

# Genesis

## Chapter 36



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Before recounting the life story of Joseph, Chapter 37, the writer of Genesis describes something of the land of Edom and its inhabitants. The original inhabitants of Mount Seir were called Horites or Hurrians. In the course of time, Esau and his descendants took over the territory. Esau became wealthy and possessed much cattle and sheep. 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).

**Torah Class:** While this chapter is primarily a genealogical listing, there's more to be gained from it than you might think. We can learn much about tribal society, and how families mixed, and even the politics of the era. So, while this might seem like a nice time to just kind of mentally turn off, I'd recommend that this may be one of those times to take in a little more caffeine and pay close attention and take a lot of notes. It'll help you considerably down the line.

This is called the generations of Esau. And, at this point in the OT, we can say that the personal history of the Patriarchs ends, and the history of Israel, the 12 tribes, begins with the chapter after this one. Let's remember that whenever we hear either Jewish or Christian scholars speak of the biblical "patriarchs", or the Bible uses the term patriarchs or fathers, it is speaking ONLY of Abraham, Isaac, and Jacob.

What we can readily see here is that Esau had many children, and that it is clearly spelled out that Esau and Edom are a) one in the same individual, b) that Esau, brother of Jacob, is the founder of all the Edomite tribes, c) he is the namesake of the land of Edom, d) that Mt. Seir is in the land of Edom, and that the terms "Seir" and "Edom" are interchangeable. That is, when we hear the Bible speak of the Land of Seir, or Mt. Seir, or Edom, it's all basically the same place. And, that place is to the southeastern end of the Dead Sea.

One of the purposes of these long genealogical listing is to show us that the prophetic blessings of Isaac over his twin sons Esau and Jacob had, or were in process, of coming to pass. Let's review this blessing of Genesis chapter 27, verses 38-40.

**NAS Genesis 27:38** *And Esau said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." So Esau lifted his voice and wept. 39 Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above. 40 "And by your sword you shall live, And your brother you shall serve; But it shall come about when you become restless, That you shall break his yoke from your neck."*

Most of your Bibles will NOT say "away from" the fertility of the earth, but instead they leave out the word "away", making it that Esau WILL live in a fertile place where there is abundant moisture. It has long been known by Jewish and Hebrew scholars that it was Rabbinic **Tradition** that the word AWAY was removed from the text, showing sympathy and understanding for Esau and his having been tricked out of his birthright and blessing. But, in fact, the earliest Hebrew manuscripts plainly show that it was

“AWAY” from the fertility and moisture that Esau would live. And, of course, that is exactly where Esau went.....to an area known as the Arabah..... a desert.

It should not go unnoticed that Esau continued with his “profane” ways that God, in His foreknowledge, knew he would so He took away Esau’s birthright and removed him from the line of promise, even before he was born. From here on in the Bible, OT and NT, Esau and Edom are generally associated symbolically with unrighteousness and rebellion, and gets more so as we leave the Torah and move into the later books of the OT. Yet, some deference is paid to Esau because in Deuteronomy 23 Moses orders the Israelites “not to abhor an Edomite” (and Edomite is a descendant of Esau) because they are kinsman of Israel. So, frankly, there is an almost schizophrenic remembrance of Esau in the Bible: at once aligning him with the unrighteous and the wicked, and at the same time reminding Israel that the descendants of Esau are kinsman, and so Israel shouldn’t hate Esau and his descendants. This kind of rationale is quite difficult for the Western mind to understand, because we look at family relationships from the more European “extended” and “nuclear” family viewpoint. But, we must remember that the entire Bible talks about family relationships from the Middle Eastern *tribal* viewpoint. Let me say that again: from Genesis 1 to Revelation 21, the context of family and nation in the Bible is tribal. So, we have to be very careful not to just willy-nilly substitute our modern Western views and social structures into our understanding of OT or NT scriptures.

In the news of the Middle East which dominates our TV screens 24 hours a day, we endure these frustrating realities whereby the Sunni Muslims will blow up Shiite Muslim Mosques, and vice versa, and some Shiites will kill other Shiites, and some Sunnis will kill other Sunnis, and Iran Shiites will war against Iraqi Shiites, so on; and yet, when the US comes to the aid of one, to stop the horror, the other suddenly turns on the US claiming brotherhood between the two warring factions.

In Afghanistan, though the news from there barely makes a blip on the radar screen, currently, we constantly hear of one war lord fighting against another, the US siding with yet another, and then suddenly it all shifts around and the US finds itself fighting against people who only yesterday that fought as allies. That is because these “war lords” are simply tribal leaders, doing what they’ve always done; attempting to gain dominance, which is the primary job of any tribal leader.

I remember in the first war against Saddam Hussein.....the war of the elder President Bush..... hearing the representatives of various Arab nations saying that they did NOT want to go against Saddam because even his invasion of Kuwait was simply bad behavior, something that deserved admonishment but not destruction. They saw him as a brother who had gone was misbehaving, causing trouble for his family, not as a ruthless dictator threatening the stability of the world. And, even though these people will viscously attack and kill one another, it is, in the end, an age old battle for tribal dominance in their minds; it is normal, not something to be stopped and changed. It is an ancient way of life that has existed since time immemorial, and it is a preferred way for perhaps the majority.....but certainly for the leadership.....of these Middle Eastern peoples and nations.

This is why these Middle Eastern nations that absolutely SEEM to hate on another, even committing genocide upon one another, will each contribute to the fighting against the US and Europe; because they see themselves as extensions of the Esau and Ishmael tribes, and therefore, family. This is the mentality we deal with throughout the Bible;

Esau is a bad boy, Ishmael is NOT the chosen one; but, they are still, in the larger tribal sense, distant kinsman.....distant family.....of Israel.

But, looking even closer, we find a rather ironic situation develop: all of Esau's sons were born **inside** the promised land, while Jacob's sons were born **outside** the promised land. Esau's sons were born in Canaan, Jacob's born in Mesopotamia. Yet, in revealing his full character, Esau took his family and **removed** them from the blessing of the Promised Land, while Jacob took his family and brought them INTO the blessing of the Promised Land. Wow. What incredible symbolism we have here. What a terrible fate awaits those whose family knows God, but the family leader removes them. And, what an equally wonderful blessing to the family leader who takes his family that has existed outside of God's blessing, but leads them into God's blessing.

To add to this irony, isn't it amazing that in God's great plan, the people of Israel (Jacob) were born into God's promises, and were to be inheritors of all of God's promises, yet they rejected it, in general, and moved away, so to speak. At the same time, gentiles, born OUTSIDE the promises, and born as non-inheritors, were, through Jesus, given the opportunity to move INTO the Promised Land and become co-inheritors with Israel; its Esau and Jacob all over again. And, as I have taught you since Genesis 1, this is but a God-pattern. And, when God establishes a pattern, He sticks with it.

Let's move on. We see many many sons, grandsons, great grandsons of Esau documented here is Genesis 36, and of course, these are mentioned because they would each have created their own named tribe. Some of these names we will see later in the OT, particularly during and after the Exodus from Egypt. But, notice something in verses 38 and 39: there is a fellow, a descendant of Esau, named Baal-hanan. This is just further concrete evidence of the rebellion and idolatry practiced by Esau and his descendants. For, since time immemorial, it has been the practice of tribes of the Middle East to adopt the name of the chief god they worship as part of their family name. Here we see the familiar name "Baal", a Canaanite word for the now deified Nimrod, attached to one of Esau's progeny; this son, and I'm sure several others, were Baal worshippers and proud of it.<sup>1</sup>

**Esau's descendants.** The genealogy of Esau unfolds in stages, beginning with his first three wives (two Hittite and one the daughter of Ishmael). In the subsequent levels of the list twelve tribal names are identified (Genesis 36:9-14, excluding Amalek, who is the son of a concubine), which matches the genealogical lists of Nahor (Genesis 22:20-24), Ishmael (Genesis 25:13-16) and Israel. A third tier of descendants (Genesis 36:15-19) appear to be clan names, with some repetition from the previous level. The final grouping contains the names of eight kings who reigned in Edom prior to the establishment of the Israelite monarchy (Genesis 36:31-39). Among the best known of the names in the entire genealogy are Teman, identified with the southern region of Edom, and Uz, named as the homeland of Job.<sup>2</sup>

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<sup>1</sup> Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

<sup>2</sup> Bible Background Commentary

**Jewish Study Bible:** The descendants of Esau. This chapter consists of several overlapping but not altogether consistent genealogies, most likely compiled from a variety of sources. Its placement here is perhaps owing to the list of Jacob's twelve sons in 35:22-26; it also serves to divide the Jacob cycle from the Joseph story. The generation of Rebekah and Isaac's twins is not passing, and the focus for the rest of Genesis will lie on Jacob's troubled descendents alone. The attention given to Esau's family here suggests considerable fraternal feeling for him (cf. Deut. 23:8), which clashes with later biblical and post biblical attitudes toward him.<sup>3</sup>

### **Genesis 36:1**

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

[**Esau**] His history is completed here.

**These are the generations of Esau**—We have here the genealogy of Esau in his sons and grandsons, and also the genealogy of Seir the Horite. The genealogy of the sons of Esau, born in Canaan, is related Genesis 36:1-8; those of his grandchildren born in Seir, Genesis 36:9-19; those of Seir the Horite, Genesis 36:20-30. The generations of Esau are particularly marked, to show how exactly God fulfilled the promises he made to him, Genesis 25 and 27; and those of Seir the Horite are added, because his family became in some measure blended with that of Esau.<sup>4</sup>

### **Genesis 36:2**

**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; [Adah] Or Bashemath (Genesis 26:34).**

[**Aholibamah**] Or Judith (Genesis 26:34). Her father was Beerli (Genesis 26:34). People are often called by more than one name in Scripture.

**His wives**—It appears that Esau's wives went by very different names. Aholibamah is named Judith, Genesis 26:34; Adah is called Bashemath in the same place; and she who is here called Bashemath is called Mahalath, Genesis 28:9. These are variations which cannot be easily accounted for; and they are not of sufficient importance to engross much time. It is well known that the same persons in Scripture are often called by different names.

**Anah the daughter of Zibeon**—But this same Anah is said to be the son of Zibeon, Genesis 36:24, though in this and Genesis 36:14 he is said to be the daughter of Zibeon. But the Samaritan, the Septuagint, (and the Syriac, in Genesis 36:2), read son instead of daughter, which Houbigant and Kennicott contend to be the true reading. Others say that

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<sup>3</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

<sup>4</sup> Adam Clarke's Commentary on the Old Testament

daughter should be referred to Aholibamah, who was the daughter of Anah, and granddaughter of Zibeon. I should rather prefer the reading of the Samaritan, Septuagint, and Syriac, and read, both here and in Genesis 36:14, “Aholibamah, the daughter of Anah the SON of Zibeon,” and then the whole will agree with Genesis 36:24.<sup>5</sup>

**Ramban:** “Adah the daughter of Elon” She is identical with Basmath the daughter of Elon, and she was called Basmath because she burned incense (besamim) to the idols. And Oholibamah, (mentioned here), is identical with Judith. In order to deceive his father, the wicked Esau changed her name to Judith (Jewess) to suggest that she had abandoned idol-worship.<sup>6</sup>

### **Genesis 36:3**

**And Bashemath Ishmael’s daughter, sister of Nebajoth.**

Since two of these wives’ names are not the same as those listed earlier (26:34; 28:9), either the others had died or he favored these three among his six or the two took different names.<sup>7</sup>

**[Bashemath]** Her second name was Mahalath (Genesis 28:9).

**Torah Class:** We learn some things when we dissect this genealogy chart that are useful. First, though, let me address something that a sharp student of the Biblical texts will catch: the descendants and wives of Esau as listed in Genesis 26, do not precisely match with those given to us here. And, scholars have struggled with this, and with various conclusions.

