

7/3/04

Gen. 34-36

Jacob has returned to Canaan but he settles in Shechem rather than Bethel where he had vowed to God.

1. Chapter 34 is void of godliness and full of defilement, deceit, treachery and murder
2. Chapter 35 as a contrast is full of godly repentance and restoration.
3. Some think these chapters make no sense but they are all related to his disobedience to his vow when he fled from home. Gen. 28

Jacob had been in the land about 10 years and 30 years since he fled from Esau.

34:1-5 The rape of Dinah.

34:1-2 The corrupt sexual degenerate condition of the pagan. Vs. 1-2

- 1) Dinah was attracted to and affected by the pagan women. Vs. 1
 - a) Dinah was the daughter of Leah and Jacob. Vs. 1a-b
 - 1)) She is probably about 16-17 years old!
 - * Children need supervision always

- 2)) Jacob should have returned to Bethel, not Shechem
 - 3)) We must be where God wants us to be.
 - 4)) Some places we have no business being there.
- b) Dinah went out alone to observe and mingle with the young single daughters of the land. Vs. 1c
- 1)) The behavior was contrary to the custom, going unsupervised.
 - 2)) The word see “ra’ ah” means to look upon to inspect or consider.
 - 3)) To what extent Leah was at fault we are not told but the environment at home was not the best.

2) Shechem became attracted to Dinah. Vs. 2

a) Shechem was the son of Hamor the Hivite, the prince of the country. Vs. 2a-b

* Young girls are easily taken advantage of, particular be older males.

b) Shechem saw her, he took her and lay with her. Vs. 2c-d

1) The word for saw is the same as “see” for Dinah, to look upon and consider with inspection.

- 2) The lustful contemplation moved Shechem to wanting to have her and he took “laqach”, which means to lay hold of, seize, carry off or capture.
* The word implies against her will, therefore he raped her.
- 3) The literal Hebrew says, “He laid her” implying forcible intercourse, a derogatory term.
* His only concern was the satisfaction of his own lust. 1Jn. 2:16
- 3) Dinah lost her virginity. Vs. 2e
- a) Shechem violated her.
- 1)) The word for violated “anah” means to humble or abase, to be put down, in the sense of being conquered sexually.
* He shamed Dinah by having humbled and abasing her.
- 2)) This word is used always when sexual relations occur outside of marriage. Deut. 21:14; 22:24, 29
- b) The act is a violation of the divine order of marriage.
- 1)) done to the girl and family, having a low view of family and marriage.
- 2)) He made her as common as all the daughters of the land.

- 34:3-5** The damage control after the rape.
- 1) Shechem sought to comfort Dinah in her emotional devastation. Vs. 3
- a) Shechem’s soul was strongly attracted to Dinah. Vs. 3a
- b) Shechem loved the young woman. Vs. 3b
* On the human level of emotions and feelings, based on a sexual experience.
- c) Shechem spoke kindly to the young woman. Vs. 3b
* Knowing what he had done, he spoke to her heart tenderly, in attempt to win her affection.
- 2) Shechem petitioned his father to arrange his marriage to Dinah. Vs. 4
- a) There is no record of rebuke or discipline, it was no big deal. Vs. 4a
- b) Dinah was merely his next conquest and present temporary delight, he said, “Get me this young woman as a wife.” Vs. 4b-c
- 3) Jacob received the tragic news. Vs. 5
- a) The news did not seem to bother him much. Vs. 5a
- b) Jacob’s sons were in the field and he held his peace till they came. Vs. 5b-c
- 1)) It seems that Jacob was not too fond of Dinah being the daughter of Leah.

- 2)) What a contrast to the news of Joseph's death, being the son of his favorite wife, Rachel
- 3)) The home was not the most loving or congenial.

34:6-12 The negotiation for Dinah in marriage.

34:6-7 The meeting with Hamor and Jacob.

