25

*25:1-6* **Abraham And Keturah’s Descendants**

*1 Chronicles 1:32-33*

**Gen 25:1 Then Abraham added and took a wife, and her name {was} Keturah.**

**Then Abraham added and took a wife, and her name {was} Keturah.**

“Then Abraham married another wife/woman, who was named Keturah.” or “Then Abraham got married again, and his wife’s name {was} Keturah.” Abraham probably married Keturah after Sarah died (Gen 23:1-2) and after Isaac married Rebekah (Gen 24:67). Make sure your translation of this verse does not sound like Abraham had two wives named Keturah. (See: figs-idiom)

**Gen 25:2 And she bore for him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah.**

**And she bore for him**

“She/Keturah gave birth to sons for him/Abraham {whose names were}” or “She bore/had {sons} for/with him {whom they named}” or “They had sons together {whom they named}”. See how you translated “bore for him” in Gen 21:3; 24:47.

**Zimran and Jokshan and Medan and Midian and Ishbak and Shuah.**

“Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.” See how you used commas and conjunctions in similar lists of names in Gen 22:22, 24. (See: translate-names)

**Gen 25:3 And Jokshan fathered Sheba and Dedan. And the descendants of Dedan were the Asshurim and the Letushim and the Leummim.**

**And Jokshan fathered**

“Jokshan was the father of” or “{Her/Keturah’s son} Jokshan had”. See how you translated “fathered” in Gen 11:27.

**Sheba and Dedan.**

“{sons named} Sheba and Dedan.” or “{sons whom they named} Sheba and Dedan.” (See: translate-names)

**And the descendants of Dedan were the Asshurim and the Letushim and the Leummim.**

“Dedan’s descendants were/became {people/ethnic groups named} the Asshurites, Letushites, and Leummites.” See how you translated the names of people groups in Gen 10:4, 13-14, 16-18, and see the note about that at 10:4. (See: figs-explicit)

**Gen 25:4 And the sons of Midian {were} Ephah and Epher and Hanoch and Abida and Eldaah. All of those {were} the descendants of Keturah.**

**And the sons of Midian {were}**

“{Keturah’s son} Midian fathered/had sons {named}”

**Ephah and Epher and Hanoch and Abida and Eldaah.**

“Ephah, Epher, Hanoch, Abida, and Eldaah.” (See: grammar-connect-words-phrases)

**All of those {were} the descendants of Keturah.**

“All of those {were} Keturah’s descendants {whom she had with Abraham}.” or “All those {were} the descendants of Keturah {and Abraham}.” This phrase refers back to all the people listed in verses 2-4, which includes Keturah’s six sons, seven grandsons and three great grandsons. Make sure you spelled “Keturah” consistently in verses 1-4.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Gen 25:5 And Abraham gave everything that {belonged} to him to Isaac.**

**And Abraham gave everything that {belonged} to him to Isaac.**

**“**Abraham left/willed everything that he owned to Isaac.” or “And Isaac inherited all/everything that Abraham owned/possessed.” Some languages have a specific word such as “left” or “willed” that means to give something as an inheritance. In that time and culture, a father would give his children their inheritance before he died.

**Gen 25:6 And to the sons of the concubines who {belonged} to Abraham, Abraham gave gifts, and while he was still alive he sent them eastward to the land of Kedem, away from Isaac his son.**

**And to the sons of the concubines who belonged to Abraham, Abraham gave gifts,**

“Abraham/He also gave {valuable} gifts to the sons he had with his concubines,” or “Abraham/He also gave (valuable gifts) to the sons that his servant wives had {for/with him},” See how you translated “concubine” in Gen 22:24. The word “gifts” in this clause is very general and can include domestic animals, servants, gold, silver, and other things. (See: figs-infostructure)

**and while he was still alive**

**“**then while he was still alive” or “then” or “and/but after that”

**he sent them eastward to the land of Kedem,**

““he sent them eastward to the land/region in the East” or “he sent them to the east country” or “he made them move away to the east country”. The Hebrew word “Kedem” means “east” and refers to the region east of Canaan and the Dead Sea. Consider whether it is best in your language to transliterate (copy) the Hebrew name or to translate the meaning. (See: translate-names)

