

# GENESIS

## OUTLINE CHAPTER 36

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## ESAU'S WIVES AND SONS

### EXEGESIS VERSES 1 – 5:

וְאֵלֶּה תְּלִדֹת עֵשָׂו הוּא אֶדּוֹם: <sup>WTT</sup> Genesis 36:1

<sup>NAS</sup> Genesis 36:1 **Now these are the records of the generations of Esau (that is, Edom).** (7 **אֵלֶּה תְּלִדֹת עֵשָׂו הוּא אֶדּוֹם** [waw conj. + adj/b/pl: 'elleh; "and these"; + n/com/f/pl/constr: toledoth; "are the generations/genealogies of"; + proper n: "Esau"; + pro/3ms: hu' + proper n: "that being Edom"])

וְעֵשָׂו לָקַח אֶת־נָשָׁיו מִבְּנוֹת כְּנָעַן אֶת־עֲדָה בַת־אֵילֹן וְאֶת־אֲהֻלִּיבָמָה בַת־עֵנָה בַת־צִבְעוֹן הַחִוִּי: <sup>WTT</sup> Genesis 36:2

<sup>NAS</sup> Genesis 36:2 **Esau took his wives from the daughters of Canaan:** (**אֵת לָקַח עֵשָׂו** [proper n: "Esau"; + v/qal/PF/3ms: laqach; "he took"; + sign of d.o. + n/com/f/pl/constr. w/3ms suff: 'ishshah; "his wives"; + prep: min + n/com/f/pl/constr: bath; "from the daughters of"; + proper n: "Canaan"])

**Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite;** (**אֶת־אֲהֻלִּיבָמָה אֵת וְהָתִי הָ אֵילֹן בַת עֲדָה אֵת**) [**אֵת** [sign of d.o. + proper n: -adah; "Adah"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: 'eylon; "Elon"; + d.a. + proper n: "the Hittite"; + waw conj. + sign of d.o. + proper n: 'ahaliybamah; "Oholibamah"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: -anah; "Anah"; + n/com/f/s/constr: bath; "the further daughter/granddaughter of"; + proper n: tsibe-on; "Zibeon"; + d.a. + proper n: chiwwiy; "the Hivite"])]

וְאֶת־בְּשֵׁמֶת בַּת־יִשְׁמַעֵאל אָחוֹת נְבִיּוֹת: <sup>WTT</sup> Genesis 36:3

<sup>NAS</sup> Genesis 36:3 **also Basemath, Ishmael's daughter, the sister of Nebaioth.** (**אֵת** 7 **אֵת** [waw conj. + sign of d.o. + proper n: "and Basemath"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: "Ishmael"; + n/com/f/s/constr: 'achoth; "the sister of"; + proper n: "Nebaioth"])

וְתִלְדַּת עֲדָה לְעֵשָׂו אֶת־אֲלִיפֹז וּבְשֵׁמֶת יִלְדָה אֶת־רְעוּאֵל: <sup>WTT</sup> Genesis 36:4

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<sup>NAS</sup> Genesis 36:4 **And Adah bore Eliphaz to Esau, and Basemath bore Reuel,** (יִלְדָּה וְרַעוּאֵל אֶת יֶלֶד בְּשֵׁמֶת וְאֵלִיפַז אֶת עֵשָׂו לְעֵדָה [waw consec. + v/qal/IPF/3fs: yalad; "and she bore"; + proper n: "Adah"; + prep: lamed + proper n: "to Esau"; + sign of d.o. + proper n: 'eliyphaz; "Eliphaz"; + waw conj. + proper n: "and Basemath"; + v/qal/PF/3fs: yalad; "she bore"; + sign of d.o. + proper n: re-wuel; "Reuel"])

וְאֵהֱלִיבָמָה יִלְדָּה אֶת־יְעִישׁ [וְאֵת־יְעִלָּם] וְאֶת־קֹרַח בְּנֵי עֵשָׂו אֲשֶׁר יִלְדוּ־לוֹ בְּאֶרֶץ כְּנָעַן: <sup>WTT</sup> Genesis 36:5

<sup>NAS</sup> Genesis 36:5 **and Oholibamah bore Jeush and Jalam and Korah.** (יִלְדָּה אֶהֱלִיבָמָה וְיְעִישׁ וְיַעֲלָם אֶת וְקֹרַח אֶת וְיְעִלָּם אֶת וְיְעִישׁ אֶת [waw conj. + proper n: "and Oholibamah"; + v/qal/PF/3fs: yalad; "she bore"; + sign of d.o. + proper n: ye-ush; "Jeush"; + waw conj. + sign of d.o. + proper n: ya-elam; "and Jalam"; + waw conj. + sign of d.o. + proper n: korah; "and Korah"])

**These are the sons of Esau who were born to him in the land of Canaan.** (עֵשָׂו בֶּן אֵלֶּה) אֲשֶׁר יִלְדָּה אֶת־יְעִישׁ וְיַעֲלָם אֶת וְקֹרַח אֶת וְיְעִלָּם אֶת וְיְעִישׁ אֶת [adj/b/pl: 'elleh; "these are"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Esau"; + rel.pro: 'asher; "that/who"; + v/pass/PF/3cpl: yalad; "were born"; + prep. w/3ms suff: lamed; "to him"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Canaan"])

### ANALYSIS VERSES 1 – 5:

1. Gen.36:1,9 presents the 11<sup>th</sup> and 12<sup>th</sup> uses of the Hebrew *toledoth* (**generations**) in the book of Genesis (cf.2:4; 5:1; 6:9; 10:1,32; 11:10,27; 25:12,13,19).
2. The noun may have the nuance of recording accounts or history of events (e.g., Gen.2:4) or to record genealogies/**generations** of peoples (e.g., Gen.5:1) or reflect an admixture of both (e.g., Gen.6:9ff).
3. The recording of chapter 36 combines both nuances denoting the history of Esau's genealogy as it occurred in **Canaan** (vss.1-7) and then in Seir in relationship to the Horites (vss.9-43).
4. We know from Deu.2:12,22 that Esau's lineage destroyed the Horites establishing rule over the land.
5. It has been suggested that this is where and what he has been doing over the past ~28-30 years during Jacob's absence.
6. The theory stems from the fact that **Esau** came from Seir and is seen returning to it with his 400 man army in his reunion with Jacob in Gen.32:3ff esp.vss.3,14,16.
7. However, the natural reading of the text is that **Esau** maintained a residence in **Canaan** up to the time of Jacob's arrival in Gen.35:27 and moved after the fact (cf.36:6-7).
8. The apparent inconsistency can be easily explained in the light of **Esau** sustaining holdings (property/staff) at both his father's estate and in Seir.

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9. It is logical to conclude that during Jacob's travels **Esau** had expanded his capitals from **Canaan** into the land of Seir establishing influence and reputation among the Horites.
10. In fact, he intermarried within their clans (cp.Gen.26:34).
11. The Horites would probably not be reticent or suspicious of his endeavors as he was the direct descendant of the great Abraham that restored their sovereignty in the battle of the kings in Gen.14:1ff esp.vss.6,14,15.
12. It has been suggested that Esau's holdings were great as they were inclusive of Isaac's assets and why he told Jacob that he had plenty in Gen.33:9.
13. The situation as it would unfold suggests that **Esau** has returned to **Canaan** after realizing that Jacob had changed his mind about meeting him in Seir (cp.33:12-14) and stayed for some time to take care of business there (remember there is an 8-10 year window with the Shechem event and Jacob's return home).
14. With depleting resources necessary to sustain business, **Esau** then relocates all of his holdings to Seir combining them with his assets there.
15. This economic influx would greatly leverage his existing influence and power among the Horites.
16. This would put him and future family in a position to establish an army that would be necessary to destroy the population of the Horites in the future.
17. This serves purpose for the Horite genealogy recorded in Gen.36 as it serves as a back ground register for the Horite leaders' ultimate destroyed by the Edomites (vss.20-30).
18. Chronologically, the genealogy of **Esau** in vss.1-7 is designed to address his history in **Canaan** up to Jacob's arrival pre-burial (35:27) and then into an indefinite future (some 3 years) that will culminate into establishing his kingdom in Seir in vss.8ff.
19. This maintains a sequential flow contextually with Moses picking up the chronology correlating with Esau's departure from **Canaan** in Gen.37:1ff.
20. **Esau** will temporarily return to **Canaan** for Isaac's burial per 35:29.
21. Gen.36:9-43 chronologically are parenthetical as to the history revolving around residence in **Canaan** by both Jacob and **Esau**.
22. The recording of Esau's genealogy follows the pattern of Moses recording Ishmael's genealogy after the death of Abraham in Gen.25:12ff (cf.25:9).
23. The primary purpose for including history of those outside the heirs of the Covenant is to demonstrate historical accuracy of the Bible.
24. Abraham was to be a father of a multitude of nations and these point to that reality (cf.17:4).
25. Records of the Ishmaelites and Edomites as discovered in archaeology provide external confirmation as to the veracity of God's word.
26. Researchers with the Central Timna Valley Project of Tel Aviv University under Project director Erez Ben-Yosef and others published a paper finding evidence of the kingdom of Edom at a site known as "Slaves Hill" (circa 2016). <https://www.christianpost.com/news/archaeological-discovery-evidence-biblical-kingdom-of-edom-found.html>
27. In vs.1, Moses records that **Esau** became the power to be known as **Edom** at the time of writing.
28. The nickname **Edom** means "red/ruddy" and came as a result of the red color of the lentil for which he sold his birthright and naturally adopted by the cosmos due to his red hair.
29. **Esau** was an unbeliever that despised his spiritual heritage. Gen.25:34
30. He was the object of Divine hatred due to his -V. Rom.9:13