- 1) There is no response record for Jacob. Vs. 6
- 2) The response of the sons of Jacob to the defilement of Dinah. Vs. 7
 - a) They had just come in from the field. Vs. 7a
 - b) Their response was two-fold. Vs. 7b
 - 1)) The men were grieved "atsab", which means to be pained and tortured, at the dishonor of their sister.
 - 2)) The men were very angry "m@od" exceedingly mad, with feelings of retaliation.
 - c) The reason was due to the nature of the crime. Vs. 7c-d
 - 1)) Because he had done a disgraceful thing in Israel by lying with Jacob's daughter." Vs. 7c
 - a)) The term disgraceful "n@balah" means senseless,

profane wickedness and used of crimes worthy of death. Deut. 22:21, Josh. 7:15

b)) Israel is used for the first time as the people and nation.

2)) "A thing which ought not to be done." Vs. 7d

* They understood this vile act was absolutely wrong! Ex. 22:16-17; Deut. 22:28-29

34:8-10 The petition of Hamor from Jacob.

- 1) He spoke as his sons representative, Shechem. Vs. 8
 - a) The word "but" marks the sharp contrast between the incensed state of sons of Jacob and the pacified state of Hamor. Vs. 8a
 - b) Hamor spoke with Jacob and his sons, saying, "The soul of my son Shechem longs for your daughter." Vs. 8a-c
 - 1)) The word longs "chashaq" means a desire to be attached, cleave to her.
 - 2)) There is no apology or asking of forgiveness for the heinous rape.
 - c) Hamor pleaded for Dinah's hand in marriage, Please give her to him as a wife." Vs. 8d

* They have Dinah in their house. Vs. 26

- 2) The proposed compensation was their financial benefit. Vs. 9-10
 - a) They would intermarry with each other. Vs. 9
 - b) They would dwell with us, trade in it, and acquire possessions for themselves.” Vs. 10
- * All this was adding insult to injury!

34:11-12 The extent of Shechem’s submission was without measure. Vs. 11-13

- 1) Shechem pleaded for Dinah. Vs. 11
 - a) He addressed Dinah’s father brothers, pleading for their approval of his petition, “Let me find favor in your eyes.” Vs. 11a-b

* The word favor “chen” is the same one used by Jacob to Esau, it means gracious acceptance.
 - b) He allowed them to set the price for Dinah, “And whatever you say to me I will give.” Vs. 11c
- 2) Shechem expressed the insignificance of the price. Vs. 12
 - a) His proclamation was stated, “Ask me ever so much dowry and gift, and I will give according to what you say to me.” Vs. 12a-b

- b) His exasperation and demanding attitude was self-evident, “But give me the young woman as a wife.” Vs. 12c

34:13-17 **The proposition for the marriage of Dinah.**

- 34:13** The sons of Jacob took advantage of the willingness of Shechem to do anything.
- 1) The sons of Jacob answered Shechem and Hamor his father.” Vs. 13a

* The word “But” marks the contrast between the uprightness of Shechem to the unrighteousness of the sons of Jacob.
 - 2) The commentary is that they spoke deceitfully. Vs. 13ab

* The term describes the stealing of the blessing by Jacob from Esau and when he accused Laban deceived him with Leah.. Gen. 27:35; 29:25
 - 3) The motive was vengeance, “Because he had defiled Dinah their sister.” Vs. 13c

* Six of the twelve sons of Jacob were brothers of Dinah by the same mother, Leah.

34:14-15 The sons of Jacob proposed all the men to submit to the rite of circumcision.

- 1) The sons of Jacob used the holy covenant of God to deceive them. Vs. 14
 - a) They could not intermarry with the uncircumcised, “And they said to them, “We cannot do this thing, to give our sister to one who is uncircumcised.” Vs. 14a-c
 - * Isaac and Jacob both were not allowed to marry of the Canaanites. Gen. 24:3; 28:1
 - b) They gave their reason, “For that would be a reproach to us.” Vs. 14d
- 2) The sons of Jacob presented the only way they could intermarry with them. Vs. 15
 - a) The word “But” once again marks the contrast between not being able and being able to intermarry.
 - b) The only way was for all the men to be circumcised.
 - * There is a wordplay on the word consent “ut” and the word “ot” in chapter 17:11 for sign.
- 3) The sons of Jacob presented the personal benefit if they agreed. Vs. 16
 - a) They could intermarry with each other. Vs. 16a-b
 - b) They would increase in power and wealth becoming one people. Vs. 16c-d
 - c) The benefit was to the Hivites, mark the wording.