**away from Isaac his son.**

“{to be/live} {far} away from his son Isaac.” or “{so that they would live/be} {far} away from his son Isaac.” (See: figs-explicit)

*25:7-11* **Abraham’s Death And Burial**

**Gen 25:7 And these are the days of the years of the life of Abraham that he lived: 175 years.**

**And these are the days of the years of the life of Abraham that he lived: 175 years.**

“The length of Abraham’s life that he lived was 175 years.” or “Abraham lived a total of 175 years.”or“Abraham lived to be 175 years old.”

**Gen 25:8 Then Abraham exhaled and died at a good old age, elderly and full, and he was gathered to his people.**

**Then Abraham exhaled**

“Then he breathed out {for the last time}” or “Then he breathed/took his last breath”

**and died at a good old age,**

“and died at a ripe/very old age” or “and died when he was very old”

**elderly and full, and**

“an elderly/old man who had lived a full life, and” or “After he lived a long and satisfying/blessed life,” The idiom “full” refers to a long life that was blessed by God. (See: figs-idiom)

**he was gathered to**

“he was gathered/taken {by God} to be with” or “God took his spirit to be with” or **“**he joined”. The idiom “gathered to his people” is a euphemism that refers to dying but also implies that God took his spirit to be with his ancestors who had already died. (See: figs-idiom)

**his people.**

“his ancestors/relatives {who had already died}.” or “his ancestors/relatives {who had gone/died before him}.” or “his {deceased} ancestors/relatives.” Make sure your translation of this phrase does not sound like these ancestors were still alive. They had already died before Abraham died. (See: figs-explicit)

**Gen 25:9 Then Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which {was} before Mamre,**

**Then Isaac and Ishmael his sons**

“His sons Isaac and Ishmael”

**buried him**

“buried/put/placed his body”

**in the cave of Machpelah,**

“in the cave of/in the Machpelah {area}”. See how you translated this phrase in Gen 23:9, and see the note about that there. Also see how you translated similar phrases in Gen 23:17, 19.

**in the field of Ephron the son of Zohar the Hittite,**

“{which was} in the field that had belonged to Ephron the son of Zohar the Hittite,” Ephron no longer owned the field (see verse 10).

**which {was} before Mamre,**

“east of {the city of} Mamre.” or “near {the city of} Mamre.” For some languages it is clearer or more natural to put this phrase earlier in this verse. Do what is best in your language. Also see how you translated “before Mamre” in Gen 23:17, 19. (See: figs-infostructure)

**Gen 25:10 the field that Abraham had bought from the sons of Heth. There Abraham was buried, and Sarah his wife.**

**the field that Abraham had bought**

“{That is} the {same} field that Abraham had bought”

**from the sons of Heth.**

“from the Hittites.” The Hebrew text has two different ways to refer to the Hittites; compare the phrase here with verse 9 where a single Hebrew word is used to refer to this people group. See how you translated “the sons of Heth” in Gen 23:20.

**There Abraham was buried, and Sarah his wife.**

“Abraham was buried in that cave, where his wife Sarah had also been buried.” or “That is {the cave} where his/Abraham’s sons buried/put/placed his body next to {the body of} his wife Sarah {whom he had buried there before}.” or “That is where Sarah had been buried, and they buried Abraham {next to her}.” Abraham had already buried Sarah’s body in the cave (Gen 23:19). Make sure your translation of this sentence does not sound like Sarah was buried there a second time. (See: figs-explicit)

**Gen 25:11 And it happened after the death of Abraham, then God blessed Isaac his son. And Isaac lived near Beer Lahai Roi.**

**And it happened after the death of Abraham, then**

“After Abraham died,”

**God blessed Isaac his son.**

“God blessed his son Isaac”. Use the phrase order in your language that is most natural in this context. (See: figs-order)

**And Isaac lived near**

“who lived/settled near” or “Isaac lived {in the region} near”

