

Genesis 36-37

Bible Study

Review

Chapter 34

The sons of Jacob turn on the city of Shechem in Canaan because the prince of Shechem had defiled their sister Dinah....they plunder the city and slaughter the men

They set a bad example to the surrounding peoples...instead of putting it in God's hands

Chapter 35

God directed Jacob to have his sons bury the idols they had plundered from the city of Shechem, put on righteous clothes and worship him [pure worship]

Jacob renewed his vows to God at Bethel, and God reaffirmed the blessings...but this time with a promise that a nation and a company of nations and kings would come from his descendents

Genesis 35:29

²⁹So Isaac breathed his last and died, and was gathered to his people, *being* old and full of days.
And his sons **Esau and Jacob** buried him.

Genesis 36:1

¹Now this *is* the genealogy of **Esau, who is Edom.**

The genealogy of Esau is important:

- 1) To show he is not forgotten
- 2) His descendents would come in contact with Israel often [**even in modern times**]

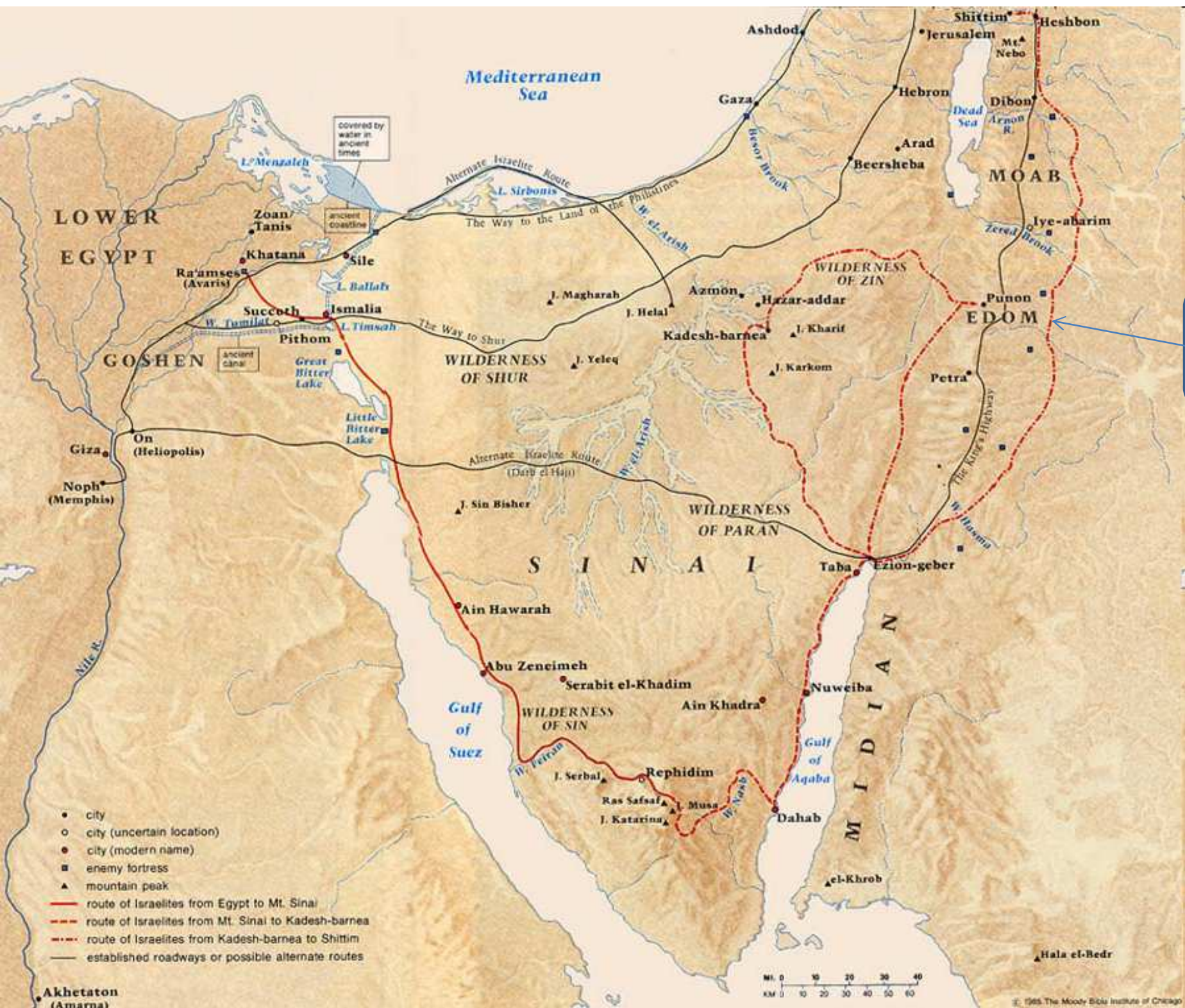
Map of Ancient Near East



v. 1 'Esau who is **Edom**'—
repeated several times in
Ch.36

Edom

Region of Mount Seir (v.8) in
what is now southern Jordan,
includes the city of Petra



Edom

Portion of main street and gate in
Petra (located in Edom)



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

³and Basemath, Ishmael's daughter, sister of Nebajoth.

v. 2 "Esau took his wives from the daughters of Canaan"

[Gen. 26:35] "And they were a grief of mind to Isaac and Rebekah"

▪ Both Isaac and Rebekah grieved over Esau's wives

v. 3 Esau also married one of Ishmael's daughters—Basemath

This would tie Esau's descendents with Ishmael's (Arabs)

⁴Now Adah bore Eliphaz to Esau, and Basemath bore Reuel.

⁵And Aholibamah bore Jeush, Jaalam, and Korah. These *were* the sons of Esau who were born to him **in the land of Canaan**.

v. 4-5 Five sons were born to Esau.... **"in the land of Canaan"**

(BKC) "This contrasts sharply with Jacob, whose children were born **out** of the land, and who then moved **into** the land"