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31. He was a sexually immoral and godless person that was motivated purely by fleshly desires. Cp.Heb.12:16
32. One might think that such a person would have nothing and amount to nothing which is not the case; he became wealthy and powerful.
33. The genealogy of **Esau** serves further to demonstrate that the world blesses its own in contrast to God's blessings upon believers (cp.Psa.52:7; Ecc.5:13; Luk.16:19; Joh.15:19):
  - A. We are not to envy them. Psa.37:1,2; 73:1-28; Pro.23:17
  - B. We are not to fret over them. Pro.24:19
  - C. We are to separate from them. Pro.24:1
  - D. We are not to imitate them. Pro.4:14; Psa.37:27
  - E. We are to stay the course and turn away from evil of every kind. Pro.4:25-27
  - F. God will judge –V according to His own perfect timing. Psa.94:22,23; Pro.11:21
  - G. God protects +V. Psa.121:7,8; Pro.1:33
34. The history of Esau's descendants logically begins with his wives in vss.2-3, "**Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite; also Basemath, Ishmael's daughter, the sister of Nebaioth**".
35. The phrase "**wives from the daughters of Canaan**/'ishshah min bath Canaan" is a reminder of Esau's contempt for his father and family after his loss of Covenant rights (cf.28:8-9).
36. This is a clue for the reader that **Basemath** in vs.3 is the same as Mahalath in 28:9 where in both accounts she is noted as **Ishmael's daughter, the sister of Nebaioth**/bath Ishmael 'achoth Nabaioth" (exact Hebrew phrasing in both verses).
37. The 3 **wives** recorded now are the same 3 **wives of Esau** previously introduced in Gen.26:34 and 28:9 sporting new names or nicknames.
38. It was a common practice for husbands to give their wife a new name after marriage.
39. Dual names are recognized not only throughout the Scriptures but in history in general.
40. So the names listed here, **Adah, Ohilibamah and Basemath** are same same *Judith, Basemath and Mahalath* recorded in Genesis previously.
41. In addition, one of the fathers has a different name; **Anah** is also called *Beeri* per the event in vs.24:
  - A. *Beeri* means literally "man of the well/springs".
  - B. **Anah** as the discoverer of the springs in vs.24 then acquires his new nickname in distinction.
42. **Anah** is a perfect example as to how people come to be known by other than their given names in the cosmos.
43. We can now cross match the names with accuracy:
  - A. **Adah = Basemath, the daughter of Elon the Hittite** (vs.2 cp.26:34).
  - B. **Oholibamah = Judith, the daughter of Anah** a.k.a. *Beeri* (vs.2 cp.26:34).
  - C. We are also told that **Oholibamah** was **the granddaughter of Zibeon the Hivite** that shows Esau's intermarrying with the Horites in vss.20,24.
  - D. There we see that *Beeri/Anah*, a chieftain heir, was a son of **Zibeon** tying the marriage to **Oholibama** with a place of rank and file among the Horites.
  - E. Thirdly, **Basemath = Mahalath, Ishmael's daughter, the sister of Nebaioth** (vs.3 cp.28:9).

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44. The listing of the **sons of Esau who were born to him in the land of Canaan** are then recorded in vss.4,5:
- A. **Adah bore (yalad) Eliphaz.**
  - B. **Basemath bore Reuel.**
  - C. **Oholibamah bore Jeush and Jalam and Korah.**
45. All 5 sons would have been born sometime during or after Jacobs departure to Haran some 30 years prior and would now be strapping young men to help carry on their father's tradition producing a family heirloom along the way.
46. The meanings of the various names:
- A. **Esau:** Hairy.
  - B. **Edom:** Red.
  - C. **Adah:** Ornament.
  - D. **Elon:** Mighty.
  - E. **Oholibamah:** Tent of the High Place.
  - F. **Anah:** Answer.
  - G. **Zibeon:** Colored.
  - H. **Basemath:** Spice.
  - I. Ishmael: God hears.
  - J. **Eliphaz:** God of fine gold.
  - K. **Reuel:** Friend of God.
  - L. **Jeush:** He will gather.
  - M. **Jalam:** Hidden.
  - N. **Korah:** Baldness or icy.



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*suff: rekush; "their property"; + adj/m/s/abs: rab; "much/too great"; + prep: min w/v/qal/inf/constr: yashab; "from dwelling/living"; + adv: yacheddaw; "united/together"; + waw conj. + neg.part: lo' + v/qal/PF/3fs: yakal; "and it was not able"; + n/com/f/s/constr: 'erets: "the land"; + n/com/m/pl/constr. w/3mpl suff: magor; "their sojourning/lodging"; + prep: lamed w/v/qal/inf/constr: nasa' {lit. lift, carry}; "to sustain/support"; + sign of d.o. w/3mpl suff: 'eth; "them"; + prep: min n/com/b/pl/constr: paneh {lit. faces} + n/com/m/pl/constr. w/3mpl suff: miqeneh; "because of the presence of their livestock")*

וַיֵּשֶׁב עֵשָׂו בְּהַר שְׂעִיר עֵשָׂו הוּא אֶדְוֹם: <sup>WTT</sup> Genesis 36:8

<sup>NAS</sup> Genesis 36:8 **So Esau lived in the hill country of Seir; Esau is Edom.** (בַּ עֵשָׂו יֵשֶׁב הַר אֶדְוֹם הוּא עֵשָׂו שְׂעִיר הַר [waw consec. + v/qal/IPF/3ms: yashab; "and he dwelt/lived"; + proper n: "Esau"; + prep: bet + n/com/m/s/constr: har; "in the hills/mountains of"; + proper n: "Seir"; + proper n: "Esau"; + pro/3ms: hu'; "himself is"; + proper n: "Edom"])

### ANALYSIS VERSES 6 – 8:

1. For the past some 30 years after Jacob's departure to Haran, **Esau** has maintained his primary residence **in Canaan**.
2. During that time and even previous to Jacob's departure, his travels have taken him to the land of **Seir** where he intermarried with the Horites (cf. vss.2-5; cp.Gen.26:34).
3. His marital ties gave him a strong foothold within the Horite race both economically, politically and militarily.
4. Prior to Jacob's return to **Canaan** after his stint in Shechem (cf.Gen.35:27), **Esau** had also returned home from his secondary residences in Seir presumably since Jacob did not join him per Gen.33:14-15.
5. After Jacob's return, both brothers co-existed in **Canaan** for probably a couple of years with their vast industries and households.
6. As vs.7 makes clear, the natural resources were insufficient to support their livelihoods, "**For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock**".
7. The phrase "**their property had become too great for them to live together**/hayah rekush rab min yashab yacheddaw" suggests that the entire family of Isaac sought to be reunited as one house (*yashab yacheddaw* literally means "**dwelling united**").
8. The outlying pasture lands necessary for **their livestock** to be sustained was lacking for a continuing healthy growth of their industries.
9. This fact speaks loudly of the vast enterprises held by Isaac's two sons.
10. It was the lack of physical resources that stirs **Esau** to then pack up lock, stock and barrel his Canaanite holdings and relocated to **Seir** per vss.6,8.
11. For **Esau**, the unbelieving worldly type, there was no spiritual affinity for the **land of Canaan** and so he moves where he thinks he can have the best success in life.

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12. Jacob's very presence became a "yoke" on the neck of Esau's desires for prosperity in life and he now determines to break free (cp.Gen.27:40b,c).
13. **Esau** lacked the spiritual verities (truths, actualities) that separated the brothers and their descendants for time and eternity.
14. **Esau** has no interest in the Covenant and so he "**took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to another land away from his brother Jacob**" (vs.6).
15. The phrase "**which he had acquired in the land of Canaan**/'asher rakash bet 'erets Canaan" sets apart any Canaanite and Horite enterprises (implies other acquisitions elsewhere).
16. It very well could be that many of the 400 men accompanying **Esau** meeting **Jacob** could have been procured in **Canaan** without outside contracting (Horite intervention).
17. The long listing of family and possessions is designed to magnify just how wealthy **Esau** had become (whether with the aid of his father's possessions or not).
18. That he had **daughters** (*bath*) as well as **sons** (*ben*) will be advantageous to further spread his influence among the Horites.
19. Again, we are reminded that "**Esau is Edom**" in vs.8 (cf.vs.1).
20. "**The hill country of Seir**/har Seir" is a mountainous and extremely rugged country about 100 miles long.
21. **Seir** is the original name of the land occupied by the descendants of **Esau** or **Edom**.
22. It extends south from Moab on both sides of the great depression (Arabah) connecting the southern part of the Dead Sea with the Gulf of Aqabah.
23. The terrain is very rocky and lacking the fertility of Palestine. Cp.Mal.1:2-4
24. Yet it had fields and vineyards, wells, and a N.S. highway ran through it, as it does to this very day. Cp.Num.20:17,19
25. Its capital was Sela during the Edomite kings era. Cf.2Kgs.14:7
26. Later, the place was called Petra.
27. In the Greek period the name of the land was called Idumea.
28. The pre-Edomite inhabitants of this land were the Horites that were dispossessed by Esau and descendants. Cp.Deu.2:12; Jos.24:4
29. The term **Seir** was used collectively of the inhabitants that lived in **Seir**. Cp.Eze.25:8
30. Its name means "rough".
31. Esau's move effectively fulfilled the prophetic blessing Isaac bestowed upon him in Gen.27:39-40.



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<sup>NAS</sup> Genesis 36:12 **And Timna was a concubine of Esau's son Eliphaz and she bore Amalek to Eliphaz. These are the sons of Esau's wife Adah.** (וְאֵלִיפַז לְפִלְגֶשֶׁת הָיָה תִמְנָע וְעֵשָׂו בֶּן אִשָּׁה עַדָּה בֶּן אֵלֶּה עִמְלֵק אֵת אֵלִיפַז לְיֶלֶד וְעֵשָׂו בֶּן [waw conj. + proper n: timena-; "Timna"; + v/qal/PF/3fs: hayah; "she became"; + n/com/f/s/abs: piylegesh; "a concubine" {same as 22:24; 25:6; 35:22}; + prep: lamed + proper n: "to Eliphaz"; + n/com/m/s/constr: ben; "the son of"; + proper n: "Esau"; + waw consec. + v/qal/IPF/3fs: yalad; "and she bore/gave birth"; + prep: lamed + proper n: "for Eliphaz"; + sign of d.o. + proper n: - amalek; "Amalek"; + adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "these are the sons of"; + proper n: "Adah; + n/com/f/s/constr: 'ishshah; "the wife of"; + proper n: "Esau"])

וְאֵלֶּה בְּנֵי רְעוּאֵל נַחַת וְזֵרַח שְׂמָה וּמִזָּה אֵלֶּה <sup>WTT</sup> Genesis 36:13  
הָיוּ בְּנֵי בְשֵׁמַת אִשָּׁה עֵשָׂו:

<sup>NAS</sup> Genesis 36:13 **And these are the sons of Reuel: Nahath and Zerach, Shammah and Mizzah. These were the sons of Esau's wife Basemath.** (וְנַחַת רְעוּאֵל בֶּן אֵלֶּה וְזֵרַח עֵשָׂו אִשָּׁה בְּשֵׁמַת בֶּן הָיָה אֵלֶּה מִזָּה וְשְׂמָה זֵרַח [waw conj. + adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "and these are the sons of"; + proper n: "Reuel"; + proper n: "nachath; "Nahath"; + waw conj. + proper n: zerach; "Zerach"; + proper n: shammah; "Shammah"; + waw conj. + proper n: mizzah; "Mizzah"; + adj/b/pl: 'elleh + v/qal/PF/3cpl: hayah + n/com/m/pl/constr: ben; "these became the sons of"; + proper n: "Basemath"; + n/com/f/s/constr: 'ishshah; "the wife of"; + proper n: "Esau"])

וְאֵלֶּה הָיוּ בְּנֵי אֶהְלִיבָמָה בַת־עֵנָה בַת־צִבְעוֹן <sup>WTT</sup> Genesis 36:14  
אִשָּׁה עֵשָׂו וְתֹלְדוֹ לְעֵשָׂו אֶת־(יעיש) [יעוש] וְאֶת־יעֵלָם וְאֶת־קֹרַח:

<sup>NAS</sup> Genesis 36:14 **And these were the sons of Esau's wife Oholibamah, the daughter of Anah and the granddaughter of Zibeon: she bore to Esau, Jeush and Jalam and Korah.** (וְאֵת עֵשָׂו לְיֶלֶד וְעֵשָׂו אִשָּׁה צִבְעוֹן בַּת עֵנָה בַת אֶהְלִיבָמָה בֶּן הָיָה אֵלֶּה אֵת יְעוּשׁ וְיָעֵלָם אֵת וְקֹרַח [waw conj. + adj/b/pl: 'elleh + v/qal/PF/3cpl: hayah + n/com/m/pl/constr: ben; "and these became the sons of"; + proper n: "Oholibamah"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: "Anah"; + n/com/f/s/constr: bath; "the daughter/granddaughter of"; + proper n: "Zibeon"; + n/com/f/s/constr: 'ishshah; "the wife of"; + proper n: "Esau"; + waw consec. + v/qal/IPF/3fs: yalad; "and she bore"; + prep: lamed + proper n: "for Esau"; + sign of d.o. + proper n: "Jeush"; + waw conj. + sign of d.o. + proper n: "and Jalam"; + waw conj. + sign of d.o. + proper n: "Korah"])

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### ANALYSIS VERSES 9 – 14:

1. Vs.9 introduces a second *toledoth* (**generations**) of Esau's lineage.
2. This historical record is the most complete and defines the **Edomite** empire.
3. **Esau** is the progenitor to and becomes "**the father of the Edomites in the hill country of Seir**".
4. Moses utilizes the dual reference of *toledoth* to emphasize the complete segregation of **Esau** from any participation in the blessing of the Abrahamic Covenant.
5. Esau's abandonment of Canaan is representative of his complete abandonment of God's plan for his life.
6. The line of **Esau** becomes definitively and permanently separated from the line of Jacob.
7. At this point in Esau's life, his sons have matured and are old enough to start families of their own.
8. They, along with their **father**, become the principle founders of the **Edomite** kingdom.
9. The **sons** are here reintroduced in the order of their maternal relationships: **Adah, Basemath** (vs.10) and **Oholibama** (vs.14), **Esau's** wives.
10. As noted earlier, Esau's wives produced 5 **sons**: **Eliphaz, Reuel, Jeush, Jalam and Korah** (cp.vss.4-5).
11. The in between verses 11-13 fills in the gap with the listing of grandsons from the **sons of Adah and Basemath**.
12. This adds 10 to the generational count elevating the **Edomite** rise to power i.e., the **sons of Eliphaz: Teman, Omar, Zepho, Gatan, Kenaz** (vs.11), **Amalek** (vs.12); **the sons of Reuel: Nahath, Zera, Shammah and Missah** (vs.13).
13. Vs.12 provides an expanded account of the birth of **Amalek** who was born from **Timna, a concubine (piylegesh) of Esau's son Eliphaz**.
14. This special notation is in light of the history between the Amalekites and Israel.
15. **Amalek** is the progenitor to the Amalekites that were hostile to Israel at the time of the Exodus; sometimes they are referred to as Amalekites, sometimes simply **Amalek**. Cp.Exo.17:8; Num.14:43-45; Deu.25:17,18
16. They are considered by some theologians historically by the more familiar term Hyksos; sometimes they are called the shepherd kings.
17. After the Exodus from Egypt, the Hyksos moved into Egypt and took over the devastated nation.
18. They formed dynasties there that lasted for many years.
19. Many historians cannot explain their presence in Egypt or how they came to power because they place them in the wrong time frame and fail to relate their appearance to the devastation of Egypt by the Lord prior to the Exodus.
20. When the once powerful nation was in shambles, it became easy prey for the invading Hyksos.
21. The Amalekites (those continuing to live in Canaan and those eventually kicked out of Egypt) were an almost constant source of trouble to the Jews. Cp.Judg.6:3,4; 10:12
22. They came under a curse from God because of their activities and the Jews were commanded to wipe them out. Cp.Exo.17:16; Deu.25:19
23. But they continued in existence for many years and King Saul was eventually commanded to destroy them. Cp.1Sam.15:1-3

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24. Saul lost the kingdom and died SUD and one reason was his failure to fully execute the wrath of God on the Amalekites. Cp.1Sam.28:17,18; 31:1-4
25. What is conspicuously absent in the genealogies are any grandsons from **Oholibamah, the daughter of Anah and the granddaughter of Zibeon** (vs.14).
26. What are historians to make of this...her 3 sons had no sons, yet the 2 sons of Adah and Basemath managed to have 10?
27. Some interpreters simply write off the anomaly that Moses just didn't record the entire lineage of sons and grandsons of Esau's wives.
28. Key to resolving the irregularity is embedded in the descriptive headings introducing **Oholibamah** as "**the daughter of Anah and the granddaughter of Zibeon**" in both the Canaanite and Edomite *telodoths* (cf.vs.2 cp.vs.14).
29. Further in vss.18 and 25 it is reiterated that **Oholibamah** was "**the daughter of Anah**".
30. So **Anah and Zibeon** are critical to the lineage of **Oholibamah** and her 3 sons.
31. In vss.20 we are informed that both **Zibeon and Anah** were of Horite descent and vs.21 indicates that were prominent leaders as direct descendants of *Seir in the land of Edom*. Cp.1Chr.1:38
32. It was in particular the Horite line that Esau's heritage dispossessed and destroyed (cf.Deu.2:12,22).
33. The most straight forward conclusion as to why there are no further recorded descendants from **Oholibamah** beyond her 3 sons is that they were wiped out by their Edomite relatives.
34. Hence the genealogy from **Oholibamah** is truncated as there is no future heritage from this line of **Esau**.
35. A longstanding political power house within the Horite family is cut off.
36. The repetitive mention of Oholibamah's father **Anah** in the Horite records and in particular vs.24 give further motivation behind why they were targeted among the relatives i.e., water rights courtesy of Mr. *Beeri/Man of the well/Anah* (cf.Gen.26:34).
37. Grandsons names and their meaning include:
  - A. **Teman**: South/perfect.
  - B. **Omar**: Speaker/Eloquent.
  - C. **Zepho**: Watch-tower.
  - D. **Gatam**: A burnt valley.
  - E. **Kenaz**: Hunter.
  - F. **Amalek**: Dweller in a valley.
  - G. **Nahath**: Descent/quiet.
  - H. **Zerah**: Sprout/Springing up of light.
  - I. **Shammah**: Astonishment/loss.
  - J. **Mizzah**: Fear.
38. 1Chr.1:34-37 provides a parallel lineage of **Esau's sons** and grandsons to include the concubine **Timna** of whom 1Chr.1:39 informs us was the sister of Lotan in the line of Seir.

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### THE EDMITE POLITICAL POWERS ESTABLISHED

#### EXEGESIS VERSES 15 – 19:

אֱלֹהֵי אֶלְיָאֶזֶר בְּנֵי־עֵשָׂו בְּכֹרֵי אֶלְיָאֶזֶר בְּכֹרֵי עֵשָׂו  
אֶלְיָאֶזֶר תִּימָן אֶלְיָאֶזֶר אֶלְיָאֶזֶר אֶלְיָאֶזֶר קְנָז:

<sup>NAS</sup> Genesis 36:15 These are the chiefs of the sons of Esau. The sons of Eliphaz, the first-born of Esau, are chief Teman, chief Omar, chief Zepho, chief Kenaz, (בֶּן אֶלְיָאֶזֶר) קְנָז אֶלְיָאֶזֶר אֶלְיָאֶזֶר אֶלְיָאֶזֶר אֶלְיָאֶזֶר אֶלְיָאֶזֶר בְּכֹרֵי אֶלְיָאֶזֶר בְּנֵי עֵשָׂו [adj/b/pl: 'elleh; "these"; + n/com/m/pl/constr: 'alluph {from 'elep: thousand; lit. leader/ruler of thousands; used 68x, 42x in Gen.36}; "are the chiefs of"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Esau"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Eliphaz"; + n/com/m/s/constr: bekor; "the first-born of"; + proper n: "Esau"; + n/com/m/s/constr: 'elluph + proper n: "chief Teman"; + n/com/m/s/constr: 'alluph + proper n: "chief Omar"; + n/com/m/s/constr: 'alluph + proper n: "chief Zepho"; + n/com/m/s/constr: 'alluph + proper n: "chief Kenaz" ])

אֶלְיָאֶזֶר־קֹרַח אֶלְיָאֶזֶר־גַּתָּם אֶלְיָאֶזֶר־עַמְלֵק אֶלְיָאֶזֶר אֶלְיָאֶזֶר בְּנֵי עֲדָה:  
אֶלְיָאֶזֶר בְּאֶרֶץ אֱדוֹם אֶלְיָאֶזֶר בְּנֵי עֲדָה:

<sup>NAS</sup> Genesis 36:16 chief Korah, chief Gatam, chief Amalek. These are the chiefs descended from Eliphaz in the land of Edom; these are the sons of Adah. (אֶלְיָאֶזֶר־קֹרַח אֶלְיָאֶזֶר־גַּתָּם אֶלְיָאֶזֶר־עַמְלֵק אֶלְיָאֶזֶר אֶלְיָאֶזֶר בְּנֵי עֲדָה בֶּן אֶלְיָאֶזֶר אֶלְיָאֶזֶר אֶלְיָאֶזֶר אֶלְיָאֶזֶר אֶלְיָאֶזֶר בְּאֶרֶץ אֱדוֹם אֶלְיָאֶזֶר בְּנֵי עֲדָה) [n/com/m/s/abs: 'alluph + proper n: "chief Korah"; + n/com/m/s/abs: 'alluph + proper n: "chief Gatam"; + n/com/m/s/abs: 'alluph + proper n: "chief Amalek"; + adj/b/pl: 'elleh; "these"; + n/com/m/pl/constr: 'alluph; "are the chiefs of"; + proper n: "Eliphaz"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Edom"; + adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "these are the sons of"; + proper n: "Adah" ])

