

Genesis 32 – 36 → Jacob's Wrestling

Genesis 32, Jacob's Wrestling

Genesis 33, Jacob Reconciles With Esau

Genesis 34, Dinah Avenged

Genesis 35, Jacob Returns to Bethel

Genesis 36, Generations of Esau

Genesis

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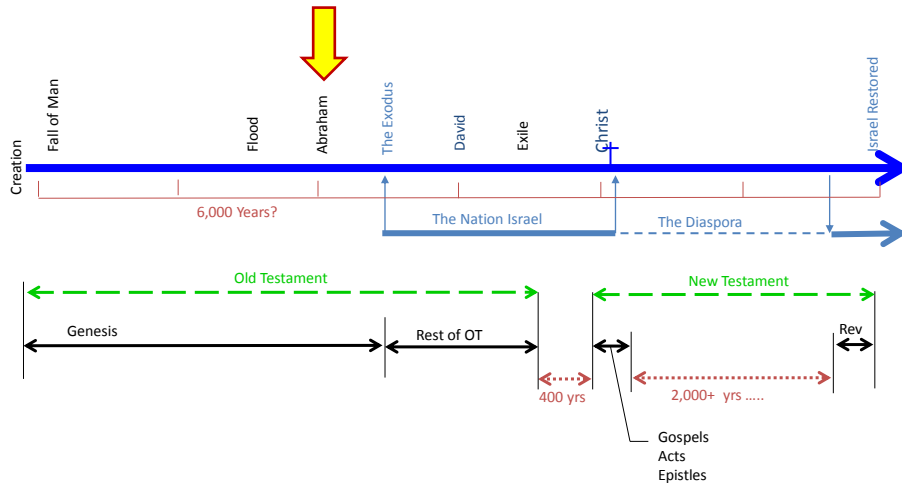
Part 1:

Genesis 1, 2	Creation
Genesis 3	Fall of Man
Genesis 4	Cain & Abel
Genesis 5	Genealogy of Noah
Genesis 6-9	Flood of Noah
Genesis 10-11	Tower of Babel

Part 2:

Genesis 12-20	Abraham
Genesis 21-27	Isaac
Genesis 28-36	Jacob
Genesis 37-48	Joseph
Genesis 49-50	12 Tribes Prophetically

The Panorama of History



Major Topics:

- Genesis 32, Jacob's Wrestling
- Genesis 33, Jacob Reconciles With Esau
- Genesis 34, Dinah Avenged
- Genesis 35, Jacob Returns to Bethel
- Genesis 36, Generations of Esau

Genesis 32:1-2 Angel's Aware

1] And Jacob went on his way, and the angels of God met him.

2] And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

Halak and derek ("to go on one's way," "to take a journey") are used in 28:20; 32:1.

Mahanaim = "Two Camps."

A comparison with Jacob's earlier encounter with angels at Bethel (28:10-22) when he left the land proves most instructive...

"The angels of God" occurs only twice (28:12; 32:1);

Zeh ("this") is used four times (28:16-17).

"This is the gate of heaven" (28:17) and

"This is the camp of God!" (32:2).

In both cases Jacob interpreted what he had seen before naming it (28:17; 32:2)

The identical expression is used in the naming of both places (28:19; 32:2)

Genesis 32:3-5 I have a message for you...

3] And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

4] And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5] And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

Many key ideas and wordplays are in this section.

The Heb. word for "angels" also means "messengers."

Apparently prompted by the idea in the vision, Jacob sent messengers to Esau in Edom.

Jacob had just seen the angels (God's messengers) and now he sent his own messengers to Esau.

Genesis 32:6-8 Any Reply ???

6] And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7] Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

8] And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

Out of fear of Esau (who was coming toward him with 400 men) he divided his family into two groups or camps (mahòanot).

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Gen 32:9-10 Remember what you said?

9] And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10] I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

Jacob addressed God as the God of my father Abraham and of my father Isaac.

Jacob reminded God of His command to Jacob to return to his country

Jacob reminded God of His promise to bless him.

God wants people to remind Him of His word when they pray.

This is a motivation to faith.

Jacob then confessed his unworthiness of God's kindness and faithfulness and material blessings.

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Gen 32:11-12 Remember what you said?

11] Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

12] And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Jacob confessed his fears.

He asked for deliverance from what he thought was the source of his fear.

He ended on a note of faith reminding God again of His promise.

He had the correct attitude in prayer—total dependency on God.

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Genesis 32:13-16 Homecoming Gifts

13] And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14] Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15] Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16] And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

Jacob thought 5 herds sent separately would impress and pacify Esau.

Jacob had to learn later, however, that God would have delivered him without such gifts.

The nation would need to learn that deliverance comes by faith in God, and not by giving tribute to the enemy.

A lesson we need to heed today !!!

Gen 32:17-23 If you survive, I'll show up

17] *And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?*

18] *Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.*

19] *And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.*

20] *And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.*

21] *So went the present over before him: and himself lodged that night in the company.*

22] *And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.*

23] *And he took them, and sent them over the brook, and sent over that he had.*

Gen 32:24-26 Wrestling match with ... ???

24] *And Jacob was left alone; and there wrestled a man with him until the breaking of the day.*

25] *And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.*

26] *And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.*

Notice: This does not say Jacob wrestled with God – we only assume it was God

Gen 32:27-29 What did he just do ???

27] *And he said unto him, What is thy name? And he said, Jacob.*

28] *And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.*

29] *And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.*

The word Israel can be translated:

- he who striveth with God, or
 - God Striveth, or
 - he who persevereth,
- it may be associated with the word sîar, “prince”; or,
- both ideas may be combined in the name as the princely wrestler with God.

Was this man God or God’s messenger ?

Gen 32:30-32 I have seen God

30] *And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.*

31] *And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.*

32] *Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob’s thigh in the sinew that shrank.*

Peniel: = “The face of God”:

The i and the u are mere connecting vowels joining the substantive pen and el.

Penuel: older form?

Face to face: *Gen 16:13; Ex 14:11; 33:20; Jdg 6:22; 13:22; Isa 6:5.*

Genesis 32

The wrestling occurred when Jacob was at the threshold of the land of promise.

Jacob was renamed Israel;
the place name, Peniel, was given in response to Jacob's new name.

This story also results in a dietary restriction for the people of Israel.

Orthodox Jews still refuse to eat the tendon of the hindquarter of animals.

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Genesis 32

The emphasis of the story is on the wrestling;
but its purpose was the changing of Jacob into Israel.

At the outset the names are:

- ya'aqob ("Jacob"), the man;
- yabboq ("Jabbok"), "emptying", the place; and
- ye'abeq ("he wrestled"), the match.

These attract the Hebrew reader's attention immediately, because of the similarity of the consonants y, q, and b in the words.

Before Jacob (ya'aqob) could cross the place, Jabbok (yabboq) and enter into the land of blessing, he had to wrestle (ye'abeq) the man.

Either Jacob and his plans would prevail in his life or
Jacob would yield himself and become God's man.

It would be a continual struggle...

Remember, Paul's thorn in the flesh...

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Genesis 33:1-3 Let' Split

1] And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2] And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3] And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

Jacob lined them up in order of their importance to him,

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Gen 33:4-7 Let me introduce...

4] And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5] And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

6] Then the handmaidens came near, they and their children, and they bowed themselves.

7] And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

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Gen 33:8-11 All's forgiven – for now...

8] And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

9] And Esau said, I have enough, my brother; keep that thou hast unto thyself.

10] And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11] Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

The acceptance of a gift is equivalent to the striking of a covenant of friendship.

If your present is received by your superior you may rely on his friendship;

If it is declined you have everything to fear.

It was on this ground that Jacob was so urgent in pressing Esau to accept his present.

Esau took it and so gave Jacob an assurance of his complete reconciliation.

Gen 33:12-17 Let me introduce...

12] And he said, Let us take our journey, and let us go, and I will go before thee.

13] And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.

14] Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15] And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

16] So Esau returned that day on his way unto Seir.

17] And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

Succoth (from saccac, to entwine): i.e. booths.

Gen 33:18-20 Home again

18] And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

19] And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20] And he erected there an altar, and called it Elelohe-Israel.

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Genesis 34:1-3 Hello, girlfriends...

1] And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2] And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3] And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

Hebrew laqahò, took (v. 2), indicates that an irresistible force was used.

The word ana, defiled (AV), indicates dishonorable treatment.

After a woman was debased in this way, she had no expectancy of ever having a valid marriage.

Hamor — “ass”;

Proof of the very different ideas which, in the East, are associated with that animal, which there is viewed as sprightly, well proportioned, and virile.

This chief is called Emmor (Acts 7:16)

Genesis 34:4-7 Can I keep her...

4] And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5] And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6] And Hamor the father of Shechem went out unto Jacob to commune with him.

7] And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

"...in Israel": This is the first mention of the nation by this name.

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Genesis 34:8-12 Name your price...

8] And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9] And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10] And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11] And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12] Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

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Genesis 34:13-17 Here's the deal...

13] *And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:*

14] *And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:*

15] *But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;*

16] *Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.*

17] *But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.*

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Genesis 34:18-23 Win - Win

18] *And their words pleased Hamor, and Shechem Hamor's son.*

19] *And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.*

20] *And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,*

21] *These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.*

22] *Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.*

23] *Shall not their cattle and their substance and every beast of theirs be ours? Only let us consent unto them, and they will dwell with us.*

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Genesis 34:24-26 Hop-a-long Hamor

24] And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25] And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26] And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

Why Simon and Levi?

Simeon and Levi were Dinah's full brothers.

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Genesis 34:27-29 Open season

27] The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28] They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

29] And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

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Genesis 34:30-31 What did you do?

30] And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31] And they said, Should he deal with our sister as with an harlot?

Jacob rebukes Simeon and Levi for giving him a bad name, but he doesn't rebuke them for the sin that they have committed.

For this, Simeon and Levi were passed over in the blessing with the birthright.

A deceptive covenant was not to be dangled before the pagans.

On occasion God would use a Simeon and a Levi, and a Jehu (2 Kgs 10:11-14, 17-31), as His instruments of judgment.

"But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth...But thou shalt utterly destroy them; ..." Deut 20:16-18.

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Genesis 35:1-2 Not home - yet

1] And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

God called Jacob to return to the land (28:13-15; 31:3), but his pilgrimage took a long time.

God had to remind Jacob of his forgotten vows.

Apparently his indifference to those vows provided the occasion for Dinah's defilement by Shechem.

Jacob should have traveled straight on to Beersheba, his parents' home (28:10), without stopping at Shechem.

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Genesis 35:2-4 Bury the past

2] Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

3] And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4] And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

To complete his vows, there had to be a sanctification process.

Jacob's family had to remove all their idols, the foreign gods.

God permits no rivals; He allows only single loyalty and no magical charms.

All this purification (getting rid of idols, washing themselves, and changing their clothes) was instructive for Israel, who later would need such a consecration when they entered the land of promise (*Josh 5:1-9*).

Interestingly Jacob's wives idols were also buried under an oak, back in Shechem (v. 4).

Genesis 35:5-8 Headed home

5] And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6] So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.

7] And he built there an altar, and called the place El-Bethel: because there God appeared unto him, when he fled from the face of his brother.

8] But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

At Bethel God confirmed the promise He had made there earlier.

Jacob's name-change to Israel was proof of the promised blessing.

Genesis 35:5-10 Headed home

9] And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

10] And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

Interestingly Jacob's wives' idols were also buried under an oak, back in Shechem (v. 4).

At Bethel God confirmed the promise He had made there earlier.
Jacob's name-change to Israel was proof of the promised blessing.

