וַיָּמוּת וַיִּגְוַע) [*waw consec. + v/qal/IPF/3ms: gawa-; "and he exhaled his last breath"; + waw consec. + v/qal/IPF/3ms: muth; "and died"; + waw consec. + v/Niphal/IPF/3ms: 'asaph; "and was gathered/assembled"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: -am; "to his people"]*)]

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וַיִּשְׁכְּנוּ מִחַוִּילָה עַד-שׁוּר אֲשֶׁר עַל-פְּנֵי מִצְרַיִם WTT Genesis 25:18
 בְּאַכָּה אֲשׁוּרָה עַל-פְּנֵי כָל-אֶחָיו נָפַל: פ

NAS Genesis 25:18 And they settled from Havilah to Shur which is east of Egypt as one goes toward Assyria; he settled in defiance of all his relatives. (עַד חַוִּילָה מִן שָׁכַן ו) *[waw consec. + v/qal/IPF/3mpl: shakan; "and they dwelt"; + prep: min + proper n: chawiylah; "from Havilah" + prep: -ad; "as far as"; + proper n: "Shur"; + rel.pro: 'asher + prep: -al + n/com/b/pl/constr: paneh; "which is upon the face of/east of"; + proper n: "Egypt"; + v/qal/inf/constr. w/2ms suff: bo'; "as you're going to"; + proper n: "Assyria"; + prep: -al + n/com/b/pl/constr: paneh; "against the face of {in defiance of}; + n/com/m/s/constr: kol + n/com/m/pl/constr. w/3ms suff: 'ach; "all of his brothers/relatives"; + v/qal/PF/3ms: naphal {lit. to fall}; "he settled/laid roots"; end of para: phe]*

ANALYSIS VERSES 12 – 18:

1. Moses records “**the generations of Ishmael, Abraham’s son whom Hagar the Egyptian, Sarah’s maid, bore to Abraham.**”
2. The plural noun “**generations/toledoth**” in vs.12 refers to the genealogy of **Ishmael** via his **sons** recorded in successive “**order of their generations/lamed toledoth (plural)**” per vs.13a.
3. The NAS captures the intent of the second use of **generations** in vs.13 that each *generation* began at a point of **birth**.
4. The use of the term **generations** in our verses indicates that a *generation* is to be understood as the life span of one descendant originating at birth.
5. That there are 12 **sons** listed then there are 12 **generations** in view without regard to any gap in time between the births of the siblings or their longevity of life.
6. In other words, a *generation* is not held to a specific number of years, but simply relates to each life span of the **sons** in view.
7. Vss.12,13 are a proof text that defines a *generation* as connecting two points of time having a *terminus ad quo* and *terminus ad quem* (origination and termination) based simply on the life-cycle of subject(s) in view.
8. Hence a *generation* may be as short or as long as the life span of the generational entity.
9. Further, a *generation* may be used to define both individual and corporate entities i.e., a singular *generation* of one or the **generations** of many viewed as a singular unit in a period of time made distinct by a specific *generation* (cp.Num.32:13 “*generation* – the Hebrew דֹר /dor fr. *dur* meaning circle hence circle of life/lifetime”; the point of origination for the *generation* in Num.32:13 were those born 20 years pre-exodus cf.Num.32:11; also see Mat.12:38-45 cf.vss.39,45; the paralleled subjects in view are those of Jesus’ *generation*).
10. The 12 **sons of Ishmael** are corporately of Ishmael’s singular *generation*.
11. It is erroneous to equate any limited time to a *generation* apart from these two defining parameters when viewing its use in the Scriptures (origin and termination of a life cycle individually and as viewed corporately made distinct by a specific *generation*).

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12. This passage of the genealogy of **Ishmael** is an unexpected source to define the parameters of use as to the longevity and subjects of what entails a “*generation*”.
13. Application: With reference to the “Rapture Generation” and the doctrine of the Fig Tree in Mat.24:32-34, it is hermeneutically unsound to cap the longevity of the *generation* in view (e.g., 40, 70, 80 years, etc.) based solely on the term itself apart from the last remaining survivor of the *generation* of one born May 14, 1948 in the year of Israel’s re-emergence as a nation. Any set time otherwise must be derived from further context (e.g., Psa.90:10).
14. The primary purpose for Moses recording the 12 generational **sons of Ishmael** is to evidence the fulfillment of Yahweh’s prophecy to Abraham that **Ishmael** would become the father of 12 princes in Gen.17:20 (cf.vs.16).
15. The phrase “**by their names**/bet shem” beginning the listing of the 12 **generations** in vs.13 emphasizes carrying on the legacy of their father by birthright in blessing by association with Abraham.
16. Their reputation as such is emphasized using the noun “**names/shem**” 3x in vss.13,16.
17. The parallel with the 12 **sons** of Jacob who formed into tribes suggests that like the Israelites, the descendants of **Ishmael** were once a grouping of tribes.
18. The **first-born** (*bekor*), **Nebaioth** is further mentioned in 28:9 and 36:3 where we learn that Esau married his sister.
19. There is more external sources of information on **Nabaioth** than any of the other **sons**. Ref. [Nabataean History – The 12 Tribes of Ishmael @ www.nabataea.net/history.html](http://www.nabataea.net/history.html)
20. He is in the chronology of 1Chr.1:29 and found along with the next in line, **Kedar**, in the prophecy of Isa.60:7 participating in the rituals of the Millennial kingdom.
21. He is mentioned by Josephus who identified the Nabataeans of his time with Ishmael’s eldest.
22. Josephus claimed that the Nabataeans lived through the whole country extending from the Euphrates to the Red Sea.
23. He goes on to say that it was the Nabataeans who conferred their names on the Arabian nations (Jewish Antiquities I.22,1).
24. He supposedly obtained this information from the Nabataeans themselves as they were still in existence during his time.
25. The Nabataeans spoke and wrote an early form of Arabic and were often referred to as “Arabs” by Greek and Roman historians.
26. Assyrian records tell us that King Ashurbanipal (668-663 BC) fought with the “Nabaiateans of Arabia”.
27. The ancient records of Tiglath-Pilezeer III list among the rebels the Hagaranu (possibly the descendants of Hagar), the Nabatu (highly possible the descendants of **Nabaioth** [*sic*]) and the Kedarites. According to the records, these tribes fled from Assyria into the Arabian Desert and could not be conquered.
28. Their reference appears in the Zenon papyri circa 259 BC.
29. That record mentions they were trading Gerrhean and Minaean frankincense transporting to Gaza and Syria at that time.
30. They transported their goods through the Kedarite centers of Northern Arabia, Jauf and Tayma.
31. Early Nabataean pottery has been found in locations of the Persian Gulf along the coasts of Saudi Arabia and Bahrain.

