



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

The Book of Genesis

Lesson Number 59



TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Standard Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE GENERATIONS OF ESAU

Gen 36:1 "Now these are the generations of Esau, who is Edom. ² Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; ³ And Bashemath Ishmael's daughter, sister of Nebajoth. ⁴ And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; ⁵ And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan. ⁶ And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. ⁷ For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. ⁸ Thus dwelt Esau in mount Seir: Esau is Edom. ⁹ And these are the generations of Esau the father of the Edomites in mount Seir: ¹⁰ These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. ¹¹ And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. ¹² And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife. ¹³ And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. ¹⁴ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah. ¹⁵ These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, ¹⁶ Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah. ¹⁷ And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife. ¹⁸ And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. ¹⁹ These are the sons of Esau, who is Edom, and these are their dukes. ²⁰ These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, ²¹ And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. ²² And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. ²³ And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam. ²⁴ And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. ²⁵ And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. ²⁶ And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. ²⁷ The children of Ezer are these; Bilhan, and Zaavan, and Akan. ²⁸ The children of Dishan are these; Uz, and Aran. ²⁹ These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, ³⁰ Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir. ³¹ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. ³² And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. ³³ And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. ³⁴ And Jobab died, and Husham of the land of Temani reigned in his stead. ³⁵ And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. ³⁶ And Hadad died, and Samlah of Masrekah reigned in his stead. ³⁷ And Samlah died, and Saul of Rehoboth by the river reigned in his stead. ³⁸ And Saul died, and Baalhanan the son of Achbor reigned in his stead. ³⁹ And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. ⁴⁰ And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, ⁴¹ Duke Aholibamah, duke Elah, duke Pinon, ⁴² Duke Kenaz, duke Teman, duke Mibzar, ⁴³ Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites." Genesis 36:1-43)

The generations of Esau are listed, confirming that all people are in the generation of someone, and are not autonomous of themselves – Given O. Blakely

INTRODUCTION

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A BRIEF SUMMARY OF THE TEXT

Esau now leaves Canaan, going “from the face of his brother Jacob” to another part of the country. It is revealed that he and Jacob had so many riches that they could not dwell together. The land could not sustain them both at the same time. So, Esau took his wives and children, his herds and all his substance that he had gotten in Canaan, and dwelt in Mount Seir, which God had given to them.

THE GENERATIONS OF JACOB AND ESAU

The generations of Esau were through daughters of Canaan – heathen women, who in a fundamental way, knew not God. His genealogy includes worldly-prominent men – “dukes.” There were thirteen of them, which exceeded the number of sons Jacob had, each one of which headed a tribe named after him. However, none of the sons or dukes of Esau played a prominent role in the purpose of God, or were included in the Messianic lineage.

In fact, Esau’s offspring proved to be consistent enemies of the people of God. Thus, again, there is a division in the offspring of key men: Adam (Cain/Abel); Noah (Ham Shem, and Japheth); Abraham (Ishmael/Isaac), and Isaac (Jacob/Esau).

THE SONS OF JACOB AND ESAU

Jacob had twelve sons and one daughter from four women: Rachel, Leah, Bilhah, and Zilpah. Esau had five sons from three wives: Adah, Aholibamah, and Bashemath.

TERRITORIES GIVEN TO JACOB AND ESAU

Each son was given a territory to possess: Jacob and his seed were given Canaan (Gen 28:13; 35:12). Esau and his seed were given Mount Seir (Deut 2:5; Josh 24:4).

As the Creator, God had a right to do this. As He Himself said, “I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto Me” (Jer 27:5).

Confirming that God’s will does not conform to man’s will, and that it even differs radically from it, God chose to give “the land of Seir” (Gen 32:3; 36:30) to Esau, even though it was close to the southern border of Israel. He also elected to give the heathen Ammonites a portion of land that actually fell within the eastern border of Canaan.

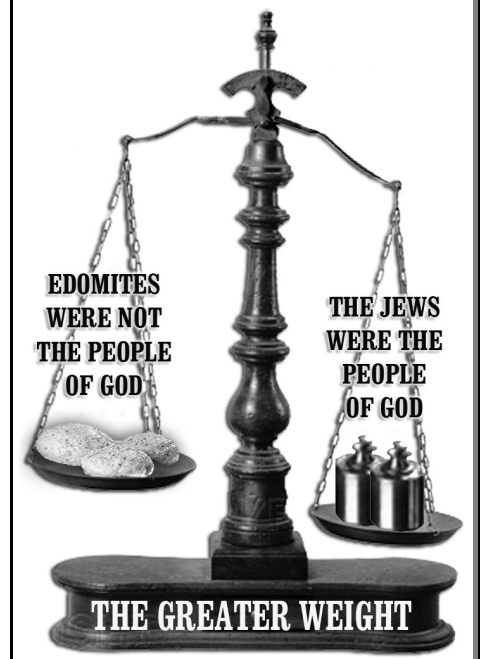
The essential difference in the allotment of both land and proximity to the Lord Himself was the Abrahamic promise. It applied to Jacob, but it did not apply to Esau.

From the very first Scriptural writing, God established His authority over His own creation, particularly mankind. He dictated to Adam and Eve the borders of human conduct, allowing and forbidding as He willed. Without

consulting with any created personality, He determined that a single infraction removed any right for Adam and Eve to remain in the Garden that was made for them, and in which He had placed them. He is the One who judged Cain’s murder of Abel wrong, even though He had enunciated no law against it. The Lord made the determination to “destroy all flesh,” except for those He chose to save, even though He had not laid out any written instructions concerning morality. He elected to save Noah and his family, and revealed to Noah how that salvation would be effected.

God chose Abraham from among all the people of the world, and established him as the progenitor of a special race of people through whom He would give a law that defined sin, bring a Savior into the world, and create

TIED TO THE ABRAHAMIC PROMISE



a salvation that would be effective for all who would believe.

Of His own will, the Sovereign

God chose to work exclusively through the offspring of Abraham in the development of His preparations for the implementation of His great salvation. Currently, we are reviewing the initial preparatory work. To this point God has separated Seth, Shem, and Abraham as the progenitors of the people chosen to give the Law and bring forth the Messiah. Out of eight sons that Abraham begat, only Isaac is chosen to be favored by God. Of the two sons born to Isaac, only Jacob is chosen, whose record we are now considering.

teaching.

DOES THIS HAVE ANYTHING TO DO WITH THE RECORD OF JACOB?

This is not simply a tirade against what is false. It is rather an effort to enable men to see that **the record of Jacob makes no sense at all if God is not Sovereign, and if He does not work in strict accordance with His own will.** There is no other way to account for the ascendancy of Jacob, and him overcoming everything that was against him. **It is the will and hand of the Lord**

barren, and old besides. **All Abraham could do was believe what God had said.** He was totally lacking in any natural ability to participate in the fulfillment of God's revealed purpose (Rom 4:17-21; Gen 17:17).

When Isaac was brought into the purpose, his wife was also barren. Having learned somewhat from his father, He *"entreated the Lord for his wife,"* seeking a Divine resolution to his dilemma (Gen 25:21).

When Jacob was brought into the purpose, his wife was also barren (Gen 29:31). There was also the complicating factors of Laban's trickery in giving him Leah as his wife, and not Rachel, as was agreed. A twenty-year stay in Padanaram also introduced further complications which made the creation of a creation appear unlikely, if not impossible.

There are differing ways of looking at these circumstances. One is that things simply were not working out, and therefore God injected Himself into the situation to ensure that His will would be done. I do not accept this view. In fact, I see it as a misrepresentation of God, His nature, and His purpose.

As I see it, this is the way God works. **He purposefully and deliberately works in a way that contradicts the way men reason.** He must have an environment of impossibility before He commences the work. That is simply the way God is, and it is the manner in which He works.

THE RELEVANCE OF THIS TO US

When it registers upon the human spirit that what God requires of us is really impossible, and that we are totally without strength to do it, **then is the time we can expect God to work.** When, for example, a certain impotent man had not walked for thirty-eight years, there was no question in his mind about his natural condition (John 5:4-7). The man who came to the synagogue with a withered hand was acutely aware of his condition (Lk 6:6-8). Who can forget that woman, whom

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Although this has all been presented with staggering clarity, establishing the absolute supremacy of God, and the fact that He works only according to His own will, choosing both men and places without regard to human choices, Satan has still convinced men to reject Divine testimony. Since the time when Jesus began building His church (Matt 16:18), and by using *"doctrines of devils"* [demons] (1 Tim 4:1), Satan has persuaded people that concepts such as the Sovereignty of God, election, and the preference of some people over others are actually false doctrines. He has moved men to exalt purported human free will over the will of God. **The outcome of it all is that, for the most part, God's great salvation is not seen as something worthy of the forfeiture of all competing interests.**

I now allege that the general disregard for the will of the Lord, the rejection of the Gospel, and the entrance of corrupt teaching is owing to a pretending church and its false

that has made the total difference.

In Jacob, as well as Abraham and Isaac before him, we have an example of how God goes about fulfilling His will. From the highest point of view, He selects men to participate in the launching of the project. In the case of the coming of Christ, He chose Abraham while he was yet associated with idolatry (Josh 24:14-15). Joshua reminded Israel of this circumstance: *"And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac"* (Josh 24:2-3).

God then created a nation from Abraham, beginning the project when Abraham was incapable of bearing children, and his wife, Sarah, was

Jesus referred to as *“a daughter of Abraham,”* not being unable to stand straight for eighteen years. When Jesus confronted her, she was very much aware of her condition (Lk 13:10-13). Then there was that women who had an issue of blood for twelve years, *“and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse”* (Mk 5:24-26). When she met Jesus, she was painfully aware of her condition. However, she concluded that Jesus could do something about her otherwise hopeless condition. When she touched

the hem of Jesus’ garment, she was made whole. Later, Jesus explained to her what had happened, *“Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague”* (Mark 5:34).

See, this is the manner in which God works. **He first of all confirms our natural state before Him, and shows us there really is nothing at all that we can do about it.** His Law effectively teaches this, thereby persuaded us of sin and our need for a Savior. All the while, men, with their self-conceived programs, are attempting to convince

people they **can** really do something about their condition that will make them acceptable to God. **But they have not told the truth, as believers know very well.**

Let us learn from this to assess our condition correctly, and then not to faint for fear. Instead, be believing that *“God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work”* (2 Cor 9:8). He can justify the ungodly (Rom 4:5), make the weak to stand (Rom 14:4), and keep is from falling (Jude 1:24). Praise God!

WHAT ESAU DID IN CANAAN

Gen 36:1 ***“Now these are the generations of Esau, who is Edom. ² Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; ³ And Bashemath Ishmael’s daughter, sister of Nebajoth. ⁴ And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; ⁵ And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.”***

Why is such a large portion of Scripture devoted to showing the generations of Esau – or of Ishmael before him (Gen 25:12-18)? Neither of these men were heirs, but were purposefully excluded from the Abrahamic promise.

God is showing us that when He does not choose a person, there is no way they can become affiliated with His purpose. To participate in the purpose of God, or be blessed in a lasting way by Him, His **choice** must be involved. This is seen in the selection of Seth, Noah, and Shem. It is also confirmed in Abraham, Isaac, and Jacob. The Prophets fall into this category, together with John the Baptist, the twelve apostles (John 15:9; Acts 1:2), Paul (Acts 9:15; 2:14), those to whom Jesus appeared after His resurrection

from the dead (Acts 10:41), and special laborers like Stephen, Philip, Barnabas, and others.

Great men of God were **chosen** by Him – men like Moses (Moses 106:23), Aaron (Psa 105:26), David (Psa 89:3), and Zerubbabel (Hag 2:23). The Levites were **chosen** for the work of the Lord (1 Chron 15:2).

God **chose Jerusalem** as the city where He would place His name (1 Kgs 11:36). The nation of Israel was **chosen** (Isa 41:9; 44:1)

Those who are in Christ Jesus are referred to as **“chosen”** (Eph 1:4; 2 Thess 2:13; James 2:5; 1 Pet 2:9; Rev 17:14). They are also referred to as **“the elect”** (Rom 8:33; Col 3:12; Tit 1:1; 1 Pet 1:2).

What is taught to us by Scripture is frequently illustrated in the lives of holy men of the past. Such is the case with Abraham, Isaac, and Jacob. Now we will be exposed to the generations of Esau. In them we will see a lack of beneficial involvement in the purpose of God. **Like the generations of Ishmael,**

they were not chosen for such benefits.

ESAU, WHO IS EDOM

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

The name *“Esau”* means *“he that acts or finishes,”* ^{HITCHCOCK} *“hairy-rough.”* ^{FAUSSET} The name *“Edom”* means, *“red, earthy,”* ^{HITCHCOCK} *“red.”* ^{EASTON}

Some have speculated that Esau was named Edom because his hair, which was thick all over his body, and

WIFE	WIFE’S FATHER	NATION	COUNTRY
ADAH	ELON	HITTITE	CANAAN
AHOLIBAMAH <i>DAUGHTER OF ANAH</i>	ZIBEON	HIVITE	CANAAN
BASHERMATH <i>SISTER OF NEBAJOTH</i>	ISHMAEL	ISHMAELITE	HAVILAH UNTO SHUR (GEN 25:17-18)

was red. However, this is not the case. In fact, Scripture identifies why he was given this name. *“And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom”* (Gen 25:30). Other versions read, *“That is why he was also called Edom,”* ^{NIV} *“For which reason his name was called Edom,”* ^{DOUAY} *“hence the name given to him, Edom,”* ^{NJB} *“on account of this [was called his name] Edom,”* ^{ABP}

"That's how Esau got the name 'Edom'." CEV

The name "Edom," therefore, did not have anything to do with the color of his hair, but rather with the color of the stew for which he sold his birthright, despising it. **Every time the name "Edom" was used, there was an announcement that he had sold his birthright for a bowl of stew.**

"strangers" in "this present evil world" (Gal 4:4), awaiting the time when they will "inherit" a new earth that shall then be permanently without any "strangers" of any kind (Psa 37:9,11; Matt 5:5).

When circumstances are less than ideal, these are things the children of God can remember. That remembrance will strengthen them to endure what is otherwise very difficult, and sometimes

Chronicles 23:10). (3) One of the three sons of Rehoboam, apparently by Abihail, his second wife (2 Chronicles 11:19). (4) All we know about Esau's son Jeush is that he was Esau's son.

JAALAM. The fact that Jaalam was Esau's son through Aholibamah is the sum total of what we know about him.

KORAH. Other men had this name. (1) A Levite, son of Izhar, the brother of Amram, the father of Moses and Aaron, who were therefore cousins to Korah (Exodus 6:21). (2) The first named of the four sons of Hebron, of the family of Caleb, of the tribe of Judah (1 Chronicles 2:43). (3) The only thing we know about Korah, Esau's son, is what is affirmed in this verse.

You see how very little is known of the offspring of Esau. By comparison, much is known about the sons of Jacob because they were in a holy lineage, while Jacob's son were in an unholy and unchosen generation.

While it is not developed here, we do have an excellent example of the inferiority of the flesh and everything that comes from it. As the Lord Jesus Himself affirmed, "the flesh profiteth nothing" (John 6:53). This is so true that, although "dukes," we know hardly anything about Esau's offspring.

DIFFERING KINDS OF CHRISTIANITY

Today, as well as in many past generations, there are brands of "Christianity" that are as different as Cain from Abel, Ishmael from Isaac, Jacob from Esau, and the generations of Jacob from the generations of Esau.

The differing brands of Christianity actually have different gods, differing Jesus', and differing gospels (2 Cor 11:4). **Varying doctrines that they teach are actually owing to differing gods they are serving. They have differing gospels that center in a differing Jesus.**

It is not as simple as merely misrepresenting God, or not understanding Jesus. **The variance of which we speak is the result of deception** – the deception that comes

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Esau was called "Edom" like Judas was called "the traitor" (John 18:5), Abraham "the friend of God" (James 2:23), and David "a man after" God's "own heart" (1 Sam 13:14). Noah was noted for building an ark for the saving of his house (Heb 11:7). Lot's wife was noted for looking back (Gen19:26). Uzzah was noted for "his error" in touching the ark (2 S a m 6:7). Balaam was noted for loving "the wages of unrighteousness" (2 Pet 2:15). **BUT ESAU IS FOREVER ASSOCIATED WITH DESPISING HIS BIRTHRIGHT FOR A BOWL OF RED STEW!**

ESAU TOOK WIVES

" . . . Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; ³ And Bashemath Ishmael's daughter, sister of Nebajoth."

The reference is to Canaan BEFORE it was occupied by Israel – when it was inhabited by the heathen, who knew not God, and the fathers were "strangers" in it (Gen 17:8; 23:4; 28:4; 36:7; 37:1; Ex 6:4; Heb 11:13).

The Significance for Us

Those in Christ are also

impossible, to endue. If we ever begin to think as though we are permanent citizens of this world, we are at once walking over the pit of doom on rotten boards.

ESAU'S SONS WHO WERE BORN IN CANAAN

" . . . And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan."

Four sons were born to Ishmael while he was in Canaan: Ruel, Jeush, Jaalam, and Korah.

REUEL. Etymologically, the name Reuel means "FRIEND OF GOD." McCLINTOK & STRONG'S There is more than one "Reuel" mentioned in Scripture. Jethro, Moses' father, for example, was also called Reuel (Ex 2:18; 3:1; 4:18). The only information we have of Reuel, the son of Adah, is that he was a son of Esau.

JEUSH. There are several men with this name in Scripture. (1) The first named son of Bilhan, grandson to Benjamin. (2) A Levite, one of the four sons of Shimei; not having many sons, he was reckoned with his brother Beriah as the third branch of the family (1

from Satan, who always lies and never tells the truth (John 8:44). His lies are effective wherever there is no faith.

In spiritual Babylon, Satan has produced a religious environment in which he can freely work, deceiving

them, and leading them to live in contradiction of righteousness rather than in an expression of it.

ESAU LEAVES CANAAN, FROM THE FACE OF JACOB

"⁶ And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. ⁷ For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. ⁸ Thus dwelt Esau in mount Seir: Esau is Edom."

The time comes when Jacob and Esau must separate, else the purpose of God will not proceed. This same thing happened with Abraham and Lot. **The time came when they had to separate** (Gen 13:5-12). It was only "after that Lot was separated from him" (Gen 13:14a), that God said to Abraham, "Lift up now thine eyes, and look **from the place where thou art** northward, and southward, and eastward, and westward: **For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee**" (Gen 13:14b-17).

Some Considerations

Here are some considerations prompted by this circumstance.

- ➔ Abraham could not see the entirety of the land with a single glance until after Lot had been separated from him.
- ➔ The extent of the land could not be perceived until after Lot was gone.
- ➔ Abraham could not walk through the land, observing its remarkable

greatness, until after Lot had left.

Upon examination, you will probably find that great spiritual epochs and periods of illumination were preceded by significant separations from things or people having to do with this world. It may have involved the dissolution of lifelong friendships, an effective war being waged against mediocrity, a more spiritually regimented line of reasoning, or coming out from Babylon the Great.

ESAU LEAVES

"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. . ."

When Esau leaves, he takes everything he had – the totality of his immediate family, all of the servile persons of his house, and all of his livestock. Nothing was left behind.

When he and Jacob had met earlier, Esau had returned to Seir (Gen 16). At that time, He apparently did not take all of his belongings, but left some of them in Canaan. Now, however, he leaves nothing behind, but takes it all and goes to Seir.

A Vivid Depiction

In this move, we find a vivid depiction of the manner in which carnal people who are in some way associated with the Lord, leave Him. **At the first, they leave some of their interests in the place associated with Jesus.** Stated in another way, they choose to remain church members, "Christians" by name, and with limited involvements with the things of God. But eventually, as they continue their plummet downward, they remove themselves from anything and everything that is perceived as having to do with the Lord.

WITH ALL THE SUBSTANCE

" . . . and all his substance, which he had got in the land of Canaan; and went into the country . . ."

The "country" was Seir, which God had given to Esau and his generations (Deut 2:4-5).

While Esau was in Canaan, he did increase – like Abraham did in Haran, Isaac in Canaan, and Jacob in Padanaram.

FROM THE FACE OF HIS BROTHER JACOB

" . . . from the face of his brother Jacob. . ." Other versions read, "went away from the presence," ^{NKJV} "away from his brother," ^{NASB} "some distance from his brother," ^{NIV} "departed from his brother," ^{DOUAY} and "moved far from Jacob." ^{CEV}

The language here is framed with **God's covenant with Abraham in mind.** Esau did not leave the area for fear of Jacob, like Jacob left Canaan when he fled from Esau (Gen 35:1). That covenant excluded Esau, and consequently it would have been wrong for the flocks of them both to be merged, and the people treated as one big happy family. Neither, indeed, did Esau choose to live in an adjoining country – like the area occupied by the Ammonites (Deut 2:19), or Egypt. **He rather moved far enough away so, from a practical point of view, there could not be regular contact with Jacob.**

THEY COULD NOT DWELL TOGETHER

" . . . 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. . ."

From the standpoint of appearance, the move was necessitated because of the land could not sustain both of their herds simultaneously. That, however, was just from the

reason Esau had to leave. Not merely because the land was not able to sustain them both.

A Lesson to Be Learned

There are some fleshly associations that cannot be maintained because they are simply incompatible with the calling of the children of God. I acknowledge that care must be taken in making judgments concerning these matters – but some judgments must be made. **Any association that requires a lessening of our involvement with the Lord and His purpose must not be maintained.** It is not so much that it is morally wrong, as that it is unprofitable and unwise. No one can make decisions in this area for you, and you must not ask them to do so. This is part of working out your own salvation with fear and trembling (Phil 2:12).

It is possible to sustain involvements and associations that gradually erode spiritual life, moving a person further and further from God. Part of the personal responsibility of each believer is to make sure such associations are not cultured – not even in the name of friendship or family.

Once again, it is important to see that men cannot make laws for someone else in this era. It is enough that all believers take seriously what God has said on the matter, and then set out to zealously please Him. *"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from*

all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor 6:14-7:1)

ESAU IS EDMO

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

A point is consistently made of the fact that Esau is Edom (Gen 25:30; 36:1,8; 36:19,43; Obad 1:8).

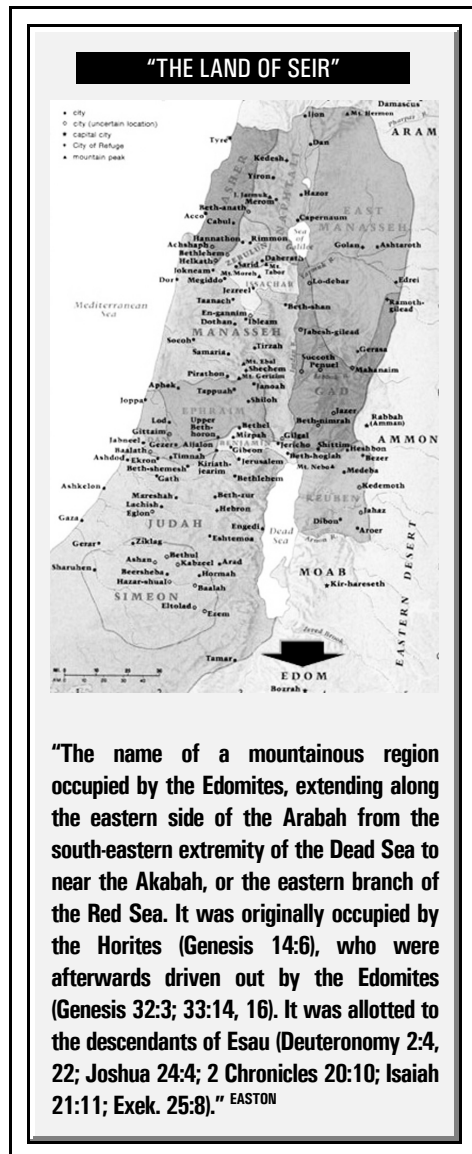
From one standpoint, this is a highly technical point, but it is one that has to be made. **Men are, in fact, identified with their progenitor, and share in any Divine pronouncements made concerning that primogenitor.**

For example, all men are offspring of **Adam**, and therefore share in the judgments pronounced against him (Rom 5:15-19; 1 Cor 15:22). Those with faith are identified with **Abraham**, and share in the blessings conferred upon him (Gal 6:9). Those in **Christ** are blessed because of their identity with Him (Rom 8:1; Gal 4:6-7; Eph 2:6). Those who are not in Christ are identified with the devil, who is the father of sin (John 8:44; Eph 2:1-3).

It is true that sinners are condemned because they sin (1 Cor 6:9; Gal 5:21). **However, they sin because of their identity with the devil, just as surely as the godly live righteously because of their identity with the Lord Jesus Christ.**

There is a sense in which our spiritual lineage accounts for how we live, and how we are viewed in heaven. We are either linked to Jesus Christ or to the devil, which will also account for the ultimate eternal destiny of us all. **That destiny will be determined by the One who made is and knows us, and in accordance with our spiritual lineage.**

John makes clear how this lineage can be verified. *"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might*



standpoint of circumstance. Behind the circumstance, God was orchestrating these events. **By Divine choice, Canaan had not been given to the generations of Esau.** Had his progeny remained there, they would have had to be driven out a few centuries latter when the seed of Abraham, Isaac, and Jacob would occupy the land.

