

Steve Greenberg's Handout

Week 22, July 15, 2026 Gen 25 Abraham Dies, Esau Sells Birthright

Genesis 25:1-6 Abraham and Keturah (1Chr. 1:32-33)

Gen 25:1 Abraham again took a (**married another**) wife, and her name was Keturah.

Abraham took another wife, scripture tells us she was his concubine. There was nothing wrong with Abraham taking another wife after Sarah's death.

1Chron 1:32 Now the sons born to Keturah, Abraham's concubine, were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan were Sheba and Dedan.

Gen 25:2 And she(**Keturah**) bore (**children to**) him(**Abraham**): Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

Gen 25:3 Jokshan begot (**was father of**) Sheba and Dedan. And the sons (**descendants**) of Dedan were Asshurim, Letushim, and Leummim.

Gen 25:4 And the sons of Midian were Ephah, Ephraim, Hanoch, Abidah, and Eldaah. All these were the children of (**sons and descendants of Abraham through**) Keturah. (These sons would themselves become the fathers of different tribes).

Gen 25:5 And Abraham gave all (**left everything**) that he had (**owned**) to Isaac (**As the legal firstborn, Isaac was entitled to a double share**).

Gen 25:6 But Abraham gave gifts (**while still alive**) to the sons of the concubines which Abraham had (**probably refers to Hagar and Keturah**); and while he(**Abraham**) was still living, he sent them (**Hagar and Keturah and children**) eastward, away from Isaac his son (**son of promise**), to the country of the east (**eastward to the east country**).

Concubines had limited rights to financial support and recognition. Their children were usually acknowledged as offspring of the man, but were of lower status than the children born to the official wife.

Genesis 25:7-11 Abraham's Death and Burial

Gen 25:7 This is the sum of the years of Abraham's life which he lived: 175 years.

Gen 25:8 Then Abraham breathed his last and died in a good old age, an old man and full of years (**full of life and satisfied**), and was gathered to his people (**joined to his ancestors who had previously died**) (**This was also a OT expression or belief in life after death and the expectation of a reunion with loved ones**).

Abraham passed, He was loved by so many, being one of the most important men of the Bible. He was a man of faith, who had a relationship with God, marked by failures and then growth and amazing obedience, and a true friend of God (**James 2:23 & 2Chron 20:7 Gods friend**).

Jas 2:23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he(**Abraham**) was called the friend of God.

Gen 25:9 And his sons Isaac and Ishmael buried him(**their father Abraham**) in the cave of Machpelah, which is before Mamre, in the field of Ephron, the son of Zohar the Hittite,

Isaac was 75 and Ishmael nearly 90 years of age when Abraham their father died. Jacob and Esau were fifteen, and may have been present?

Gen 25:10 the field which Abraham purchased from the sons (descendants) of Heth (**Hittites**). There Abraham was buried, and Sarah his wife (**same place Abraham previously buried Sarah**).

Gen 23:19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre (that is, Hebron) in the land of Canaan.

Gen 23:20 So the field and the cave that is in it were deeded to Abraham by the sons of Heth as property for a burial place.

Gen 25:11 And it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt (**settled**) at (**or near**) Beer Lahai Roi (**in the Negev**).

Genesis 25:12-28 The Families of Ishmael and Isaac (1Chr. 1:29–31)

Gen 25:12 Now this is the genealogy (**family records of the descendants**) of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.

Gen 25:13 And these were the names of the sons (**twelve sons**) of Ishmael, by their names, according to their generations (**in order of their birth**): The firstborn (**and oldest**) of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam,

Gen 25:14 Mishma, Dumah, Massa,

Gen 25:15 Hadar (**or Hadad**), Tema, Jetur, Naphish, and Kedemah.

Gen 25:16 These were the sons of Ishmael and these were their names, by their towns and their settlements (**encampments, sheepfolds**), twelve princes (**leaders, sheiks**) according to their nations (**peoples, tribes**).

Fulfilling God's promise of twelve princes in Gen 17:20

Gen 17:20 "And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He(Ishmael) shall beget twelve princes, and I will make him a great nation.

Gen 25:17 These were the years of the life of Ishmael: 137 years; and he breathed his last and died, and was gathered to his people (**ancestors, those who had preceded him in death**).

Gen 25:18 They(**Ishmael's descendants**) dwelt (**occupied the region**) from Havilah as far as Shur, which is east of Egypt as you go toward Assyria (**or Asshur**) He(**Ishmael**) died in the presence of (**in the face of, in open hostility to**) all his brethren (**relatives, kinsmen**).

Gen 25:19 This is the genealogy (**family records of the descendants**) of Isaac, Abraham's son. Abraham begot (**is the father of**) Isaac.

Gen 25:20 Isaac was forty years old when he took Rebekah as wife (**married Rebekah**), the daughter of Bethuel, the Syrian (**or Aramean**) of Padan Aram (**means plain of Aram**), (**Rebekah was**) the sister of Laban the Syrian.

Isaac's wife, Rebekah, came from an Aramean family. Through Isaac's marriage, the covenant family became connected to an Aramean household.

Deu 26:5 "And you shall answer and say before the LORD your God: 'My father (**Jacob**) was a Syrian (**or Aramean**), about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous.

Gen 25:21 Now Isaac pleaded (**prayed earnestly and persistently, a heartfelt request**) with the LORD for his wife, because she was barren (**childless and unable to have children**); and the LORD granted his plea (**answered his prayer**), and Rebekah his wife conceived (**became pregnant with twins**).

According to Genesis 25:20, 26, Isaac was 40 when he married Rebekah, and 60 when Esau and Jacob were born. That means 20 years before children, we do not know when he started praying but the scriptures tell us he was persistent and prayed earnestly.