"Israel would understand the import of this because she often struggled with the Edomites"

⁶Then Esau took his wives, his sons, his daughters, and **all** the persons of his household, his cattle and **all** his animals, and **all** his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob. (Eastward)

⁷For their possessions were too great for them to dwell together, and the land where they were strangers could not support them because of their livestock.

v. 6-7 Just as Abraham and Lot (Ch. 13) parted because their possessions were so great, Jacob and Esau part as well

Esau/Edom becomes a powerful kingdom as Esau leaves Canaan and would be for many years

⁸So Esau dwelt in Mount Seir. Esau *is* Edom.

Esau is Edom (repeated why?)

(Expositors) “The solution lies in the future importance of Edom during the later periods of Israel’s history.

As in the book of Obadiah, Edom became a small picture for Israel’s relationship to other nations at large.

In the **future** reign of the Messianic king, Edom would once again, as in the days of David, be a part of his kingdom”

Obadiah 21

“The saviors shall come to Mount Zion to judge the mountains of Esau, and the kingdom shall be the Lord’s”

⁹And this *is* the genealogy of Esau the father of the Edomites in Mount Seir.

¹⁰These *were* the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, and Reuel the son of Basemath the wife of Esau.

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

v. 10 **Eliphaz**—son of Esau by Adah (Canaanite wife)

→ **Teman**—grandson of Esau (chief tribe of Edom)— [Obadiah 9]

Teman—the name Ottoman (Turks)...vowels changed in the centuries

A large part of the Turks appear to be Edomites

Teman was also the name of a chief city and district of Edom, probably near the northern border of Edom (Eze. 25: 13)

v. 11 **Eliphaz**

(Word) “Eliphaz, Job’s comforter (Job 2:11) is described as a Temanite”

Most likely Eliphaz and Teman mentioned in Job are **descendants** of those mentioned in v.