For instance, the 3 wives listed for Esau in Genesis 26 are Judith, Basemath, and Mahalath. Here in Genesis 36, the wives are listed as Ada, Basemath, and Oholihamah. The only agreement between the two chapters is Basemath, but even then she is assigned a different father: she is the daughter of Elon the Hittite in Genesis 26, but she is the daughter of Ishmael in Genesis 36.

Obviously we have renderings of family lines from two different viewpoints. More and more as scholars begin to unravel to stop trying to view the Bible from the European Western mindset, and start viewing it for what it is. . . . . a Middle Eastern, tribal, Semitic, Hebrew document. . . . some of these issues start to clear up.

For example, when we look at the NT genealogy of our Savior in different Gospels, we’ll get slightly different family tree listings. But, as it is now known and understood, that is because it was the Middle Eastern, and Hebrew, way to lay out a family tree based on pure genealogy and firstborns when blood lines is what matters, and a slightly different family tree list emphasizing leaders and kings of the tribe when what matters is ruler-ship and tribal authority. These are NOT in conflict with one another. . . . . its really just a matter of the *purpose* of the family tree list.

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<sup>5</sup> Adam Clarke’s Commentary on the Old Testament

<sup>6</sup> Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

<sup>7</sup> Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

Very likely, one of two things is happening with these two different lists of wives of Esau: either some of the wives went by two different names, depending on where they were living at the time (a common thing in that era), OR, these were ALL wives of Esau, its just that the first list was for one purpose, and the 2<sup>nd</sup> was for a different purpose. Another influence that often causes a divergence in genealogical listings is when two prominent family groups begin to intermarry, and so, over time, the lines blur. In our age where divorce is more common than not, it is usual that brothers and sisters living together will have different last names, and that because in our society a woman changes her last name to match that of her CURRENT husband, the mother's last name will be different than the name of her own child! But, whether the mother's last name matches that of her child is based on WHEN her name was written down and for what purpose. If she was still married to the father of her children when her name was written down, then she and her children's last names will match. Later, if the woman divorces and remarries, and then her name is written down, her last name will probably NOT match with that of her children. And, then of course is the case where a biological father will consent to allowing the new stepfather to adopt, so the child's last name is changed.....and on and on.

So, while we understand all that is true for our society, and so don't think about the way the same person's name might appear on different documents as "error" or "conflict", in the Bible era societies did similar things regarding name changes, but for different reasons. So, in the Bible we often get this jumble of overlapping names and name changes due to births, deaths, a widow marrying a husband of a different nationality, the family relocating to another nation and adopting the local customs for naming people, the family dropping allegiance to one god and beginning allegiance to a new god, and on and on.

What we need to notice from all this, is that there is much intermingling by means of marriage going on between the descendants of Ishmael (Abraham's son), and Esau (Isaac's son, Jacob's twin brother). It began very early on, and accelerated rapidly. It happened more so with some of the clans of each tribe, and less so with others. The result is that by the time we reach the NT times, the intermingling is great, and it is hard to draw a distinction between a person who would call Esau his ancestor and one who would call Ishmael his ancestor. In Jesus' day, as it is now, a true Arab.....that is, an Arabian, not simply a person who speaks one of the many Arabic dialects.... is generally a descendant of Ishmael, and most of the other Middle Eastern tribes are a mixture of Esau and Ishmael; the main exception being those of the northern Middle Eastern areas which have more Persian blood in them.<sup>8</sup>

### **Genesis 35:4**

**And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;**

**[Eliphaz]** One of Job's comforters (Job 2:11; 1 Chron. 1:35-53).

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<sup>8</sup> [Torahclass.com/index.html](http://Torahclass.com/index.html), Thomas Bradford, Merritt Island, Florida

### **Genesis 36:5**

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

[in the land of Canaan] Esau's sons born in Canaan went out of it (Genesis 36:6). Jacob's sons born out of Canaan went into it.<sup>9</sup>

### **Genesis 36:6**

**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.**

[country] Seir (Genesis 36:8). This is evidently his final departure from Canaan. He had already conquered the Horites and taken Seir. He still fed many flocks in Canaan, but it was finally necessary to separate from Jacob because of their increased herds. After Isaac's death the final separation came.

**Esau took his wives, etc.**—So it appears that Esau and Jacob dwelt together in Canaan, whither the former removed from Seir, probably soon after the return of Jacob. That they were on the most friendly footing this sufficiently proves; and Esau shows the same dignified conduct as on other occasions, in leaving Canaan to Jacob, and returning again to Mount Seir; certainly a much less fruitful region than that which he now in behalf of his brother voluntarily abandoned.<sup>10</sup>

**Esau . . . went into the country from the face of his brother Jacob**—literally, "a country," without any certain prospect of a settlement. The design of this historical sketch of Esau and his family is to show how the promise (Genesis 27:39-40) was fulfilled. In temporal prosperity he far exceeds his brother; and it is remarkable that, in the overruling providence of God, the vast increase of his worldly substance was the occasion of his leaving Canaan and thus making way for the return of Jacob.<sup>11</sup>

**Ramban:** "and Esau took his wives, and his sons, and his daughters"

This journey took place after his brother had returned from Haran and established himself in the land of Canaan, as it says here, and he went into a land away from his brother Jacob. It is possible that this was also after the death of their father.<sup>12</sup>

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<sup>9</sup> Dake's Study Notes, Dake's Study Bible

<sup>10</sup> Adam Clarke's Commentary on the Old Testament

<sup>11</sup> JFB Commentary

<sup>12</sup> Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

## **Genesis 36:7**

**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.**

**Chumash; Classic Questions:** “Why did Jacob and Esau part company?”

**Rashi:** The land in which they lived could not provide [sufficient] pasture for their animals.

**The Midrash Agandah** explains [that Esau left] “due to his brother Jacob, because of the writ of obligation which [accompanied] the decree, “that your descendants will be strangers in a land that is not theirs. They will enslave them and oppress them” (15:13), which was put upon the descendants of Jacob. He [Esau] said, “I will go away from here. I want no part in the gift – this land which he [Isaac] was given – not in the payment of the debt.”

Also [he left] on account of the shame for having sold his birthright.

**Rashbam:** Jacob had purchased the birthright from Esau, and thus owned the rights to inherit the Land of Israel. Therefore Jacob remained in the Land, and Esau was forced to leave.

**Abarbanel:** Since Esau loved Jacob, he left him the Land of Cana’an, knowing that Jacob desired it and that his descendants would inherit it in the future.

**The Explanation:** The Torah states explicitly the reason for Esau’s departure: “Esau took his wives... and he went to (find another) land... because their possessions were too numerous for them to dwell together etc.” Thus Rashi could not accept, at the literal level, the explanation of Rashbam – that Esau left because he had relinquished his rights to the land by selling the birthright – since the Torah stresses a totally different reason: “because their possessions were too numerous.”<sup>13</sup>

## **Genesis 36:8**

**Thus dwelt Esau in mount Seir: Esau is Edom.**

**Thus dwelt Esau in mount Seir**—This was divinely assigned as his possession (Joshua 24:4; Deut. 2:5).

The passage is reminiscent of the separation of Abraham and Lot in 13:5-13 and serves a similar purpose.<sup>14</sup>

**Chumash; Classic Questions:** “Esau was already living in Se’ir earlier (32:4). Why does the Torah state now that “Esau settled in Mount Se’ir”?”

**Chizkuni:** Beforehand, Esau was living in the land of Cana’an but he used to spend a lot of time in Se’ir since there were many fields there (as in the verse, “the land of Se’ir, to the fields of Edom” – 32:4) and Esau was, “a man of the field” (25:27). Now, however, Esau was forced to settle exclusively in Se’ir. (Commentary to 32:4, 36:6).<sup>15</sup>

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<sup>13</sup> Chumash, The Gutnick Edition, Genesis, Rabbi Chaim Miller, Published by Kol Menachem

<sup>14</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

<sup>15</sup> Chumash, The Gutnick Edition, Genesis, Rabbi Chaim Miller, Published by Kol Menachem

### **Genesis 36:9**

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

The narrative has stressed two elements: 1) 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. 2) 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).<sup>16</sup>

**[mount Seir]** The mountains of Seir extended from southeast of the Dead Sea to the Arabian Gulf. Esau fulfilled the prophecy of Isaac by living by his sword, and became master of this entire region (Genesis 27:39-40).

The Edomites were descendants of Esau who lived south and east of the Dead Sea. The country featured rugged mountains and desolate desert. Several major roads led through Edom because it was rich in natural resources. During the exodus, God told Israel to leave the Edomites alone (Deut. 2:4-5) because they were "brothers." But Edom refused to let them enter the land, and later they became bitter enemies of King David. The nations of Edom and Israel shared the same ancestor, Isaac, and the same border. Israel looked down on the Edomites because they intermarried with the Canaanites.<sup>17</sup>

### **Genesis 36:10**

**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.**

### **Genesis 36:11**

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

**[Teman]** Teman became the name of a district and town in Edom (Genesis 36:15; Obadiah 1:9; Amos 1:12; Ezekiel 25:13). His father Eliphaz went from Teman to see Job (Job 2:11).

### **Genesis 36:12**

**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. And there has been

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<sup>16</sup> Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

<sup>17</sup> Life Application Notes

intermarriage between the tribes. They belong to the same family that Israelites belong to.<sup>18</sup>

**[Amalek]** He was not the father of the Amalekites of Genesis 14:7 who were of the giant races (Numbers 13:29; Numbers 14:39-45) and among "the first of the nations" (Numbers 24:20). The Edomite Amalekites were always separate from the giants; but like the giants they were to be exterminated, for they were enemies of Israel (Exodus 17:8-16; Deut. 25:17-19; Judges 3:13; Judges 5:14; Judges 6:3-5; Judges 12:15; 1 Samuel 15:1-9; 1 Samuel 27:8; 1 Samuel 30:1; 1 Chron. 4:41-43; Psalm 83:7).<sup>19</sup>

**Torah Class:** The final thing we need to note before we move on is that we see the name of "Amalek" appear. Amalek appears as a very early enemy of Israel, and in fact much is said in Exodus about the tribe of Amalek attacking Israel on their journey through the wilderness after leaving Egypt. Amalek was the product of Timna (his mother), who was a Horite. In fact, Timna was NOT a legal wife, but a concubine. So, she had an inferior status, which in turn gave Amalek an inferior status in the tribal way of thinking.