The prayers of a husband for his wife are important and special

Gen 25:22 But the children struggled together within her (**possible kicking, moving abruptly**); and she said, "If all is well, why am I like this?" So she(**Rebekah**) went to inquire of the LORD (**in prayer for answer**).

Gen 25:23 And the LORD said to her(**Rebekah**): "Two nations are in your womb, Two peoples (**rivals**) shall be separated from your body; One people (**one nation**) shall be stronger than the other (**nation**), And the older shall serve the younger (**the older shall serve the younger indicates that Jacob will have the major role in the family line**)."

The LORD revealed two children, boys in her womb, and the destiny, of two nations.

Quote from David Guzik (And the older shall serve the younger)

God chose to go against the accepted pattern of the younger serving the older. In Romans 9:10-13, the Apostle Paul used this choice of Jacob over Esau before their birth as an illustration of God's sovereign choice.

Paul's point is that God's choice of Jacob was made before either brother had done anything to merit it, demonstrating that His covenant purposes rest on His sovereign calling rather than human works.

Romans 9 is not saying that God condemned Esau before he was born. In Genesis 25, the emphasis is on which son would carry the covenant line. Paul uses that historical choice to illustrate God's sovereign freedom in accomplishing His redemptive purposes. The choice concerns God's covenant plan and the line through which the Messiah would come, while individuals are still held responsible for their own faith and actions.

Gen 25:24 So when her days were fulfilled for her(**Rebekah**) to give birth, indeed there were twins in her womb.

Gen 25:25 And the first came out red (**reddish hair all over**). He was like a hairy garment all over; so they called his name Esau (**sounds like a Hebrew term that means hairy**).

Gen 25:26 Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac (**Jacob sounds like the Hebrew words for heel and deceiver or supplanter, it is also for one who grasps the heel, a Hebrew idiom or figure of speech for he deceives**) was sixty years old when she bore them.

Esau means "hairy".

Jacob means "heel-catcher, one who takes the heel or the supplanter", Jacob will be deceptive (trickster**) and is a repeated theme in his life.**

Deception becomes recurring themes in Jacob's life—both in what he does and what is done to him.

Jacob's story illustrates the principle that a person's actions often return upon them: Jacob deceives Isaac → Laban deceives Jacob.

Jacob uses a goat to deceive his father → Jacob's sons use a goat's blood to deceive him.

Jacob takes advantage of Esau → Jacob experiences years of hardship and manipulation.

Yet Genesis also shows God's grace. Despite Jacob's failures, God remains faithful to His covenant promises (Gen 28:13–15; 32:24–30; 35:9–12). Jacob is transformed over time, culminating in God being renaming Israel

Gal 6:6 Let him who is taught the word share in all good things with him who teaches.

Gal 6:7 Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

Gal 6:8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

Gal 6:9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

Gen 25:27 So the boys grew. And Esau was a skillful hunter, a man of the field (**outdoorsman, rugged**); but Jacob was a mild (**delicate, peaceful, quiet man, whole, not weak or frail**), dwelling in tents (**content to stay at home**).

Gen 25:28 And Isaac loved (**and favored**) Esau because he ate of his game (**appetite for fresh wild game**), but Rebekah loved (**and favored**) Jacob.

Genesis 25:29-34 Esau Sells His Birthright (Heb 12:16)

Gen 25:29 Now Jacob cooked a stew (**red stew**); and Esau came in from the field (**open country one day**), and he(**Esau**) was weary (**famished and hungry**).

Gen 25:30 And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom (**Edom means "red"; this was Esau's nickname**).

Gen 25:31 But Jacob said, "Sell me your birthright as of this day (**today, trade me your rights as the firstborn son for a meal, thereby receive a double share of the inheritance, and possible take over as head of the family cf Deut 21:17 & 1Chron 5:1-2**). We see the birthright involved both a material blessing and a leadership role

Gen 25:32 And Esau said, "Look, I am about to die (**if I do not eat now**); so what (**profit**) is this birthright to me (**now**)?"

The reprobate the ungodly do not value God's benefits unless they feel them presently, and therefore they prefer present pleasures and benefits over Gods promises received by faith.

Gen 25:33 Then Jacob said, "Swear to me as of this day." So he(**Esau**) swore (**an oath**) to him(**Jacob**), and sold his birthright to Jacob (**So Esau swore an oath, thereby selling all his rights as the firstborn to his brother, Jacob-for a meal**).

Jacob acted in the flesh like his name, acting like a heel-catcher. He was acting like a deceiver and scoundrel taking advantage of his brother. Today this often happens even among believers many time for money or material things

Gen 25:34 And Jacob gave Esau bread and stew of lentils; then he(**Esau**) ate and drank, arose, and went his way. Thus Esau despised his birthright (**Esau showed contempt because he did not value much his rights as the firstborn and sold it for meal**).

Heb 12:14 Pursue peace with all people, and holiness, without which no one will see the Lord:

Heb 12:15 looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;

Heb 12:16 lest there be any fornicator or profane (**unholy, godless**) person like Esau, who for one morsel of food sold his birthright.

Heb 12:17 For you know that afterward, when he wanted to inherit the blessing, he was rejected (**there was no way to repair what he had done**), for he found no place for repentance, though he sought it diligently with tears. Decisions of the flesh matter, Esau did not appreciate his birthright which he did not know was linked to God's plan of redemption. Esau, as the firstborn, was in the direct line of the Abrahamic promise

Esau did not really care about his birthright, for he went on his-way after eating the lentils (**he wanted what he could have now**); but to Jacob the birthright was something to be desired.

End, Prayer

Extra Scriptures: