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## Genesis 36.

(2016)

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## Genesis 36.

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### Topics.

- Esau's wives and sons born of Canaanite women.
- Esau settles in the hill country of Seir. (Esau is Edom.).
- Esau (the father of the Edomite's) sons born in the hill country of Seir.
- The dukes and sons of Esau born in Edom.
- The dukes of the Horites, the sons of Seir in the land of Edom.
- The sons of Dishon and the dukes of the Horites.
- Kings who reigned in the land of Edom, before any king reigned in Israel.
- The names of the dukes of Esau.
- The history of Edom and Idumea in prophecy.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

**The previous chapter:** in chapter thirty-five God told Jacob to go to Bethel in Canaan; there he built an altar called El-Bethel; Rebekah's nurse died; God changed Jacob's name to Israel and confirmed the promises he gave to Abraham and Isaac with Jacob; Rachel gave birth to Benjamin, died and was buried in Bethlehem; Reuben lays with Bilhah Jacob's concubine; Isaac died and Esau and Jacob buried him.

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### Esau's Wives and Sons Born of Canaanite Women.

Genesis 36:1-5 ----- <sup>1</sup>These are the generations of Esau (that is, Edom). <sup>2</sup>Esau took his wives from the Canaanites: Adah the daughter of Elon the Hittite, Oholibamah (Aholibamah in KJV) the daughter of Anah the daughter of Zibeon the Hivite, <sup>3</sup>and Basemath, Ishmael's daughter, the sister of Nebaioth. <sup>4</sup>And Adah bore to Esau, Eliphaz; Basemath bore Reuel; <sup>5</sup>and Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau who were born to him in the land of Canaan.

**Esau (that is, Edom):** (v1) the word Edom comes from the Hebrew word (*'Edom*) it means red and ruddy. He was the elder twin-brother of Jacob by Rebekah. When Esau was hungry he said to Jacob, "Let me eat some of that red stew," this is why his name was called Edom. (Gen. 25:30).

The title Edom also refers to the region of Idumæa which was occupied by him and his offspring the Edomites. Idumea was the country south of Judea from the Dead Sea to the Red Sea. The name was used to refer to a smaller area in the same region as Edom which was occupied by him.

Edom and Idumea are two related, but distinct names that relate to a neighbouring population separated by adjacent territories occupied at different periods of history by the Edomites and at other time called Idumeans.

Archaeological investigation shows that the country of Edom flourished between the 13th and 8th centuries BC, and was destroyed after a period of decline in the 6th century BC by the Babylonians. After the loss of the kingdom the Edomites were pushed westward towards southern Judah.

For further information concerning Edom, see the title: -

- The History of Edom and Idumea in Prophecy (at the end of this document).

**The Canaanites:** (v2) refers to the people that dwelt in the land of Canaan which is an old name for Palestine. The word Canaan comes from the two Hebrew words (K<sup>e</sup>na`an and Kana) it literally means humiliated; to bend the knee; to vanquish, to subdue and bring down (low) into subjection and carries the idea of a merchant who trades in goods. It also refers to Kenaan, a son of Ham and the country inhabited by him which was the land of the Canaanites (modern day Palestine). Its lies between the Mediterranean Sea and the Dead Sea, the Jordan River and east of Damascus.

The actual name Canaanites often serves as an ethnic catch-all name that embraces a number of home-grown populations and others that settled there. In most cases when the Bible talks of the Canaanites as a nation it often embraces several nations that dwell in the vast area of the whole of the land referred to as Canaan.

The often used biblical expression, "At that time the Canaanites were in the land," means that it was no longer in the hands of the descendants of Shem and that the sons of Canaan had gained the dominance of the country (or a certain part of the country) either by gradual and peaceful means or by conquest. The Israelites never completely exterminated the Canaanites and therefore many remained in the land. The future history of Israel shows that the ungodly Canaanites were not good neighbours.

**The Hittite:** (v2) the Hittites are descendants of Heth (a native Canaanite). The word Hittites comes from the Hebrew word (*Cheth*) it literally means terror and carries the idea of breaking down by violence or by confusion and fear and to make afraid, to discourage, to dismay, to scare and terrify. The original Hittites, sprang from Ham through Canaan's second son Heth (Gen. 10:15) (1 Chron. 1:13), and became established along the Halys River in what is now central Turkey by the mid-third millennium BC.

They were one of the three great powers confronting early Israel who overtime became widely diffused throughout Palestine. They were some of the earliest traders and merchants in the land. Travellers would bring their wares to the towns or dwellings of the purchasers and the purchaser would weigh out a measure of precious metals that the product being sold was valued at and the transaction would be made.

The Hittites were one of the nation's the LORD left, to test Israel to know whether they would obey the commandments of the LORD. The people of Israel lived among the Hittites (and other nations of Canaan) and not only took their daughters to themselves for wives, and gave their own daughters to their sons, but also served their gods (Judges 3:1-6) and thereby grossly failed the test. (Judg. 3:1-6).

Abraham purchased the field of Machpelah in Hebron from the Hittites where he buried Sarah (Gen. 23:3-20) (Gen. 49:29-32) (Gen. 50:13). Some years later to the distress of Rebekah (Gen. 27:46) Esau married two Hittite women, Judith and Adah. (Gen. 26:34) (Gen. 36:2).

Despite Israel being called to devote the Canaanites to complete destruction (Deut. 20:17) and the Mosaic ban on mixed marriages (Deut. 7:3-4) (Ezra 9:1) (Mal. 2:11) intermarriage became common amongst Israel and the Hittites (Judges 3:5-6) (1 Kings 11:1) This is why Ezekiel condemned Israel's morals and race, by exclaiming. "Your mother was a Hittite and your father an Amorite." (Ezek. 16:3, 45)

Scripture regularly lists Hittites among the peoples of Canaan: -

(Gen. 15:20) (Exod. 3:8, 17) (Num. 13:29) (Josh. 11:3) (Deut. 7:1) (Deut. 20:17).

**The Hivite:** (v2) were established as one of the seven Canaanite nations when Joshua led the Israelites into the land of Canaan. The word Hivite comes from the Hebrew word (*chavvah*) and literally means a villager.

They were a nation that descended from Canaan the son of Ham the son of Noah (Gen. 10:15-17). Shechem a Hivite raped Dinah the daughter of Jacob and Leah and the full blood sister of Simon and Levi (Gen. 34).

Jacob's brother Esau took Oholibamah (Aholibamah in KJV) the Hivite as a wife for himself (Gen. 36:2). They like the Hittites were also one of the nation's the LORD left, to test Israel to know whether they would obey the commandments of the LORD. The people of Israel lived among the Hivites (and other nations of Canaan) and not only took their daughters to themselves for wives and gave their own daughters to their sons, but also served their gods. (Judges 3:1-6) and thereby grossly failed the test. (Judges 3:1-6).

When David ordered his ill-fated census, the Hivites were still around in the north of Israel (2 Sam. 24:7 and when Solomon began building the Temple of God he forced the Hivites to work as labourers. (1 Kings 9:20-21).

The Hivite inhabitants of Gibeon feared that Israel would destroy them so they acted with cunning and deceived the elders of Israel into making a covenant of peace with them. When Joshua discovered their deception he did not kill them, but made them servants to Israel. (Josh. 9:3-27) they were the only city that made peace with Israel. (Josh. 11:19).

**This chapter:** is focused on the kings and generations of Esau. The names of Esau's wives and his sons are given; but not their history or the names of his daughters and how many there are. Following are two possible reasons that the genealogy of Esau is given here: -

1. To show who the ancient inhabitants of the land of Seir were before they were driven out and displaced by Esau and his sons.
2. To show that Esau and his offspring came into possession of much of the land of Seir by taking women of the land as their wives. There is no doubt this made it far easier for them to occupy the country of Seir.

Esau wives and sons born to Esau from Canaanite women: -

Adah: gave birth to a son named: -

- Eliphaz.

Oholibamah (Aholibamah in KJV) gave birth to three sons named: -

- Jeush
- Jalam
- Korah.

Basemath (Ishmael's daughter) gave birth a son named: -

- Reuel.