That Timna was a Horite (a Canaanite tribe), and was joined to the Edomite tribe by means of marriage to Eliphaz (an Edomite), made Amalek an Edomite tribe; but, inferior to some of the other descendants who married more closely within the family. Therefore, Amalek, though technically descendants of Esau, is really treated somewhat separately by the Holy Scriptures. Amalek IS NOT considered kinsmen of Israel, while other descendants of Esau ARE considered kinsmen of Israel. This reflects far more politics and traditions than it does actual genealogy.....and we're going to find an awful lot of this sort of thing throughout OT and NT Scripture. It's up to us to discover and understand.....for the Hebrew writers and the early readers of the Torah and the Hebrew Bible well understood these nuances that have been lost to us.

So, please.....don't close your mind off and take a little snooze when we discuss these historical/sociological/genealogical matters; next ONLY to the Holy Spirit dwelling within you, THESE are the keys to actually grasping what the writings of the Bible mean, and how they are to be applied to your life.<sup>20</sup>

**Timna was concubine to Eliphaz**—As Timna was sister to Lotan the Horite, Genesis 36:22, we see how the family of Esau and the Horites got intermixed. This might give the sons of Esau a pretext to seize the land, and expel the ancient inhabitants, as we find they did, Deuteronomy 2:12.<sup>21</sup>

**Amalekite origins.** The Amalekites wandered through vast stretches of land in the Negev, Transjordan and Sinai peninsula. They are unattested outside the Bible, and no archaeological remains can be positively linked to them. However, archaeological surveys of the region have turned up ample evidence of nomadic and seminomadic groups like the Amalekites during this period.<sup>22</sup>

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<sup>18</sup> Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

<sup>19</sup> Dake's Study Notes, Dake's Study Bible

<sup>20</sup> Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

<sup>21</sup> Adam Clarke's Commentary on the Old Testament

<sup>22</sup> Bible Background Commentary

If the notice about Timna is not an interpolation, then Amalek's being reckoned a descendant of Adah is probably related to the institution of surrogate motherhood attested in 16:1-2; 29:3-13.<sup>23</sup>

### **Genesis 36:13**

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

### **Genesis 36:14**

**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.**

This list provides the names of Esau's sons and their sons in turn. Amalek's conception by a concubine may be a disparagement related to his identity as the ruthless enemy of the people Israel and their God (Exod. 17:8-16; Deut. 25:17-19).<sup>24</sup>

### **Genesis 35:15**

**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,**

**[dukes]** *'alluwph*, (H-441, *al-loof'*; or (shortened) *'alluph*, al-loof'; from Hebrew 502 ('alaph); *familiar*; a *friend*, also *gentle*; hence a *bullock* (as being tame; applied, although masculine, to a *cow*); and so a *chieftain* (as notable like neat cattle) :- captain, duke, (chief) friend, governor, guide, ox.

**[dukes]** Hebrew: *'alluwph*, (H-441), leader, captain of a thousand. A duke was the head of a thousand. Fourteen dukes came from the three wives of Esau or Edom.<sup>25</sup>

There are fourteen dukes reckoned to Esau, seven that came of his wife, Adah, four of Bashemath, and three of Aholibamah.

**dukes**—The Edomites, like the Israelites, were divided into tribes, which took their names from his sons. The head of each tribe was called by a term which in our version is rendered "duke"—not of the high rank and wealth of a British peer, but like the sheiks or emirs of the modern East, or the chieftains of highland clans. Fourteen are mentioned who flourished contemporaneously.

The title "duke" or "chief" is equivalent to "head of the clan."

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<sup>23</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

<sup>24</sup> The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

<sup>25</sup> Dake's Study Notes, Dake's Study Bible

### **Genesis 36:16**

**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.**

**Duke Korah**—This Dr. Kennicott pronounces to be an interpolation. “It is certain, from Genesis 36:4, that Eliphaz was Esau’s son by Adah; and from Genesis 36:11, 12, that Eliphaz had but six sons, Teman, Omar, Zepho, Gatam, Kenaz, and Amalek. It is also certain, from Genesis 36:5, 14, that Korah was the son of Esau (not of Eliphaz) by Aholibamah; and as such he is properly mentioned in Genesis 36:18: These are the sons of Aholibamah, Esau’s wife: duke Jeush, duke Jaalam, DUKE KORAH. It is clear, therefore, that some transcriber has improperly inserted duke Korah in Genesis 36:16; from which interpolation both the Samaritan text and the Samaritan version are free.”—KENNICOTT’S Remarks. Everything considered, I incline to the opinion that these words were not originally in the text.<sup>26</sup>

### **Genesis 36:17**

**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.**

### **Genesis 36:18**

**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.**

### **Genesis 36:19**

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

The individuals in vv. 9-14 are here listed as the eponymous heads of the Edomite clans.

### **Genesis 36:20**

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

[Horite] The Horites were a branch of giants who came from the sons of God and daughters of men after the flood (Genesis 14:6). Seir was their father (Genesis 36:20). Their land, called "mount Seir" (Genesis 14:6) and "land of Seir," later became the land of Edom (Genesis 32:3). Seir had seven sons (Genesis 36:20-21), called "the dukes of the Horites" (Genesis 36:21,29-30). These seven dukes had nineteen sons and a daughter as listed (Genesis 36:22-28). Seir also had a daughter prominent enough to be listed

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<sup>26</sup> Adam Clarke’s Commentary on the Old Testament

(Genesis 36:22). The chiefs of Genesis 36:20-21 probably reigned before Esau conquered the land. He mastered Seir before Israel's exodus from Egypt, fulfilling Genesis 27:39-40. The mountains of Edom abound with caves which the Horites lived in. The rock-hewn city, Petra or Sela, later the capital of Edom, was an ancient stronghold. The temples and houses cut in the sides of the mountains surrounding Petra still exist and look freshly made. One of the wonders of antiquity, this deserted city will again play a great part in the last days (Psalm 60:8-12; Isaiah 16:1-5; Ezekiel 20:33-38; Daniel 11:40-41; Hosea 2:14-18; Matthew 24:15; Rev. 12:6-14).<sup>27</sup>

**These are the sons of Seir the Horite**—These Horites were the original inhabitants of the country of Seir, called the land of the Horites, and afterwards the land of the Idumeans, when the descendants of Esau had driven them out. These people are first mentioned Genesis 14:6.

### **Genesis 36:21**

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

**These are the dukes of the Horites**—It appears pretty evident that the Horites and the descendants of Esau were mixed together in the same land, as before observed; and Calmet has very properly remarked, that if we compare this verse with Genesis 36:30, there were princes of Seir in the country of Seir, and in that of Edom; and in comparing the generations of Seir and Esau, we are obliged to consider these princes as contemporary.<sup>28</sup>

### **Genesis 36:22**

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

### **Genesis 36:23**

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

### **Genesis 36:24**

**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.**

[mules] Hebrew: *yemiym* (HSN-3222), translated "hot springs" in many versions and Emim (giants) in others. The usual word for mules is *pered* (HSN-6505) (2 Samuel 13:29; 2 Samuel 18:9; 1 Kings 10:25; 1 Kings 18:5; 2 Kings 5:17; 1 Chron. 12:40; 2

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<sup>27</sup> Dake's Study Notes, Dake's Study Bible

<sup>28</sup> Adam Clarke's Commentary on the Old Testament

Chron. 9:24; Ezra 2:66; Neh. 7:68; Psalm 32:9; Isaiah 66:20; Ezekiel 27:14; Zech. 14:15). This is the only occurrence of *yem* (HSN-3222) in the Bible. Whether Anah found mules, giants, or hot springs, he became famous for it.<sup>29</sup>

It is said that there are as many opinions as to what this word means as there are commentators. It has been translated as warm springs, hot baths, the name of a man, waters, giants, strong or powerful men, warlike people, a sort of plant. It looks like you can choose the one you like best or make one up yourself.

**hot springs.** One way of distinguishing persons with the same name in a genealogy is to provide a brief comment based on their career (see Lamech in Genesis 4:19-24; Genesis 5:25-31). Here Anah is distinguished from his uncle by the additional information that he discovered a “hot springs”—a natural phenomenon that could have benefited the clan. The translation here is based solely on the Vulgate. Jewish tradition translates it as “mules” and gives Anah credit for learning to crossbreed horses and donkeys.<sup>30</sup>

Nothing more is known about Anah’s enigmatic discovery. The report reads like an allusion to a story well known to the original listeners.

**The book of Jasher** (see book of Jasher at end of manuscript) also tells much about what may have happened here.

( **Jasher 36:28-35**) <sup>28</sup> And the sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam, and the sons of Zibeon were Ajah, and Anah, this was that Anah who found the Yemim in the wilderness when he fed the asses of Zibeon his father. <sup>29</sup> And whilst he was feeding his father's asses he led them to the wilderness at different times to feed them. <sup>30</sup> And there was a day that he brought them to one of the deserts on the sea shore, opposite the wilderness of the people, and whilst he was feeding them, behold a very heavy storm came from the other side of the sea and rested upon the asses that were feeding there, and they all stood still. <sup>31</sup> And afterward about one hundred and twenty great and terrible animals came out from the wilderness at the other side of the sea, and they all came to the place where the asses were, and they placed themselves there. <sup>32</sup> And those animals, from their middle downward, were in the shape of the children of men, and from their middle upward, some had the likeness of bears, and some the likeness of the keephas, with tails behind them from between their shoulders reaching down to the earth, like the tails of the ducheephath, and these animals came and mounted and rode upon these asses, and led them away, and they went away unto this day. <sup>33</sup> And one of these animals approached Anah and smote him with his tail, and then fled from that place. <sup>34</sup> And when he saw this work he was exceedingly afraid of his life, and he fled and escaped to the city. <sup>35</sup> And he related to his sons and brothers all that had happened to him, and many men went to seek the asses but could not find them, and Anah and his brothers went no

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<sup>29</sup> Dake’s Study Notes, Dake’s Study Bible

<sup>30</sup> Bible Background Commentary

more to that place from that day following, for they were greatly afraid of their lives.<sup>31</sup>

**Ramban:** Onkelos translated yeimim as valiant men. It would appear from his opinion that this Anah was attacked by people from a nation called Emim, as it is said, The Emim... a people great, and many and tall as the Anamim, and they wished to rob him of the asses of Zibeon his father. He was in the desert with no one to help him.<sup>32</sup>

### **Genesis 36:25**

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

### **Genesis 36:26**

**And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran**

[Hemdan] Called Amram in 1 Chron. 1:41.

### **Genesis 36:27**

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

### **Genesis 36:28**

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

### **Genesis 36:29**

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

### **Genesis 36:30**

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

**chiefs.** The inclusion of many chiefs of different regions makes this list as much a king list as a genealogy in that these Bedouin groups had a chieftain form of government. The Sumerian king list similarly features brief lines of kings connected to various geographical regions.

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<sup>31</sup> The Book of Jasher, Faithfully Translated 1840, Hebrew to English, J.H.Perry & Co, Salt Lake City UT

<sup>32</sup> Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

**Vv 20-30:** This is a list of the individuals and the clans of Seir the Horite. According to Deut. 2:12, a group called Horites inhabited the land of Seir before the descendants of Esau wiped them out. The exact identity of these Horites – whether, for example, they are the same as the “Hurrians” known from cuneiform sources – is still a matter of debate. Note that Zibeon (vv. 20-24) appears in v. 2 as the name of a Hivite.