- 4) The sons of Jacob presented the ultimatum. Vs. 17
 - a) They used it as bait and pressure, Vs. 17

34:18-24 The acceptance of the proposition and presentation to the men of Shechem.

34:18-19 Hamor and Shechem agreed.

- 1) They were successful in their deception. Vs. 18
 - * “And their words pleased Hamor and Shechem, Hamor’s son.”
- 2) Shechem was not hesitant. Vs. 19
 - a) Schechem was ready and willing, “So the young man, Shechem, did not delay to do the thing.” Vs. 19a
 - b) The reason was, “Because he delighted in Jacob’s daughter.” Vs. 19b
 - c) The commentary on Shechem is valuable, “He was more honorable than all the household of his father.” Vs. 19c
 - * He was bad but he was the best!

34:20-24 Hamor and Shechem spoke to the men of Shechem

- 1) Hamor and Shechem gathered all the men of the city. Vs. 20-21

- a) They gathered at the place of business and judgment, the city gate. Vs. 20
 - 1) They were the leaders.
 - 2) They had the weightier influence.
- b) They presented the union of both people as a good financial venture. Vs. 21
 - 1) They pointed out their present peaceful existence, “These men are at peace with us.” Vs. 21a
 - 2) They acknowledged the sufficient size of the land for both to increase trade, “Therefore let them dwell in the land and trade in it. For indeed the land is large enough for them.” Vs. 21b-c
 - 3) They presented the benefit of intermarriages, “Let us take their daughters to us as wives, and let us give them our daughters.” Vs. 21d-e
- 2) Hamor and Shechem revealed the condition of the sons of Jacob. Vs. 22-24
 - a) The condition was the painful rite of circumcised.” Vs. 22
 - b) The motive dangled before them was monetary gain. Vs. 23
 - * They mention nothing of the rape incident and marriage proposal!
 - c) The men all submitted to circumcision out of greed. Vs. 24

34:25-31 The destruction of the men of Shechem.

34:25-29 The entire male population was murdered.

- 1) The perpetrators were two sons. Vs. 25-26
 - a) It took place on the third day, when they were in pain.” Vs. 25a-b
 - b) Simeon and Levi, Dinah's brothers.” Vs. 25c-d
 - * They were Dinah’s brothers through the same mother!
 - c) Each took his sword and came boldly upon the city and killed all the males.” Vs. 25e
 - d) They personally killed Hamor and Shechem and took Dinah from Shechem’s house, and went out.” Vs. 26
- 2) The accomplices were the other sons of Jacob. Vs. 27-29
 - a) They were the mop-up crew to insure non survived, they came upon the slain. Vs. 27a
 - b) They spoiled the entire city. Vs. 27b-29a
 - 1) They plundered the city.” Vs. 27b
 - * This is language of war. Num. 31:9; Deut. 2:35

- 2)) The reason the others took part is given, “Because their sister had been defiled.” Vs. 27c
- 3)) They took all their wealth.” Vs. 28-29a
- 4)) They took the people as prisoners, and they plundered even all that was in the houses.” Vs. 29b-c

34:30-31 The entire ordeal was grievous to Jacob. Vs. 30-31

- 1) Jacob addressed the two sons responsible for the heinous crime. Vs. 30
 - a) He confronted them as being responsible for potential future retaliation. Vs. 30a-c
 - 1)) The word trouble “akar” means to stir up disturbance.
 - 2)) The word obnoxious “ba’ ash” literally means to cause to stink or smell and become odious.
 - b) He expressed his concern and fear that the might be destroyed by a confederacy. Vs. 30d-g
 - 1)) He was innocent of the entire matter and horrific crime.
 - 2)) But knowing he himself had been guilty of treacherous deceit, it was like he had no authority to confront it.

