

Day 22 - SUNDAY: November 13th

Genesis 25 & 1 Chronicles 1:28-34

Genesis 25:1-34 NKJV

Abraham again took a wife, and her name was Keturah. And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim. And the sons of Midian were Ephah, Ephher, Hanoah, Abidah, and Eldaah. All these were the children of Keturah. And Abraham gave all that he had to Isaac. But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east. This is the sum of the years of Abraham's life which he lived: one hundred and seventy-five years. Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, which is before Mamre, in the field of Ephron the son of Zohar the Hittite, the field which Abraham purchased from the sons of Heth. There Abraham was buried, and Sarah his wife. And it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt at Beer Lahai Roi. Now this is the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham. And these were the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah. These were the sons of Ishmael and these were their names, by their towns and their settlements, twelve princes according to their nations. These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people. (They dwelt from Havilah as far as Shur, which is east of Egypt as you go toward Assyria.) He died in the presence of all his brethren. This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac. Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian. Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived. But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the LORD. And the LORD said to her: "Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger." So when her days were fulfilled for her to give birth, indeed there were

twins in her womb. And the first came out red. He was like a hairy garment all over; so they called his name Esau. Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them. So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents. And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob. Now Jacob cooked a stew; and Esau came in from the field, and he was weary. And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom. But Jacob said, "Sell me your birthright as of this day." And Esau said, "Look, I am about to die; so what is this birthright to me?" Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob. And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.

1 Chronicles 1:28-34 NKJV

The sons of Abraham were Isaac and Ishmael. These are their genealogies: The firstborn of Ishmael was Nebajoth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These were the sons of Ishmael. 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. The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah. And Abraham begot Isaac. The sons of Isaac were Esau and Israel.

Daily Deep Dive:

Genesis 25:1 – In verse 1 we are told that Abraham took a wife named Keturah. We don't know a lot about Keturah. Her name in Hebrew means "Incense". There is a lot of conflicting information out there about Keturah. Several Bible commentary's (Adam Clarke's, Jamieson-Fausset-Brown) speculate that Abraham would have married Keturah during the life of Sarah due to how old he already was and how many children he had with Keturah. This is not my conclusion. She is also called Abraham's concubine in 1 Chronicles 1:32. This Hebrew word in Chronicles is clearly concubine and is never translated wife. I sat and pondered how both of these can be true (wife & concubine). Then I saw in traditional Rabbi teaching (Rabbi Yehuda in Midrash Rabbah 61:4, cited in Zohar 132b, Jerusalem Targum, & Jonathan ben Uzziel), that said Keturah is one and the same as Hagar, who bore Abraham's first son Ishmael. I want to be clear, the Bible is largely silent on Keturah and this is just a theory, based on this

Jewish teaching. If this was true, it would make both Gen 25:1 (wife” and 1 Chr 1:32 (concubine) both true.

The tradition goes on to say, that Hagar never had married or lived with any man during their years apart, and that her name was changed from Hagar meaning “flight” to Keturah, which in Aramaic mean “bound” (from Aramaic “ketur” meaning “knot”). According to this tradition, after Sarah dies, Isaac himself travels to Hagar and brings her back to Abraham and they marry and have additional children. I simply share this as one idea that is out there.

Other Jewish teachers say that this was not Hagar, but was a different woman (Rashbam & Ibn Ezra).

Again, this is extra Biblical material, and therefore must be taken as speculation. Verse 6 – Says that Abraham gave gifts to the his sons from the “concubines”. I just wanted to point out that this word is not plural (meaning, it does not prove he had multiple concubines). It’s often translated “concubine” unless there is indication that more than one was included in the sentence structure.

Verse 7 – Abraham lives to the age of 175 years old. We were initially introduced to Abraham at 75 years old. He lived an additional 100 years after that time. Isaac would be born when Abraham was 100 and he would get to live 75 years with that special son of promise. Sarah would die when Abraham was 137 years old. He would have 38 more years of life. If he married Keturah after Isaac got married, then he would be married to Keturah for his final 35 years of life.

Verse 21 – Rebekah is barren. We’ve already talked about the barren women of the bible, so I just wanted to point this out again. Notice it says “Isaac pleaded with the LORD...and she conceived.” This word for “pleaded” means to “intreat or pray”. It also said that Isaac did this “for his wife”, but this is the only time this word is translated “for”, it means “in front of, in sight of”. I think it’s worth pointing out that Isaac prays to God in front of his wife (maybe even with his wife) and God responds and allows her to get pregnant. How long had they been trying to have children and couldn’t? We are told they got married when Isaac was 40 (verse 20), but he’s 60 before the boys were born (verse 26). Twenty years have passed. It’s my assumption that this was not a short trial that ended quickly after the first prayer to God. Assuming Abraham lived close in proximity to Isaac, he would have known his grandchildren and died when they were about 15 years old.