### **Genesis 36:31**

**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, though: there were kings in Edom before any Israelite king reigned (v. 31).<sup>33</sup>

**[before there reigned any king over the children of Israel]** When Moses wrote Genesis there were no kings reigning over Israel as in other nations. It was in Egypt that Israel grew large enough to warrant kings. God told Abraham, Isaac and Jacob that kings would come from them, so having kings for Israel was in the mind of God this far back (Genesis 17:6,16; Genesis 35:11). Moses spoke in his law of the time when Israel would have kings and gave the manner of the kingdom in Deut. 17:14-20; Deut. 28:36.

**Before there reigned any king over—Israel—**I suppose all the verses, from Genesis 36:31-39 inclusive, have been transferred to this place from 1 Chronicles 1:43-50, as it is not likely they could have been written by Moses; and it is quite possible they might have been, at a very early period, written in the margin of an authentic copy, to make out the regal succession in Edom, prior to the consecration of Saul; which words being afterwards found in the margin of a valuable copy, from which others were transcribed, were supposed by the copyist to be a part of the text, which having been omitted by the mistake of the original writer, had been since added to make up the deficiency; on this conviction he would not hesitate to transcribe them consecutively in his copy. In most MSS. sentences and paragraphs have been left out by the copyists, which, when perceived, have been added in the margin, either by the original writer, or by some later hand. Now, as the margin was the ordinary place where glosses or explanatory notes were written, it is easy to conceive how the notes, as well as the parts of the original text found in the margin, might be all incorporated with the text by a future transcriber; and his MSS., being often copied, would of course multiply the copies with such additions, as we have much reason to believe has been the case. This appears very frequently in the Vulgate and Septuagint; and an English Bible now before me written some time in the fourteenth century, exhibits several proofs of this principle. See the preface to this work.

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<sup>33</sup> Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

I know there is another way of accounting for those words on the ground of their being written originally by Moses; but to me it is not satisfactory. It is simply this: the word king should be considered as implying any kind of regular government, whether by chiefs, dukes, judges, etc., and therefore when Moses says these are the kings which reigned in Edom, before there was any king in Israel, he may be only understood as saying that these kings reigned among the Edomites before the family of Jacob had acquired any considerable power, or before the time in which his twelve sons had become the fathers of those numerous tribes, at the head of which, as king himself in Jeshurun, he now stood.

Esau, after his dukes, had eight kings, who reigned successively over their people, while Israel were in affliction in Egypt.<sup>34</sup>

### **Genesis 36:32**

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

### **Genesis 36:33**

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

**[Bozrah]** This was the ancient capital of Edom, a small city on a hill crowned by a castle and located twenty-five miles southeast of the Dead Sea. Not the Bozrah of Moab.

**Jobab the son of Zerah**—Many have supposed that Jobab is the same as Job, so remarkable for his afflictions and patience; and that Eliphaz, mentioned Genesis 36:10, etc., was the same who in the book of Job is called one of his friends: but there is no proper proof of this, and there are many reasons against it.<sup>35</sup>

### **Genesis 36:34**

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

**[land of Temani]** A land south of Sela.

### **Genesis 36:35**

**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.**

**Smote Midian in the field of Moab**—Bishop Cumberland supposes that this was Midian, the son of Abraham by Keturah, and that he was killed by Hadad some time before he was one hundred and nine years of age; and that Moses recorded this, probably,

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<sup>34</sup> Adam Clarke's Commentary on the Old Testament

<sup>35</sup> Adam Clarke's Commentary on the Old Testament

because it was a calamity to the ancestor of Jethro, his father-in-law—Orig. of Nat., p. 14.

**Genesis 36:36**

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

**Genesis 36:37**

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

[river] River Euphrates (Genesis 15:18).

**Genesis 36:38**

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

**Genesis 36:39**

**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.**

[Hadar] Hadad (1 Chron. 1:50-51). Moses does not say Hadad died, so he could have been king when Israel was refused passage through Edom. The writer of Chronicles says he died, indicating he was alive when Moses wrote and dead when 1 Chron. 1 was written.

**Genesis 36:40**

**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,**

[names of the dukes that came of Esau] Perhaps these dukes reigned when Israel came out of Egypt. They were local sheiks or chiefs who ruled over sections of the land and were subject to the kings mentioned in this genealogy. This ends the story of Esau.

**These are the names of the dukes that came of Esau**—These dukes did not govern the whole nation of the Idumeans, but they were chiefs in their respective families, in their places—the districts they governed, and to which they gave their names. Calmet thinks that those mentioned above were dukes in Edom or Idumea at the time of the exodus of Israel from Egypt.<sup>36</sup>

**40-43.** Recapitulation of the dukes according to their residences.

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<sup>36</sup> Adam Clarke's Commentary on the Old Testament

### **Genesis 36:41**

**Duke Aholibamah, duke Elah, duke Pinon,**

### **Genesis 36:42**

**Duke Kenaz, duke Teman, duke Mibzar,**

### **Genesis 36:43**

**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).<sup>37</sup>

**Adam Clarke's Summary: He is Esau the father of the Edomites**—That is, The preceding list contains an account of the posterity of Esau, who was the father of Edom. Thus ends Esau's history; for after this there is no farther account of his life, actions, or death, in the Pentateuch.

1. As Esau is so considerable a person in polemic divinity, it may be necessary, in this place especially, to say something farther of his conduct and character. I have already, in several places, endeavored, and I hope successfully, to wipe off the odium that has been thrown upon this man, (see the notes on Genesis 27 (note) and Genesis 33 (note)), without attempting to lessen his faults; and the unprejudiced reader must see that, previously to this last account we have of him, his character stands without a blot, except in the case of selling his birthright, and his purpose to destroy his brother. To the first he was led by his famishing situation and the unkindness of his brother, who refused to save his life but on this condition; and the latter, made in the heat of vexation and passion, he never attempted to execute, even when he had the most ample means and the fairest opportunity to do it.

Dr. Shuckford has drawn an impartial character of Esau, from which I extract the following particulars: "Esau was a plain, generous, and honest man, for we have no reason, from any thing that appears in his life or actions, to think him wicked beyond other men of his age or times; and his generous and good temper appears from all his behavior towards his brother. When they first met he was all humanity and affection, and he had no uneasiness when he found that Jacob followed him not to Seir, but went to live near his father. And at Isaac's death we do not find that he made any difficulty of quitting Canaan, which was the very point which, if he had harbored any latent (evil) intentions, would have revived all his resentments. He is indeed called in Scripture the

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<sup>37</sup> Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

profane Esau; and it is written, Jacob have I loved, and Esau have I hated; but there is, I think, no reason to infer, from any of those expressions, that Esau was a very wicked man, or that God hated or punished him for an immoral life. For, 1. The sentence here against him is said expressly to be founded, not upon his actions, for it was determined before the children had done good or evil. 2. God's hatred of Esau was not a hatred which induced him to punish him with any evil, for he was as happy in all the blessings of this life as either Abraham, Isaac, or Jacob; and his posterity had a land designed by God to be their possession, as well as the children of Jacob, and they were put in possession of it much sooner than the Israelites; and God was pleased to protect them in the enjoyment of it, and to caution the Israelites against invading them with a remarkable strictness, Deuteronomy 2:4, 5. And as God was pleased thus to bless Esau and his children in the blessings of this life, even as much as he blessed Abraham, Isaac, or Jacob, if not more, why may we not hope to find him with them at the last day, as well as Lot or Job or any other good and virtuous man, who was not designed to be a partaker of the blessing given to Abraham? 3. All the punishment inflicted on Esau was an exclusion from being heir to the blessing promised to Abraham and to his seed, which was a favor not granted to Lot, to Job, to several other very virtuous and good men. 4. St. Paul, in the passage before cited, only intends to show the Jews that God had all along given the favors that led to the Messiah where he pleased; to Abraham, not to Lot; to Jacob, not to Esau; as at the time St. Paul wrote the Gentiles were made the people of God, not the Jews. 5. Esau is indeed called profane, (βεβηλος), but I think that word does not mean wicked or immoral, ασεβης or αμαρτωλος· he was called profane for not having that due value for the priest's office which he should have had; and therefore, though I think it does not appear that he was cut off from being the heir of the promises by any particular action in his life, yet his turn of mind and thoughts do appear to have been such as to evidence that God's purpose towards Jacob was founded on the truest wisdom."—SHUCKFORD'S Connections, vol. ii., p.174, etc.

The truth is, the Messiah must spring from some ONE family, and God chose Abraham's through Isaac, Jacob, etc., rather than the same through Ishmael, Esau, and the others in that line; but from this choice it does not follow that the first were all necessarily saved, and the others necessarily lost.

2. To some the genealogical lists in this chapter will doubtless appear uninteresting, especially those which concern Esau and his descendants; but it was as necessary to register the generations of Esau as to register those of Jacob, in order to show that the Messiah did not spring from the former, but that he did spring from the latter. The genealogical tables, so frequently met with in the sacred writings, and so little regarded by Christians in general, are extremely useful. 1. As they are standing proofs of the truth of the prophecies, which stated that the Messiah should come from a particular family, which prophecies were clearly fulfilled in the birth of Christ. 2. As they testify, to the conviction of the Jews, that the Messiah thus promised is found in the person of Jesus of Nazareth, who incontestably sprang from the last, the only remaining branch of the family of David. These registers were religiously preserved among the Jews till the destruction of Jerusalem, after which they were all destroyed, insomuch that there is not a Jew in the universe who can trace himself to the family of David; consequently, all expectation of a Messiah to come is, even on their own principles, nugatory and absurd, as nothing remains to legitimate his birth. When Christ came all these registers were in

existence. When St. Matthew and St. Luke wrote, all these registers were still in existence; and had they pretended what could not have been supported, an appeal to the registers would have convicted them of a falsehood. But no Jew attempted to do this, notwithstanding the excess of their malice against Christ and his followers; and because they did not do it, we may safely assert no Jew could do it. Thus the foundation standeth sure.<sup>38</sup>

## **Book of Jasher**

**(Jasher 36)** 19 And Jacob and his sons and all belonging to him journeyed and came to Mamre, which is Kireath-arba, that is in Hebron, where Abraham and Isaac sojourned, and Jacob with his sons and all belonging to him, dwelt with his father in Hebron. 20 And his brother Esau and his sons, and all belonging to him went to the land of Seir and dwelt there, and had possessions in the land of Seir, and the children of Esau were fruitful and multiplied exceedingly in the land of Seir. 21 And these are the generations of Esau that were born to him in the land of Canaan, and the sons of Esau were five. 22 And Adah bare to Esau his first born Eliphaz, and she also bare to him Reuel, and Ahlibamah bare to him Jeush, Yaalam and Korah. 23 These are the children of Esau who were born to him in the land of Canaan; and the sons of Eliphaz the son of Esau were Teman, Omar, Zepho, Gatam, Kenaz and Amalex, and the sons of Reuel were Nachath, Zerach, Shamah and Mizzah. 24 And the sons of Jeush were Timnah, Alvah, Jetheth; and the sons of Yaalam were Alah, Phinor and Kenaz. 25 And the sons of Korah were Teman, Mibzar, Magdiel and Eram; these are the families of the sons of Esau according to their dukedoms in the land of Seir. 26 And these are the names of the sons of Seir the Horite, inhabitants of the land of Seir, Lotan, Shobal, Zibeon, Anah, Dishan, Ezer and Dishon, being seven sons. 27 And the children of Lotan were Hori, Heman and their sister Timna, that is Timna who came to Jacob and his sons, and they would not give ear to her, and she went and became a concubine to Eliphaz the son of Esau, and she bare to him Amalek. 28 And the sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam, and the sons of Zibeon were Ajah, and Anah, this was that Anah who found the Yemim in the wilderness when he fed the asses of Zibeon his father. 29 And whilst he was feeding his father's asses he led them to the wilderness at different times to feed them. 30 And there was a day that he brought them to one of the deserts on the sea shore, opposite the wilderness of the people, and whilst he was feeding them, behold a very heavy storm came from the other side of the sea and rested upon the asses that were feeding there, and they all stood still. 31 And afterward about one hundred and twenty great and terrible animals came out from the wilderness at the other side of the sea, and they all came to the place where the asses were, and they placed themselves there. 32 And those animals, from their middle downward, were in the shape of the children of men, and from their middle upward, some had the likeness of bears, and some the likeness of the keephas, with tails behind them from between their shoulders reaching down to the earth, like the tails of the ducheephath, and these animals came and mounted and rode upon these asses, and led them away, and they went away unto this day. 33 And one of these animals approached Anah and smote him with his tail, and then fled from that place. 34 And when he saw this

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<sup>38</sup> Adam Clarke's Commentary on the Old Testament

work he was exceedingly afraid of his life, and he fled and escaped to the city. <sup>35</sup> And he related to his sons and brothers all that had happened to him, and many men went to seek the asses but could not find them, and Anah and his brothers went no more to that place from that day following, for they were greatly afraid of their lives. <sup>36</sup> And the children of Anah the son of Seir, were Dishon and his sister Ahlibamah, and the children of Dishon were Hemdan, Eshban, Ithran and Cheran, and the children of Ezer were Bilhan, Zaavan and Akan, and the children of Dishon were Uz and Aran. <sup>37</sup> These are the families of the children of Seir the Horite, according to their dukedoms in the land of Seir. <sup>38</sup> And Esau and his children dwelt in the land of Seir the Horite, the inhabitant of the land, and they had possessions in it and were fruitful and multiplied exceedingly, and Jacob and his children and all belonging to them, dwelt with their father Isaac in the land of Canaan, as the Lord had commanded Abraham their father.

#### CHAPTER 37

1 And in the one hundred and fifth year of the life of Jacob, that is the ninth year of Jacob's dwelling with his children in the land of Canaan, he came from Padan-aram. 2 And in those days Jacob journeyed with his children from Hebron, and they went and returned to the city of Shechem, they and all belonging to them, and they dwelt there, for the children of Jacob obtained good and fat pasture land for their cattle in the city of Shechem, the city of Shechem having then been rebuilt, and there were in it about three hundred men and women. 3 And Jacob and his children and all belonging to him dwelt in the part of the field which Jacob had bought from Hamor the father of Shechem, when he came from Padan-aram before Simeon and Levi had smitten the city. 4 And all those kings of the Canaanites and Amorites that surrounded the city of Shechem, heard that the sons of Jacob had again come to Shechem and dwelt there. 5 And they said, Shall the sons of Jacob the Hebrew again come to the city and dwell therein, after that they have smitten its inhabitants and driven them out? shall they now return and also drive out those who are dwelling in the city or slay them? 6 And all the kings of Canaan again assembled, and they came together to make war with Jacob and his sons. 7 And Jashub king of Tapnach sent also to all his neighboring kings, to Elan king of Gaash, and to Ihuri king of Shiloh, and to Parathon king of Chazar, and to Susi king of Sarton, and to Laban king of Bethchoran, and to Shabir king of Othnay-mah, saying, 8 Come up to me and assist me, and let us smite Jacob the Hebrew and his sons, and all belonging to him, for they are again come to Shechem to possess it and to slay its inhabitants as before. 9 And all these kings assembled together and came with all their camps, a people exceedingly plentiful like the sand upon the sea shore, and they were all opposite to Tapnach. 10 And Jashub king of Tapnach went forth to them with all his army, and he encamped with them opposite to Tapnach without the city, and all these kings they divided into seven divisions, being seven camps against the sons of Jacob. 11 And they sent a declaration to Jacob and his son, saying, Come you all forth to us that we may have an interview together in the plain, and revenge the cause of the men of Shechem whom you slew in their city, and you will now again return to the city of Shechem and dwell therein, and slay its inhabitants as before. 12 And the sons of Jacob heard this and their anger was kindled exceedingly at the words of the kings of Canaan, and ten of the sons of Jacob hastened and rose up, and each of them girt on his weapons of war; and there were one hundred and two of their servants with them equipped in battle array. 13 And all these

men, the sons of Jacob with their servants, went toward these kings, and Jacob their father was with them, and they all stood upon the heap of Shechem. 14 And Jacob prayed to the Lord for his sons, and he spread forth his hands to the Lord, and he said, O God, thou art an Almighty God, thou art our father, thou didst form us and we are the works of thine hands; I pray thee deliver my sons through thy mercy from the hand of their enemies, who are this day coming to fight with them and save them from their hand, for in thy hand is power and might, to save the few from the many. 15 And give unto my sons, thy servants, strength of heart and might to fight with their enemies, to subdue them, and make their enemies fall before them, and let not my sons and their servants die through the hands of the children of Canaan. 16 But if it seemeth good in thine eyes to take away the lives of my sons and their servants, take them in thy great mercy through the hands of thy ministers, that they may not perish this day by the hands of the kings of the Amorites. 17 And when Jacob ceased praying to the Lord the earth shook from its place, and the sun darkened, and all these kings were terrified and a great consternation seized them. 18 And the Lord hearkened to the prayer of Jacob, and the Lord impressed the hearts of all the kings and their hosts with the terror and awe of the sons of Jacob. 19 For the Lord caused them to hear the voice of chariots, and the voice of mighty horses from the sons of Jacob, and the voice of a great army accompanying them. 20 And these kings were seized with great terror at the sons of Jacob, and whilst they were standing in their quarters, behold the sons of Jacob advanced upon them, with one hundred and twelve men, with a great and tremendous shouting. 21 And when the kings saw the sons of Jacob advancing toward them, they were still more panic struck, and they were inclined to retreat from before the sons of Jacob as at first, and not to fight with them. 22 But they did not retreat, saying, It would be a disgrace to us thus twice to retreat from before the Hebrews. 23 And the sons of Jacob came near and advanced against all these kings and their armies, and they saw, and behold it was a very mighty people, numerous as the sand of the sea. 24 And the sons of Jacob called unto the Lord and said, Help us O Lord, help us and answer us, for we trust in thee, and let us not die by the hands of these uncircumcised men, who this day have come against us. 25 And the sons of Jacob girt on their weapons of war, and they took in their hands each man his shield and his javelin, and they approached to battle. 26 And Judah, the son of Jacob, ran first before his brethren, and ten of his servants with him, and he went toward these kings. 27 And Jashub, king of Tapnach, also came forth first with his army before Judah, and Judah saw Jashub and his army coming toward him, and Judah's wrath was kindled, and his anger burned within him, and he approached to battle in which Judah ventured his life. 28 And Jashub and all his army were advancing toward Judah, and he was riding upon a very strong and powerful horse, and Jashub was a very valiant man, and covered with iron and brass from head to foot. 29 And whilst he was upon the horse, he shot arrows with both hands from before and behind, as was his manner in all his battles, and he never missed the place to which he aimed his arrows. 30 And when Jashub came to fight with Judah, and was darting many arrows against Judah, the Lord bound the hand of Jashub, and all the arrows that he shot rebounded upon his own men. 31 And notwithstanding this, Jashub kept advancing toward Judah, to challenge him with the arrows, but the distance between them was about thirty cubits, and when Judah saw Jashub darting forth his arrows against him, he ran to him with his wrath-excited might. 32 And Judah took up a large stone from the ground, and its weight was sixty shekels, and Judah ran toward Jashub, and with the stone

struck him on his shield, that Jashub was stunned with the blow, and fell off from his horse to the ground. <sup>33</sup> And the shield burst asunder out of the hand of Jashub, and through the force of the blow sprang to the distance of about fifteen cubits, and the shield fell before the second camp. <sup>34</sup> And the kings that came with Jashub saw at a distance the strength of Judah, the son of Jacob, and what he had done to Jashub, and they were terribly afraid of Judah. <sup>35</sup> And they assembled near Jashub's camp, seeing his confusion, and Judah drew his sword and smote forty-two men of the camp of Jashub, and the whole of Jashub's camp fled before Judah, and no man stood against him, and they left Jashub and fled from him, and Jashub was still prostrate upon the ground. <sup>36</sup> And Jashub seeing that all the men of his camp had fled from him, hastened and rose up with terror against Judah, and stood upon his legs opposite Judah. <sup>37</sup> And Jashub had a single combat with Judah, placing shield toward shield, and Jashub's men all fled, for they were greatly afraid of Judah. <sup>38</sup> And Jashub took his spear in his hand to strike Judah upon his head, but Judah had quickly placed his shield to his head against Jashub's spear, so that the shield of Judah received the blow from Jashub's spear, and the shield was split in two. <sup>39</sup> And when Judah saw that his shield was split, he hastily drew his sword and smote Jashub at his ankles, and cut off his feet that Jashub fell upon the ground, and the spear fell from his hand. <sup>40</sup> And Judah hastily picked up Jashub's spear, with which he severed his head and cast it next to his feet. <sup>41</sup> And when the sons of Jacob saw what Judah had done to Jashub, they all ran into the ranks of the other kings, and the sons of Jacob fought with the army of Jashub, and the armies of all the kings that were there. <sup>42</sup> And the sons of Jacob caused fifteen thousand of their men to fall, and they smote them as if smiting at gourds, and the rest fled for their lives. <sup>43</sup> And Judah was still standing by the body of Jashub, and stripped Jashub of his coat of mail. <sup>44</sup> And Judah also took off the iron and brass that was about Jashub, and behold nine men of the captains of Jashub came along to fight against Judah. <sup>45</sup> And Judah hastened and took up a stone from the ground, and with it smote one of them upon the head, and his skull was fractured, and the body also fell from the horse to the ground. <sup>46</sup> And the eight captains that remained, seeing the strength of Judah, were greatly afraid and they fled, and Judah with his ten men pursued them, and they overtook them and slew them. <sup>47</sup> And the sons of Jacob were still smiting the armies of the kings, and they slew many of them, but those kings daringly kept their stand with their captains, and did not retreat from their places, and they exclaimed against those of their armies that fled from before the sons of Jacob, but none would listen to them, for they were afraid of their lives lest they should die. <sup>48</sup> And all the sons of Jacob, after having smitten the armies of the kings, returned and came before Judah, and Judah was still slaying the eight captains of Jashub, and stripping off their garments. <sup>49</sup> And Levi saw Elon, king of Gaash, advancing toward him, with his fourteen captains to smite him, but Levi did not know it for certain. <sup>50</sup> And Elon with his captains approached nearer, and Levi looked back and saw that battle was given him in the rear, and Levi ran with twelve of his servants, and they went and slew Elon and his captains with the edge of the sword.