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32. The Nabatu were also pirates that sailed the Red Sea plundering trading vessels later establishing bases in a number of seaports including Aila (modern day Aqaba) some 120 km from present day Petra.
33. In time the Nabataeans built an impressive civilization based on merchant trade both land and sea.
34. Their capital was originally the city of Petra in the mounts of southern Jordan.
35. There are known to have built a number of other cities located in Northern Saudi Arabia today and other parts of modern Jordan.
36. In 106 AD they seceded their empire to the Romans and eventually their distinctive heritage disappeared.
37. “**Nebaioth**” means “husbandry”.
38. The 2nd in line, “**Kedar**”, means “powerful”.
39. He is also mentioned in the parallel of 1Chr.1:29.
40. His tribe seems to have excelled in tent making (Psa.120:5; SOS 1:5) and became a wealthy and powerful nation (Isa.21:16,17).
41. The Kedarites were the main military power of the **sons of Ishmael**.
42. During history they were in constant conflict with the Assyrians.
43. The Assyrians, Neo-Babylonians, Persians and even the Romans realized the importance of taking control of the commercial routes in northern Arabia that were under the dominion of the Kedarites (and later the Nabataeans).
44. Nehemiah’s opponent, “Geshem the Arab” (Neh.2:19; 6:1,2) has been identified as one of the kings of **Kedar** in the 5th Century BC (based on a number of North Arabian inscriptions).
45. Eze.27:21 associates Arabia with all of the princes of **Kedar** suggesting a confederation under their leadership.
46. The name is also mentioned in Isa.42:11; Isa.60:7; Jer.2:10; 49:28.
47. These lived between Babylon and Transjordan.
48. Their distinct heritage seems to fade in the 4th Century BC with the Nabataeans coming to the forefront.
49. “**Adbeel**” (cf.1Chr.1:29) means “laughing for God”.
50. He is mentioned by Tiglath-Pileser III (743-727 BC) as the *Idibail* living in the desert of northern Sinai Peninsula.
51. This Idibi’ilu was given the duty as the Assyrian king’s agent on the borders of Egypt accounting for identifying their region of residence as Sinai.
52. “**Mibsam**” (1Chr.1:29) is also the name of one of Simeon’s **sons** (1Chr.4:25), also true for the name “**Mishma**” (1Chr.4:25,26) next in the list.
53. Because of this they are thought to have intermarried with the Simeonites and disappeared from history as a distinct entity.
54. Their **names** mean “sweet odor/balsam” and “fame of hearing” respectively.
55. Their geography is unknown other than a clue for **Mishma** being a site called Jebel Misma 160 miles east of Tema.
56. For “**Dumah**” (1Chr.1:30) there is an oasis east of Petra called **Dumah** al Ghandal.
57. His name means “silence” (cf. the word in Psa.94:17; 115:17).
58. Their national region is in the mountainous region of Edom and is the subject of the oracle in Isa.21:11-12 (**Dumah** translated Edom in NAS).
59. **Dumah** is generally identified by historians with the Addyrian Adummatu people.

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60. Sennacherib's son Esarhaddon related how in his attempt to subdue the Arabs, his father struck against their capital Addumatu that he called the stronghold of the Arabs.
61. Sennacherib captured their king, Haza'il also called King of the Arabs.
62. This king is also referred to in one inscription of Ashurbanipal as King of the Kedarites.
63. Their habitation is often associated with the medieval Arabic Dumat el-Jandal, an ancient and important junction on the major trade route between Syria, Babylon, Najid and the Hijaz area.
64. This strategic location made **Dumah** the entrance to north Arabia having an oasis providing a center of rule for many north Arabian kings and queens as related in Assyrian records.
65. "**Massa**" (1Chr.1:30) means "oracle/burden" (cf. use of the word Pro.30:1; 31:1).
66. They are representative of a north Arabian tribe.
67. The records of Tiglath-Pileser III mentions the inhabitants of Mas'a and of Tema that paid him tribute.
68. On the summit of Jebal Ghunaym, located about 14 km south of Tayma, archeologist Winnett and Reed discovered some graffiti texts mentioning the tribe of Massaa.
69. El Maser is held by some as the place where the Israelites murmured when they crossed the Red Sea into Arabia proper. Exo.17:7 cp.Deu.6:16; 9:22; 33:8
70. For "**Hadad**" (1Chr.1:30) there is a well called el-Hadan north of Tebuk.
71. His name means "mighty/fearsome".
72. His name is also used: Of the son of Bedad, king of Edom and of the city of Avith (Gen.36:35,36; 1Chr.1:46); an Edomite prince of Solomon's time (1Kgs.11:4-25); as the last of the early kings of Edom (1Chr.1:50,51); the kings' name is said to be the same as Hadar who as a child, escaped massacre under Joab, David's general in Gen.36:39 cp.1Chr.1:50).
73. Some historians conjecture that this people may have become known as the Harar or the Hararina people that lived near the mountains northwest of Palmyra.
74. It is interesting to note that there is a **Hadad** tribe in Arabia.
75. Most of the Hadas are now Christians located throughout the Levant e.g., Jordan, Syria, Lebanon and Palestine.
76. "**Tema**" (1Chr.1:30) is connected with Sheba (Yemen) in Job 6:19; of Dedan in Isa.21:13,14; Jer.25:23).
77. His name means "sun burnt of admiration" and settled around the Persian Gulf aka as the modern Taima.
78. Tiglath-Pileser III received tributes from Taima.
79. The Assyrian king Sennacherib named one of his gates in Nineveh as the Desert Gate and records that "the gifts of the Sumu'anit and the Teymeite enter through it" recognizing Taima as being an important place.
80. The Babylonian king Nabonidus (555-539 BC), the father of Belshazzar (Dan.7:1) made the city of Taima his residence and spent 10 of 16 years of his reign there.
81. The Nabataeans began to absorb Taima in the 1st Century BC and it slowly became a part of their trading empire.
82. "**Jetur**" (1Chr.1:31) means "defense of he that keeps" and was conquered by the Transjordan tribes of Reuben, Gad and Manasseh in 1Chr.5:19.
83. Number 11, "**Naphish**" (1Chr.1:31). was involved in the same war with **Jetur** and also overthrown in 1Chr.5:19.
84. His name means "numerous/respiration".

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85. The final son, “**Kedemah**” is unknown and only mentioned here and in 1Chr.1:31.
86. His name means “eastern”.
87. The language of vs.16 indicates that the Ishmaelites were semi-nomadic.
88. They lived in “**villages** – chatser” with stone walls for protection.
89. Their residence was an “encampment/**camp**s – thiyrah” ready to relocate on notice.
90. The mention of “**twelve princes according to their tribes**/shenayim –asar nasiy’ lamed ‘ummah” is the direct reference to the prophecy of Gen.17:20.
91. Again, it also parallels the 12 **tribes** of Israel, each headed by a ruler/prince.
92. Vs.17 records Ishmael’s death, at the age of “**one hundred and thirty-seven years**/me’ah shanah waw sheloshiym shanah waw sheba- shanah”.
93. The clause “**and he breathed his last and died, and was gathered to his people**/waw gawa- waw muth waw ‘asaph ‘el ‘am” is language reminiscent of Abraham’s death in Gen.25:8.
94. It is this interpreter’s conclusion that **Ishmael** was a believer and was collected with the souls of his father Abraham and family in Sheol Paradise.
95. Vs.18 mentions the general area where the Ishmaelites lived.
96. “**Havilah**” is southern Arabia and “**Shur**” is northern Sinai.
97. The entire region is east of **Egypt** going east **toward Assyria**.
98. The final clause, “**he settled in defiance of all his relatives**/-al paneh kol ‘ach naphal” leaves question as to what is really meant by the translators in the NAS.
99. The word translated “**defiance**” (*naphal*) literally means “to fall”.
100. It is used in Jdg.7:12 (verb “*lying*”) of an encampment postured for battle against Israel.
101. The suggestion is that it is idiomatic for the tribes making raids on their brothers (cf.Jos.11:7).
102. Our language seems to bear that out as the literally Hebrew is “**against the face** (plural) **of all brothers** (plural), with the pronoun of the suffix “**his**” and the subject of the verb “**fall**” being in the singular to denote the individual posture towards the corporate whole.
103. The singular infers that like father like **sons** i.e., Ishmael’s wild and aggressive STA trend was passed down to his progeny (cf.16:12).
104. The major emphasis of the clause is the necessity to defend against aggression more so than being the aggressor.

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w/3ms suff: 'ishshah; "his wife"; + conj: kiy; "because"; + adj/f/s/abs: -aqar; "barren"; + pro/3fs: hiy; "was she"])

and the LORD answered him and Rebekah his wife conceived. (וַיַּעֲנֵה יְהוָה לְרֵבֶקָה וַיִּהְיֶה לָּהּ בָּנִים) [waw consec. + v/Niphal/IPF/3ms: -athar; "and He appeased/answered

{entreated}; prep. w/3ms suff: lamed; "for him"; + proper n: "Yahweh/the Lord"; + waw consec. + v/qal/IPF/3fs: harah; "and she conceived"; + proper n; "Rebekah"; + n/com/f/s/constr. w/3ms suff: 'ishshah; "his wife"])

וַיִּתְרַצְצוּ הַבָּנִים בְּקֶרֶבָהּ וַתֹּאמֶר אִם־כֵּן לָמָּה זֶה
אֲנֹכִי וַתֵּלֶךְ לְדַרְשׁ אֶת־יְהוָה:

^{NAS} Genesis 25:22 **But the children struggled together within her;** (וּבֵּן הֵּרָצִין) [waw consec. + v/Hithpael/IPF/3mpl: ratsats; {lit. to crush/oppress}; "but they themselves

struggled"; + d.a. + n/com/m/pl/abs: ben; "the sons"; + prep: bet; "in"; + n/com/m/s/constr. w/3fs suff: qereb; "her midst/womb"])

and she said, "If it is so, why then am I this way?" (וַאֲנֹכִי זֶה לָמָּה כֵּן אִם אֲמַר) [waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + conj: 'im + adv: ken; "if thus/if it is so"; + interr.part: lammah; "why?"; + adj/m/s: zeh; "this/such"; + pro/1cs: 'anoki; "am I"])

So she went to inquire of the LORD. (וַיֵּלֶךְ אֵת דַּרְשׁ לְהַלֵּךְ) [waw consec. + v/qal/IPF/3fs: halak {lit.walk}; "and she went"; + prep: lamed w/v/qal/inf/constr: darash; "to inquire of/to seek with care"; + sign of d.o. + proper n; "the Lord"])

וַיֹּאמֶר יְהוָה לָּהּ שְׁנַיִם (גוֹיִם) בְּבֶטֶןךָ וְשְׁנַיִם
לְאֻמִּים מִמֶּעֶיךָ יִפְרְדוּ וְלֹאִם מִלֹּאִם יֵאֻמְזוּ וְרַב יַעֲבֹד צָעִיר:

^{NAS} Genesis 25:23 **And the LORD said to her, "Two nations are in your womb; And two peoples shall be separated from your body;** (וּבֵּן בְּשֵׁן בְּגוֹי שְׁנַיִם לְיְהוָה אֲמַר) [waw consec. + v/qal/IPF/3ms: 'amar; + proper n: yahweh; + prep. w/3fs suff: lamed; "and He said, the Lord, to her"; + adj/m/dual/constr: shenayim; "two"; + n/com/m/pl/abs: goiy; "nations"; + prep: bet + n/com/f/s/constr. w/2fs suff: beten; "are in your womb"; + waw conj. + adj/m/dual/constr: shenayim; "and two"; + n/com/m/pl/abs: le'om {lit. assemble}; "peoples/races"; + prep: min; "from"; + n/com/m/pl/constr. w/2fs suff: me-eh {lit. inward parts}; "your body"; + v/Niphal/IPF/3mpl; pharad; "will be separated/divided"])

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And one people shall be stronger than the other; And the older shall serve the younger." (7

אֶם מִן לְאֵם [waw conj. + n/com/m/s/abs: le'om + prep: min + n/com/m/s/abs: le'om; "and a people from a people"; + v/qal/IPF/3ms: 'amets; "will be strong"; + waw conj. + adj/m/s/abs: rab {lit. chief/leader}; "and the older"; + v/qal/IPF/3ms: -abad; "will serve"; + adj/m/s/abs: tsa-iyar; "the younger""])

וַיִּמְלְאוּ יְמֵיהָ לֵלְדֹת וְהָיָה תוֹמָם בְּבֶטְנָה: ^{WTT} Genesis 25:24

^{NAS} Genesis 25:24 **When her days to be delivered were fulfilled, behold, there were twins in her womb.** (**בֶּטֶן בַּתְּאוֹמִים הָיָה וַיֵּלֶד לַיּוֹם מֵלֵא וְ**) [waw consec. + v/qal/IPF/3mpl: maleh; "when fulfilled"; + n/com/m/pl/constr. w/3fs suff: yom; "her days"; + prep: lamed w/v/qal/inf/constr: yalad; "to give birth/to deliver"; + waw conj. + interj.part: hinneh; "and behold"; + n/com/m/pl/abs: te'womiyim; "twins"; + prep: bet + n/com/f/s/constr. w/3fs suff: beten; "in her womb""])

וַיֵּצֵא הָרִאשׁוֹן אֲדָמוֹנִי כֹל כְּאֲדָרֶת שֵׁעַר וַיִּקְרָאוּ שְׁמוֹ עֵשָׂו: ^{WTT} Genesis 25:25

^{NAS} Genesis 25:25 **Now the first came forth red, all over like a hairy garment; and they named him Esau.** (**וַיֵּצֵא הָרִאשׁוֹן הָיָה יְצֵא וְ**) [waw consec. + v/qal/IPF/3ms: yatsa'; "and he came out"; + d.a. + adj/m/s/abs: ri'shon; "the first one"; + adj/m/s/abs: 'ademoniy; "red/ruddy"; + n/com/m/s/constr. w/3ms suff: kol; "all of him"; + prep: kaph + n/com/f/s/constr: 'addereth; "cloak of"; + n/com/m/s/abs: se-ar; "hair"; + waw consec. + v/qal/IPF/3mp: qara'; "and they called"; + n/com/m/s/constr. w/3ms suff: shem; "his name"; + proper n: -esaw; "Esau""])

וַיֵּצֵא אַחֲרָיו כֵּן יָצָא אָחִיו וַיְדֹ אֶחָזֶת בְּעֵקֶב עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחַק בֵּין שְׁשִׁים שָׁנָה בְּלֵדֹת אֲתָם: ^{WTT} Genesis 25:26

