Genesis 36

Written and compiled by Gary Kukis

Genesis 36:1–36 **Nation Esau (Edom)**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, *by means of*] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the word-by-word, verse-by-verse studies of **Genesis** (HTML) (PDF) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis (HTML) (PDF). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being

here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: This is the genealogy of Esau. Esau is Jacob's twin brother, of whom God has said, "Jacob I loved, but Esau I hated." Gen. 36 is Esau's line, including the many rulers who have come from his loins. The line of Esau seemed poised to become great in the land.

On the surface, Gen. 36 appears to be nothing more than a list of names, most of whom are lost to history and not found in the Bible again. However, there are a great many lessons that we can take from this chapter—contemporary and spiritual.

This should be the most extensive examination of Gen. 36 available, where you will be able to examine in depth every word of the original text.

Quotations:

Kukis: The line of Esau seemed poised to become great in the land.

Who has despised the day of small things?

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www.kukis.org		**Exegetical Studies in Genesis**

Doctrines Covered or Alluded To			
Additional doctrines and links are found in **Definition of Terms** below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: (**HTML**) (**PDF**) (**WPD**).

Definition of Terms	
Gloss	A word or phrase added in by way of explanation by a later author (or copyist). I include in this those people who might relay this narrative verbally. This would have been done by a later writer or copyist.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the **Doctrine of Rebound** (**HTML**) (**PDF**) (**WPD**).

Some of these definitions are taken from
http://gracebiblechurchwichita.org/?page_id=1556
http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml
http://rickhughesministries.org/content/Biblical-Terms.pdf
http://www.gbible.org/index.php?proc=d4d
http://www.wordoftruthministries.org/termsanddefs.htm
http://www.realtime.net/~wdoud/topics.html
http://www.theopedia.com/

Chapter Outline Charts, Graphics and Short Doctrines

An Introduction to Genesis 36

Introduction: We have been studying Jacob, the son of Isaac. However, you may recall that Jacob has a twin brother, Esau, whom Jacob has attempted to swindle on several occasions. We do not know the relationship between Jacob and Esau upon Jacob's return to the Land of Promise, but we may assume, based upon this chapter, that it was a friendly reunion. All of the bitterness had gone by the wayside. Both men would be about 60 at this point, and both men have matured a great deal since those ancient days. This chapter incidentally fills in some gaps. However, their father Isaac is not mentioned, even though he would still be alive at this time.

Esau, as a people, had a great head start on his twin brother Jacob and his nation, Edom, began before Israel. We would expect for his people to become a great people; but they did not. They were for a time, but they faded away into time.

Gen. 36 is all about the sons of Esau and the kingdom of Edom. This is an odd chapter because we primarily follow the Jews from Abraham forward. But here, we take a sudden detour and look at Esau. The line of promise and line of blessing is Abraham, Isaac and Jacob; Jacob being Esau's twin. However, God blessed Esau. God did not leave him out in the cold; and it appears that he placed his trust Abraham's God *Y^{e}howah*. Since his children and grandchildren are found here, this suggests to us that they were believers as well.

So we are looking at a people who should have, given all that they began with, become a successful people. But, they were not. Why? At some point, in some generation, they turned against the God of Abraham. How do we know this? 400 or so years from this point, God will help Moses take the Jews out of the slavery of Egypt. At some point, the Jews will ask the Edomites for safe passage, but they are denied. This is how we know they have turned against the God of their fathers, Abraham and Isaac.

Human viewpoint, based upon the information in this chapter, tells us that this nation should have become a great nation; but they turned against the Lord. You cannot turn against God.

Most of those reading this live in the United States, and our country was built upon Biblical principles and founded by godly men. This does not mean that our history is perfect or that no one in our history has not made mistakes; but fundamentally, our country is ideal for the Church Age. And God has blessed us like no other country in world history. What is unfortunate, few people who live here appreciate just how great their lives are.

To read liberal icons, you would think this is the most evil nation in human history (they do not like Israel very much either). This is negative volition. People can live in the midst of great prosperity and blessing, and they make it their life's work to bitch, moan, and complain (much like Gen X who were led by God out of Egypt—they spent much of their lives bitching, moaning and complaining).

This is how we learn how powerful negative volition is. All that is good and honorable, the American liberal rejects; and all that is demonstrably evil, they embrace, in hopes of establishing some kind of nirvana here on earth, pursuing systems which have failed throughout the past few hundred years.

Chapter 36 is a genealogical chapter, which can be a verse by verse, name by name slug-fest. Herein is Esau's line followed. When you decided the read through the Bible in a year, you read through this chapter in about 1 minute, noting where the genealogy began, skimming through to the end, and then picking up the narrative in Gen. 37. We will spend a little longer here and perhaps even derive a little spiritual benefit and a worthwhile historical background from Gen. 36.

This chapter is known as a parecbasis [pronounced *par-EK-ba-sis*]; that is, it is a digression, a temporary turning aside from one subject to another. We have been following the line of Abraham, Isaac and Jacob, and we will resume that line after this chapter. We will step aside to this chapter to examine Esau's line.

Some think that this chapter was arbitrarily inserted into Genesis sometime after the time of Saul, citing v. 31 as proof of that view. We will discuss this when we come to v. 31.

Esau and Jacob are the same age (being twins) and the generations named would have been those who would have been alive during the funeral of Isaac, their father. It is my opinion that Esau, in his old age, kept a genealogical chart which he shared with Joseph, or that Joseph pressed him for knowledge of his family. In the time that passed during the funeral of Isaac, which occurred when Joseph was young (his early teens) whom Joseph did not know at all, that Esau took a fondness for his youngest nephew whom he had never seen before and spent some time with this nephew. Joseph was somewhat of an outcast from his own family. However, any relationship between Esau and his nephew Joseph is purely speculative.

We do have an apparent contradiction which must be sorted out. When Esau and Jacob reunite in Ge. 32, they spend a short time together, but Esau returns *that day* to Seir (Gen. 32:16). In Gen. 36:6–8, Esau and Jacob separated because they had too much in the way of livestock. What apparently happened was, at the death of Isaac, when Isaac's wealth was to be divided up, Esau returned from the land of Seir with all of his family and possessions. Jacob also moved to that area. However, after living in that area for awhile together, Esau voluntarily moved back to where he had been living. Anytime we have the same city or area named in the Bible, we are not necessarily speaking of the exact same time-frame as all other references to that city or area. People are born in one state, move to another and reside there for a great many years, return to their home state, and then, after a short time, move back to where they came from. This is not unusual behavior, nor should it be misconstrued as some sort of contradiction. The time frame for Esau moving into the same area as Jacob is purely conjecture; but it does fit with the facts that we do know.

One of the things which caught my eye was, these men are not given names that relate to God in any way. Not every person in a family was named in some way as to be related to God; but many were. It is quite telling that, in this chapter, no one has a name which relates them to God (meaning the parents had no thought of God when naming their children).

Genesis 36 is a self-contained chapter, all about the line of Esau. Isaac had twin sons, Esau and Jacob. The line of promise would go through Jacob; and the other line is Esau’s.

Sometimes, I am quite surprised at all that can be found in a chapter filled with names of men, most of whom we will not hear of again.

In most cases, the line that goes nowhere is named first; and then the line of promise. However, all of Jacob’s children were named at the end of the previous chapter, along with Isaac’s death.

In this chapter, the leaders/chiefs of Esau’s line will be named.

Why is there a chapter about Esau and his descendants?

There are three things which need to be explained: (1) why did God say, "Before they were born and before either man could do good or evil, Esau I hated, but Jacob I loved"? (2) What is the true difference between the lines of Jacob and the lines of Esau? (3) Why is there an entire chapter of Genesis devoted to the line of Esau? If this is the very Esau whom God hated, why is there a Genesis 36?

These questions reveal something which appears to be quite incongruous in the Bible. If God hates Esau, if Esau's line is a gentile and not a Jewish line, then why does God give us one entire chapter to the line of Esau? Did God the Holy Spirit mess up when overseeing the writing of Genesis? Did someone slip in the Esau chapter, and did God the Holy Spirit just say, "Ah, what the hell, I'll just leave it in there."

This topic of Esau is something which I have thought about for a very long time. R. B. Thieme, Jr.'s short and easy explanation for Esau's side of the family is, these are unbelievers; while the line of Abraham to Isaac to Jacob are all believers. Let me suggest that is an oversimplification from a man who is not known for oversimplifying anything. This point of view is true generally, but not specifically.

There is no question that there was a great deal of animosity between Jacob and Esau (but not for their entire lives). Furthermore, throughout much of Genesis, Esau seems to be a nicer guy than Jacob. Nevertheless, God said, "From out of the womb, before either man had done anything good or bad, I loved Jacob, but I hated Esau!" (a paraphrase from Malachi 2:2–3). So, what is this all about? Isn't God going to at least wait this one out and then make a sovereign call? The fact that God does not is key to why Jacob is a Jew and Esau remains a gentile. Esau and all of his descendants are Semites, meaning that they are descended from Shem. They are not Hebrew Semites; they are gentile Semites (as are all Arabs).

First thing is, God does not hate nor does He love either man. Those words are anthropopathisms, terms designed to briefly note God's approbation or disapprobation using words that we readily understand. Even though we are told that God loves Jacob, He loves Jacob's line which leads to Jesus. God does not hate Esau, but He disapproves of Esau because his line does not lead to the Savior.

When God looks at Jacob, God is able to see his entre line of descendants. God can see all of the people in Jacob's line, and how this line goes to Jesus the Messiah. God can also see the entirety of Esau's line. Even though God can see some men who are believers (all of whom are named here in this chapter of Genesis), the line of Esau is going nowhere. It is not going to culminate in the Savior of mankind. It is not even going to end up as a client nation at some point. So, even though there are believers and unbelievers in both lines, one line is going to continue all the way to the birth of Jesus; and then it will continue after that. The other line goes nowhere. There is nothing spiritually significant about Esau's genealogical line.

Now, when it comes to imputed righteousness, God had given that to both Jacob and Esau. Therefore, from the standpoint of His righteousness, God loves both men, because He loves His righteousness, which righteousness has been imputed to both men. We will meet both Jacob and Esau in heaven; along with all of the people named in Genesis 36. I believe that they will be in heaven as well.

Over and over again, Esau is going to reject the most important birthright. A portion of this birthright takes us to the Savior of mankind. Esau did not value that or the land grant or anything else that God had promised to Abraham and Isaac (his father and grandfather). So, even though Esau is a believer in the Revealed God, he did not value his legal birthright nor did his descendants.

Even though Esau and Jacob eventually go their separate ways, they do so as believers. Jacob's sons are believers; but Esau's sons are believers as well. But the descendants of Esau are only going to be faithful to God for so long. Eventually, nearly all of Esau's descendants will reject the Revealed God; and they will also reject God's people, the sons of Jacob. Very early on, when Israel is traveling through the desert, going toward the land of promise, Edom (the nation from Esau) stops them and prevents them from going forward. Even though these

two nations are brothers, Edom stops Israel. "Find some other way to get there; you are not traveling through our land." (the essence of Numbers 20:18–21). When God looked at Esau, God also saw this.

Nevertheless, God the Holy Spirit through Moses tells the Israelites, right before they enter into the land: "You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were a sojourner in his land." (Deuteronomy 23:7)

So, it is not that Jacob is a believer and Esau is not. It is that many of Jacob's descendants will believe in the Revealed God; and in the perfect timing of God, many will believe in God's Son (Who will be born to the line of Israel). Esau's line, on the other hand, is going to become less and less interested in God and more and more interested in attacking the line of Jacob (1Samuel 14:47 2Samuel 8:11–14 2Kings 8:20–22).

God, when He looks at both men, does not just see them, but He sees all of their descendants as well. God sees His Own people in the line of Jacob but He counts among their enemies the line of Esau.

Nevertheless, God provides for our edification this chapter in Genesis. God dedicates a full chapter of Genesis to Esau because he believes in the Revealed God. All of his sons believe in the Revealed God; and many of the next generation believe as well. But, at some point, that faith disappears. In this chapter, we hear the names of those who believe in the True God. However, for the most part, we only hear their names. The line of Edom continues, but rarely do hear the specific name of an Edomite after this.

Jacob and his sons and their descendants lead us to Jesus the Christ. The line of Esau leads us nowhere. So, even before Jacob and Esau did anything wrong, God, in His omniscience, looked down the corridors of time. God could see and evaluate both lines and make that determination, "Jacob I love, but Esau I have hated."

It is important to understand what has gone before.

The Prequel of Genesis 36

Gen. 36 will begin with

Chapter Outline **Charts, Graphics and Short Doctrines**

We need to know who the people are who populate this chapter.

The Principals of Genesis 36

Characters	Commentary

Chapter Outline **Charts, Graphics and Short Doctrines**

We need to know where this chapter takes place.

The Places of Genesis 36	
Place	**Description**

Chapter Outline Charts, Graphics and Short Doctrines

The Patriarchal Timeline for Genesis 36

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	

Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** (HTML) (PDF) (WPD).
The entire **Patriarchal Timeline** (HTML) (PDF) (WPD).

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Gen. 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
	1978 B.C.			Gen. 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Gen. 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Gen. 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Gen. 21:1–7 1Chron. 1:34	Isaac born to Abraham. Isaac would be the 44th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1841–1816 B.C.			Gen. 25:12–16 1Chron. 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Gen. 22:1–19	Abraham is told by God to go to the **land of Moriah** to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to **Beer-sheba**, which could simply indicate that they are returning home to **Beer-sheba**.
Treasury of Scriptural Knowledge[1] puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Gen. 23:1–20	The death of Sarah. She dies in **Kirjatharba**, it is **Hebron**, in the **land of Canaan**. Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before **Mamre**; it is **Hebron**, in the **land of Canaan**, purchased by Abraham from the sons of Heth.
(2026 B.C.)				Gen. 24:1–67 Gen. 25:20	Isaac (Abraham's son) and Rebecca. Gen. 25:20 Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan. At this time, Isaac is living in the **Negev**. It is likely that Abraham lived there as well; or near to there.
		2026 B.C.	Isaac is 40	Gen. 25:20	Isaac marries Rebecca. Gen. 25:20
	1826 B.C.			Gen. 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Gen. 25:2–4 1Chron. 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Gen. 11:11	Death of Shem.
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Gen. 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born. Therefore, Abraham would be 160 years old.
(1991 B.C.)				Gen. 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).
1989 B.C.	1792 B.C.	1991 B.C.	Abraham is 175	Gen. 25:7–10	Abraham dies. Gen 25:7 This is the length of Abraham's life: 175 years. He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Gen. 25:11	God blesses Isaac.

[1] *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Gen. 22:1.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(1943 B.C.)	1788 B.C.			Gen. 25:17	The death of Ishmael. Gen 25:17 This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.
			Eber is 464	Gen. 11:17	Death of Eber.
	1782 B.C.	1978 B.C.		Gen. 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Gen. 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Gen. 26:6–10	Rebecca and Isaac in Gerar.
				Gen. 26:11–16	Isaac is blessed by God in Gerar.
	1782 B.C. 1735 B.C. (Klassen)			Gen. 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Gen. 26:34–35	Esau marries two Canaanite women.
	1757– 1739 B.C. 1733 B.C. (Klassen)			Gen. 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Gen. 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Gen. 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Gen. 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.
				Gen. 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Gen. 28:10–22	Jacob's dream; God speaks to Jacob.
				Gen. 28:6–9	Esau marries a daughter of Ishmael.
		1906 B.C. (For descendants)		Gen. 36:1–42	Esau's marriages and descendants.
	1736 B.C. 1730 B.C. (Klassen)	1928 B.C.		Gen. 29:1–14	Jacob in Haran (Charan).
	1736– 1729 B.C. 1730– 1723 B.C. (Klassen)			Gen. 29:15–20	Jacob works 7 years to marry Rachel, but is deceived by Laban, and Jacob marries Leah, her older sister.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1729 B.C. 1724 B.C. (Klassen)	1921 B.C.		Gen. 29:21–31	Jacob marries Rachel
(1915 B.C.)	1729– 1716 B.C. 1723– 1710 B.C. (Klassen)	1921 B.C. 1916 B.C. (Rachel bears Joseph)		Gen. 29:32–34 Gen. 30:1–6 Gen. 29:35 Gen. 30:9, 7–8, 10–24	Jacob has 12 children by his wives, Rachel and Leah; and by their personal servants as well. Reese breaks the timeline down in smaller increments in his book.
1915 B.C.				Gen.	Joseph is born.
	1711 B.C.			Gen. 36:31–33 1Chron. 1:43–44 Gen. 26:34–39 1Chron. 1:45–50 Gen. 36:40–43 1Chron. 1:51–54	The kings of Edom.
(1909 B.C.)	1716 B.C. 1710 B.C. (Klassen)			Gen. 30:25–43 Gen. 31:1–16	Jacob's final years with Laban.
				Gen. 31:17–55	Jacob's departure from Laban.
		1908 B.C.		Gen. 32:1–23	Jacob returns to Canaan.
		1906 B.C.		Gen. 32:24–32 Gen. 35:10	Jacob wrestles with the angel.
		1906 B.C.		Gen. 33:1–16	Jacob meets Esau face to face.
	1715 B.C. 1710 B.C. (Klassen)	1906 B.C.		Gen. 33:17–20	The resumption of Jacob's journey.
	1711– 1708 B.C. 1706– 1705 B.C. (Klassen)			Gen. 38:1–5 1Chron. 2:3	Judah fathers 3 sons.
	1700 B.C. 1687 B.C. (Klassen)	1906 B.C.		Gen. 34:1–31	Dinah, daughter of Judah, is defiled.
		1906 B.C.		Gen. 35:1–15	Jacob returns to Bethel.
	1700 B.C. 1710 B.C. (Klassen)	1903 B.C.		Gen. 35:16–19 48:7 35:20–22	Rachel dies when giving birth to Benjamin.
(1898 B.C.)				Gen. 35:27 37:1	The return to Hebron.
	1699 B.C.		Joseph is 17	Gen. 37:2–11	Joseph—his early days and his dreams.
				Gen. 37:12–35	Joseph in Shechem and Dothan.
1897 B.C.		1898 B.C.		Gen. 37:36 39:1	Joseph is sold into slavery, to end up in Egypt.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	c1699–1690 B.C.	1898 B.C.		Gen. 39:2–6	Joseph enjoys prosperity in Egypt.
	c1695 B.C. 1707 B.C. (Klassen)	1898 B.C.		Gen. 38:6–11	Judah and Tamar.
	1692 B.C.			Gen. 38:12–26	Judah's wife dies.
	1692 B.C. 1691 B.C. (Klassen)			Gen. 38:27–30 1Chron. 2:4	The birth of Pharez, the 41st generation from Adam.
	c1690 B.C. 1689 B.C. (Klassen)	1889 B.C.		Gen. 39:7–19	Joseph flees adultery.
		1889 B.C.		Gen. 39:20–23	Joseph is put into jail; yet prospers in jail.
(1887 B.C.)	1688 B.C.	1887 B.C.		Gen. 40:1–23	Joseph gives the interpretation of the dreams of the baker and the butler.
1884 B.C.	1687 B.C.		Isaac is 180	Gen. 35:28–29	The death of Isaac. Now the days of Isaac were 180 years. (Gen. 35:28)
(1885 B.C.)	1686 B.C.	1886 B.C.		Gen. 41:1–37	Joseph interprets the Pharaoh's dream.
		1886 B.C.		Gen. 41:38–44	Joseph is made governor.
				Gen. 41:45	Joseph marries Asenath.
1884 B.C.	1686–1679 B.C.	1886 B.C. (Beginning)		Gen. 41:46–49	The 7 years of plenty.
	1685–1683 B.C.			Gen. 41:50–53	Sons are born to Joseph.
	1685–1681 B.C.			Ex. 6:16 Num. 3:17 1Chron. 6:1, 16	The descendants of Levi are born.
	1679–1672 B.C.	1875 B.C.		Gen. 41:54–57	The seven years of famine.
(1876 B.C.)	1678 B.C. 1677 B.C. (Klassen)	1875 B.C.		Gen. 42:1–44:34	Joseph provides his family with food.
		1875 B.C.		Gen. 45:1–15	Joseph reveals himself to his brothers.
		1875 B.C.		Gen. 45:16–28	Jacob hears that his son, Joseph, is still alive, and he prepares to travel to Egypt himself.
	1677 B.C.			Ruth 4:18 1Chron. 2:5	Birth of Hezron, the 40th generation.
1873 B.C.[2]	1677 B.C.	1875 B.C.		Gen. 46:1–7, 28	Jacob goes to Egypt after God's assurance in Beersheba.

[2] Jacob moves family to the Land of Goshen in Egypt (Genesis 47:28)

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
		1875 B.C.	Jacob is 130	Gen. 46:8–27 Ex. 1:1–5	Summary of the 70 who came to Egypt. Compare Gen. 47:8–9 and 46:27 for Jacob's age.
		1875 B.C.		Gen. 46:29–34 47:1–12	The people of Joseph are established in Egypt.
	1676–1675 B.C.			Gen. 47:13–21	Joseph continues as prime minister in Egypt, exercising wise leadership during the famine.
				Gen. 47:22–26	The land of the priests in Egypt.
	1672–1593 B.C.			1Chron. 2:6–8	Zerah, the brother of Pharez, and his descendants.
	1671 B.C. 1660 B.C. (Klassen)			Gen. 48:1–22	Blessings to Manasseh and Ephraim.
	1660 B.C. 1665 B.C. (Klassen)				Birth of Berith to Ephraim.
				Gen. 47:28–31	The last days of Jacob; his charge to Joseph.
		1859 B.C.		Gen. 49:1–32	Jacob speaks to his sons, giving them their final blessings and encouraging them.
1857 B.C.	1660 B.C.	1859 B.C.	Jacob is 147	Gen. 49:33	The death of Jacob.
		1859 B.C.		Gen. 50:1–14	The burial of Jacob.
				Gen. 50:15–21	The fears of Joseph's brothers after the death of Jacob.
	1638 B.C. 1644 B.C. (Klassen)				Birth of Resheph (who is in the line between Ephraim and Joshua).
	1625 B.C. 1620 B.C. (Klassen)			Num. 26:58	Birth of Aram (Levi's grandson and Moses' father.
	1623 B.C. 1604 B.C. (Klassen)				The birth of Ram, the 39th generation.
	1615 B.C. 1625 B.C. (Klassen)				The birth of Telah, in the line between Ephraim and Joshua.
				Gen. 50:22–23	Joseph's last days.
	1606 B.C.			Gen. 50:24–25	Joseph's last words.
1805 B.C. (1805 B.C.)		1806 B.C.	Joseph is 110	Gen. 50:26 Ex. 1:6	The death of Joseph. His brothers also die.
	1606–1462 B.C.			Gen. 47:27 Ex. 1:7	The population explosion among the Jews living in Egypt.

Bibliography

MacDonald's timeline is from: http://www.bibleistrue.com/qna/qna63.htm accessed October 11, 2011 and August 12, 2014. Included in MacDonald's timeline is a timeline for Egypt interspersed.

See http://www.bibleistrue.com/qna/qna63dating.htm for his justification of his timeline.

The Bible Hub timeline (accessed January 11, 2015) appears to be pretty thorough, but no one specifically is credited.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd). This source believes that the Jews live only a short time in Egypt (210 years).

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ℗1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

The Modern Language Bible (The New Berkeley Version), Revised Edition; ©1969 by Hendrickson Publishers, Inc.; pp. 10–54.

Chapter Outline Charts, Graphics and Short Doctrines

Here is what to expect from Genesis 36:

A Synopsis of Genesis 36

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Chapter Outline Charts, Graphics and Short Doctrines

Synopses of Genesis 36 from Various Sources

New American Bible: *[36:1–43] The line of Esau. In the preceding chapter (35:22–26), the list of Jacob's children completes the narrative of Jacob; in this chapter, the narrative of Esau is complete when his descendants are listed. The notice of Abraham's death and burial in 25:7–10 was followed by a list of the line of his elder son Ishmael (25:12–18) and here Isaac's death and burial are followed by the line of Esau. The lines of both Ishmael and Esau are introduced by the same double formula, "These are the descendants of…" (25:12; 36:9) and "These are the names of the sons of…" (25:13; 36:10). The chapter consists of diverse material: vv. 1–3, Esau's wives; vv. 9–14, Esau's descendants; vv. 15–19, the clans of Esau; vv. 20–30, the Horites of Seir; vv. 31–39, the Edomite kings; vv. 40–43, the Edomites.*[3]

[3] From http://www.usccb.org/bible/genesis/36 (Footnote); accessed October 20, 2016.

Synopses of Genesis 36 from Various Sources

The NET Bible: *Chapter 36 records what became of Esau. It will list both his actual descendants as well as the people he subsumed under his tribal leadership, people who were aboriginal Edomites. The chapter is long and complicated (see further J. R. Bartlett, "The Edomite King-List of Genesis 36:31-39 and 1 Chronicles 1:43-50," JTS 16 [1965]: 301-14; and W. J. Horowitz, "Were There Twelve Horite Tribes?" CBQ 35 [1973]: 69-71). In the format of the Book of Genesis, the line of Esau is "tidied up" before the account of Jacob is traced (37:2). As such the arrangement makes a strong contrast with Jacob. As F. Delitzsch says, "secular greatness in general grows up far more rapidly than spiritual greatness" (New Commentary on Genesis, 2:238). In other words, the progress of the world far out distances the progress of the righteous who are waiting for the promise.*[4]

Chapter Outline **Charts, Graphics and Short Doctrines**

Paragraph Divisions of Modern Translations for Genesis 36 (from Dr. Bob Utley)

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Esau Moves	The Family of Esau	Edomite Lists	The Descendants of Esau	Esau's Wives and Children in Canaan
Gen. 36:1	Gen. 36:1-8	Gen. 36:1-5	Gen. 36:1-5	Gen. 36:1-5
Gen. 36:2-5				Esau's Migration
Gen. 36:6-8		Gen. 36:6-8	Gen. 36:6-8	Gen. 36:6-8
Descendants of Esau				Esau's Descendants in Seir
			Gen. 36:9-13a	Gen. 36:9
Gen. 36:9-14	Gen. 36:9-14	Gen. 36:9-14		Gen. 36:10
				Gen. 36:11-12
			Gen. 36:13b	Gen. 36:13
			Gen. 36:14	Gen. 36:14
	The Chiefs of Edom			The Chieftains of Edom
	Gen. 36:15-16		Gen. 36:15-16	Gen. 36:15-16
Gen. 36:15-19	Gen. 36:17	Gen. 36:15-19	Gen. 36:17	Gen. 36:17
	Gen. 36:18-19		Gen. 36:18-19	Gen. 36:18
				Gen. 36:19
	The Sons of Seir		The Descendants of Seir	The Descendants of Seir the Horite
			Gen. 36:20-21	
			Gen. 36:22	
Gen. 36:20-30	Gen. 36:20-30	Gen. 36:20-30	Gen. 36:23	Gen. 36:20-28
			Gen. 36:24-26	
			Gen. 36:27	
			Gen. 36:28	
			Gen. 36:29-30	Gen. 36:29-30
	The Kings of Edom		The Kings of Edom	The Kings of Edom
Gen. 36:31-39	Gen. 36:31-39	Gen. 36:31-39	Gen. 36:31-39	Gen. 36:31-39
	The Chiefs of Esau			The Chieftains of Edom

[4] From **https://bible.org/netbible/index.htm?gen39.htm** (footnote); accessed October 20, 2016.

Paragraph Divisions of Modern Translations for Genesis 36 (from Dr. Bob Utley)				
NASB	**NKJV**	**NRSV**	**TEV**	**NJB (FOLLOWS MT)**
Gen. 36:40-43	Gen. 36:40-43	Gen. 36:40-43	Gen. 36:40-43	Gen. 36:40 to Gen. 37:1

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Chapter Outline **Charts, Graphics and Short Doctrines**

Chapter Outline **Charts, Graphics and Short Doctrines**

Title of Chapter/Esau in Canaan

Kukis slavishly literal:		Kukis moderately literal:
These [are] generations of Esau (he [is] Edom): Esau took his women from daughters of a Canaanite: Adah a daughter of Elon the Hittite and Oholibamah a daughter of Anah a daughter of Zibeon the Hivite and Basemath a daughter of Ishmael a sister of Nebaioth.	Genesis 36:1–3	**These [are] the generations of Esau (that [is], Edom): Esau took his wives from the daughters of the Canaanites: [there was] Adah, the daughter of Elon the Hittite; Oholibamah, the daughter of Anah [who was] the daughter of Zibeon the Hivite; and Basemath, the daughter of Ishmael, [and] the sister of Nebaioth.**

Kukis not-so-literal paraphrase:

**These are the generations of Esau (that is, Edom):
Esau took his wives from the Canaanites. There was Adah, the daughter of Elon (a Hitite); Oholibamah, the daughter of Anah, who was the daughter of Zibeon (a Hivite); and Basemath, the daughter of Ishmael and also the sister of Nebaioth.**

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation[5]; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou,* etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the

[5] I have begun to doubt my e-sword Douay-Rheims version, so I now use **www.latinvulgate.com**.

LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From **http://www.becomingjewish.org/texts/targum/onkelos_genesis.html** and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	These [are] generations of Esau (he [is] Edom): Esau took his women from daughters of a Canaanite: Adah a daughter of Elon the Hittite and Oholibamah a daughter of Anah a daughter of Zibeon the Hivite and Basemath a daughter of Ishmael a sister of Nebaioth.
Dead Sea Scrolls	.
Targum (trans. Etheridge)	.
Jerusalem targum	.

Targum (Onkelos)	And these are the generations of Esau, who is Edom. Esau took his wives from the daughters of Kenaan: Ada, daughter of Helon the Hittite, and Ahalivama, the daughter of Ana, the daughter of Sibeon the Hivite, and Basemath, the daughter of Ishmael, the sister of Nebaioth. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	These are the genealogies of Esau, who is called Edom. Esau took wives of the daughters of Kenaan, Adah the daughter of Elon the Hittah, and Ahalibama the daughter of Ana, the daughter of Sibeon the Hiva, and Basemath the daughter of Ishmael whom Nebaioth her brother gave to him.
Jerusalem targum	.
Revised Douay-Rheims	And these are the generations of Esau, the same is Edom. Esau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hethite, and Oolibama the daughter of Ana, the daughter of Sebeon the Hevite: And Basemath the daughter of Ismael, sister of Nabajoth.
Aramaic ESV of Peshitta	Now this is the history of the generations of Esau (that is, Edom). Esau took his wives from the daughters of Canaan: Adah the daughter of Elon, the Hittite; and Oholibamah the daughter of Anah, the daughter of Zibeon, the Hivite; and Basemath, Ishmael's daughter, sister of Nebaioth.
Peshitta (Syriac)	NOW these are the generations of Esau, who is Edom. 2 Esau took his wives from among the daughters of Canaan: Adah the daughter of Elon the Hittite, Aholibamah the daughter of Anah, the son of Zibeon the Hivite; 3 And Bismath, Ishmaels daughter, sister of Nebioth.
Septuagint (Greek)	Generations - Esau. Gn.36.1-19 - 1Chr.1.34-37 And these *are* the generations of Esau; this is Edom. And Esau took to himself wives of the daughters of the Chananites; Ada, the daughter of Aelom the Chettite; and Olibema, daughter of Ana the son of Sebegon, the Evite; and Basemath, daughter of Ismael, sister of Nabaioth.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:[6]

Bible in Basic English	Now these are the generations of Esau, that is to say, Edom. Esau's wives were women of Canaan: Adah, the daughter of Elon the Hittite, and Oholibamah, the daughter of Anah, the daughter of Zibeon the Hivite, And Basemath, Ishmael's daughter, the sister of Nebaioth.
Easy English	This is a list of the *descendants of* Esau. (Esau is also called Edom.) 2 Esau took women from Canaan to be his wives. They were: Adah daughter of Elon the Hittite and Oholibamah, the daughter of Anah and granddaughter of Zibeon the Hivite 3 and Basemath, the daughter of Ishmael and sister of Nebaioth.
Easy-to-Read Version	Esau's Family This is the history of the family of Esau (Edom). Esau married women from the land of Canaan. His wives were Adah, the daughter of Elon the Hittite, Oholibamah, the daughter of Anah, the son of Zibeon the Hivite, and Basemath, Ishmael's daughter, the sister of Nebaioth.
God's Word™	.
Good News Bible (TEV)	.
The Message	This is the family tree of Esau, who is also called Edom. Esau married women of Canaan: Adah, daughter of Elon the Hittite;

[6] Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Oholibamah, daughter of Anah and the granddaughter of Zibeon the Hivite; and Basemath, daughter of Ishmael and sister of Nebaioth.