**Beer Lahai Roi.**

“{the place/well called} Beer Lahai Roi.” Be consistent here with how you spelled “Beer Lahai Roi” in Gen 24:62. (See: translate-names)

*25:12-18* **Ishmael’s Descendants**

**Gen 25:12 Now these {are} the generations of Ishmael the son of Abraham, whom Hagar the Egyptian, the maidservant of Sarah, had born for Abraham.**

**Now these {are} the generations**

“This/Here {is} the genealogy/family-line” or “This/Here {is} the list/record of the descendants” or “What follows {is} the/a record of the descendants”. Consider what is the best way in your language to introduce the new topic that begins here. See how you translated this clause in Gen 11:10. (See: writing-newevent)

**of Ishmael the son of Abraham,**

“of Abraham’s son Ishmael,” (See: figs-order)

**whom Hagar the Egyptian, the maidservant of Sarah, had born for Abraham.**

“whom Sarah’s Egyptian maidservant Hagar gave birth to for Abraham.” **or “**whom Abraham had with Sarah’s Egyptian slave woman Hagar.” (See: figs-order)

**Gen 25:13 And these {are} the names of the sons of Ishmael, by their names according to their births: the firstborn of Ishmael {was} Nebaioth, then Kedar and Adbeel and Mibsam**

**And these {are} the names**

“These/Here {are} the names” or “Here {is} {a list/record of} the names”

**of the sons of Ishmael,**

“of Ishmael’s sons,”

**by their names according to their births:**

“{listed/given} in the order that they were born:”

**the firstborn of Ishmael was Nebaioth,**

“His oldest {son/child} was Nebaioth” (See: translate-names)

**then Kedar, and Adbeel, and Mibsam,**

**“**followed by Kedar, Adbeel, Mibsam,” or “After him came Kedar, Adbeel, Mibsam,”

**Gen 25:14 and Mishma, and Dumah, and Massa,**

**and Mishma and Dumah and Massa,**

**“**Mishma, Dumah, Massa,”

**Gen 25:15 Hadad and Tema, Jetur, Naphish, and Kedermah.**

**Hadad and Tema, Jetur, Naphish, and Kedermah.**

“Hadad, Tema, Jetur, Naphish, and Kedermah.” See how you translated a similar list of names in verses 2-4. (See: grammar-connect-words-phrases)

**Gen 25:16 Those {were} the sons of Ishmael, and those {are} their names by their settlements and by their camps, twelve rulers according to their tribes.**

**Those {were} the sons of Ishmael,**

“Those/They {were} Ishmael’s {twelve} sons”

**and those {are} their names by their settlements and by their encampments, twelve rulers according to their tribes.**

“who became the rulers/leaders of twelve tribes that were named after them, and each tribe lived in its {own} settlements/towns and camps/villages.” or “Each of them became the ruler/leader of a tribe that was named after him, and each tribe had its own towns/villages and {tent} camps/settlements.” The Hebrew words for “settlements” and “encampments” overlap in meaning. Both refer to temporary or permanent places where people settled, surrounded by some sort of wall or fence. (See: figs-infostructure)

**rulers**

“{original} leaders/chiefs”. Many translations have “princes” here, but these Ishmaelite rulers were not actually sons of a king. See how you translated “rulers” in Gen 17:20.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Gen 25:17 And these {are} the years of Ishmael’s life: 137 years. Then he exhaled and died, and was gathered to his people.**

**And these {are} the years of Ishmael’s life: 137 years.**

“The length of Ishmael’s life that he lived was 137 years.” or “Ishmael lived a total of 137 years.” “Ishmael lived to be 137 years old.” See how you translated a similar sentence in verse 7.

**Then he exhaled and died,**

“Then he/Ishmael breathed out {for the last time} and died,” or “Then he/Ishmael breathed/took his last breath and died,” See how you translated “exhaled” in verse 8.