With this in mind, the people and possessions of Jacob and Esau were simply not compatible. That is the real

destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is

born of God. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he

that loveth not his brother." (1 John 3:7-10). It is the business of all professed believers to make sure where they stand on this matter.

THE GENERATIONS OF ESAU IN MOUNT SEIR

"⁹ And these are the generations of Esau the father of the Edomites in mount Seir." Other versions read, "These are the descendants of Esau, ancestor of the Edomites, in the hill country of Seir," ^{NRSV} and "the history of the descendants of Esau the father of the Edomites in the hill country of Seir."
AMPLIFIED

Without lingering inordinately long on this verse, it ought to be noted that each progenitor had the most increase in his land to which they were appointed. Jacob had increase in Padanaram, when he was with Laban. Later, his seed increased in Egypt, where God had determined them to be

(Ex 1:7,12,20). Then they increased in the land of Canaan .

Even so, Esau increased in Canaan, but the bulk of his increase came when he was in his appointed land: Seir.

While this principle is by no means consistent in the flesh, it is consistent in the Spirit. **In Christ, for example, proper increase takes place where the saved have been placed.** From one point of view, God put them in Christ (1 Cor 1:30). From another point of view the were baptized by the Holy Spirit into one body (1 Cor 12:13). From still another view, they were set together

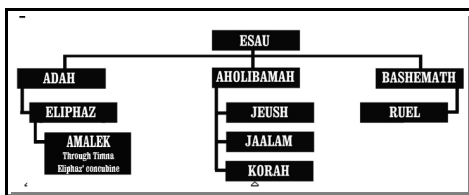
with Christ in heavenly places (Eph 2:6).

Spiritual growth and advance are realized where we have been placed in Christ. Spiritual life cannot be nurtured in a worldly environment. If any growth takes place in such a domain, it is severely limited, and will not be able to be sustained.

Right here is where a lot of professing Christians have serious difficulty. **They attempt to sustain spiritual life in a basically worldly domain.** They spend a disproportionate amount of time culturing earthly or fleshly associations.

THE SONS OF ESAU'S THROUGH HIS WIVES

"¹⁰ These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. ¹¹ And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. ¹² And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife."



Five sons are enumerated: Eliaphaz, Jeush, Jaalam, Korah, and Ruel.

These five sons are to be compared with the twelve sons of

Jacob: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zbulun, Joseph, Benjamin.

Divine Wisdom

The development of a people through whom he Messiah would come reveals Divine wisdom. From one point of view, the Savior came from the people themselves. Thus it was prophesied of Him, "Unto **US** a child is born, unto **US** a Son is given" (Isa 9:6). Again it is written, "Whose are the fathers, and **OF WHOM** flesh Christ came, who is over all, God blessed for ever. Amen" (Rom 9:5).

In the beginning, it was relatively easy for Satan to distinguish the righteous one through whom the Savior would come – Abel. He thus moved Cain to kill Abel, thinking that this would abort the coming of a Seed who

would bruise his head (Gen 3:15).

But the old serpent did not reckon on another person taking the place of Abel – one of Adam's many sons (Gen 5:4). At the age of one hundred and thirty years, probably more than a hundred years after Abel had been slain, "Adam . . . begat a son in his own likeness, after his image; and called his name Seth" (Gen 5:3). Eve knew what had really happened and "called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew" (Gen 4:25). **Satan had not reckoned on such a thing.**

Now something similar has taken place. From the standpoint of the coming Seed, it was easy for Satan to distinguish between Ishmael and Isaac. Equally true, the distinction between

Jacob and Esau was also relatively clear. Now, however, Jacob has twelve sons, only one of which would be used in the development of the Messianic lineage. By revelation, we know it as Judah – but Satan did not know. He is not omniscient, nor is he a prophet. Regarding the purpose of God, the only thing he knows is what is revealed – nothing else. Because of his corrupted nature, he is not able to reason correctly, or draw proper conclusions.

Thus the multiple wives, and the many sons of Jacob has brought confusion to the devil. His plan of attack will now be to destroy this nation. The record of his thwarted efforts are found First Samuel through Second Chronicles. Kings and nations opposed Israel, yet could not destroy them as a whole, much less any of their tribes – particularly Judah.

Now We Will Consider Amalek

With all of this in mind, allow me to revisit the five sons of Esau. One of those sons was born of the concubine of Eliphaz – but it was a significant son – **Amalek**. It is understood that this was the father of the Amalekites, who consistently opposed Israel. These were the enemies Israel fought when Moses' hands were held up by Aaron and Hur, God empowering Israel through that means to overpower the Amalekites (Ex 17:8-16). These are the people who followed behind the Israelites smiting the ones who lagged behind, "even all that were feeble behind thee, when thou wast faint and weary." God said of Amalek (standing for the people themselves), *"and he feared not God"* (Deut 25:18; 1 Sam 15:2).

Although they were a formidable enemy, often joining with others in opposing Israel: the Ammonites (Judges

3:13), the Midianites (Judges 6:3,33; 7:12), the Canaanites (Num 14:45), the children of the east (Judges 6:3,33; 7:12), and the Maonites (Judges 10:12), their attempts always failed.

These Amalekites were the progeny of Amalek, the son of Esau. From one point of view, Satan raised them up to be aggressors against the progeny of Jacob, as gathered together in the nation of Israel.

Yet Another Point of View

From yet another point of view, God Himself was superintending this whole matter, determining who would be the enemies of Israel. From this vantage point, **although Satan may raise up enemies, they operate under the strict supervision of God Himself**, who is *"over all."* As it is written, *"O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen?"* (2 Chron 20:6).

In view of this, there is a sense in which God chooses our enemies. Some of Satan's hosts are allowed to actively oppose us, while others are not, being held at bay by the Lord. Satan is not free to do whatever he wants, He is circumscribed by the One who is over him, and has already determined his destiny.

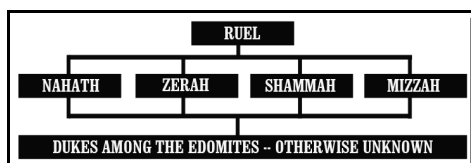
The ultimate example of this aspect of Divine government is seen in those who were aligned against Jesus, and appeared to be successful: Judas Iscariot, Herod, Pilate, certain Gentiles, and certain of the people of Israel. On the night of His betrayal Jesus said of Judas, *"But, behold, the hand of him that betrayeth Me is with Me on the table. And truly the Son of man goeth, as it was determined: but woe unto that*

man by whom He is betrayed!" (Luke 22:21-22). Again He told His disciples, *"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me"* (John 13:18).

The other opponents of Jesus were perceived by the early disciples as doing what God had determined to be done: *"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done."* (Acts 4:27-28). Peter also alluded to this on the day of Pentecost: *"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain"* (Acts 2:23). In delineating the sufferings of the saints, Paul wrote to the Thessalonians, *"And sent Timotheus, our brother, and minister of God, and our fellowlaborer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto"* (1 Thess 3:2-3). We ought not to restrict how we think about such appointments.

Although it is done without the knowledge or approval of our enemies, they are forced to operate within the circumference of the will and purpose of God. Once this is understood, all enemies, all oppositions, and all hardships will be seen as appointed tests of our faith, and opportunities for the exhibit of the sustaining power of Christ, as is exclusively made known within salvation and through the church.

THE SONS OF RUEL



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

Four sons of Ruel, grandsons of Esau, and dukes among the Edomites. Yet, from the Divine perspective, there was nothing else distinctive about them. They were nobodies.

The sons of Reuel were not involved in the execution of the purpose of God. They were not called along side

Jacob and his sons for the development of a single nation reserved for God. Any significance they had was only in this

world, and in matters pertaining to this world. Otherwise, from heaven's view, they were *"not a people."*

THE SONS OF AHOLIBAMAH

"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."

Three sons, Jeush, Jaalam, and Korah. Nothing is known about these sons other than the identity of their father and other, and the facts that

they were "duke" among the Edomites. Aside from this, as it is with all who are excluded from the fulfillment of God's purpose in Christ, they have absolutely no true significance. Genealogies such as this one teach us the significance of both Divine choices and Divine rejections. God Himself is active in every facet of salvation, which includes

its conception, preparations, initiation, bringing the work to its intended culmination, and causing it to accrue to His glory. These days, enough is not being said about these matters.

They are certainly to be taken seriously, and not treated mere academic postings.