^{NAS} Genesis 25:26 **And afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob;** (**וַיֵּצֵא אַחֲרָיו כֵּן יָצָא אָחִיו וַיְדֹ אֶחָזֶת בְּעֵקֶב עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחַק בֵּין שְׁשִׁים שָׁנָה בְּלֵדֹת אֲתָם:**) [waw conj. + adv: 'acherey; + adv: ken; "and after thus"; + v/qal/PF/3ms: yatsa'; "he came out"; + n/com/m/s/constr. w/3ms suff: 'ach; "his brother"; + waw conj. + n/com/f/s/constr. w/3ms suff: yad; "and his hand"; + v/qal/Ptc/f/s/abs: 'achez; "grasping/seizing/holding"; + prep: bet + n/com/m/s/constr: -aqeb; "on the heel of"; + proper n: "Esau"; + waw consec. + v/qal/IPF/3ms: qara'; "and they called"; + n/com/m/s/constr. w/3ms suff: shem; "his name"; + proper n: ya-acob; "Jacob""])

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and Isaac was sixty years old when she gave birth to them. (ב שנה ששים בן יצחק ו) אֵת לֵילָדָהּ [waw consec. + proper n: "Isaac"; + n/com/m/s/constr: ben; "a son of"; + adj/b/pl/abs: shishshiyim; "sixty"; + n/com/f/s/abs: shanah; "years"; + prep: bet w/v/qal/inf/constr: yalad; "when giving birth"; + sign of d.o. w/3mpl suff: 'eth; "to them""])

ANALYSIS VERSES 19 – 26:

1. Another section break in Genesis is indicated with the noun “**generations/toledoth**”.
2. See Gen.2:4; 5:1; 6:9; 10:1cf.vs.32; 11:10,27; 25:12-13 for like formula.
3. The **generations of Isaac** begin with vs.19 and ends Gen.35:29.
4. The final genealogical breaks will be concerning **Esau** (Gen.36:1cf.vs.9) and **Jacob** (Gen.37:2) to bring Genesis to conclusion.
5. The term **generations** (plural) concerning **Isaac** means himself and offspring introduced in our verses, the twin brothers **Esau and Jacob**.
6. These are the only two children of **Isaac** recorded in the Scripture though some conjecture otherwise.
7. These 3 **generations** are here grouped together as their lives parallel one another in the text.
8. That **Isaac** lived to be 180 years old (Gen.35:28) and the twins were born when he was 60 (25:26), he lived 120 years alongside his sons (**Jacob** lived 147 years; **Esau** ?...was alive at Isaac’s death cf.35:29).
9. During the period of Isaac’s history, he fades into the background after chapter 27 and **Jacob** assumes center stage (cf.28:5ff).
10. Therefore the term “**generations**” in vs.19 highlights the **generations** in heir to the line of Christ in contrast to others.
11. This is further suggested in the redundant emphasis concerning **Isaac** being “**Abraham’s son: Abraham became the father of Isaac**/ben aberaham, aberaham yalad yischaq”.
12. The double emphasis on **Abraham** reminds the reader of the miraculous circumstances surrounding Isaac’s **birth** to perpetuate the line of Messiah.
13. The miracle **birth** reflects upon God ensuring the Covenant promise of heir recalling His omnipotence reversing sexual death.
14. This addressed the physical concerns of producing an heir.
15. Yet this was only part of the equation as God further needed to ensure that +V was in place to spiritually represent the line of Christ.
16. God does so per His attribute of foreknowledge (omniscience) and the doctrine of election (cp.Neh.9:7 cf.Gen.17:19).
17. God chose and proclaimed the heirs of the Covenant based on what He knew they would be in their souls (+V).
18. It is election of +V that now underwrites the circumstances involving the birth of the twins separating the two **generations** of –V from +V.
19. It teaches that God’s insight of omniscience (from eternity past) precedes physical realities enabling perfect fulfillment of His plan.
20. The chronological marker of Isaac’s generation is his marriage to **Rebekah** in vs.20 when he “**was forty years old**”/arebba-iyim shanah”.

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21. This event in his life is designed to note the transition of responsibility to carry forth the promises of the Covenant from the generation of **Abraham** to **Isaac**.
22. Once **Isaac** acquired a wife the responsibility to produce the next Covenant heir is in his court.
23. At age 40 the date is 1806 BC with **Abraham** being 140 at Isaac's wedding.
24. Vs.20 features the historical details of lineage concerning **his wife Rebekah** as "**the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean**/bath bethu'el ha 'arammiy min 'aram-paddan 'achoth laban ha 'arammiy".
25. The truncated family history features Rebekah's father, brother, their homeland and ethnic identity.
26. The mention of **Laban** prepares the reader for the time when **Jacob** meets Rachel and will be employed by **Laban** in Gen.29-31.
27. The location of **Paddan-aram** as a place only occurs in Genesis. Gen.25:20; 28:2,5,6,7; 31:18; 33:18; 35:9,26; 46:15
28. It is located somewhere in northern Mesopotamia and denotes the region around the northern-Syria city of Haran.
29. The "**Aramean**" connection to Jacob's experience is noted in Deu.26:5.
30. They are regarded as those from whom we have the Aramaic language.
31. In vs.21 we find that as with Sarah, **Rebekah** "**was barren**/-aqar".
32. As **Isaac** was 60 before the twins were born means the couple had been married 20 years and no offspring to show for it.
33. A test of faith and trust in God for provision remains a theme in the Covenant line.
34. **Isaac** takes the initiative and prays to Yahweh "**on behalf of his wife**/lamed nocach 'ishshah".
35. The verb "**prayed**/'athar" is the term for intercession in the Hebrew.
36. The same verb in the passive stem is used in Yahweh's response "**answered him**/-athar lamed" or literally "**He appeased him**".
37. It is used of Moses entreating Yahweh to remove the plagues over Egypt. Exo.8:4,5,24,25,26; 9:28; 10:17,18
38. It has the idea of an adjusted believer praying for another with confidence that it is God's will to respond favorably just as he does in our verses "**and his wife conceived**/waw harah 'ishshah". Cf.Mat.21:22; Mar.11:24
39. There is nothing to inform us as to when or how long **Isaac** was so engaged in prayer only that he did and God **answered**.
40. We should not assume from vs.21 that **Rebekah** had not **prayed** herself or that God disregarded her prayers.
41. The prayer is a subtle notation to inform the reader that **Isaac** was very much aware of the covenant promise of heir and that he approached God in faith that He would respond at the right time (hence why no other details concerning the prayer).
42. Vs.21 is designed to be an abridged assessment of Isaac's +V aligned with the Covenant.
43. This to set up contrast to Isaac's weakness of the flesh otherwise showing favoritism to **Esau** (cf.Gen.25:28).
44. Yahweh's response was to bless **Rebekah** with a multiple pregnancy.