11

[i.e. Edomites]

(Halley’s)

“**Eliphaz and Teman** are named in the book of Job. This chapter may supply the setting for the book of Job”

(Halley's) "Names and places mentioned in the book [of Job] seem to give it a **setting** as among the descendents of Esau"

Job 1: 1- 2 (last part)

"There was a man in the land of Uz, whose name was Job...this man was the **greatest** of all the people of the **East**"

(Halley's) "The Septuagint, in a postscript, following ancient tradition, identified **Job with Jobab**, the second King of Edom"



Genesis 36: 33

"And when Bela died, **Jobab** the son of Zerah of Bozrah reigned in his place"

(JFB) "Jobab the son of Zerah. This grandson of Esau is, in the Septuagint addition to the book of Job...identified with the patriarch of Uz"

Esau

→ Reuel (v.4, 13)

→ Zerah (v. 13)

→ King Jobab (v. 33)

Job might or might not be that King.... but Job was very great had great wealth and was connected and had contact with descendents of Esau

For a period of time some of the Edomites, as descendents of Abraham and Isaac most likely continued to worship the true God...which gives us insight as to the religious understanding that Job and his friends displayed

(Halley's) "the book has the atmosphere of very primitive times, and seems to have its setting among the early tribes of Abraham, along the northern border of Arabia, about contemporary with Israel's sojourn in Egypt"

(AID) "Job lived in Uz about the time that his distant cousins, the 12 tribes of Israel, were in slavery in Egypt"



(Expositors) "It seems then the Uz might have been the name of the region east of Palestine including the Edomites and adjacent tribes"

Uz

Genesis 36:12

¹²Now Timna was the concubine of Eliphaz, Esau's son, and she bore **Amalek** to Eliphaz. These *were* the sons of Adah, Esau's wife.

Amalek—grandson of Esau...father of the Amalekites

Amalekites were the first to attack Israel after their departure from Egypt

Exodus 17:8

"Now Amalek came and fought with Israel in Rephidim"

(Halley's) "They [Amalekites] were a wandering tribe, centering mainly about Kadesh, in the north part of the Sinai Peninsula, but roaming in wide circles, even into Judah and far to the east"

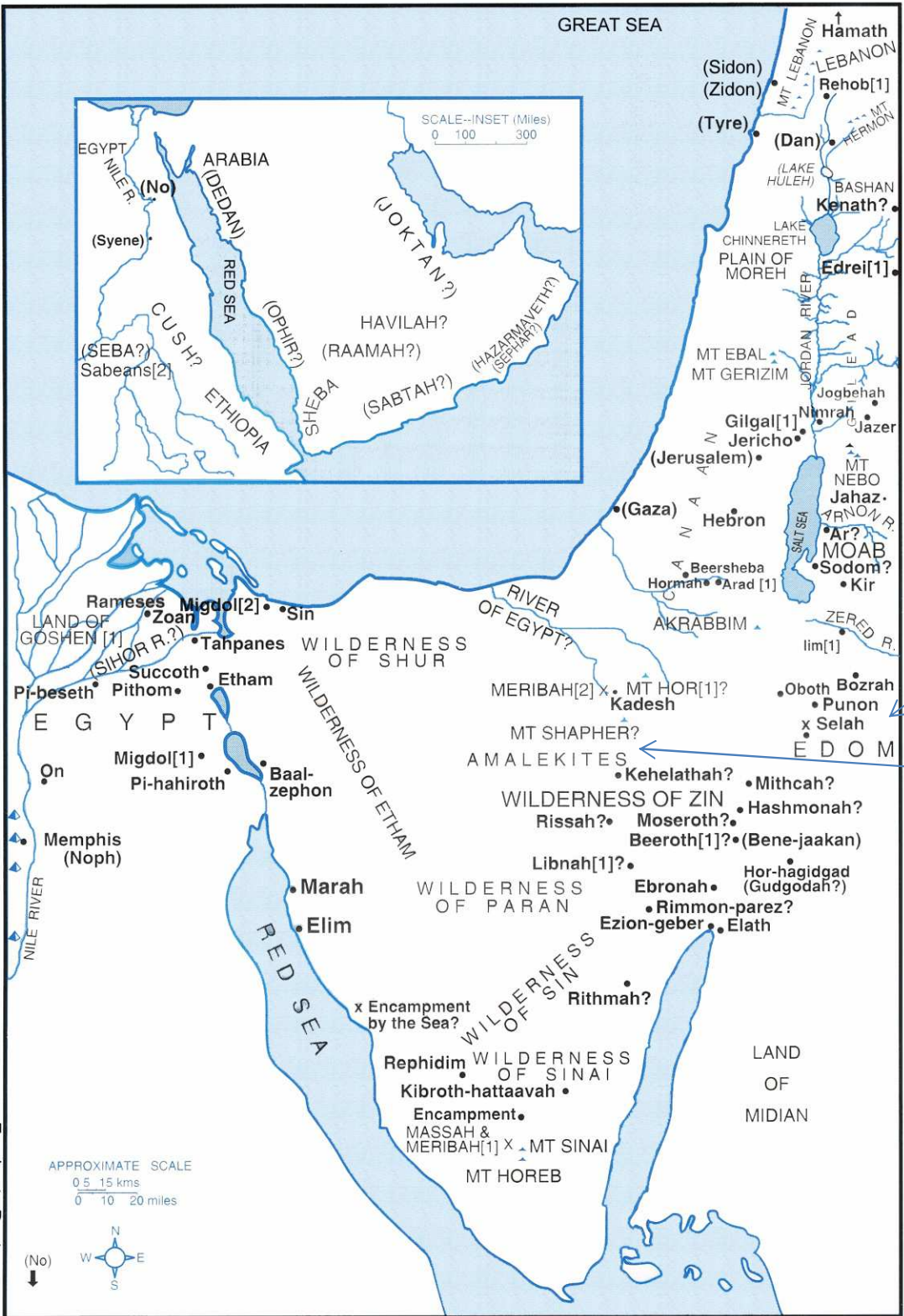
Amalek's attack on Israel led to this prophecy