Names of God Bible

The Origin of Edom

This is the account of Esau (that is, Edom) and his descendants. Esau chose his wives from the women of Canaan: Adah, daughter of Elon the Hittite; Oholibamah, daughter of Anah and granddaughter of Zibeon the Hivite; also Basemath, daughter of Ishmael and sister of Nebaioth.

NIRV

The Family Line of Esau

Here is the story of the family line of Esau. Esau was also called Edom.
Esau got his wives from among the women of Canaan. He married Adah, the daughter of Elon the Hittite. He also married Oholibamah, the daughter of Anah and the granddaughter of Zibeon the Hivite. And he married Basemath, the daughter of Ishmael and the sister of Nebaioth.

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible .

Contemporary English V. Esau, also known as Edom, had many descendants.
He married three Canaanite women: The first was Adah, the daughter of Elon the Hittite; the second was Oholibamah, the daughter of Anah and the granddaughter of Zibeon the Hivite; the third was Basemath, who was Ishmael's daughter and Nebaioth's sister.

The Living Bible Here is a list of the descendants of Esau (also called Edom): Esau married three local girls from Canaan: Adah (daughter of Elon the Hethite), Oholibamah (daughter of Anah and granddaughter of Zibeon the Hivite), Basemath (his cousin—she was a daughter of Ishmael—the sister of Nebaioth).

New Berkeley Version .

New Century Version

Esau's Family

This is the family history of Esau (also called Edom). Esau married women from the land of Canaan: Adah daughter of Elon the Hittite; and Oholibamah daughter of Anah, the son of Zibeon the Hivite; and Basemath, Ishmael's daughter, the sister of Nebaioth.

New Life Version These are the children of Esau (that is, Edom). Esau took his wives from the women of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and granddaughter of Zibeon the Hivite, and Ishmael's daughter Basemath, the sister of Nebaioth.

New Living Translation

Descendants of Esau

This is the account of the descendants of Esau (also known as Edom). Esau married two young women from Canaan: Adah, the daughter of Elon the Hittite; and Oholibamah, the daughter of Anah and granddaughter of Zibeon the Hivite. He also married his cousin Basemath, who was the daughter of Ishmael and the sister of Nebaioth.

Partially literal and partially paraphrased translations:

American English Bible **And these are the generations of Esau (or Edom).** Esau took these women from the daughters of the CanaAnites: There was Ada (the daughter of AiLom the Chettite), OliBema (the daughter of Ana [who was] the son of SebeGon the Hivite), and BaseMath (the daughter of IshMaEl and the sister of NabaiOth).

Beck's American Translation .

International Standard V ***Esau's Genealogies***

This is a record of Esau's genealogy, that is, of Edom. Esau had married Canaanite women, including Elon the Hittite's daughter Adah, Oholibamah, the daughter of Anah (who was Zibeon the Hivite's daughter), and Ishamael's daughter Basemath (who was Nebaioth's sister).

New Advent (Knox) Bible
Here is a list of the descendants of Esau (or Edom). Esau's Chanaanite wives were Ada, daughter of Elon the Hethite, Oölibama, who was daughter of Ana and grand-daughter of Sebeon the Hevite, and Basemath, who was daughter of Ismael and sister of Nabaioth.

Today's NIV
.

Translation for Translators
The descendants of Esau
◂This is/I will now give you▸ a list of the descendants of Esau, whose other name was Edom. Esau married three women from Canaan land: Adah, the daughter of Elon from the Heth people-group; Oholibamah, who was the daughter of Anah and granddaughter of Zibeon from the Hiv people-group; and Basemath, who was the daughter of Ishmael and sister of Nebaioth.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible
The descendants of Esau; that is Edom.
Esau is to have received out his wives, from the daughters of Canaan: Adah, the daughter of Elon, the Hittite, and Aholibamah, the daughter of Anah, the daughter of Zibeon, the Hivite; and Basemath, Ishma-el's daughter, sister of Nebajoth.

Conservapedia
Here is the Testimony of Esau, also known as Edom:
Jacob took down these details from Esau and included them in his own Testimony (Hebrew תודלות (toledoth), family history, origins history, or as used here, a written testimony.)
Esau selected his wives from among the daughters of Canaan: Adah daughter of Elon the Hittite, and Aholibamah daughter of Anah daughter of Zibeon the Hivite, and Bashemath daughter of Ishmael and sister of Nebajoth.

Ferrar-Fenton Bible
History of Esau continued
Now these are the descendants of Esau, who is Edom : —
Esau took wives from the women of Canan ; Ada the daughter of Ailon the Hitite ; and Ahlibamah, the daughter of Zibaon the Hivite ; and Bashmath the daughter of Ishmael, the sister of Benaioth.

God's Truth (Tyndale)
These are the generations of Esau which is called Edom. Esau took his wives of the daughters of Canaan: Ada the daughter of Elon an Hethite, and Ahalibama the daughter of Ana, which Ana was the son of Zibeon an Hevite, And Basmath Ismaels daughter and sister of Nebaioth.

HCSB
Esau's Family
These are the family records of Esau (that is, Edom). Esau took his wives from the Canaanite women: Adah daughter of Elon the Hittite, Oholibamah daughter of Anah and granddaughter of Zibeon the Hivite, and Basemath daughter of Ishmael and sister of Nebaioth.

Jubilee Bible 2000
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Lexham English Bible
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H. C. Leupold
9. The History of Esau (Chapter 36)
(1) Esau's Wives and Children and their Settlement in Seir (v. 1-8)
And this is the history of Esau—that is Edom. Esau married women who were Canaanites: Adah, the daughter of Elon, the Hittite, and Oholibamah, the daughter of Anah, the granddaughter of Zibeon, the Hivite; and besides, Basemath, Ishmael's daughter, the sister of Nebaioth.

NIV, ©2011
Esau's Descendants
This is the account of the family line of Esau (that is, Edom).

Esau took his wives from the women of Canaan: Adah daughter of Elon the Hittite, and Oholibamah daughter of Anah and granddaughter of Zibeon the Hivite— also Basemath daughter of Ishmael and sister of Nebaioth.

Tree of Live Version

Esau Fathers the Edomites

Now these are the genealogies of Esau (that is, Edom). Esau took his wives from the daughters of Canaan: Adah daughter of Elon the Hittite, Oholibamah daughter of Anah, daughter of Tzivion the Hivite, and Basemath daughter of Ishmael, sister of Nebaioth.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Esau the father of the Edomites

These are the descendants of Esau that is, Edom. Esau married women of Canaan: Adah, the daughter of Elon the Hittite, Oholibamah, the daughter of Anah, the son of Zibeon the Horite, Base math, the daughter of Ishmael and sister of Nebaioth.

The Heritage Bible .

New American Bible (2002) .

New American Bible (2011)[7]

*Edomite Lists.**

These are the descendants of Esau (that is, Edom).

Esau took his wives from among the Canaanite women: Adah, daughter of Elon the Hittite; Oholibamah, the daughter of Anah the son of Zibeon the Hivite [Gn 26:34]; and Basemath, daughter of Ishmael and sister of Nebaioth.

[36:2–14] The names of Esau's wives and of their fathers given here differ considerably from their names cited from other old sources in 26:34 and 28:9. Zibeon the Hivite: in v. 20 he is called a "Horite"; see note on 34:2.

New Jerusalem Bible

These are the descendants of Esau, that is, Edom.

Esau chose his wives from the women of Canaan: Adah daughter of Elon the Hittite, Oholibamah daughter of Anah, son of Zibeon the Horites, Basemath daughter of Ishmael and sister of Nebaioth.

New RSV .

Revised English Bible

THIS is an account of the descendants of Esau, that is Edom.

Esau took Canaanite women in marriage: Adah daughter of Elon the Hittite and Oholibamah daughter of Anah son of Zibeon the Horites, and Basemath, Ishmael's daughter, sister of Nebaioth.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

This is the genealogy of 'Esav (that is, Edom). 'Esav chose Kena'ani women as his wives: 'Adah the daughter of Eilon the Hitti; Oholivamah the daughter of 'Anah the daughter of Tziv'on the Hivi; and Basmat Yishma'el's daughter, sister of N'vayot.

exeGeses companion Bible

THE GENEALOGY OF ESAV

And these are the generations of Esav - Edom.
Esav takes his women of the daughters of Kenaan:
Adah the daughter of Elon the Hethiy;
and Oholi Bamah the daughter of Anah
the daughter of Sibon the Hivviy;
and Bosmath the daughter of Yishma El
the sister of Nebayoth.

Hebraic Transliteration .

Hebrew Names Version .

JPS (Tanakh—1985)

This is the line of Esau—that is, Edom.

[7] Also called the revised edition.

Esau took his wives from among the Canaanite women—Adah daughter of Elon the Hittite, and Oholibamah daughter of Anah daughter of Zibeon the Hivite— and also Basemath daughter of Ishmael and sister of Nebaioth.

Judaica Press Complete T. Kaplan Translation

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Esau's Line

These are the chronicles of Esau, also known as Edom.

Esau took wives from the daughters of Canaan. These were Adah, daughter of Elon the Hittite [Some say that she was Basemath daughter of Elon; see note on Genesis 26:34. Others say that she may have been her sister (Ramban).], and Oholibamah [Or Aholibamah. Some say that she is Judith daughter of Beeri (Rashi; see note on Genesis 26:34). Many, however, dispute this (Rashbam; Ramban; see Sefer HaYashar). See Genesis 36:41.], daughter of Anah, daughter of Tziv'on [Most probably, 'daughter of Anah, granddaughter of Tziv'on' (Ibn Ezra; Ramban on Genesis 36:25). We thus see that Oholibamah was the daughter of Anah, who was the son of Tziv'on (Genesis 36:24,25). According to the Midrash, however, Oholibamah was the daughter of both Anah and Tziv'on, since Anah committed incest with his mother (Bereshith Rabbah 82; Rashi). According to others, Anah was a woman, the daughter of Tziv'on (Tosafoth, Bava Bathra 115b, s.v. Melamed; cf. Rashba ibid.; Ritva on Eyn Yaakov). According to this, her father could indeed have been Beeri the Hittite.] the Hivite [See note on Genesis 10:17. This is somewhat difficult, since Tziv'on and Anah are later described as Horites (Genesis 36:20,24). Some say that Hivite here does not denote a nationality, but rather, an agricultural talent (Tosafoth, Shabbath 85a s.v. Chivi). Hence, the verse here should be translated, 'Tziv'on the agriculturist.' Others say that the Horites are descended from the Hivites (Sefer HaYashar p.27), and hence the two tribes are essentially identical (Ramban on Deuteronomy 2:10).]. [He also married] Basemath [Some say that she is identical with Machlath; see note on Genesis 28:9. She may have taken the name of Esau's original wife, Basemath (Genesis 26:34).], daughter of Ishmael [and] sister of Nebayoth [See Genesis 38:9.]. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Natural Israelite Bible

.

Orthodox Jewish Bible

Now these are the toldot Esav, who is Edom.

Esav took his nashim of the Banot Kena'an: Adah Bat Elon the Chitti, and Oholivamah Bat Anah Bat Tziveon the Chivvy;

And Basemat Bat Yishma'el, achot Nevayot.

Restored Names Version

.

The Scriptures 1998

And this is the genealogy of Ĕsaw, who is Edom.

Ĕsaw took his wives from the daughters of Kenaʿan: Adah the daughter of Ĕlon the Ḥittite, and Oholibamah the daughter of Anah, the daughter of Tsibʿon the Ḥiwwite; and Basemath, Yishmaʿĕl's daughter, sister of Nebayoth.

Expanded/Embellished Bibles:

The Amplified Bible

Esau Moves

Now these are the records of the descendants of Esau, (that is, Edom).

Esau took his [three] wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the son of Zibeon the Hivite, and Basemath, Ishmael's daughter, sister of Nebaioth.

The Expanded Bible

Esau's Family

·This is the family history [└These are the generations; 2:4] of Esau (also called Edom [25:30]). Esau ·married [└took] women from the ·land [└daughters] of Canaan: Adah daughter of Elon the Hittite; and Oholibamah daughter of Anah, the son of Zibeon the Hivite; and Basemath [26:34], Ishmael's daughter, the sister of Nebaioth.

The Geneva Bible

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Kretzmann's Commentary **Verses 1-8**
Esau Settles in Seir
Now these are the generations of Esau, who is Edom. 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, Gen. 26:34; and Bashemath, Ishmael's daughter, sister of Nebajoth, Gen. 28:9. It was just as common for a woman to have several names as for a man, it being customary to change the names at some important event in life. Although there are apparent discrepancies in the entire Chapter, they involve no contradiction.

NET Bible® *The Descendants of Esau*
What follows is the account of Esau (also known as Edom).
Esau took his wives from the Canaanites [*Heb* "from the daughters of Canaan."]: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and granddaughter [*Heb* "daughter," but see Gen 36:24-25.] of Zibeon the Hivite, in addition to Basemath the daughter of Ishmael and sister of Nebaioth. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Some of their notes will be reproduced in the exegesis of the chapter.

Syndein/Thieme .

The Voice Here is an account of Esau's descendants (*his nation is* known as Edom).
Esau had taken his wives from the Canaanites: Adah (daughter of Elon the Hittite), Oholibamah (daughter of Anah, granddaughter of Zibeon the Hivite), and Basemath (Ishmael's daughter and Nebaioth's sister).

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and these are the birthings of Esav [Doing], he is Edom [Red], Esav had taken his women from the daughters of Kena'an [Lowered], Adah [Ornament], the daughter of Eylon [Strength] the one of Hhet [Shattered] and Ahalivamah [Tent of the high place], the daughter of Anah [Answer], the daughter of Tsiv'ghon [Colored] the one of Hhiw [Village], and Basmat [Spice] the daughter of Yishma'el [El will listen], the sister of Nevayot [Flourishings],...

Concordant Literal Version .

A Conservative Version .

Context Group Version Now these are the generations of Esau (the same is Edom). Esau took his women of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite, and Basemath Ishmael's daughter, sister of Nebaioth.

Darby Translation .

Emphasized Bible .

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation .

God's Truth (Tyndale) .

King James 2000 Version .

21st Century KJV .

Modern English Version Esau's Descendants
Now these are the generations of Esau, who is Edom.
Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah the daughter of Zibeon the Hivite, and Basemath, Ishmael's daughter, sister of Nebaioth.

NASB Esau Moves

	Now these are the records of the generations of Esau (that is, Edom). Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite; also Basemath, Ishmael's daughter, the sister of Nebaioth.
New European Version	**The Family of Esau** Now this is the history of the generations of Esau (that is, Edom). Esau took his wives from the daughters of Canaan: Adah the daughter of Elon, the Hittite; and Oholibamah the daughter of Anah, the daughter of Zibeon, the Hivite; and Basemath, Ishmael's daughter, sister of Nebaioth.
New King James Version	The Family of Esau Now this is the genealogy of Esau, who is Edom. Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite; Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite; and Basemath, Ishmael's daughter, sister of Nebajoth.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And these *are* births of Esau, who *is* Edom. Esau hath taken his wives from the daughters of Canaan: Adah daughter of Elon the Hittite, and Aholibamah daughter of Anah, daughter of Zibeon the Hivite, and Bashemath daughter of Ishmael, sister of Nebajoth.

The gist of this verse: We begin the line of Esau and the list of his wives.

The first verse is the title for this chapter.

Genesis 36:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
tôwl^{e}dôth (תּוֹלְדוֹת) [pronounced *tohl^{e}-DOTH*]	*generations, results, proceedings, genealogies, history, course of history; origin; families; races*	feminine plural construct	Strong's #8435 BDB #410
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Translation: These [are] the generations of Esau... This is the famous word *toladoth,* which demarcates various divisions in the book of Genesis. Many times, this indicates that we are dealing with a new section. The new writer is picking up where the previous writer left off, and he begins talking about a new group of people; or a new overall topic.

We do not find this with Abraham, Isaac and Jacob. Even though each man is a new generation; they represent the same family. It is generally clear when we have moved from Abraham to Isaac and then from Isaac to Jacob, so the toladoth word is not used (it will be used when Joseph *picks up the pen,* however).

As we have studied before, this is the tôwl^{e}dôth (תֹּדֶלוֹת) [pronounced *tohl^{e}-DOTH*], the plural construct which means *generations, results, proceedings, genealogies, history, course of history; origin; families; races*. Although many times, this introduces a genealogy, that is not always the case. Strong's #8435 BDB #410.

We have studied cluster and linear genealogies. A cluster genealogy is one which looks at 2 or 3 or 4 generations, where several sons in each line are named. A cluster genealogy is rarely followed out in Scripture. What we find most often is, the cluster genealogy is never picked up and continued somewhere else. However, the people from this genealogy might be mentioned elsewhere.

A linear genealogy is the genealogy of the line of the Messiah, and every generation from Adam to Mary is carefully preserved, over centuries of recorded history. A linear genealogy is always picked up somewhere and always leads to the humanity of Jesus Christ (or to His legal father, Joseph). Many different authors in the Old Testament were inspired to record portions of the genealogy of our Lord, while not necessarily realizing where this genealogy would lead.

Occasionally, a cluster genealogy fits quite nicely between two linear genealogies. This is true of the genealogy at the end of Gen. 35.

The only exception to this classification of linear and cluster genealogies, is found in the first 9 or 10 chapters of 1Chronicles, where several lines are followed out, including the line of the Messiah. Most of these lines are the sons of Jacob.

There has been loose talk in theology over the *lost ten tribes of Israel* (those tribes from the northern kingdom who were dispersed in the 5th stage of national discipline). Those early chapters of 1Chronicles are God saying, "I know where everyone is."

There is some limited overlap in these two types of genealogies. In the previous chapter, we had, more or less a cluster genealogy (Jacob and his sons); and one of those lines (Judah's) will lead to the Lord Jesus Christ.

In this chapter, we will study the line of Esau, the other son of Isaac. The sons of Esau are known as the Edomites and they lived south of the Dead Sea. Even though there might be descendants of Esau even today, they do not carry with them the same identity as the Jewish people do. Unless a person is a Jew as the result of a conversion, every Jew that you meet has the genes of Abraham, Isaac, and Jacob in them (and his descendants therefore carry the genes of Abraham, Isaac, and Jacob). Many times, marriages remain within the Jewish community. Because of this, many non-racial converts have children who are racially Jewish (because they marry someone who is racially Jewish).

As an aside, before we delve into Esau's line, know that there are genetic (racial) Jews and there are religious Jews. Almost all religious Jews are racial Jews (recent converts excepted), but many modern Jews are not tied to their heritage by religion—only by genes. Most have some knowledge of their spiritual heritage, but not with any sort of full understanding of what that means. Interestingly enough, this suggests that many *non-religious Modern Jews* have more in common with Esau than with Abraham.

Esau did not value his spiritual heritage as much as Jacob did (even though Esau was probably a nicer person than Jacob was).

Ron Snider on, *Why study the line of a man on negative volition?*

1. To demonstrate the veracity of God's Word. Gen. 17:6 25:23
2. To demonstrate historical knowledge and accuracy which lends credibility to Moses writings. (Snider and

Ron Snider on, *Why study the line of a man on negative volition?*

many other fine Bible teachers believe incorrectly that Genesis was written by Moses.)

3. To introduce certain characters or groups which play a role in the later history of Israel. Eliphaz or a close descendant is mentioned in Job 2:11; Teman is used in the prophets; Amalek is quite important as well.

Point 2 ought to be: *To demonstrate the historical knowledge and accuracy that lends credibility to the Genesis record*.

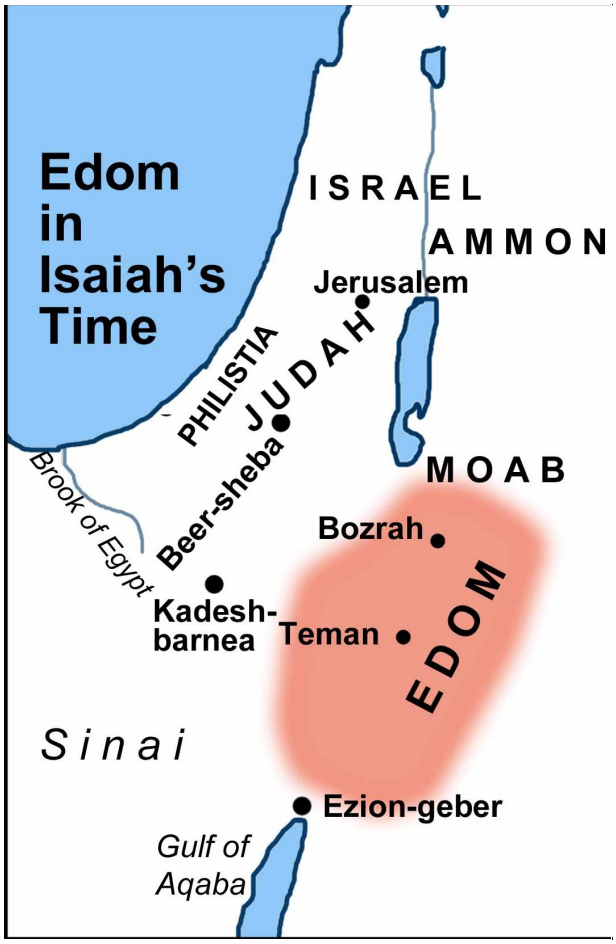
As I have mentioned in my exegesis of the book of Job, the Eliphaz named here may or may not be related to the Eliphaz in the book of Job.

From **Makarios Bible Church**; accessed December 9, 2015.

Chapter Outline **Charts, Graphics and Short Doctrines**

Genesis 36:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûwʾ (אוּה) [pronounced *hoo*]	*he, it; himself* as a demonstrative pronoun: *that, this (one); same*	3rd person masculine singular, personal pronoun; sometimes the verb *to be,* is implied	Strong's #1931 BDB #214
ʾĔdôwm (אֱדוֹם) [pronounced *eh-DOHM*]; also ʾĔdôm (אֱדֹם) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10



Translation:...(that [is], Edom):... Esau is the same as Edom. Esau is the father of this region and Edom is the name of the country. *Edom* means *reddish*.

Map of Edom; from **JesusWalk.com**; accessed October 24, 2016. Edom has a very prominent place in Scripture. It is located south-southeast of Israel, between the Dead Sea and the Gulf of Aqaba, bordered on the north by Moab.

This area was eventually populated by descendants of Esau, a man so close to the promise of God. The King's Highway passes through the eastern plateau of Edom (Num. 20:14–18) and in the time of the Exodus, the Edomites refused to allow the Jews to cross through their land on this highway (Num. 20:14–21 21:4 Judges 11:17–18). As we will see when we enter into the prophetic books, Edom has a special place in prophecy, being a powerful, Gentile nation on the day of the Lord. We will find prophecies concerning Edom in Isaiah, Jeremiah, Ezekiel and Obadiah. Who would have thought that nation, now in the midst of a desert, would become powerful again? However, with the discoveries of oil in the Mideast, many nations built on sand have become powerful, political entities.

Some editing was done to turn this into an outline form.

Torrey on the Edomites

1. Descended from Esau Gen. 36:9;
2. Dwelt in Mount Seir Gen. 32:3 Deut. 2:4–5;
3. WERE CALLED
   1) Children of Esau Deut. 2:4;
   2) Brethren of Israel Num. 20:14;
4. Governed by dukes Gen. 36:15–30 Gen. 36:40–43 Ex. 15:15
5. Afterwards had kings Gen. 36:31–29 Num. 20:14;
6. Under a deputy or viceroy while subject to Judah 1Kings 22:47;
7. CHARACTER OF
   1) Wise Jer. 49:7;
   2) Proud and self–confident Jer. 49:16 Oba. 1:3
   3) Strong and cruel Jer. 49:19
   4) Vindictive Eze. 25:12
   5) Idolatrous 2Chron. 25:14 2Chron. 25:20
   6) Superstitious Jer. 27:3 Jer. 27:9;

Torrey on the Edomites

8. Carried on extensive commerce Eze. 27:20;
9. COUNTRY OF
    1) Specially given to them Deut. 2:5;
    2) Fertile and rich Gen. 27:39;
    3) Mountainous and rocky Jer. 49:16; Mal. 1:3;
    4) Traversed by roads Num. 20:17;
    5) Well fortified Psalm 60:9;
    6) Called Mount Seir Eze. 35:2;
    7) Called Mount of Esau Oba. 1:21;
    8) Called Duma Isa. 21:11;
    9) Called Idumea Isa. 34:6; Mark 3:8;
    10) Called Edom Isa. 63:1;
10. CITIES OF
    1) Dinhabah or Dedan Gen. 36:32 Jer. 49:8;
    2) Avith Gen. 36:35;
    3) Pau Gen. 36:39;
    4) Bozrah Jer. 49:22 Amo. 1:12
    5) Teman Jer. 49:7 Eze. 25:13;
    6) Eziongeber, a sea port 1Kings 9:26;
11. Implacable enemies of Israel Eze. 35:5;
12. Israel forbidden to hate Deut. 23:7;
13. Israel forbidden to spoil Deut. 2:4 Deut. 2:6 2Chron. 20:10;

R. A. Torrey; *New Topical Textbook;* from e-sword; topic: *Edomites, The*.

Chapter Outline Charts, Graphics and Short Doctrines

Genesis 36:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nâshîym (נָשִׁים) [pronounced *naw-SHEEM*]	*women, wives*	feminine plural noun; irregular plural of Strong's #802with the 3rd person masculine singular suffix	Strong's #802 BDB #61
min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

Genesis 36:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bath (תַּב) [pronounced *bahth*]	*daughter; village*	feminine plural construct	Strong's #1323 BDB #123
K^{e}naʿan (כְּנַעַן) [pronounced *k^{e}NAH-ġahn*]	which possibly means *merchant* and is transliterated *Canaan*	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: ...Esau took his wives from the daughters of the Canaanites:... This has already been stated in Scripture; and the wives which he took were distressing to Rebekah and Isaac, his parents. We are not given any specifics here; however, generally speaking, the Canaanites were heathen. Now, many did believe in the God of Abraham and we find this implied in many Biblical narratives; but as they turned away from Abraham's God, they began to take a dim view of Abraham and later of Isaac.

It is easy to see the progression in Canaan of the way that the people's opinion changed over the years.

Genesis 36:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿÂdâh (עָדָה) [pronounced *ġaw-DAW*]	*ornament, decoration;* transliterated *Adah*	feminine singular proper noun	Strong's #5711 BDB #725
bath (תַּב) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
ʾÊlôwn (אֵלוֹן) [pronounced *AY-loan*]	*oak, terebinth, tall tree, a strong and hardy tree; a plain;* transliterated *Elon*	masculine singular proper noun	Strong's #356 BDB #19
Chittîy (חִתִּי) [pronounced *khiht-TEE*]	a descendant of Heth; transliterated *Hittite*	gentilic adjective; with the definite article	Strong's #2850 BDB #366

Translation: ...[there was] Adah, the daughter of Elon the Hittite;... The first wife is a Hittite. It says at the beginning that these women are Canaanites; so we would understand it in this way: the land is Canaan, they live and were raised in Canaan, so, in that sense, they are called Canaanites. Jacob's father-in-law is in his family, but Scripture refers to him in places as a Syrian. He lived in Syrian territory; in fact, he lived in Syrian territory for a very long time (probably since birth). Therefore, even though Laban is actually in Jacob's family (he is descended from Jacob's great grandfather); he is called a Syrian in Scripture.

So, Adah is a Hittite who lives in the land of Canaan.

Genesis 36:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾÂchălîybâmâh (אָהֳלִיבָמָה) [pronounced *oh-hohl-ee-baw*	*tent of the high place;* transliterated *Aholibamah, Oholibamah*	feminine singular proper noun	Strong's #173 BDB #14
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
ʿĂnâh (עֲנָה) [pronounced *ģuhn-AW*]	*answer;* transliterated *Anah*	feminine singular proper noun	Strong's #6034 BDB #777
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
The LXX has *the son of;* however, the *–ah* ending is typically feminine.			
Tsib^{e}ʿôwn (צִבְעוֹן) [pronounced *tsihb-ĢOHN*]	*colored, dyed; speckled;* transliterated *Zibeon*	masculine singular proper noun	Strong's #6649 BDB #840
Chivvîy (חִוִּי) [pronounced *khihv-VEE*]	*villagers,* transliterated *Hivite*	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295

Translation: ...Oholibamah, the daughter of Anah [who was] the daughter of Zibeon the Hivite;... Esau's second wife is also called a Canaanite.

The Septuagint, the Samaritan and the Syrian text read: Anah, the son of Zibeon the Hivite rather than the *daughter of Zibeon*, as is found in the Masoretic text and so translated in the KJV, the ASV and others. We have already covered the wives of Esau, who had similar names and nicknames, which is a coincidence, but not a cause for concern. Because of the difference of the Massoretic text and the LXX, we do not know whether Anah was the father or mother of Oholibamah; furthermore, it is possible that Hivite should be Horite instead. In Hebrew, a *v* (vav or waw) is ו and an *r* (res) is ר . Obviously an easy mistake to make. Making a purely superficial call, this Anah and Zibeon are probably both the same ones found in Gen. 36:20 & 29. Other than they were both men of distinction (which would make sense as Esau was also a man of distinction, being one of the riches nomadic men of the area), we know nothing about these men.

These two women (Esau's first two wives) made life hell for Isaac and Rebekah, although we are not given specific information as to how. My guess would be their cavalier attitude toward the God of Abraham.

It is easy for your eyes to glaze over when you begin hearing the names of these various peoples of this era.

Hittites, Hivites and Horites

1. A Hittite is a descendant of Heth, who is the son of Canaan (Gen. 10:15) (Canaan is a son of Ham), so

Hittites, Hivites and Horites

that Hittite and Canaanite are often umbrella terms which take in many of the inhabitants of Canaan (see Gen. 10:15–19).
   1) Many times, one group of people will settle a land, and that land will take their name.
   2) However, as other groups of people move into that land, they assimilate become known by the name of the land. We saw this with Laban, who is called an Aramæan (Gen. 31:24).
   3) When someone moves for a foreign country to the United States and assimilates, they become *Americans*. In the 2016 primary, at least 3 Republican candidates were sons of immigrants.

2. The Hivites are a smaller, more specific clan who are descendants of Canaan (and possibly of Heth). Hamor and Shechem, from Gen. 34, were both Hivites. Anah, the father (mother?) of Oholibamah, was a Hivite. Gen. 10:15–17 34:2 36:2
3. The Horites were the original inhabitants of Seir (also called Edom). This is not necessarily a family name, but could simply be a reference to them a cave-dwellers (*hor* means *mountain, hill*). Horites were known as cave dwellers. It appears that the Horites and the people of Esau may have formed a marriage alliance. Gen. 14:6 36:20
4. It is possible that the name *Horite* is used elsewhere as a generic term, not referring specifically to the people of Seir, but to mountain people of any group.

Sometimes, it is just nice to have a scorecard.

