

## The Generations of Esau

### *Genesis 36:1-43*

- I. THE DESCENDANTS OF ESAU (Genesis 36:1-5, 9-14)
  - A. The Designation of the Descendants (Genesis 36:1)
    1. Five times in chapter 36 the name Edom or Edomites is attached to Esau and his descendants (Genesis 36:1, 8, 9, 19, 43).
    2. This connects us back to the first connection that was made by the author, the Holy Spirit, in chapter 25 (Genesis 25:30) regarding his name being connected to the color red and the name Edom. Again, we are reminded that Esau is connected to that which is earthly. Note: Esau sold his birthright for some “red *pottage*”, he sold out that which was “heavenly” for that which was “earthly.” How about you, do you daily sell out that which is heavenly for the temporary pleasures of the earthly?
    3. The name Edom – This name has come to be connected to that which is earthly. Thus, the name has come to be mean that which is fleshly in contrast to that which is spiritual or heavenly. This stigma will be continually connected to Esau’s descendants.
  - B. The Dames of the Descendants (Genesis 36:2, 3)
    1. The descendants according to their mothers (the wives of Esau).
    2. Note: The names of the three wives are not the same as the names given in Genesis 26:34 and Genesis 28:9 (Genesis 26:34; Genesis 28:9).
      - a. “*Adah... Aholibamah... Bashemath the daughter of Ishmael.*”
      - b. This is not a discrepancy of Scripture but is easily explained that this culture frequently had two names for one person (Jacob had two names, the other one was Israel), and women sometimes were given another name if they married (today a woman receives a new last name, her husband’s, when she is married).
  - C. The Designation of the Descendants (Genesis 36:4-5)
    1. The births of the descendants (Genesis 36:4-5)
      - a. Adah bare him Eliphaz
      - b. Bashemath bare him Reuel
      - c. Aholibamah bare him Jeush, and Jaalam, and Korah.

2. The names of the descendants (Genesis 36:4-5, 10)
  - a. Eliphaz – *God his strength*
  - b. Reuel – *friend of God*
  - c. Jeush – *He will help*
  - d. Jaalam – *He will hide; He will be hidden*
  - e. Korah – *Baldness; frost*
  - f. Note: The naming of Esau’s sons would indicate that Esau was a man that was not bitter or frustrated at God, on the contrary, Esau names his sons with names that are indicative of one that has a walk with God. Notice the meaning of the names of Eliphaz, Reuel, Jeush and Jaalam.

D. The Development of the Descendants (Genesis 36:9, 10, 12)

1. The names in the development (Genesis 36:10, 4-5)
  - a. Five names total (Eliphaz, Reuel, Jeush, Jaalam, Korah)
  - b. Nine grandsons (Teman, Omar, Zepho, Gatam, Kenaz, Nahath, Zerah, Shammah, and Mizzah).
2. The notoriety in the development (Genesis 36:12)
  - a. *“Timna was concubine to Eliphaz Esau’s son; and she bare to Eliphaz Amalek (Genesis 36:12).* The notoriety is in Amalek. From him came the nation that would wickedly attack Israel in the wilderness of Sin (Exodus 17:1, 8-16).
  - b. The Amalekites were a thorn in the flesh for the Israelites for many generations.
    - (1) Saul fought them in 1 Samuel 14 (1 Samuel 14).
    - (2) David fought them again in 1 Samuel 30 (1 Samuel 30:1-17).

II. THE DWELLING OF ESAU (Genesis 36:6-8)

A. The Country of the Dwelling (Genesis 36:8)

1. *“Thus dwelt Esau in Mount Seir: Esau is Edom” (Genesis 36:8).*
2. The country where Esau’s family moved was known as Mt. Seir. Today, if we were to look on a map, it would be the land south of the Dead Sea going on to the Gulf of Aqaba.
3. Esau’s move corresponded with the simple fact that birthright blessing deeded the land of Canaan to Jacob and his descendants, not to Esau’s.

- B. The Cause of the Dwelling (Genesis 36:6, 7)
1. *“Went into the country from the face of his brother Jacob. For their riches were more than they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. (Genesis 36:6, 7).*
  2. Note: God had also blessed Esau. The Lord had given him land south/southeast of his brother and had blessed him with much wealth. This we see is the grace of God at work in the life of Esau.