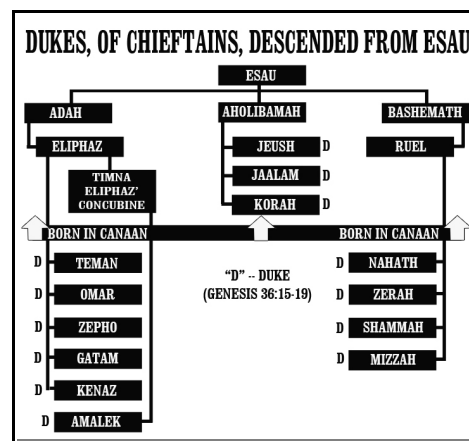
THE DUKES OF ELIPHAZ, REUL, AND AHOLIBAMAH

"¹⁵ These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, ¹⁶ Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah. ¹⁷ And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife. ¹⁸ And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. ¹⁹ These are the sons of Esau, who is Edom, and these are their dukes."

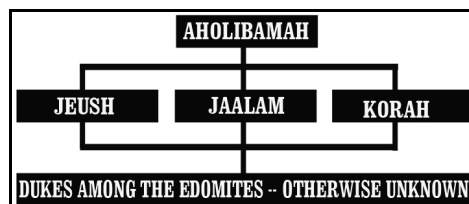
In other versions, the word from which "dukes" is derived is translated, "Chiefs," NKJV "clans," NRSV "tribal chiefs," CEB "chieftains," CJB "tribal leaders," GWN "descendants of Esau who became the leaders of various clans," NLT "the heads of clans," LIVING "princes," ABP "family groups," and ERV "tribes." GNB

The lexical meaning of the Hebrew word translated "dukes" is: "A CHIEFTAIN, AS NOTABLE, CAPTAIN, DUKE, (CHIEF) . . . GOVERNOR . . .

GUIDE;" STRONG'S "DERIVED FROM THE LATIN DUX, MEANING "A LEADER;" ARABIC, "A SHEIK." THIS WORD



IS USED TO DENOTE THE PHYLARCH OR CHIEF OF A TRIBE;" EASTON AND "PATRIARCH", HEAD OF A FAMILY, OR,



IN ARABIC, SHEIKH, CHIEF, LEADER." SMITH'S

From among Esau's sons, thirteen

dukes, chieftains, or leaders emerged. His son through Adah, Eliphaz, was not

MORE ABOUT "DUKE"

Moreover, at the time the King James Version was made the word "duke" was not used as a title in England: the term had the same general force as dux, the word employed in the Vulgate (Jerome's Latin Bible, 390-405 A.D.) So Sir T. Elyot (died 1546) speaks of "Hannibal, duke of Carthage" (The Governor, II, 233); Shakespeare, Henry V, III, 2, 20, "Be merciful, great duke, to men of mould" (compare Midsummer Night's Dream, I, 1, 21); Sylvester (1591) Du Bartas, "The great Duke, that (in dreadful aw) Upon Mt. Horeb learn'd th' eternal law." In a still earlier age Wycliff uses the word of the Messiah (Matthew 2:6); and in Select Works, III, 137, "Jesus Christ, duke of oure batel." ISBE

considered a "duke." His son, through the concubine Timna was so considered. Neither was Esau's son through Bashemath, Reuel, considered a "duke."

THE DEPENDENCY OF MAN

As reflected early on in history, man was never intended to be autonomous. He was constituted a servant from the very beginning. For

A “sinner,” it is true, is one who sins, or has the dominating desire to sin. At the root, however, man is a sinner because he by nature, serves the devil, and is dominated by him. It is really impossible for a person to be effectively self-centered.

Adam, he was intended to serve God, and was made for that purpose. When he disobeyed God, he at once became the servant of the devil, together with all of his progeny. A “sinner,” it is true, is one who sins, or has the dominating desire to sin. **At the root, however, man is a sinner because he by nature, serves the devil, and is dominated by him. It is really impossible for a person to be effectively self-centered.** In fact, a self-centered person is, in a practical sense, dominated by the devil, who has deceived and captured him. The only hope for such people is that they can be delivered from this bondage by another, who is more powerful and authoritative than the devil. That Deliverer, of course, is the Lord Jesus Christ. Until He frees a person, that person is not free in any sense.

In the Divine economy

Because of man’s inherent servanthood, God has ordained leaders among them – which leaders are strictly accountable to Him. In patriarchal age, the leader was Abraham. During the time of the New Covenant, it was Moses. Within the framework of Jewry there was the High Priest, the priests, and the prophets. **These men were all leaders.** Within the New Covenant, the primary Leader is the Lord Jesus. Under Him are the Apostles, then Prophets, then Teachers (1 Cor 12:28).

The church is not a democratic institution that is run by consensus. It is the body of Christ who is its Head (Col 1:18). Under Him are the “gifts” He has

given to the church: apostles, prophets, evangelists, and pastor/teachers (Eph 4:11). **These are the duly appointed leaders in Christ’s body.** They are all placed within the body by God Himself (1 Cor 1:30; 12:18,28)

Even the heathen have the concept of leadership woven into the fabric of their society. Ishmael was over a nation, that had twelve princes who led the people (Gen 17:20). Israel had twelve tribes with twelve leaders (Gen 49:2-28). Nations had kings (Isa 14:18). Within the structures of the nations there were “governors” (Neh 2:7), “officers” and “captains” (Neh 2:6; Deut 20:9), “princes” (Gen 12:15; Psa 119:23), “judges” (Ex 21:6; 1 Chron 26:29), “treasurers” (Ezra 7:21; Neh 13:13), “counselors” (Ezra 7:14; Isa 1:26), “sheriffs,” and “rulers” (Dan 3:2-3), “lieutenants” (Ezra 8:36), and “centurions” (Acts 10:1; 28:16).

While all of these rulers and leaders are by no means godly in their demeanor, nor noted for trusting God, there is a purpose being served by them. **Their presence is an appointed means of keeping evil from overrunning the people.** Paul encapsulated this thought in his teaching about men he referred to as “higher powers.” We might view them as political or governmental rulers. Of them he wrote, “*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore*

resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil” (Rom 13:1-4).

While it is to be admitted that much corruption is found among these leaders, there is an overriding purpose they serve. God, for example, often used them. In the case of chastening or punishment, the Lord did use things like plagues (Num 31:16), serpents (Num 21:6), locusts (Psa 105:34), and other means executed from the domain of nature. **However, at other times He employed various rulers to execute His purpose.** Often they were used to chasten Israel – like Nebuchadnezzar (Jer 34:1-3). God raised up king Cyrus to assist in the rebuilding of the Temple (Ezra 1:2-4). He used Persian kings to assist Nehemiah in rebuilding the walls of Jerusalem (Neh 2:7-8). King Hiram was used to provide supplies for the building of David’s house (2 Sam 5:11), and the building of the Temple (1 Kgs 5:7-10). He raised up kingly adversaries against Solomon when he erred from the way (1 Kgs 11:14,23). The taxing of a king set the stage for the birth of the Messiah (Lk 2:1).

The nature of men to have leaders and **rulers is something God has created in them.** He did it to exercise a degree of control over sin. He also did it to provide a visible means of carrying out His will. All of this is seen in the generations of Esau, as well as those of Abraham, Isaac, and Jacob.

THE SONS OF SEIR THE HORITE

“²⁰ *These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,* ²¹

The generations of Esau are listed, confirming that all people are in the generation of someone, and are not autonomous of themselves – Given O. Blakely

And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. ²² **And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna.** ²³ **And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.** ²⁴ **And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.** ²⁵ **And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.** ²⁶ **And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.** ²⁷ **The children of Ezer are these; Bilhan, and Zaavan, and Akan.** ²⁸ **The children of Dishan are these; Uz, and Aran."**

The Horites were the inhabitants of "the land of Seir" (Gen 32:3) before the Edomites, the offspring of Esau, were given it by the Lord (Deut 2:5). In Abraham's day, reference was made the Horites being in Seir (Gen 14:6).

SEIR BELONGED TO EDM

Notice the way this history is stated. After citing the Horites, and pointing out that they also had "dukes," it is written, "**these are the dukes of the Horites, the children of Seir in the land of Edom**" (36:20). From the beginning, this land belonged to Edom, although it was considerable time before they actually inhabited it.

It is said of the land Divinely allocated to Israel, "**the Most High divided to the nations their inheritance, when He separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance**" (Deut 32:8-9). It was a long time before Israel actually occupied the land – but it was theirs from the beginning.