Chapter Outline **Charts, Graphics and Short Doctrines**

Genesis 36:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Bâs^{e}math (בָּשְׂמַת) [pronounced *baws-MATH*]	*perfume, fragrance;* and is transliterated *Basemath, Bashemath*	femininine singular proper noun	Strong's #1315 BDB #142
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
Yish^{e}mâʿêʾl (יִשְׁמָעֵאל) [pronounced *yish-maw-ŞALE*]	*whom God hears; God is hearing* and is transliterated *Ishmael*	masculine singular proper noun	Strong's #3458 BDB #1035
ʾâchôwth (אֲחוֹת) [pronounced *aw-KHOWTH*]	*sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another*	feminine singular construct	Strong's #269 BDB #27

Genesis 36:3			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
N^{e}bâyôwth (תּוּיְבְנ) [pronounced *nehb-aw-YOUTH*]	*fruitfulness; heights;* transliterated *Nebajoth, Nebaioth, Nebayoth; Nabatæans, Nabateans*	proper noun; gentilic singular adjective	Strong's #5032 BDB #614

Translation: ...and Basemath, the daughter of Ishmael, [and] the sister of Nebaioth. Esau knew that his wives were headaches for his parents; and he was told that Jacob left Canaan to find a woman from their family. Taking this into consideration, Esau married a relative, Basemath, the daughter of Ishmael, Isaac's half-brother. It is very likely that Ishmael worshiped Abraham's God, the True God, the Revealed God; but it appears that this devotion did not continue in Ishmael's line.

Nabaioth is the oldest son of Ishmael and the grandson of Abraham (and Hagar). His descendants became an eastern Semitic tribe of desert nomads and we find this tribe mentioned in the records of Tiglath-Pileser III (745–727B.C.). This group is also mentioned by Assurbanipal (668–633 B.C.) in the records of his campaigns in Egypt, Syria and Palestine. They are also found in 1Chron. 1:29 and Isa. 60:7, but are not to be identified with the Nabateans because of the extreme language differences.

You may recall that Esau married two Hittite women, who became the bane of their mother-in-law's existence (Gen. 26:34–35). They lived in Canaan and Heth was a son of Canaan's. So they can be called Canaanites or Hittites.

Genesis 26:34–35 When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, and they made life bitter for Isaac and Rebekah.

After marrying these Hittite women, Esau married an Ishmaelite woman, because his parents were displeased with his Hittite wives. Ishmaelites are related to Esau. Esau is the son of Isaac, grandson of Abraham. Ishmael was the son of Abraham by Hagar, the Egyptian servant girl.

Genesis 28:8–9 So when Esau saw that the Canaanite women did not please Isaac his father, Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

Going to Ishmael, simply meant that Esau went to the people of Ishmael and found a wife among them. *Abraham's son* simply refers back to Abraham; *the sister of Nebaioth* refers back to Mahalath, Esau's wife of the family of Ishmael.

There are some problems with exactly who were the wives of Esau.

Comparing the Wives of Esau	
Genesis 26:34 28:9	**Genesis 36:1–3**
Judith the daughter of Beeri the Hittite	
Basemath the daughter of Elon the Hittite	Adah the daughter of Elon the Hittite
	Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite

Comparing the Wives of Esau

Genesis 26:34 28:9	Genesis 36:1–3
Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth	Basemath the daughter of Ishmael, sister of Nebajoth.

We have a few things which appear to match up—Basemath, the second Hittite woman named, is the daughter of Elon the Hittite, as is Adah. It has been asserted by most that these are the same woman, where *Basemath* is a nickname that means *fragrance*.

It is unlikely that Judith is the same as Oholibamah. However, this is not an impossibility if her father is named in Gen. 26 and mother in Gen. 36. There is a reason that *Anah* may have the nickname *Beeri,* which will be discussed in v. 24.

We do not know if Mahalath and Basemath are the same women or if they are sisters as well.

Ron Snider suggests[8] that some husbands renamed their wives.

Chapter Outline **Charts, Graphics and Short Doctrines**

Various Commentators on the Wives of Esau

The College Press Bible Study: *How account for these apparent differences in the lists of Esau's wives? Some critics think that Esau had six wives; others, five; and still others, three. It will be noted that all the wives in the second list have names different from those in the first. Keil, Lange, et al, account for this by the fact that women at their marriage received new names*.[9]

Haley: *On this hypothesis, Bashemath, daughter of Ishmael, is the same with Mahalath; Adah, daughter of Elon the Hittite is the same with Bashemath; and Aholibamah, daughter of Anah and (grand–) daughter of Zibeon the Hivite, is identical with Judith, daughter of Beeri the Hittite. Anah is also called 'Beeri' ('man of the springs'), from the fact he had found certain 'warm springs' in the wilderness [cf. Gen. 36:24]*.[10]

Jamieson: *The account given of the parentage of these wives has seemed to many equally obscure and perplexing as that of their names, But all these difficulties admit to an easy and satisfactory solution. Thus, with regard to the number of Esau's wives, although it is not expressly said that he had three wives, the several passages in which they are enumerated comprise only three; and these, as shall be presently shown, the same three throughout. As to the names of the wives, it has been remarked, that while these, in Eastern countries, as elsewhere, are sometimes changed on account of some memorable circumstances in the course of life, women assume new names more frequently than men—they do so particularly on their marriage; and as in this genealogical record all the wives of Esau are distinguished by different names from those which they formerly bore, the change is to be traced partly to their entrance into the matrimonial relation, and partly to their settlement in a foreign land, where Esau himself assumed the permanent designation of Edom (Gen. 36:8)*.

[8] From **Makarios Bible Church**; accessed December 9, 2015.

[9] *The College Press Bible Study Textbook Series;* (a compilation of many commentaries); from e-sword; Gen. 28:6–9.

[10] *The College Press Bible Study Textbook Series;* (a compilation of many commentaries); from e-sword; Gen. 28:6–9.

Various Commentators on the Wives of Esau

Jamieson continues: *The import of their names was founded probably on some conspicuous attribute of character or feature of personal appearance or habit, as Judith or Jehudith (the praised one) was changed into Aholibamah (tent–height, i.e., tall, stately); Bashemath, Hebrew, Basemath (fragrance, the perfumed one) into Adah (ornament, beauty, the adorned one); Mahalath (hard, the musical one) into Basemath (fragrance, perfume, the perfumed one). If Esau had obtained the name of Edom from his red hair, or the red pottage, his wives might as well have derived their new appellatives from such trivial circumstances as peculiarity of appearance and dress, or a love of strong–scented unguents. With regard to the names of their respective fathers, Elon the Hittite, and Ishmael stand in both lists; while Anah is not the mother and Beeri the father, of Aholibamah, as has been supposed by Ranke and others; but as has been demonstrated with great ingenuity by Hengstenberg, is identical with Beeri. Anah, being the proper name of the individual, is given in this genealogical record (Gen. 36:2; Gen. 36:14; Gen. 36:24); while Beeri (man of springs), a surname properly applied to him by his contemporaries (see Gen. 36:24), was naturally preferred in the general narrative (Gen. 26:34)*.

Jamieson continues: *There is another difficulty connected with the name of Anah. He is called (Gen. 26:34) a Hittite, here (Gen. 36:2) a Hivite, and (Gen. 36:20) a Horite. But there is nothing contradictory in these statements. For in the historical relation he is styled, in a wide sense, a Hittite, a term which is frequently used as synonymous with Canaanite (Joshua 1:4, 1Kings 10:29, 2Kings 7:6); while in his tribal connection he was a Hivite, just as a man may be described in general history as a native of Great Britain, while specifically he is a Scotchman. The word Horite does not imply either a geographical or national distinction, but simply a dweller in caves; Zibeon, on emigrating to Mount Seir, having become a Troglodyte*.

Jamieson: *These difficulties, then, which encompass the domestic history of Esau having been removed, a clear view of the names and parentage of Esau's wives may be exhibited in the following table:*

Gen. 26:34	Gen. 36:2–3	Father
Name at birth Judith, or Jehudith	Name after marriage = Aholibamah	Daughter of Anah (Beeri), Hittite, Hivite, and Horite, and Granddaughter of Zibeon, Hivite and Horite
Bashemath	= Adah	Daughter of Elon, Hittite
Gen. 28:9 Mahalath	= Bashemath	Daughter of Ishmael, and sister of Nebajoth

Jamieson continues: *In this table, 'the daughter of Zibeon' is taken in connection, not with Anah (a man's name), but with Aholibamah; and consequently we must interpret 'daughter' in the wider sense it sometimes bears of granddaughter.*[11] Bullinger makes the same connections, for a total of 3 wives.[12]

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Here is what we know about Esau's wives.

Esau's Wives

1. Judith is only mentioned once and never in connection with any children.
2. Basemath1 is never named again after Gen. 26 and never in connection with children.
3. Mahalath is never mentioned again; and never with children.
4. The women in this chapter are all associated with children. Their names will be repeated within this chapter. *Oholibamah* is given to a chief for a name (v. 41), which is unusual, as this is a feminine name.
5. Most agree that Judith is *not* Oholibamah (although they could be, as Judith's father is named in

[11] *The College Press Bible Study Textbook Series;* (a compilation of many commentaries); from e-sword; Gen. 28:6–9. I am pretty certain that Jamieson is the author of all that. Additional citations found with College Press.

[12] *Figures of Speech Used in the Bible;* E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp. 775–776.

Esau's Wives

Gen. 26:34; and Oholibamah's mother is named Gen. 36:2). However, that in itself would suggest that these are different women.

6. Basemath1 and Adah are both said to have the same father. For this reason, they are often seen as the same person. It is not unusual for people to be known by two different names.
7. However, bear in mind that these could be sisters. Marrying sisters was not as unusual as you might think. Jacob married two sisters.
8. If Esau later married a woman with the name Basemath (Basemath 2), then it would make sense for them to come up with another name by which to call one of these women by a different name (a nickname, a middle name, whatever).
9. Only the women on the right-hand side of the chart are said to have children.
10. There are a variety of possibilities:
    1) All 6 women are different. Therefore, Esau married two pairs of sisters. You may recall that there was a custom in that time of, when a husband died without raising up children, his brother sometimes would take his place in the marriage, and the first child would be seen as the deceased brother's child. Could a similar thing be a part of the culture for women who have died childless?
    2) If all 6 women are different, we have no idea what happened to the 3 women on the left-hand side of the list. Did they remain married to Esau but without children? Did they die early on? Did he divorce them? If Basemath1 is different from Adah, then it is less likely that he would divorce one sister and then marry another.
    3) Basemath1 could be the same as Adah.
    4) Mahalath could be the same as Basemath2.
    5) Any of the wives from the left-side of the list could have died or been divorced.
    6) The father of the women would be much more actively involved in their marriages than in today's culture. A father could see to it that his daughter did not marry Charley Brown, if that is the father's intention.
11. Esau's line will be given again in 1Chron. 1:35–54, but Esau's wives will not be named.
12. One of the few things that we can say for certain is, Basemath1 cannot be the same as Basemath2. The first was the daughter of a Hittite, and therefore was trouble for Isaac and Rebekah. Basemath2 was an Ishmaelite—part of the family of Abraham.
13. To sum up, there are no contradictions here; just no simple answers or clear-cut explanations.

Joe Pranevich writes: *Genesis is simply unclear about exactly how many wives Esau had, what their names were, and who their parents were*.[13] Clicking on this **link** actually gives you 3 possible charts on whether Esau had 3, 4 or 6 wives total.

Chapter Outline **Charts, Graphics and Short Doctrines**

Keep in mind that the women named in this chapter are all associated with bearing children. In the Hebrew, names that end in *–ah* or *–ath* generally refer to women.

———————————

Since much of this chapter only lists names, there will be far fewer translations listed, as there are so few differences.

These are the children who began Esau's family while he was still living with Isaac in the land of Canaan. It would make sense that these were born around the time that Jacob left Canaan to go east.

[13] From **Coat of Many Colors**; accessed August 3, 2015.

And so gives birth Adah for Esau to Eliphaz and Basemath gives birth to Reuel. And so Oholibamah gives birth to Jeush and to Jalam and to Korah. These sons of Esau who are born in a land of Canaan.	Genesis 36:4–5	**For Esau, Adah gave birth to Eliphaz and Basemath gave birth to Reuel. Oholibamah gave birth to Jeush, Jalam and Korah. These [particular] sons of Esau were born [lit., *who were born*] in the land of Canaan.**

For Esau, Adah gave birth to Eliphaz and Basemath gave birth to Reuel. Oholibamah gave birth to Jeush, Jalam and Korah. These particular sons of Esau were born in the land of Canaan.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so gives birth Adah for Esau to Eliphaz and Basemath gives birth to Reuel. And so Oholibamah gives birth to Jeush and to Jalam and to Korah. These sons of Esau who are born in a land of Canaan.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Ada bare to Esau Eliphaz; and Basemath bare Reuel; and Ahalivama bare Jehus, and Jaalam, and Korach. These are the sons of Esau who were born to him in the land of Kenaan.
Targum (Pseudo-Jonathan)	And Adah bare to Esau Eliphaz, and Basemath bare Reuel. And Ahalibama, bare to Esau Jehus, and Jaalam, and Korach. These are the sons of Esau who were born to him in the land of Kenaan.
Jerusalem targum	.
Revised Douay-Rheims	And Ada bore Eliphaz: Basemath bore Raquel: Oolibama bore Jehus and Jhelon and Core. These are the sons of Esau, that were born to him in the land of Chanaan.
Aramaic ESV of Peshitta	Adah bore to Esau Eliphaz. Basemath bore Reuel. Oholibamah bore Yeush, Yalam, and Korah. These are the sons of Esau, who were born to him in the land of Canaan.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Adah bore to Esau Eliphaz; and Bismath bore Reuel; And Aholibamah bore Jeush, Jaalan, and Korah; these are the sons of Esau that were born to him in the land of Canaan.
Septuagint (Greek)	And Ada bore to him Eliphas; and Basemath bore Raquel. And Olibema bore Jeus, and Jeglom, and Core; these are the sons of Esau, which were born to him in the land of Chanaan.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Adah had a son Eliphaz; and Basemath was the mother of Reuel; 5 Oholibamah was the mother of Jeush, Jalam, and Korah; these are the sons of Esau, whose birth took place in the land of Canaan.
Easy English	Adah had a son called Eliphaz. Basemath had a son called Reuel. 5 Oholibamah had 3 sons: Jeush, Jalam and Korah.
Easy-to-Read Version	Esau and Adah had a son named Eliphaz. Basemath had a son named Reuel. Oholibamah had three sons: Jeush, Jalam, and Korah. These were Esau's sons who were born in the land of Canaan.

God's Word™	.
Good News Bible (TEV)	.
The Message	Adah gave Esau Eliphaz; Basemath had Reuel; Oholibamah had Jeush, Jalam, and Korah. These are the sons of Esau who were born to him in the land of Canaan.
Names of God Bible	.
NIRV	Adah had Eliphaz by Esau. Basemath had Reuel. Oholibamah had Jeush, Jalam and Korah. All of them were Esau's sons. They were born in Canaan.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Esau and his three wives had five sons while in Canaan. Adah's son was Eliphaz; Basemath's son was Reuel; Oholibamah's three sons were Jeush, Jalam, and Korah.
The Living Bible	.
New Berkeley Version	.
New Century Version	Adah gave birth to Eliphaz for Esau. Basemath gave him Reuel, and Oholibamah gave him Jeush, Jalam, and Korah. These were Esau's sons who were born in the land of Canaan.
New Life Version	.
New Living Translation	Adah gave birth to a son named Eliphaz for Esau. Basemath gave birth to a son named Reuel. Oholibamah gave birth to sons named Jeush, Jalam, and Korah. All these sons were born to Esau in the land of Canaan.

Partially literal and partially paraphrased translations:

American English Bible	Ada bore EliPhas to [Esau], BaseMath bore RaguEl, 5 and OliBema bore Jeus, Jeglom, and Core. These were Esau's sons that were born to him in the land of CanaAn.
Beck's American Translation	.
International Standard V	Adah bore Eliphaz to Esau, Basemath bore Reuel, and 5Oholibamah bore Jeush, Jalam, and Korah. These were Esau's sons, who were born to him in the territory of Canaan.
New Advent (Knox) Bible	Ada became the mother of Eliphaz, Basemath of Rahuel, and Oölibama of Jehus, Ihelon and Core; all of these were born while their father still lived in the land of Chanaan.
Today's NIV	.
Translation for Translators	Esau's wife Adah gave birth to Eliphaz. Basemath gave birth to Reuel. 5 Oholibamah gave birth to Jeush, Jalam, and Korah. All these sons of Esau were born while he was living in Canaan land.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Adah was to bear forth to Esau, Eli-phaz, and Basemath is to have bore forth Reu-el. Aholibamah is to have bore forth Jeush, and Jaalam, and Korah. These are the sons of Esau, that have bore forth to him, on the solid grounds of Canaan.
Conservapedia	Adah gave birth to Eliphaz for Esau, and Bashemath gave birth to Reuel. Aholibamah gave birth to Jeush and Jaalam and Korah. These are the sons of Esau who were born to him in the land of Canaan.
Ferrar-Fenton Bible	.

God's Truth (Tyndale)	And Ada bare unto Esau, Eliphas: and Basmath bare Reguel: And Ahalibama bare Jeus, Jaelam and Korah. These are the sons of Esau which were born him in the land of Canaan.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	And Adah bare Eliphaz to Esau; and Basemath bare Reuel; and Oholibamah bare Jeush and Jalam and Korah. These are the sons of Esau which were born to him in the land of Canaan.
NIV, ©2011	.
Tree of Live Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Adah bore Eliphaz to Esau; Basemath bore Reuel [1 Chr 1:35]; and Oholibamah bore Jeush, Jalam and Korah. These are the sons of Esau who were born to him in the land of Canaan [1 Chr 1:35].
New Jerusalem Bible	.
New RSV	.
Revised English Bible	Adah bore Eliphaz to Esau; Basemath bore Reuel, and Oholibamah bore Jeush, Jaalam, and Korah. These were Esau's sons, born to him in Canaan.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	‘Adah bore to ‘Esav Elifaz, Basmat bore Re‘u’el, and Oholivamah bore Ye‘ush, Ya‘lam and Korach. These were the sons of ‘Esav born to him in the land of Kena‘an.
exeGeses companion Bible	And Adah births Eli Phaz to Esav: and Bosmath births Reu El: and Oholi Bamah births Yeush and Yalam and Qorach: these are the sons of Esav birthed to him in the land of Kenaan.
Hebrew Names Version	.
JPS (Tanakh—1985)	.
Judaica Press Complete T.	.
Kaplan Translation	Adah bore Esau's son Eliphaz [See Genesis 36:10. He was the father of Amalek (Genesis 36:11). Some identify him with Job's friend Eliphaz (Sekhel Tov; Rashi on Job 4:1; Ibn Ezra on Job 2:11). There is a tradition that Eliphaz had been sent by Esau to kill Jacob, but because Eliphaz had been raised by Isaac, he spared Jacob (Rashi on 29:11).]. Basemath bore Reuel [See Genesis 36:10,13,17, 1 Chronicles 1:35. Cf. Exodus 2:18, Numbers 10:29.]. Oholibamah bore Yeush [See Genesis 36:14, 18.], Yalam, and Korach [Although Korach was a son of Oholibamah, some identify him with Chief Korach, son of Eliphaz, a son of Adah (Genesis 36:16). This would be because Eliphaz fathered Korach by committing adultery with Oholibamah (Bereshith Rabbah 82; Rashi). Others say that there were two individuals with the name Korach (Rashi, Sotah 13a, s.v. Shloshim; Rashbam on Genesis 36:16. Cf. Ibn Ezra).]. The above are Esau's sons who were born in the land of Canaan.
Orthodox Jewish Bible	And Adah bore to Esav Eliphaz; and Basemat bore Reuel;

	And Oholivamah bore Yeush, and Ya'alam, and Korach; these are the Bnei Esav, which were born unto him in Eretz Kena'an.
Restored Names Version	.
The Scriptures 1998	And Adah bore Eliphaz to Ĕsaw, and Basemath bore Reʿuw'ĕl. And Oholibamah bore Yeʿush, and Yaʿlam, and Qoraḥ. These were the sons of Ĕsaw who were born to him in the land of Kenaʿan.

Expanded/Embellished Bibles:

The Amplified Bible	.
The Expanded Bible	Adah gave birth to Eliphaz for Esau. Basemath gave him Reuel, and Oholibamah gave him Jeush, Jalam, and Korah. These were Esau's sons who were born in the land of Canaan.
The Geneva Bible	.
Kretzmann's Commentary	And Adah bare to Esau Eliphaz, 1Chron. 1:35; and Bashemath bare Reuel, 1Chron. 1:35; and Aholibamah bare Jeush, and Jaalam, and Korah; these are the sons of Esau, which were born unto him in the land of Canaan, before his removal to the country in the neighborhood of Mount Hor.
NET Bible®	.
Syndein/Thieme	.
The Voice	Adah gave birth to Eliphaz. Basemath gave birth to Reuel. Oholibamah gave birth to Jeush, Jalam, and Korah. All of these were Esau's sons, born in the land of Canaan.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Adah [Ornament] brought forth for Esav [Doing] Eliphaz [My El is pure gold] and Basmat [Spice], she brought forth Re'u'el [Companion of El], and Ahalivamah [Tent of the high place] brought forth Ye'ush [He will assemble] and Yalam [He is concealed] and Qorahh [Bald], these are the sons of Esav [Doing] which were brought forth to him in the land of Kena'an [Lowered],...
Concordant Literal Version	And bearing is Adah for Esau Eliphaz, and Bashemath bears Reuel, and Aholibamah bears Jeush, and Jaalam, and Korah. These are the sons of Esau, who were born for him in the land of Canaan.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21st Century KJV	.
Modern English Version	.
NASB	.
New European Version	.
New King James Version	Now Adah bore Eliphaz to Esau, and Basemath bore Reuel. And Aholibamah bore Jeush, Jaalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.

Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Adah bears to Esau, Eliphaz; and Bashemath has born Reuel; and Aholibamah has born Jeush, and Jaalam, and Korah. These are sons of Esau, who were born to him in the land of Canaan.

The gist of this verse: The sons born to Esau in Canaan are listed.

Genesis 36:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yâlad (דָּלַי) [pronounced *yaw-LAHD*]	*to give birth, to bear, to be born, to bear, to bring forth, to beget*	3rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
ʿÂdâh (עָדָה) [pronounced *ģaw-DAW*]	*ornament, decoration;* transliterated *Adah*	feminine singular proper noun	Strong's #5711 BDB #725
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾĔlîyphaz (אֱלִיפַז) [pronounced *ehl-ee-FAHZ*]	*God of gold, my God is fine gold;* transliterated *Eliphaz*	masculine singular proper noun	Strong's #464 BDB #45

Translation: For Esau, Adah gave birth to Eliphaz... Interestingly enough, these women do not appear to have had a great many children (although, very likely they gave birth to girls who are not named). Adah has one son, Eliphaz, whose name means *God of gold*.

Eliphaz means *God is fine gold* or *God is victorious*. We don't know if this Eliphaz was the Eliphaz who was one of Job's three friends. In Job, Eliphaz from Teman, and here Teman is the name of his first-born. It is not a strain on our credulity that years after he was born, Eliphaz established himself in northern Edom, naming this area after his first son. The timing is reasonable, since there is no mention in Job of the Jew or of the Law of Moses or anything else related to Israel. Therefore, Job had to take place some time after the establishment of Teman, the city (we would call it more of a village) and probably before the Exodus. There is no conclusive proof, but it seems quite reasonable. Now, what about Esau *not* being the spiritual line? The line of the Messiah went through Jacob; but this does not mean that Esau was anti-God; nor does it mean that his children were anti-God. However, at some point, his line diverged from the Revealed God.

Genesis 36:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Bâs^{e}math (תַּמְשָׂב) [pronounced *baws-MATH*]	*perfume, fragrance;* and is transliterated *Basemath, Bashemath*	feminine singular proper noun	Strong's #1315 BDB #142
yâlad (דָּלָי) [pronounced *yaw-LAHD*]	*to give birth, to bear, to be born, to bear, to bring forth, to beget*	3rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
R^{eʿ}ûwʾêl (לְאוּעֵר) [pronounced *reh-ģoo-ALE*]	*friend of God;* transliterated *Reuel, Raguel*	masculine singular, proper noun	Strong's #7467 BDB #946

Translation: ...and Basemath gave birth to Reuel. Basemath gives birth to Reuel, whose name means *friend of God*. So, these women do not appear to be anti-God. However, it is also possible that these names were given by Esau.

The sons might be named in order of birth, which is why Reuel is named next, although Basemath was Esau's third wife (and generally named third). There are several Reuel's in the Bible, the most famous one being the priest of Midian who gave his daughter to Moses to wed (he is also called Jethro). Obviously not the same person. This Reuel became a man of prominence, but not prominent enough for us to know anything about him other than his name means *friend/companion of God*. These names given by Esau to his children make me think that he is trying to appease God for the original lack of interest in his birthright. It is not farfetched for Esau to have been bothered by that incident for years to follow (the bulk of his life) and to always look upon himself as being cursed because of his youthful failure. We all have youthful failures; it is when these failures dominate out adult life (or, for that matter, when any failure dominates our adult life) that ruins our spiritual life.

Chronicles looks back centuries later at various genealogies; but Genesis seems to have been written close to the time of these people being born, and we see them being born probably in the order that they were born. The first 9 or 10 chapters of Chronicles probably came from genealogical records which were being kept.

Genesis 36:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾÂchălîybâmâh (הָמֲבִילֲחָא) [pronounced *oh-hohl-ee-baw*	*tent of the high place;* transliterated *Aholibamah, Oholibamah*	feminine singular proper noun	Strong's #173 BDB #14
yâlad (דָּלָי) [pronounced *yaw-LAHD*]	*to give birth, to bear, to be born, to bear, to bring forth, to beget*	3rd person feminine singular, Qal perfect	Strong's #3205 BDB #408

Genesis 36:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yᵉʿûwsh (שׁוּעִי) [pronounced *yeh-OOSH*]	*he hurries to aide;* transliterated *Jeush*	masculine singular proper noun	Strong's #3266 BDB #736
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yaʿᵉlâm (יַעְלָם) [pronounced *yahǵ-LAWM*]	*concealed;* transliterated *Jalam, Jaalam*	masculine singular proper noun:	Strong's #3281 BDB #761
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Qôrach (חֹרַק) [pronounced *KOH-rahkh*]	*ice, hail; bald;* transliterated *Korah*	masculine singular proper noun	Strong's #7141 BDB #901

Translation: Oholibamah gave birth to Jeush, Jalam and Korah. Esau seems to have a favorite wife here, giving birth to 3 sons, but whose names are not related to God. Their names mean *hurrays to aid, concealed,* and *ice*.

The last three sons became men of prominence, but other than that, we know nothing about them.

Genesis 36:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʿÊsâv (עֵשָׂו) [pronounced *ǵay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who, whom; where; in that, in which, in what*	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81

Genesis 36:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâlad (יָלַד) [pronounced *yaw-LAHD*]	*to be born, to be born to; to be created*	3rd person masculine plural, Pual perfect	Strong's #3205 BDB #408
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
K^{e}naʿan (כְּנַעַן) [pronounced *k^{e}NAH-ġahn*]	which possibly means *merchant* and is transliterated *Canaan*	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: These [particular] sons of Esau were born [lit., *who were born*] in the land of Canaan. So far, this is only a list of the sons born to him in Canaan. Sometime after Jacob left Canaan, Esau also left Canaan, moving south.

So far: 3 wives and 6 sons. When Esau and Jacob live near one another in Canaan, Esau sired these 6 sons.

Chapter Outline **Charts, Graphics and Short Doctrines**

Esau and His Descendants in Seir

Again, I am theorizing that Esau became very rich in the land of Canaan and struck out on his own sometime after Jacob made a run for it. Esau left a very prosperous man and returned to the land of Canaan at his father's death a very prosperous man (we know that he was successful because of his short meeting with Jacob in Gen. 33). Isaac had a great deal of wealth which had to be dealt with. How they split is up is not told to us, but both Jacob and Esau began wealthy; and, at Isaac's death, became much more wealthy. Since Isaac's cattle and possessions were all there in the land of Canaan, they both chose to remain there to administer the estate. However, the combined wealth of all three of them made it too difficult to pasture that much cattle. Esau didn't just head off in any direction; he merely moved back to an area that he came from; an area that he was familiar with.

And so takes Esau his women and his sons and his daughters and all souls of his house and his cattle and all his beasts and all his substance which he had acquired in a land of Canaan. And so he goes unto a land from faces of Jacob his brother, for was their substance great from dwelling together and was unable a land of their residence to lift them up from faces of their cattle. And so dwells Esau in a hill country of Seir—Esau he [is] Edom.	Genesis 36:6–8	**[Eventually] Esau took his women, his sons and daughters, and all the people [lit., *souls*] of his household, along with his cattle and all his [other] animals and all his substance which he had acquired in the land of Canaan, and he went to a land away from Jacob his brother, for their substance was [too] great for them to live together. Furthermore, the land [where] they lived was unable to support them because of their cattle. Therefore, Esau [now] lives in the hill country of Seir—Esau [is] Edom.**

Eventually, Esau separated from Jacob. He took his women, his sons and daughters, the people of his household, along with his cattle and all his other animals, and all of his substance that he had acquired in the land of Canaan. Esau moved to another land because their holdings were too great for them to both live together; the land was unable to support all of their cattle. So Esau now lives in the hill country of Seir, which is now known as Edom.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so takes Esau his women and his sons and his daughters and all souls of his house and his cattle and all his beasts and all his substance which he had acquired in a land of Canaan. And so he goes unto a land from faces of Jacob his brother, for was their substance great from dwelling together and was unable a land of their residence to lift them up from faces of their cattle. And so dwells Esau in a hill country of Seir—Esau he [is] Edom.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his flocks, and all his cattle, and all his substance which he had gotten in the land of Kenaan, and went into another land from before Jakob his brother; because their substance was too great for them to dwell together, and the land of their habitation could not sustain them with regard to their cattle. And Esau dwelt in the mountain of Seir [Sam. Vers. "Gabla."]. Esau is Edom.
Targum (Pseudo-Jonathan)	And Esau had taken his wives and his sons and his daughters, and all the souls of his house, and his flocks and his cattle, and all the substance which he had gotten in the land of Kenaan, and had gone into another land; for there fell upon him a fear of Jakob his brother: for their possessions would be too great for them to dwell together, neither would the land of their sojourning maintain them, on account of their flocks. And Esau dwelt in the mountain of Gabal. He is Esau the prince of the Edomites.
Jerusalem targum	.
Revised Douay-Rheims	And Esau took his wives and his sons and daughters, and every soul of his house, and his substance, and cattle, and all that he was able to acquire in the land of Chanaan: and went into another country, and departed from his brother Jacob. For they were exceeding rich, and could not dwell together: neither was the land in which they sojourned able to bear them, for the multitude of their flocks. And Esau dwelt in mount Seir: he is Edom.
Aramaic ESV of Peshitta	Esau took his wives, his sons, his daughters, and all the members of his household, with his livestock, all his animals, and all his possessions, which he had gathered

	in the land of Canaan, and went into a land away from his brother Ya'aqub. For their substance was too great for them to dwell together, and the land of their travels could not bear them because of their livestock. Esau lived in the hill country of Seir. Esau is Edom.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Esau took his wives, his sons, his daughters, and all the persons of his household, and all his cattle, and all the wealth which he had acquired in the land of Canaan; and went to the land of Seir from the presence of his brother Jacob. For their wealth was too great for them to dwell together; and the land in which they sojourned could not sustain them because of their cattle. Thus Esau dwelt in mount Seir; Esau is Edom.
Septuagint (Greek)	And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and all his possessions, and all his cattle, and all that he had got, and all things whatsoever he had acquired in the land of Chanaan; and Esau went forth from the land of Chanaan, from the face of his brother Jacob. For their substance was too great for them to dwell together; and the land of their sojourning could not bear them, because of the abundance of their possessions. And Esau dwelt in mount Seir; Esau, he is Edom.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Esau took his wives and his sons and his daughters, and all the people of his house, and his beasts and his cattle and all his goods which he had got together in the land of Canaan, and went into the land of Seir, away from his brother Jacob. For their wealth was so great that the land was not wide enough for the two of them and all their cattle. So Esau made his living-place in the hill-country of Seir Esau is Edom.
Easy English	Esau took his wives, sons and daughters and everyone in his household. Also, he took his animals and everything that he had got in Canaan. And he went to a land some miles from his brother Jacob. They both owned too much to stay together in the same place. There was not enough land for all their animals. So Esau (that is Edom) lived in the land of Seir.
Easy-to-Read Version	Jacob and Esau's families became too big for the land in Canaan to support them all, so Esau moved away from his brother Jacob. He took his wives, sons, daughters, all his slaves, cattle and other animals, and everything else that he had gotten in Canaan and moved to the hill country of Seir. (Esau is also named Edom.)
God's Word™	Esau took his wives, his sons, his daughters, all the members of his household, his possessions, all his cattle, and everything he had accumulated in Canaan and went to another land away from his brother Jacob. He did this because they had too many possessions to live together. There wasn't enough pastureland for all of their livestock. So Esau, who was also known as Edom, lived in the mountains of Seir.
Good News Bible (TEV)	Then Esau took his wives, his sons, his daughters, and all the people of his house, along with all his livestock and all the possessions he had gotten in the land of Canaan, and went away from his brother Jacob to another land. He left because the land where he and Jacob were living was not able to support them; they had too much livestock and could no longer stay together. So Esau lived in the hill country of Edom.
The Message	Esau gathered up his wives, sons and daughters, and everybody in his household, along with all his livestock—all the animals and possessions he had gotten in Canaan—and moved a considerable distance away from his brother Jacob. The

brothers had too many possessions to live together in the same place; the land couldn't support their combined herds of livestock. So Esau ended up settling in the hill country of Seir (Esau and Edom are the same).