Exodus 17:16

¹⁶for he said, "Because the Lord has sworn: the Lord *will have* war with Amalek from generation to generation."

Some rabbinical schools in Israel teach that the Palestinian Arabs—the main adversaries of the modern Israeli state—are Amalekites

The population of Jordan is heavily Palestinian, and many of the Palestinians in Jordan and Israel adds validity, that they are Edomite by descent



Edom/Esau

Amalekites

¹³These *were* the sons of Reuel: Nahath, **Zerah**, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife.

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

v. 15-19 A repetition of Esau's sons, but called **chiefs**....

"Chiefs" occurs 42 times in this chapter...an Edomite term for the head of a tribe

(BKC) "A picture of Esau as an overlord is emerging"

¹⁵These *were* the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn *son* of Esau, were **Chief** Teman, Chief Omar, Chief Zepho, Chief Kenaz,

¹⁶**Chief** Korah, Chief Gatam, *and* **Chief** Amalek. These *were* the **chiefs** of Eliphaz in the land of Edom. They *were* the sons of Adah.

¹⁷These *were* the sons of Reuel, Esau's son: **Chief** Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These *were* the chiefs of Reuel in the land of Edom. These *were* the sons of Basemath, Esau's wife.

¹⁸And these *were* the sons of Aholibamah, Esau's wife: **Chief** Jeush, Chief Jaalam, and Chief Korah. These *were* the **chiefs** *who descended* from Aholibamah, Esau's wife, the daughter of Anah.

¹⁹These *were* the sons of Esau, who is Edom, and these *were* their **chiefs**.

v. 20-30 A list of sons of Seir the Horite

The Horites were inhabitants of the land that the Edomites would conquer. They would intermarry and intermingle with the Edomites....the children of Israel would thus come in contact with them

II Chronicles 25: 11, 14—the sons of Seir are called Edomites

²⁰These *were* the sons of Seir the Horite who inhabited the land: Lotan, Shobal, Zibeon, Anah,

²¹Dishon, Ezer, and Dishan. These *were* the chiefs of the Horites, the sons of Seir, in the land of Edom.

²²And the sons of Lotan were Hori and [£]Hemam. Lotan's sister *was* Timna.

²³These *were* the sons of Shobal: [£]Alvan, Manahath, Ebal, [£]Shepho, and Onam.

²⁴These *were* the sons of Zibeon: both Ajah and Anah. This *was the* Anah who found the [£]water in the wilderness as he pastured the donkeys of his father Zibeon.

²⁵These *were* the children of Anah: Dishon and Aholibamah the daughter of Anah.

²⁶These *were* the sons of [£]Dishon: [£]Hemdan, Eshban, Ithran, and Cheran.

²⁷These *were* the sons of Ezer: Bilhan, Zaavan, and [£]Akan.

²⁸These *were* the sons of Dishan: Uz and Aran.