- 2) Jacob’s son responded by attempting to justify themselves, “But they said, “Should he treat our sister like a harlot?” Vs. 31
 - a) The expression “our sister” reveals the unstable home between the different wives and children.
 - 1)) Their reasoning was wrong and vindictive.
 - 2)) They killed innocent men by deceptive treachery.
 - 3)) Jacob had to of been thinking to himself, “Why did I not go and settle in Bethel as I promised God?” Gen. 28:20-22
 - b) Jacob condemned the treacherous acts of his two sons. Gen. 49:5-7
 - * “Simeon and Levi are brothers; Instruments of cruelty are in their dwelling place. Let not my soul enter their council; Let not my honor be united to their assembly; For in their anger they slew a man, And in their self-will they hamstrung an ox. Cursed be their anger, for it is fierce; And their wrath, for it is cruel! I will divide them in Jacob And scatter them in Israel.”

35:1-5 The repentance of Jacob.

- 1) The call to return came from God. Vs. 1
 - a) The command of God said to Jacob to go up to Bethel and dwell there.' Vs. 1-b
 - 1)) The phrase “go up” “alah” it has overtones of pilgrimage as in the Psalms. Ps. 24:3
 - 2)) The word Bethel remember means the house of God, about 20 miles south of Shechem!
 - 2)) He should of gone there ten years earlier and he could of avoided the rape of Dinah and the murder of the Hivites. Gen. 28:10-15, 31:3
 - a)) Bethel was south, b)) Shechem stood at 1880 feet above sea level, Bethel at 2890, that is why it is stated “go up”, even though it is south.
 - 3)) Neglect and procrastination have a way of lowering our spiritual life!
 - b) The intent was to bring him back to a pure worship. Vs. 1c-d
 - 1)) An altar to worship and fellowship.
 - 2)) To remember his vow to God. Gen. 28:20-22
- 2) The cry for repentance came from Jacob. Vs. 2

- a) It was all inclusive, “His household and to all who were with him.” Vs. 2a
- b) It was personal and individual, they had to put away the foreign gods that are among them, purify themselves, and change their garments.” Vs. 2b-d
 - 1)) Foreign gods “teraphims” from Haran and Shechem possibly. Gen. 31:19; Josh. 24:14
 - 2)) Purify “tahir” used for purification in the Law. Num. 19:1; Lev. 14:4; 15:13
 - 3)) Change of garments for ceremonial cleanness. Ex. 19:10
 - 4)) Garments spotted by the flash. Jude 23; Eph. 4:22-24; Col. 3:9-10
- 3) The clear obedience of Jacob was declared. Vs. 3
 - a) He gave the command to go worship God. Vs. 3a-b
 - b) He identified God as the One who appeared to him in his flight from Esau and been with him. Vs. 3c
 - * The word distress “tsarah” means affliction, adversity and anguish, which seemed to be the character of his entire life. Gen. 28:20
- 4) The corporate repentance of all the people manifested. Vs. 4

- a) They were filled with idols and gave them to Jacob. , Vs. 4a-b
* These were all amulets of these gods. Ex. 32:2-4; Judges 8:24-27
- b) They allowed Jacob to discard them by burying them. Vs. 4c
- 5) The caring love of God over them. Vs. 5
 - a) God divinely protected them by putting the terror of God upon the cities so they would not pursue the sons of Jacob.” Vs. 5b-c
* As in the Exodus. Ex. 15:16; Deut. 2:25; Jos. 2:9
 - b) This was in view of Jacob’s fear that was justified when he proclaimed it to Simeon and Levi. Gen. 34:30

35:6-7 The restoration of Jacob.

- 1) Jacob and the people finally arrived at Bethel. Vs. 6
 - a) The only land owned by Abraham was the Cave of Mashpelah. Gen. 35:27-29
 - b) Following the steps of Abraham from Shechem to Bethel, then down toward Hebron.
- 2) Jacob commemorated the place of Bethel. Vs. 7
 - a) He fulfilled his vow finally. Vs. 7a
 - b) He avowed to the faithfulness of God. Vs. 7b-c

- 1)) The appeared “galah” was in a dream, a word used for prophetic experience. 1Sam. 3:7, 21
- 2)) Literally, “The God of the house of God”, the God who revealed Himself.