Names of God Bible .

NIRV Esau moved to a land far away from his brother Jacob. Esau took with him his wives, his sons and daughters, and all the people who lived with him. He also took his livestock and all his other animals. He took everything he had acquired in Canaan. Jacob and Esau owned so much that they couldn't remain together. There wasn't enough land for both of them. They had too much livestock. So Esau made his home in the hill country of Seir. Esau was also called Edom.

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible Esau took his wives, his sons, his daughters, and everyone in his household, and his livestock, all of his animals, and all of the property he had acquired in the land of Canaan; and he moved away from the land of Canaan and from his brother Jacob. They had so many possessions that they couldn't live together. The land where they lived as immigrants couldn't support all of their livestock. So Esau, that is, Edom, lived in the mountains of Seir.

Contemporary English V. Esau took his children and wives, his relatives and servants, his animals and possessions he had gotten while in Canaan, and moved far from Jacob. He did this because the land was too crowded and could not support him and his brother with their flocks and herds. That's why Esau made his home in the hill country of Seir.

The Living Bible Then Esau took his wives, children, household servants, cattle and flocks—all the wealth he had gained in the land of Canaan—and moved away from his brother Jacob to Mount Seir. (For there was not land enough to support them both because of all their cattle.)

New Berkeley Version .

New Century Version Esau took his wives, his sons, his daughters, and all the people who lived with him, his herds and other animals, and all the belongings he had gotten in Canaan, and he went to a land away from his brother Jacob. Esau and Jacob's belongings were becoming too many for them to live in the same land. The land where they had lived could not support both of them, because they had too many herds. So Esau lived in the mountains of Edom. (Esau is also named Edom.)

New Life Version Then Esau took his wives and sons and daughters and all those of his house, and his flocks and cattle, and all his riches from the land of Canaan. And he went to another land away from his brother Jacob. For they owned too much for them to live together. The land where they were staying could not keep them alive, because of all their animals. So Esau lived in the hill country of Seir. Esau is Edom.

New Living Translation Esau took his wives, his children, and his entire household, along with his livestock and cattle—all the wealth he had acquired in the land of Canaan—and moved away from his brother, Jacob. There was not enough land to support them both because of all the livestock and possessions they had acquired. So Esau (also known as Edom) settled in the hill country of Seir.

Partially literal and partially paraphrased translations:

American English Bible Then Esau took his women, his sons, his daughters, and everyone in his house, along with all his possessions, all his cattle… yes, everything that he had and absolutely everything that he'd acquired in the land of CanaAn, and he left the land of CanaAn [to get away from] his brother Jacob, 7 because they had both acquired so much that they could no longer live close to each other; for the land where they

	were staying couldn't hold them, since they had so much. 8 So Esau [went to live] at Mount Seir (Esau is Edom).
Beck's American Translation	.
International Standard V	Later, Esau took his wives, his children, everyone in his household, his livestock, all his animals, and all his possessions that he had acquired in the territory of Canaan and moved far away from his brother Jacob, because their holdings were too vast to allow them to stay together, since the land where they had settled was not able to support all of their livestock. So Esau lived in Mount Seir.a (Esau was also known as Edom.)
New Advent (Knox) Bible	Afterwards Esau removed to another region, with wives and sons and daughters and all his household, with his wealth and his cattle and all that Chanaan had given him. He must needs part from his brother Jacob, now that they had become too rich to live side by side; the country in which they lived as strangers hitherto could no longer give feed for all their cattle. So Esau (or Edom) dwelt thenceforward in the hill country of Seir.
Today's NIV	.
Translation for Translators	Jacob and Esau had very many possessions. The result was that they needed more land for their livestock. The land where they were living was not big enough for both of them. They had too much livestock. So Esau, whose other name was Edom, had taken his wives and sons and daughters and all the other members of his household, his sheep and goats and his other animals, and all the other things he had obtained in Canaan land, and they had moved to an area that was away from Jacob. They went to live in the Seir hilly area.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Esau was to take his wives, sons, and daughters, even the breathers of his house, the livestock, and dumb beasts, and what he acquired and gathered on the solid grounds of Canaan, and was to lead out from those solid grounds, from being turned before his brother Jacob. For their possessions are become greater, than for them to dwell together. The solid grounds, where they are to stay, were not able to bear them, turned before of their livestock. Esau was to settle at Mount Seir; even is Esau to be Edom.
Conservapedia	Esau took his wives, his sons, his daughters, and every member of his household, and his cattle, and his beasts, and all his possessions that he had acquired in the land of Canaan, and went into the country away from the presence of his brother Jacob, because their respective goods were to many for them to live together in the same place, and the land where they were sojourning could not support them on account of their cattle. So Esau lived on Mount Seir. Esau is the same as Edom. Also known as Idumaea. Among his eventual descendants was Herod the Great.
Ferrar-Fenton Bible	Esau afterwards took his wives, and his sons and daughters, and all the persons of his house, and the flocks, and all his cattle, and all property which he had acquired in the land of Canan, and left the land from the face of his brother Jacob, for their possessions were too great to remain together, for the land was not able to lodge the both of them, because of their herds. So Esau remained in Mount Seir. (Esau is Edom. — Esau was the father of the Edomites in Mount Seir.)
God's Truth (Tyndale)	And Esau took his wives, his sons and daughters and all the souls of his house: his goods and all his cattle and all his substance which he had got in the land of Canaan, and went into a country away from his brother Jacob: for their riches was so much, that they could not dwell together, and that the land wherein they were strangers, could not receive them: because of their cattle. Thus dwelt Esau in mount Seir, which Esau is called Edom.
HCSB	.
Jubilee Bible 2000	.

Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	.
Tree of Live Version	Now Esau took his wives, his sons, his daughters and all the people of his household, as well as his livestock, all his cattle, and all his possessions that he had acquired in the land of Canaan, and went to a land away from his brother Jacob. For their possessions were too numerous for them to dwell together, and the land where they were residing was unable to support them because of their livestock. So Esau lived in Mount Seir (Esau is Edom).

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Esau, with his wives, his sons and daughters, all the members of his household, his livestock, all his cattle and all the goods he had acquired in the land of Ca naan, left for the land of Seir far removed from his brother Jacob. For they had acquired too much to live together. The land where they were living at that time could not support them both be cause of their cattle. That is why Edom set tled in the hilly country of Seir. Esau is Edom.
The Heritage Bible	And Esau took his wives, and his sons and his daughters, and all the souls of his house, and his livestock, and all his animals, and all his property, which he had laid up in the land of Canaan, and he walked to the land away from the face of his brother Jacob, Because their possessions had become too great for them to dwell together, and the land of their temporary residence was not able to bear them before the face of their livestock. And Esau sat down in Mount Seir. Esau *is* Edom.
New American Bible (2002)	Esau took his wives, his sons, his daughters, and all the members of his household, as well as his livestock comprising various animals and all the property he had acquired in the land of Canaan, and went to the land of Seir, out of the way of his brother Jacob. Their possessions had become too great for them to dwell together, and the land in which they were staying could not support them because of their livestock. So Esau settled in the highlands of Seir. (Esau is Edom.)
New American Bible (2011)	Esau took his wives, his sons, his daughters, and all the members of his household, as well as his livestock, all his cattle, and all the property he had acquired in the land of Canaan, and went to the land of Seir, away from his brother Jacob [Gn 32:4]. Their possessions had become too great for them to dwell together, and the land in which they were residing could not support them because of their livestock. So Esau settled in the highlands of Seir. (Esau is Edom.) [Dt 2:4–5; Jos 24:4]
New Jerusalem Bible	Esau took his wives, his sons and daughters, all the members of his household, his livestock, all his cattle and all the goods he had acquired in Canaan and left for Seir, away from his brother Jacob. For they had acquired too much to live together. The land in which they were at that time could not support them both because of their livestock. That is why Edom settled in the mountainous region of Seir. Esau is Edom.
New RSV	.
Revised English Bible	Esau took his wives, his sons and daughters and all the members of his household, his livestock, all the animals, and all the possessions he had acquired in Canaan, and went to the district of Seir out of the way of his brother Jacob, because they had so much stock that they could not live together. The region where they were staying could not support them because of the numbers of their livestock. So Esau lived in the hill-country of Seir. (Esau is Edom.).

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
‘Esav took his wives, his sons and daughters, the others in his household, his cattle and other animals and everything else he owned, which he had acquired in the land of Kena‘an, and went off to a country distant from his brother Ya‘akov. For their possessions had become too great for them to live together, and the countryside through which they were traveling couldn’t support so much livestock. So ‘Esav lived in the hill-country of Se‘ir. (‘Esav is Edom.)

exeGeses companion Bible
And Esav takes his women
and his sons and his daughters
and all the souls of his house
and his chattel and all his animals
and all he chatteled,
which he acquired in the land of Kenaan;
and goes into the land
from the face of his brother Yaaqov.
For their acquisitions were more
than to settle together;
and the land of their sojournings
could not bear them at the face of their chattel.
Thus Esav settles in mount Seir: Esav - Edom.

Hebrew Roots Bible
And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his livestock, and all the beasts of burden, and all his property which he had gained in Canaan, and he went to a land away from his brother Jacob. For their possessions had become too great for them to dwell together. And the land was not able to bear their travels, in the presence of their livestock. And Esau dwelt on Mount Seir. Esau is Edom.

JPS (Tanakh—1985)
.

Judaica Press Complete T.
.

Kaplan Translation
Esau took his wives, his sons, his daughters, all the members of his household, his livestock animals, and all the possessions that he had acquired in the land of Canaan, and he moved to another area, away from his brother Jacob. This was because they had too much property to be able to live together [See Genesis 13:6.]. Because of all their livestock, the land where they were staying could not support them. Esau therefore settled in the hill country of Seir [See note on Genesis 32:4. Although Esau may have lived in Seir earlier, he could have now inherited the Hebron area, but he chose to settle in Seir (cf. Josephus 2:1:1). Other sources speak of a war between Esau and Jacob (Sefer HaYashar, Yov'loth 38:10).]. There Esau became [the nation of] Edom [Cf. Josephus 2:1:1.].

Orthodox Jewish Bible
And Esav took his nashim, and his banim, and his banot, and kol nafshot of his bais, and his mikneh, and all his behemah, and all his possessions, which he had acquired in Eretz Kena’an; and went into the eretz from the face of Ya’akov achiv.
For their wealth was more than that they might dwell together; and the eretz of their sojourns could not support them because of their mikneh.
Thus dwelt Esav in har Seir; Esav is Edom.

Restored Names Version
.

The Scriptures 1998
.

Expanded/Embellished Bibles:

The Amplified Bible
Now Esau took his wives and his sons and his daughters and all the members of his household, and his livestock and all his cattle and all his possessions which he had acquired in the land of Canaan, and he went to a land away from his brother Jacob. For their [great flocks and herds and] possessions made it impossible for them to live together [in the same region]; the land in which they lived temporarily

could not support them because of their livestock. So Esau lived in the hill country of Seir; Esau is Edom.

The Expanded Bible — Esau took his wives, his sons, his daughters, and all the people who lived with him, his herds and other animals, and all the ·belongings [property] he had ·gotten [acquired] in Canaan, and he went to a land away from his brother Jacob. ·Esau and Jacob's [ᴸFor their] ·belongings [property] were becoming too many for them to live ·in the same land [together]. The land where they had ·lived [sojourned; lived as aliens] could not support both of them, because they had too many herds. So Esau lived in the mountains of ·Edom [ᴸSeir; 14:6]. (Esau is also named Edom [25:30].)

The Geneva Bible — .

Kretzmann's Commentary — And Esau took his wives, and his sons, and his daughters, and all the persons of his house, all the servants of his household, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went in to the country (of Seir)from the face of his brother Jacob. Esau had, even before this, made an expedition into the country of the Horites for the purpose of conquest, Gen. 32:3, and he now definitely removed to Seir with his entire establishment. He knew that the domain of Canaan belonged to Jacob, and it was clear, moreover, that the flocks of the brothers had grown so large as to prohibit their dwelling together. For their riches, especially in herds and flocks,were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. The story of Abraham and Lot might thus have been repeated, and this was not Esau's intention, since he was at peace with his brother. Thus dwelt Esau in Mount Seir; Esau is Edom. Idumea, with the mountain range known as Seir, whose highest peak was Mount Hor, was between the Dead Sea and the Aelanitic Gulf.

NET Bible® — Esau took his wives, his sons, his daughters, all the people in his household, his livestock, his animals, and all his possessions which he had acquired in the land of Canaan and went to a land some distance away from [*Heb* "from before."] Jacob his brother because they had too many possessions to be able to stay together and the land where they had settled [*Heb* "land of their settlements."] was not able to support them because of their livestock. So Esau (also known as Edom) lived in the hill country of Seir.

Syndein/Thieme — .

The Voice — Esau took his wives, sons, daughters, all of the members of his household, his cattle, his livestock, and all of the property he had acquired while living in Canaan; and he moved to a land some distance from his brother, Jacob. Since they were too wealthy to live in close proximity—that is, the land couldn't support both of their vast numbers of livestock— Esau settled in the hill country of Seir. (Esau is also known as Edom.).

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. — ...and Esav [Doing] took his women and his sons and his daughters and all the beings of his house and his livestock and all his beasts and all his possessions which he accumulated in the land of Kena'an [Lowered] and he walked to the land from the face of Ya'aqov [He restrains] his brother, given that their goods existed abundantly from their settling together and the land of their pilgrimages was not able to lift them up from the face of their livestock, and Esav [Doing] settled in the hill of Se'iyr [Hairy], Esav [Doing], he is Edom [Red],...

Concordant Literal Version — And taking is Esau his wives and his sons and his daughters and all the souls of his household, and all his cattle and all his beasts and all his acquisitions, and all that he got in the land of Canaan, and going is he from the land of Canaan, from the face of Jacob, his brother, for it comes that they get more than may dwell together,

	and the land of their sojourning cannot bear them, in view of the multitude of their cattle. And dwelling is Esau in mount Seir. (Esau, he is Edom).
A Conservative Version	.
Context Group Version	.
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	Then Esau took his wives, his sons, his daughters, and all the members of his household, his livestock, all his beasts, and all his property that he had acquired in the land of Canaan. He went into a land away from his brother Jacob. For their possessions were too great for them to dwell together. The land of their sojournings could not support them because of their livestock. So Esau settled in the hill country of Seir. (Esau is Edom.)
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21st Century KJV	.
Modern English Version	Then Esau took his wives, his sons, his daughters, and all the people of his house, his livestock, all his animals, and all his property that he had acquired in the land of Canaan, and he moved to a land some distance from his brother Jacob. For their possessions were too great for them to dwell together, and the land where they were foreigners could not sustain them because of their livestock. So Esau settled in the hill country of Seir. Esau is Edom.
NASB	Then Esau took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to another land away from his brother Jacob. For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock. So Esau lived in the hill country of Seir; Esau is Edom.
New European Version	Esau took his wives, his sons, his daughters, and all the members of his household, with his livestock, all his animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from the presence of his brother Jacob. For their substance was too great for them to dwell together, and the land of their travels couldn't bear them because of their livestock. Esau lived in the hill country of Seir. Esau is Edom.
New King James Version	.
Owen's Translation	.
Third Millennium Bible	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 gotten in the land of Canaan, and went into the country from the face of his brother Jacob. 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. Thus dwelt Esau in Mount Seir. Esau is Edom.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Esau takes 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 has acquired in the land of Canaan, and goes into the country from the face of Jacob his brother; for their substance was more abundant than to dwell together, and the

land of their sojournings was not able to bear them because of their cattle; and Esau dwells in mount Seir: Esau is Edom.

The gist of this verse: Esau chooses to leave Canaan because he and his brother Jacob could not keep their possessions separate. He took all that he owned and moved to Seir.

Genesis 36:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nâshîym (נָשִׁים) [pronounced *naw-SHEEM*]	*women, wives*	feminine plural noun; irregular plural of Strong's #802with the 3rd person masculine singular suffix	Strong's #802 BDB #61
we (or ve) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural noun with the 3rd person masculine singular suffix	Strong's #1121 BDB #119
we (or ve) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine plural noun with the 3rd person masculine singular suffix	Strong's #1323 BDB #123

Translation: [Eventually] Esau took his women, his sons and daughters,... This fills in some gaps of the relationship between Jacob and Esau. You will recall that, for many years, these men were absolute rivals with one another, at least through the age of 40, when Jacob left. When Jacob returned 20 years later, these men

became friends, and apparently kept their cattle together. As far as I know, this is the only place where we find this out.

Genesis 36:6b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of, all; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
n^{e}phâshôwth (תוֹשֶׁפְנ) [pronounced *NEH-faw-shohth*]	*souls, lives, living beings, desire, volition; will*	masculine plural construct	Strong's #5315 BDB #659
bayith (תַּיִב) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and all the people [lit., *souls*] of his household,... Both Jacob and Esau would have owned slaves; and slavery in that era was different in many ways from slavery in this era. People would sell themselves or their own children into slavery. There is no indication that Jacob or Esau plundered various peoples and took them captive, but that was another way a person might become a slave.

What was possibly socially unacceptable in that era, and was against the later Mosaic Law, was to go into a place and simply take men to make them slaves against their own will. Generally speaking, that is not the Biblical slavery that we read about.

Slaves could enjoy great upward mobility in that era. You may recall that one of Abraham's slaves was in charge of everything in Abraham's estate.

Genesis 36:6c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mîq^{e}neh (הֶנְקִמ) [pronounced *mik-NEH*]	*cattle, livestock* (specifically *sheep, cows and goats*); *herds, flocks*	masculine singular (collective) plural noun with the 3rd person masculine singular suffix	Strong's #4735 BDB #889

Genesis 36:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This noun is built on the verb qânâh (קָנָה) [pronounced *kaw-NAWH*] which means, *to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]*. Strong's #7069 BDB #888. Furthermore, wealth in the ancient world was defined by the number of animals a person had, so such a word could reasonably come to mean *wealth, possessions, acquisition, substance*.			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b^{e}hêmâh (הַבְּהֵמָה) [pronounced *b^{e}hay-MAW*]	*beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts*	feminine singular noun often used in the collective sense; with the 3rd person masculine singular suffix	Strong's #929 BDB #96

Translation: ...along with his cattle and all his [other] animals... Wealth in that era was principally measured by the animals that a person owned. Animals are a very tangible asset and a man with a great many animals and slaves was considered rich.

Genesis 36:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
qin^{e}yân (וְיִנְקָ) [pronounced *kin^{e}-YAWN*]	*acquisition, possession; getting, substance, purchase, riches, goods*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #7075 BDB #889
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who, whom; where; in that, in which, in what*	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81
râkash (שָׂכַר) [pronounced *raw-KAHSH*]	*to acquire, to gain; to collect [gather, get], to gather property*	3rd person masculine singular, Qal perfect	Strong's #7408 BDB #940

Genesis 36:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
K^{e}naʿan (כְּנַעַן) [pronounced *k^{e}NAH-ġahn*]	which possibly means *merchant* and is transliterated *Canaan*	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: ...and all his substance which he had acquired in the land of Canaan,... Canaan was a trading area, and various trading caravans went through there, trading and selling their wares, from distant lands (a distant land might be 100 miles away).

Wealth is not a pie which is at a fixed size, and whoever can, grabs the biggest piece for himself. Wealth is an expanding pie. As Esau's animals increased in number, he was not taking away from anyone else—his animals were simply breeding and producing more.

Genesis 36:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâlak^{e} (הָלַךְ) [pronounced *haw-LAHK^{e}*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʾel (אֶל) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun	Strong's #776 BDB #75
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Genesis 36:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, min pânîym mean *from before the face of; out from before the face, from the presence of*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*. Literally, this means *from faces of*.			
Yaʿăqôb (יַעֲקֹב) [pronounced *yah-ġuh-KOH^{B}V*]	*supplanter; insidious, deceitful; to circumvent; heel;* and is transliterated *Jacob*	masculine proper noun	Strong's #3290 BDB #784
ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...and he went to a land away from Jacob his brother,... So, these men, around age 60 or so, patched up their differences and lived together (or in close proximity with one another). However, it came to a point where both men were so prosperous (remember Abraham and Lot?), that they had to separate.

It appears that Esau and Jacob, for a time, after their father's death, tried living near one another. They both have 12 sons, they both have multiple wives, they both are very rich in livestock, and they had just lost their father (Gen. 35:29); so it would make sense for them to spend time together. It would even make sense for Esau to relocate near Jacob, as they are family.

What seems to be the case is, Esau, after Jacob moved east, Esau went south and settled in Seir. Then he returned to Canaan, after the death of their father (or a little before the death of their father), and Esau and Jacob lived side-by-side. Then Esau took his people and returned to Seir.

All the wives and children named so far would have been known personally by Jacob.

Genesis 36:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (יִכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
r^{e}kûwsh (שׁוּכְר) [pronounced *rehk-OOSH*]	*that which is acquired; substance, wealth; [moveable, transportable] property, goods; possessions; livestock*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #7399 BDB #940

Genesis 36:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rab (בַּר) [pronounced *rah^{b}v*]	*many, much, great* (in the sense of *large* or *significant*, not acclaimed)	masculine singular adjective	Strong's #7227 BDB #912
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
yâshab (בַּשָׁי) [pronounced *yaw-SHAH^{B}V*]	*to remain, to stay; to dwell, to live, to inhabit, to reside; to sit*	Qal infinitive construct	Strong's #3427 BDB #442
yachad (דַּחַי) [pronounced *YAHKH-ahd*]	*union, joined together, unitedness, together, in unity*	masculine singular noun/adverb	Strong's #3162 BDB #403

Translation: ...for their substance was [too] great for them to live together. It had come to a point where it was impossible to separate Esau's wealth from Jacob's. In other words, they could not keep their herds of animals separate and there was, apparently, no system (like branding) which easily allowed them to differentiate between their herds.

Genesis 36:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lôʾ (אוֹל or אֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לָכָי) [also yâkôwl (לוּכָי)] [pronounced *yaw-COAL*]	*to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail*	3rd person feminine singular, Qal perfect	Strong's #3201 BDB #407
With the negative, this means *cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to*.			
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75

Genesis 36:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâgûwr (רוּגָמ) [pronounced *maw-GOOR*]	*sojourning, sojourning-place; residing, residence, dwelling-place, dwelling, abode;* possibly *travels, traveling*	masculine plural noun with the 3rd person masculine plural suffix	Strong's #4033 BDB #158
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
nâsâʾ (אָשָׂנ) [pronounced *naw-SAW*]	*to lift up, to bear, to carry*	Qal infinitive construct	Strong's #5375 BDB #669
Nâsâʾ actually has a variety of Qal meanings: It means ❶ *to take up, to lift up, to bear up;* ❷ *to lift up someone's head* (this is used in a favorable way; i.e., it is mused to mean *to make one cheerful or merry;* ❸ *to lift up one's own countenance,* i.e., *to be cheerful, full of confidence,* ❹ *to bear, to carry,* ❺ *to lift up in a balance,* i.e., *to weigh carefully;* ❻ *to bear one's sin or punishment,* ❼ *to lift up the* voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, *to lift up any with the voice* (a song, an instrument); ❽ *to lift up the* soul (i.e., *to wish for, to desire*); ❾ *to have the heart lifted* up (i.e., they are ready and willing to do something; ❿ *to bear one's* sin (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâʾ. BDB adds the following: *to support, to sustain, to endure; to take, to take away, to carry off, to forgive*.			
ʾêth (תֵא) [pronounced *ayth*]	*them;* untranslated mark of a direct object; occasionally *to them, toward them*	sign of the direct object affixed to a 3rd person masculine plural suffix	Strong's #853 BDB #84
min (ן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
pânîym (מיִנָפ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean *from before the face of; out from before the face, from the presence of*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*. Literally, this means *from faces of*.			
mîq^{e}neh (הֶנְקִמ) [pronounced *mik-NEH*]	*cattle, livestock* (specifically *sheep, cows and goats*); *herds, flocks*	masculine plural noun with the 3rd person masculine plural suffix	Strong's #4735 BDB #889

Translation: Furthermore, the land [where] they lived was unable to support them because of their cattle. This phrase was more difficult to translate, and I took a less-used understanding of the verb nâsâʾ (אָשָׂנ) [pronounced *naw-SAW*] (it means *to lift up, to bear up, to carry;* but it can mean *to support*).

However, obviously they came to a point where they had so many individual possessions that they needed to separate. They could not keep their livestock separate when living in such close proximity. God had blessed both men greatly.

Genesis 36:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced *yaw-SHAH^{B}V*]	*to remain, to stay; to dwell, to live, to inhabit, to reside; to sit*	3rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced *har*]	*hill; mountain, mount; hill-country, a mountainous area, mountain region*	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Sêʿîyr (שֵׂעִיר) [pronounced *say-ĢEER*]	*hairy, shaggy;* transliterated *Seir*	masculine singular, proper noun	Strong's #8165 BDB #973

The NET Bible: *Traditionally "Mount Seir," but in this case the expression* רִיעֵשׂ רַהָב *(bÿhar se'ir) refers to the hill country or highlands of Seir.*[14]

Translation: Therefore, Esau [now] lives in the hill country of Seir... Esau decided to go south of the Dead Sea and to establish himself there.

There are some commentators who believe that this narrative somehow got mixed up with the Abraham/Lot narrative (they had too much stuff and had to separate from one another). Similar things happen from generation to generation. My father stopped working for someone else and started his own business near the end of his life. I also stopped working for someone else and began my own business. Our realities did not become mixed up and somehow my memory is wrong; there are simply similar circumstances in our lives.

In all of the relevant passages, it is clear that God blessed both Esau and Jacob far more than either man deserved (something which is true of me as well). What appears to be the case, even though this is never stated in a careful manner—Esau first moved to Seir, lived there for awhile, and when Jacob returned to Canaan, Esau met him and encouraged him to go to Seir with him. Jacob appeared as if he might, but went back into Canaan instead. Now, their father died, and it is possible that, at that time, Esau returned to Canaan and lived near Jacob. Then, this would have been what happened, that they just had too much stuff, it all got mixed in together, and Esau decided to move back to Seir.

> Fausset: *Mount Seir is the high range from the south of the Dead Sea to Elath north of the gulf of Akabah, on the east of the Arabah, or "the plain from Elath and Ezion Geber."* [15]

> Trapp: *Whether God had sent Esau beforehand to plant, out of Jacob's way. He was grown rich, desired liberty, and saw that his wives were offensive to the old couple; therefore he moved his*

[14] From **https://bible.org/netbible/index.htm?gen39.htm** (footnote); accessed October 20, 2016.

[15] Andrew Robert Fausset, *Fausset's Bible Dictionary;* from e-Sword, topic: Seir.

dwelling to mount Seir, and left better room for Jacob; who, perhaps, had intelligence thereof from his mother, by Deborah, and so was the rather willing to return.[16]

Let's just cover this in points, as the Bible does not really tell us that, Esau lived here, then he moved there, and then he moved somewhere else.

Where exactly did Esau live?

1. Esau first lived with his father and mother and Jacob. When Jacob headed east (for fear of being killed by Esau), Esau was living in Canaan with his parents (probably in the same compound; but indecently with his wives).
2. When Jacob returns to Canaan, 20 years later, Esau is living in Seir. He urges his brother Jacob to join him there. Gen. 33:12–17
3. At some point in time, Esau and Jacob are living near one another in Canaan, and Esau leaves because they have too much cattle together. Esau goes to Seir. Gen. 36:5–7
4. Esau and Jacob had to live near one another at some point and have so much by way of cattle, that Esau felt he needed to separate from Jacob. Given the early history of Jacob and Esau and given the Jacob left Canaan with very little by way of possessions, this situation of them living near one another had to have happened later in their lives.
5. What makes the most sense is, Isaac dies and the two brothers reunite at his funeral; and then Esau decides to stay in Canaan with his brother. Although some of this is conjecture, it would make perfect sense for Esau, at the death of his father, to want to hold on to family. Gen. 35:27–29
6. Esau and Jacob would have been older, more mature, less jealous of one another, and even more prosperous than ever before (we tend to become more prosperous in life as we get older—provided that we are not slackers).
7. It was not really God's plan for Esau and Jacob to remain together as one family. The line of the Messiah was to go through Jacob, so Esau is not required for that.

Chapter Outline Charts, Graphics and Short Doctrines

Genesis 36:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
hûwʾ (אוה) [pronounced *hoo*]	*he, it; himself* as a demonstrative pronoun: *that, this (one); same*	3rd person masculine singular, personal pronoun; sometimes the verb *to be,* is implied	Strong's #1931 BDB #214
ʾĚdôwm (אֱדוֹם) [pronounced *eh-DOHM*]; also ʾĚdôm (אֱדֹם) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10

Translation:...—Esau [is] Edom. Esau remained in this area. He appears to have named it Edom; and this is where his ancestors continued to live after him.

[16] John Trapp *A Commentary on the Old and New Testaments;* Edited by W. Webster and Hugh Martin; e-sword, Gen. 33:16.

Edom is quite a fair distance away (in ancient world terms). When Esau and Jacob first hooked up, Esau probably took the King's Highway due south to get to Edom. This other route may have been more circuitous. Edom is located south east of the Dead Sea, below Moab.

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The previously named sons and wives are named, along with new sons born to them in Seir. A more complete line is herein listed.

We first follow out the lines of Eliphaz (Esau's son by Adah) and Reuel (Esau's son by Basemath).

And these [are] generations of Esau, a father of Edom, in a hill country of Seir. These [are] names of sons of Esau: Eliphaz ben Adah a wife of Esau; Reuel ben Basemath a wife of Esau. And so are sons of Eliphaz: Teman, Omar, Zepho, and Gatam and Kenaz. Timna was a mistress of Eliphaz ben Esau and so she bears to Eliphaz Amalek. These [are] sons of Adah woman of Esau. And these [are] sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were sons of Basemath woman of Esau. And these were sons of Oholibamah a daughter of Anah a daughter of Zibeon a woman of Esau. And so she bears to Esau Jeush and Jalam and Korah.	Genesis 36:9–14	**These [are] the generations of Esau, the father of Edom, [which is] in the hill country of Seir. These [are] the names of Esau's sons: Eliphaz, the son of Adah (Esau's wife); Reuel the son of Basemath (Esau's [other] wife). The sons of Eliphaz are: Teman, Omar, Zepho, Gatam and Kenaz. Eliphaz ben Esau had a mistress, Timna, and she bore Amalek to Eliphaz. Those [were] the sons of Adah, Esau's wife. The sons of Reuel [are]: Nahath, Zerah, Shammah and Mizzah. Those were the sons of Basemath, the wife of Esau. And theese are the sons of Oholibamah, Esau's wife, [was] the daughter of Anah, the daughter of Zibeon. She bore to Esau, Jeush, Jalam and Korah.**

These are the generations of Esau, the founder of Edom, which is in the hill country of Seir: Esau's sons are as follows: Eliphaz, the son of Adah (Esau's wife); Reuel, the son of Basemath (Esau's other wife). And Jeush, Jalam and Korah are Esau's sons by Oholibamah, who was the daughter of Anah, who was the daughter of Zibeon. Eliphaz fathered Teman, Omar, Zepho, Gatam and Kenaz. Eliphaz also had a mistress, Timna, who bore Amalek to Eliphaz. Reuel's son are Nahath, Zerah, Shammah and Mizzah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And these [are] generations of Esau, a father of Edom, in a hill country of Seir. These [are] names of sons of Esau: Eliphaz ben Adah a wife of Esau; Reuel ben Basemath a wife of Esau. And so are sons of Eliphaz: Teman, Omar, Zepho, and Gatam and Kenaz. Timna was a mistress of Eliphaz ben Esau and so she bears to Eliphaz Amalek. These [are] sons of Adah woman of Esau. And these [are] sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were sons of Basemath woman of Esau. And these were sons of Oholibamah a daughter of Anah a daughter of Zibeon a woman of Esau. And so she bears to Esau Jeush and Jalam and Korah.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And these are the generations of Esau, the father of the Edomai, in the mountain of Seir, these are the names of the sons of Esau: Eliphaz, the son of Ada, the wife of Esau; Reuel, son of Basemath, the wife of Esau. And the sons of Eliphaz were Theman, Omar, Zepho, and Gaetam, and Kenaz. And Thimna was the concubine

	of Eliphaz bar Esau, and she bare to Eliphaz Amalek. These are the sons of Ada, the wife of Esau. And these are the sons of Reuel, Nahath and Zara, Shamma and Meza. These are the sons of Basemath, the wife of Esau. And these are the sons of Ahalivama, the daughter of Ana, the daughter of Zebeon, the wife of Esau; and she bare unto Esau Jehus, and Jaalam, and Korach.
Targum (Pseudo-Jonathan)	And these are the kindreds of Esau the prince of the Edomites, the place of whose dwelling was in the mountain. of Gabal. These are the names of the sons of Esau, Eliphaz bar Adah, wife of Esau; Reuel bar Basemath, wife of Esau. And the sons of Eliphaz were Teman Omar, Zephu, and Gaatam, and Kenaz, and Timna. And Timna was the concubine of Eliphaz bar Esau, and she bare to Eliphaz Amalek. He is Eliphaz the companion of Job. These are the sons of Adah wife of Esau. And these are the sons of Reuel, Nachath and Zerach, Shammah and Mizzah. These are the sons of Basemath wife of Esau. And these are the sons of Ahalibama the daughter of Anah the daughter of Sebeon wife of Esau; and she bare to Esau, Jehus, and Jaalam, and Korach.
Jerusalem targum	.
Revised Douay-Rheims	And these are the generations of Esau the father of Edom in mount Seir, And these the names of his sons: Eliphaz the son of Ada the wife of Esau: and Rahnel the son of Basemath his wife. And Eliphaz had sons: Theman, Omar, Sepho, and Gatham, and Cenee. And Thamna was the concubine of Eliphaz the son of Esau: and she bore him Amalech. These are the sons of Ada the wife of Esau. And the sons of Rahuel were Nahath and Zara, Samma and Meza. These were the sons of Basemath the wife of Esau. And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, whom she bore to him, Jehus, and Jhelon, and Core.
Aramaic ESV of Peshitta	This is the history of the generations of Esau the father of the Edomites in the hill country of Seir: these are the names of Esau's sons: Eliphaz, the son of Adah, the wife of Esau; and Reuel, the son of Basemath, the wife of Esau. The sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. Timna was concubine to Eliphaz, Esau's son; and she bore to Eliphaz Amalek. These are the sons of Adah, Esau's wife. These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife. These were the sons of Oholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: she bore to Esau Yeush, Yalam, and Korah.
Peshitta (Syriac)	And these are the generations of Esau the father of the Edomites in mount Seir; These are the names of Esaus sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Bismath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, Gatham, and Kenaz. And Timna was a concubine of Eliphaz, Esaus son; and she bore to Eliphaz Amalek. These were the sons of Adah, Esaus wife. And these are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah; these were the sons of Bismath, Esaus wife. These are the sons of Aholibamah, the daughter of Anah the son of Zibeon, Esaus wife; and she bore to Esau Jeush, Jaalan, and Korah.
Septuagint (Greek)	And these are the generations of Esau, the father of Edom in the mount Seir. And these are the names of the sons of Esau. Eliphas, the son of Ada, the wife of Esau; and Raguel, the son of Basemath, wife of Esau. And the sons of Eliphas were Thaeman, Omar, Sophar, Gothom, and Kenez. And Thamna was a concubine of Eliphaz, the son of Esau; and she bore Amalec to Eliphas. These are the sons of Ada, the wife of Esau. And these are the sons of Raguel; Nachoth, Zare, Some, and Moze. These were the sons of Basemath, wife of Esau. And these are the sons of Olibema, the daughter of Ana, the son of Sebegon, the wife of Esau; and she bore to Esau, Jeus, and Jeglom, and Core.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
And these are the generations of Esau, the father of the Edomites in the hill-country of Seir: These are the names of Esau's sons: Eliphaz, the son of Esau's wife Adah, and Reuel, the son of Esau's wife Basemath. The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. And Eliphaz, the son of Esau, had connection with a woman named Timna, who gave birth to Amalek: all these were the children of Esau's wife Adah. And these are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah: they were the children of Esau's wife Basemath. And these are the sons of Esau's wife Oholibamah, the daughter of Anah, the daughter of Zibeon: she was the mother of Jeush, Jalam, and Korah.

Easy English
This is a list of the descendants of Esau. They lived in the hill country of Seir. All the Edomites are his descendants. These are the names of Esau's sons: Eliphaz, the son of Adah who was Esau's wife. Reuel, the son of Basemath, who was Esau's wife. The sons of Eliphaz were Teman, Omar, Zepho, Gatam and Kenaz. Esau's son Eliphaz also had a concubine. Her name was Timna. She had a son called Amalek. These were the grandsons of Esau's wife Adah. The sons of Reuel were: Nahath, Zerah, Shammah and Mizzah. These were grandsons of Esau's wife Basemath. Esau's wife Oholibamah was the daughter of Anah. And she was the granddaughter of Zibeon. Her sons were: Jeush, Jalam and Korah.

Easy-to-Read Version
Esau is the father of the people of Edom. These are the names of Esau's family living in the hill country of Seir:

Esau and Adah's son was Eliphaz. Esau and Basemath's son was Reuel.
Eliphaz had five sons: Teman, Omar, Zepho, Gatam, and Kenaz.
Eliphaz also had a slave woman named Timna. Timna and Eliphaz had a son named Amalek.
Reuel had four sons: Nahath, Zerah, Shammah, and Mizzah.
These were Esau's grandsons from his wife Basemath.
Esau's third wife was Oholibamah, the daughter of Anah. (Anah was the son of Zibeon.) Esau and Oholibamah's children were Jeush, Jalam, and Korah.

God's Word™
.

Good News Bible (TEV)
.

The Message
So this is the family tree of Esau, ancestor of the people of Edom, in the hill country of Seir. The names of Esau's sons:
Eliphaz, son of Esau's wife Adah;
Reuel, son of Esau's wife Basemath.
The sons of Eliphaz: Teman, Omar, Zepho, Gatam, and Kenaz. (Eliphaz also had a concubine Timna, who had Amalek.) These are the grandsons of Esau's wife Adah.
And these are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah—grandsons of Esau's wife Basemath.
These are the sons of Esau's wife Oholibamah, daughter of Anah the son of Zibeon. She gave Esau his sons Jeush, Jalam, and Korah.

Names of God Bible
.

NIRV
Here is the story of the family line of Esau. He's the father of the people of Edom. They live in the hill country of Seir.
Here are the names of Esau's sons.

They are Eliphaz, the son of Esau's wife Adah, and Reuel, the son of Esau's wife Basemath.

The sons of Eliphaz were

Teman, Omar, Zepho, Gatam and Kenaz. Esau's son Eliphaz also had a concubine named Timna. She had Amalek by Eliphaz. They were grandsons of Esau's wife Adah.
The sons of Reuel were
Nahath, Zerah, Shammah and Mizzah. They were grandsons of Esau's wife Basemath.
Esau's wife Oholibamah was the daughter of Anah and the granddaughter of Zibeon.
She had Jeush, Jalam and Korah by Esau.

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible .

Contemporary English V. Esau lived in the hill country of Seir and was the ancestor of the Edomites. Esau had three wives: Adah, Basemath, and Oholibamah. Here is a list of his descendants: Esau and Adah had a son named Eliphaz, whose sons were Teman, Omar, Zepho, Gatam, and Kenaz. Timna was the other wife of Esau's son Eliphaz, and she had a son named Amalek. Esau and Basemath had a son named Reuel, whose sons were Nahath, Zerah, Shammah, and Mizzah. Esau and Oholibamah had three sons: Jeush, Jalam, and Korah.

The Living Bible .

New Berkeley Version .

New Century Version This is the family history of Esau. He is the ancestor of the Edomites, who live in the mountains of Edom.
Esau's sons were Eliphaz, son of Adah and Esau, and Reuel, son of Basemath and Esau.
Eliphaz had five sons: Teman, Omar, Zepho, Gatam, and Kenaz. Eliphaz also had a slave woman named Timna, and Timna and Eliphaz gave birth to Amalek. These were Esau's grandsons by his wife Adah.
Reuel had four sons: Nahath, Zerah, Shammah, and Mizzah. These were Esau's grandsons by his wife Basemath.
Esau's third wife was Oholibamah the daughter of Anah. (Anah was the son of Zibeon.) Esau and Oholibamah gave birth to Jeush, Jalam, and Korah.

New Life Version .

New Living Translation These are the names of Esau's sons: Eliphaz, the son of Esau's wife Adah; and Reuel, the son of Esau's wife Basemath.
The descendants of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. Timna, the concubine of Esau's son Eliphaz, gave birth to a son named Amalek. These are the descendants of Esau's wife Adah.
The descendants of Reuel were Nahath, Zerah, Shammah, and Mizzah. These are the descendants of Esau's wife Basemath.
Esau also had sons through Oholibamah, the daughter of Anah and granddaughter of Zibeon. Their names were Jeush, Jalam, and Korah.

Partially literal and partially paraphrased translations:

American English Bible **These are the generations of Esau (the father of the Edomites) when [he lived at] Mount Seir,** and these are the names of Esau's [grand]sons through EliPhas (Ada's son) and RaguEl (BaseMath's son).
The [grand]sons of Ada through EliPhas were ThaEman, Omar, Sophar, Gothom, and Kenez. Also, ThamNa (EliPhas' concubine) bore Amalec to him.
The [grand]sons of BaseMath through RaguEl were NachOth, ZaRe, SoMe, and MoZe.

These are the sons of Esau's woman OliBema (the daughter of Ana, who was the son of SebeGon): She bore JeUs, JegLom, and CoRe to Esau.

Beck's American Translation .

International Standard V This is a record of the family history of Esau, the ancestor of the Edomites of Mount Seir. The names of Esau's sons were Eliphaz (the son of Esau's wife Adah) and Reuel (the son of Esau's wife Basemath).
Eliphaz's sons were Teman, Omar, Zepho, Gatam, and Kenaz. Timnah was a concubine of Esau's son Eliphaz. She bore Amalek to Eliphaz.
Reuel's sons were Nahath, Zerah, Shammah, and Mizzah. These were the sons of Esau's wife Basemath.
These were the sons of Esau's wife Oholibamah, the daughter of Anah, who was the daughter of Zibeon. She bore Jeush, Jalam, and Korah for Esau.

New Advent (Knox) Bible Thus Esau is the father of those Edomites who live in the hill country of Seir, and this was the line that came from him through those two sons of his, Eliphaz who was his son by his wife Ada, and Rahuel, his son by his wife Basemath. The sons of Eliphaz were called Theman, Omar, Sepho, Gatham, and Cenez. He also had a concubine called Thamna, by whom he became the father, and Esau the grandfather, of Amalec. All these were descended from Esau's wife Ada. And Rahuel's sons were called Nahath, Zara, Samma, and Meza; these were descended from Esau's wife Basemath. Esau's other three sons, Jehus, Ihelon and Core, were borne to him by his wife Oölibama, daughter of Ana and grand-daughter of Sebeon.

Today's NIV .

Translation for Translators ◂This is/I will now give you▸ another list of the male descendants of Esau. He was the ancestor of the Edom people-group who live in the Seir area. Esau's wife Adah gave birth to Eliphaz, and Esau's wife Basemath gave birth to Reuel. The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. Esau's son Eliphaz also had a ◂concubine/female slave whom he took as a secondary wife▸. Her name was Timna. She gave birth to Amalek. Those six men were grandsons of Esau's wife Adah.
Reuel's sons were Nahath, Zerah, Shammah, and Mizzah. They were grandsons of Esau's wife Basemath.
Esau's wife Oholibamah, who was the daughter of Anah and granddaughter of Zibeon, gave birth to three sons: Jeush, Jalam, and Korah.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible The generations of Esau, the father of Edom, on Mount Seir, the names of Esau's sons: Eli-phaz, the son of Adah, wife of Esau, Reu-el, the son of Basemath, wife of Esau. The sons of Eli-phaz: Teman, Omar, Zepho, Gatam, and Kenaz. Timna is a concubine to Eli-phaz, Esau's son, and she was to bear forth to Eli-phaz, Amalek. The sons of Adah, Esau's wife. The sons of Reu-el: Nahath, Zerah, Shammah, and Mizzah. The sons of Basemath, Esau's wife. The sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife, even was she to bear forth to Esau: Jeush, Jaalam, and Korah.

Conservapedia These are the genealogical annals of Esau, father of the Edomites, in Mount Seir: The names of the sons of Esau were: Eliphaz son of Adah, wife of Esau, and Reuel son of Bashemath, wife of Esau. The sons of Eliphaz were: Teman, Omar, Zepho, Gatam, and Kenaz. Timna became a common-law wife of Eliphaz son of Esau. She gave birth, for Eliphaz, to Amalek [From Amalek come the Amalekites, who would trouble the peace of Israel for centuries. The Amalekites are also a candidate for the identity of the Hyksos, the "shepherd kings" who took over Egypt between the eras of the Middle Kingdom and the Empire.]. These were the sons of Adah, wife of Esau. The sons of Reuel were: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Bashemath, wife of Esau. These were the sons of Aholibamah,

daughter of Anah daughter of Zibeon, the wife of Esau: she gave birth, for Esau, to Jeush, Jaalam, and Korah [This is not the same as Korah the Mutineer, grandson of Levi].

Ferrar-Fenton Bible

These are the names of the sons of Edom : Ailifaz the son of Ada, the wife of Esau; Rauel the son of Bashmath wife of Esau ; 1 And these are the sons of Ailifaz ; Omar, Tzifo, and Nathan, and Kenez ; and Thimna was secondary wife to Ailifaz, the son of Esau, and she bore to Ailifaz Amalek ; — these are the sons of Ada the wife of Esau. And these are the sons of Rauel ; Nahath, and Zarath, Shama, and Mizah ; these were the sons of Bashmath, wife of Esau. And these are the sons of Ahlibamah, the daughter of Anah, the daughter of Tzibaon, wife of Esau, which she bore to Esau: — Jaish; and Jalam ; and Korah.

God's Truth (Tyndale)

These are the generations of Esau father of the Edomites in mount Seir, and these are the names of Esaus sons: Eliphas the son of Ada the wife of Esau, and Reguel the son of Basmath the wife of Esau also. And the sons of Eliphas were: Theman, Omar, Zepho, Gaetham and Kenas. And Thimna was concubine to Eliphas Esaus son, and bare unto Eliphas, Amalek. And these be the sons of Ada Esaus wife. And these are the sons of Reguel: Nahas, Serah, Samma and Misa: these were the sons of Basmath Esaus wife. And these were the sons of Ahalibama Esaus wife the daughter of Ana son of Zebeon, which she bare unto Esau: Jeus, Jaelam and Rorah.

HCSB

These are the family records of Esau, father of the Edomites in the mountains of Seir.

These are the names of Esau's sons:
Eliphaz son of Esau's wife Adah,
and Reuel son of Esau's wife Basemath.
The sons of Eliphaz were
Teman, Omar, Zepho, Gatam, and Kenaz.
Timna, a concubine of Esau's son Eliphaz,
bore Amalek to Eliphaz.
These were the sons of Esau's wife Adah.
These are Reuel's sons:
Nahath, Zerah, Shammah, and Mizzah.
These were the sons of Esau's wife Basemath.
These are the sons of Esau's wife Oholibamah
daughter of Anah and granddaughter of Zibeon:
She bore Jeush, Jalam, and Korah to Edom.

Jubilee Bible 2000

And these are the lineages of Esau, the father of the Edomites in Mount Seir. 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. And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. And Timna was concubine to Eliphaz, Esau's son, and she bore to Eliphaz Amalek: these are the sons of Adah, Esau's wife. And these are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah; these were the sons of Bashemath, Esau's wife. And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: she gave birth unto Esau Jeush, Jaalam, and Korah.

Lexham English Bible

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H. C. Leupold

(2) Esau's Sons (v. 9-14)

This is the history of Esau, the father of the Edomites, in Mount Seir. These are the names of the sons of Esau: Eliphaz, the son of Adah, the wife of Esau—Reuel, the son of Basemath, the wife Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam and Kenaz. And Timnah was a concubine of Eliphaz, Esau's son, and she bore to Eliphaz, Amalek. These are the sons of Adah, the wife of Esau. And these are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Basemath, the wife of Esau. And the following were the

sons of Oholibamah, the daughter of Anah, the granddaughter of Zibeon, Esau's wife: she bore to Esau Jeush and Jalam and Korah.

NIV, ©2011 This is the account of the family line of Esau the father of the Edomites in the hill country of Seir.

These are the names of Esau's sons:

Eliphaz, the son of Esau's wife Adah, and Reuel, the son of Esau's wife Basemath.

The sons of Eliphaz:

Teman, Omar, Zepho, Gatam and Kenaz.

Esau's son Eliphaz also had a concubine named Timna, who bore him Amalek. These were grandsons of Esau's wife Adah.

The sons of Reuel:

Nahath, Zerah, Shammah and Mizzah. These were grandsons of Esau's wife Basemath.

The sons of Esau's wife Oholibamah daughter of Anah and granddaughter of Zibeon, whom she bore to Esau:

Jeush, Jalam and Korah.

Tree of Live Version .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

New American Bible (2002) .

New American Bible (2011) These are the descendants of Esau [the original heading of the genealogy is preserved in v. 10 ("These are the names of the sons of Esau"). This use of the Priestly formula is secondary and should not be counted in the list of ten such formulas in Genesis.], ancestor of the Edomites, in the highlands of Seir. These are the names of the sons of Esau: Eliphaz, son of Adah, wife of Esau, and Reuel, son of Basemath, wife of Esau. The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. Timna was a concubine of Eliphaz, the son of Esau, and she bore Amalek to Eliphaz. Those were the sons of Adah, the wife of Esau [1Chron. 1:36.]. These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. Those were the sons of Basemath, the wife of Esau [1Chr 1:37]. These were the sons of Esau's wife Oholibamah—the daughter of Anah, son of Zibeon—whom she bore to Esau: Jeush, Jalam, and Korah [1Chr 1:35].

New Jerusalem Bible These are the descendants of Esau, ancestor of Edom, in the mountainous region of Seir. These are the names of Esau's sons: Eliphaz son of Esau's wife Adah, and Reuel son of Esau's wife Basemath. The sons of Eliphaz were: Teman, Omar, Zepho, Gatam and Kenaz. Eliphaz son of Esau had Timna for concubine and she bore him Amalek. These were the sons of Esau's wife Adah. These were the sons of Reuel: Nahath, Zerah, Shammah and Mizzah. These were the sons of Esau's wife Basemath. And these were the sons of Esau's wife Oholibamah daughter of Anah, son of Zibeon: she bore him Jeush, Jalam and Korah.

New RSV .

Revised English Bible This is an account of the descendants of Esau father of the Edomites in the hill-country of Seir. These are the names of the sons of Esau: Eliphaz was the son of Esau's wife Adah. Reuel was the son of Esau's wife Basemath. The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. Timna was the concubine of Esau's son Eliphaz, and she bore Amalek to him. These are the descendants of Esau's wife Adah. These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the descendants of Esau's wife Basemath. These were the sons of Esau's wife Oholibamah daughter of Anah son of Zibeon: she bore him Jeush, Jaalam, and Korah.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

This is the genealogy of ‘Esav the father of Edom in the hill-country of Se‘ir. The names of ‘Esav’s sons were Elifaz, son of ‘Adah the wife of ‘Esav, and Re‘u’el the son of Basmat the wife of ‘Esav.
The sons of Elifaz were Teman, Omar, Tzefo, Ga‘tam and K’naz. Timnah was the concubine of Elifaz ‘Esav’s son, and she bore to Elifaz ‘Amalek. These were the descendants of ‘Adah ‘Esav’s wife.
The sons of Re‘u’el were Nachat, Zerach, Shammah and Mizah. These were the sons of Basmat ‘Esav’s wife.
These were the sons of Oholivamah, the daughter of ‘Anah the daughter of Tziv‘on, ‘Esav’s wife: she bore to ‘Esav Ye‘ush, Ya‘lam and Korach.

exeGeses companion Bible

And these are the generations of Esav
the father of the Edomiy in mount Seir.
These are the names of the sons of Esav:
Eli Phaz the son of Adah the woman of Esav,
Reu El the son of Bosmath the woman of Esav.
And the sons of Eli Phaz:
Teman, Omar, Sepho and Gatam and Qenaz.
And Timna is concubine
to Eli Phaz the son of Esav;
and she births Amaleq to Eli Phaz:
these are the sons of Adah the woman of Esav.
And these are the sons of Reu El:
Nachath and Zerach, Shammah and Mizzah
- these are the sons of Bosmath the woman of Esav.
And these are the sons of Oholi Bamah
the daughter of Anah the daughter of Sibon
the woman of Esav:
and she births Yeush and Yalam and Qorach to Esav.

Hebrew Roots Bible .

JPS (Tanakh—1985) .

Judaica Press Complete T. .

Kaplan Translation

These are the chronicles of Esau, the ancestor of Edom, in the hill country of Seir:
These are the names of Esau's sons:
Eliphaz [Reuel. See Genesis 36:4.], son of Esau's wife Adah;
Reuel, son of Esau's wife Basemath.
The sons of Eliphaz were Teman [See Genesis 36:15,42, 1 Chronicles 1:53. Also see Genesis 36:34. Teman was a city some 50 miles to the south of the Dead sea, near Petra. It might also be identified with Yemen (see note on Genesis 36:34). See Jeremiah 49:7,20, Ezekiel 25:13, Amos 1:12, Habakkuk 3:3. From the verses, Teman appears to be an area to the south of Seir; Obadiah 1:9; Ramban on Genesis 36:34. Job's friend Eliphaz was from Teman; Job 2:11, see note on Genesis 36:4.], Omar [See Genesis 36:15.], Tzefo [See Genesis 36:15. In 1 Chronicles 1:36, the name is given as Tzefi. There is a tradition that Tzefo was the military leader of Edom, and possibly one of the early settlers of Rome (Sefer HaYashar, pp. 163, 169, 175; Yossipon 2; MeAm Lo'ez/The Torah Anthology 3:551, 588, 4:8,24,233; Ramban on Genesis 49:31; Bachya on Genesis 50:9). See note on Genesis 36:43.], Gatam [See Genesis 36:16. Josephus renders this as Gotham.], and Kenaz [See Genesis 36:15,42. Also see Genesis 15:19.].
Timna [She was the daughter of Seir the Horite; Genesis 36:22. Although she was a princess, she was content to be a concubine in Abraham's family (Sanhedrin 99b; Rashi). In 1 Chronicles 1:36, however, Timna is seen as a daughter of Eliphaz. According to Talmudic tradition, Eliphaz fathered Timna by committing adultery with

Seir's wife, and then he married her (Tanchuma, VaYeshev 2; Rashi; BaMidbar Rabbah 14:10). Others say that the Timna in Chronicles is a different individual (Radak on Chronicles; Ramban). See Lekach Tov; Rashbam, here. This may be the Timna in Genesis 36:40, and she may have been a woman (see Rashba, Bava Bathra 115b).] became the concubine of Esau's son Eliphaz, and she bore Eliphaz's son Amalek [Israel's arch-enemy; Exodus 17:16, Deuteronomy 25:19. See Genesis 36:16.]. All these are the descendants of Esau's wife Adah.
These are the sons of Reuel: Tachath [See Genesis 36:5,18.], Zerach [See Genesis 36:33.], Shamah, and Mizzah. These are the descendants of Esau's wife Basemath.
These are the sons of Esau's wife Oholibamah, daughter of Anah, daughter of Tziv'on: By Esau she had Yeush, Yalam, and Korach [See Genesis 36:5,18.].

Orthodox Jewish Bible
And these are the toldot Esav avi Edom in har Seir:
These are the shemot Bnei Esav; Eliphaz Ben Adah eshet Esav, Reuel Ben Basemat eshet Esav.
And the Bnei Eliphaz were Teman, Omar, Tzepho, and Gatam, and Kenaz.
And Timna was pilegesh (concubine) to Eliphaz Ben Esav; and she bore to Eliphaz Amalek; these were the Bnei Adah eshet Esav.
And these are the Bnei Reuel: Nachat, and Zerach, Shammah, and Mizzah; these were the Bnei Basemat eshet Esav.
And these were the Bnei Oholivamah Bat Anah Bat Tziveon, eshet Esav: and she bore to Esav Yeush, and Yaalam, and Korach.

Restored Names Version
.

The Scriptures 1998
And this is the genealogy of Ĕsaw the father of the Edomites in Mount Sĕʿir.
These were the names of Ĕsaw's sons: Eliphaz son of Adah, wife of Ĕsaw, and Reʿuw'ĕl son of Basemath, wife of Ĕsaw. And the sons of Eliphaz were Tĕman, Omar, Tsepho, and Gatam, and Qenaz. And Timna was the concubine of Eliphaz, Ĕsaw's son, and she bore Amalĕq to Eliphaz. These were the sons of Ad?ah, Ĕsaw's wife. These were the sons of Reʿuw'ĕl: Naḥath and Zeraḥ, Shammah and Mizzah. These were the sons of Basemath, Ĕsaw's wife. These were the sons of Oholibamah, Ĕsaw's wife, the daughter of Anah, the daughter of Tsibʿon. And she bore to Ĕsaw: Yeʿush, and Yaʿlam, and Qorah.

Expanded/Embellished Bibles:

The Amplified Bible
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The Expanded Bible
·This is the family history [ᴸThese are the generations; 2:4] of Esau. He is the ·ancestor [father] of the Edomites, who live in the mountains of ·Edom [ᴸSeir].
·Esau's sons were [ᴸThese are the names of the sons of Esau:] Eliphaz, son of Adah and Esau, and Reuel, son of Basemath and Esau.
Eliphaz had five sons: Teman, Omar, Zepho, Gatam, and Kenaz. Eliphaz also had a ·slave woman [concubine] named Timna, and Timna and Eliphaz gave birth to Amalek. These were Esau's ·grandsons [descendants; ᴸsons] by his wife Adah.
Reuel had four sons: Nahath, Zerah, Shammah, and Mizzah. These were Esau's grandsons by his wife Basemath.
Esau's third wife was Oholibamah the daughter of Anah. (Anah was the son of Zibeon.) Esau and Oholibamah gave birth to Jeush, Jalam, and Korah.

The Geneva Bible
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Kretzmann's Commentary
Verses 9-14
Esau's Sons and Grandsons
And these are the generations of Esau, the father of the Edomites in Mount Seir: 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. And the sons of Eliphaz were Teman, Omar, Zepho (or Zephi, 1Chron. 1:36),and Gatam, and Kenaz. And Timna was concubine to Eliphaz, Esau's son, having probably been adopted for that

purpose by Adah; and she bare to Eliphaz Amalek; these were the sons of Adah, Esau's wife. If this is the Amalek that was the ancestor of the Amalekites who afterward were such bitter enemies of the children of Israel, it was probably due to the fact that Amalek separated himself from his brethren at an early date and grew into an independent people, his descendants occupying the country immediately south of Canaan and spreading from there to the very boundaries of the Promised Land. And these are the sons of Reuel: Nahath, and Zerah, Shammah, and Mizzah; these were the sons of Bashemath, Esau's wife. 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. In the case of Aholibamah, therefore, the sons, in the case of the other wives, the grandsons perpetuated the name of Edom and were considered the fathers of the tribes. The sons of Eliphaz continued the Canaanitic line, those of Reuel the Ishmaelitic, and the three sons of Aholibamah the Horite line.

NET Bible® .

Syndein/Thieme .

The Voice Here is an account of Esau's descendants. He was the founding father of the Edomites, *a people who lived* in the hill country of Seir. Esau's sons were Eliphaz (son of his wife Adah) and Reuel (son of his wife Basemath). Eliphaz's sons were Teman, Omar, Zepho, Gatam, and Kenaz. (Timna was a concubine of Eliphaz, Esau's son, and she gave birth to Amalek.) These were the grandsons of Adah, Esau's first wife. Reuel's sons were Nahath, Zerah, Shammah, and Mizzah. These were the grandsons of Basemath (Esau's wife). These were the sons of Esau's wife Oholibamah (daughter of Anah, Zibeon's granddaughter): Jeush, Jalam, and Korah.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and these are the birthings of Esav [Doing], the father of Edom [Red] in the hill of Se'iyr [Hairy], these are the titles of the sons of Esav [Doing], Eliphaz [My El is pure gold], the son of Adah [Ornament], the woman of Esav [Doing], Re'u'el [Companion of El], the son of Basmat [Spice], the woman of Esav [Doing], and the sons of Eliphaz [My El is pure gold] existed, Teyman [South], Omar [Speaker], Tsepho [Watcher] and Gatam [Burnt valley] and Qeniz [Hunter], and Timna [Withhold] had existed as the concubine to Eliphaz [My El is pure gold], the son of Esav [Doing], and she brought forth to Eliphaz [My El is pure gold], Amaleq [People gathered], these are the sons of Adah [Ornament], the woman of Esav [Doing], and these are the sons of Re'u'el [Companion of El], Nahhat [Rest] and Zerahh [Dawn], Sham'mah [Desolate] and Miz'zah [Faint], these sons existed of Basmat [Spice], the woman of Esav [Doing], and these sons existed of Ahalivamah [Tent of the high place], the daughter of Anah [Answer], the daughter of Tsiv'ghon [Colored], woman of Esav [Doing], and she brought forth to Esav [Doing] Ye'ush [He will assemble] and Yalam [He is concealed] and Qorahh [Bald],...

Concordant Literal Version .

A Conservative Version .

Context Group Version .

Darby Translation .

Emphasized Bible .

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation .

God's Truth (Tyndale) .

King James 2000 Version .

21st Century KJV .

Modern English Version These are the generations of Esau the father of the Edomites in the hill country of Seir.

These are the names of Esau's sons:
Eliphaz the son of Adah the wife of Esau, and Reuel the son of Basemath the wife of Esau.
The sons of Eliphaz were
Teman, Omar, Zepho, Gatam, and Kenaz.
Timna was a concubine to Eliphaz, Esau's son, and she bore to Eliphaz Amalek. These were the sons of Adah, Esau's wife.
These are the sons of Reuel:
Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife.
These were the sons of Oholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: she bore to Esau
Jeush, Jalam, and Korah.