## CHAPTER 38

1 And Ihuri king of Shiloh came up to assist Elon, and he approached Jacob, when Jacob drew his bow that was in his hand and with an arrow struck Ihuri which caused his death. 2 And when Ihuri king of Shiloh was dead, the four remaining kings fled from their station with the rest of the captains, and they endeavored to retreat, saying, We have no

more strength with the Hebrews after their having killed the three kings and their captains who were more powerful than we are. 3 And when the sons of Jacob saw that the remaining kings had removed from their station, they pursued them, and Jacob also came from the heap of Shechem from the place where he was standing, and they went after the kings and they approached them with their servants. 4 And the kings and the captains with the rest of their armies, seeing that the sons of Jacob approached them, were afraid of their lives and fled till they reached the city of Chazar. 5 And the sons of Jacob pursued them to the gate of the city of Chazar, and they smote a great smiting amongst the kings and their armies, about four thousand men, and whilst they were smiting the army of the kings, Jacob was occupied with his bow confining himself to smiting the kings, and he slew them all. 6 And he slew Parathon king of Chazar at the gate of the city of Chazar, and he afterward smote Susi king of Sarton, and Laban king of Bethchorin, and Shabir king of Machnaymah, and he slew them all with arrows, an arrow to each of them, and they died. 7 And the sons of Jacob seeing that all the kings were dead and that they were broken up and retreating, continued to carry on the battle with the armies of the kings opposite the gate of Chazar, and they still smote about four hundred of their men. 8 And three men of the servants of Jacob fell in that battle, and when Judah saw that three of his servants had died, it grieved him greatly, and his anger burned within him against the Amorites. 9 And all the men that remained of the armies of the kings were greatly afraid of their lives, and they ran and broke the gate of the walls of the city of Chazar, and they all entered the city for safety. 10 And they concealed themselves in the midst of the city of Chazar, for the city of Chazar was very large and extensive, and when all these armies had entered the city, the sons of Jacob ran after them to the city. 11 And four mighty men, experienced in battle, went forth from the city and stood against the entrance of the city, with drawn swords and spears in their hands, and they placed themselves opposite the sons of Jacob, and would not suffer them to enter the city. 12 And Naphtali ran and came between them and with his sword smote two of them, and cut off their heads at one stroke. 13 And he turned to the other two, and behold they had fled, and he pursued them, overtook them, smote them and slew them. 14 And the sons of Jacob came to the city and saw, and behold there was another wall to the city, and they sought for the gate of the wall and could not find it, and Judah sprang upon the top of the wall, and Simeon and Levi followed him, and they all three descended from the wall into the city. 15 And Simeon and Levi slew all the men who ran for safety into the city, and also the inhabitants of the city with their wives and little ones, they slew with the edge of the sword, and the cries of the city ascended up to heaven. 16 And Dan and Naphtali sprang upon the wall to see what caused the noise of lamentation, for the sons of Jacob felt anxious about their brothers, and they heard the inhabitants of the city speaking with weeping and supplications, saying, Take all that we possess in the city and go away, only do not put us to death. 17 And when Judah, Simeon, and Levi had ceased smiting the inhabitants of the city, they ascended the wall and called to Dan and Naphtali, who were upon the wall, and to the rest of their brothers, and Simeon and Levi informed them of the entrance into the city, and all the sons of Jacob came to fetch the spoil. 18 And the sons of Jacob took the spoil of the city of Chazar, the flocks and herds, and the property, and they took all that could be captured, and went away that day from the city. 19 And on the next day the sons of Jacob went to Sarton, for they heard that the men of Sarton who had remained in the city were assembling to fight with them for having slain their king,

and Sarton was a very high and fortified city, and it had a deep rampart surrounding the city. 20 And the pillar of the rampart was about fifty cubits and its breadth forty cubits, and there was no place for a man to enter the city on account of the rampart, and the sons of Jacob saw the rampart of the city, and they sought an entrance in it but could not find it. 21 For the entrance to the city was at the rear, and every man that wished to come into the city came by that road and went around the whole city, and he afterwards entered the city. 22 And the sons of Jacob seeing they could not find the way into the city, their anger was kindled greatly, and the inhabitants of the city seeing that the sons of Jacob were coming to them were greatly afraid of them, for they had heard of their strength and what they had done to Chazar. 23 And the inhabitants of the city of Sarton could not go out toward the sons of Jacob after having assembled in the city to fight against them, lest they might thereby get into the city, but when they saw that they were coming toward them, they were greatly afraid of them, for they had heard of their strength and what they had done to Chazar. 24 So the inhabitants of Sarton speedily took away the bridge of the road of the city, from its place, before the sons of Jacob came, and they brought it into the city. 25 And the sons of Jacob came and sought the way into the city, and could not find it and the inhabitants of the city went up to the top of the wall, and saw, and behold the sons of Jacob were seeking an entrance into the city. 26 And the inhabitants of the city reproached the sons of Jacob from the top of the wall, and they cursed them, and the sons of Jacob heard the reproaches, and they were greatly incensed, and their anger burned within them. 27 And the sons of Jacob were provoked at them, and they all rose and sprang over the rampart with the force of their strength, and through their might passed the forty cubits' breadth of the rampart. 28 And when they had passed the rampart they stood under the wall of the city, and they found all the gates of the city enclosed with iron doors. 29 And the sons of Jacob came near to break open the doors of the gates of the city, and the inhabitants did not let them, for from the top of the wall they were casting stones and arrows upon them. 30 And the number of the people that were upon the wall was about four hundred men, and when the sons of Jacob saw that the men of the city would not let them open the gates of the city, they sprang and ascended the top of the wall, and Judah went up first to the east part of the city. 31 And Gad and Asher went up after him to the west corner of the city, and Simeon and Levi to the north, and Dan and Reuben to the south. 32 And the men who were on the top of the wall, the inhabitants of the city, seeing that the sons of Jacob were coming up to them, they all fled from the wall, descended into the city, and concealed themselves in the midst of the city. 33 And Issachar and Naphtali that remained under the wall approached and broke the gates of the city, and kindled a fire at the gates of the city, that the iron melted, and all the sons of Jacob came into the city, they and all their men, and they fought with the inhabitants of the city of Sarton, and smote them with the edge of the sword, and no man stood up before them. 34 And about two hundred men fled from the city, and they all went and hid themselves in a certain tower in the city, and Judah pursued them to the tower and he broke down the tower, which fell upon the men, and they all died. 35 And the sons of Jacob went up the road of the roof of that tower, and they saw, and behold there was another strong and high tower at a distance in the city, and the top of it reached to heaven, and the sons of Jacob hastened and descended, and went with all their men to that tower, and found it filled with about three hundred men, women and little ones. 36 And the sons of Jacob smote a great smiting amongst those men in the tower and they ran away and fled from them.

37 And Simeon and Levi pursued them, when twelve mighty and valiant men came out to them from the place where they had concealed themselves. 38 And those twelve men maintained a strong battle against Simeon and Levi, and Simeon and Levi could not prevail over them, and those valiant men broke the shields of Simeon and Levi, and one of them struck at Levi's head with his sword, when Levi hastily placed his hand to his head, for he was afraid of the sword, and the sword struck Levi's hand, and it wanted but little to the hand of Levi being cut off. 39 And Levi seized the sword of the valiant man in his hand, and took it forcibly from the man, and with it he struck at the head of the powerful man, and he severed his head. 40 And eleven men approached to fight with Levi, for they saw that one of them was killed, and the sons of Jacob fought, but the sons of Jacob could not prevail over them, for those men were very powerful. 41 And the sons of Jacob seeing that they could not prevail over them, Simeon gave a loud and tremendous shriek, and the eleven powerful men were stunned at the voice of Simeon's shrieking. 42 And Judah at a distance knew the voice of Simeon's shouting, and Naphtali and Judah ran with their shields to Simeon and Levi, and found them fighting with those powerful men, unable to prevail over them as their shields were broken. 43 And Naphtali saw that the shields of Simeon and Levi were broken, and he took two shields from his servants and brought them to Simeon and Levi. 44 And Simeon, Levi and Judah on that day fought all three against the eleven mighty men until the time of sunset, but they could not prevail over them. 45 And this was told unto Jacob, and he was sorely grieved, and he prayed unto the Lord, and he and Naphtali his son went against these mighty men. 46 And Jacob approached and drew his bow, and came nigh unto the mighty men, and slew three of their men with the bow, and the remaining eight turned back, and behold, the war waged against them in the front and rear, and they were greatly afraid of their lives, and could not stand before the sons of Jacob, and they fled from before them. 47 And in their flight they met Dan and Asher coming toward them, and they suddenly fell upon them, and fought with them, and slew two of them, and Judah and his brothers pursued them, and smote the remainder of them, and slew them. 48 And all the sons of Jacob returned and walked about the city, searching if they could find any men, and they found about twenty young men in a cave in the city, and Gad and Asher smote them all, and Dan and Naphtali lighted upon the rest of the men who had fled and escaped from the second tower, and they smote them all. 49 And the sons of Jacob smote all the inhabitants of the city of Sarton, but the women and little ones they left in the city and did not slay them. 50 And all the inhabitants of the city of Sarton were powerful men, one of them would pursue a thousand, and two of them would not flee from ten thousand of the rest of men. 51 And the sons of Jacob slew all the inhabitants of the city of Sarton with the edge of the sword, that no man stood up against them, and they left the women in the city. 52 And the sons of Jacob took all the spoil of the city, and captured what they desired, and they took flocks and herds and property from the city, and the sons of Jacob did unto Sarton and its inhabitants as they had done to Chazar and its inhabitants, and they turned and went away.