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Genesis 35:11-12 Remember

11] And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12] And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Now that the patriarch was back in the land of promise,

the promise of the nation ("seed"), kings, and the land was once again confirmed (cf. 12:2-3; 15:5, 18; 17:3-8; 22:15-18; 28:13-14).

Jacob's actions here are almost identical with those in his earlier Bethel experience:

setting up a stone pillar, pouring oil on it, naming the place Bethel (cf. 35:6-7, 14-15; 28:16-19).

Both times God promised Jacob many descendants in the land (28:13-14; 35:11-12).

Here He added that kings would be included in Jacob's offspring.

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Genesis 35:13-15 Back to Bethel

13] And God went up from him in the place where he talked with him.

14] And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15] And Jacob called the name of the place where God spake with him, Bethel.

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Genesis 35:16-20 Rachel's death

16] And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17] And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18] And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

19] And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

20] And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

Benoni = The son of my sorrow;

Benjamin = The son of the right hand.

Once in the land the family was completed by the birth of Benjamin.

11 of Jacob's 12 sons, progenitors of the nation's 12 tribes, were born out of the land in Paddan Aram, *29:31-30:24*

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Genesis 35:21-22 Oops, my bad

21] And Israel journeyed, and spread his tent beyond the tower of Edar.

22] And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

It is possible that Reuben, Jacob's eldest, was trying to replace his father as patriarch prematurely by this pagan procedure.

In so doing, he lost his inheritance (his birthright; cf. *49:3-4; 1 Chr 5:1-2*).

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Genesis 35:21-26 Jacob's sons

23] The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24] The sons of Rachel; Joseph, and Benjamin:

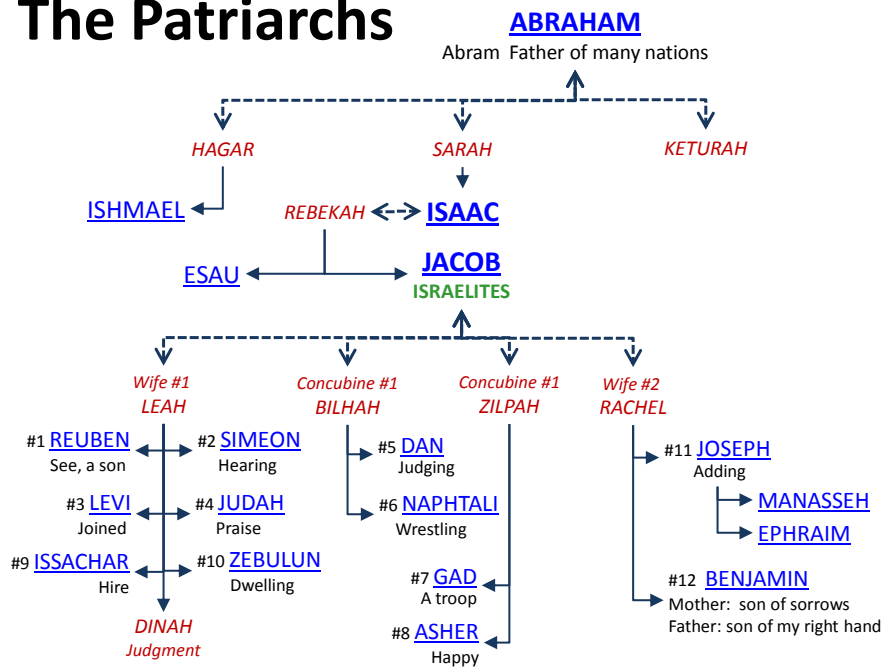
25] And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26] And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram.

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The Patriarchs



Genesis 35:27-29 Isaac's death

27] And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

28] And the days of Isaac were an hundred and fourscore years.

29] And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

Genesis 36 - Generations of Esau

The original inhabitants of Mount Seir were called Horites or Hurrians.

Esau became wealthy and possessed much cattle and sheep.

In the course of time, Esau and his descendants took over the territory.

The principal cities of the area were Sela, Bozrah, Petra, Teman, and Ezion-geber.

The Edomites continued to be hostile to the Israelites throughout OT times (cf. Obadiah).

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Genesis 36:1-3 Generations of Esau

1] Now these are the generations of Esau, who is Edom.

2] Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3] And Bashemath Ishmael's daughter, sister of Nebajoth.

Two of these wives' names are not the same as those listed earlier (26:34; 28:9), so, either:

- the others had died or
- he favored these three among his six or
- the two took different names.

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Genesis 36:4-8 Generations of Esau

4] And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5] And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

6] And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7] For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8] Thus dwelt Esau in mount Seir: Esau is Edom.

Esau's sons were born in the land (Canaan, v. 5) before he moved to Seir (v. 8). This contrasts sharply with Jacob, whose children were born out of the land, and who then moved into the land.

Esau was Edom. Certainly Israel would understand the import of this because she often struggled with the Edomites (cf. Obad), Esau's descendants (Gen 36:43).

Genesis 36:9-12 Generations of Esau

9] And these are the generations of Esau the father of the Edomites in mount Seir:

10] These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11] And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12] And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.

This is the beginning of the Amalekites.

Down through the centuries those tribes which were there in the desert pushed out in many directions.

Many of them pushed across North Africa.

All the Arab tribes came from Abraham—through Hagar, the Egyptian, and through Keturah, whom he married after the death of Sarah.

There has been intermarriage between the tribes.

They belong to the same family that Israelites belong to.

Genesis 36:13-17 Generations of Esau

13] And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14] And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15] These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16] Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.

17] And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife.

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Genesis 36:18-23 Generations of Esau

18] And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19] These are the sons of Esau, who is Edom, and these are their dukes.

20] These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21] And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

22] And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna.

23] And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

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Genesis 36:22-28 Generations of Esau

24] And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25] And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

26] And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27] The children of Ezer are these; Bilhan, and Zaavan, and Akan.

28] The children of Dishan are these; Uz, and Aran.

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Genesis 36:29-31 Generations of Esau

29] These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30] Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

31] And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

It is not certain how the kings of Edom were related to Esau, but they were kings who reigned in Edom, and “Esau is Edom” (v. 8).

The organization of the clans in Edom apparently paralleled that in Israel.

They ultimately chose a king from one of their tribes and carried on a line of succession from him.

Whether or not the line of eight kings mentioned here extends beyond the time of Jacob and Esau is unclear.

The point is comparative: there were kings in Edom before any Israelite king reigned (v. 31).

Genesis 36:32-39 Generations of Esau

32] *And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.*

33] *And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.*

34] *And Jobab died, and Husham of the land of Temani reigned in his stead.*

35] *And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.*

36] *And Hadad died, and Samlah of Masrekah reigned in his stead.*

37] *And Samlah died, and Saul of Rehoboth by the river reigned in his stead.*

38] *And Saul died, and Baalhanan the son of Achbor reigned in his stead.*

39] *And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.*

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Genesis 36:40-43 Generations of Esau

40] *And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,*

41] *Duke Aholibamah, duke Elah, duke Pinon,*

42] *Duke Kenaz, duke Teman, duke Mibzar,*

43] *Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.*

These verses list the names of the chiefs who descended from Esau according to their families, after their places, and by their names.

Esau was thus a great, powerful overlord: the father of the Edomites (v. 43) over clans and regions (v. 40), with 11 chiefs descended from him.

Isaac's promises to Esau were thus being fulfilled: and by being away from Jacob he was shaking the "yoke" of his brother from his "neck" (27:39-40).

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Study Questions

- 1) Explain the several reasons for Jacob's naming the place "Mahanaim."
- 2) What did the wrestling event teach you about Jacob?
- 3) What was Jacob's strategy regarding his impending confrontation with Esau?

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Discussion Questions

"Where two people agree, one is redundant."

- 1) What was the real significance of the all-night wrestling match?
- 2) Are there "strange gods" co-existing in our lives?
What are we to do with them?

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Research Projects

- 1) Review the destiny of Petra (“Bozrah” in Edom) in the end times.