NASB

Descendants of Esau

These then are the records of the generations of Esau the father of the Edomites in the hill country of Seir. These are the names of Esau's sons: Eliphaz the son of Esau's wife Adah, Reuel the son of Esau's wife Basemath. The sons of Eliphaz were Teman, Omar, Zepho and Gatam and Kenaz. Timna was a concubine of Esau's son Eliphaz and she bore Amalek to Eliphaz. These are the sons of Esau's wife Adah. These are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Esau's wife Basemath. These were the sons of Esau's wife Oholibamah, the daughter of Anah and the granddaughter of Zibeon: she bore to Esau, Jeush and Jalam and Korah.

New European Version .
New King James Version .
Owen's Translation .
Third Millennium Bible .
Updated Bible Version 2.11 .
A Voice in the Wilderness .
Webster's Bible Translation .
World English Bible .
Young's Literal Translation .

Young's Updated LT

And these are births of Esau, father of Edom, in mount Seir. These are the names of the sons of Esau: Eliphaz son of Adah, wife of Esau; Reuel son of Bashemath, wife of Esau. And the sons of Eliphaz are Teman, Omar, Zepho, and Gatam, and Kenaz; and Timnath has been concubine to Eliphaz son of Esau, and she beares to Eliphaz, Amalek; these are sons of Adah wife of Esau. And these are sons of Reuel: Nahas and Zerah, Shammah and Mizzah; these were sons of Bashemath wife of Esau. And these have been the sons of Aholibamah daughter of Anah, daughter of Zibeon, wife of Esau; and she beares to Esau, Jeush and Jaalam and Korah.

The gist of this verse: Esau's direct descendants are listed.

Genesis 36:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251

Genesis 36:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֶלֵּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
tôwl^{e}dôth (תֹּדְלוֹת) [pronounced *tohl^{e}-DOTH*]	*generations, results, proceedings, genealogies, history, course of history; origin; families; races*	feminine plural construct	Strong's #8435 BDB #410
ʿÊsâv (וָשֵׁע) [pronounced *ǵay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
ʾâb (בָּא) [pronounced *aw^{b}v*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular construct	Strong's #1 BDB #3
ʾĔdôwm (סֹודֶא) [pronounced *eh-DOHM*]; also ʾĔdôm (סֹדֶא) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
har (רַה) [pronounced *har*]	*hill; mountain, mount; hill-country, a mountainous area, mountain region*	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Sêʿîyr (רִיעֵשׁ) [pronounced *say-ǦEER*]	*hairy, shaggy;* transliterated *Seir*	masculine singular, proper noun	Strong's #8165 BDB #973

Translation: These [are] the generations of Esau, the father of Edom, [which is] in the hill country of Seir. Esau, Jacob's twin brother, moved south and founded Edom in the hill country of Seir.

Genesis 36:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֶלֵּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
shêm (סֵשׁ) [pronounced *shame*]	*name, reputation, character; fame, glory; celebrated; renown;* possibly *memorial, monument*	masculine plural construct	Strong's #8034 BDB #1027

Genesis 36:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (מִינֵב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʿÊsâv (וְשִׂע) [pronounced *ǵay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
ʾĚlîyphaz (זִפיֵלֱא) [pronounced *ehl-ee-FAHZ*]	*God of gold, my God is fine gold;* transliterated *Eliphaz*	masculine singular proper noun	Strong's #464 BDB #45
bên (ןֵב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
ʿÂdâh (הָדָע) [pronounced *ǵaw-DAW*]	*ornament, decoration;* transliterated *Adah*	feminine singular proper noun	Strong's #5711 BDB #725
ʾîshshâh (הָשִׁא) [pronounced *eesh-SHAW*]	*woman, wife*	feminine singular construct	Strong's #802 BDB #61
ʿÊsâv (וְשִׂע) [pronounced *ǵay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Translation: These [are] the names of Esau's sons: Eliphaz, the son of Adah (Esau's wife);... One of his sons was Eliphaz, bore to him by Adah.

Genesis 36:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Rᵉʿûwʾêl (לֵאוּעְר) [pronounced *reh-ǵoo-ALE*]	*friend of God;* transliterated *Reuel, Raguel*	masculine singular, proper noun	Strong's #7467 BDB #946
bên (ןֵב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Bâsᵉmath (תַמְשָׂב) [pronounced *baws-MATH*]	*perfume, fragrance;* and is transliterated *Basemath, Bashemath*	feminine singular proper noun	Strong's #1315 BDB #142
ʾîshshâh (הָשִׁא) [pronounced *eesh-SHAW*]	*woman, wife*	feminine singular construct	Strong's #802 BDB #61
ʿÊsâv (וְשִׂע) [pronounced *ǵay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Translation: ...Reuel the son of Basemath (Esau's [other] wife). Reuel was another son of Esau, by Basemath, another of his wives.

Genesis 36:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
bânîym (בְּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʾĔlîyphaz (אֱלִיפַז) [pronounced *ehl-ee-FAHZ*]	*God of gold, my God is fine gold;* transliterated *Eliphaz*	masculine singular proper noun	Strong's #464 BDB #45
Têymân (תֵּימָן) [pronounced *tay-MAWN*]	*south;* transliterated *Teman*	masculine singular proper noun	Strong's #8487 BDB #412
This name is also spelled without the yodh (י).			
From BDB:[17] 1) son of Eliphaz, grandson of Esau, and one of the dukes of Edom (noun proper masculine) 2) the tribe descended from 1 noted for the wisdom of its people (noun proper masculine) 3) the region occupied by the descendants of 1, located east of Idumea (noun proper locative)			
ʾÔwmâr (עֹמַר) [pronounced *oh-MAWR*]	*speaker, eloquent;* and is transliterated *Omar*	masculine singular proper noun	Strong's #201 BDB #57
Tsephôw (צְפוֹ) [pronounced *tsehf-OH*]	*watch-tower;* and is transliterated *Zepho*	proper singular noun	Strong's #6825 BDB #859
This is also spelled Tsephîy (צְפִי) [pronounced *tsehf-EE*].			
we (or ve) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Gaʿetâm (גַּעְתָּם) [pronounced *gahģ-TAWM*]	*a burnt valley;* and is transliterated *Gatam*	masculine singular proper noun:	Strong's #1609 BDB #172
we (or ve) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Qenaz (קְנַז) [pronounced *keNAHZ*]	*hunter;* possibly *side, flank;* is transliterated *Kenaf*	masculine singular, proper noun	Strong's #7073 BDB #889

Translation: The sons of Eliphaz are: Teman, Omar, Zepho, Gatam and Kenaz. Eliphaz, Esau's son, had sons, and 5 of them are named here.

[17] *The Brown-Driver-Briggs Hebrew and English Lexicon;* courtesy of e-sword; Strong's #8487.

Either Eliphaz named his territory after his first-born or his first-born settled an area and named it after himself. In either case, the area of Teman is noted throughout the Old Testament. It was known as an area where there were wise men (Jer. 49:7 Obad. 8); and it was an area which came under indictment from God when Edom was castigated (Jer. 49:20 Ezek. 25:13 Amos 1:12 Obad. 9)[18]. Teman, in ordinary use in the Bible, means south, which could explain Habak. 3:3.

As was mentioned, Eliphaz of the book of Job was a Temanite and perhaps was the very same Eliphaz that we find here.

Although the name of Kenaz occurs several times throughout the Bible, they are all unrelated to this Kenaz. One of Omar's descendants who took his name formed a band in Houston and one of Zepho's descendants became one of the Marx brothers.[19] Zepho is called Zephi in 1Chron. 1:36

Genesis 36:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Tim^{e}nâʿ (עַנְמַת) [pronounced *tihm-NAWĢ*]	*restrained;* and is transliterated *Timna, Timnah*	masculine singular proper noun	Strong's #8555 BDB #586
There is a slightly different spelling in this passage.			
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
pîylegesh (פִּלֶגֶשׁ) [pronounced *pee-LEH-gesh*]	*mistress, paramour, illicit lover, live-in lover, concubine*	feminine singular noun	Strong's #6370 BDB #811
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾĚlîyphaz (אֱלִיפַז) [pronounced *ehl-ee-FAHZ*]	*God of gold, my God is fine gold;* transliterated *Eliphaz*	masculine singular proper noun	Strong's #464 BDB #45
bên (בֶּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Translation: Eliphaz ben Esau had a mistress, Timna,.. Eliphaz also had a mistress, Timna, and she had at least one son.

[18] Teman and Dedan are mentioned as representative of Edom because they were at opposite ends of the country from one another

[19] This is me, thinking that I am being humorous.

Live-in arrangements were not an invention of the 20th century. We find concubines, or mistresses, or live-in lovers or lovers-on-the-side as early as Gen. 22:24. They represent often a lack of true commitment, an experiment which may last a lifetime, and, generally speaking, the children suffer as a result.

Genesis 36:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yâlad (דַּלְיָ) [pronounced *yaw-LAHD*]	*to give birth, to bear, to be born, to bear, to bring forth, to beget*	3rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
lâmed (לְ) [pronounced *l*e]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾĔlîyphaz (אֱלִיפַז) [pronounced *ehl-ee-FAHZ*]	*God of gold, my God is fine gold;* transliterated *Eliphaz*	masculine singular proper noun	Strong's #464 BDB #45
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿAmâlêq (עֲמָלֵק) [pronounced *ġah-maw-LAYK*]	transliterated *Amalek*	masculine proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766

Translation: ...and she bore Amalek to Eliphaz. She bears Amalek to Eliphaz.

This is the first mention of Amalek the man. The mention of the Amalekites back in Gen. 14:7 was probably a gloss.

Amalek, by Ron Snider

1. This section gives us the account of Esau after he relocated from Canaan to the mountains of Seir.
2. The significant person for our future purposes will be Amalek in vs 12.
3. He was the illegitimate son of a concubine and was the ancestor of the Amalekites, or shepherd kings.
4. They are known in history by the more familiar term, Hyksos.
5. They were hostile to Israel at the time of the Exodus and moved into Egypt and took over the devastated country.
6. Most historians cannot explain their appearance in Egypt, how they came to power, etc. since they do not identify them in the correct time frame or dynasties.

Snider is making some very strong historical statements here.

From **Makarios Bible Church**; accessed December 9, 2015.

Chapter Outline **Charts, Graphics and Short Doctrines**

It is not clear whether the Amalekites famous in Scripture came from this man or from much earlier.

The Amalekites

The Amalekites were one of the most vicious enemies of Israel. They occupied an area southwest of the land of Canaan. The name, Amalekite, was mentioned back in Gen. 14:7. This is a different Amalek or a reference to people of this land which Amalek later settled. Moses, as the editor, may have inserted that, the other reference becoming too obscure even for his generation. They were a nomadic group who more or less occupied the same territory as the Ishmaelites (cp Gen. 25:18 and 1Sam. 15:7). Judges 6:3, 33 indicates that they may have also, during that time period, lived further east. and Judges 12:15 indicates that they may have lived further north also. The Amalekites attacked the wandering Israelites when they were on their exodus in Ex. 17 and Deut. 25:17–18. The became one of the peoples that God marked for extinction in Deut. 25:19. Because of the lack of faith of some of the early Israelite leaders, they were unable to defeat the Amalekites in Num. 13 & 14. The Amalekites continued to be a thorn in the side of the Israelites throughout the time of the judges through to the rulership of Saul. King David apparently all but destroyed the Amalekites, who are not mentioned again after his rule until 1Chron. 18:11.

Chapter Outline Charts, Graphics and Short Doctrines

Genesis 36:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֶלֵּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (מִינָּב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʿÂdâh (הָדָע) [pronounced *ǵaw-DAW*]	*ornament, decoration;* transliterated *Adah*	feminine singular proper noun	Strong's #5711 BDB #725
ʾîshshâh (הָשִׁא) [pronounced *eesh-SHAW*]	*woman, wife*	feminine singular construct	Strong's #802 BDB #61
ʿÊsâv (וָשֵׁע) [pronounced *ǵay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Translation: Those [were] the sons of Adah, Esau's wife. There is the line of Esau through Adah.

Genesis 36:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (הֶלֵּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41

Genesis 36:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (מִינֵב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Reʿûwʾêl (לֵאוּעָר) [pronounced *reh-ģoo-ALE*]	*friend of God;* transliterated *Reuel, Raguel*	masculine singular, proper noun	Strong's #7467 BDB #946
Nachath (תַנַח) [pronounced *NAH-khahth*]	*rest; descent;* transliterated, *Nahath*	masculine singular proper noun	Strong's #5184 BDB #639
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Zerach (חַרֶז) [pronounced *ZEH-rahkh*]	*dawning; shining; rising;* transliterated *Zerah, Zarah*	proper singular noun	Strong's #2226 BDB #280
Shammâh (הָמַש) [pronounced *shahm-MAW*]	*waste, devastation; astonishment, appalment* and is transliterated *Shammah*	masculine proper noun	Strong's #8048 BDB #1031
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Mizzâh (הָזִמ) [pronounced *mihz-ZAW*]	*sucked out; empty; exhausted; fear;* transliterated *Mizzah*	masculine singular proper noun	Strong's #4199 BDB #561

Translation: The sons of Reuel [are]: Nahath, Zerah, Shammah and Mizzah. Reuel is Esau's son by Basemath, and this is a list of his son. So these are from Esau through Basemath.

Zerah means *shining, rising, dawning*, and he is found in Gen. 36:13, 17, 36 and 1Chron. 1:37, 44. He is not the founder of the Zerahites, however (see Gen. 46:10 Ex. 6:15 Num. 26:13 1Chron. 4:24). The other sons, while men of distinction in their day, are unknown to us today.

Genesis 36:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֵא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person plural, Qal perfect	Strong's #1961 BDB #224
bânîym (מִינֵב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119

Genesis 36:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bâs^{e}math (תַּמַּשְׂב) [pronounced *baws-MATH*]	*perfume, fragrance;* and is transliterated *Basemath, Bashemath*	feminine singular proper noun	Strong's #1315 BDB #142
ʾîshshâh (הָשִׁא) [pronounced *eesh-SHAW*]	*woman, wife*	feminine singular construct	Strong's #802 BDB #61
ʿÊsâv (וְעֵשׂ) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Translation: Those were the sons of Basemath, the wife of Esau. As summarized, the sons just named were from Basemath, one of Esau's wives.

Genesis 36:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person plural, Qal perfect	Strong's #1961 BDB #224
bânîym (מִינֵב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʾÂchălîybâmâh (הָמָבילֲחָא) [pronounced *oh-hohl-ee-baw*	*tent of the high place;* transliterated *Aholibamah, Oholibamah*	feminine singular proper noun	Strong's #173 BDB #14
bath (תַּב) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
ʿĂnâh (הָנֲע) [pronounced *ģuhn-AW*]	*answer;* transliterated *Anah*	feminine singular proper noun	Strong's #6034 BDB #777
bath (תַּב) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
Some manuscripts read *a son of*.			
Tsib^{e}ʿôwn (וֹעְבִצ) [pronounced *tsihb-ĢOHN*]	*colored, dyed; speckled;* transliterated *Zibeon*	masculine singular proper noun	Strong's #6649 BDB #840

Genesis 36:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîshshâh (הָשִּׁא) [pronounced *eesh-SHAW*]	*woman, wife*	feminine singular construct	Strong's #802 BDB #61
ʿÊsâv (וְעֵשָׂ) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Translation: And these are the sons of Oholibamah, Esau's wife, [was] the daughter of Anah, the daughter of Zibeon. Esau had a 3rd wife, Oholibamah, who is listed second in v. 2.

As in v. 2, the Septuagint, the Samaritan and the Syrian text read: Anah, the son of Zibeon the Hivite rather than the *daughter of Zibeon*, as is found in the Masoretic text and so translated in the KJV, the ASV[20] and others. Men of distinction in their day; unknown to us today.

Genesis 36:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yâlad (דַלְיָ) [pronounced *yaw-LAHD*]	*to give birth, to bear, to be born, to bear, to bring forth, to beget*	3rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾĔlîyphaz (זַפִיְלֱא) [pronounced *ehl-ee-FAHZ*]	*God of gold, my God is fine gold;* transliterated *Eliphaz*	masculine singular proper noun	Strong's #464 BDB #45
ʾêth (תֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Y^{e}ʿûwsh (שוּעִי) [proounced *yeh-OOSH*]	*he hurries to aide;* transliterated *Jeush*	masculine singular proper noun	Strong's #3266 BDB #736
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (תֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

[20] The NASB translates this *Oholibamah, the daughter of Anah, the grandaughter of Anah*, but reads *son* in the margin

Genesis 36:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ya^{e}lâm (יַעְלָם) [pronounced *yahġ-LAWM*]	*concealed;* transliterated *Jalam, Jaalam*	masculine singular proper noun:	Strong's #3281 BDB #761
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Qôrach (קֹרַח) [pronounced *KOH-rahkh*]	*ice, hail; bald;* transliterated *Korah*	masculine singular proper noun	Strong's #7141 BDB #901

Translation: She bore to Esau, Jeush, Jalam and Korah. Oholibamah gives birth to at least 4 sons.

Fortunately, someone has already done the work for me putting together this table.

	Genesis 36:1–14	Meanings of Names
1	Now these [are] the generations of Esau, who [is] Edom.	**Esau** = "hairy" **Edom** = "red"
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;	**Esau** = "hairy" **Canaan** = "lowland" **Adah** = "ornament" **Elon** = "terebinth, mighty" **Hittite** = "descendant of Heth" **Aholibamah** = "tent of the high place" **Anah** = "answer" **Zibeon** = "coloured" **Hivite** = "villagers"
3	And Bashemath **Ishmael's** daughter, sister of Nebajoth.	**Bashemath or Basmath** = "spice" **Ishmael** = "God will hear" **Nebaioth** or Nebajoth = "heights"
4	And Adah bare to Esau **Eliphaz**; and Bashemath bare **Reuel**;	**Adah** = "ornament" **Esau** = "hairy" **Eliphaz** = "my God is (fine) gold" **Bashemath or Basmath** = "spice" **Reuel** or Raguel = "friend of God"
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.	**Aholibamah** = "tent of the high place" **Jeush** = "assembler" **Esau** = "hairy" **Jaalam** = "concealed" **Korah** = "bald"

Genesis 36:1–14		Meanings of Names
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.	**Esau** = "hairy" **Jacob** = "heel holder" or "supplanter"
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.	**Esau** = "hairy" **Edom** = "red" **Seir** = "hairy" or "shaggy"
9	And these [are] the generations of Esau the father of the Edomites in mount Seir:	**Esau** = "hairy" **Edom** = "red" **Seir** = "hairy" or "shaggy"
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.	**Esau** = "hairy" **Eliphaz** = "my God is (fine) gold" **Adah** = "ornament" **Bashemath or Basmath**= "spice" **Reuel** or Raguel = "friend of God"
11	And the sons of **Eliphaz** were Teman, Omar, Zepho, and Gatam, and Kenaz.	**Eliphaz** = "my God is (fine) gold" **Teman** = "south" **Omar** = "speaker" or "eloquent" **Zepho** or Zephi = "watch-tower" **Gatam** = "a burnt valley" **Kenaz** = "hunter"
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.	**Timna** or Timnah = "restrained" **Eliphaz** = "my God is (fine) gold" **Amalek** = "dweller in a valley" **Esau** = "hairy" **Adah** = "ornament"
13	And these [are] the sons of **Reuel**; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.	**Esau** = "hairy" **Bashemath or Basmath** = "spice" **Reuel** or Raguel = "friend of God" **Nahath** = "rest" **Zerah** or Zarah = "rising"
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.	**Aholibamah** = "tent of the high place" **Esau** = "hairy" **Jeush** = "assembler" **Jaalam** = "concealed" **Zibeon** = "coloured" **Korah** = "bald"

The reason I included this chart was, it reveals that most of the parents were not thinking about God when these children were born (there are notable exceptions, of course). Two sons of Esau (both bolded) who have a reference to God in their names. One of them, Eliphaz, seems to have a name which is opposed to God, as it means *my god [is] fine gold*.

Chart from **Bible Wheel.com**; accessed February 2, 2016.

Chapter Outline **Charts, Graphics and Short Doctrines**

Chapter Outline **Charts, Graphics and Short Doctrines**

Esau's Chieftain Sons

These [are] princes of sons of Esau, sons of Eliphaz (a firstborn of Esau): prince Teman, prince Omar, prince Zepho, prince Kenaz, prince Korah, prince Gatam, prince Amalek. These [are] princes of Eliphaz in a land of Edom. These [are] sons of Adah. **These are sons of Reuel a son of Esau: prince Nahath, prince Zerah, prince Shammah, prince Mizzah. These [are] princes of Reuel in a land of Edom. These [are] sons of Basemath woman of Esau.** **And these are sons of Oholibamah a woman of Esau: prince Jeush, prince Jalam, prince Korah. These [are] princes of Oholibamah a daughter of Anah a woman of Esau.** **These are sons of Esau and these [are] their princes. He [is] Edom.**	Genesis 36:15–19	**These [are] the princes [from] the sons of Esau. [They are] the sons of Eliphaz (Esau's firstborn): prince Teman, prince Omar, prince Zepho, prince Kenaz, prince Korah, prince Gatam, and prince Amalek. These [are] the princes of Eliphaz in the land of Edom; they are the sons of Adah. These are the sons of Reuel, the son of Esau: prince Nahath, prince Zerah, prince Shammah, and prince Mizzah. These [are] the princes of Reuel in the land of Edom. These [are] the sons of Basemath, Esau's wife. And these are the sons of Oholibamah, Esau's wife: prince Jeush, prince Jalam and prince Korah. These [are] the princes of Oholibamah, the daughter of Anah and wife of Esau. These [are] the sons of Esau and these [are] their princes. [Esau is] Edom.**

These are the princes from the sons of Esau. They are the sons of Eliphaz, Esau's firstborn: prince Teman, prince Omar, prince Zepho, prince Kenaz, prince Korah, prince Gatam, and prince Amalek. These [are] the princes of eliphaz in the land of Edom; they are Adah's sons.

These are the sons of Reuel, Esau's son: prince Nahath, prince Zerah, prince Shammah, and prince Mizzah. They are the princes of Reuel in the land of Edom.

And these are the sons of Oholibamah, Esau's wife: prince Jeush, prince Jalam and prince Korah. These are the princes of Oholibamah, the daughter of Anah and wife of Esau.

All of these are Esau's sons and princes. Esau is Edom.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

These [are] princes of sons of Esau, sons of Eliphaz (a firstborn of Esau): prince Teman, prince Omar, prince Zepho, prince Kenaz, prince Korah, prince Gatam, prince Amalek. These [are] princes of Eliphaz in a land of Edom. These [are] sons of Adah.

These are sons of Reuel a son of Esau: prince Nahath, prince Zerah, prince Shammah, prince Mizzah. These [are] princes of Reuel in a land of Edom. These [are] sons of Basemath woman of Esau.

And these are sons of Oholibamah a woman of Esau: prince Jeush, prince Jalam, prince Korah. These [are] princes of Oholibamah a daughter of Anah a woman of Esau.

These are sons of Esau and these [are] their princes. He [is] Edom.

Dead Sea Scrolls .

Targum of Onkelos .

Jerusalem targum .

Targum (Onkelos)

These are the chiefs [*Ravrevee*.] of the sons of Esau. Of the sons of Eliphaz the firstborn of Esau, Rabba Theman, Rabba Omar, Rabba Zepho, Rabba Kenaz, Rabba Korach, Rabba Gaetam, Rabba Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Ada. And these are the sons of Reuel bar Esau: Rabba Nachath, Rabba Zarach, Rabba Shamma, Rabba Meza. These are the chiefs of Reuel in the land of Edom; these are the sons of Basemath, the wife of Esau. And these are the sons of Ahalivama, the wife of Esau: Rabba Jehus, Rabba Jaalam, Rabba Korach. These are the chiefs of Ahalivama, the daughter of Ana the wife of Esau. These are the sons of Esau, and these are their chieftains. He is Edom.

Targum (Pseudo-Jonathan)

These are the chieftains of the sons of Esau; the sons of Eliphaz, the first born of Esau, Rabba Teman, Rabba Omar, Rabba Zephu, Rabba Kenaz, Rabba Korach, Rabba Gaatam, Rabba Amalek: these are the chieftains of Eliphaz, whose habitation was in the land of Edom; they are the sons of Adah.

And these are the sons of Reuel bar Esau; Rabba Nachath, Rabba Zerach,, Rabba Shammah, Rabba Mizzah; these are the chieftains of Reuel, whose habitation was in the land of Edom. These are the sons of Basemath wife of Esau.

And these are the sons of Ahalibama wife of Esau; Rabba Jeush, Rabba Jaalam, Rabba Korach; these are the chieftains of Ahalibama, daughter of Adah wife of Esau. These are the sons of Esau, and these their chieftains. He is the father of the Edomites.

Jerusalem targum .

Revised Douay-Rheims

These were dukes of the sons of Esau: the sons of Eliphaz the firstborn of Esau: duke Theman, duke Omar, duke Sepho, duke Venez., Duke Core, duke Gatham, duke Amalech: these are the sons of Eliphaz, in the land of Edom, and these the Bone of Ada.

And these were the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these are the dukes of Rahuel, in the land of Edom: these the sons of Base- math the wife of Esau.

And these the sons of Oolibama the wife of Esau: duke Jehus, duke Jhelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.

These are the sons of Esau, and these the dukes of them: the same is Edom.

Aramaic ESV of Peshitta

These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek: these are the chiefs who came of Eliphaz in the land of Edom; these are the sons of Adah. These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs who came of Reuel in the

land of Edom; these are the sons of Basemath, Esau's wife. These are the sons of Oholibamah, Esau's wife: chief Yeush, chief Yalam, chief Korah: these are the chiefs who came of Oholibamah the daughter of Anah, Esau's wife. These are the sons of Esau (that is, Edom), and these are their chiefs.

Plain English Aramaic Bible .

Peshitta (Syriac) These are the chiefs of the sons of Esau, the sons of Eliphaz the first-born of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, Chief Gatham, chief Korah, and chief Amalek; these are the chiefs that came of Eliphaz in the land of Edom; these were the sons of Adah. And these are the sons of Reuel, Esaus son: chief Nahath, chief Zerah, chief Shammah, and chief Mizzah; these are the chiefs that came of Reuel in the land of Edom; these are the sons of Bismath, Esaus wife. These are the sons of Aholibamah, Esaus wife: chief Jeush, chief Jaalan, and chief Korah; these were the sons of Aholibamah, the daughter of Anah, Esaus wife. These are the sons of Esau, who is Edom, and these are their chiefs.

Septuagint (Greek) These are the chiefs of the son of Esau, even the sons of Eliphas, the first-born of Esau; chief Thaeman, chief Omar, chief Sophar, chief Kenez, chief Core, chief Gothom, chief Amalec. These are the chiefs of Eliphas, in the land of Edom; these are the sons of Ada.
And these are the sons of Raguel, the son of Esau; chief Nachoth, chief Zare, chief Some, chief Moe. These are the chiefs of Raguel, in the land of Edom; these are the sons of Basemath, wife of Esau.
And these are the sons of Olibema, wife of Esau; chief Jeus, chief Jeglom, chief Core. These are the chiefs of Olibema, daughter of Ana, wife of Esau.
These are the sons of Esau, and these are the chiefs; these are the sons of Edom.

NETS (Greek) .

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English These were the chiefs among the sons of Esau: the sons of Eliphaz, Esau's first son: Teman, Omar, Zepho, Kenaz, Korah, Gatam, Amalek: all these were chiefs in the land of Edom, the offspring of Eliphaz, the seed of Adah. And these are the sons of Esau's son Reuel: Nahath, Zerah, Shammah, Mizzah: these were the chiefs of Reuel in the land of Edom, the children of Esau's wife Basemath. And these are the sons of Esau's wife Oholibamah: Jeush, Jalam, and Korah: these were the chiefs who came from Esau's wife Oholibamah, daughter of Anah. These were the sons of Esau that is, Edom, and these were their chiefs.

Easy English .

Easy-to-Read Version These are the family groups that came from Esau:

> Esau's first son was Eliphaz. From Eliphaz came Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek.
> All these family groups came from Esau's wife Adah.
> Esau's son Reuel was the father of these families: Nahath, Zerah, Shammah, and Mizzah.
> All these families came from Esau's wife Basemath.
> Esau's wife Oholibamah, daughter of Anah, gave birth to Jeush, Jalam, and Korah. These three men were the leaders of their families.

They were all sons of Esau and leaders of the family groups of Edom.

God's Word™ .

Good News Bible (TEV) .

The Message
These are the chieftains in Esau's family tree. From the sons of Eliphaz, Esau's firstborn, came the chieftains Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek—the chieftains of Eliphaz in the land of Edom; all of them sons of Adah.
From the sons of Esau's son Reuel came the chieftains Nahath, Zerah, Shammah, and Mizzah. These are the chieftains of Reuel in the land of Edom; all these were sons of Esau's wife Basemath.
These are the sons of Esau's wife Oholibamah: the chieftains Jeush, Jalam, and Korah—chieftains born of Esau's wife Oholibamah, daughter of Anah.
These are the sons of Esau, that is, Edom, and these are their chieftains.

Names of God Bible
.

NIRV
Here are the chiefs among Esau's sons.
Eliphaz was Esau's oldest son. The sons of Eliphaz were
Chiefs Teman, Omar, Zepho, Kenaz, Korah, Gatam and Amalek. They were the chiefs in Edom who were sons of Eliphaz. They were Adah's grandsons.
The sons of Esau's son Reuel were
Chiefs Nahath, Zerah, Shammah and Mizzah. They were the chiefs in Edom who were sons of Reuel. They were grandsons of Esau's wife Basemath.
The sons of Esau's wife Oholibamah were
Chiefs Jeush, Jalam and Korah. They were the chiefs who were sons of Esau's wife Oholibamah. She was Anah's daughter.
That was the family line of Esau. And these were the chiefs. Esau was also called Edom.

New Simplified Bible
.

Thought-for-thought translations; paraphrases:

Common English Bible
.

Contemporary English V.
Esau and Adah's oldest son was Eliphaz, and the clans that descended from him were Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek. These and Esau's other descendants lived in the land of Edom.
The clans that descended from Esau and Basemath's son Reuel were Nahath, Zerah, Shammah, and Mizzah.
The clans that descended from Esau and Oholibamah the daughter of Anah were Jeush, Jalam, and Korah.
All of these clans descended from Esau, who was known as Edom.

The Living Bible
Esau's grandchildren became the heads of clans, as listed here: the clan of Teman, the clan of Omar, the clan of Zepho, the clan of Kenaz, the clan of Korah, the clan of Gatam, the clan of Amalek.
The above clans were the descendants of Eliphaz, the oldest son of Esau and Adah.
The following clans were the descendants of Reuel, born to Esau and his wife Basemath while they lived in Canaan: the clan of Nahath, the clan of Zerah, the clan of Shammah, the clan of Mizzah.
And these are the clans named after the sons of Esau and his wife Oholibamah (daughter of Anah): the clan of Jeush, the clan of Jalam, the clan of Korah. TLB did sort of a weird mix-em-up on these verses, combining what came before with this passage, where some of the names are repeated.

New Berkeley Version
.

New Century Version
These were the leaders that came from Esau: Esau's first son was Eliphaz. From him came these leaders: Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek. These were the leaders that came from Eliphaz in the land of Edom. They were the grandsons of Adah.

Esau's son Reuel was the father of these leaders: Nahath, Zerah, Shammah, and Mizzah. These were the leaders that came from Reuel in the land of Edom. They were the grandsons of Esau's wife Basemath.
Esau's wife Oholibamah gave birth to these leaders: Jeush, Jalam, and Korah. These are the leaders that came from Esau's wife Oholibamah the daughter of Anah. These were the sons of Esau (also called Edom), and these were their leaders.