So it was with "the land of Seir." From the beginning it was truly "the land of Edom," even though it was occupied by the Horites. Ultimately, the Edomites drove the Horites out of the land. As Moses said, "**The Horites**

formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in their place, just as Israel did to the land of their possession which the LORD gave them" (Deut 2:12). The KJV version uses the word "Horims" in the above verse, rather than "Horites." Other versions using "Horim" include CEB, CJB, GENEVA, NRSV, RWB, WEB and YLT.

The word "Horite" is a transliteration of the Hebrew word "Khomee." The word "Horim" is a translation of the Hebrew word which means "cave dwellers." ^{STRONG'S}

HORIM OR HORITE?

ON GENESIS 36:20: "THESE ARE THE SONS OF SEIR THE HORITE, WHO INHABITED THE LAND. THE PRIMITIVE INHABITANTS OF IDUMEA WERE HORITES (GENESIS 14:6), OF WHOM THE ANCESTOR, SEIR ("RUGGED"), EITHER GAVE HIS NAME TO, OR TOOK HIS NAME FROM, THE DISTRICT IN WHICH HE LIVED. THOUGH ULTIMATELY DRIVEN OUT BY THE EDMITES (DEUTERONOMY 2:12), THEY WERE PROBABLY ONLY GRADUALLY DISPOSSESSED, AND NOT UNTIL A PORTION OF THEM HAD COALESCED WITH THEIR CONQUERORS, AS ESAU HIMSELF HAD A HORITE WIFE, AHO LIBAMAH, AND HIS SON ELIPHAZ A HORITE CONCUBINE OF THE NAME OF THUNA. THEY WERE, AS THE NAME HORITE, FROM CHOR, A HOLE OR CAVERN, IMPORTS A RACE OF TROGLODYTES OR CAVEMEN, WHO DWELT IN THE SANDSTONE AND LIMESTONE EAVES WITH WHICH THE LAND OF EDM ABOUNDS. THE CAVE PALACES, TEMPLES, AND TOMBS THAT HAVE BEEN EXCAVATED IN MOUNT SEIR ARE STILL ASTONISHING IN THEIR GRANDEUR. LOTAN, — "WRAPPING UP" (GESENIUS) — AND SHOBAL, — "FLOWING" (GESENIUS) — AND ZIBEON, AND ANAH (THIS ANAH WAS THE UNCLE OF THE ANAH MENTIONED IN VER. 25), AND DISHAN, — "GAZELLE" (GESENIUS, FURST) — AND ESER, — "TREASURE" (GESENIUS) — AND DISHAN: — SAME AS DISHON (GESENIUS, FURST); "THRASHING" (MURPHY) — THESE ARE THE DUKES OF, THE HORITES, THE CHILDREN OF SEIR IN THE LAND OF EDM." ^{PULPIT COMMENTARY}

ON DEUTERONOMY 10:12: THE HORIM APPEAR FROM



PICTURES OF THE ROCK CITY OF PETRA, BUILT THOUSANDS OF YEARS AGO IN THE ROCKY STRATA FOUND IN THE EAST. THESE ARE THE KIND OF DWELLINGS THE HORITES BUILT, AND CONFIRM THE HIGH LEVEL OF INTELLIGENCE AND SKILL THAT EXISTED AMONG THEM. GOD USED THEM TO PREPARE THE LAND TO BE INHABITED BY THE EDMITES, FOR WHOM HE HAD RESERVED IT.

THE NAME TO HAVE BEEN A TROGLODYTE RACE, INHABITING THE CAVES WHICH ABOUND IN THE EDMITE RANGE, AND WITH WHOM, PERHAPS, ORIGINATED THE CONCEPTION WHICH WAS AT A LATER PERIOD CARRIED OUT IN THE MARVELOUS ROCK CITY OF PETRA." ^{PULPIT COMMENTARY}

THE MULES IN THE WILDERNESS

In listing the children of Seir, a peculiar reference is made to one of the sons of Zibeon: "**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**" (Gen 36:24). Other versions read, "**found the water in the wilderness,**" ^{NKJV} "**found the hot springs,**" ^{NASB} "**found the springs,**" ^{NRSV} "**found mules in the wilderness**" (Gen 36:24), ^{GENEVA} "**found Jamin in the wilderness,**" ^{LXE} "**found the Imim in the wilderness,**" ^{YLT} "**found an oasis.**" ^{CEV}

The commentators and linguists are divided on whether the verse refers to the finding of springs or "mules." The word "Jamin" is an attempts to transliterate the word, not translate it. The word "Imim" means "giants." Versions favoring "mules" over springs of water include: King James Version, Geneva, Septuagint, Revised Webster Bible, Webster's Bible, Young's Literal Translation, Apostolic Bible Polygot,

BRENTON, and Young's Literal Translation. Lexically this is what said of the word translated "mules" – "MEANING UNCERTAIN, MEANING PERHAPS MULES OR HOT SPRINGS: STRONG'S

One commentator says of this verse: "BUT SINCE THE VANITY OF THE FLESH OFTEN SOLICITS THE CHILDREN OF THIS WORLD, SO THAT THEY APPLY THEIR MINDS TO SUPERFLUOUS MATTERS, MOSES MARKS THIS UNNATURAL PURSUIT IN ANAH, WHO DID NOT THINK IT SUFFICIENT TO HAVE A GREAT NUMBER OF ANIMALS; BUT HE MUST ADD TO THEM A DEGENERATE RACE PRODUCED BY UNNATURAL INTERCOURSE. MOREOVER, WE LEARN HENCE, THAT THERE IS MORE MODERATION AMONG BRUTE ANIMALS IN FOLLOWING THE LAW OF NATURE, THAN IN MEN, WHO INVENT VICIOUS ADMIXTURES." JOHN CALVIN

Joseph Benson writes, " . . . THE CHALDEE RENDERS IT GIANTS, AND THE SAMARITAN VERSION EMIMS, A SORT OF GIANTS MENTIONED DEUTERONOMY 2:10, 11, WHO WERE NEIGHBORS TO THE HORITES, HERE SPOKEN OF, (GENESIS 14:5, 6,) AND THEREFORE, ACCORDING TO THE MANNER OF THOSE TIMES, MIGHT MAKE INROADS UPON THEM. IT HAS BEEN GENERALLY SUPPOSED, HOWEVER, THAT OUR TRANSLATORS ARE RIGHT, AND THAT, IN KEEPING ASSES, HE DISCOVERED THE METHOD OF BREEDING MULES; PROBABLY BY ACCIDENT."

Adam Clarke says, "MY OWN OPINION IS, THAT MULES WERE NOT KNOWN BEFORE THE TIME OF ANAH; AND THAT HE WAS PROBABLY THE FIRST WHO COUPLED THE MARE AND ASS TOGETHER TO PRODUCE THIS MONGREL, OR THE FIRST WHO MET WITH CREATURES OF THIS RACE IN SOME VERY SECLUDED PART OF THE WILDERNESS."

I favor the word "mules," seeing no need to do otherwise. It seems to me that it is more in keeping with comments about the heathen that they sought a form of natural corruption, rather than that they discovered hot springs, which appear to me to have

nothing to do with caring for or increasing herds. I agree with the view that states that an unnatural and corrupt means was sought through which to increase the flocks of the Horites.

I have taken the time to make these comments to confirm that our view of Scripture cannot be based upon linguistics, etymology, or a consensus of judgment among the commentators. Where a great disparity among language and Scriptural authorities, the subject itself may not be a critical one. Of course, this is not so if the Lord has addressed and clarified the subject in other texts.

THE DIVINE MANNER CONCERNING AN INHERITANCE

It is the Divine manner to designate the inheritance, then enable the people to possess it. Sin had so impacted the race of Adam that God could not unveil this trait for the first 2,000 years of man's history. Even then, it was limited to the earth. With Abraham, this Divine characteristic was made known. It was further developed under Moses, and is brought to its full culmination in Christ Jesus.

Multiple times God told Abraham, Isaac, and Jacob about a land that He had determined to be theirs (Gen 12:5,7; 13:15-17; 15:7; 17:8; 26:3; 28:4,13; 35:12). It was necessary for them to have faith, enduring a life as strangers and pilgrims until they could obtain the appointed inheritance – which had been reserved for them.

In Christ Jesus

All of this is intended to assist us in understanding about the inheritance that has been reserved for those in Christ Jesus. An "incorruptible inheritance" has been reserved for us "in heaven" (1 Pet 1:4). It includes inheriting the earth itself, which is presently occupied by enemies (Matt 5:5). From yet another vantage point, we are speaking about inheriting "eternal life" (Matt 19:29), and inheriting "the kingdom, prepared for you from the foundation of the world" (Matt 25:34). It is an inheritance "reserved for them which are sanctified by faith" in Jesus (Acts 26:18). From a very high point of view, "we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph 1:11).

Right now we experience a portion of our inheritance, as Abraham did when he walked through the land, and lived in it with Isaac and Jacob – eating of the produce that grew there. Therefore it is said of the redeemed, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph 1:13-14).

All of this is faintly depicted in the land of Seir being reserved for Edom.

THE DUKES THAT CAME OF THE HORITES

"²⁹ These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, ³⁰ Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir."

Seven "dukes," or rulers and leaders, who, unknowingly, were

custodians, keep the land for the Edomites, to whom God had given it. This way it would not waste away into a wilderness, or, because of neglect or abuse become unusable.

The "Horites" are mentioned four times in Scripture (Gen 14:6; 36:20,21,29). They are said to have

descended from "Seir the Horite" (Gen 36:20).

Seven sons of Seir are named: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. They are referred to as "dukes." They are mentioned again in 1 Chronicles 1:38. The Chronicles also provides lists all of the sons of

these seven men (1 Chron 1:39-42).

Again, nothing is known of these personalities except for incidental things. They are representative of someone who is *“not a people”* (Deut

32:21 Isa 7:8; 1 Pet 2:10). Outside of Christ, and excluding any people to whom Divine promises have been made, there is a sense in which people are not significant.

The thing that gives any individual or group of individuals true worth is their identity with the Living God – an identity that He honors. It is also an identity He initiates.

THE KINGS THAT REIGNED IN THE LAND OF EDM

“³¹ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. ³² And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. ³³ And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. ³⁴ And Jobab died, and Husham of the land of Temani reigned in his stead. ³⁵ And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. ³⁶ And Hadad died, and Samlah of Masrekah reigned in his stead. ³⁷ And Samlah died, and Saul of Rehoboth by the river reigned in his stead. ³⁸ And Saul died, and Baalhanan the son of Achbor reigned in his stead. ³⁹ And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.”

THE KINGS THAT REIGNED IN EDM

“And these are the kings that reigned in the land of Edom . . .”

BEFORE ANY KING REIGNED OVER ISRAEL

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

Although God intended for Israel to have a king – primarily David – He did not give them one for some time. Initially, Moses was a king of sorts, leading and directing the people, and

even judging them. Later some judges were appointed to assist Moses. When Moses died, Joshua took over the leadership by the will of God. After that the period of the Judges began in which fifteen different Judges led Israel.

Somewhere during the time prior to King Saul, there were several kings among the Edomites. This may have made them appear more advanced than Israel.

THE KING DIED, AND ANOTHER REIGNED IN HIS STEAD

“ . . . And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of Temani reigned in his stead. 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. And Hadad died, and Samlah of Masrekah reigned in his stead. And Samlah died, and Saul of Rehoboth by the river reigned in his stead. And Saul died, and Baalhanan the son of Achbor reigned in his stead. 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.”

Notice the special comments that are made concerning these kings.

➡ Bela reigned in Dinhabah (v 32).

➡ Husham was from the land of Temani (v 34).

➡ Hadad smote Midian in the field of Moab. He also reigned in the city of Avith (v 35). It is thought that this “Midian” was the progeny (the Midianites) of one of Abraham’s sons through Keturah (Gen 25:2).

➡ Samlah of Masrekah (a place).

➡ Saul was from Rehoboth by the river (v 37).

➡ Hadar reigned in the city of Pau, and his wife’s name was Mehetabel, the daughter of Matred, the daughter of Mazahab (v 39).

Concerning the kings Jobab and, Baalhanan, there is only a reference to their fathers: *“the son of Bozrah . . . the son of achbor.”* There is no mention of how long they reigned, nor is there any reference to a single one of their accomplishments during their reigns.

These were probably important individuals to some people in their generation. **However, this is not how God desires His people to see them.**

Those who are familiar with Scripture know that when it came to the kings of Judah and Israel, comments were made about the king when he died – whether he was pleasing or displeasing to the Lord. Nothing like that is said of the kings of Edom.

THE DUKES THAT CAME FROM ESAU

⁴⁰ *And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, ⁴¹ Duke Aholibamah, duke Elah, duke Pinon, ⁴² Duke Kenaz, duke Teman, duke Mibzar, ⁴³ Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites."*

This list does not agree with the listing provided in Gen 36:15-19.

There is, however, some additional information provided in this verse that accounts for this difference: *"according to their habitations in the land of their possession."*

Other versions read, *"according to their dwelling places in the land of their possession,"* ^{NKJV} *"according to the settlements in the land they occupied,"* ^{NIV} *"in their places in their heritage,"* ^{BBE} *"dwelling in the land of their government"* ^{DOUAY} and *"listed by the places where they lived and the*

property they owned." ^{GWN}

A CAUTIONARY WORD

In these days, when academia has been unduly exalted, and education is equated with expertise, some professing Christian leaders are quick to identify what they feel to be textual errors. Wherever it is found. It must be brought under the control of faith. Our first assumption, if it be lawful to have one, should be that men are wrong, not that there is an error in the word of God. And, lest there be some who have accepted the erroneous postulate that the Scriptures and the Word of God are not synonymous, the following should be considered.

Jesus equated the Word of God with Scripture: *"If he called them gods, unto whom the word of God came, and the scripture cannot be broken"* (John 10:35).

When the Word was made flesh and dwelt among us, He came at a time when men felt free to manipulate the Word of God. They vaunted their own traditions, then attempted to stuff the Word of God into it, even if it did not fit. Jesus said of their endeavors.

➡ *"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?"* (Matt 15:3)

➡ *" . . . Thus have ye made the*

commandment of God of none effect by your tradition." (Matt 15:6)

➡ *"But in vain they do worship me, teaching for doctrines the commandments of men."* (Mat 15:9)

➡ *"And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."* (Mark 7:9)

➡ *"Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."* (Mark 7:13)

THE EXPLANATION

The *"dukes"* in Genesis 36:15-19 were dukes by birth, and had not yet occupied the territory of Edom. That is the reason for the reference to the dukes of the Horites, which at the first, occupied the land. Moses explains that these original inhabitants were displaced by the Edomites. *"The Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in their place, just as Israel did to the land of their possession which the LORD gave them)"* ^{NKJV} (Deut 2:12). The listing of Genesis 36:40-43 reflects the dukes that actually occupied and managed the land. This is understood to have been some time after the setting in which the first listing occurred.

CONCLUSION

Several genealogies have been listed to this point.

➡ **NOAH'S GENEALOGY** – Genesis 10:1-32. From three sons (Ham [4], Shem [5], and Japheth [7]) came:

☛ *"The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras"* (Gen 10:2).

☛ *"The sons of Shem; Elam, and*

Asshur, and Arphaxad, and Lud, and Aram" (Gen 10:22). Through Arphaxad the Messianic lineage was established (Luke 3:36).

☛ *"The sons of Ham; Cush, and Mizraim, and Phut, and Canaan"* (Gen 10:6).

☛ ****From, these, the entire world was populated** – *"These are the families of the sons of Noah, after their generations, in their nations: and by these were the*

nations divided in the earth after the flood." (Gen 10:32).

☛ **** It is said of the sons of Gomer and Javan, "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." (Gen 10:5)**

➡ **NAHOR'S GENEALOGY** – Genesis 22:20-24. "Huz his firstborn, and Buz his brother, and Kemuel the

father of Aram," (Gen 22:21)

☛ *"And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah"* (Gen 22:21-24)

➔ ABRAHAM'S GENEALOGY

☛ *Through Hagar: Ishmael* (Gen 16:16) – Gentiles

☛ *Through Sarah: Isaac* (Gen 21:3) – Jews

☛ *Through Keturah: Genesis 25:1-4; 1 Chron 1:32-33 "Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah"* (Gen 22:21-24) – Gentiles

➔ **ISHMAEL'S GENEALOGY** – (Through Hagar): Gen 25:12-16; 1 Chron 1:28-31 – Gentiles (Arabs)

➔ **ESAU'S GENEALOGY** – Gen 36:1-43; 1 Chron 1:35-54 – Gentiles (Edomites)

➔ **JACOB'S GENEALOGY** – Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, Asher (Genesis 35:23-26; Ex 1:5; 6:14-27; Num 26:1-65; 1 Chron 2:1-9:44). – Only Jews

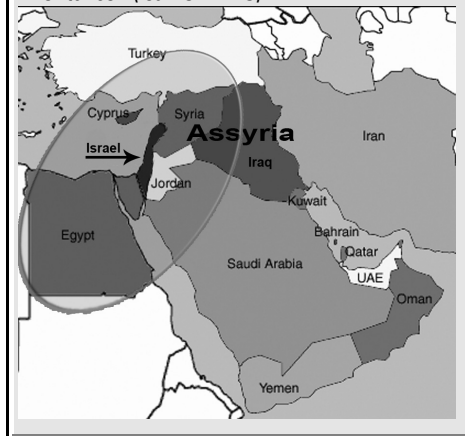
A nation is being built through which the Messiah will come. A diversity of nations are being built that will confirm the nature of the flesh, and its hostility against God. It will be demonstrated that unless God initiates salvation, there will not be any.