35:8-15 The reminder of the blessing.

- 1) The time was at the death of Debrah. Vs. 8
 - a) Deborah was Rebekah's nurse. Vs. 8a-b
 - 1)) Deborah probably came to Jacob after Rebekah’s death. Gen. 24:59
 - 2)) The Scriptures say nothing about Rebekah’s death but remember that she told Jacob, “the curse be upon me my son, only obey my voice”. Gen. 27:13
 - b) Deborah died and she was buried below Bethel under the terebinth tree. Vs. 8c-d
 - 1)) Very few women are recorded, 140 earlier she had left Haran with Rebekah!
 - 2)) No age is given, she could have been from 160-70?
 - c) They named the place, “Allon Bachuth, oak of weeping. “Vs. 8e
- 2) This is the second time God appeared to Jacob. Vs. 9

- a) Then God appeared to Jacob again, when he came from Padan Aram “Vs. 9a-b
- 1)) The first time was at Bethel.
 - 2)) The second time He told him to leave Haran.
 - 3)) The third was at Peniel, as he wrestle with Jesus at Jabbok.
 - 4)) This is the fourth time, two of the four were appearances
- b) The purpose is stated, “And blessed him.” Vs. 9c
- * The word blessed “barak” means to pronounced a benefit and is a unifying theme in Genesis of His approval, bestowing benefits, especially regarding the ability to reproduce. Gen. 1:28
- 3) The mild rebuke of Jacob. Vs. 10
- a) He was not to be living as Jacob, the natural man. Vs. 10a-c
 - b) He was to be living by his new nature, Israel. Vs. 10d-e
 - * One who is ruled by God, not his flesh. Gen. 32:28
- 4) The covenant promise. Vs. 11-13
- a) The promise was from God , “I am God Almighty.” Vs. 11a-b
 - * Gen. 17:1, 2, 6
 - b) The promise involved people. “Be fruitful and multiply; a nation and a

company of nations shall proceed from you, and kings shall come from your body.” Vs. 11c-e

- 1)) The blessing again goes back to the one given to Adam and Isaac’s to Jacob. Gen. 1:28; 17:6; 28:3-4
 - 2)) This is the first time the mention of royalty of kings since Abraham. Gen. 17:16
 - 3)) It would still be about 800 years for the first king, Saul.
- c) The perpetual promise of land follow, the land and people go together, always. Vs. 12
- d) God departed from the place where He talked with Jacob. Vs. 13
- * God came down to talk with him Moses face to face. Num. 12:6-8

35:14-15 The memorializing of the appearance.

- 1) He set the marker, “So Jacob set up a pillar in the place where He talked with him, a pillar of stone.” Vs. 14a-b
 - 2) He sanctified it, “And he poured a drink offering on it, and he poured oil on it.” Vs. 14c-d
 - 3) He repeated the original name, “And Jacob called the name of the place where God spoke with him, Bethel.” Vs. 15
- a) Bethel means house of God.

- b) The emphasis is on “where God spoke to Jacob”, mentioned two times.

35:16-29 The birth of Benjamin and the deaths of Rachel and Isaac.

35:16-20 The record of a birth and deaths.

- 1) The time of Rachel’s labor pains was near Bethlehem. Vs. 16
 - a) Ephrath is the old biblical name for Bethlehem, “House of read”, about 16 miles south of Bethel. Mica 5:2
 - c) As Rachel agonized in labored. Vs. 16c-d
 - * She had prophesied of this birth. Gen. 30:24
- 2) The labor brought forth a son. Vs. 17
 - a) When she was in hard labor. Vs. 17a-b
 - b) The midwife said to her, “Do not fear; you will have this son also.” Vs. 17c-d
- 3) The birth took Rachel’s life. Vs. 18
 - a) As she was dying, she called his name Ben-Oni.” Vs. 18a-c
 - * The name means “son of my trouble or sorrow”.
 - b) But his father called him Benjamin.” Vs. 18d
 - 1) The name means “son of my right hand”, signifying an honored position.