Verse 31 – We see Jacob ask Esau to “sell me your birthright”. This is the first time we see the NKJV translate the word “birthright” but it’s the second use of this word in the bible. The first time was in Genesis 4:4 when Abel brought the “firstling” of his flock. So we see that this word is about the first to be born, and it becomes known as what we call the “birthright”. This came with honor & authority associated with being next in line of the family (would take over the clan/family once the father died) and a receiver of a double portion of the inheritance (see Deut 21:15-17 for clear instructions of the double portion inheritance). So by selling off his birthright, Esau is turning over the responsibility for leading the family and the double portion. Some believe the birthright also includes a special blessing by the father before he dies, but others say they are two separate things. We’ll explore this more in Genesis 27:33.

We might think of this as a shrewd business deal by Jacob, but it’s worth asking, what should Jacob had done? What was right? He should have been there for his brother that was hungry and in need. This is the clear example shown by Jesus Christ and the teachings of the Bible. We aren’t to take advantage of people when they are in a time of need, we are to be there for them and help them. We will see later in chapter 27 the rest of the story.

I’m going to include the entire UCG reading program for Genesis 25 below:

“This chapter presents a rapid transition from Abraham to Isaac, whose life will be presented very quickly and with little detail. The narrative of Genesis is dominated by Abraham, Jacob and Joseph, with Isaac’s history serving as a brief interlude between the lives of Abraham and Jacob. In fact, the majority of the narrative concerning Isaac serves mainly as a prelude to the life of Jacob. For this reason some have called Isaac a shadowy figure.

The chapter begins with a list of Abraham’s sons and descendants by a later wife, Keturah. The descendants of many of these sons have apparently become peoples of Eastern Europe and the Middle East. Then follows the list for the descendants of Ishmael; most of these peoples live in various countries of the Middle East. The list for Isaac begins in verse 19 and moves directly into a narrative about the birth of Isaac’s sons, Esau and Jacob. As can be seen, the purpose of the chapter is to distinguish between the sons of Abraham, with the story line being passed along through Isaac to the father of the Israelites, Jacob. Comparing patriarchal ages, it is interesting to note that in spite of the order of verses, Abraham’s life overlapped that of Esau and Jacob by about 14 years (compare Hebrews 11:9).

The Genesis 25 narrative is continued by relating the events surrounding the births of Esau and Jacob. The fundamental theme in the narrative of these two sons is that of competition for supremacy. Even in the womb of their mother, Esau and Jacob struggled—and this would be continued throughout their lives and on into the histories of the nations descended from them.

It is interesting to note that Esau is described as a “skillful hunter, a man of the field,” while Jacob is called a “mild man, dwelling in tents” (verse 27). These descriptions are intended to draw a maximum contrast between the two brothers. The mention of Jacob dwelling in tents is intended to show him to be a civilized and more refined person than his elder brother. That Jacob dwelt in tents, whereas his brother was a hunter in the field, also seems to imply that he showed more interest in the family’s mercantile and herding business. Moreover, the word translated “mild” (verse 27) is the Hebrew *tam*, which is normally translated “blameless.” Jacob was a blameless man—blameless as far as the letter of the law went. But Jacob was also a *cunning* man, one who would *manipulate* people and events in order to obtain what he wanted. This character trait would cause him years of grief before it was rooted out of him—before he became more truly blameless in his character and motivation.

The purchase of a birthright has been documented in several contracts of the ancient Hurrian people, and thus Jacob’s actions can be seen in the light of cultural precedent. That Esau would so lightly esteem his birthright is just another story element showing the great contrast between the two brothers. At least Jacob rightly appreciated its great value—and his dealings with Esau show him to be the more business-savvy of the two brothers. The Scripture tells us that Esau, in connection with the sale of his birthright, was a *profane* person (Hebrews 12:16), and Paul also makes use of the phrase “whose god is their belly” (Philippians 3:19) when describing those who set their hearts and minds on earthly things—an interesting phrase given Esau’s coveting a mere bowl of stew. The intent is to get us to understand that man often forfeits spiritual realities for the temporary pleasures of physical things, and that such misordered priorities and behavior render a person profane and indicates who that person’s god truly is. The result in such cases is the loss of the spiritual reality, and the inheritance of a curse rather than a blessing.” [END]