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45. To the couples joy the prayer is **answered**, but soon the pregnancy turned into a test as **Rebekah** is beset with extreme physical misery in vs.22, “**But the children struggled together within her**/waw ratsats ha ben bet qereb”.
46. The verb “**struggled together**” (*ratsats*) is the intensive reflexive Hithpael and could literally be translated “*smashed themselves together*”.
47. It is used of crushing a skull (Jdg.9:53; Psa.74:14) and of reeds being snapped (Isa.36:6).
48. The turmoil in Rebekah’s **womb** was beyond the pale of even a difficult pregnancy.
49. So much that she doubted God’s will per the clause “**If it is so, why then am I thus?**” im ken lammah zeh ‘anokiy”.
50. The language questions the previously perceived blessing of pregnancy to now something that appears God is jamming.
51. What a unique conflict we have here! A conflict of **twins** which rages even in the **womb** and so violently that obvious blessing is questioned with despair replacing joy.
52. David states in Psa.133:1, “*Behold, how good and how pleasant it is for brothers to dwell together in unity!*”; but to **Jacob and Esau** any room is too small when they are together.
53. “*Their first battlefield is their mother’s womb. How cruelly the sweet expectations of children, the greater after twenty years of hope and despair, are dashed for Isaac and Rebekah! As early as the pregnancy their parental happiness is threatened. ‘What shall I do’ Rebekah wonders in despair*” (Fokkelman Narrative Art, 88).
54. “**So she went to inquire of the Lord**/waw halak lamed darash ‘eth yahweh”.
55. Rather than totally capitulate to her emotions and doubt, she turns to prayer herself.
56. That Yahweh answers her in vs.23 supports our view that Isaac’s prayer was simply a notation of spiritual astuteness, not a critique of prayer failure otherwise.
57. Details of Rebekah’s consultation are not given; only that she made inquiry.
58. Again, from an argument of silence, the point made is not to cast certain doubt upon Rebekah’s faith, but an exercise of faith that God would provide direction in light of an apparent conflicting situation.
59. As with Isaac’s notation of prayer, Rebekah’s prayer reveals her own +V in seeking God regarding the Covenant.
60. This to prepare us to her contrasting weaknesses in her scheming concerning **Jacob** and **Isaac** in chapter 27.
61. The Divine oracle is cast in poetic verse in the Hebrew text.
62. The 4 lines set apart with the connective waw are composed of two couplets.
63. In each of the couplets the 2nd line intensifies the preceding line.
64. The Abrahamic Covenant promised many **nations** that would arise from the descendants of **Abraham**.
65. So line 1 “**Two nations are in your womb**/shenayim goiy bet beten” is not a surprise and informs her that the 2 sons would father 2 **nations**.
66. This further informs her that the twins would not be part of a single nation (e.g. Israel).
67. Line 2 “**And two peoples shall be separated from your body**/waw shenayim le’om min me-eh pharad” goes further and emphasizes that not only would they be 2 **nations** (*goiy*) but separate identities/**peoples** (*le’om*) i.e., Edomites and Hebrews.
68. The two nouns *goiy* and *le’om* are used together elsewhere to contrast the corporate citizens as a nation from their ethnic population. Cp.Psa.2:1; 47:3 ; Psa.105:44; Pro.14:34

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69. The implication is remarkable as it suggests that the 2 sons from the seed of **Isaac** will have differing racial (biological) identity i.e., though both are Semitic, one is Jew, the other registered as Gentile in the Bible (cf. Isa.9:1; Act.14:2,5; etc.).
70. Even though the phrase “**separated from your body**” is understood as the belly or womb, the Hebrew word for “**body/me’eh**” is not the same as that used to denote the “**womb**” (*qereb*) in vs.22 (translated **within**) and vs.24.
71. “*Me’eh*” has a more specific connotation of the organs (lit. *inward parts*; plural) and differentiates from the general location of an organ such as the **womb** (singular).
72. “*me’eh*” is used denoting Abraham’s seed producing the line of Christ distinct from Eliezer in Gen.15:4 cf. vss.2-3.
73. The word at least hints to a genetic split between the siblings in our verse.
74. No matter a biological anomaly that God may have created between the **twins** the language is clear that they are to be two distinct **peoples** in identity dwelling apart in separate lands.
75. Line 1 of the 2nd couplet is general in nature, “**And one people shall be stronger than the other**/waw le’om min le’om ‘amets”.
76. The dominate or stronger of the **two** is then specified in line 2, “**the older shall serve the younger**/waw rab –abad tsa-iyr”.
77. It should be obvious that the **older** of the twins would be the one that came out first, as the subsequent narrative makes transparent.
78. Israel’s long and tumultuous interaction with the Edomites in OT times is reflected in the turmoil in Rebekah’s womb and in the domination of **Jacob** over **Easu** in the matter of the birthright and patriarchal blessing.
79. Even the manner of the birth was a portent of the domination of the **younger** over the **older** as vs.26 indicates he “**came forth with his hand holding on to Esau’s heel**/yatsa’ waw yad ‘achez bet –aqeb –asaw”.
80. In the end, **Jacob** prevails over his older brother as this oracle marches forward through history.
81. His prevailing however would not be a cakewalk!
82. Just as the oracle proclaimed, when **Rebekah** came full term and **delivered**, she had “**twins in her womb**/te’womiyim bet beten”.
83. **Esau** made his way through the birth canal first and when he appeared he was “**red/ruddy all over like a hairy garment**/’ademony kol kaph ‘adderth se-ar”.
84. He was hirsute (**hairy**) to the extreme (cf. Gen.27:11).
85. His name “**Esau**” is a play on the proper noun Edom meaning “**red**”. Cp. Gen.25:30
86. The color is the same that distinguished David in appearance. 1Sam16:12; 17:42
87. If **Esau** was **named** by his appearance, **Jacob** was distinguished by his actions seizing his brother’s **heel** denoting arrival of one immediately after the other.
88. Jacob’s **name** is most commonly accepted as meaning “supplanter/follows after” though some suggest it is derived from Ya’aqov’el meaning “God protects/rewards”.
89. In the context of his birth his **name** puns with “**heel** (*-aqeb*)”.
90. The **name** is a common west Semitic **name**.
91. In the year 1786 BC the **twins** were born when **Isaac** was **sixty years old**.
92. **Abraham** would have been 160 years of age.
93. The oracle supplied to **Rebekah** regarding the destiny of the **twins** clearly points to **Jacob** as the successor to **Isaac**, not **Esau**.

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94. The prophecy is not vague as it projected 2 separate **peoples** arising from the 2 boys.
95. Furthermore with the **younger** dominating the elder it can only point to the final supremacy of those issuing from the youngest.
96. While conflict still remains today as to the rights of primogenitor being stolen from **Esau** by his **younger** twin, Rom.9:10-13 (cf.Mal.1:2,3) reveals the real issue at hand.
97. Under the doctrine of election, **Jacob** was chosen by God as heir to the Covenant because he was a positive believer and **Esau** rejected salvation as depicted in his contempt of birth right by trading it for a bowl of stew (cf.25:32).
98. God via His foreknowledge already knew what the boys souls would be before they were placed in their bodies at birth and demonstrated the conflict between their +V and -V in their mother's **womb** via the fetal struggles.
99. This test of conflict will remain upon Rebekah's shoulders (ironically part of her anatomy previously highlighted in 24:14,15,45,46) as she embraces **Jacob** as the favored son and her right man embraces **Esau** (25:28).