**and was gathered to**

“and was gathered/taken {by God} to be with” or “and God took his spirit to be with {the spirits of}” or “andhe joined”. See how you translated this phrase in verse 8. (See: figs-idiom)

**his people.**

“his ancestors/relatives {who had already died}.” or “his ancestors/relatives {who had gone/died before him}.” or “his {deceased} ancestors/relatives.” (See: figs-explicit)

**Gen 25:18 And they settled from Havilah to Shur that is near Egypt as you go toward Asshur. He fell in the face of all his brothers.**

**And they settled**

“His/Ishmael’s descendants settled/lived”

**from Havilah to Shur**

“{throughout the area that extended} from {the region of} Havilah to {the wilderness/desert of} Shur”. Be consistent here with how you spelled “Havilah” in Gen 2:11; 10:7, 29 and “Shur” in Gen 16:7; 20:1. The name “Shur” means “wall”. The Wilderness of Shur may have been named after a city or fortification named Shur that was located near the eastern border of Egypt (Gen 16:7). (See: translate-names)

**that {is} near Egypt**

“that {is} east of {the country/land of} Egypt”

**as you go**

“as you go/head {from there}” or “as one goes/travels”

**toward**

“to” or “in the direction of” or “all the way to”

**Asshur.**

**“**{the city of} Asshur {in Assyria}.” or “{the land/country of} Assyria.” Assyria and its capital city Asshur were far east of Shur. Consider again how you spelled “Asshur” in Gen 2:14; 10:11, 22; and 25:3, 18.

**He fell in the face of all his brothers.**

The Hebrew text has an idiom here that is ambiguous in this context. It could mean (1) “He/They lived in hostility toward/against all his/their brothers/relatives.” or “They lived as enemies against all their brothers/relatives.” See how you translated a different idiom in 16:12 that probably has this meaning. (2) “They settled/lived in the presence of all their brothers/relatives.” or “They settled/lived among/near all their brothers/relatives.” (3) “He/Ishmael died in the presence of all his brothers/relatives.” or “He/Ishmael died when all his brothers were still alive.” (See: figs-idiom)

*25:19-26* **The Birth Of Isaac’s Sons Jacob And Esau**

**Gen 25:19 And these {are} the generations of Isaac the son of Abraham: Abraham fathered Isaac,**

**And these {are} the generations of Isaac the son of Abraham:**

“This/Here {is} {more of} the record/history of/about Abraham’s son Isaac and his descendants/family:” or “What follows tells {more} about Abraham’s son Isaac and his descendants/family:” We have already heard about much of Isaac’s history in previous chapters; now we are told even more. See how you translated “these are the generations of” in verse 12 and Gen 6:9.

**Abraham fathered Isaac,**

**“{**After} Abraham fathered/had {his son} Isaac,” See how you translated “fathered” in verse 3.

**Gen 25:20 then Isaac was a son of 40 years when he took Rebekah for himself as a wife, the daughter of Bethuel the Aramean from Paddan Aram, the sister of Laban the Aramean.**

**then Isaac was a son of 40 years when he took Rebekah for himself as a wife,**

“Isaac {grew up and} married Rebekah when he was 40 years old”. See how you translated “was a son of...years” in Genesis 21:5.

**the daughter of Bethuel the Aramean from Paddan Aram,**

“{She/Rebekah was}a daughter of Bethuel, {who was} an Aramean from {the land/region of} Paddan Aram,”

**the sister of Laban**

“and {she was} a sister of Laban” or “and her brother was Laban”

**the Aramean.**

“{who was also} an Aramean.”

**Gen 25:21 And Isaac entreated Yahweh on behalf of his wife because she {was} barren. So Yahweh was entreated by him, and Rebekah his wife conceived.**

**And Isaac entreated Yahweh on behalf of his wife because she {was} barren.**

“Isaac prayed {earnestly} to Yahweh for his wife {to have children} because she {was} barren/infertile.” or “But/However {for many years} Rebekah was not able to become/get pregnant, so Isaac prayed that Yahweh would give her children.” Isaac and Rebekah had been married for almost 20 years and they still had no children. See how you translated “barren” in Gen 11:30. Also, it may be clearer to change the order of the clauses in this sentence to put them in the order in which they happened. Do what is best in your language. (See: figs-infostructure)

