

# Genesis 25:30

Authorized King James Version (KJV)

And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

## Analysis

**And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore ...** This passage is part of the Abrahamic narratives which shift from universal human history to God's particular covenant people. The Abraham cycle (Genesis 12-25) demonstrates God's sovereign election, covenant faithfulness, and the development of faith through testing and promise fulfillment.

Central themes include God's unconditional covenant promises (land, descendants, blessing to nations), the call to faith and obedience, the testing of faith through delays and impossibilities, the contrast between divine promises and human schemes, and God's gracious persistence despite human failures. Abraham emerges as the father of faith whose trust in God's promises becomes the model for all believers (Romans 4, Galatians 3, Hebrews 11).

Theologically, these narratives establish:

1. salvation by grace through faith rather than works
2. covenant as God's gracious initiative binding Himself to His people
3. the necessity of patient trust when promises seem impossible
4. the consequences of attempting to fulfill God's promises through human effort
5. the pattern of divine testing producing mature faith.

The Abraham cycle foreshadows Christ as the ultimate seed through whom blessing extends to all nations (Galatians 3:16).

## Historical Context

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The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

## Related Passages

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**1 John 4:8** — God is love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. What specific changes in thinking or behavior does this verse call us to make?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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מִן	תָּא	כְּלָעֵיט	נִי	יַעֲקֹב	בְּ	אֶל	עַשְׂרֵה	וְ	אַחֲרֵי	
<b>said</b>	<b>And Esau</b>	H413	<b>to Jacob</b>		<b>Feed</b>	H4994	<b>me I pray thee with</b>			
H559	H6215		H3290		H3938		H4480			
כִּי	פָּזֶה	פָּאָדָם	פָּאָדָם	עַיְלָה	עַיְלָה	אֶנְכִּי	אֶנְכִּי	כִּי	כִּי	
<b>red</b>	<b>red</b>	H2088	H3588	<b>pottage for I am faint</b>	H5889	H595	H5921	H3651		
H122	H122									
קָרְבָּא	שֵׁם	וְ	אֶדוֹם							
<b>called</b>	<b>therefore was his name</b>		<b>Edom</b>							
H7121	H8034		H123							

## Additional Cross-References

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**Exodus 15:15** (Parallel theme): Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

**Genesis 36:43** (Parallel theme): Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

**Genesis 36:1** (Parallel theme): Now these are the generations of Esau, who is Edom.

**Genesis 36:9** (Parallel theme): And these are the generations of Esau the father of the Edomites in mount Seir:

**Deuteronomy 23:7** (Parallel theme): Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

**2 Kings 8:20** (Parallel theme): In his days Edom revolted from under the hand of Judah, and made a king over themselves.

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