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ESAU FORFEITS HIS BIRTHRIGHT

EXEGESIS VERSES 27 – 34:

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יָדַע צִיד אִישׁ שְׂדֵה וַיַּעֲקֹב אִישׁ חָם יֹשֵׁב אֲהָלִים: ^{WTT} Genesis 25:27

^{NAS} Genesis 25:27 **When the boys grew up, Esau became a skillful hunter, a man of the field;** (וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יָדַע צִיד אִישׁ שְׂדֵה [waw consec. + v/qal/IPF/3mpl: gadal; "when they grew up"; + d.a. + n/com/m/pl/abs: na-ar; "the young lads/boys"; + waw consec. + v/qal/3ms: hayah; "and he became"; + proper n: "Esau"; + n/com/m/s/abs: 'ish + v/qal/Ptc/m/s/abs: yada-; "a man knowing/skillful"; + n/com/m/s/abs: tsayid; "hunting game/hunter"; + n/com/m/s/constr. 'ish + n/com/m/s/abs: sadeh; "a man of the field"])

but Jacob was a peaceful man, living in tents. (וַיַּעֲקֹב אִישׁ יָשָׁב אֲהָלִים [waw conj. + proper n: "and Jacob"; + n/com/m/s/abs: 'ish; "a man of"; + adj/m/s/abs: tam {lit. perfect}; "innocence/peace/mild-manner"; + v/qal/Ptc/m/s/abs: yashab; "dwelling in"; + n/com/m/pl/abs: 'oleh; "tents"])

וַיֵּאָהֵב יִצְחָק אֶת־עֵשָׂו כִּי־צִיד בְּפִיו וְרֵבֶקָה אָהֵבֶת אֶת־יַעֲקֹב: ^{WTT} Genesis 25:28

^{NAS} Genesis 25:28 **Now Isaac loved Esau, because he had a taste for game; but Rebekah loved Jacob.** (וַיֵּאָהֵב יִצְחָק אֶת־עֵשָׂו כִּי־צִיד בְּפִיו וְרֵבֶקָה אָהֵבֶת אֶת־יַעֲקֹב [waw consec. + v/qal/IPF/3ms: 'ahab; "and he loved"; + proper n: "Isaac"; + sign of d.o. + proper n: "Esau"; + conj: kiy; "because"; + n/com/m/s/abs: tsayid; "game"; + prep: bet + n/com/m/s/constr. w/3ms suff: peh; "in his mouth/had a taste for"; + waw conj. + proper n: "and Rebekah"; + v/qal/Ptc/f/s/abs: 'ahab; "loving"; + sign of d.o. + proper n: "Jacob"])

וַיִּזַּד יַעֲקֹב נֹזֵד וַיָּבֵא עֵשָׂו מִן־הַשְּׂדֵה וְהוּא עֵיֶף: ^{WTT} Genesis 25:29

^{NAS} Genesis 25:29 **And when Jacob had cooked stew, Esau came in from the field and he was famished;** (וַיִּזַּד יַעֲקֹב נֹזֵד וַיָּבֵא עֵשָׂו מִן־הַשְּׂדֵה וְהוּא עֵיֶף [waw consec. + v/Hiphil/IPF/3ms: ziyd; {lit. cause to boil}; "when he cooked"; + proper n: "Jacob"; + n/com/m/s/abs: naziyd; "stew"; + waw consec. + v/qal/IPF/3ms: bo'; "and he came"; + proper n: "Esau"; + prep: min + d.a. + n/com/m/s/abs: sadeh; "from the field"; + waw conj. + pro/3ms: hu'; "and he himself was"; + adj/m/s/abs: -ayeph; "exhausted/famished"])

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וַיֹּאמֶר עֵשָׂו אֶל־יַעֲקֹב הֲלֵעִיטֵנִי נָא מִן־הָאֲדָמָה
הָאֲדָמָה הַזֹּאת כִּי עָיִף אֲנִי עַל־כֵּן קָרָא שְׁמוֹ אֲדֹמָה׃

^{NAS} Genesis 25:30 and Esau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was called Edom. (וַיֹּאמֶר עֵשָׂו אֶל־יַעֲקֹב הֲלֵעִיטֵנִי נָא מִן־הָאֲדָמָה הָאֲדָמָה הַזֹּאת כִּי עָיִף אֲנִי עַל־כֵּן קָרָא שְׁמוֹ אֲדֹמָה [waw consec. + v/qal/IPF/3ms: 'amar + proper n: "and he said, Esau"; + prep: 'el + proper n: "to Jacob"; + v/Hiphil/imp/m/s w/1cs suff: la-ath {hapax; lit. to swallow greedily}; "fork over to me to swallow"; + interj.part: na'; "now"; + prep: min + d.a. + adj/m/s/abs: 'adom; "from the red"; + d.a. + adj/m/s/abs: 'adom + d.a. + adj/m/s: zeh; "the red, this one" {from the red stuff there}; + conj: kiy; "because"; + adj/m/s/abs: -ayeph; "famished"; + pro/1cs: 'anokiy; "am I"; + prep: -al + adv: ken; "therefore"; + v/qal/PF/3ms: qara'; + "he called"; + n/com/m/s/constr. w/3ms suff: shem; "his name"; + proper n: 'edom; "Edom"])

וַיֹּאמֶר יַעֲקֹב מְכַרְהָ כִּיּוֹם
אֶת־בְּכֹרְתְךָ לִי׃

^{NAS} Genesis 25:31 But Jacob said, "First sell me your birthright." (מְכַר יַעֲקֹב אֶמַר וַיֹּאמֶר יַעֲקֹב מְכַרְהָ כִּיּוֹם לִי בְּכֹרְהָ אֶת יוֹם הַפְּרִשְׁתְּךָ לִי [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Jacob"; + v/qal/imp/m/s: makar; "sell"; + prep: kaph + d.a. + n/com/m/s/abs: yom; "at the day {first}; + sign of d.o. + n/com/f/s/constr. w/2ms suff: bekorah; "your birthright"; + prep. w/1cs suff: lamed; "to me"])

וַיֹּאמֶר עֵשָׂו הִנֵּה אֲנִי הוֹלֵךְ לָמוּת וְלָמָּה־זֶה לִּי
בְּכֹרְהָ׃

^{NAS} Genesis 25:32 And Esau said, "Behold, I am about to die; so of what use then is the birthright to me?" (וַיֹּאמֶר עֵשָׂו הִנֵּה אֲנִי הוֹלֵךְ לָמוּת וְלָמָּה־זֶה לִּי בְּכֹרְהָ לִי [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Esau"; + interj.part: hinneh; "behold!"; + pro/1cs: 'anokiy + v/qal/Ptc/m/s/abs: halak; "I myself am walking"; + prep: lamed w/ v/qal/inf/constr: muth; "to die"; + waw conj. + interr.part: lammah; "for what?"; + adj/m/s: zeh; "is such a thing"; + prep. w/1cs suff: lamed; "to me"; + n/com/f/s/abs: bekorah; "a birthright"])

וַיֹּאמֶר יַעֲקֹב הַשְּׂבַעָה לִּי כִּיּוֹם וַיִּשְׁבַּע לוֹ וַיִּמְכַר
אֶת־בְּכֹרְתוֹ לְיַעֲקֹב׃

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^{NAS} Genesis 25:33 And Jacob said, "First swear to me"; so he swore to him, and sold his birthright to Jacob. (אֶת מִכְרָו לֹשְׁבַע וַיִּזְכֹּר הָיָה לְשִׁבְעָה יַעֲקֹב אָמַר וַ) בְּכֹרֶה לֹשְׁבַע יַעֲקֹב [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Jacob"; + v/Niphal/imp/m/s: sheba-; "swear"; + prep. w/1cs suff: lamed; "to me"; + prep: kaph + d.a. + n/com/m/s/abs: yom; "at the day"; + waw consec. + v/Niphal/IPF/3ms: sheba- "and he swore"; + prep. w/3ms suff: lamed; "to him"; + waw consec. + v/qal/IPF/3ms: makar; "and sold"; + sign of d.o. + n/com/f/s/constr. w/3ms suff: bekorah; "his birthright"; + prep: lamed + proper n: "to Jacob"])

וַיִּקַּם וַיֵּלֶךְ וַיִּבֹז עֵשָׂו אֶת־הַבְּכֹרָה: ס ^{WTT} Genesis 25:34 וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וְנִזְיָד עֲדָשִׁים וַיֹּאכַל וַיִּשְׂתֶּה

^{NAS} Genesis 25:34 Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright. (וַיַּעֲקֹב לֹשְׁבַע וַ) בְּכֹרֶה הָיָה אֶת עֵשָׂו בֹזָה וַיֵּלֶךְ וַיִּזְכֹּר הָיָה אֶת עֵשָׂו נִזְיָד וַיֹּאכַל וַיִּשְׂתֶּה לְחֶם ס [waw conj. + proper n: "and Jacob"; + v/qal/PF/3ms: nathan; "he gave"; + prep: lamed + proper n: "to Esau"; + n/com/m/s/abs: lechem; "bread"; + waw conj. + n/com/m/s/constr: naziyd; "and boiled food/stew"; + n/com/m/pl/abs: -adashah; "lentil"; + waw consec. + v/qal/IPF/3ms: 'akal; "and he ate"; + waw consec. + v/qal/IPF/3ms: shatah; "and he drank"; + waw consec. + waw consec. + v/qal/IPF/3ms: qum; "and he arose"; + waw consec. + v/qal/IPF/3ms: halak {lit. walk}; "and he went on"; + waw consec. + v/qal/IPF/3ms: bazah; "and he despised/disdained/held in contempt"; + proper n: "Esau"; + sign of d.o. + d.a. + n/com/f/s/abs: bekorah; "the birthright"; + end of para: samek])

ANALYSIS VERSES 27 – 34:

1. As different as the twins were in appearance, so in their character and life style, “**Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents**”-esaw hayah ‘ish yada- tsayid ‘ish sadeh waw ya-qob ‘ish tam yashab ‘oleh”.
2. As they “**grew up/gadal**” the “**boys/na-ar**” took on opposing styles of living even though they were both raised in the same environment.
3. **Esau** was a coarse and hairy **man** that adopted the persona of the skilled outdoorsman.
4. He honed his skills hunting **game** which he proudly brought home as his trophies.
5. In and of itself this activity was not evil, but it did, in this case, manifest a restless spirit.
6. Within the community of the patriarchs he stood out in appearance and life style.
7. He was not the quiet pastoral type but the rugged outdoorsman that spent many a day by himself hunting **game** for the table.
8. He was “earthy” brought out by the phrase “**a man of the field**” picturing his desire to satisfy the flesh.

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9. **Jacob** on the other hand was a home body, content “*dwelling in tents*”.
10. Like his father and grandfather, his life was centered in the raising and care of domestic livestock and the family business.
11. He could always be found close to the family encampment in contrast to his brother who for days would be by himself hunting wild **game**.
12. The adjective translated “**peaceful**” (NAS), “mild” (NKJ), “quiet” (NIV) and “plain” (KJV) is literally “*perfect/complete*” (*tam*) in the Hebrew.
13. It had the nuance or “integrity/honesty/honorable” paralleling the idea of innocence used previously concerning Abimelech’s appeal to God concerning the Sarah affair in Gen.20:5,6.
14. It is used to describe Job’s status as a “blameless” believer in Job.1:1,8:2:3 and it’s cognate “תַּמִּיִּם /tamiym” of Noah in Gen.6:9.
15. This is problematic for interpreters used here for **Jacob**.
16. So it is taken as a designation for a person that is content with a low key lifestyle in contrast to Esau’s macho image as the “great safari hunter”.
17. Yet there is a cross pattern seen in the Hebrew whereas Esau’s status as a “**skillful hunter**” (living in the outdoors) is contrast to Jacob’s “**living in tents**” and thus an intended contrast with “**a man of the field**” (earthy) to “**a peaceful/innocent/blameless man**”.
18. Overtly, **Jacob** manifested a spirit of his father and grandfather by staying at home and tending to the family interests.
19. **Esau** broke with the patriarch tradition and pursued excitement and risk-taking.
20. The idea of **Jacob** as being “*tam*” is designed to point to his innocence before God complete with intellectual honesty and spiritual integrity of pursuing the MAJG in contrast to Esau’s unbridled STA pursuit in life.
21. It is a subtle credit in the marquee of life styles between the two that points to their spiritual aspirations.
22. We know from Scripture that **Jacob** was a believer and that **Esau** remained throughout his life in a state of unbelief. Cf.Rom.9:13
23. Vs.27 contributes to the narrative an emerging picture that has portent for the future.
24. In vs.28 the reader is exposed to a case of parental favoritism, “**Now Isaac love Esau, because he had a taste for game; but Rebekah loved Jacob**/waw ‘ahab yitschaq eth –esaw kiy tsayid bet peh waw ribekah ‘ahab eth yaqob”.
25. While the same word for “**love**” (*‘ahab*) is used of both parents, the action applied to **Isaac** is temporal (imperfect or incomplete) contrasted to **Rebekah** where the action is unbroken or continuous (participle).
26. The Hebrew is not stating that **Isaac** did not have **love** for **Jacob** or vice versa for **Rebekah** with **Esau** but that Isaac’s **love** for **Esau** was based on temporal physical realities while Rebekah’s **love** for **Jacob** was based on eternal spiritual realities.
27. While it is not stated why **Rebekah** favored **Jacob**, a logical conclusion is that it has to do with the oracle that articulated the supremacy of the younger son (vs.23).
28. We are given the reason for Isaac’s affinity for **Esau** that being that his son was an aficionado of well prepared food.
29. **Esau**, the rugged outdoorsman, also perfected his culinary skills preparing meat dishes and the like from the **game** he brought home.
30. **Isaac** was especially drawn to **Esau** through his taste buds.
31. This pictures Isaac’s own STA appetite in partiality to his sons.

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32. **Isaac and Esau** were as different as father and son could be, yet there was no isolation between the two as is often the case.
33. **Isaac** elevated this son in approbation placing emphasis on the physical rather than spiritual realities of life.
34. His pandering to his son widened the gap between the two brothers as well as causing a rift between him and his wife.
35. We have a house divided picturing a struggle between STA's and partiality towards volition.
36. As the scenario stands at the present narrative, **Isaac** is to blame for failure to isolate his own STA and giving preference to -V.
37. At least **Rebekah** was devoted to the child of promise, the child of Divine destiny and promise.
38. This does not justify her antics at self-promotion of her beloved son.
39. Isaac's **love** for **Esau** constituted a temporary abandonment of the message of the oracle granted to his wife.
40. The division between the two brothers deepened setting up the episode that concludes this chapter fulfilling the imagery of **Jacob** as the heel-catcher.
41. It was rightly accepted by **Rebekah** that **Jacob**, not **Esau**, was to be the primogeniture of the family.
42. That is, he was to inherit the family fortune with primary emphasis on the right to be the standard bearer of the Covenant promises.
43. She knew this and she never failed to instill this in the thinking of her son **Jacob**.
44. Isaac's failure to remain oriented to the Divine viewpoint exacerbated the family feud.
45. So she and her son resorted to energy of the flesh tactics to bring to pass what was God's department.
46. Vss.29-34 sets the scene for chapter 27 where **Rebekah** exploits her husband's weakness for cuisine and Jacob's tractability to acquire the blessing for the son she **loves**.
47. While interpreters often see complicity between mother and son in a behind-the-scenes plot for our present verses, there is no direct indication as such.
48. In fact, the scenario smacks of a situation beginning innocent enough but then evolves into a situation in which the true colors of the brothers are manifested.
49. The scenario paints **Jacob** more as an opportunist than a schemer.
50. All the while the brothers are moving apart in fulfillment of the oracle.
51. "**Jacob had cooked stew**/yaqob ziyd naziyd" when **Esau** arrives from a hunting expedition starving to death.
52. The Hebrew presents the actions of the two brothers in sequential order by the singular waw conjunctions without any indication of anticipation on Jacob's part as to Esau's arrival and condition (the NAS adds "**and when**" erroneously suggesting at a planned event).
53. The situation at hand looks to normal events in life with each brother presented in their individual roles of life.
54. It is revealed that **Jacob** had also acquired some culinary skills able to cook up a tasty dish, as well as his brother.
55. This fact exposes that Isaac's excuse of partiality for **Esau** with "**a taste for game**" was only that, an excuse to cover his STA weakness otherwise.
56. The predicate adjective "**was famished**/-ayeph" literally means "exhausted" and is used with the need of water and rest (cf.Jdg.8:4,5 [*wear*]; Job 22:7; Isa.29:8 [*faint*]).

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57. It pictures **Esau** spent, hungry and impatiently surly in need of a “snickers”.
58. When he saw (and smelled) that his brother had food on the stove, he is governed by his appetite.
59. The NAS translation “**please/na**” in vs.30 would be better translated as a more impulsive request “**now**”.
60. As one might expect in sibling rivalry, the request of **Esau** is more of expectation rather than polite request for **Jacob** to give him “**a swallow of that red stuff there, for I am famished**/la-ath min ha ‘adom ha ‘adom zeh kiy –ayeph”.
61. The Hiphil causative verb “**swallow (la-ath)** means to “**swallow greedily**” picturing Esau’s impatience and intimidating attitude to not take no for an answer.
62. He is a **man** to put his physical cravings above all other considerations.
63. The phrase “**red stuff**” is a dual use of the Hebrew adjective ‘*adom* suggesting that the dish appeared to be rich with **red** meat and vegetables as men are particularly fond of.
64. The narrator adds that this is how **Esau** got his **name Edom** or Red.
65. The Hebrew clause “**Therefore his name was called Edom**” is literally “**Therefore he called** (singular qal perfect of *qara*) **his name Edom**”.
66. This suggests that it was **Jacob** that hung this handle on **Esau** as an ongoing brotherly twit in reminder of this event...and it stuck (reflects God’s sense of humor).
67. Everything about **Esau** centered on the color **red**.
68. His hair, complexion and even the soil of his future homeland was of reddish hew.
69. **Jacob** then takes opportunity to find out just how hungry his brother is in vs.31, “**First sell me your birthright**/makar kaph ha yom bekorah lamed”.
70. This is the rights that come to the firstborn simply because he is the firstborn.
71. This is called the law of primogeniture that has been around from the very beginning of man’s presence on the earth.
72. Cain held the **birthright** until his actions led to his forfeiture of this blessing.
73. In the line of Christ the males that inherited this right were minimally believers if not +V Ph₂.
74. Other factors of forfeiture could enter in as in the case of Reuben, Jacob’s firstborn losing it to his younger brother Judah (Gen.43:33 cp.49:3-4).
75. Whatever advantages **Esau** enjoyed as **firstborn** he is now challenged to **sell** for a bowl of **stew**.
76. What **Esau** (and **Isaac**) considered strengths physically, **Jacob** sees as potentially spiritual weakness.
77. His response to Esau’s aggressive nature could almost be expected and seems natural with the competitive spirits between the two brothers.
78. Yet, this kind of response reveals Jacob’s own STA weakness of failure to faith-rest and place the matter in God’s hands.
79. Esau’s disregard for God’s plan and its importance is then revealed in vs.32, “**Behold, I am about to die; so of what use then is the birthright to me?**/hinneh ‘anokiy halk lamed muth waw lammah zeh lamed bekorah”.
80. His jabbering on reveals he is far from death and exhibits total indifference to his fortuitous place in the economy of things spiritual and otherwise.
81. He regards the principle of **firstborn** as having no more value than a meal. Cp.Heb.12:16

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82. That **Esau** so readily flaunts his disregard of primogeniture, **Jacob** wastes no further time to seal the deal, “**First swear to me/sheba-** lamed kaph ha yom”.
83. As subtle as it may be, **Jacob** is giving **Esau** an opportunity to retract his words of vs.32.
84. If not, then obviously **Jacob** wants some form of legal bond to validate Esau’s willingness to forfeit his rights.
85. **Esau** swears to it and sells **Jacob his birthright** (vs.33).
86. **Jacob** in turn keeps his part of the bargain in payment and serves his brother “**bread and lentil stew/lechem waw naziyd –adashah**”.
87. The irony is that this “**hunter**” so regaled by his father for dishes of **game** doesn’t receive a rich meaty stew but a mere dish of **lentil** (bean) soup.
88. Again, another opportunity for **Esau** to try and neutralize what has transpired.
89. Instead, he just wolfs down his food and leaves the dining area as if nothing of importance had taken place.
90. Four verbs in vs.34 leave the reader to ponder Esau’s character, “**ate, drank, rose and went**”.
91. Explicit moral commentary on the part of the narrator is rare in Genesis, but this chapter ends with: “**Thus Esau despised his birthright/waw bazah –esaw eth bekorah**”.
92. The thing of greatest value this **man** held in contempt.
93. As opportunistic as **Jacob** may have been in an incidental sin, the gravity of Esau’s sin overshadows it.
94. He reflects the mindset of an unbeliever that in principle holds total contempt for the grace and POG.
95. He could put on a good face before the family, but in his heart he held everything they stood for in contempt.
96. The pact between the two brothers was really meaningless in terms of an actual transfer of rights.
97. It would require the blessing of the family head **Isaac** for validity.
98. Nothing was changed by this silly transaction.
99. The only thing accomplished was creating potential further rift between brothers and giving **Jacob** STA rationalization to undermine his brother in the future.
100. That he carries with him the reminder of this event, he can use it as STA fodder to be complicit with his mom in the events of chapter 27 i.e., “**Esau** doesn’t deserve or want his **birthright**”.
101. Yet, the final validity resided with **Isaac** acting in the interest of God.
102. These events show that nothing thwarts God’s plan, even the failures of those preeminent in his plan.
103. Esau’s rejection or Isaac’s ultimate orientation is recorded in chapter 27 and commented upon in Heb.12:17.
104. **Esau** never expresses repentance for his sin, only remorse for the bargain he struck that came around and bit him like a hell hound. He only seeks restitution, not pardon. He only appeals to his father **Isaac**, not God.