²⁹These *were* the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,

³⁰Chief Dishon, Chief Ezer, and Chief Dishan. **These *were* the chiefs of the Horites, according to their chiefs in the land of Seir.**

³¹Now these *were* the kings (v. 32-39) who reigned in the land of Edom before any king reigned over the children of Israel:

(Expositors) This verse ‘presupposes a knowledge of the kingship in Israel, or at least an anticipation of the kingship ‘

(Word) “**That Edom became part of the Davidic empire**, though it was **older**, having kings before Israel, shows that the older did serve the younger [25:23]

Genesis 25:23 (Esau and Jacob prophecy)

²³And the Lord said to her: “Two nations *are* in your womb, Two peoples shall be separated from your body; *One* people shall be stronger than the other, And the older shall serve the younger.”

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

³³And when Bela died, **Jobab the son of Zerah of Bozrah reigned in his place.**

³⁴When Jobab died, Husham of the land of the Temanites reigned in his place.

³⁵And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. And the name of his city *was* Avith.

³⁶When Hadad died, Samlah of Masrekah reigned in his place.

³⁷And when Samlah died, Saul of Rehoboth-*by-the-River* reigned in his place.

³⁸When Saul died, Baal-Hanan the son of Achbor reigned in his place.

³⁹And when Baal-Hanan the son of Achbor died, [£]Hadar reigned in his place; and the name of his city *was* [£]Pau. His wife’s name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

⁴⁰And these *were* the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timnah, Chief [£]Alvah, Chief Jetheth,

⁴¹Chief Aholibamah, Chief Elah, Chief Pinon,

⁴²Chief Kenaz, Chief Teman, Chief Mibzar,

⁴³Chief Magdiel, and Chief Iram. **These were the chiefs of Edom**, according to their dwelling places in the land of their possession. **Esau was the father of the Edomites.**

(NSB) “Although Esau is not the heir of God’s everlasting covenant with the family of Abraham, God still blessed his family. They too became a nation”

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

Isaac’s promises to Esau were thus fulfilled: and by being away from Jacob he was shaking the ‘yoke’ of his brother from his neck”

Genesis 27:39-40

³⁹Then Isaac his father answered and said to him: “Behold, your dwelling shall *be of* the fatness of the earth, And of the dew of heaven from above.

⁴⁰ By your sword you shall live, And **you shall serve your brother**; And it shall come to pass, when you become restless, That you shall break his yoke from your neck.”

Chapter 37

Hebron (25:27)

Sojourner

¹Now Jacob dwelt in the land where his father was a **stranger**, in the land of Canaan.

(BKC) “In dramatic **contrast** with the expanding, powerful Esau, Jacob was dwelling in the land of the sojourning of his father...the land of Canaan.

Unlike Esau, Jacob had no ‘chiefs’ or kings yet , no lands to govern, and no full tribes.

(Expositors) “The writer’s point is to show that the promises of God had not yet been completely fulfilled and that Jacob, as his fathers before him, was still waiting the fulfillment.

It is from a verse such as this that the New Testament writers read the lives of the patriarchs as ‘aliens and **strangers** on earth (Heb. 11: 13)”

10th time this phrase is used in Genesis from Hebrew

(NSB) “This is one of the few places the Bible gives the age of a person at a certain event”

²This *is* **the history of Jacob**. Joseph, *being seventeen* years old, was feeding the flock with his brothers. And the lad *was* with the sons of Bilhah and the sons of Zilpah, his father’s wives; and Joseph brought a bad report of them to his father.

'coat' (OKJ) "with long sleeves, worn only by the chief and his heir" (Companion)

³Now Israel loved Joseph more than all his children, because he *was* the son of his old age. Also he made him a **tunic** of *many* colors.

Tunic—multi colored robe (costly)..worn by youth "of the better class"(JFB)

(BKC) "This seems to signify that Jacob favored him above the rest with the intent of granting him all or a larger portion of the inheritance"

"many **colors**" — "marking it as priestly or royal" (Companion)

(JFB)"The passion for many colors still reigns among the Arabs, and the country people of the East..."

Repeated 3 times in this section

⁴But when his brothers saw that their father loved him more than all his brothers, **they hated him** and could not speak peaceably to him.

Favoritism in family of Jacob:

1)Isaac loved Esau more than Jacob...**2)**Rebekah loved Jacob more than Esau...**3)**Jacob loved Rachel more than Leah

(Word) "His old love for Rachel is now transferred to Joseph, Rachel's son. It is hardly surprising then that they hated him. Once again parental attitudes are emerging in the children"

(BKC) “God confirmed Jacob’s choice of his faithful son by two dreams”



⁵Now Joseph had a dream, and he told *it* to his brothers; and they hated him even more.

(OKJ) ‘dreamed a dream’—had a significant dream
(Companion)

⁶So he said to them, “Please hear this dream which I have dreamed:

⁷There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf.”

The first dream was an agricultural scene—hinting that Joseph would have authority over his brothers

Joseph’s dreams would come true...they were not ordinary dreams—they were sent by God as prophecies

⁸And his brothers said to him, “Shall you indeed reign over us? Or shall you indeed have dominion over us?” So they hated him even more for his dreams and for his words.

(Word) “Despite his brother’s incredulity, their words predict exactly what was to happen: Joseph became ‘ruler of all Egypt’ [45:8] and next to power to the King [41: 38-44]”

(BKC) “God’s sovereign choice of a leader often brings out the jealousy of those who must submit”

⁹Then he dreamed still another dream and told it to his brothers, and said, “Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.”

The second dream was a celestial scene in **symbol**—the sun Joseph’s father; the moon his mother; the stars his eleven brothers

(BKC) “In ancient cultures these astronomical symbols represented rulers. The dream then symbolically anticipated the elevation of Joseph over the whole house of Jacob”

¹⁰So he told *it* to his father and his brothers; and his father **rebuked** him and said to him, “What *is* this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?”

“rebuked” is not a common word
(Word) It is an expression of great authority, often as here tinged with anger.
Despite his deep affection for Joseph, Jacob feels that this time he has gone too far”

¹¹And his brothers **envied** him, but his father **kept the matter *in mind***.

“**envied**”=stronger than hate—often led to violent action

Because dreams were a means of revelation ...so Jacob was cautious... in case there was something to it

They had conquered it by slaughter—50 miles north of Hebron

¹²Then his brothers went to feed their father’s flock in Shechem.

¹³And Israel said to Joseph, “Are not your brothers feeding *the flock* in Shechem? Come, I will send you to them.” So he said to him, “Here I am.”

Shechem was know for its abundance of water and rich pastures



Jacob's sons took the flocks to **Shechem** (the city of the slaughter by Simeon and Levi)

Jacob and his family settled in **Hebron** (where Abraham and Isaac had dwelt)

¹⁴Then he said to him, “Please go and see if it is **well** with your brothers and well with the flocks, and bring back word to me.” So he sent him out of the Valley of Hebron, and he went to Shechem.

“well” (shalom)= peace, well , whole, sound

Jacob possibly feared attacks on his sons from other tribes of Canaanites

¹⁵Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, “What are you seeking?”

¹⁶So he said, “I am seeking my brothers. Please tell me where they are feeding *their flocks*.”

¹⁷And the man said, “They have departed from here, for I heard them say, ‘Let us go to Dothan.’” So Joseph went after his brothers and found them in Dothan.

Dothan= (Heb. two wells)—12-15 miles north of Shechem

Dothan was located on a main caravan route from Gilead to Egypt

¹⁸Now when they saw him afar off, even before he came near them, they conspired against him to kill him.

¹⁹Then they said to one another, “Look, this dreamer is coming!

²⁰Come therefore, let us now **kill him** and cast him into some pit; and we shall say, ‘Some wild beast has devoured him.’ We shall see what will become of his dreams!”

(BKC) “The brothers devised a plot to kill that dreamer in order to prevent his dreams from being fulfilled.

Before, they plotted to kill many Shechemites in revenge for their sister (34: 24-29); now, by contrast, they plotted to kill their own brother!”

“**kill him**”

(Word) “This is what Esau planned to do to Jacob (27: 41-42)...History repeats itself, especially in Genesis”

²¹But Reuben heard *it*, and he delivered him out of their hands, and said, “Let us not kill him.”

²²And Reuben said to them, “Shed no blood, *but* cast him into this pit which *is* in the wilderness, and do not lay a hand on him”—that he might deliver him out of their hands, and bring him back to his father.