* Though the word “Oni” can mean either “trouble or wealth”, it is a wordplay

- 4) The burial of Rachel took place on the way to Ephrath (that is, Bethlehem. Vs. 19
 - a) Six miles south of Jerusalem, which fell to the territory of Benjamin, the birth place of David and Christ.
 - b) This is confirmed. 1Sam. 10:2; 17:12; Jer. 31:15; Mic. 5:2; Matt. 2:18
- 5) The memorial of Rachel. Vs. 20
 - a) Jacob set a pillar on her grave. Vs. 20a
 - b) It is the pillar of Rachel’s grave to this day. Vs. 20b
 - 1) This is the fourth pillar. Gen. 28:18; 31:4-50; 35:14
 - 2) Notice that returning to God didn't mean he would not have sufferings or hard times.

35:21-26 The journey and sons of Jacob.

- 1) Then Israel journeyed and pitched his tent beyond the tower of Eder. Vs. 21
 - a) The name Israel remember means represented dependency on God at Jabbok, he is back on track.
 - b) Eder which means “The tower of the flock”.
- 2) The disappointment of Jacob. Vs. 22a-d

- a) Reuben committed incest with Bilhah his father's concubine." Vs. 22a-c
- 1)) A mark of dishonor and wanting to usurp his father's authority.
 - 2)) Reuben probably resented that Jacob did not love or honor his mother Leah.
 - 3)) The wording suggests Bilhad complied with Reuben's advances, it was not a rape.
- b) Jacob became aware of shameful incident, "And Israel heard about it." Vs. 22d
- 1)) Jacob withheld his rightful inheritance. Gen. 49:4; 1Chron. 5:1
 - 2)) Incest is prohibited in both Testaments. Lev. 18:8; 1Cor. 5:1
- 3) The sons of Jacob. Vs. 22e-26
- a) Now the sons of Jacob were twelve. Vs. 22e
 - 1)) The list is by maternal descent and seems to be anticipatory of all that will follow in their hatred of Joseph!
 - 2)) There are two other listings. Gen. 29:32-30:25; 49:2-27
 - b) The sons of Leah were six, Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun." Vs. 23

- 1)) Judah was the one who suggested to sell Joseph to the Midianites and also the one who became the spokesman and the one who offered himself in place of Benjamin to Joseph. Gen. 37:26-28; 42:36; 44:33
 - 2)) Simeon remained as surety till they brought Benjamin to Joseph. Gen. 42:36
 - 3)) Judah was the line of David and Jesus Christ the Messiah.
- c) The sons of Rachel were two, Joseph and Benjamin. Vs. 24
- d) The sons of Bilhah, Rachel's maidservant, were two, Dan and Naphtali. Vs. 25
- e) The sons of Zilpah, Leah's maidservant, were two, Gad and Asher. Vs. 26a-c
- f) These were the sons of Jacob who were born to him in Padan Aram. Vs. 26d
- * With the exception of Benjamin, born in Canaan, near Bethlehem.
- 35:27-29** The last visit of Isaac and his death.
- 1) Jacob went to Hebron. Vs. 27
 - a) Then Jacob came to his father Isaac at Mamre, or Kirjath Arba (that is, Hebron). Vs. 27a-c

- * Village of Arba. Gen. 14:1; 18:1
- b) Where Abraham and Isaac had dwelt. Vs. 27d
 - * God had fulfilled His word. Gen. 28:21
- c) If Jacob was 97 when he returned from uncle Laban and he spent ten years at Shechem, he is probably 107 in verse twenty-seven and Isaac 167, for he was 60 when Jacob was born.
- d) Isaac died at 180, therefore Jacob spent thirteen years as a contemporary of his father Isaac.
- e) Isaac lived twelve years after Joseph was sold to the Midianites, at age 17, in about a year. Gen. 37:2
- 2) The death of Isaac. Vs. 28
 - a) The days of Isaac were one hundred and eighty years.
 - b) Five years longer than Abraham.
 - c) Isaac was 60 years old when Jacob was born, so Jacob is 120 years old at this time
 - * Precious in the sight... Ps. 116:15
- 3) The commentary on the death of Isaac. Vs. 29
 - * Buried him in the Cave of Machpelah. Gen. 49:29-32