III. THE DIGNITARIES OF ESAU (Genesis 36:15-19, 31-42)

- A. The Chiefs (Genesis 36:9-14, 40-43)
1. There are two lists of dukes (chiefs) in chapter 36.
  2. The two lists
    - a. The first list is given according to the persons who were dukes (Genesis 36:9-14).
    - b. The second list is given according to the places of the dukes (Genesis 36:40-43).
    - c. According to some, the names given in the second list are not personal names, rather they are names of places.
- B. The Crowns (Genesis 36:31, 33-39)
1. The fatalities of the crowns (Genesis 36:33, 34, 35, 36, 37, 38, 39)
    - a. Death comes – Seven times in seven verses is the word *“died”*. It is good to be reminded that when worldly positions are mentioned, that regardless of the level of your position in the world, death will one day greet you.
    - b. Destination is certain – So many get caught up with the here and now that they forget about their eternity. Position in this life has nothing to do with your life in eternity. It is a great tragedy for me to ride high in this world but to drop low when death comes. There are only two locations that you can go. Whether a pauper or a prince does not determine which of the two places you end up. Heaven or Hell is determined by whether or not you placed your faith and trust in Jesus Christ (Luke 16:19-31).
    - c. Determination is certain – We need to keep a healthy perspective about life and death helps us to do just that. It tells us that high positions and material wealth in not everything in this life. An eternity awaits us, and death is sure (Psalm 39:5; James 4:14; 1 John 2:17).

2. The first with the crowns (Genesis 36:31)
  - a. These kings reigned before any king reigned over Israel (Genesis 36:31).
  - b. There is a great application stated in verse 31, that is, the natural comes before the spiritual (see 1 Corinthians 15:46).
    - (1) Cain came before Abel, Ishmael before Isaac, Esau before Jacob, Saul before David.
    - (2) The flesh is often first, it is the quickest and easiest to get.
    - (3) The spiritual man is generally much harder, takes more patience to obtain, is humbling and takes work on the part of the believer to keep the spiritual mind.
    - (4) In fact, one sees that it is no small matter to see the worldly person prosper while the spiritual person is suffering (Psalm 73).
      - (a) Jacob's descendants were in bondage in Egypt when Esau's were sovereigns in Edom.
      - (b) This may seem unfair at first, but it is better to be the descendants of Jacob than of Esau.
      - (c) It is better to be John the Baptist in prison than to be Herod in the palace.
      - (d) We must keep the long-term goal in view, to remember that our hope is not in this life alone, but in the life to come (1 Corinthians 15:19).

#### IV. THE DWELLERS WITH ESAU (Genesis 36:20-30, 31-39)

- A. The Name of the Dwellers (Genesis 36:20)
  1. The elder of the dwellers – Seir the Horite.
    - a. The name Seir is what arrests our attention, for in this name we learn how the location got its name.
    - b. Mt. Seir came from the patriarch of the Horite race. After Esau dominated the region, it became known as the nation of Edom. However, it was first known as Seir.
  2. The identity of the dwellers – the sons of Seir the Horite.
    - a. Lotan
    - b. Shobal
    - c. Zibeon
    - d. Anah
    - e. Dishon
    - f. Ezer
    - g. Dishan

- B. The Nests of the Dwellers (Genesis 36:20)
1. The Horites in Mt. Seir (Genesis 14:6).
  2. Their way of living – Some have supposed that based on the meaning of their name (Horite means caveman) that they dwelt in the caves in the region. However, this is not for certain. Note: This is not to imply that they were cavemen like modern scientist/scholars' picture today. It would simply mean they carved dwellings in the rocks.
- C. The Notation About the Dwellers (Genesis 36:22, 24)
1. The notation about the maternal – *“Lotan’s sister was Timna”* (Genesis 36:22).
    - a. Except for the wives of the children, seldom does a woman get mentioned in the descendants, but here is an exception.
    - b. The significance of that is the fact that she was the concubine of Eliphaz and *“bare to Eliphaz Amalek”* (Genesis 36:12). This chapter on Esau informs the Israelites on the origin of their evil enemy the Amalekites. The principle is that God informs us about our enemy (2 Corinthians 2:11).
  2. The notation about the meet – *“This was that Anah that found the mules in the wilderness, as he fed the assess of Zibeon his father”* (Genesis 36:24).
- D. The Nobility of the Dwellers (Genesis 36:29, 30)
1. *“These are the dukes that came of the Horites”* (Genesis 36:29)
  2. *“The dukes”*
    - a. Duke Lotan
    - b. Duke Shobal
    - c. Duke Zibeon
    - d. Duke Anah
    - e. Duke Dishon
    - f. Duke Ezer
    - g. Duke Dishan
  3. *“These are the dukes that came of Hori...”* (Genesis 36:30)
  4. The Horites had been in the land for some time before Esau moved in and dominated the land (Genesis 14:6; Genesis 27:40).

V. THE DUKES OF ESAU (Genesis 36:40-43)