All of the nations springing of Ishmael and his sons, Abraham's sons through Keturah, and Esau and all of his sons, were included in Abraham's progeny. They are part of the fulfillment of God's promise to Abraham: *"As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations . . . for a father of many nations have I made thee . . . I will make nations of thee, and kings shall come out of thee"* (Gen 17:4-6). This promise was also made to Jacob: *"And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins"* (Gen 35:11). While Isaac was not specifically promised that nations and kings would come from him, the expansion of his seed was certainly promised. *"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I*

Genesis 15:18-19 says, *"On that day the LORD made a covenant with Abram and said, 'To your descendants I give this land, from the river of Egypt (Nile) to the great river, the Euphrates...'"* The Jewish nation, the Arab nations and the European nations and some eastern nations.

"And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isa 11:16).

"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa 19:24-25).



sware unto Abraham thy father; And I

will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen 26:3-4).

Abraham is also the father of all who have faith. This includes the spiritual Jews that are within the national Jews (Rom 2:28-29), and all Gentiles who have believed on Christ (Rom 4:16).

THE LORD IS BUILDING AN INHERITANCE FOR HIMSELF

In this diversity of seed and nations, the Lord is actually building an inheritance for Himself primarily, and Abraham secondarily. The entire world – all nations and all families – would be blessed by the coming Seed. Further, as time marched forward it became clear that the people given to Christ would be staggering in number.

➔ *"Ask of Me, and I shall give thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession"* (Psa 2:8).

➔ *"All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee."* (Psa 22:27)

➔ *"Yea, all kings shall fall down before him: all nations shall serve him."* (Psa 72:11)

➔ *"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."* (Isa 2:2)

➔ *"At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."* (Jer 3:17)

➔ *"And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the*

midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee." (Zech 2:11)

Thus, in blessing Abraham with a large number of "seed," the Lord is preparing an inheritance for His Son. That is

something that must be comprehended! The diversity found in the people reveal the aspects of God's nature.

Our next Hungry Saints Meeting will be held on Friday, 6/14/13. We will continue our series of lessons in the book of Genesis. The sixtieth lesson will cover verses 1 through 36 of chapter thirty-six: "JACOB DWELLS IN CANAAN AND JOSEPH BECOMES THE FOCUS. Joseph proves to be the favorite of his father. He receives two prophetic dreams from God, and tells the family of them. His words are not well received well. Eventually, Joseph is sent to his brothers, who take the occasion to rid themselves of Joseph, finally selling him to some traveling merchants. The brothers report to Jacob that Joseph has been killed by an animal. Joseph mourns for many days. Eventually Joseph is sold to the captain of Pharaoh's guard. The meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.



2013 REFRESHING WATERS RENEWAL

Location:

Wildwood Baptist Church, Joplin, MO

**THE IDENTITY AND
RELEVANCE OF THE
GOSPEL**

Dates: August 6-8, 2013

PARTICIPATING BROTHERS AND SISTERS

A DESCRIPTION OF THE VARIOUS MINISTRIES DURING OUR GATHERINGS

“Openings and Introductions” = 7-10 minute exposition of truth to promote spiritual focus; “Lead Singing” – AM Songs selected by Leader, PM Songs Lead in favorites by the brethren; “Calling” = 7-10 minute exposition of truth designed to provoke disciplined thought; “Sermon” = 45 minute exposition of the things of God as revealed in Scripture; “Exhortation” = 5-8 minute challenge to act upon the truth we have heard; “Table Meditation” = 8-12 minute exposition of matters relating to Christ’s role in salvation; “Lead Scripture shower” = Leading of the quoting/reading of Scripture without comment; “Lead prayer session” = Presentation of three matters for prayer that are taken from the Word of God; “Lead Intercessory Prayer” = A time of focused prayers for personal needs; “Closing Scripture/Benediction” – Closing of the AM Gathering

SPEAKING/LEADING/MINISTERING IN THE ASSEMBLY

The Word of Truth Fellowship, Joplin, MO
DURING May, 2013

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|
| 1. Blakely, Given O. (PM Sermon, PM Sermon). | 17. Hutchcraft, Gene (AM Exhortation, PM Exhortation, PM Sermon). |
| 2. Blakely, Jonathan (AM Sermon, PM Introduction). | 18. Hutchcraft, Jason (Lead AM Class, AM Sermon, PM Exhortation). |
| 3. Blakely, June (Lead AM Class). | 19. Hutchcraft, Judah (Read AM Sermon Text, Read PM Sermon Text, Introduction to PM Sermon, PM Piano Solo). |
| 4. Blakely, Mattie (Lead PM Singing; AM Calling, Lead Scripture Shower) | 20. Parker, Melissa (Lead AM Singing, AM Opening Word). |
| 5. Blakely, Michael (AM Table Meditation, Lead AM Class, PM Table Meditation). | 21. Parker, Tony (AM Sermon, AM Opening Word). |
| 6. Blakely, Michele (Play Piano). | 22. Sims, Annie (Read AM Scripture Text). |
| 7. Blakely, Paul (Lead PM Singing). | 23. Sims, Baylie (Lead PM Singing, Read PM Sermon Text). |
| 8. Cobb, Matthew (AM Sermon, AM Table Meditation). | 24. Sims Girls – Annie, Hannah, Rachel). |
| 9. Cobb, Nicole (Lead PM Singing). | 25. Sims, Hannah (Lead Scripture Shower) |
| 10. Cobb, Robert (AM Opening Word, Lead AM Class, AM Table Meditation). | 26. Sims, Rachel (Closing Scripture/Benediction) |
| 11. Dill, Sarah (Read AM Sermon Text, Closing Scripture/Benediction). | 27. Sims, Ricky (Lead AM Singing, AM Exhortation, PM Sermon, PM Table Meditation). |
| 12. Hutchcraft, Aaron (AM Calling, AM Table Meditation, PM Introduction, PM Exhortation, PM Table Meditation, PM Exhortation). | 28. Sims, Tasha (Lead Scripture Shower, AM Opening Word, AM Opening Word, Lead AM Singing). |
| 13. Hutchcraft, Adah (Lead AM Scripture Shower, AM Calling, PM Introduction) | 29. Williams, Jeremy (AM Exhortation, AM Exhortation, PM Table Meditation). |
| 14. Hutchcraft, Aleia (Closing Scripture/Benediction) | 30. Williams, Logan (Read Am Sermon Text, Read PM Sermon Text). |
| 15. Hutchcraft, Barbara (Lead AM Singing, PM Introduction). | 31. Williams, Sydnee (Closing Scripture/Benediction) |
| 16. Hutchcraft, Debbie (Play Accompanying Piano, Lead PM Singing) | 32. Preparing Lord’s Supper (Various sisters). |

THE BODY OF CHRIST

It is a fact: “But now hath God set the members every one of them in the body, as it hath pleased Him” (1 Cor 12:18). He did not set them in the home, but “in the body.” He did not place them in society, but “in the body.” They are functioning members of the body who fill necessary functions – edifying roles in the solemn assembly (1 Cor 12:19-27). The functioning value and ministry of “the body” is realized when it is “together,” not when the people are separated. The ministry of each member is determined by their faith – “a measure of faith” that has been given to them in order to the “profit” of the entire body (Rom 12:6-8; 1 Cor 12:7). This is how the Lord has put together “the church, which is His body” (Eph 1:22-23). We make no apologies for the ministry of the entire body – publicly, in the assembly, and in order to the edification of the saints. This is all done in an orderly manner, with due thoughtfulness and regard for those who are in Christ Jesus, and who, in faithfulness to God who gave these various abilities. Our assemblies are designed to allow for the various expressions and insightful responses of all who are of honest and good heart, have faith, and are in, and living for, the Lord Jesus.

The generations of Esau are listed, confirming that all people are in the generation of someone, and are not autonomous of themselves – Given O. Blakely