- 36:1-8** The wives and children of Esau.
- 1) This is the title and the ? natural division of the book of Genesis by the word genealogy “toledoth”. Vs. 1, 9
 - * Edom means red and was the name of the nation descending from Esau.
 - 2) Three wives are listed. Vs. 2-3
 - a) Esau took his wives from the daughters of Canaan: **Adah** the daughter of Elon the Hittite; **Aholibamah** the daughter of Anah, the daughter of Zibeon the Hivite. Vs. 2
 - * Remember Simeon and Levi kill all the male Hivites in Schechem. Gen. 34
 - b) And **Basemath**, Ishmael's daughter, sister of Nebajoth. Vs. 3
 - * Some have seen a contradiction with other passages but it is a mere supplement to this or different names are used for the same woman. Gen. 26:34-35; 28:9
 - 3) Five sons are listed who were born in the land of Canaan. Vs. 4-5
 - a) Adah bore Eliphaz to Esau, and Basemath bore Reuel. Vs. 4
 - b) Aholibamah bore Jeush, Jaalam, and Korah. Vs. 5a-c

36:1-43 Genealogies of Esau of Edom

- * 70 personal names are listed.

- c) These were the sons of Esau who were born to him in the land of Canaan. Vs. 5d
- 4) The move of Esau from Canaan to Seir is noted. Vs. 6-8
 - a) Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob. Vs. 6
 - b) The reason given is that their possessions were too great for them to dwell together, and the land where they were strangers could not support them because of their livestock. Vs. 7
* Like Abraham and Lot. Gen.13
 - c) The residence of Esau and the Edomites was in Mount Seir. Vs. 8a
* The is located east of the Jordan River in modern day Jordan and south of the Dead Sea, towards the Gulf of Acava.
 - d) The clear identification of the man and his nation is stated, Esau is Edom. Vs. 8b

36:9-14 The Grandchildren of Esau.

- 1) The repetition of the genealogy of Esau the father of the Edomites in Mount Seir. Vs. 9
 - 2) The sons of Adah and Basemath are mentioned again, Eliphaz and Reuel. Vs. 10
 - 3) The sons of Eliphaz were five, Teman, Omar, Zepho, Gatam, and Kenaz, grandchildren to Esau. Vs. 11
* Kenaz. Gen. 15:19; Num. 32:12?
 - 4) The concubine of Eliphaz was Timna bore Amalek to Eliphaz and these were the sons of Adah, Esau's wife. Vs. 12
* Amelek opposed Moses and Moses prayed with his hands lifted by Aaron and Hur. Ex. 17:8; 1Sam. 17:8-16
 - 5) The sons of Reuel were four, Nahath, Zerah, Shammah, and Mizzah and these were the sons of Basemath, Esau's wife. Vs. 13
 - 6) The sons of Aholibamah, Esau's wife were three, she bore Jeush, Jaalam, and Korah. Vs. 14
- 36:15-19** The chief or heads of clans.
- 1) The chiefs of the sons of Eliphaz were seven. Vs. 15-16
 - a) The sons of Eliphaz, the firstborn son of Esau, were Chief Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek. Vs. 15-16c

- * Chief appears forty-two times, meaning clan leaders.
- b) These were the chiefs of Eliphaz in the land of Edom. They were the sons of Adah. Vs. 16d-e
 - 1) Chief Teman might be Eliphaz the Temanite, one of the miserable comforters of Job. Job 2:11
 - 2) They were known for their wisdom. Jer. 49:7
- 2) The sons of Reuel, Esau's son who were chiefs were four. Vs. 17
 - a) Chief Nahath, Zerah, Shammah, and Mizzah. Vs. 17a-f
 - b) These were the chiefs of Reuel in the land of Edom. Vs. 17g
 - c) These were the sons of Basemath, Esau's wife. Vs. 17h
- 3) The sons of Aholibamah, Esau's wife: who were chief were three. Vs. 18
 - a) Chief Jeush, Jaalam, and Korah. Vs. 18a-e
 - b) These were the chiefs who descended from Aholibamah, Esau's wife, the daughter of Anah. Vs. 18f-g
- 4) The summary statement is noted, these were the sons of Esau, who is Edom, and these were their chiefs. Vs. 19

36:20-30 Sons of Seir the Horite.