וְאֵלֶּה בְּנֵי רְעוּאֵל בְּנֵי עֵשָׂו אֶלְיָאֶזֶר נַחַת אֶלְיָאֶזֶר זֶרַח  
אֶלְיָאֶזֶר שָׁמַח אֶלְיָאֶזֶר מִצַּח אֶלְיָאֶזֶר רְעוּאֵל בְּאֶרֶץ אֱדוֹם  
אֶלְיָאֶזֶר בְּנֵי בְשָׁמַח אֶשֶׁת עֵשָׂו:

<sup>NAS</sup> Genesis 36:17 And these are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. (וְאֵלֶּה בְּנֵי רְעוּאֵל בְּנֵי עֵשָׂו אֶלְיָאֶזֶר נַחַת אֶלְיָאֶזֶר זֶרַח אֶלְיָאֶזֶר שָׁמַח אֶלְיָאֶזֶר מִצַּח אֶלְיָאֶזֶר רְעוּאֵל בְּאֶרֶץ אֱדוֹם אֶלְיָאֶזֶר בְּנֵי בְשָׁמַח אֶשֶׁת עֵשָׂו) [waw conj. + adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "and these

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are the sons of"; + proper n: "Reuel"; + n/com/m/s/constr: ben + proper n: "the sons of Esau"; + n/com/m/s/abs: 'alluph + proper n: "chief Nahath"; + n/com/m/s/abs: 'alluph + proper n: "chief Zerah"; + n/com/m/s/abs: 'alluph + proper n: "chief Shammah"; + n/com/m/s/abs: 'alluph + proper n: "chief Mizzah"])

**These are the chiefs descended from Reuel in the land of Edom; these are the sons of Esau's wife Basemath.** (עָשׂוֹ אִשָּׁה בְּשֵׁמֶת בֶּן אֵלֶּה אֲדוֹם אֶרֶץ בְּרֵעוּאֵל אֱלֹפִי אֵלֶּה) [adj/b/pl: 'elleh + n/com/m/pl/constr: 'alluph; "these are the chiefs of"; + proper n: "Reuel"; + prep: bet + n/com/f/s/constr: 'erets + proper n: "in the land of Edom"; + adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "these are the sons of"; + proper n: "Basemath"; + n/com/f/s/constr: 'ishshah + proper n: "the wife of Esau"])

וְאֵלֶּה בְּנֵי אֹהֶלִיבָמָה אִשָּׁת עֵשָׂו אֱלֹפִי יְעוֹשׁ  
אֱלֹפִי יַעֲלָם אֱלֹפִי קֹרַח אֵלֶּה אֱלֹפִי אֹהֶלִיבָמָה בַּת-עֵנָה  
אִשָּׁת עֵשָׂו: WTT Genesis 36:18

<sup>NAS</sup> Genesis 36:18 **And these are the sons of Esau's wife Oholibamah: chief Jeush, chief Jalam, chief Korah.** (וְאֵלֶּה בְּנֵי אֹהֶלִיבָמָה אִשָּׁה עֵשָׂו אֱלֹפִי יְעוֹשׁ אֱלֹפִי יַעֲלָם אֱלֹפִי קֹרַח) [waw conj. + adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "and these are the sons of"; + proper n: "Oholibama"; + n/com/f/s/constr: 'ishshah + proper n: "the wife of Esau"; + n/com/m/s/abs: 'alluph + proper n: "chief Jeush"; + n/com/m/s/abs: 'alluph + proper n: "chief Jalam"; + n/com/m/s/abs: 'alluph + proper n: "chief Korah"])

**These are the chiefs descended from Esau's wife Oholibamah, the daughter of Anah.** (אֱלֹפִי אֱלֹפִי יַעֲלָם אֱלֹפִי קֹרַח אֱלֹפִי אֹהֶלִיבָמָה אִשָּׁה עֵשָׂו אֱלֹפִי יְעוֹשׁ) [adj/b/pl: 'elleh + n/com/m/pl/constr: 'alluph; "these are the chiefs of"; + proper n: "Oholibamah"; + n/com/f/s/constr: bath + proper n: "the daughter of Anah"; + n/com/f/s/constr: 'ishshah + proper n: "the wife of Esau"])

וְאֵלֶּה בְּנֵי-עֵשָׂו וְאֵלֶּה אֱלֹפֵיהֶם הוּא אֲדוֹם: ס WTT Genesis 36:19

<sup>NAS</sup> Genesis 36:19 **These are the sons of Esau (that is, Edom), and these are their chiefs.** (וְאֵלֶּה בְּנֵי אֵלֶּה הוּא אֲדוֹם הוּא אֱלֹפֵיהֶם וְאֵלֶּה בְּנֵי אֵלֶּה) [adj/b/pl: 'elleh + n/com/m/pl/constr: ben + proper n: "these are the sons of Esau"; + waw conj. + adj/b/pl: 'elleh + n/com/m/pl/constr. w/3mpl suff: 'alluph; "and these are their chiefs"; + pro/3ms: hu' + proper n: "that being Edom"; scribal insert end of para: Samek])

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### ANALYSIS VERSES 15 – 19:

1. The next segment of **Esau** genealogy introduces the hierarchy providing the foundation for Edomite rule.
2. It was formulated with a confederation of rulers called “**chiefs**/'alluph”.
3. This noun is used 68x in the OT with 42x in our chapter.
4. The noun is derived from the Hebrew “אלֶפֶת /'eleph” meaning “thousand”.
5. The cognate verb “אלֶפֶת /'alaph” is used 1x (Psa.144:13) meaning to “produce thousands”.
6. The main idea of our noun is “*a leader/ruler of thousands*”.
7. In other words, the Edomite **chiefs** reigned over a large block of population integrated under their authority as rulers.
8. The Edomite “clans” were substantial size both numerically and militarily, not just some rag-tag nomadic tribes.
9. It was predominately the grandsons of **Esau** that rose to peak power over these sizable domains with the exception of Oholibamah’s **sons** only having no future heritage (vs.18).
10. The lineage propels the timeline forward some decades from Esau’s settling in Seir per vs.8.
11. The reader must remember that the life span of men during this time in history easily still spanned a century and more.
12. Over time, the wealth and population of Esau’s heirs grew and absorbed additional servants, slaves and military recruits as well as enlarging their own families.
13. We reflect upon Esau himself having accrued a 400 man security force in just a couple of decades (20 years). Cf.Gen.32:6
14. The conglomerate wealth of **Esau** as foundation and support of his lineage in their own investments compounded with future generations brings to light the influence and power this family came to have over a century+.
15. The heritage listing follows the same pattern of introduction omitting the mention of *Timna* as in the original list in vss.10-15.
16. The main thrust of these recorded **chiefs** is that they are direct descendants of **Esau** through the line of his **sons** as a result of Esau’s 3 wives, **Adah, basemath and Oholibamah**.
17. There is one anomaly in this list being the mention of a “**chief Korah**” in vs.16 that is to be differentiated from Esau’s **son chief Korah** in vs.18.
18. One suggestion is that the **Korah** of vs.16 is a son-in-law having married one of Esau’s daughters mentioned in vs.6 and attaining a rulership status.
19. However, the text clearly states that this individual was of the “**chiefs descended from Eliphaz in the land of Edom**/'elleh ‘alluph Eliphaz bet ‘erets Edom”.
20. Sticking with the text, a better solution is that **Korah** in vs.16 is a great-grandson of Esau’s or grandson of **Eliphaz**.
21. Vs.15 tells us that **Eliphaz** was “**the first-born of Esau/bekor Esau**”.
22. He would be the eldest and in the position to start having children before his brothers.
23. It is entirely feasible that one of his grandsons came of age and power in the same time period as the rest of his sons over a course of a century.
24. Again, we see a truncated listing restricted to only **sons** of **Esau** via **Oholibama** in vs.18.
25. A terse mention of her father **Anah** follows setting up the reason why this line is cut short in the next lineage account of the Horites in vss.20-30.

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## THE HORITE GENEALOGY

### EXEGESIS VERSES 20 – 30:

וְצִבְעוֹן וְעֵנָה: <sup>WTT</sup> Genesis 36:20  
 אֵלֶּה בְּנֵי-שְׂעִיר הַחֲרִי יֹשְׁבֵי הָאָרֶץ לוֹטָן וְשׁוֹבָל

<sup>NAS</sup> Genesis 36:20 **These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah,** (וְלוֹטָן אֶרֶץ הַיֹּשְׁבֵי הַשְּׂעִיר בֶּן אֵלֶּה) [*adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "these are the sons of"; + proper n: "Seir"; + d.a. + proper n: "the Horite"; + v/qal/ptc/m/pl/constr: yashab; "the dwellers of/the inhabitants of"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + proper n: lothan; "Lotan"; + waw conj. + proper n: "shobal; "and Shobal"; + waw conj. + proper n: "and Zibeon"; + waw conj. + proper n: "and Anah"])*]

בְּאֶרֶץ אֶדוֹם: <sup>WTT</sup> Genesis 36:21  
 וְדִישׁוֹן וְאֶזֶר וְדִישָׁן אֵלֶּה אֱלוֹפֵי הַחֲרִי בְּנֵי שְׂעִיר

<sup>NAS</sup> Genesis 36:21 **and Dishon and Ezer and Dishan. These are the chiefs descended from the Horites, the sons of Seir in the land of Edom.** (וְאֵלֶּה דִישָׁן וְאֶזֶר וְדִישׁוֹן) [*waw conj. + proper n: diyshon; "and Dishon"; + waw conj. + proper n: 'etsar; "and Ezer"; + waw conj. + proper n: diyshan; "and Dishan"; + adj/b/pl: 'elleh + n/com/m/pl/constr: 'alluph; "these are the chiefs of"; + d.a. + proper n: "the Horites"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Seir"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Edom"])*]