#### CHAPTER 39

1 And when the sons of Jacob went from the city of Sarton, they had gone about two hundred cubits when they met the inhabitants of Tapnach coming toward them, for they went out to fight with them, because they had smitten the king of Tapnach and all his

men. 2 So all that remained in the city of Tapnach came out to fight with the sons of Jacob, and they thought to retake from them the booty and the spoil which they had captured from Chazar and Sarton. 3 And the rest of the men of Tapnach fought with the sons of Jacob in that place, and the sons of Jacob smote them, and they fled before them, and they pursued them to the city of Arbelan, and they all fell before the sons of Jacob. 4 And the sons of Jacob returned and came to Tapnach, to take away the spoil of Tapnach, and when they came to Tapnach they heard that the people of Arbelan had gone out to meet them to save the spoil of their brethren, and the sons of Jacob left ten of their men in Tapnach to plunder the city, and they went out toward the people of Arbelan. 5 And the men of Arbelan went out with their wives to fight with the sons of Jacob, for their wives were experienced in battle, and they went out, about four hundred men and women. 6 And all the sons of Jacob shouted with a loud voice, and they all ran toward the inhabitants of Arbelan, and with a great and tremendous voice. 7 And the inhabitants of Arbelan heard the noise of the shouting of the sons of Jacob, and their roaring like the noise of lions and like the roaring of the sea and its waves. 8 And fear and terror possessed their hearts on account of the sons of Jacob, and they were terribly afraid of them, and they retreated and fled before them into the city, and the sons of Jacob pursued them to the gate of the city, and they came upon them in the city. 9 And the sons of Jacob fought with them in the city, and all their women were engaged in slinging against the sons of Jacob, and the combat was very severe amongst them the whole of that day till evening. 10 And the sons of Jacob could not prevail over them, and the sons of Jacob had almost perished in that battle, and the sons of Jacob cried unto the Lord and greatly gained strength toward evening, and the sons of Jacob smote all the inhabitants of Arbelan by the edge of the sword, men, women and little ones. 11 And also the remainder of the people who had fled from Sarton, the sons of Jacob smote them in Arbelan, and the sons of Jacob did unto Arbelan and Tapnach as they had done to Chazar and Sarton, and when the women saw that all the men were dead, they went upon the roofs of the city and smote the sons of Jacob by showering down stones like rain. 12 And the sons of Jacob hastened and came into the city and seized all the women and smote them with the edge of the sword, and the sons of Jacob captured all the spoil and booty, flocks and herds and cattle. 13 And the sons of Jacob did unto Machnaymah as they had done to Tapnach, to Chazar and to Shiloh, and they turned from there and went away. 14 And on the fifth day the sons of Jacob heard that the people of Gaash had gathered against them to battle, because they had slain their king and their captains, for there had been fourteen captains in the city of Gaash, and the sons of Jacob had slain them all in the first battle. 15 And the sons of Jacob that day girt on their weapons of war, and they marched to battle against the inhabitants of Gaash, and in Gaash there was a strong and mighty people of the people of the Amorites, and Gaash was the strongest and best fortified city of all the cities of the Amorites, and it had three walls. 16 And the sons of Jacob came to Gaash and they found the gates of the city locked, and about five hundred men standing at the top of the outer-most wall, and a people numerous as the sand upon the sea shore were in ambush for the sons of Jacob from without the city at the rear thereof. 17 And the sons of Jacob approached to open the gates of the city, and whilst they were drawing nigh, behold those who were in ambush at the rear of the city came forth from their places and surrounded the sons of Jacob. 18 And the sons of Jacob were enclosed between the people of Gaash, and the battle was both to their front and rear, and all the men that were upon

the wall, were casting from the wall upon them, arrows and stones. <sup>19</sup> And Judah, seeing that the men of Gaash were getting too heavy for them, gave a most piercing and tremendous shriek and all the men of Gaash were terrified at the voice of Judah's cry, and men fell from the wall at his powerful shriek, and all those that were from without and within the city were greatly afraid of their lives. <sup>20</sup> And the sons of Jacob still came nigh to break the doors of the city, when the men of Gaash threw stones and arrows upon them from the top of the wall, and made them flee from the gate. <sup>21</sup> And the sons of Jacob returned against the men of Gaash who were with them from without the city, and they smote them terribly, as striking against gourds, and they could not stand against the sons of Jacob, for fright and terror had seized them at the shriek of Judah. <sup>22</sup> And the sons of Jacob slew all those men who were without the city, and the sons of Jacob still drew nigh to effect an entrance into the city, and to fight under the city walls, but they could not for all the inhabitants of Gaash who remained in the city had surrounded the walls of Gaash in every direction, so that the sons of Jacob were unable to approach the city to fight with them. <sup>23</sup> And the sons of Jacob came nigh to one corner to fight under the wall, the inhabitants of Gaash threw arrows and stones upon them like showers of rain, and they fled from under the wall. <sup>24</sup> And the people of Gaash who were upon the wall, seeing that the sons of Jacob could not prevail over them from under the wall, reproached the sons of Jacob in these words, saying, <sup>25</sup> What is the matter with you in the battle that you cannot prevail? can you then do unto the mighty city of Gaash and its inhabitants as you did to the cities of the Amorites that were not so powerful? Surely to those weak ones amongst us you did those things, and slew them in the entrance of the city, for they had no strength when they were terrified at the sound of your shouting. <sup>26</sup> And will you now then be able to fight in this place? Surely here you will all die, and we will avenge the cause of those cities that you have laid waste. <sup>27</sup> And the inhabitants of Gaash greatly reproached the sons of Jacob and reviled them with their gods, and continued to cast arrows and stones upon them from the wall. <sup>28</sup> And Judah and his brothers heard the words of the inhabitants of Gaash and their anger was greatly roused, and Judah was jealous of his God in this matter, and he called out and said, O Lord, help, send help to us and our brothers. <sup>29</sup> And he ran at a distance with all his might, with his drawn sword in his hand, and he sprang from the earth and by dint of his strength, mounted the wall, and his sword fell from his hand. <sup>30</sup> And Judah shouted upon the wall, and all the men that were upon the wall were terrified, and some of them fell from the wall into the city and died, and those who were yet upon the wall, when they saw Judah's strength, they were greatly afraid and fled for their lives into the city for safety. <sup>31</sup> And some were emboldened to fight with Judah upon the wall, and they came nigh to slay him when they saw there was no sword in Judah's hand, and they thought of casting him from the wall to his brothers, and twenty men of the city came up to assist them, and they surrounded Judah and they all shouted over him, and approached him with drawn swords, and they terrified Judah, and Judah cried out to his brothers from the wall. <sup>32</sup> And Jacob and his sons drew the bow from under the wall, and smote three of the men that were upon the top of the wall, and Judah continued to cry and he exclaimed, O Lord help us, O Lord deliver us, and he cried out with a loud voice upon the wall, and the cry was heard at a great distance. <sup>33</sup> And after this cry he again repeated to shout, and all the men who surrounded Judah on the top of the wall were terrified, and they each threw his sword from his hand at the sound of Judah's shouting and his tremor, and fled. <sup>34</sup> And Judah took the swords which had fallen

from their hands, and Judah fought with them and slew twenty of their men upon the wall. <sup>35</sup> And about eighty men and women still ascended the wall from the city and they all surrounded Judah, and the Lord impressed the fear of Judah in their hearts, that they were unable to approach him. <sup>36</sup> And Jacob and all who were with him drew the bow from under the wall, and they slew ten men upon the wall, and they fell below the wall, before Jacob and his sons. <sup>37</sup> And the people upon the wall seeing that twenty of their men had fallen, they still ran toward Judah with drawn swords, but they could not approach him for they were greatly terrified at Judah's strength. <sup>38</sup> And one of their mighty men whose name was Arud approached to strike Judah upon the head with his sword, when Judah hastily put his shield to his head, and the sword hit the shield, and it was split in two. <sup>39</sup> And this mighty man after he had struck Judah ran for his life, at the fear of Judah, and his feet slipped upon the wall and he fell amongst the sons of Jacob who were below the wall, and the sons of Jacob smote him and slew him. <sup>40</sup> And Judah's head pained him from the blow of the powerful man, and Judah had nearly died from it. <sup>41</sup> And Judah cried out upon the wall owing to the pain produced by the blow, when Dan heard him, and his anger burned within him, and he also rose up and went at a distance and ran and sprang from the earth and mounted the wall with his wrath-excited strength. <sup>42</sup> And when Dan came upon the wall near unto Judah all the men upon the wall fled, who had stood against Judah, and they went up to the second wall, and they threw arrows and stones upon Dan and Judah from the second wall, and endeavored to drive them from the wall. <sup>43</sup> And the arrows and stones struck Dan and Judah, and they had nearly been killed upon the wall, and wherever Dan and Judah fled from the wall, they were attacked with arrows and stones from the second wall. <sup>44</sup> And Jacob and his sons were still at the entrance of the city below the first wall, and they were not able to draw their bow against the inhabitants of the city, as they could not be seen by them, being upon the second wall. <sup>45</sup> And Dan and Judah when they could no longer bear the stones and arrows that fell upon them from the second wall, they both sprang upon the second wall near the people of the city, and when the people of the city who were upon the second wall saw that Dan and Judah had come to them upon the second wall, they all cried out and descended below between the walls. <sup>46</sup> And Jacob and his sons heard the noise of the shouting from the people of the city, and they were still at the entrance of the city, and they were anxious about Dan and Judah who were not seen by them, they being upon the second wall. <sup>47</sup> And Naphtali went up with his wrath-excited might and sprang upon the first wall to see what caused the noise of shouting which they had heard in the city, and Issachar and Zebulun drew nigh to break the doors of the city, and they opened the gates of the city and came into the city. <sup>48</sup> And Naphtali leaped from the first wall to the second, and came to assist his brothers, and the inhabitants of Gaash who were upon the wall, seeing that Naphtali was the third who had come up to assist his brothers, they all fled and descended into the city, and Jacob and all his sons and all their young men came into the city to them. <sup>49</sup> And Judah and Dan and Naphtali descended from the wall into the city and pursued the inhabitants of the city, and Simeon and Levi were from without the city and knew not that the gate was opened, and they went up from there to the wall and came down to their brothers into the city. <sup>50</sup> And the inhabitants of the city had all descended into the city, and the sons of Jacob came to them in different directions, and the battle waged against them from the front and the rear, and the sons of Jacob smote them terribly, and slew about twenty thousand of them men and women, not one of them could

stand up against the sons of Jacob. <sup>51</sup> And the blood flowed plentifully in the city, and it was like a brook of water, and the blood flowed like a brook to the outer part of the city, and reached the desert of Bethchorin. <sup>52</sup> And the people of Bethchorin saw at a distance the blood flowing from the city of Gaash, and about seventy men from amongst them ran to see the blood, and they came to the place where the blood was. <sup>53</sup> And they followed the track of the blood and came to the wall of the city of Gaash, and they saw the blood issue from the city, and they heard the voice of crying from the inhabitants of Gaash, for it ascended unto heaven, and the blood was continuing to flow abundantly like a brook of water. <sup>54</sup> And all the sons of Jacob were still smiting the inhabitants of Gaash, and were engaged in slaying them till evening, about twenty thousand men and women, and the people of Chorin said, Surely this is the work of the Hebrews, for they are still carrying on war in all the cities of the Amorites. <sup>55</sup> And those people hastened and ran to Bethchorin, and each took his weapons of war, and they cried out to all the inhabitants of Bethchorin, who also girt on their weapons of war to go and fight with the sons of Jacob. <sup>56</sup> And when the sons of Jacob had done smiting the inhabitants of Gaash, they walked about the city to strip all the slain, and coming in the innermost part of the city and farther on they met three very powerful men, and there was no sword in their hand. <sup>57</sup> And the sons of Jacob came up to the place where they were, and the powerful men ran away, and one of them had taken Zebulun, who he saw was a young lad and of short stature, and with his might dashed him to the ground. <sup>58</sup> And Jacob ran to him with his sword and Jacob smote him below his loins with the sword, and cut him in two, and the body fell upon Zebulun. <sup>59</sup> And the second one approached and seized Jacob to fell him to the ground, and Jacob turned to him and shouted to him, whilst Simeon and Levi ran and smote him on the hips with the sword and felled him to the ground. <sup>60</sup> And the powerful man rose up from the ground with wrath-excited might, and Judah came to him before he had gained his footing, and struck him upon the head with the sword, and his head was split and he died. <sup>61</sup> And the third powerful man, seeing that his companions were killed, ran from before the sons of Jacob, and the sons of Jacob pursued him in the city; and whilst the powerful man was fleeing he found one of the swords of the inhabitants of the city, and he picked it up and turned to the sons of Jacob and fought them with that sword. <sup>62</sup> And the powerful man ran to Judah to strike him upon the head with the sword, and there was no shield in the hand of Judah; and whilst he was aiming to strike him, Naphtali hastily took his shield and put it to Judah's head, and the sword of the powerful man hit the shield of Naphtali and Judah escaped the sword. <sup>63</sup> And Simeon and Levi ran upon the powerful man with their swords and struck at him forcibly with their swords, and the two swords entered the body of the powerful man and divided it in two, length-wise. <sup>64</sup> And the sons of Jacob smote the three mighty men at that time, together with all the inhabitants of Gaash, and the day was about to decline. <sup>65</sup> And the sons of Jacob walked about Gaash and took all the spoil of the city, even the little ones and women they did not suffer to live, and the sons of Jacob did unto Gaash as they had done to Sarton and Shiloh.