**So Yahweh was entreated by him,**

“Yahweh answered his/Isaac’s prayer,” or “Yahweh did what he/Isaac prayed for,”

**and Rebekah his wife conceived.**

“so that Rebekah/she became pregnant {with twins}.” For some languages it is clearer to include here the fact that Rebekah was pregnant with two babies, rather than wait until verse 22. Do what is best in your language. (See: figs-explicit)

**Gen 25:22 And the children struggled against each other inside her, so she said, “Why {is this} so? Why {am} I {like} this?” And she went to inquire of Yahweh.**

**And the children**

“And/But the {two} babies” or “After a while the twins”

**struggled against each other inside her,**

“wrestled with each other inside her,” or “inside her kept/started pushing/shoving against each other,”

**so she said,**

“so she/Rebekah asked,” (See: writing-quotations)

**“Why {is this} so? Why {am} I {like} this?”**

“Why is this happening to me?” or “What is happening inside me?”

**And she went to inquire of Yahweh.**

“Then she went/turned to Yahweh to ask him {what was happening}.” or “Then she prayed to Yahweh about it.”

**Gen 25:23 And Yahweh said to her, “Two nations {are} inside your womb, and two peoples will be divided from inside your womb. And one people will be stronger than the other people, and the older will serve the younger.”**

**And Yahweh said to her,**

“Yahweh answered her,” (See: writing-quotations)

**“Two nations {are} inside your womb,**

“{The ancestors of} two {future} people groups {are} inside you” or “Inside you {are} {the ancestors of} two people groups” or “{The two babies} inside your womb will become {the fathers/ancestors of} two nations”. Many translations put Yahweh’s words in poetry format in this verse. If your translation team decides to do this, see a Bible version that does this to know where to divide the clauses.

**and two peoples**

“Those two people groups” or “Those two ancestors” or “They”

**will be divided**

“will be divided/hostile {against each other}” or “will be rivals/enemies”

**from inside your womb.**

“{starting now} even while they are {still} inside you.” or “{starting now} even before they are born.”

**And one people will be stronger than the other people,**

“One of them will be more powerful than the other,”

**and the older will serve the younger.”**

“so that the older {son’s descendants} will serve the younger {son’s descendants}.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Gen 25:24 Then her days were fulfilled to deliver, and behold, twins {were} inside her womb.**

**Then her days were fulfilled to deliver,**

“Later when it was time for her/Rebekah to give birth,”

**and behold, twins {were} inside her womb.**

“sure enough, there were twin boys inside her!”

**Gen 25:25 And the first came out red, all of him {was} like a garment of hair, so they called his name Esau.**

**And the first came out red, all of him {was} like a garment of hair,**

“When the first one/baby came out, he was covered with thick red hair so that he was as hairy as a fur coat/robe.” or “The first {one/baby} who was born was completely covered with thick red hair.” (See: figs-simile)

**so they called his name**

“So his parents named him” or “So he was called/named”. The Hebrew text has “they” here, which probably refers to Esau’s parents and may include people in general after his parents named him.

**Esau.**

“Esau {which means “hairy”}.” Consider whether or not to include the meaning of Esau’s name in the text or in a footnote. (See: translate-names)

**Gen 25:26 Then after that, his brother came out and his hand was grabbing on to the heel of Esau, so he called his name Jacob. And Isaac {was} a son of 60 years when she bore them.**

**Then after that,**

“Next” (See: grammar-connect-logic-sequential)

**his brother came out**

“his brother was born”. Some languages have a specific term for a younger brother that fits here. See what you did in Gen 4:2.

**and his hand was grabbing on to the heel of Esau,**

“with his hand holding on {tightly} to Esau’s heel.” or “gripping Esau’s heel {tightly} with his hand.”

**so he called his name**

“So they called/named him” or “So he was called/named”. See how you translated a similar clause in verse 25 that probably has the same meaning.

**Jacob.**

“Jacob {which means “heel-grabber”}.” If you decide to include the meaning of Jacob’s name in the text or in a footnote, make sure it matches the way you translate “grabbing” earlier in this sentence. (See: translate-names)

**And Isaac {was} a son of 60 years**

“Isaac {was} 60 years old”. See how you translated the idiom “was a son of...years” in verse 20. (See: figs-idiom)

**when she bore them.**

“when Rebekah gave birth to them.” or “when Esau and Jacob were born.”