וַיְהִיוּ בְּנֵי-לוֹטָן חֲרִי וְהִימָם וְאֶחֻת לוֹטָן תִּמְנָע: <sup>WTT</sup> Genesis 36:22

<sup>NAS</sup> Genesis 36:22 **And the sons of Lotan were Hori and Hemam (and Lotan's sister was Timna).** (וַיְהִיוּ בְּנֵי לוֹטָן חֲרִי וְהִימָם וְאֶחֻת לוֹטָן תִּמְנָע) [*waw v/qal/IPF/3mpl: hayah; "and they became"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Lotan"; + proper n: horiy; "Hori"; + waw conj. + proper n: heyamam; "Hemam"; + waw conj. + n/com/f/s/constr: 'achoth; "and the sister of"; + proper n: "Lotan"; + proper n: "was Timna"])*]

וְאֵלֶּה בְּנֵי שׁוֹבָל עֵלֹן וּמִנְחַת וְעִיבָל שְׁפּוֹ וְאוֹנָם: <sup>WTT</sup> Genesis 36:23

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<sup>NAS</sup> Genesis 36:23 **And these are the sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam.** (וְאֵלֶּה בְּנֵי שׁוֹבָל בֶּן אֵלֶּה וְ) [waw conj. + adj/b/pl: 'elleh; "and these"; + n/com/m/pl/constr: ben; "are the sons of"; + proper n: "Shobal"; + proper n: -alewan; "Alvan"; + waw conj. + proper n: manachath; "and Manahath"; + waw conj. + proper n: -eybal; "and Ebal"; + proper n: shepho; "Shepho"; + waw conj. + proper n: 'onam; "and Onam""]

וְאֵלֶּה בְּנֵי-צִבְעוֹן וְאִיָּה וְעֵנָה הוּא עֵנָה אֲשֶׁר מָצָא <sup>WTT</sup> Genesis 36:24  
אֶת-הַיַּמִּים בְּמִדְבָּר בְּרֵעֵתוֹ אֶת-הַחֲמֹרִים לְצִבְעוֹן אָבִיו:

<sup>NAS</sup> Genesis 36:24 **And these are the sons of Zibeon: Aiah and Anah (he is the Anah who found the hot springs in the wilderness when he was pasturing the donkeys of his father Zibeon).** (וְאֵלֶּה בְּנֵי צִבְעוֹן בֶּן אֵלֶּה וְ) [waw conj. + adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "and these are the sons of"; + proper n: "Zibeon"; + waw conj. + proper n: 'ayyah; "and Aiah"; + waw conj. + proper n: "and Anah"; + pro/3ms: hu' + proper n: "that being Anah"; + rel.pro: 'asher; "who"; + v/qal/ptc/3ms: matsa; "having found" {ptc. denotes maintaining possession}; + sign of d.o. + d.a. + n/com/m/pl/abs: yemim {from yam: seas/lakes; hapax}; "the springs"; + prep: bet + d.a. + n/com/m/s/abs: midebbar; "in the wilderness"; + prep: bet + v/qal/inf/constr. w/3ms suff: ra-ah; "as/when pasturing a herd of"; + sign of d.o. + d.a. + n/com/m/pl/abs: chamor; "the donkeys/male-asses"; + prep: lamed + proper n: "for Zibeon"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father""]

וְאֵלֶּה בְּנֵי-עֵנָה דִּישׁוֹן וְאֵהָלִיבָמָה בַת-עֵנָה: <sup>WTT</sup> Genesis 36:25

<sup>NAS</sup> Genesis 36:25 **And these are the children of Anah: Dishon, and Oholibamah, the daughter of Anah.** (וְאֵלֶּה בְּנֵי עֵנָה בֶּן אֵלֶּה וְ) [waw conj. + adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "and these are the sons/children of"; + proper n: "Anah"; + proper n: dishon; "Dishon" {2 Hebrew spellings transliterated Dishon: Diyshon vs.21; Dishon vs.25;} + waw conj. + proper n: "and Oholibamah"; + n/com/f/s/constr: bath + proper n: "the daughter of Anah""]

וְאֵלֶּה בְּנֵי דִישׁוֹן חֶמְדָּן וְאֶשְׁבַּן וְיִתְרָן וְכֶרָן: <sup>WTT</sup> Genesis 36:26

<sup>NAS</sup> Genesis 36:26 **And these are the sons of Dishon (Heb. Dishan): Hemdan and Eshban and Ithran and Cheran.** (וְאֵלֶּה בְּנֵי דִישׁוֹן בֶּן אֵלֶּה וְ) [waw conj. + adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "and these are the sons of"; + proper n:

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diyshan; "Dishon" {This Hebrew spelling is Dishan; the most natural reading is to follow the same listing presented in vss.20,21; hence: Dishon; this follows the LXX and parallel listing 1Chr.1:41} + proper n: hemeddan; "Hemdan"; + waw conj. + proper n: 'eshebban; "and Eshban"; + waw conj. + proper n: yitheran; "and Ithran"; + waw conj. + proper n: "keran; "and Cheran"])

אֵלֶּה בְּנֵי-אֶזֶר בְּלָהָן וְזַעֲוֹן וְעֶקֶן׃<sup>WTT</sup> Genesis 36:27

<sup>NAS</sup> Genesis 36:27 **These are the sons of Ezer: Bilhan and Zaavan and Akan.** (בְּן אֵלֶּה) אֵלֶּה בְּנֵי אֶזֶר [adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "these are the sons of"; + proper n: "Ezer"; + proper n: bilehan; "Bilhan"; + waw conj. + proper n: za-awan; "and Zaavan"; + waw conj. + proper n: -aqan; "and Akan"])

אֵלֶּה בְּנֵי-דִישָׁן עֹז וְאַרָּן׃<sup>WTT</sup> Genesis 36:28

<sup>NAS</sup> Genesis 36:28 **These are the sons of Dishan: Uz and Aran.** (בְּן אֵלֶּה) וְעֹז וְדִישָׁן בְּן אֵלֶּה אֵלֶּה בְּנֵי דִישָׁן [adj/b/pl: 'elleh + n/com/m/pl/constr: ben; "these are the sons of"; + proper n: "Dishan"; + proper n: -uts; "Uz"; + waw conj. + proper n: 'aran; "and Aran"])

אֵלֶּה אֲלוּפֵי הַחֲרִי אֲלוּף לֹטָן אֲלוּף שׁוֹבָל  
אֲלוּף צִבְעוֹן אֲלוּף עֲנָה׃<sup>WTT</sup> Genesis 36:29

<sup>NAS</sup> Genesis 36:29 **These are the chiefs descended from the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,** (אֵלֶּה אֲלוּפֵי הַחֲרִי אֲלוּף לֹטָן אֲלוּף שׁוֹבָל אֲלוּף צִבְעוֹן אֲלוּף עֲנָה) [adj/b/pl: 'elleh + n/com/m/pl/constr: 'alluph; "these are the chiefs of"; + d.a. + proper n: "the Horites"; + n/com/m/s/abs: 'alluph + proper n: "chief Lotan"; + n/com/m/s/abs: 'alluph + proper n: "chief Shobal"; + n/com/m/s/abs: 'alluph + proper n: "chief Zibeon"; + n/com/m/s/abs: 'alluph + proper n: "chief Anah"])

אֵלֶּה אֲלוּפֵי דִישָׁן אֶזֶר  
הַחֲרִי לְאֲלוּפֵיהֶם בְּאֶרֶץ שְׂעִיר׃ פ׃<sup>WTT</sup> Genesis 36:30

<sup>NAS</sup> Genesis 36:30 **chief Dishon, chief Ezer, chief Dishan. These are the chiefs descended from the Horites, according to their various chiefs in the land of Seir.** (אֵלֶּה אֲלוּפֵי דִישָׁן אֶזֶר אֶזֶר אֶזֶר אֶזֶר אֶזֶר אֶזֶר אֶזֶר אֶזֶר אֶזֶר אֶזֶר) [n/com/m/s/abs; "alluph + proper n: "chief Di{y}shon"; n/com/m/s/abs: 'alluph + proper n: "chief Ezer"; +

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*n/com/m/s/abs: 'alluph + proper n: "chief Dishan"; + adj/b/pl: 'elleh + n/com/m/pl/constr: 'alluph; "these are the chiefs of"; + d.a. + proper n: "the Horites"; + prep: lamed "according to"; + n/com/m/pl/constr. w/3mpl suff: 'alluph; "their leadership/chiefs"; + prep: bet + n/com/f/s/constr. 'erets; "in the land of"; + proper n: "Seir"; scribal end of paragraph Phe])*

### ANALYSIS VERSES 20 – 30:

1. Moses transitions to the Horite genealogy in vss.20-30.
2. This in special interest to the fact that the Edomites dispossessed these peoples destroying them from **the land of Edom**. Cp.Deu.2:12,22
3. Based on the previous genealogy of Esau's sons and grandsons (great grandson [Korah vs.16], the reader could safely conclude that the Edomite takeover occurred ~60-100 years after Esau relocated to **the land of Seir**.
4. It was Esau's progeny that spearheaded the assault and took their land as booty (cf.Deu.2:12 "...the sons of Esau dispossessed them...and settled in their place...").
5. As Deu.2:22 notes, the Edomites still reigned in the land "even to this day" of Moses' time.
6. This gives purpose for the final list of Esau's descendants closing the chapter in vss.40-43.
7. To capture a fuller picture concerning the Horite eradication requires a close examination of the relationships in view and parenthetical excerpts incorporated into our verses.
8. Esau's 3 wives all had Canaanite blood (son of Ham) in descent. Cp.Gen.36:2.
9. Two (Adah and **Oholibama**) were from the sons of Heth (cf.Gen.27:46; a son of Canaan) with #3 Basemath in the line of Ishmael (cf.vs.3) who obviously married a Canaanite.
10. Of the 3 wives only one, **Oholibama**, is seen to be directly descended from the Horite blood line in our genealogy (cf.vs.25) a branch of the Hittite (Heth) strain.
11. So it is in particular her relatives that take center stage in the Edomite affair.
12. By implication, they were of great importance in **Seir** among the Horites.
13. The mention of **Zibeon** as a Hivite in vs.2 looks to the line of Canaan through the family of Hivites in Gen.10:17 and a tie in relationship to Shechem in Gen.12:6; 33:18; 34:2.
14. The Horites were known as cave/cliff dwellers originally inhabiting **Edom** (Grk. Idumaea) referred to as troglodytes.
15. The name sake of the **Horite** pre-genitor **Hori** is maintained in the line of **Lotan** (cf.vs.22).
16. The pedigree were directly descended from **Seir the Horite** (vs.20) of whom the area became known by his namesake.
17. So the genealogy begins predating Esau's relocation to the area in vss.6-8.
18. Seir's (who lived in or before Abraham's era) progeny advanced some generations included 6 men with one's son that had expanded the family holdings in power and real estate, **Lotan, Shobal, Zibeon, Anah** (Zibeon's son), **Dishon, Ezer and Dishan** (vss.20-21).
19. Their personal estates grew into the thousand+ of inhabitants as Moses records that they all became "**chiefs/rulers of thousands**/'elluph" in vs.21.
20. The same 7 men are again listed as being **chiefs** closing out the genealogy in vss.29-30.
21. The two references as to their superior positions brackets their children in vss.22-28.
22. The **sons** of these **chiefs** would naturally be expected to attain their own status as rulers as their progeny.
23. Yet, none of these are designated as such.