- 1) These were the sons of Seir the Horite who inhabited the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. Vs. 20-21c
 - a) They were of the old Hurrain Empire that once dominated the Middle East.
 - b) Horite means cave, Petra is clearly intended. Deut. 2:12
- 2) These were the chiefs of the Horites, the sons of Seir, in the land of Edom. Vs. 21d-e
 - a) The sons of Lotan were Hori and Hemam. Lotan's sister was Timna. Vs. 22
 - * Lotan might be the longer name of Lot?
 - b) The sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. Vs. 23
 - c) The sons of Zibeon: both Ajah and Anah. This was the Anah who found the water in the wilderness as he pastured the donkeys of his father Zibeon. Vs. 23
 - d) The children of Anah: Dishon and Aholibamah the daughter of Anah. Vs. 24
 - e) The sons of Dishon: Hemdan, Eshban, Ithran, and Cheran. Vs. 25
 - f) The sons of Ezer: Bilhan, Zaavan, and Akan. Vs. 26

- g) The sons of Dishan: Uz and Aran. Vs. 27
- h) The summary statement of the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah, Chief Dishon, Chief Ezer, and Chief Dishan. These were the chiefs of the Horites, according to their chiefs in the land of Seir. Vs. 29-30

36:31-39 The Edom kings are listed.

- 1) The heading statement, “Now these were the kings who reigned in the land of Edom before any king reigned over the children of Israel. Vs. 31
 - * Moses being the editorial commentator!
- 2) There were eight kings. Vs. 32-39
 - a) **Bela** the son of Beor reigned in Edom, and the name of his city was Dinhabah. Vs. 31
 - b) And when Bela died, **Jobab** the son of Zerah of Bozrah reigned in his place. Vs. 33
 - 1) Bozrah was the ancient capital of Edom. Is. 34:6; 63:1; Jer. 49:13, 22; Amos 1:12
 - 2) This could very well be a reference to Job confirming it is the oldest book written, since Moses wrote the Pentatauch.

- 3) After this Job lived one hundred and forty years, and saw his children and grandchildren *for* four generations. Job 42:16
- 4) That means that Job lived as a contemporary with Abraham, Isaac and Jacob!
- c) When Jobab died, **Husham** of the land of the Temanites reigned in his place. Vs. 34
- d) And when Husham died, **Hadad** the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. And the name of his city was Avith. Vs. 35
- e) When Hadad died, **Samlah** of Masrekah reigned in his place. Vs. 36
- d) And when Samlah died, **Saul** of Rehoboth by the-River reigned in his place. Vs. 37
- e) When Saul died, **Baal-Hanan** the son of Achbor reigned in his place. Vs. 38
- f) And when Baal-Hanan the son of Achbor died, **Hadad** reigned in his place; and the name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. Vs. 39

36:40-43 The later chief of Edom.
The list of eleven chiefs of Esau.

- 1) And these were the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timnah, Alvah, Jetheth, Aholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. Vs. 40-43b
- 2) These were the chiefs of Edom, according to their dwelling places in the land of their possession. Esau was the father of the Edomites. Vs. 43c-e
 - a) Herod was an Edomite, the Edumean!
 - b) This record reveals the fulfillment of the prophecy to Esau. Gen. 25:23, 27:39-40
 - c) They became rivals to Israel. Obediah; Mal. 1:2-5
 - d) Yet in the Kingdom Age, Edom is included. Obed. 21, Amos 9:12, Acts 15:17