*25:27-34* **Esau Sells His Birthright To Jacob**

**Gen 25:27 Then the boys grew up, and Esau became a man who knew hunting, a man of the field, and Jacob {was} a quiet man who stayed among the tents.**

**Then the boys grew up, and**

“When/As the boys grew up/older,”

**Esau became a man who knew hunting,**

“Esau became a skilled/expert hunter,” or “Esau became good at hunting animals {for food},” See how you translated a similar phrase (“mighty hunter”) in Gen 10:9.

**a man of the field,**

“and he enjoyed/preferred {being/working in} the open country,” or “and he was an outdoorsman,”

**and Jacob {was} a quiet man**

“but/whereas Jacob {was} a quiet/mild-mannered man/person” or “Jacob, on the other hand, had a quiet/mild-mannered personality/character”. Consider whether or not it is better in your language to begin a new sentence here. Also, make sure that it is clear in your translation that Esau and Jacob are being contrasted. (See: grammar-connect-logic-contrast)

**who stayed among the tents.**

“and stayed/worked close to home.” or “and {liked/preferred} to be/work at/near home.”

**Gen 25:28 And Isaac loved Esau, because {he liked} game meat in his mouth, but Rebekah loved Jacob.**

**And Isaac loved Esau,**

“Isaac loved Esau {most},” or “Isaac’s favorite son was Esau,” Your translation should not sound like Isaac and Rebekah did not love both of their sons. Rather, they each had their favorite son.

**because {he liked} game meat in his mouth,**

“because he liked to eat the meatof wild animals/deer {that he/Esau hunted},” Make sure your translation of “he liked” refers here to Isaac, not Esau. For some languages it is clearer or more natural to put this clause first in this sentence and say, “Isaac liked to eat wild animal/deer meat, so his favorite son was Esau”. Do what is best your language. (See: figs-infostructure)

**but Rebekah loved Jacob.**

“but/whereas Rebekah loved Jacob {most}.” or “but/whereas Rebekah’s favorite son was Jacob.” See how you translated a similar clause earlier in this verse.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Gen 25:29 Now Jacob was cooking stew, and Esau came in from the field and he {was} exhausted.**

**Now Jacob was cooking stew, and**

“{Once} Jacob was making/cooking {some} stew/soup, and” or “{One day} when Jacob was making {some} stew/soup,” According to verse 34, this stew (or thick soup) was made out of lentils, which are a type of bean; it may also have had pieces of meat in it. Consider what is the best way in your language to introduce the first event in this episode (following the background information in verses 27-28). (See: writing-newevent)

**Esau came in from the field**

“Esau came home from {hunting/working out in} the fields/country”. See how you translated “field” in verse 27.

**and he {was} exhausted.**

“and he {was/felt} exhausted/weak{from hunger}.” or “and he {was/felt} exhausted/weak {and hungry}.” or “extremely/very tired {and hungry}.” The Hebrew word for “exhausted” means Esau was very tired (perhaps even feeling faint) from his hunting or work, as well as hungry and thirsty from lack of food. Some languages have an idiom for this that fits well here. Do what is best in your language.

**Gen 25:30 Then Esau said to Jacob, “Please let me devour some of that very red stuff because I {am} exhausted!” For that {reason} they called his name Edom.**

**Then Esau said to Jacob,**

“So Esau asked Jacob,” or “So Esau requested from Jacob,” Consider what is the best way in your language to translate this quote margin. (See: writing-quotations)

**“Please let me devour**

“Please let me eat/have”

**some of that very red stuff**

“some of that very/dark red stew/soup {you are making}”

**because I {am} exhausted!**

“because I {am/feel} exhausted/weak {from hunger}!” or “because I {am/feel} {hungry and} exhausted/weak!” See how you translated “exhausted” in verse 29.