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24. This in contrast to Esau's sons' progeny becoming **chiefs** in vss.15-17 with the exception of the **sons** from Oholibamah that records no further offspring.
25. Why there are no further **chiefs** designated from the **sons of Seir** is the fact that the Edomite assault happened before these became of age and power as "rulers of thousands".
26. The chronology between Esau's lineage and the Horite lineage finds parallel between the generations of Esau's grandsons and the Horites designated **chiefs**.
27. In other words, Esau's grandsons came of age and power before the **sons** of the listed Horite **chiefs** had opportunity.
28. That none of the Horite chief's progeny (**Anah** as the exception) came to power infers that they were eradicated along with their familial heads of state.
29. As we will see implied **Anah** enjoyed early success because of that presented in vs.24.
30. The listing of Horite **chiefs** bracketing the genealogy were those destroyed by the **sons** of Edom along with their progeny inserted in between.
31. This was inclusive of all 19 men including **chiefs** and their offspring.
32. The exceptions were two lone females listed in the genealogy, **Timna, Lotan's sister** (vs.22) and **Oholibamah, the daughter of Anah** (vs.25).
33. The two exceptions serve to point out two outstanding historical facts otherwise derived from the Horite genealogy recorded as parenthetical inserts (vss.22,24).
34. First is **Timna**, who became the concubine of Esau's son Eliphaz and begat Amalek (cf.vs.12).
35. She is preserved as the mother of Amalek destined to continue the Edomite history resulting in a people bringing much trouble and misery to the Israelites i.e., the Amalekites.
36. This means as a wife/concubine of an Edomite (Eliphaz), she garnered special protection.
37. And so with the second, **Oholibamah**, the wife of Esau.
38. She too would have been spared based on her marital status.
39. The marquee of her mention is her relationship to her father **Anah** again mentioned in vs.24 that parenthetically introduces that which sparked the Edomite assault.
40. This is the 3<sup>rd</sup> time **Oholibamah** has been mentioned in connection with her father and grandfather in the chapter for emphasis (cf.vss.2,14,24).
41. It was her father that discovered "(the hot springs in the wilderness when he was pasturing the donkeys of his father Zibeon/ha yemin bet ha midebbar bet ra-ah ha chamor lamed Zibeon 'ab)".
42. The Hebrew noun *yemin* (**hot springs**) has caused speculation by interpreters as to its meaning as it is a hapax in the Hebrew text.
43. The clearest definition is that the word is from the root *yam* which means seas or lakes.
44. The most natural meaning would indicate significant water sources the size of small lakes that would be naturally fed by springs (hot or cold).
45. **Anah** wouldn't have received a nickname of notoriety such as *Beeri* (man of the wells/lakes cf. 26:34) for discovering some mediocre source of water.
46. The logical conclusion is that **Anah** found a primary water source that was strategic to the lively hood of both men and stock.
47. How he "**found**/matsa" them was probably through the nose of his father's **donkeys** that he was attending to at the time as they were in a **wilderness** terrain.
48. Ownership of **donkeys** was a manifestation of wealth pointing again to the influence of Zibeon's family among the Horites.

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49. The participle form of the Hebrew verb *matsa* (**found**) means that he not only discovered the source, but retained possession of it on behalf of his **father Zibeon** and family.
50. That both **Zibeon and Anah** were **chiefs** indicates their elevated position of power within the Horite line contrasted to Seir's other **sons**.
51. Anah's exceptional discovery would have elevated himself in rank and file.
52. It is the value of water in this case that sets in motion the Edomite assault against the Horites.
53. Omitting details, Moses is informing the reader the Edomite incentive associated with the attack on the Horites.
54. **Zibeon** and son possessed the water rights that spurred the Edomites to conflict with the Horites.
55. The story plays out: **Zibeon** and son became the primary targets of assault and the rest of the Horite family came to their aid in a sort of range war.
56. The Edomites prevailed and continued until conquering the entire race.
57. In fact, the line of Horites is only mentioned in Genesis and the 2 verses in Deuteronomy. Gen.14:6; 36:20,21,29,30; Deu.2:12,22
58. The only survivor of the Zibeonites was **Oholibamah**.
59. That **Oholibamah** had no grandsons infers that her sons by Esau allied with their mother's family in defense and were subsequently killed ending their line.
60. This solves the anomaly of the truncated lineage from **Oholibamah**.
61. While the proposed scenarios are speculative, the pillars find support through deductive reasoning and logic as to why the parenthetical inclusions in the genealogy.
62. Additional names and their meanings (*Lockyer: All the Men of the Bible*):
  - A. **Seir**: Hairy or shaggy.
  - B. **Lotan**: Covering.
  - C. **Shobal**: Wandering/traveler.
  - D. **Dishon**: Leaping.
  - E. **Ezer**: Treasure.
  - F. **Dishan**: Leaping.
  - G. **Hori**: Cave dweller.
  - H. **Heman**: Exterminating/raging.
  - I. **Alvan**: Sublime.
  - J. **Manahath**: Rest.
  - K. **Ebal**: Stone/bare.
  - L. **Shepho**: Smoothness
  - M. **Onam**: Vigorous.
  - N. **Aiah**: Falcon.
  - O. **Hemdan**: Desire.
  - P. **Eshban**: Fire of discernment.
  - Q. **Ithran**: Abundance.
  - R. **Cheran**: Lyre
  - S. **Bilhan**: Tender/bashful.
  - T. **Zaavan**: Conquest/causing fear.
  - U. **Akan**: Sharp-sighted/twisted.
  - V. **Uz**: Counsel/Firmness.
  - W. **Aran**: Joyous/wild goat.

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## THE EDOMITE KINGS

### EXEGESIS VERSES 31 – 39:

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֶדוֹם לִפְנֵי  
מֶלֶךְ-מִצְרָיִם לְבְנֵי יִשְׂרָאֵל: <sup>WTT</sup> Genesis 36:31

<sup>NAS</sup> Genesis 36:31 Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel. (וְ אֵלֶּה הַ מְלָכִים אֲשֶׁר מָלְכוּ בְּ אֶרֶץ אֶדוֹם לִפְנֵי מֶלֶךְ-מִצְרָיִם לְבְנֵי יִשְׂרָאֵל [waw conj. + adj/b/pl: 'elleh + d.a. + n/com/m/pl/abs: melek; "And these are the kings"; + rel.pro: 'asher + v/qal/PF/3cpl: malak; "who reigned"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Edom"; + prep: lamed + n/com/b/pl/constr: paneh {lit. face}; "before the presence of"; + v/qal/inf/constr: malak; "a reigning"; + n/com/m/s/abs: melek; "king"; + prep: lamed + n/com/m/pl/constr: ben; "over the sons of"; + proper n: "Israel"])

וַיִּמְלֹךְ בְּאֶדוֹם בֶּלַע בֶּן-בְּעוֹר וְשֵׁם עִירוֹ דִּנְהַבָּה: <sup>WTT</sup> Genesis 36:32

<sup>NAS</sup> Genesis 36:32 Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah. (וַיִּמְלֹךְ בְּ אֶדוֹם בֶּלַע בֶּן-בְּעוֹר וְשֵׁם עִירוֹ דִּנְהַבָּה [waw consec. + v/qal/IPF/3ms: malak + prep: bet; "And he reigned in"; + proper n: "Edom"; + proper n: bela-; "Bela"; + n/com/m/s/constr: ben; "the son of"; + proper n: Be-or; "Beor"; + waw conj. + n/com/m/s/constr: shem + n/com/f/s/constr. w/3ms suff: -iyr; "and the name of his city"; + proper n: dinehabah; "was Dinhabah"])

וַיָּמָת בֶּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן-זֶרַח מִבְּצֶרֶת: <sup>WTT</sup> Genesis 36:33

<sup>NAS</sup> Genesis 36:33 Then Bela died, and Jobab the son of Zerah of Bozrah became king in his place. (וַיָּמָת בֶּלַע מוֹת וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן-זֶרַח מִן זֶרַח מִן בְּצֶרֶת [waw consec. + v/qal/IPF/3ms: muth; "and he died"; + proper n: "Bela"; + waw consec. + v/qal/IPF/3ms: malak; "and he reigned/became king"; + prep. w/3ms suff: tachath; "instead of/after him"; + proper n: yobab; Jobab"; + n/com/m/s/constr: ben; "the son of"; + proper n: zerach; "Zerah"; + prep: min + proper n: batserah; "from Bozrah"])

וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חוּשָׁם מֵאֶרֶץ הַתֵּימָנִי: <sup>WTT</sup> Genesis 36:34

<sup>NAS</sup> Genesis 36:34 Then Jobab died, and Husham of the land of the Temanites became king in his place. (וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חוּשָׁם מֵאֶרֶץ הַתֵּימָנִי [waw

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*consec. + v/qal/IPF/3ms: muth; "then he died"; + proper n: "Jobab"; + waw consec. + v/qal/IPF/3ms: malak; "and he reigned"; + prep. w/3ms suff: tachath; "after him"; + proper n: chusham; "Husham"; + prep: min + n/com/f/s/constr: 'erets; "from the land of"; + d.a. + proper n: teymaniy; "the Temanites" ])*

וַיָּמָת חֹשָׁם וַיִּמְלֹךְ תַּחְתָּיו הָרֹדֶד בֶּן־בְּדָד בְּמִדְיָן  
אֶת־מִדְיָן בְּשָׂדֵה מוֹאָב וְשֵׁם עִירוֹ עָוִית׃