These are the five sons born to Esau in the land of Canaan.

**Esau settles in the Hill Country of Seir. (Esau is Edom.).**

Genesis 36:6-8 ----- <sup>6</sup>Then Esau took his wives, his sons, his daughters, and all the members of his household, his livestock, all his beasts, and all his property that he had acquired in the land of Canaan. He went into a land away from his brother Jacob. <sup>7</sup>For their possessions were too great for them to dwell together. The land of their sojournings could not support them because of their livestock. <sup>8</sup>So Esau settled in the hill country of Seir. (Esau is Edom.)

Remember Isaac died in the previous chapter so all that remained in Canaan was Jacob's inheritance, this would be one of the reasons Esau gathered all he had and moved onto Seir. This chapter shows that Esau had multiplied with such abundance in all that he had that to provide greater grazing fields for his sheep, goats, cattle and camels etc., he took his wives, sons, daughters and all that he had acquired in the land of Canaan and travelled to the hill country of Seir on the

east side of the River Jordan so that he would have vast fertile acreage for all his livestock and be a good distance from his brother Jacob. It seems that prior to Esau packing up all that he had and leaving Canaan to go to Seir he had begun to settle in Seir amongst the relatives of his wives' in that country, prior to Jacob coming from Padan-aram and meeting him in the land of Seir, which became known as the country of Edom (Gen. 32:3).

Esau saw that if he and Jacob continued to dwell together and thrive as they had there would not be enough fertile land for the two of them to dwell together so now that his father Isaac had died (Gen. 35:27-29) he completely gathers all that he had in the land of Canaan and whatever his share of his father's personal estate may have been and withdraws to Mount Seir.

The primary motivation for Esau to depart from the land of Canaan stemmed from the fact that he and Jacob had been blessed with an abundance of livestock, but Esau would also have been fully aware that due to the promise his father Isaac had given Jacob what remained in Canaan was virtually Jacob's inheritance by the right of the blessing of the firstborn (which Esau had sold to Jacob) (Gen. 25:29-34) and the promise of God, (though he had not yet entered into the actual possession of it). This historical glimpse of Esau and his family shows how the following promise,

- Isaac his father answered and said to him: "Behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high. <sup>40</sup>By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck. (Gen. 27:39-40).

Was fulfilled in the temporal earthly life of Esau, he leaves his family home and the abundance of his father's wealth (the fatness of the earth) (v39) to go to a foreign country. It is also interesting to notice that by his leaving Canaan it made the way open for the return of Jacob. This shines a light upon the truth that Esau was through natural means being guided by God as the following verses shows.

- To Isaac I gave Jacob and Esau. And I gave Esau the hill country of Seir to possess. (Josh. 24:4).

God made circumstances such that for Esau to continue to prosper it was necessary for him to leave the country of Canaan which he did, and not just to another part of Canaan further away, but to an entirely different country called Seir which was (most likely unknown to him) in the will and plan of God.

### **Esau (the father of the Edomites) Sons Born in the Hill Country of Seir.**

Genesis 36:9-14 ----- <sup>9</sup>These are the generations of Esau the father of the Edomites in the hill country of Seir.

<sup>10</sup>These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. <sup>11</sup>The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. <sup>12</sup>(Timna was a concubine of Eliphaz, Esau's son; she bore Amalek to Eliphaz.) These are the sons of Adah, Esau's wife. <sup>13</sup>These are the sons of Reuel: Nahath, Zerah, Sham-mah, and Mizzah. These are the sons of Basemath, Esau's wife. <sup>14</sup>These are the sons of Oholibamah (Aholibamah in KJV) the daughter of Anah the daughter of Zibeon, Esau's wife: she bore to Esau Jeush, Jalam, and Korah.

**Esau dwelt in Mount Seir:** the following verses show that this was divinely appointed to be Esau's possession. The LORD said to Moses: -

- Command the people, "You are about to pass through the territory of your brothers, the people of Esau, who live in Seir; and they will be afraid of you. So be very careful. <sup>5</sup>Do not contend with them, for I will not give you any of their land, no, not so much as for the sole of the foot to tread on, because I have given Mount Seir to Esau as a possession. (Deut. 2:5).

And the LORD said to Joshua: -

- To Isaac I gave Jacob and Esau and I gave Esau the hill country of Seir to possess. (Josh. 24:4).

**Following are the names of Esau's sons: -**

Adah the wife of Esau gave birth to one son named: -

- Eliphaz (Timna was his concubine) (v12).

Basemath the wife of Esau gave birth to one son named: -

- Reuel

Eliphaz (wife is unknown) had five sons named: -

- Teman.
- Omar.
- Zepho.
- Gatam.
- Kenaz.

And a sixth son by Timna (the concubine of Eliphaz) named: -

- Amalek.

Reuel the son of Basemath (Esau's wife) gave birth to four sons named: -

- Nahath,
- Zerah
- Sham-mah
- Mizzah

Oholibamah (Aholibamah in KJV) Esau's wife gave birth to three sons named: -

- Jeush
- Jalam
- Korah.

These are the wives and sons born to Esau in Canaan.

**The Dukes and Sons of Esau Born in Edom.**

Genesis 36:15-19 ---- <sup>15</sup>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, <sup>16</sup>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. <sup>17</sup>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. <sup>18</sup>And these are the sons of Oholibamah (Aholibamah in KJV) Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Oholibamah (Aholibamah in KJV) the daughter of Anah, Esau's wife. <sup>19</sup>These are the sons of Esau, who is Edom, and these are their dukes.

**These were dukes of the sons of Esau:** (v15) the Edomites, like the Israelites, were divided into different tribes, which took their names from the sons of Esau. The head of each tribe was called by a title that the King James Bible translates as duke. It comes from the Hebrew word (*'alaph*) and carries the idea of a notable captain, chief, governor, guide, but can also refer to a friend.

The difference between a duke and a king was, that a king is crowned and a duke is not and a king has great wealth and the highest rank over the entire nation and rules from a royal palace whereas a duke is not of the highest rank, but are the heads of tribes and governors of communities nor do they rule from a royal palace and most do not have great wealth. They could be likened somewhat to princes of superior power, but inferior to a king who had dominion over their various families and ruled over small communities and large tribes according to the manner and custom of those times.

When Esau pleaded for his father Isaac to give him one blessing, he said to him: -

- By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck. (Gen. 27:38-40).

It is very likely that many of the sons and grandsons of Esau that are called dukes were military commanders, that had soldiers under them for Esau and his family were a people that lived by the sword.

**NOTE:** God promised to multiply Jacob and to enrich him; yet Esau is enriched first, God's promise to Jacob begins sometime later, but unlike Esau's which came to an end, Jacobs is continuing to be fulfilled even to this day and will continue until the Lord Jesus Christ returns in glory.

The dukes of Eliphaz (Adah's son the firstborn of Esau) born in Edom are: -

1. Duke Teman
2. Duke Oma
3. Duke Zepho
4. Duke Kenaz
5. Duke Korah
6. Duke Gatam
7. Duke Amalek

The dukes of Reuel (Basemath son) born in Edom are: -

1. Duke Nahath.
2. Duke Zerah.
3. Duke Shammah.
4. Duke Mizzah.

The dukes of Oholibamah (Aholibamah in KJV) (the daughter of Anah Esau's wife) are: -

1. Duke Jeush.
2. Duke Jalam.
3. Duke Korah.

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

### **The Dukes of the Horites, the Sons of Seir in the Land of Edom.**

Genesis 36:20-23 ---- <sup>20</sup>These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, <sup>21</sup>Dishon, Ezer, and Dishan; these are the dukes of the Horites, the sons of Seir in the land of Edom. <sup>22</sup>The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna. <sup>23</sup>These are the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

The word Horite comes from the Hebrew word (*chowr*) it literally means cave dweller and carries the idea of a hole, a den and a cave. We don't know a lot about their history, but we do know that they lived in the caves found in the mountain range of Mount Seir and were the original inhabitants of the land of Seir before it became known as Edom. Many Horites who survived intermarried with the Edomites and were absorbed by them. The following verses show that the Horites were the natives of Mount Seir before the Edomites took possession of the land: -

- The Horites also lived in Seir formerly, but the people of Esau dispossessed them and destroyed them from before them and settled in their place, as Israel did to the land of their possession, which the LORD gave to them.) (Deut. 2:12).
- The LORD destroyed the Horites who lived in Seir before the people of Esau, and they dispossessed them and settled in their place even to this day. (Deut. 2:22).

This genealogy shows that the Edomite's married the sons and daughters of the Horite's and that the government, the authority and rule of the Horites was superseded by the government, the authority and rule of the Edomite's.

The seven dukes and sons of Seir the Horites the inhabitants of the land were: -

- Duke Lotan.
- Duke Shobal.
- Duke Zibeaon.
- Duke Anah.
- Duke Dishon.
- Duke Ezer.
- Duke Dishan.

These are the seven dukes of the Horites, the sons of Seir in the land of Edom.

The two sons of Lotan (his sister was Timna) are: -

- Hori.
- Hemam.

The five sons of Shobal are: -

- Alvan.
- Manahath.
- Ebal.
- Shepho.
- Onam.

#### **The Sons of Zibeaon and Anah.**

Genesis 36:24-25 -- <sup>24</sup>These are the sons of Zibeaon: Aiah and Anah; he is the Anah who found the hot springs in the wilderness, (who found the mules in the wilderness in KJV) as he pastured the donkeys of Zibeaon his father. <sup>25</sup>These are the children of Anah: Dishon and Oholibamah the daughter of Anah.

The two sons of Zibeaon are: -

- Aiah.
- Anah (he is the Anah who found the hot springs in the wilderness).

The son of Anah was: -

- Dishon.

The daughter of Anah was: -

- Oholibamah (Esau's wife and the daughter of Anah) (v2).

#### **The Anah who found the hot springs in the**

**wilderness:** (v24) the King James Bible says, "The Anah who found the mules in the wilderness." The word mule comes from the Hebrew word (*yowm*) it literally means a warm spring and embraces the idea of being hot and a hot day. Because of the difference between the King James Bible translation which translates it mules and the modern day Bibles that translates it hot springs there are different ideas to what is meant.

Following are the four most common suggestions that have been made amongst various commentators as to what it may refer to: -

1. Mules: some teach that Anah discovered the method (by seeing in the wilderness donkeys mating with horses) of crossing horses with donkeys and thereby breeding another sort of creatures called mules.
2. Waters: others teach that Anah found some cool springs of water or hot springs of water which in desert countries (as Edom was) were rare and valuable. A few of these types of springs do exist even today in the region of the Edomites.



3. Giants: some think it was giants similar to the Emims of times past spoken of in (Deut. 2:10-12) as a people great and many and tall who were also close neighbours to the Horites (Gen. 14:5-6). Those who hold to this idea suspect that Anah while in the wilderness or near the borders of the land of Edom found or came across some Emims (i.e., mighty ones or gigantic people) who struck fear in the surrounding nations because of their enormously large size. They support this idea by the fact there were such Emims that did, at some time dwell near the land of Seir.
4. Plants: others feel that Anah found some type of plant or herb that was medically beneficial for the bodies well-being or used for healing.

Clearly there are various thoughts concerning verse twenty-four, however springs of water (at least for me) seems to be the most likely meaning, but should the reader choose another it matters little since the only reason it is mentioned is to separate him from all other men named Anah so that people will know which Anah is meant.

### **The Sons of Dishon and the Dukes of the Horites.**

Genesis 36:26-29 ----- <sup>26</sup>And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. <sup>27</sup>The children of Ezer are these; Bilhan, and Zaavan, and Akan. <sup>28</sup>The children of Dishan are these: Uz, and Aran. <sup>29</sup>These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

The four sons of Dishon (not Dishon the son of Anah, but Dishon the son of Seir (v21) are: -

- Hemdan
- Eshban
- Ithran
- Cheran

The three sons of Ezer are: -

- Bilhan,
- Zaavan
- Akan

The two sons of Dishan are: -

- Uz
- Aran

The seven dukes of the Horites in the land of Seir are: -

- Duke Lotan
- Duke Shobal
- Duke Zibeon
- Duke Anah
- Duke Dishon
- Duke Ezer
- Duke Dishan

These are the dukes of the Horites, chief by chief in the land of Seir.

### **Kings who Reigned in the Land of Edom, Before any King Reigned in Israel.**

Genesis 36:31-39 ---- <sup>31</sup>These are the kings who reigned in the land of Edom, before any king reigned over the Israelites. <sup>32</sup>Bela the son of Beor reigned in Edom, the name of his city being Dinhabah. <sup>33</sup>Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. <sup>34</sup>Jobab died, and Husham of the land of the Temanites reigned in his place. <sup>35</sup>Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his place, the name of his city being Avith. <sup>36</sup>Hadad died, and Samlah of Masrekah reigned in his place.

<sup>37</sup>Samlah died, and Shaul of Rehoboth on the Euphrates reigned in his place. <sup>38</sup>Shaul died, and Baal-hanan the son of Achbor reigned in his place. <sup>39</sup>Baal-hanan the son of Achbor died, and Hadar reigned in his place, the name of his city being Pau; his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

Some question how Moses could write this when as yet there was no king in Israel. The following two suggestions may help answer this question: -

1. Moses may well have said kings by the influence of God and the Spirit of prophecy and therefore could foretell, that Edom would have kings as he foretold that the Israelites would have a king, as the following verses show: -

- When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, 'I will set a king over me, like all the nations that are around me,' <sup>15</sup>you may indeed set a king over you whom the LORD your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. (Deut. 17:14-15)

In the spirit of prophecy Moses wrote the following words: -

- The LORD appeared to Abram when he was ninety-nine years old and said to him, "I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you." (Gen. 17:1-6)

This shows that Moses knew, from God's prophecies and promises, that kings would arise out of Israel prior to them actually having kings so there is no reason why by the spirit of prophecy he wouldn't foreknow that Edom would also have kings.

When Israel had reached the borders of their land, we find that Edom did have a king at that time (Num. 20:14). It is interesting to notice that unlike the kings of Israel in this list of the kings of Edom no king succeeds his father, which means these were most likely kings who sprang up in various parts of the country during long periods of civil war or kings who were came to the throne by election and not by lineal descent.

It is very likely that the dukes are the ones who voted and elected who the king would be for the purpose of bringing unity and strength to the nation.

The statement, "Before a king reigned over the children of Israel," meaning before there was a monarchy established in Israel and the following words God spoke to Jacob when He changed his name from Jacob's to Israel: -

- I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. (Gen. 35:11)

Show that Israel was expected to have kings. God promised Jacob that kings would come out of his loins: yet Esau's offspring becomes royal long before any of Jacob's did. Perhaps this also acted as trial to the faith of Israel, to hear of the power of the kings of Edom, while they were bond-slaves in Egypt.

The eight kings who reigned in the land of Edom, before any king reigned over the Israelites.

- King Bela.
- King Jobab.
- King Husham.
- King Hadad.
- King Samlah.
- King Shaul.

- King Baal-hanan.
- King Hadar.

### **The Names of the Dukes of Esau.**

Genesis 36:40-43 ----- <sup>40</sup>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, <sup>41</sup>Duke Aholibamah, duke Elah, duke Pinon, <sup>42</sup>Duke Kenaz, duke Teman, duke Mibzar, <sup>43</sup>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.

For centuries Israel had no central government in Canaan, each tribe ruled independently in their own district, with nothing to bind them together except their common religion. Unlike the independent tribes of Israel, it appears that those dwelling in Seir (eventually called Edom) established themselves in the land in one or both of the following two ways: -

- 1 The land of Seir (later called Edom) was originally ruled by dukes who were partly of the race of Seir and partly of the race of Esau and sometime later became primarily dominated by kings, but was later again replaced by dukes when the king's monarchy, government and rule ceased.
- 2 There were kings of Edom that worked together with the dukes partly of the race of Seir, and partly of the race of Esau of the various tribes in the land. These dukes acted in association with the king as their administrators and military commanders to bring about his sovereign will in the land.

**NOTICE:** the kings are all sons of Edom.

The eleven dukes of Edom (i.e., Esau being the father of Edom) according to their tribes and their dwelling places in the land of their possession.

- Duke Timnah.
- Duke Alvah.
- Duke Jetheth.
- Duke Aholibamah (also called Oholibamah).
- Duke Elah.
- Duke Pinon.
- Duke Kenaz.
- Duke Teman.
- Duke Mibzar.
- Duke Magdiel.
- Duke Iram.

These are the names of the dukes that came of Esau, according to their tribes, in the land of their possession.

For further information concerning the dukes see the notes under the title: "These were dukes of the sons of Esau," following (v15-19).

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### **The History of Edom and Idumea in Prophecy.**

Isaiah prophesied that the land of Edom would lie waste from generation to generation (Isaiah 34:10), it is interesting to note that Edom's original offense was that they would not let the children of Israel pass peaceably through their land on their way to Canaan.

As a punishment for this, God now says that their land shall not be passed through forever and ever, meaning that it will not be a country through which travellers will be deemed safe to travel without protection and great difficulty since the land will be barren and no longer cultivated nor will any city or roads be built there.

- Edom shall become a horror. Everyone who passes by it will be horrified and will hiss because of all its disasters. <sup>18</sup>As when Sodom and Gomorrah and their neighbouring cities were overthrown, says the LORD, no man shall dwell there, no man shall sojourn in her. (Jer. 49:17-18).

The land of Edom will be irrecoverably ruined, and remain as a spectacle of God's vengeance to all following generations. There was a literal fulfilment of the prophecies against Edom to a considerable extent. Three hundred years after Isaiah, Malachi wrote: -

- Esau (Edom) I have hated. I have laid waste his hill country and left his heritage to jackals of the desert. (Malachi 1:3).
- If Edom says, "We are shattered but we will rebuild the ruins," the LORD of hosts says, "They may build, but I will tear down, and they will be called 'the wicked country,' and 'the people with whom the LORD is angry forever. (Malachi 1:4).

God used Babylon to bring the land of Edom to ruin and history records that Edom had to gradually yield to the superior power of Judaea and was eventually ruled by viceroys, whom the Maccabee princes nominated. One of these, Antipater, was the father of Herod the Great.

From his time the land of Edom and Idumea languished until the seventh century after Christ when it was overrun and conquered by the Mohammedan Arabs. This completed Edom's ruin; it has been for over a thousand years and still is one of the most desolate tracts of land upon the earth's surface.

Edom and Idumea stand here as the representative of all the wicked nations and powers that are hostile to God's people universally and that God will destroy as soon as the cup of iniquity overflows with unbelief and wickedness. The judgment of God upon Edom can be seen as a prelude to the judgment that will come upon heathen Rome made red with the blood of the faithful; the Papal system and all anti-Christ powers deceiving the populations of the world being destroyed at Armageddon also referred to as the great day of God Almighty. (Rev. 16:14).

- He called out with a mighty voice, "Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. (Rev. 18:2).
- The kings of the earth, who committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning. Rev. 18:9
- Once more they cried out, "Hallelujah! The smoke from her goes up forever and ever. (Rev. 19:3).

All these terrible destructions are to prepare the way for the glorious millennial reign of the Lord Jesus Christ: -

- For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind. Isaiah 65:17
- For as the new heavens and the new earth that I make shall remain before me, says the LORD, so shall your offspring and your name remain. Isaiah 66:22

Until, this New Age, comes the faithful are called to patiently wait and judge nothing before the time.

It is unclear exactly when, how and why Edom ceased to exist as a state, though most believe Edom was partially destroyed at the defeat of the Babylonian Empire and completely destroyed when Rome invaded Israel in 70 AD at which time the survivors of Edom became absorbed into the surrounding nations and so Edom as an independent state of its own ceased to exist.

Edom's complete disappearance from the family of nations is a powerful reminder of God's justice, His judgment, and the sure fulfilment of all that He has promised in His inspired word.

For further information concerning Idumea, see the title: -

- Edom, Edomites, Esau and Idumea.
- In Articles (ON WEBSITE MENU).

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