“pit” —dry well or cistern

Reuben intervenes so that he is not killed...wanting to “bring him back to his father”



²³So it came to pass, when Joseph had come to his brothers, that they **stripped** Joseph *of* his tunic, the tunic of *many* colors that *was* on him.

²⁴Then they **took** him and **cast** him into a pit. And the pit *was* empty; *there was* no water in it.

(Word) “the succession of verbs, stripped, took, cast conveys the speed and roughness of the brother’s assault on Joseph”

²⁵And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of **Ishmaelites**, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry *them* down to Egypt.

Dothan was located close to a main trade route...“from Gilead”—east of the Sea of Galilee (known for its balm)

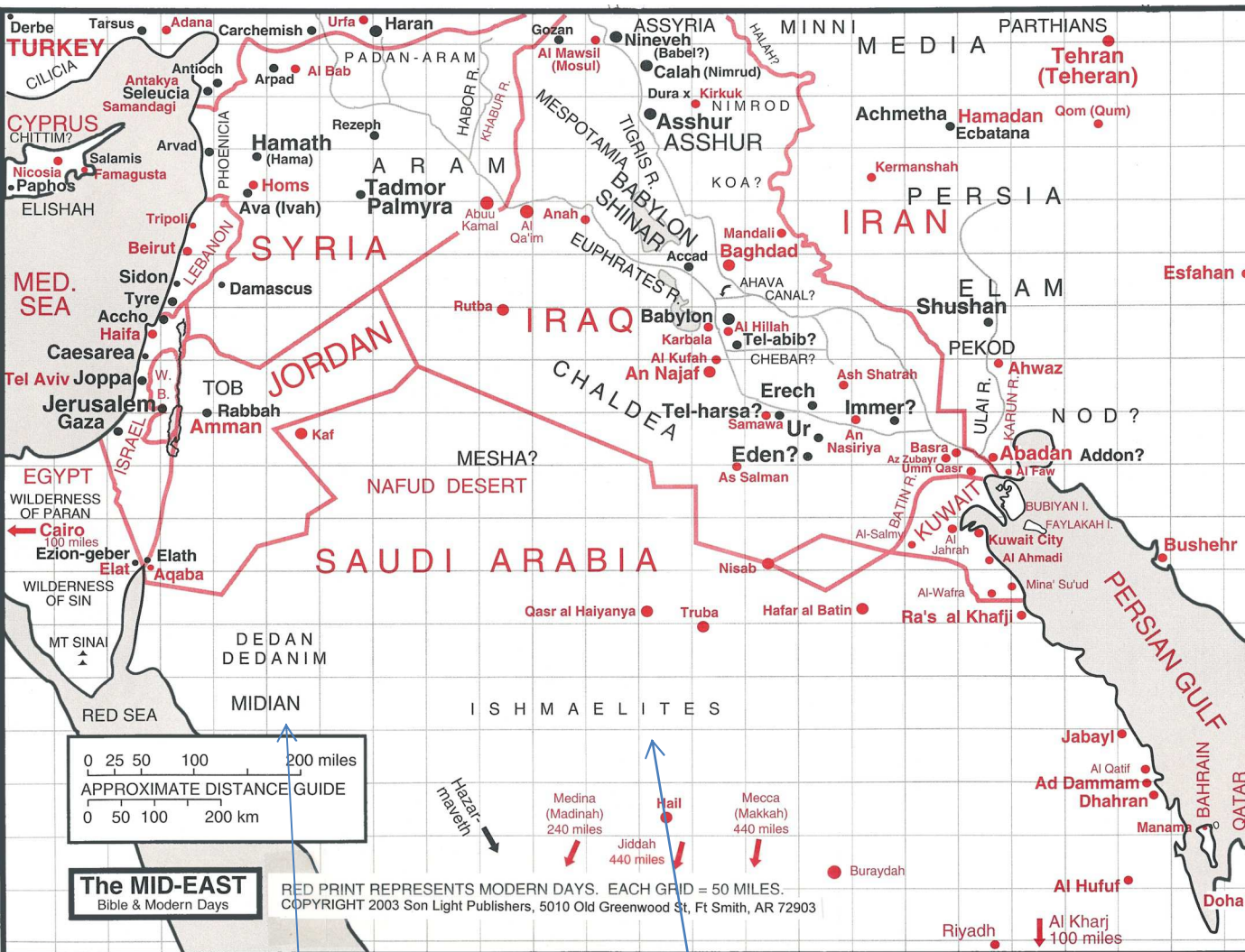
Ishmaelites—descendants of Abraham’s son Ishmael