WTT Genesis 36:35

**NAS Genesis 36:35 Then Husham died, and Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith.** ( מוֹת ו )  
*שֵׁם ו מוֹאָב שָׂדֵה ב מִדְיָן אֶת נָכַח הַ בְּדָד בֶּן הָרֹדֶד תַּחַת מֶלֶךְ ו חוֹשָׁם עָוִית עִיר [waw consec. + v/qal/IPF/3ms: muth; "then he died"; + proper n: "Husham"; + waw consec. + v/qal/IPF/3ms: malak + prep. w/3ms suff: tachath; "and he reigned after him"; + proper n: chadad; "Hadad"; + n/com/m/s/constr: ben; "the son of"; + proper n: bedad; "Bedad"; + d.a. + v/Hiphil/ptc/m/s/abs: nakah {lit. cause to strike}; "the one defeating"; + sign of d.o. + proper n: mideyan; "Midian"; + prep: bet + n/com/m/s/constr: sadeh; "in the field of"; + proper n: mo'ab; "Moab"; + waw conj. + n/com/m/s/constr: shem + n/com/f/s/constr. w/3ms suff: -iy; "and the name of his city"; + proper n: -awiyth; "was Avith" ])*

וַיָּמָת הָרֹדֶד וַיִּמְלֹךְ תַּחְתָּיו שַׁמְלָה מִמַּשְׂרֵקָה׃

WTT Genesis 36:36

**NAS Genesis 36:36 Then Hadad died, and Samlah of Masrekah became king in his place.** ( מוֹת ו )  
*מִשְׂרֵקָה מִן שַׁמְלָה תַּחַת מֶלֶךְ ו הָרֹדֶד מוֹת ו [waw consec. + v/qal/IPF/3ms: muth; "then he died"; + proper n: "Hadad"; + waw consec. + v/qal/IPF/3ms: malak + prep. w/3ms suff: tachath; "and he reigned after him"; + proper n: samelah; "Samlah"; + prep: min + proper n: masereqah; "from Masrekah" ])*

וַיָּמָת שַׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׂאוּל מִרְחֹבוֹת הַנָּהָר׃

WTT Genesis 36:37

**NAS Genesis 36:37 Then Samlah died, and Shaul of Rehoboth on the Euphrates River became king in his place.** ( מוֹת ו )  
*נָהָר הַ רְחֹבוֹת מִן שָׂאוּל תַּחַת מֶלֶךְ ו שַׁמְלָה מוֹת ו [waw consec. + v/qal/IPF/3ms: muth; "then he died"; + proper n: "Samlah"; + waw consec. + v/qal/IPF/3ms: malak + prep. w/3ms suff: tachath; "and he reigned after him"; + proper n: sha'ul; "Shaul"; + prep: min + proper n: rechoboth; "Rehoboth"; + d.a. + n/com/m/s/abs: nahar; "on the river/stream" ])*

וַיָּמָת שָׂאוּל וַיִּמְלֹךְ תַּחְתָּיו בְּעַל חֲנָן בֶּן־עַכְבָּוֶר׃

WTT Genesis 36:38

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<sup>NAS</sup> Genesis 36:38 Then Shaul died, and Baal-hanan the son of Achbor became king in his place. (וּ שְׂאוּל מוֹת וְ עַכְבּוֹר בֶּן בַּעַל חֲנָן תַּחַת מֶלֶךְ וְ שְׂאוּל מוֹת ו) [waw consec. + v/qal/IPF/3ms: muth; "then he died"; + proper n: "Shaul"; + waw consec. + v/qal/IPF/3ms: malak + prep. w/3ms suff: tachath; "and he reigned after him"; + proper n: ba-al - chanan; "Baal-hanan"; + n/com/m/s/constr: ben; "the son of"; + proper n: -akebbor; "Achbor" ])

וַיָּמָת בַּעַל חֲנָן בֶּן עַכְבּוֹר וַיִּמְלֹךְ תַּחְתּוֹ הָדָר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטָבַאֵל בַּת מִטְרֵד בַּת מִי זָהָב: <sup>WTT</sup> Genesis 36:39

<sup>NAS</sup> Genesis 36:39 Then Baal-hanan the son of Achbor died, and Hadar became king in his place; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab. (וְ הָדָר תַּחַת מֶלֶךְ וְ עַכְבּוֹר בֶּן בַּעַל חֲנָן מוֹת ו) [waw consec. + v/qal/IPF/3ms: muth; "then he died"; + proper n: "Baal-hanan"; + n/com/m/s/constr: ben; "the son of"; + proper n: "Achbor"; waw consec. + v/qal/IPF/3ms: malak + prep. w/3ms suff: tachath; "and he reigned after him"; + proper n: chadar; "Hadar"; + waw conj. + n/com/m/s/constr: shem + n/com/f/s/constr. w/3ms suff: -iy; "and the name of his city"; + proper n: pa-u; "was Pau"; + waw conj. + n/com/m/s/constr: shem + n/com/f/s/constr. w/3ms suff: ishshah; "and the name of his wife"; + proper n: meheythabe'el; "was Mehetabel"; + n/com/mf/s/constr: bath; "the daughter of"; + proper n: mathred; "Matred"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: mey - zahab; "Mesahab" ])

### ANALYSIS VERSES 31 – 39:

1. With the destruction of the Horites, the Edomite empire grew in strength and numbers.
2. Over the next couple of centuries, the familial chiefs would be spread out in their acquisitions of land and domain.
3. The political system of chiefs over various entities would not vanish as vss.40-42 in closing out the chapter suggests.
4. Yet they retain a singular identity as peoples **in the land of Edom**.
5. The challenge set before them was how to maintain their solidarity as Edomites with a confederate system of rule.
6. Enter in vss.31-39 and “**the kings who reigned in the land of Edom**/ha melek ‘asher malek bet ‘erets Edom” (vs.31).
7. To bind the confederation, there were those that were elevated in rank as head of the entire empire i.e., a **king**.
8. The chiefs would subject themselves and their peoples to his rule.
9. The author informs us that this new political system was established “**before any king reigned over the sons of Israel**/lamed paneh malak melek lamed ben Israel”.

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10. Moses knew this as fact since a **king of Edom** was ruling at the time of the Exodus in Num.20:14-18.
11. Israel would have no **king** until Saul some 396 years after the Exodus (Exodus from Egypt 1446 BC – reign of Saul 1050-1010 BC).
12. It is not unusual that theologians regard this section of Genesis as an insertion by another post-Saul author (some include most of the chapter) as Moses predated Israeli monarchies.
13. However, this speculation is unnecessary as Moses was a prophet (cf.Deu.34:10) and could be given future insight into the matter when penning Genesis.
14. What is unique regarding the Edomite **kings** is that the monarchy was not dynastic, but elective or by proxy.
  - A. The **king** list shows that a man did not receive kingship by succession from his father as is usually the case.
  - B. In each case, when a **king** died, he was replaced by one that was not a close relative.
  - C. In fact, these men were from a completely different city or area of the region.
  - D. In no case did the son of any of these **kings** ascend to the throne when his father died.
15. How the elective process might have worked is not known, but it is clear that they were commissioned as representation of the Edomite empire apart from military intervention or coups.
16. The record of each of the **kings** follows a similar pattern with slight variation: The name of the **king**; his father's **name**; a geographical affiliation; his death.
17. Two outstanding features in the list include **Hadad, who defeated Midian in the field of Moab** in vs.35 and that the final **king Hadar** in vs.39 has no recorded death and his wife's lineage is recorded.
18. Some speculate that this **Hadad** reigned during the Judges era when Gideon defeated the Midianites in Jgs.7 (~1155-1148 BC), but this is without proof.
19. It was not Edomites that **defeated Midian** in Jgs.7, but Gideon and his 300 men (cf.Jgs.7-8).
20. I would suggest it is an otherwise undocumented and separate event that Moses readers would have been familiar with during their present era.
21. This suggestion opens the doors to explain why no death is recorded for the last **king Hadar** in vs.39.
22. That is, he was the **king** ruling during the time of the Exodus recorded in Num.20:14-18.
23. The additional emphasis placed on his wife **Mehetabel** and her lineage would solidify to his readers the king's identify as such.
24. This view parallels the added historical significance of matriarchal emphasis with the Edomite (Esau's 3 wives and Timna) and Horite (Timna and Oholibama) genealogies.
25. While this view too is without definitive proof it does satisfy a sense of chronological continuity in chapter 36 i.e., chronology of Edom from Canaan to the Exodus.
26. The **kings**, their names and meanings (*Lockyer, All the Men of the Bible*):
  - A. **Bela**: Devouring or consumption.
  - B. **Jobab**: Howling or trumpet call.
  - C. **Husham**: Haste or passion.
  - D. **Hadad**: Mighty or fierceness.
  - E. **Samlah**: Garmet or astonishment.
  - F. **Shaul**: Asked.
  - G. **Baal-hanan**: The Lord is gracious.

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- H. **Hadar**: Honor.
27. The names of the king's fathers listed and meaning:
- A. **Bela** fr. **Beor**: A torch or burning.
  - B. **Jobab** fr. **Zerah**: Sprout or springing up of light.
  - C. **Hadad** fr. **Bedad**: Separation.
  - D. **Baal-hanan** fr. **Achbor**: A mouse.
28. The regional affiliations of the **kings** with meanings *KJV OT Hebrew Lexicon* (except noted otherwise):
- A. **Bela**: **City of Dinhabah** i.e., give you judgment.
  - B. **Jobab**: **Of Bozrah** i.e., sheepfold or fortress.
  - C. **Husham**: **The land of the Temanites** (from the line of Eliphaz, Esau's first-born cf. vss.11,15).
  - D. **Hadad**: **His city was Avith** i.e., ruins. *Gesenius Hebrew-Chaldee Lexicon of the OT*
  - E. **Samlah**: **Of Masrekah** i.e., vineyard of noble vines.
  - F. **Shaul**: **Of Rehoboth on the river** i.e., wide places (the NAS insertion Euphrates does not fit the geography).
  - G. **Hadar**: **His city was Pau** i.e., bleating.
29. The names of the women and meaning (*Lockyer, All the Women of the Bible*):
- A. **Mehetabel**: God blesses.
  - B. **Matred**: Thrusting forward or expulsive.
  - C. **Mezahab**: Offspring of the shining one (Lockyer name listings suggests a grandfather here rather than grandmother).
30. There are 8 Edomite **kings** recorded for the archives.
31. If our view is accurate that they ruled starting from the conquest of the Horites to the time of Moses penning Genesis as a period of some 160-200 years, then they ruled on the average some 20-25 years apiece.
32. Being elective monarchs and not dynastic their rule would be set terms, not life long.