## CHAPTER 40

1 And the sons of Jacob led away all the spoil of Gaash, and went out of the city by night. 2 They were going out marching toward the castle of Bethchorin, and the inhabitants of Bethchorin were going to the castle to meet them, and on that night the sons of Jacob fought with the inhabitants of Bethchorin, in the castle of Bethchorin.

3 And all the inhabitants of Bethchorin were mighty men, one of them would not flee from before a thousand men, and they fought on that night upon the castle, and their shouts were heard on that night from afar, and the earth quaked at their shouting.

4 And all the sons of Jacob were afraid of those men, as they were not accustomed to fight in the dark, and they were greatly confounded, and the sons of Jacob cried unto the Lord, saying, Give help to us O Lord, deliver us that we may not die by the hands of these uncircumcised men. 5 And the Lord hearkened to the voice of the sons of Jacob, and the Lord caused great terror and confusion to seize the people of Bethchorin, and they fought amongst themselves the one with the other in the darkness of night, and smote each other in great numbers. 6 And the sons of Jacob, knowing that the Lord had brought a spirit of perverseness amongst those men, and that they fought each man with his neighbor, went forth from among the bands of the people of Bethchorin and went as far as the descent of the castle of Bethchorin, and farther, and they tarried there securely with their young men on that night. 7 And the people of Bethchorin fought the whole night, one man with his brother, and the other with his neighbor, and they cried out in every direction upon the castle, and their cry was heard at a distance, and the whole earth shook at their voice, for they were powerful above all the people of the earth. 8 And all the inhabitants of the cities of the Canaanites, the Hittites, the Amorites, the Hivites and all the kings of Canaan, and also those who were on the other side of the Jordan, heard the noise of the shouting on that night. 9 And they said, Surely these are the battles of the Hebrews who are fighting against the seven cities, who came nigh unto them; and who can stand against those Hebrews? 10 And all the inhabitants of the cities of the Canaanites, and all those who were on the other side of the Jordan, were greatly afraid of the sons of Jacob, for they said, Behold the same will be done to us as was done to those cities, for who can stand against their mighty strength? 11 And the cries of the Chorinites were very great on that night, and continued to increase; and they smote each other till morning, and numbers of them were killed. 12 And the morning appeared, and all the sons of Jacob rose up at daybreak and went up to the castle, and they smote those who remained of the Chorinites in a terrible manner, and they were all killed in the castle.

13 And the sixth day appeared, and all the inhabitants of Canaan saw at a distance all the people of Bethchorin lying dead in the castle of Bethchorin, and strewed about as the carcasses of lambs and goats. 14 And the sons of Jacob led all the spoil which they had captured from Gaash and went to Bethchorin, and they found the city full of people like the sand of the sea, and they fought with them, and the sons of Jacob smote them there till evening time. 15 And the sons of Jacob did unto Bethchorin as they had done to Gaash and Tapnach, and as they had done to Chazar, to Sarton and to Shiloh. 16 And the sons of Jacob took with them the spoil of Bethchorin and all the spoil of the cities, and on that day they went home to Shechem. 17 And the sons of Jacob came home to the city of Shechem, and they remained without the city, and they then rested there from the war, and tarried there all night. 18 And all their servants together with all the spoil that they had taken from the cities, they left without the city, and they did not enter the city, for they

said, Peradventure there may be yet more fighting against us, and they may come to besiege us in Shechem. 19 And Jacob and his sons and their servants remained on that night and the next day in the portion of the field which Jacob had purchased from Hamor for five shekels, and all that they had captured was with them. 20 And all the booty which the sons of Jacob had captured, was in the portion of the field, immense as the sand upon the sea shore. 21 And the inhabitants of the land observed them from afar, and all the inhabitants of the land were afraid of the sons of Jacob who had done this thing, for no king from the days of old had ever done the like. 22 And the seven kings of the Canaanites resolved to make peace with the sons of Jacob, for they were greatly afraid of their lives, on account of the sons of Jacob. 23 And on that day, being the seventh day, Japhia king of Hebron sent secretly to the king of Ai, and to the king of Gibeon, and to the king of Shalem, and to the king of Adulam, and to the king of Lachish, and to the king of Chazar, and to all the Canaanitish kings who were under their subjection, saying, 24 Go up with me, and come to me that we may go to the sons of Jacob, and I will make peace with them, and form a treaty with them, lest all your lands be destroyed by the swords of the sons of Jacob, as they did to Shechem and the cities around it, as you have heard and seen. 25 And when you come to me, do not come with many men, but let every king bring his three head captains, and every captain bring three of his officers. 26 And come all of you to Hebron, and we will go together to the sons of Jacob, and supplicate them that they shall form a treaty of peace with us. 27 And all those kings did as the king of Hebron had sent to them, for they were all under his counsel and command, and all the kings of Canaan assembled to go to the sons of Jacob, to make peace with them; and the sons of Jacob returned and went to the portion of the field that was in Shechem, for they did not put confidence in the kings of the land. 28 And the sons of Jacob returned and remained in the portion of the field ten days, and no one came to make war with them. 29 And when the sons of Jacob saw that there was no appearance of war, they all assembled and went to the city of Shechem, and the sons of Jacob remained in Shechem. 30 And at the expiration of forty days, all the kings of the Amorites assembled from all their places and came to Hebron, to Japhia, king of Hebron. 31 And the number of kings that came to Hebron, to make peace with the sons of Jacob, was twenty-one kings, and the number of captains that came with them was sixty-nine, and their men were one hundred and eighty-nine, and all these kings and their men rested by Mount Hebron. 32 And the king of Hebron went out with his three captains and nine men, and these kings resolved to go to the sons of Jacob to make peace. 33 And they said unto the king of Hebron, Go thou before us with thy men, and speak for us unto the sons of Jacob, and we will come after thee and confirm thy words, and the king of Hebron did so. 34 And the sons of Jacob heard that all the kings of Canaan had gathered together and rested in Hebron, and the sons of Jacob sent four of their servants as spies, saying, Go and spy these kings, and search and examine their men whether they are few or many, and if they are but few in number, number them all and come back. 35 And the servants of Jacob went secretly to these kings, and did as the sons of Jacob had commanded them, and on that day they came back to the sons of Jacob, and said unto them, We came unto those kings, and they are but few in number, and we numbered them all, and behold, they were two hundred and eighty-eight, kings and men. 36 And the sons of Jacob said, They are but few in number, therefore we will not all go out to them; and in the morning the sons of Jacob rose up and chose sixty two of their men, and ten of the sons of Jacob went with them;

and they girt on their weapons of war, for they said, They are coming to make war with us, for they knew not that they were coming to make peace with them. <sup>37</sup> And the sons of Jacob went with their servants to the gate of Shechem, toward those kings, and their father Jacob was with them. <sup>38</sup> And when they had come forth, behold, the king of Hebron and his three captains and nine men with him were coming along the road against the sons of Jacob, and the sons of Jacob lifted up their eyes, and saw at a distance Japhia, king of Hebron, with his captains, coming toward them, and the sons of Jacob took their stand at the place of the gate of Shechem, and did not proceed. <sup>39</sup> And the king of Hebron continued to advance, he and his captains, until he came nigh to the sons of Jacob, and he and his captains bowed down to them to the ground, and the king of Hebron sat with his captains before Jacob and his sons. <sup>40</sup> And the sons of Jacob said unto him, What has befallen thee, O king of Hebron? why hast thou come to us this day? what dost thou require from us? and the king of Hebron said unto Jacob, I beseech thee my lord, all the kings of the Canaanites have this day come to make peace with you. <sup>41</sup> And the sons of Jacob heard the words of the king of Hebron, and they would not consent to his proposals, for the sons of Jacob had no faith in him, for they imagined that the king of Hebron had spoken deceitfully to them. <sup>42</sup> And the king of Hebron knew from the words of the sons of Jacob, that they did not believe his words, and the king of Hebron approached nearer to Jacob, and said unto him, I beseech thee, my lord, to be assured that all these kings have come to you on peaceable terms, for they have not come with all their men, neither did they bring their weapons of war with them, for they have come to seek peace from my lord and his sons. <sup>43</sup> And the sons of Jacob answered the king of Hebron, saying, Send thou to all these kings, and if thou speakest truth unto us, let them each come singly before us, and if they come unto us unarmed, we shall then know that they seek peace from us. <sup>44</sup> And Japhia, king of Hebron, sent one of his men to the kings, and they all came before the sons of Jacob, and bowed down to them to the ground, and these kings sat before Jacob and his sons, and they spoke unto them, saying, <sup>45</sup> We have heard all that you did unto the kings of the Amorites with your sword and exceedingly mighty arm, so that no man could stand up before you, and we were afraid of you for the sake of our lives, lest it should befall us as it did to them. <sup>46</sup> So we have come unto you to form a treaty of peace between us, and now therefore contract with us a covenant of peace and truth, that you will not meddle with us, inasmuch as we have not meddled with you. <sup>47</sup> And the sons of Jacob knew that they had really come to seek peace from them, and the sons of Jacob listened to them, and formed a covenant with them. <sup>48</sup> And the sons of Jacob swore unto them that they would not meddle with them, and all the kings of the Canaanites swore also to them, and the sons of Jacob made them tributary from that day forward. <sup>49</sup> And after this all the captains of these kings came with their men before Jacob, with presents in their hands for Jacob and his sons, and they bowed down to him to the ground. <sup>50</sup> And these kings then urged the sons of Jacob and begged of them to return all the spoil they had captured from the seven cities of the Amorites, and the sons of Jacob did so, and they returned all that they had captured, the women, the little ones, the cattle and all the spoil which they had taken, and they sent them off, and they went away each to his city. <sup>51</sup> And all these kings again bowed down to the sons of Jacob, and they sent or brought them many gifts in those days, and the sons of Jacob sent off these kings and their men, and they went peaceably away from them to their cities, and the sons of Jacob also returned to their home, to Shechem. <sup>52</sup> And there was peace from that day

forward between the sons of Jacob and the kings of the Canaanites, until the children of Israel came to inherit the land of Canaan.<sup>39</sup>

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<sup>39</sup> The Book of Jasher, Faithfully Translated 1840, Hebrew to English, J.H.Perry & Co, Salt Lake City UT