➤ Had become **Arabians** known for their caravans of trade

²⁶So Judah said to his brothers, “What profit *is there* if we kill our brother and conceal his blood

²⁷Come and let us sell him to the **Ishmaelites**, and let not our hand be upon him, for he *is* our brother *and* our flesh.” And his brothers listened.

²⁸Then **Midianite** traders passed by; so *the brothers* pulled Joseph up and lifted him out of the pit, and sold him to the **Ishmaelites** for twenty *shekels* of silver. And they took Joseph to Egypt.



Ishmaelites and Midianites are both descended from Abraham

Midianites through Keturah [25:2]
Ishmaelites through Hagar [16:8-11]

➤ Ishmael and Midian were half-brothers [and to Isaac]

v. 28

These traders are 2nd or 3rd cousins of Joseph and his brothers

Midianites

Ishmaelites

²⁷Come and let us sell him to the **Ishmaelites**, and let not our hand be upon him, for he *is* our brother *and* our flesh.” And his brothers listened.

²⁸Then **Midianite** traders passed by; so *the brothers* pulled Joseph up and lifted him out of the pit, and sold him to the **Ishmaelites** for twenty *shekels* of silver. And they took Joseph to Egypt

Ishmaelites and Midianites were often mixed together, known to travel, work and even intermarry between the two tribes

Midianites –sons of Abraham through Keturah (25:1)

v. 28

“twenty shekels of silver”—the price of a young male slave in ancient times

²⁹Then Reuben returned to the pit, and indeed Joseph *was* not in the pit; and he tore his clothes.

³⁰And he returned to his brothers and said, “The lad *is* no *more*; and I, where shall I go?”

³¹So they took Joseph’s tunic, killed a kid of the goats, and dipped the tunic in the blood.

³²Then they sent the tunic of *many* colors, and they brought *it* to their father and said, “We have found this. Do you know whether it *is* your son’s tunic or not?”

³³And he recognized it and said, “*It is my son’s tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces.*”

³⁴Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days.

³⁵And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, “For I shall go down into the grave to my son in mourning.” Thus his father wept for him.

(BKC) “The theme of **deception** again surfaced in the family; here Jacob was deceived once again— this time by his own sons!
The use of goat’s blood is ironic, for the skins of a goat were used by Jacob to deceive his father (27:16)”

(Word) “The mention of three aspects of his grief, tearing of clothes, wearing of sackcloth, and mourning many days, underline the intensity of his grief”

v. 35 ‘all his daughters’– “put for all his female relatives and granddaughters” (Companion)

³⁶Now the £Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh *and* captain of the guard.

Potiphar= “he whom Re (the sun-god) has given”
➤ Captain of the palace guard

v. 36 “Now the Midianites sold him in **Egypt** to Potiphar, an officer of Pharaoh and captain of the guard”



Lessons

1) Esau although not the inheritor of the blessings was not forgotten—he became a powerful chief and his descendants a nation—Isaac’s promises to Esau were fulfilled

For Jacob he had **to wait** while Esau was expanding and becoming powerful

2) A promised spiritual blessing is dependent upon patience and faith—having to wait while others prosper is a **test of patience and faithfulness**

Joseph was mistreated by his brothers

3) **Suffering is a test of character**—even though Joseph was of upright character he was not kept from suffering

Genesis 15:13-14

¹³Then He said to Abram: “Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years.

¹⁴And also the nation whom they serve I will judge; afterward they shall come out with great possessions.



4) In Genesis 37 we see **how God brings prophecy to pass**. He took an existing situation (Jacob’s favoritism and the brother’s jealousy) and with Joseph’s dreams , he steers events toward his ultimate plan (Israel to Egypt and the Exodus)

He brought the prophecy to fulfillment, while allowing those involved to make their own decisions along the way