New Life Version .

New Living Translation These are the descendants of Esau who became the leaders of various clans:
The descendants of Esau's oldest son, Eliphaz, became the leaders of the clans of Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek. These are the clan leaders in the land of Edom who descended from Eliphaz. All these were descendants of Esau's wife Adah.
The descendants of Esau's son Reuel became the leaders of the clans of Nahath, Zerah, Shammah, and Mizzah. These are the clan leaders in the land of Edom who descended from Reuel. All these were descendants of Esau's wife Basemath.
The descendants of Esau and his wife Oholibamah became the leaders of the clans of Jeush, Jalam, and Korah. These are the clan leaders who descended from Esau's wife Oholibamah, the daughter of Anah.
These are the clans descended from Esau (also known as Edom), identified by their clan leaders.

Partially literal and partially paraphrased translations:

American English Bible These are the chiefs of EliPhas, the first-born of Esau: Chief ThaEman, Chief Omar, Chief Sophar, Chief Kenez, Chief CoRe, Chief Gothom, and Chief Amalec. They are the chiefs of [the family of] EliPhas (the sons of Ada), in the land of Edom.
And these are the chiefs of RaguEl, the son of Esau: Chief NachOth, Chief ZaRe, Chief SoMe, and Chief MoZe. They are the chiefs of [the family of] RaguEl (the sons of BaseMath) in the land of Edom.
And these are the chiefs of OliBema (the daughter of Ana), Esau's woman: Chief JeUs, Chief JegLom, and Chief CoRe.
These were the sons of Esau. They are [all] chiefs, and they are [all] the sons of Edom.

Beck's American Translation .

International Standard V ***Leaders of Esau's Descendants***
These were the tribal leaders of Esau's descendants; that is, the children of Eliphaz, who was Esau's firstborn: tribal leadersb Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek. These were the tribal leaders who descendedc from Eliphaz in the territory of Edom. These were Adah's sons.
These were the descendants of Esau's son Reuel: tribal leaders Nahath, Zerah, Shammah, and Mizzah. These were the tribal leaders who descended from Reuel in the territory of Edom. These were the sons of Esau's wife Basemath.
These were the descendants of Esau's wife Oholibamah: tribal leaders Jeush, Jalam, and Korah. These tribal leaders descended from Esau's wife Oholibamah, Anah's daughter. 19These were the descendants of Esau (also known as Edom) and their tribal leaders.

New Advent (Knox) Bible These, then, were the Edomite chieftains: of the family of Eliphaz, Esau's first-born, Theman, Omar, Sepho, Cenez, Core, Gatham, Amalec, all Edomite chieftains descended from Eliphaz, and so through Ada. Of the family of Esau's son Rahuel, the chieftains called Nahath, Zara, Samma and Meza, all Edomite chieftains descended from Rahuel, and so through Esau's wife Basemath. And three chieftains, Jehus, Ihelon and Core, were sons of Esau's wife Oölibama, who was

daughter of Ana. So the descendants of Esau (or Edom) are named, after the chieftains who ruled them.

Today's NIV .

Translation for Translators ◂This is/I will now give you▸ a list of the people-groups who were descendants of Esau. His oldest son Eliphaz was the ancestor of the Teman people-group, the Omar people-group, the Zepho people-group, the Kenaz people-group, 16 the Korah people-group, the Gatam people-group, and the Amalek people-group. They were descendants of Eliphaz and of Esau's wife Adah. They lived in Edom land.
The sons of Esau's son Reuel were ancestors of the Nahath, Zerah, Shammah, and Mizzah people-groups. They were descended from Esau's wife Basemath. They also lived in Edom.
The sons of Esau's wife Oholibamah, whose mother was Anah, were ancestors of the Jeush, Jalam, and Korah people-groups.
That is the list of the sons of Esau, and the people-groups who were their descendants.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible .

Conservapedia These were the sheikhs among the sons of Esau: the sons of Eliphaz, firstborn of Esau: sheikh Teman, sheikh Omar, sheikh Zepho, sheikh Kenaz, sheikh Korah, sheikh Gatam, and sheikh Amalek. These are the sheikhs that came from Eliphaz in the land of Edom; these were the sons of Adah [In fact, they've been mentioned already; see above]. These are the sons of Reuel, son of Esau: sheikh Nahath, sheikh Zerah, sheikh Shammah, sheikh Mizzah: these are the sheikhs that came from Reuel in the land of Edom; these are the sons of Bashemath, wife of Esau. These are the sons of Aholibamah, wife of Esau: sheikh Jeush, sheikh Jaalam, sheikh Korah: these were the sheikhs that came from Aholibamah, daughter of Anah, wife of Esau. These are the sons of Esau, also known as Edom, and these are their sheikhs.

Ferrar-Fenton Bible These were the chiefs from the sons of Esau and of the sons of Ailifaz, the eldest of Esau : — Chief Thamar ; Chief Omar ; Chief Tzifo ; Chief Kenez ; Chief Korah; Chief Nathan; Chief Amalek: — These were the Chieftains of Ailifaz, in the land of Edom. They were the sons of Ada. And these were the sons of Rauel, the son of Esau : — Chief Nahath; Chief Zerah; Chief Shama ; Chief Mizah ; — These were Chieftains of Rauel in the land of Edom. They were sons of Bashmath the wife of Esau. These were sons of Esau, and were Chieftains in the land of Edom.

God's Truth (Tyndale) These were dukes of the sons of Esau. The children of Eliphas the first son of Esau were these: duke Theman, duke Omar, duke Zepho, duke Kenas, duke Rorah, duke Gaetham and duke Amaleck: these are the dukes that came of Eliphas in the land of Edom, and these were the sons of Ada. These were the children of Reguel Esaus son: duke Nahas, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the land of Edom, and these were the sons of Basmath Esaus wife. These were the children of Ahalibama Esaus wife: duke Jeus, duke Gaelam, duke Korah, these dukes came of Ahalibama the daughter of Ana Esaus wife. These are the children of Esau, and these are the dukes of them: which Esau is called Edom:...

HCSB .

Jubilee Bible 2000 .

Lexham English Bible .

H. C. Leupold **(3) The Edomitish Chiefs** (v. 15-19)
These are the chiefs of the descendants of Esau: the sons of Eliphaz, the first-born of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Edom. These

	are descendants of Adah. And these are the sons of Reuel, the son of Esau: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs of Reuel in the land of Edom. These are descendants of Basemath, the wife of Esau. And these are the sons of Oholibamah, the wife of Esau: chief Jeush, chief Jalam, chief Korah. These are descendants of Esau and these are their chiefs—that is Edom's.
NIV, ©2011	.
Tree of Live Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	These are the chiefs descended from Esau. The sons of Esau's eldest son Eliphaz: Teman, Omar, Zepho, Kenaz, Korah, Gatam, Amalek. These are the chiefs descended from Eliphaz in Edom. These are the descendants of Adah. These are the sons of Esau's son Reuel who were chiefs: Nahath, Zerah, Shammah, Mizzah. These are the chiefs descended from Reuel in Edom. These are the descendants of Esau's wife Basemath. These are the sons of Esau's wife Oholibamah: chief Jeush, chief Jaalam, chief Korah. These are the chiefs born to Oholibamah daughter of Anah and wife of Esau. These are the sons of Esau, that is Edom, and these are their chiefs.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The chieftains of the sons of ‘Esav were the sons of Elifaz the firstborn of ‘Esav and the chieftains of Teman, Omar, Tzefo, K’naz, Korach, Ga‘tam and ‘Amalek. These were the chieftains descended from Elifaz in Edom and from ‘Adah. The sons of Re‘u’el ‘Esav’s son were the chieftains of Nachat, Zerach, Shammah and Mizah. These were the chieftains descended from Re‘u’el in the land of Edom and from Basmat ‘Esav’s wife. The sons of Oholivamah ‘Esav’s wife were the chieftains of Ye‘ush, Ya‘lam and Korach. These were the chieftains descended from Oholivamah the daughter of ‘Anah, ‘Esav’s wife. These were the descendants of ‘Esav (that is, Edom), and these were their chieftains.
exeGeses companion Bible	These are chiliarchs of the sons of Esav: the sons of Eli Phaz the firstbirth son of Esav: chiliarch Teman, chiliarch Omar, chiliarch Sepho, chiliarch Qenaz, : chiliarch Qorach, chiliarch Gatam, chiliarch Amaleq: these are the chiliarchs of Eli Phaz in the land of Edom; - the sons of Adah. And these are the sons of Reu El the son of Esav: chiliarch Nachath, chiliarch Zerach, chiliarch Shammah, chiliarch Mizzah: these are the chiliarchs of Reu El in the land of Edom; these are the sons of Bosmath the woman of Esav.

And these are the sons of Oholi Bamah
the woman of Esav:
chiliarch Yeush, chiliarch Yalam, chiliarch Qorach:
these are the chiliarchs of Oholi Bamah
the daughter of Anah, the woman of Esav.
These are the sons of Esav - Edom
and these are their chiliarchs.

Hebrew Roots Bible .

JPS (Tanakh—1985) .

Judaica Press Complete T. .

Kaplan Translation These are the [original] tribal chiefs [Kings without a crown (Sanhedrin 99b); see Ramban on Genesis 36:40, Numbers 20:14). These might have ruled before the kings, or concurrently, see Exodus 15:15.] among the children of Esau:
The sons of Esau's firstborn Eliphaz: Chief Teman [See Genesis 36:11], Chief Omar, Chief Tzefo, Chief Kenaz,
Chief Korach [See note on Genesis 36:5. Some say that this is the Timna in 1 Chronicles 1:36 (Rashbam; see BaMidbar Rabbah 14:10).], Chief Gatam [See Genesis 36:11.], Chief Amalek [See Genesis 36:12]. These were the tribal chiefs from Eliphaz in the land of Edom. The above were descendants of Adah.
These are the tribal chiefs among the children of Esau's son Reuel: Chief Nachath, Chief Zerach, Chief Shamah, Chief Mizzah [See Genesis 36:13.]. These are the tribal chiefs from Reuel in the land of Edom. The above were descendants of Esau's wife Basemath.
These are the sons of Esau's wife Oholibamah: Chief Yeush, Chief Yalam, Chief Korach [See Genesis 36:5,14.]. These are the tribal chiefs from Esau's wife Oholibamah, daughter of Anah.
These are the sons of Esau, and these are their tribal chiefs. This is what constitutes Edom.

Orthodox Jewish Bible These were alufei (chiefs) of the Bnei Esav: the Bnei Eliphaz the bechor Esav; aluf (chief) Teman, aluf Omar, aluf Tzepho, aluf Kenaz,
Aluf (chief) Korach, aluf (chief) Gatam, and aluf (chief) Amalek; these are the alufei Eliphaz in Eretz Edom; these were the Bnei Adah.
And these are the Bnei Reuel Ben Esav: aluf (chief) Nachat, aluf Zerach, aluf Shammah, aluf Mizzah; these are the alufei Reuel in Eretz Edom; these are the Bnei Basemat eshet Esav.
And these are the Bnei Oholivamah eshet Esav: aluf (chief) Yeush, aluf Yaalam, aluf Korach; these were the alufei Oholivamah Bat Anah eshet Esav.
These are the Bnei Esav, who is Edom, and these are their alufim (chiefs).

Restored Names Version .

The Scriptures 1998 These were the chiefs of the sons of Ěsaw. The sons of Eliphaz, the first-born son of Ěsaw, were Chief Tĕman, Chief Omar, Chief Tsepho, Chief Qenaz, Chief Qoraḥ, Chief Gatam, Chief Amalĕq. These were the chiefs of Eliphaz in the land of Edom. They were the sons of Adah.
And these were the sons of Reʿuw'ĕl, Ěsaw's son: Chief Naḥath, Chief Zeraḥ, Chief Shammah, and Chief Mizzah. These were the chiefs of Reʿuw'ĕl in the land of Edom. These were the sons of Basemath, Ěsaw's wife.
And these were the sons of Oholib?amah, Ěsaw's wife: Chief Yeʿush, Chief Yaʿlam, and Chief Qoraḥ. These were the chiefs descending from Oholib?amah, Ěsaw's wife, the daughter of Anah.
These were the sons of Ěsaw, who is Edom, and these were their chiefs.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

These were the ·leaders [chiefs; or clans] that came from Esau: Esau's ·first son [firstborn] was Eliphaz. From him came these ·leaders [chiefs; or clans]: Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek. These were the ·leaders [chiefs; or clans] that came from Eliphaz in the land of Edom. They were the grandsons of Adah.
Esau's son Reuel was the father of these ·leaders [chiefs; or clans]: Nahath, Zerah, Shammah, and Mizzah. These were the ·leaders [chiefs; or clans] that came from Reuel in the land of Edom. They were the grandsons of Esau's wife Basemath.
Esau's wife Oholibamah gave birth to these ·leaders [chiefs; or clans]: Jeush, Jalam, and Korah. These are the ·leaders [chiefs; or clans] that came from Esau's wife Oholibamah the daughter of Anah. These were the sons of Esau (also called Edom), and these were their leaders [chiefs; or clans].

The Geneva Bible

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Kretzmann's Commentary

Verses 15-19

The Dukes of the House of Esau

These were dukes of the sons of Esau: the sons of Eliphaz, the first-born son of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,
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. Fully half the Edomite princes were thus the descendants of Adah, the Hivite, or, in a wider sense, the Hittite woman.
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, in whose descendants the strains of Ishmael and of Esau were mingled.
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.
These are the sons of Esau, who is Edom, and these are their dukes. The descendants of these desert princes established themselves geographically within more or less fixed limits as bands or tribes.

NET Bible®

These were the chiefs [Or "clan leaders" (so also throughout this chapter).] among the descendants [Or "sons."] of Esau, the sons of Eliphaz, Esau's firstborn: chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah [The Samaritan Pentateuch omits the name "Korah" (see v. 11 and 1 Chr 1:36).], chief Gatam, chief Amalek. These were the chiefs descended from Eliphaz in the land of Edom; these were the sons [Or "grandsons" (NIV); "descendants" (NEB).] of Adah.
These were the sons of Esau's son Reuel: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These were the chiefs descended from Reuel in the land of Edom; these were the sons [Or "grandsons" (NIV); "descendants" (NEB).] of Esau's wife Basemath.
These were the sons of Esau's wife Oholibamah: chief Jeush, chief Jalam, chief Korah. These were the chiefs descended from Esau's wife Oholibamah, the daughter of Anah.
These were the sons of Esau (also known as Edom), and these were their chiefs.

Syndein/Thieme

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The Voice

As the number of Esau's descendants grows, they settle into different tribes. Each tribe has its own leader.

These are the chiefs among Esau's descendants: From the sons of Eliphaz (Esau's firstborn) were Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek. These grandsons of Adah became tribal leaders in the land of Edom. From the sons of Reuel (Esau's son) were Nahath, Zerah, Shammah, and Mizzah. These grandsons of Basemath (Esau's wife) became tribal leaders in the land of Edom. From the sons of Oholibamah (Esau's wife and Anah's daughter) were Jeush, Jalam, and Korah. They became tribal leaders. These were the tribes and tribal chiefs descended from Esau (who is also known as Edom).

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...these are the chiefs of the sons of Esav [Doing], sons of Eliphaz [My El is pure gold], the firstborn of Esav [Doing], chief Teyman [South], chief Omar [Speaker], chief Tsepho [Watcher], chief Qeniz [Hunter], chief Qorahh [Bald], chief Gatam [Burnt valley], chief Amaleq [People gathered], these are the chiefs of Eliphaz [My El is pure gold] in the land of Edom [Red], these are the sons of Adah [Ornament], and these are the sons of Re'u'el [Companion of El], the son of Esav [Doing], chief Nahhat [Rest], chief Zerahh [Dawn], chief Sham'mah [Desolate], chief Miz'zah [Faint], these are the chiefs of Re'u'el [Companion of El] in the land of Edom [Red], these are the sons of Basmat [Spice], the woman of Esav [Doing], and these are the sons of Ahalivamah [Tent of the high place], the woman of Esav [Doing], chief Ye'ush [He will assemble], chief Yalam [He is concealed], chief Qorahh [Bald], these are the chiefs of Ahalivamah [Tent of the high place], the daughter of Anah [Answer], the woman of Esav [Doing], these are the sons of Esav [Doing] and these are their chiefs, he is Edom [Red],...

Concordant Literal Version .

A Conservative Version .

Context Group Version .

Darby Translation .

Emphasized Bible .

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation .

God's Truth (Tyndale) .

King James 2000 Version .

21st Century KJV .

Modern English Version

The Chiefs of Edom

These were chiefs of the sons of Esau.
The sons of Eliphaz the firstborn son of Esau were
Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz, Chief Korah, Chief Gatam, and Chief Amalek. These are the chiefs who came from Eliphaz in the land of Edom. These were the sons of Adah.
These were the sons of Reuel Esau's son:
Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These are the chiefs who came from Reuel in the land of Edom. These were the sons of Basemath, Esau's wife.
These were the sons of Oholibamah, Esau's wife:
Chief Jeush, Chief Jalam, and Chief Korah. These were the chiefs who came from Oholibamah, the daughter of Anah, Esau's wife.
These were the sons of Esau, who is Edom, and these were their chiefs.

NASB .

New European Version These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief

	Amalek: these are the chiefs who came of Eliphaz in the land of Edom; these are the sons of Adah. These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs who came of Reuel in the land of Edom; these are the sons of Basemath, Esau's wife. These are the sons of Oholibamah, Esau's wife: chief Jeush, chief Jalam, chief Korah: these are the chiefs who came of Oholibamah the daughter of Anah, Esau's wife. These are the sons of Esau (that is, Edom), and these are their chiefs.
New King James Version	.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	These *are* chiefs of the sons of Esau: sons of Eliphaz, first-born of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek; these *are* chiefs of Eliphaz, in the land of Edom; these *are* sons of Adah. And these *are* sons of Reuel son of Esau: chief Nahath, chief Zerah, chief Shammah, chief Mizzah; these *are* chiefs of Reuel, in the land of Edom; these *are* sons of Bashemath wife of Esau. And these *are* sons of Aholibamah wife of Esau: chief Jeush, chief Jaalam, chief Korah; these *are* chiefs of Aholibamah daughter of Anah, wife of Esau. These *are* sons of Esau (who is Edom), and these their chiefs.

The gist of this verse: The sons of Esau who became chiefs is listed in vv. 15–19.

Genesis 36:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
ʾallûph (וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural adjective/noun; construct form	Strong's #441 BDB #48
bânîym (מִינְב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʿÊsâv (וְשִׂע) [pronounced *ǵay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
bânîym (מִינְב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʾĔlîyphaz (זִפיֵלֱא) [pronounced *ehl-ee-FAHZ*]	*God of gold, my God is fine gold;* transliterated *Eliphaz*	masculine singular proper noun	Strong's #464 BDB #45
b^{e}kôwr (רֹוכְּב) [pronounced *b^{e}KOHR*]	*firstborn;* metaphorically used for *anything which is chief* or *first* of its kind	masculine singular construct	Strong's #1060 BDB #114

Genesis 36:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Translation: These [are] the princes [from] the sons of Esau. [They are] the sons of Eliphaz (Esau's firstborn):... These are probably not all of Esau's sons and grandsons. This would be a list of those who became prominent in the new land.

Esau and Adah bear Eliphaz—7 chiefs are descended from him. *Chief* is the Hebrew word ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*], and it means *leader, ruler, prince, chief; clans*. Strong's #441 BDB #48. Obviously, such a person was a leader; and he was probably and warrior as well.

In the Hebrew, chief is ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*] and it certainly seems to be the kind of word from which we would have gotten our English word *aloof*. I do not know that to be a fact, however. This word can mean *familiar, friend, gentle, tame, docile, a tame bullock*. The majority of Scripture translates this word as *duke* or some sort of a prominent official (e.g., *chief, sheik*). However, it is translated friend and guide in the Psalms and Proverbs and as *oxen* in a couple of places. I think that the sense is someone with some stature and authority. All these men had some position of prominence and good standing in their community as the early founders, revered not unlike we do George Washington, Thomas Jefferson, or Alexander Hamilton. They had less widespread political influence, but there was no one on earth to compare them to.

> Conservapedia: *The word rendered "duke" in the KJV is אלוף (aluph). The best translation is "sheikh" for a leader of a part-Arab people. Aluph literally means "strong man," and can mean "leader." (Root aleph an ox, or a thousand, or a military unit slightly larger than a battalion and tentatively regarded as a thousand strong). The noble title of "duke" in English (or duc in French, etc.) derives from the Latin duceo, meaning "I lead." The first modern person to carry the title of Aluf was Colonel David D. "Mickey" Marcus, United States Army, also known as Michael Stone, assigned as theater commander of the Jerusalem campaign and the most famous of the foreign volunteers who fought to assure the independence of Israel in 1948. Today an Aluf is a flag-ranked officer in the modern Israel Defense Forces*.[21]

Now, bear in mind, heads of state require a state. You cannot have 16 or 20 heads of state, if there is no state to be head over. So, Esau already had his wives and his children; and they had begun to produce their own children; and he was a very prosperous man. So he moved the entire show to Edom. After a few decades, there were so many children, grandchildren and great grandchildren, that administration had to be developed, organized and put into place. In that era, administration was taken from the elders; and we have a list of those elders here. Whether or not there are more sons is not told to us, although that seems likely.

In going through this, one cannot help but notice just how organized all of this chapter is. We would reasonably assume that the kingdom of Edom was also well-organized.

Genesis 36:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48

[21] From **http://www.conservapedia.com/Genesis_35-42_(Translated)** accessed October 23, 2016.

Genesis 36:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Têymân (תֵּימָן) [pronounced *tay-MAWN*]	*south;* transliterated *Teman*	masculine singular proper noun	Strong's #8487 BDB #412
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
ʾÔwmâr (עֹמָר) [pronounced *oh-MAWR*]	*speaker, eloquent;* and is transliterated *Omar*	masculine singular proper noun	Strong's #201 BDB #57
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Ts^{e}phôw (צְפוֹ) [pronounced *tsehf-OH*]	*watch-tower;* and is transliterated *Zepho*	proper singular noun	Strong's #6825 BDB #859
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Q^{e}naz (קְנַז) [pronounced *k^{e}NAHZ*]	*hunter;* possibly *side, flank;* is transliterated *Kenaf*	masculine singular, proper noun	Strong's #7073 BDB #889

Translation: ...prince Teman, prince Omar, prince Zepho, prince Kenaz,... These are Eliphaz's sons: Teman, Omar, Zepho and Kenaz.

Genesis 36:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Qôrach (קֹרַח) [pronounced *KOH-rahkh*]	*ice, hail; bald;* transliterated *Korah*	masculine singular proper noun	Strong's #7141 BDB #901
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Ga^{e}tâm (גַּעְתָּם) [pronounced *gahģ-TAWM*]	*a burnt valley;* and is transliterated *Gatam*	masculine singular proper noun:	Strong's #1609 BDB #172
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
ʿAmâlêq (עֲמָלֵק) [pronounced *ģah-maw-LAYK*]	transliterated *Amalek*	masculine proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766

Translation: ...prince Korah, prince Gatam, and prince Amalek. Eliphaz also has the sons Korah, Gatam and Amalek.

Genesis 36:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
ʾallûph (וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural adjective/noun; construct form	Strong's #441 BDB #48
ʾĔlîyphaz (זִפְיֵלֱא) [pronounced *ehl-ee-FAHZ*]	*God of gold, my God is fine gold;* transliterated *Eliphaz*	masculine singular proper noun	Strong's #464 BDB #45
b^{e} (ב} [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (ץֶרֶא) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
ʾĔdôwm (מֹודֱא) [pronounced *eh-DOHM*]; also ʾĔdôm (מֹדֱא) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10

Translation: These [are] the princes of Eliphaz in the land of Edom;... These young men are all from Eliphaz and they arose to power in Edom.

Genesis 36:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (מִינָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʿÂdâh (הָדָע) [pronounced *ģaw-DAW*]	*ornament, decoration;* transliterated *Adah*	feminine singular proper noun	Strong's #5711 BDB #725

Translation: ...they are the sons of Adah. Adah is Esau's wife; and Eliphaz was her son.

Genesis 36:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (בְּנֵי) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
R^{eʿ}ûwʾêl (רְעוּאֵל) [pronounced *reh-ģoo-ALE*]	*friend of God;* transliterated *Reuel, Raguel*	masculine singular, proper noun	Strong's #7467 BDB #946
bên (בֶּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Nachath (נַחַת) [pronounced *NAH-khahth*]	*rest; descent;* transliterated, *Nahath*	masculine singular proper noun	Strong's #5184 BDB #639
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Zerach (זֶרַח) [pronounced *ZEH-rahkh*]	*dawning; shining; rising;* transliterated *Zerah, Zarah*	proper singular noun	Strong's #2226 BDB #280
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Shammâh (שַׁמָּה) [pronounced *shahm-MAW*]	*waste, devastation; astonishment, appalment* and is transliterated *Shammah*	masculine proper noun	Strong's #8048 BDB #1031
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Mizzâh (מִזָּה) [pronounced *mihz-ZAW*]	*sucked out; empty; exhausted; fear;* transliterated *Mizzah*	masculine singular proper noun	Strong's #4199 BDB #561

Translation: These are the sons of Reuel, the son of Esau: prince Nahath, prince Zerah, prince Shammah, and prince Mizzah. Reuel is the son of Basemath; and he has 4 prominent sons listed here.

Genesis 36:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֶלֵּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
ʾallûph (ף֫וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural adjective; construct form	Strong's #441 BDB #48
Reʿûwʾêl (לֵאוּעֵר) [pronounced *reh-ǵoo-ALE*]	*friend of God;* transliterated *Reuel, Raguel*	masculine singular, proper noun	Strong's #7467 BDB #946
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (צֶרֶא) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
ʾĔdôwm (ם֫וֹדֶא) [pronounced *eh-DOHM*]; also ʾĔdôm (ם֫דֶא) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10

Translation: These [are] the princes of Reuel in the land of Edom. Reuel is Esau's son by Basemath.

Genesis 36:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֶלֵּא) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (ם֫יִנָּב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Bâs^{e}math (תַּמְשָׁב) [pronounced *baws-MATH*]	*perfume, fragrance;* and is transliterated *Basemath, Bashemath*	feminine singular proper noun	Strong's #1315 BDB #142
ʾîshshâh (הָשִׁא) [pronounced *eesh-SHAW*]	*woman, wife*	feminine singular construct	Strong's #802 BDB #61
ʿÊsâv (וָשֵׁע) [pronounced *ǵay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Translation: These [are] the sons of Basemath, Esau's wife. The four sons of Reuel are through Basemath.

Esau and Basemath bear Reuel—4 chiefs are descended from him.

Genesis 36:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (בָנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʾÂchălîybâmâh (אָהֳלִיבָמָה) [pronounced *oh-hohl-ee-baw*	*tent of the high place;* transliterated *Aholibamah, Oholibamah*	feminine singular proper noun	Strong's #173 BDB #14
ʾîshshâh (אִשָּׁה) [pronounced *eesh-SHAW*]	*woman, wife*	feminine singular construct	Strong's #802 BDB #61
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Y^{e}ʿûwsh (יְעוּשׁ) [proounced *yeh-OOSH*]	*he hurries to aide;* transliterated *Jeush*	masculine singular proper noun	Strong's #3266 BDB #736
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Ya^{e}ʿlâm (יַעְלָם) [pronounced *yahģ-LAWM*]	*concealed;* transliterated *Jalam, Jaalam*	masculine singular proper noun	Strong's #3281 BDB #761
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective/noun	Strong's #441 BDB #48
Qôrach (קֹרַח) [pronounced *KOH-rahkh*]	*ice, hail; bald;* transliterated *Korah*	masculine singular proper noun	Strong's #7141 BDB #901

Translation: And these are the sons of Oholibamah, Esau's wife: prince Jeush, prince Jalam and prince Korah. Esau's 3rd wife is Oholibamah (third in this list; not in time). These are her actual sons in this list.

Genesis 36:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural adjective; construct form	Strong's #441 BDB #48
ʾÂchălîybâmâh (אָהֳלִיבָמָה) [pronounced *oh-hohl-ee-baw*	*tent of the high place;* transliterated *Aholibamah, Oholibamah*	feminine singular proper noun	Strong's #173 BDB #14
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
ʿĂnâh (עֲנָה) [pronounced *ģuhn-AW*]	*answer;* transliterated *Anah*	feminine singular proper noun	Strong's #6034 BDB #777
ʾîshshâh (אִשָּׁה) [pronounced *eesh-SHAW*]	*woman, wife*	feminine singular construct	Strong's #802 BDB #61
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Translation: These [are] the princes of Oholibamah, the daughter of Anah and wife of Esau. Again, we do not know how many sons she bore, but these are the ones which attained a high ranking in their new kingdom of Edom.

These are all people that we have covered; however, Esau (or Joseph) mentioned Oholibamah, the daughter of Anah, and decided to provide us with some historical background.

Esau and Oholibamah bear 3 sons, all of them chiefs.

Altogether, there will be 14 chiefs (or, *dukes, chiliarchs*) descended from Esau: 7 from Adah, 4 from Basemath and 3 from Aholibamah.

Legend:
1. Charley Brown (who is designated a chief)
    1) Lucy (who is in the line of Seir, but a wife of someone in the line of Esau)
    2) Pigpen (some old, dead dude)

Since we do not know how to match the wives up, they are listed as 6 different women below. As discussed earlier, we do not know what sort of overlap there has been on these women of Esau.

The Descendants of Esau

Esau is the son of Isaac and Rebecca and the brother of Jacob

The Descendants of Esau

I. Esau married Judith, the daughter of Beeri the Hittite. No children are named (Gen. 26:34)
II. He also married Basemath, the daughter of Elon the Hittite (Gen. 26:34)
III. Esau married Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth (Gen. 28:9)
IV. By wife Adah, also a daughter of Elon the Hittite (Gen. 36:2, 4, 10–12, 15–16 1Chron. 1:35–36): Eliphaz
  A. Eliphaz's children: Teman, Omar, Zepho, Gatam, Kenaz (Korah is listed as a chief twice but as a son once)
  B. Eliphaz's child by Timna, his mistress: Amalek (Gen. 36:12)
  C. Korah is found in v. 16 as a chief descended from Eliphaz; but he is not named as a son in vv. 11–12. It is certainly possible to have two chiefs with the same name (they would have been descended from different mothers); and it is possible that the author who recorded this information did not know exactly how Korah1 was in the Eliphaz line.
V. By Oholibamah, daughter of Anah and the granddaughter of Zibeon the Hivite (Gen. 36:14):
  A. Jeush
  B. Jalam
  C. Korah
VI. By Basemath (Ishmael's daughter and sister of Nebaioth, and also called Mahalath in Gen. 28:9 (Gen. 36:3–4, 10, 17): Reuel
  A. Reuel's children: Nahath, Zerah, Shammah, Mizzah (Gen. 36:13 1Chron. 1:37)

Perhaps you see a vague similarity between Jacob, his wives and children; and Esau with his wives and children.

This is an example of a cluster genealogy. A cluster genealogy follows out one person's line for 2, 3 or 4 generations, where several lines from that one person are followed. A cluster is never picked up again in Scripture unless it is a part of the genealogy of Jesus Christ.

Chapter Outline **Charts, Graphics and Short Doctrines**

The Edomites are those who are descended from Esau.