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## EDOMITE CHIEFS DURING THE TIME OF MOSES

### EXEGESIS VERSES 40 – 43:

וְאֵלֶּה שְׁמוֹת אֱלוֹפֵי עֵשָׂו לְמִשְׁפַּחָתָם לְמִקְוֹמָתָם  
בְּשֵׁמֹתָם אֱלוֹף תִּמְנָע אֱלוֹף עֵלְוָה אֱלוֹף יִתֵּת: <sup>WTT</sup> Genesis 36:40

<sup>NAS</sup> Genesis 36:40 Now these are the names of the chiefs descended from Esau, according to their families and their localities, by their names: chief Timna, chief Alvah, chief Jetheth, (עֵלְוָה אֱלוֹף תִּמְנָע אֱלוֹף שֵׁם בּ מְקוֹם ל מִשְׁפָּחָה ל עֵשָׂו אֱלוֹף שֵׁם אֵלֶּה ו) אֱלוֹף יִתֵּת [waw conj. + adj/b/pl: 'elleh + n/com/m/pl/constr: shem; + n/com/m/pl/constr: 'alluph; "Now these are the names of the chiefs from"; + proper n: "Esau"; + prep: lamed + n/com/f/pl/constr. w/3mpl suff: mishepachah; "according to their families/clans"; + prep: lamed + n/com/m/pl/constr. w/3mpl suff: maqom; "according to their place/localities"; + prep: bet + n/com/m/pl/constr. w/3mpl suff: shem; "by their names"; + n/com/m/s/abs: 'alluph + proper n: "chief Timna"; + n/com/m/s/abs: 'alluph + proper n: -alewa; "chief Alvah"; + n/com/m/s/abs: 'alluph + proper n: yetheth; "chief Jetheth"])

אֱלוֹף אֹהֶל־בָּמָה אֱלוֹף אֵלָה אֱלוֹף פִּינּוֹן: <sup>WTT</sup> Genesis 36:41

<sup>NAS</sup> Genesis 36:41 chief Oholibamah, chief Elah, chief Pinon, (אֱלוֹף אֹהֶל־בָּמָה אֱלוֹף) פִּינּוֹן אֱלוֹף אֵלָה [n/com/m/s/abs: 'alluph + proper n: "chief Oholibamah"; + n/com/m/s/abs: 'alluph + proper n: 'ellah; "chief Elah"; + n/com/m/s/abs: 'alluph + proper n: "piynon; "chief Pinon"])

אֱלוֹף קִנְזָה אֱלוֹף תֵּמָן אֱלוֹף מִבְּצָר: <sup>WTT</sup> Genesis 36:42

<sup>NAS</sup> Genesis 36:42 chief Kenaz, chief Teman, chief Mibzar, (אֱלוֹף קִנְזָה אֱלוֹף) מִבְּצָר אֱלוֹף תֵּמָן [n/com/m/s/abs: 'alluph + proper n: "chief Kenaz"; + n/com/m/s/abs: 'alluph + proper n: "chief Teman"; + n/com/m/s/abs: 'alluph + proper n: mibetsar; "chief Mibzar"])

אֱלוֹף מַגְדִּיאֵל אֱלוֹף עִרָם אֵלָה אֱלוֹפֵי אֲדוֹם  
לְמוֹשְׁבֹתָם בְּאֶרֶץ אֲחֻזָּתָם הוּא עֵשָׂו אָבִי אֲדוֹם: פ <sup>WTT</sup> Genesis 36:43

<sup>NAS</sup> Genesis 36:43 chief Magdiel, chief Iram. These are the chiefs of Edom (that is, Esau, the father of the Edomites), according to their habitations in the land of their possession. (הוּא אֲחֻזָּה אֶרֶץ ב מוֹשָׁב ל אֲדוֹם אֱלוֹף אֵלָה עִרָם אֱלוֹף מַגְדִּיאֵל אֱלוֹף)

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עֲשׂוֹ אֲבֹתָם אֶדְוֹם פִּ [n/com/m/s/abs; 'alluph + proper n: mageddiy'el; "chief Magdiel"; + n/com/m/s/abs: 'alluph + proper n: -iyram; "chief Iram"; + adj/b/pl: 'elleh + n/com/m/pl/constr: 'alluph; "these are the chiefs of"; + proper n: "Edom"; + prep: lamed + n/com/m/pl/constr. w/3mpl suff: moshab; "according to their dwellings/habitations"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + n/com/f/s/constr. w/3mpl suff: 'achuzah; "their possession"; + pro/3ms: hu' + proper n: "that being Esau"; + n/com/m/s/constr: 'ab + proper n: "the father of the Edomites"; scribal end of chapter phe])

### ANALYSIS VERSES 40 – 43:

1. Deu.2:22 records that the **Edomites** still inhabited the **land of Edom** during the Exodus.
2. This gives purpose for a second recording of Edomite **chiefs descended from Esau** supplementing the list presented in vss.15-19.
3. It forwards the chronology from Esau's relocation to Seir to the time of Moses paralleling the time of the Edomite king with no recorded death in vs.39.
4. This final list comprises the ruling **chiefs (ruler of thousands/'alluph)** during the era of Moses and the exodus from Egypt.
5. These verses also confirm that the confederate rulership of **chiefs** coincided with the singular monarchy established during this period in the preceding vss.31-39.
6. Our author identifies these contemporary **chiefs** "according to their families, their localities, by their name/lamed mishepachah lamed maqom bet shem" (vs.40).
7. In other words, they had assumed rule via their familial rights (primogenitor) having authority over those occupying their governed territory.
8. So while the monarchical system was elected (*see notes vss.31-39*), the confederate leadership remained dynastic.
9. Vs.43 says that their territories were "their habitations in the land of their possession/moshab bet 'erets 'achuzah".
10. The Hebrew 'achuzah (**possession**) is from the root 'achaz that means "to take hold of, seize or grasp" alluding to how the **Edomites** came into **possession** of their **land** (overthrow of the Horites).
11. There are 11 **names** supplied in our lists of **chiefs** which matches exactly with the number of 11 **names** given in the previous list of **chiefs** in vss.15-19.
12. The previous list included 10 of Esau's grandsons and one great grandson (Korah, vs.16).
13. These were from the 2 sons (Eliphaz, Reuel) of Esau's 2 wives, Adah and Basemath.
14. The matching numbers of **chiefs** supports our conclusion that Oholibamah's 3 sons were wiped out in the Horite affair truncating their familial rule.
15. In other words, the 11 **chiefs** in our verses came only from the extended families from Adah and Basemath.
16. Of the 11 **names** now supplied, 4 of the **names** are identical to **names** seen previously: **Timna, Oholibamah, Kenaz** and **Teman**.
17. As is the case today, certain **names** were used for both men and women.
18. The other **names** and meanings (*Lockyer*):
  - A. **Alvah**: Sublimity or high.
  - B. **Jetheth**: Subjection.

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- C. **Elah:** An oak.
  - D. **Pinon:** Oar or pearl.
  - E. **Mibzar:** Fortress.
  - F. **Magdiel:** Prince of God.
  - G. **Iram:** Belonging to a city.
19. All concerned were direct descendants of **Esau, the father of the Edomites.**
  20. In conclusion of the study of the genealogies, it is this exegete's contention that the genealogies were pre and contemporary Moses.
  21. They are to be view over the time of some 2-3 centuries ~1675-1406 BC.
  22. This interpretation maintains the chronological consistency found in the book of Genesis providing a cohesiveness of thought otherwise splattered by most commentaries.

# GENESIS

## A SYNOPSIS OF CHAPTER 36

1. That Esau became a nation recalls the promise to Rebekah that she would be the mother of two nations. Gen.25:23
2. That Edom (the nation) became part of the Davidic empire, though older than the nation Israel, and having kings before Israel, shows that the older did serve the younger.
3. Fierce wars between the two peoples resulted in the supremacy of Israel. Cp.2Sam.8:13-14; 1Kgs.11:15-16; 2Kgs.14:7
4. This finds fulfillment in that part of Isaac's blessing that read: "*By your sword you shall live, and your brother you shall serve*" (cf.Gen.27:40).
5. Edom was not only Israel's neighbor, but was regarded as their nearest relative. Cf.Num.20:14ff; Deu.23:7
6. Esau's family history is presented before the family history of Jacob. Cf.Gen.36:1 cp.37:1-2
7. The double *toledoths* (generations) in vss.1,9 segregate Esau from the land of promise in perpetuity.
8. Not only did Esau forsake his family roots, chapter 36 makes clear he abandoned the land of promise.
9. Esau's marriages to Canaanite women showed his disrespect for the traditions of his forefathers.
10. Both Abraham and Isaac were concerned that their sons marry within the family lineage descended from Terah. Cf.Gen.24:3-4; 28:2
11. He decided that he could not live in Canaan with his brother Jacob because of economic reasons. Cf.Gen.36:7
12. This is the first instance of Jacob becoming a "yoke" on Esau. Gen.27:40
13. Esau, driven by his lust for fame and fortune led to his decision to leave Canaan and live in the less hospitable environs of Seir fulfilling another aspect of Isaac's prophetic blessing in Gen.27:39, "*Behold, away from the fertility of the earth shall be your dwelling, and away from the dew of heaven*".
14. This left Jacob the uncontested heir of Abrahamic promise that his descendants would one day inherit the land of Canaan to which his father had migrated (cf.Gen.37:1).
15. For Paul, the election of Jacob and the rejection of Esau is a special example of the doctrine of election (and calling). Rom.9:10-13
16. Esau the unbeliever and non-elect son was rejected due to the simple fact that he remained in a state of unbelief throughout his life.
17. Esau's rejection, even before he was born, is based on the doctrine of foreknowledge. Cf.Rom.8:29 cp.11:2a
18. It is all summed up in Malachi's words in Mal.1:2-3.
19. The descendants of Edom turned out to be some of Israel's bitterest foes and words of their final demise echo through the prophets Joel (3:19), Amos (1:6,9,11; 2:1, 9:12), Obadiah (1:1) and Malachi (1:4).
20. Edom epitomizes maximum hostility to the Abrahamic Covenant.
21. Esau epitomizes a man of the cosmos that is permitted, even blessed, to attain the desires of his heart only to end up in eternal torment.
22. *Review the Doctrine of the Edomites.*