**For that {reason}**

“That is why” or “Because he/Esau said that,”

**they called his name**

“he/Esau was/is {also} called/nicknamed” or “his/Esau’s nickname was” or “they/people called/nicknamed him”

**Edom.**

“Edom, {which means “red.”}” You could include the meaning of “Edom” in your translation or in a footnote so that it is clear why Esau was given that name. (See: translate-names)

**Gen 25:31 But Jacob said, “On this day sell your birthright to me.”**

**But Jacob said,**

“But Jacob said/replied {to him},” or “Jacob replied,” (See: writing-quotations)

**On this day**

“Today {right now} or “Right now” or “First”

**sell your birthright to me.”**

“give your birthright to me in exchange {for some stew/soup}.” or “trade your rights as the firstborn/oldest son to me {for the/some stew/soup,} {then I will give you some}.” Make sure it is clear in your translation that Jacob was offering the stew as payment for Esau’s birthright as the firstborn son. In Hebrew culture the firstborn son inherited twice as much as the rest of the children in the family (Deuteronomy 21:15-17). That information could be put in a footnote so that people understand what Esau was selling for a bowl of stew. (See: figs-explicit)

**Gen 25:32 And Esau said, “Behold, I am about to die! So for what use {is} that to me, a birthright?”**

**And Esau said,**

“Esau said/responded {to him},” (See: writing-quotations)

**“Behold, I am about to die!**

“Look, I am about to die {from hunger}!” or “Look/Listen, {I am so hungry that I feel like} I am about/going to die!” Esau is using hyperbole or exaggeration here to emphasize how hungry he is. (See: figs-hyperbole)

**So for what use {is} that to me, a birthright?**

“So how will my birthright benefit me {if I die}?” or “So my birthright is of no use/value/benefit to me {right now}!” Esau uses a rhetorical question to emphasize his point about how hungry he is. Consider whether or not a rhetorical question works well here in your language. (See: figs-rquestion)

**Gen 25:33 But Jacob said, “Swear to me on this day!” So he swore to him and sold his birthright to Jacob.**

**But Jacob said,**

“Jacob insisted,” (See: writing-quotations)

**“Swear to me on this day!”**

“{First} make an oath/vow to me today {before God} {that your rights are now mine}!” or “{You must first} vow/promise to me right now {that you sell/give your rights to me}.” See how you translated “swear to me by God” in Gen 21:23. (See: figs-explicit)

**So he swore to him**

**“**So he/Esau swore/vowed to him/Jacob” or “So Esau made an unbreakable promise/vow to him/Jacob”. Make sure the way you translate this clause fits well with what Jacob just said.

**and sold his birthright to Jacob.**

“that he had sold/traded his rights as the firstborn/oldest son to Jacob/him {for the stew/soup}.” or “that he was selling/giving his firstborn-son-rights to Jacob/him {in exchange for the stew/soup}.” See how you translated “sell your birthright” in verse 31. Also see how Hebrews 12:16 is translated, which refers to the same event.

**Gen 25:34 Then Jacob gave to Esau bread and lentil stew, and he ate and drank, and got up and left. So Esau despised his birthright.**

**Then Jacob gave bread and lentil stew to Esau**

“Then Jacob gave Esau {some} bread and {some of the} lentil stew/soup” or “Then Jacob gave Esau {some of the} lentil stew/soup and/with {some} bread”. Consider again how you translated “stew/soup” in verses 29 and 34. Lentils are small, round, flat, reddish-brown legume seeds that grow inside a pod (similar to peas or beans). If lentils are not known in your area, you could describe them as “a type of legume/bean called lentils”. (See: translate-unknown)

**and he ate and drank, and got up and left.**

“and Esau ate, drank, got/stood up and left.” or “and Esau {quickly/hurriedly} ate the meal and left.” Consider what is the most natural way to translate this series of actions that happened quickly one after the other and shows how flippantly Esau treated his birthright.

**So Esau despised his birthright.**

“So Esau showed that he did not value his rights as the firstborn/oldest son.” or “In that way, Esau treated his birthright {carelessly/flippantly} as if it had no value.” See how you translated “birthright” in verses 31-33.