David Guzak on the Edomites

1. When the Israelites came through the wilderness to the Promised Land in the time of Moses, the Edomites refused them passage through their land (Numbers 20:21). This was a source of great discouragement for the nation (Numbers 21:4).
2. Even so, God commanded special regard for the Edomites among Israel: You shall not abhor an Edomite, for he is your brother (Deuteronomy 23:7).
3. In the days of Saul, Edom was made subject to Israel (1Samuel 14:47), and David established garrisons there (2Samuel 8:14). But later, in the days of Joram, the son of Ahab, the Edomites became independent of Israel (2 Kings 8:16-22).
4. Several of the prophets spoke about and against Edom, including Jeremiah (Jeremiah 49:17-18) and Ezekiel (Ezekiel 25:12-14).
5. Herod the Great—the one who tried to kill the young child Jesus—was an Edomite. From the time Islam conquered the Middle East, the region has been virtually unoccupied, except for a few Bedouins and military outposts. It has been brought to nothing, as Obadiah had prophesied (the entire book of Obadiah records an extended prophecy against Edom).

From **Enduring Word**; accessed February 2, 2016.

Chapter Outline **Charts, Graphics and Short Doctrines**

Genesis 36:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (מִינֵב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʿÊsâv (וְעֵשׂ) [pronounced *ǵay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
ʾallûph (וּפולַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural adjective; with the 3rd person masculine plural suffix	Strong's #441 BDB #48
hûwʾ (אוה) [pronounced *hoo*]	*he, it; himself* as a demonstrative pronoun: *that, this (one); same*	3rd person masculine singular, personal pronoun; sometimes the verb *to be,* is implied	Strong's #1931 BDB #214
ʾĔdôwm (מֹודֵא) [pronounced *eh-DOHM*]; also ʾĔdôm (מֹדֵא) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10

Translation: These [are] the sons of Esau and these [are] their princes. [Esau is] Edom. This is a summary of the previous 18 verses.

It appears that Esau formed an alliance with Seir the Horite; and that these two families intermarried.

You may recall that in Gen. 34, that Hamor and his son Shechem proposed that their family intermarry with Jacob's family, which would have destroyed their unique origins. Events made such an alliance impossible to accept. However, we seem to have a melding of Esau and Seir, as Esau saw no reason to keep himself as a separate family from Seir. Esau was from the seed of Abraham and Isaac, but he did not see his unique heritage as being very important.

Horite means *cave-dweller,* which is apropos considering the mountain that they occupied.

It is interesting that the sons of Seir are recorded here. The only explanation I can offer is, many (or all) of those listed below also believed in the God of Abraham (I think that most people named in these genealogies represent the saved of that line).

Genesis 36:15–19		Meanings
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,	**Esau** = "hairy" **Eliphaz** = "my God is (fine) gold" **Teman** = "south" **Omar** = "speaker" or "eloquent" **Zepho** or Zephi = "watch-tower" **Kenaz** = "hunter"
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.	**Adah** = "ornament" **Edom** = "red" **Eliphaz** = "my God is (fine) gold" **Korah** = "bald" **Gatam** = "a burnt valley" **Amalek** = "dweller in a valley"
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.	**Esau** = "hairy" **Edom** = "red" **Bashemath or Basmath** = "spice" **Reuel** or Raguel = "friend of God" **Zerah** or Zarah = "rising" **Nahath** = "rest"
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.	**Aholibamah** = "tent of the high place" **Esau** = "hairy" **Jeush** = "assembler" **Jaalam** = "concealed" **Korah** = "bald"
19	These [are] the sons of Esau, who [is] Edom, and these [are] their dukes.	**Esau** = "hairy" **Edom** = "red"

Chart from **Bible Wheel.com**; accessed February 2, 2016.

Chapter Outline **Charts, Graphics and Short Doctrines**

Chapter Outline **Charts, Graphics and Short Doctrines**

The Descendants of Seir

These [are] sons of Seir, the Horite (inhabitants of the land): Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and Dishan—these [are] princes of the Horite, sons of Seir, in a land of Edom. And so are sons of Lotan: Hori and Hemam and a sister of Lotan [is] Timna. And these [are] sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam. And these [are] sons of Zibeon: and Ajah and Anah (he [is] Anah who found the springs in the desert wilderness in his grazing the asses for Zibeon his father). And these [are] sons of Anah: Dishon and Oholibamah (a daughter of Anah). And these [are] sons of Dishon: Hemdan and Ashbin and Ithran and Kieran. These [are] sons of Ezer: Bilhan and Zaavan and Akan. These [are] sons of Dishan: Uz and Aran.	Genesis 36:20–28	**These [are] the sons of Seir, the Horite (the inhabitants of the land): Lotan and Shobal, Zibeon, Anah, Dishon, Ezer and Dishan—these [are] princes of the Horite, sons of Seir, in a land of Edom. And the sons of Lotan are: Hori and Hemam; and the sister of Lotan [is] Timna. And these [are] the sons of Shobal: Alvan, Manahath, Ebal, Shepho and Onam. And these [are] the sons of Zibeon: and Ajah and Anah (he [is] Anah who found the springs in the desert wilderness in his grazing the asses for Zibeon his father). And these [are] the sons of Anah: Dishon and Oholibamah (a daughter of Anah). And these [are] the sons of Dishon: Hemdan, Ashbin, Ithran and Kieran. These [are] the sons of Ezer: Bilhan, Zaavan and Akan. These [are] the sons of Dishan: Uz and Aran.**

These [are] the sons of Seir, the Horite (the inhabitants of the land): Lotan and Shobal, Zibeon, Anah, Dishon, Ezer and Dishan—these are princes of the Horite, sons of Seir, in a land of Edom. And the sons of Lotan are: Hori and Hemam; and the sister of Lotan is Timna. And these are the sons of Shobal: Alvan, Manahath, Ebal, Shepho and Onam. And these are the sons of Zibeon: and Ajah and Anah (he is Anah who found the springs in the desert wilderness in his grazing the asses for Zibeon his father). And these are the sons of Anah: Dishon and Oholibamah (a daughter of Anah). And these are the sons of Dishon: Hemdan, Ashbin, Ithran and Kieran. These are the sons of Ezer: Bilhan, Zaavan and Akan. These are the sons of Dishan: Uz and Aran.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	These [are] sons of Seir, the Horite (inhabitants of the land): Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and Dishan—these [are] princes of the Horite, sons of Seir, in a land of Edom. And so are sons of Lotan: Hori and Hemam and a sister of Lotan [is] Timna. And these [are] sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam. And these [are] sons of Zibeon: and Ajah and Anah (he [is] Anah who found the springs in the desert wilderness in his grazing the asses for Zibeon his father). And these [are] sons of Anah: Dishon and Oholibamah (a daughter of Anah). And these [are] sons of Dishon: Hemdan and Ashbin and Ithran and Kieran. These [are] sons of Ezer: Bilhan and Zaavan and Akan. These [are] sons of Dishan: Uz and Aran.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	These are the sons of Seir, the Chorites [Chor, "a cavern in a mountain."], the inhabitants of the land, Lothan, and Shobal, and Zibeon, and Ana, and Dishon, and Etser, and Dishan. These are the chieftains of the Choraai, the sons of Seir, in the land of Edom. And the sons of Loti were Hori and Hemaim, and the sister of Lotan was Timna. And these are the Beni Shobal, Alvan, and Manahath, and Ebal, Shephi, and Onam. And these are the sons of Zebeon, Aya and Ana; he is Ana who found the giants [Ith gibbaraia. Hebrew, ha yemim, "the mules." The Sam. Vers. has am aimai, "the Emim people."] in the desert while he tended the asses of his father

Zibeon. And these are the children of Ana, Dishon, and Ahalivania the daughter of Ana. And these are the sons of Dishan: Hemdan, and Eshban, and Jethran, and Keran. These are the sons of Etser: Bilan, and Zaavan, and Akan. These are the sons of Dishan: Huts and Aran.

Targum (Pseudo-Jonathan)

These are the sons of Gebal, the generations who before that had dwelt in that land: Lotan, and Shobal, and Sebeon, and Anah, and Dishon, and Etser, and Dishon. These are the chieftains of the generations of the sons of Gebal, whose habitation was of old in the land of the Edomites. And the sons of Lotan were the Chori and Heman; and the sister of Lotan was Timna. And these are the sons of Shobal, Alvan, and Manachoth, and Ebal, Shepho, and Onam. And these are the sons of Sebeon, Aja and Anah: he is Anah who coupled the onagers with the she asses, and after a time found mules which had come forth from them, when he was tending the asses of Sebeon his father. And these are the children of Anah: Dishon; and Ahalibama was the daughter of Anah. And these are the sons of Dishon, Hemdan, and Jisban, and Jithran, and Keran.

Jerusalem targum

.

Revised Douay-Rheims

These are the sons of Seir the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana, And Dison, and Eser, and Disan. These are dukes of the Horrites, the sons of Seir in the land of Edom.

And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna.

And these the sons of Sobal: Alvan and Manahat, and Ebal, and Sepho, and Oman.

And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon his father:

And he had a son Dison, and a daughter Oolibama.

And these were the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan.

These also were the sons of Eser: Balaan, and Zavan, and Acan.

And Disan had sons: Hus, and Aram.

Aramaic ESV of Peshitta

These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These are the chiefs who came of the Horites, the children of Seir in the land of Edom. The children of Lotan were Hori and Heman. Lotan's sister was Timna. These are the children of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. These are the children of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he fed the donkeys of Zibeon his father. These are the children of Anah: Dishon and Oholibamah, the daughter of Anah. These are the children of Dishon: Hemdan, Eshban, Ithran, and Cheran. These are the children of Ezer: Bilhan, Zaavan, and Akan. These are the children of Dishan: Uz and Aran.

Plain English Aramaic Bible

.

Peshitta (Syriac)

These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan; these are the chiefs of the Horites, the children of Seir in the land of Edom. And the sons of Lotan were Hori and Heman; and Lotans sister was Timna. These are the sons of Shobal: Alvan, Manahath, Ebal, Shapar, and Oiam. And these are the sons of Zibeon: Ana and Anah; he is the Anah who discovered water in the desert while he was feeding the asses of Zibeon his father. These are the children of Anah: Dishon and Aholibamah, the daughter of Anah. These are the sons of Dishon: Hemran, Eshban, Ithran, and Cheran. These are the sons of Ezer: Bilhan, Zaavan, and Akan. These are the sons of Dishan: Uz and Aran.

Septuagint (Greek)

Generations - Seir. Gn.36.20-30 - 1Chr.1.38-42

And these are the sons of Seir, the Chorrhite, who inhabited the land; Lotan, Sobal, Sebegon, Ana, and Deson, and Asar, and Rison. These are the chiefs of the Chorrhite, the son of Seir, in the land of Edom.

And the sons of Lotan were Chorrhi and Haeman; and the sister of Lotan, Thamna.

And these are the sons of Sobal; Golam, and Manachath, and Gaebel, and Sophar, and Omar.
And these are the sons of Sebegon; Aie, and Ana; this is the Ana who found Jamin in the wilderness, when he tended the beasts of his father Sebegon.
And these are the sons of Ana; Deson-- and Olibema was daughter of Ana.
And these are the sons of Deson; Amada, and Asban, and Ithran, and Charrhan.
And these are the sons of Asar; Balaam, and Zucam, and Jucam.
And these are the sons of Rison; Hos, and Aran.

NETS (Greek) .
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .
Easy English These were the sons of Seir the Horite. They lived in that place. They were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. These sons of Seir in Edom were leaders of the Horite tribes. The sons of Lotan were Hori and Homam. Timna was Lotan's sister. The sons of Shobal were Alvan, Manahath, Ebal, Shepho and Onam. The sons of Zibeon were Aiah and Anah. This was the same Anah, who found the hot water in the desert. He found it when he took his father's donkey to eat grass. His father's name was Zibeon. The children of Anah were Dishon and Oholibamah daughter of Anah. The sons of Dishon were Hemdan, Eshban, Ithran and Keran. The sons of Ezer were Bilhan, Zaavan and Akan. The sons of Dishan were Uz and Aran.
Easy-to-Read Version Seir, a Horite man, lived in Edom before Esau. These are the sons of Seir:
Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These sons were all Horite family leaders from Seir in Edom.
Lotan was the father of Hori and Heman. (Timna was Lotan's sister.)
Shobal was the father of Alvan, Manahath, Ebal, Shepho, and Onam.
Zibeon had two sons, Aiah and Anah. Anah is the man who found the springs in the desert while he was caring for his father's donkeys.
Anah was the father of Dishon and Oholibamah.
Dishon had four sons. They were Hemdan, Eshban, Ithran, and Keran.
Ezer had three sons. They were Bilhan, Zaavan, and Akan.
Dishan had two sons. They were Uz and Aran.
God's Word™ .
Good News Bible (TEV) The Descendants of Seir
The original inhabitants of the land of Edom were divided into tribes which traced their ancestry to the following descendants of Seir, a Horite: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.
Lotan was the ancestor of the clans of Hori and Heman. (Lotan had a sister named Timna.)
Shobal was the ancestor of the clans of Alvan, Manahath, Ebal, Shepho, and Onam.
Zibeon had two sons, Aiah and Anah. (This is the Anah who found the hot springs in the wilderness when he was taking care of his father's donkeys.) Anah was the father of Dishon, who was the ancestor of the clans of Hemdan, Eshban, Ithran, and Cheran. Anah also had a daughter named Oholibamah.
Ezer was the ancestor of the clans of Bilhan, Zaavan, and Akan.
Dishan was the ancestor of the clans of Uz and Aran.

The Message
This is the family tree of Seir the Horite, who were native to that land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These are the chieftains of the Horites, the sons of Seir in the land of Edom.
The sons of Lotan were Hori and Homam; Lotan's sister was Timna.
The sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam.
The sons of Zibeon were Aiah and Anah—this is the same Anah who found the hot springs in the wilderness while herding his father Zibeon's donkeys.
The children of Anah were Dishon and his daughter Oholibamah.
The sons of Dishon were Hemdan, Eshban, Ithran, and Keran.
The sons of Ezer: Bilhan, Zaavan, and Akan.
The sons of Dishan: Uz and Aran.

Names of God Bible
.

NIRV
Seir, the Horite, had sons living in the same area.
They were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. These sons of Seir in Edom were Horite chiefs.
The sons of Lotan were
Hori and Homam. Timna was Lotan's sister.
The sons of Shobal were
Alvan, Manahath, Ebal, Shepho and Onam.
The sons of Zibeon were
Aiah and Anah. He was the Anah who discovered the hot springs of water in the desert. He found them while he was taking care of the donkeys that belonged to his father Zibeon.
The children of Anah were
Dishon and Oholibamah. Oholibamah was the daughter of Anah.
The sons of Dishon were
Hemdan, Eshban, Ithran and Keran.
The sons of Ezer were
Bilhan, Zaavan and Akan.
The sons of Dishan were
Uz and Aran.

New Simplified Bible
.

Thought-for-thought translations; paraphrases:

Common English Bible
.

Contemporary English V.
Seir was from the Horite tribe that had lived in Edom before the time of Esau. The clans that had descended from him were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.
Lotan's sons were Hori and Heman; his sister was Timna.
Shobal's sons were Alvan, Manahath, Ebal, Shepho, and Onam.
Zibeon's sons were Aiah and Anah--the same Anah who found an oasis in the desert while taking the donkeys of his father out to pasture.
Anah's children were Dishon and Oholibamah.
Dishon's sons were Hemdan, Eshban, Ithran, and Cheran.
Ezer's sons were Bilhan, Zaavan, and Akan.
Dishan's sons were Uz and Aran.

The Living Bible
These are the names of the tribes that descended from Seir, the Horite—one of the native families of the land of Seir: the tribe of Lotan, the tribe of Shobal, the tribe of Zibeon, the tribe of Anah, the tribe of Dishon, the tribe of Ezer, the tribe of Dishan.
The children of Lotan (the son of Seir) were Hori and Heman. (Lotan had a sister, Timna.)
The children of Shobal: Alvan, Manahath, Ebal, Shepho, Onam.

The children of Zibeon: Aiah, Anah. (This is the boy who discovered a hot springs in the wasteland while he was grazing his father's donkeys.)
The children of Anah: Dishon, Oholibamah.
The children of Dishon: Hemdan, Eshban, Ithran, Kieran.
The children of Ezer: Bilhan, Zaavan, Akan.
The children of Dishan: Uz, Aran.

New Berkeley Version .

New Century Version
These were the sons of Seir the Horite, who were living in the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These sons of Seir were the leaders of the Horites in Edom.
The sons of Lotan were Hori and Homam. (Timna was Lotan's sister.)
The sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam.
The sons of Zibeon were Aiah and Anah. Anah is the man who found the hot springs in the desert while he was caring for his father's donkeys.
The children of Anah were Dishon and Oholibamah daughter of Anah.
The sons of Dishon were Hemdan, Eshban, Ithran, and Keran.
The sons of Ezer were Bilhan, Zaavan, and Akan.
The sons of Dishan were Uz and Aran.

New Life Version .

New Living Translation
Original Peoples of Edom
These are the names of the tribes that descended from Seir the Horite. They lived in the land of Edom: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These were the Horite clan leaders, the descendants of Seir, who lived in the land of Edom.
The descendants of Lotan were Hori and Hemam. Lotan's sister was named Timna.
The descendants of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam.
The descendants of Zibeon were Aiah and Anah. (This is the Anah who discovered the hot springs in the wilderness while he was grazing his father's donkeys.)
The descendants of Anah were his son, Dishon, and his daughter, Oholibamah.
The descendants of Dishon were Hemdan, Eshban, Ithran, and Keran.
The descendants of Ezer were Bilhan, Zaavan, and Akan.
The descendants of Dishan were Uz and Aran.

Partially literal and partially paraphrased translations:

American English Bible
These are the sons of SeIr the ChorRhite who lived in the land: LoTan, SoBal, SebeGon, Ana, DeSon, Asar, and Rison. And these are the chiefs of the son of SeIr the ChorRhite, in the land of Edom: The sons of LoTan and his sister ThamNa were ChorRhi and HaEman. The sons of SoBal were GoLam, ManaChath, GaEbel, Sophar, and Omar. The sons of SebeGon were Aie, and Ana (this is the same Ana who found Jamin in the desert when he was tending his father SebeGon's animals).
Ana's children were DeSon (his son) and OliBema (his daughter).
DeSon's sons were Amada, AsBan, IthRan, and CharRhan. Asar's sons were BalaAm, ZuCam, and JuCam. Rison's sons were Hos, and Aran.

Beck's American Translation .

International Standard V
Leaders of Seir's Descendants
These were the descendants of Seir the Horite, who lived in the territory: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These were the tribal leaders who descended from the Horites, the descendants of Seir in the territory of Edom.
Lotan's children were Hori and Hemam. Lotan's sister was Timna.
Shobal's children were Alvan, Manahath, Ebal, Shepho, and Onam.
Zibeon's children were Aiah and Anah. Anah discovered the hot springs in the wilderness while grazing his father Zibeon's donkeys.
Anah's children were Dishon and Anah's daughter Oholibamah.

Dishon's children were Hemdan, Eshban, Ithran, and Keran.
Ezer's children were Bilhan, Zaavan, and Akan.
Dishan's children were Uz and Aran.

New Advent (Knox) Bible
There were other chieftains native to the land, descended from Seir, the Horrite. Their names were Lotan, Sobal, Sebeon, Ana, Dison, Eser, and Disan; all Edomite chieftains, but Horrite by race and descended from Seir. Lotan had a sister called Thamna, and the names of his two sons were Hori and Heman. The names of Sobal's sons were Alvan, Manahat, Ebal, Sepho, and Onam. Sebeon had two sons, Aia and Ana. It was this Ana who was feeding his father's asses, when he came upon hot springs, out in the desert. He had a son called Dison, and a daughter, Oölibama. Dison's sons were called Hamdan, Eseban, Jethram, and Charan; Eser's were called Balaan, Zavan, and Acan; Disan's were called Hus and Aram.

Today's NIV
.

Translation for Translators
◂This is/I will now give you▸ a list of the descendants of Seir, who belonged to the Hor people-group, who were the first people-group who lived in the Edom region: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. Those seven men became ancestors of people-groups. Each of the people-groups had the same name as the name of their ancestor.
The sons of Lotan were Hori and Heman and Lotan's sister was Timna.
The sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam.
The sons of Zibeon were Aiah and Anah. This Anah was the one who discovered the hot springs in the desert while he was taking care of his father Zibeon's donkeys.
Anah had two children—a son named Dishon and a daughter named Oholibamah.
Dishon's sons were Hemdan, Eshban, Ithran, and Keran.
Ezer's sons were Bilhan, Zaavan, and Akan.
Dishan's sons were Uz and Aran.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible
.

Conservapedia
.

Ferrar-Fenton Bible
These are the sons of Seir (the Horites who inhabited the country) Lotan and Shubal, and Zilaon, and Anah; and Dishon and Azar, and Dishan. These were Chieftains of the Horites sons of Seir, in the land of Edom. And these were the sons of Lotan, Hori and Himam ; and the sister of Lotan was Thimna. And these are the sons of Shobal ; — Alwan, and Manahath, and Aibal, Shefa, and Annam. And these are the sons of Zibaon ; — Aiah and Anah (he is the Anah who discovered mules in the desert while attending the asses of Zebaun his father). These are the children of Anah ; Dishon, and Ahlibama, daughter of Anah. And these are the sons of Dishon ; — Hamedan ; and Ashban, and Ithran and Keran. These are the sons of Azan, Bilkhan, and Zavan, and Akan ; These are the sons of Dishan, Aur, and Aran.

God's Truth (Tyndale)
These are the children of Seir the Horite, the inhabiter of the land: Lothan, Sobal, Zibeon, Ana, Dison, Eser and Disan. These are the dukes of the Horites the children of Seir in the land of Edom. And the children of Lothan were: Hori and Hemam. And Lothans sister was called Timna.
The children of Sobal were these: Alvan, Manahas, Ebal, Sepho and Onam. These were the children of Zibeon. Aia and Ana, this was that Ana that found the mules in the wilderness, as he fed his father Zibeons asses. The children of Ana were these. Dison and Ahalibama the daughter of Ana. These are the children of Dison. Hemdan, Esban, Jethran, and Cheran. The children of Ezer were these, Bilhan, Seavan and Akan. The children of Disan were: Ur and Aran.

HCSB
Seir's Family

These are the sons of Seir the Horites,
the inhabitants of the land:
Lotan, Shobal, Zibeon, Anah,
Dishon, Ezer, and Dishan.
These are the chiefs of the Horites,
the sons of Seir, in the land of Edom.
The sons of Lotan were Hori and Heman.
Timna was Lotan's sister.
These are Shobal's sons:
Alvan, Manahath, Ebal, Shepho, and Onam.
These are Zibeon's sons: Aiah and Anah.
This was the Anah who found the hot springs in the wilderness
while he was pasturing the donkeys of his father Zibeon.
These are the children of Anah:
Dishon and Oholibamah daughter of Anah.
These are Dishon's sons:
Hemdan, Eshban, Ithran, and Kieran.
These are Ezer's sons:
Bilhan, Zaavan, and Akan.
These are Dishan's sons: Uz and Aran.

Jubilee Bible 2000 .

Lexham English Bible .

H. C. Leupold **(4) The Horite Chiefs** (v. 20-30)
The following are the sons of Seir, the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah; and Dishon and Ezer and Dishan. These are the chiefs of the Horites, the sons of Seir, in the land of Edom. And the children of Lotan were Hori and Hemam; and the sister of Lotan was Timna. And these are the children of Shobal: Alvan and Manahath and Ebal, Shepho and Onam. And these are the children of Zibeon: both Ajah and Anah. It was this Anah who found the hot springs in the wilderness, as he fed the asses of Zibeon, his father. And these are the children of Anah: Dishon and Oholibamah, the daughter of Anah. And these are the children of Dishan: Hemdan and Eshban, and Ithran and Cheran. And these are the children of Ezer: Bilhan, and Zaavan, and Akan. These are the children of Dishan: Uz and Aran.

NIV, ©2011 .

Tree of Live Version .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

New American Bible (2002) .

New American Bible (2011) These are the sons of Seir the Horites [according to Dt 2:12, the highlands of Seir were inhabited by Horites before they were occupied by the Edomites], the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, [1 Chr 1:38.] Dishon, Ezer, and Dishan; those are the clans of the Horites, sons of Seir in the land of Edom.
The sons of Lotan were Hori and Hemam, and Lotan's sister was Timna.
These are the sons of Shobal: Alvan, Mahanath, Ebal, Shepho, and Onam.
These are the sons of Zibeon: Aiah and Anah. He is the Anah who found water in the desert while he was pasturing the donkeys of his father Zibeon.
These are the children of Anah: Dishon and Oholibamah, daughter of Anah.
These are the sons of Dishon: Hemdan, Eshban, Ithran, and Kieran.
These are the sons of Ezer: Bilhan, Zaavan, and Akan.
These are the sons of Dishan: Uz and Aran. [1 Chr 1:39–42.]

New Jerusalem Bible
These are the sons of Seir the Horite, natives of the country: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan; these were the Horite chieftains descended from Seir, in Edom.
The sons of Lotan were Hori and Hemam, and Lotan's sister was Timna.
These are the sons of Shobal: Alvan, Manahath, Ebal, Shepho and Onam.
These are the sons of Zibeon: Aiah, Anah -- the Anah who found the hot springs in the desert while pasturing his father Zibeon's donkeys.
These are the children of Anah: Dishon, and Oholibamah daughter of Anah.
These are the sons of Dishon: Hemdan, Eshban, Ithran and Kieran.
These are the sons of Ezer: Bilhan, Zaavan and Akan.
These are the sons of Dishan: Uz and Aran.

New RSV
.

Revised English Bible
These are the sons of Seir the Horite, the original inhabitants of the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These are the chiefs of the Horites, the sons of Seir in Edom.
The sons of Lotan were Hori and Hemam, and Lotan had a sister named Timna.
These are the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.
These are the sons of Zibeon: Aiah and Anah. He is the Anah who found hot springs in the wilderness while he was tending the donkeys of his father Zibeon.
These are the children of Anah: Dishon and Oholibamah daughter of Anah.
These are the children of Dishon: Hemdan, Eshban, Ithran, and Kieran.
These are the sons of Ezer: Bilhan, Zavan, and Akan.
These are the sons of Dishan: Uz and Aran.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
(vii) These were the descendants of Se‘ir the Hori, the local inhabitants: Lotan, Shoval, Tziv‘on, ‘Anah, Dishon, Etzer and Dishan. They were the chieftains descended from the Hori, the people of Se‘ir in the land of Edom. The sons of Lotan were Hori and Hemam; Lotan’s sister was Timnah. The sons of Shoval were ‘Alvan, Manachat, ‘Eival, Sh’fo and Onam. The sons of Tziv‘on were Ayah and ‘Anah. This is the ‘Anah who found the hot springs in the desert while pasturing his father Tziv‘on’s donkeys. The children of ‘Anah were Dishon and Oholivamah the daughter of ‘Anah. The sons of Dishon were Hemdan, Eshban, Yitran and K’ran. The sons of Etzer were Bilhan, Za‘avan and ‘Akan. The sons of Dishan were ‘Utz and Aran.

exeGeses companion Bible
These are the sons of Seir the Horiy
who settle the land:
Lotan and Shobal and Sibon and Anah
and Dishon and Eser and Dishan:
these are the chiliarchs of the Horiy
the sons of Seir in the land of Edom.
And the sons of Lotan are Hori and Hemam:
and the sister of Lotan is Timna.
And the sons of Shobal are these:
Alvan and Manachath and Ebal
Shepho and Onam.
And these are the sons of Sibon;
both Ayah and Anah:
this is that Anah
who found the hot springs in the wilderness,
as he tended the he burros of Sibon his father.
And these are the sons of Anah:
Dishon and Oholi Bamah the daughter of Anah.
And these are the sons of Dishon:

Hemdan and Eshban and Yithran and Keran.
These are the sons of Eser:
Bilhan and Zaavan and Aqan.
These are the sons of Dishan:
Us and Aran.

Hebrew Roots Bible .
JPS (Tanakh—1985) .
Judaica Press Complete T. .
Kaplan Translation *Seir's Line*

These are the children of Seir the Horites [See notes on Genesis 14:6, 36:2. See also Genesis 36:22. However, some maintain that the term chori here does not denote a nation, but rather nobility (Targum Yonathan; Ibn Ezra, from Jeremiah 27:20). Thus, the verse would be translated, 'These are the sons of the noble Seir,' or 'these are the sons of Seir the freeman.' Others translate the verse, 'These are the sons of the Horite lineage in the land of Seir' (Ramban; cf. Josephus 2:1:1). Seir then denotes Esau, see note on Genesis 25:25. Some say that Seir's lineage was: Ham, Canaan, Chivi, Chur, Seir (Sefer HaYashar, p.27).], the [original] inhabitants of the land: Lotan [See Genesis 36:22,29.], Shoval [See Genesis 36:29], Tziv'on [See Genesis 36:2,29.], Anah [See note on Genesis 36:2. Here Anah is seen as a son of Seir, while in Genesis 36:24, he is a son of Tziv'on. According to Talmudic tradition, Tziv'on fathered Anah by committing incest with his mother (Pesachim 54a; Rashi on Genesis 36:24).], Dishan [See Genesis 36:26,30. Also see Genesis 36:25.], Ether [See Genesis 36:27,30.], Dishan [See Genesis 36:38,30.]. These were the tribal chiefs of the Horites among the sons of Seir in the land of Edom.
The sons of Lotan were Chori [Or Hori. It is possible that he was the one to give the name to the Horites.] and Hemam. Lotan's sister was Timna [See note on Genesis 36:12.].
These are the sons of Shoval: Alvan [In 1 Chronicles 1:40, it is Alyan. See Genesis 36:40.], Manachath, Ebhal, Shefo [In 1 Chronicles 1:40 it is Shefi (cf. Ralbag there).], and Onam.
These are the children of Tziv'on: Ayah [See 1 Chronicles 1:40. Others, however, have the name here as V'ayah or Fayah (Rashbam; Ibn Ezra).] and Anah [See notes on Genesis 36:2, 36:24.]. Anah was the one who discovered [how to breed] mules [(Pesachim 54b; Chullin 7b; Yerushalmi Berakhoth 8:5; Rashi). The mule is a crossbreed between a horse and a donkey. Yemim in Hebrew. Others identify the Yemim with the Emim (Genesis 14:5), and translate the verse, 'who encountered giants' (Onkelos; cf. Ibn Ezra, Ramban. Also see Sefer HaYashar, p. 97). The Vulgate translates yemim as 'hot springs,' and the Syriac renders it as water or springs, but there is no support for this in Judaic sources. (Also see Or Yashar, Siddur Ramak, Amud HaTorah 11). The Septuagint leaves the word untranslated.] in the desert when he was tending the donkeys for his father Tziv'on.
These are the children of Anah [If Anah son of Seir and Anah son of Tziv'on are two different individuals, this is most probably the former.]: Dishan [See Genesis 36:21.] and Oholibamah [Esau's wife; Genesis 36:2.] daughter of Anah.
These are the sons of Dishan [Dishan in the text, but from the context and order in Genesis 36:21, this is Dishon. This is also the way it is in 1 Chronicles 1:41 (see Radak ad loc.). Some say that Dishan died and Dishon took his name (Lekach Tov).]: Chemdan [In 1 Chronicles 1:41 it is Chamran.], Eshban, Yithran [Possibly Yetheth in Genesis 36:40.] and Keran.
These are the sons of Etzer: Bilhan, Zaavan, and Akan [In 1 Chronicles 1:42 it is Yaakan.].
These are the sons of Dishan: Utz [See Genesis 10:23, 22:21. The Targum on 1 Chronicles 1:42 renders it Armanyus; see Targum on 1 Chronicles 1:17; note on Genesis 10:23.] and Aran.

Orthodox Jewish Bible
These are the Bnei Seir the Chori, who inhabited HaAretz: Lotan, and Shoval, and Tziveon, and Anah,
And Dishon, and Etzer, and Dishan; these are the alufei HaChori, the Bnei Seir in Eretz Edom.
And the Bnei Lotan were Chori and Hemam; and achot Lotan was Timna.
And the Bnei Shoval were these: Alvan, and Manachat, and Eval, Shepho, and Onam.
And these are the Bnei Tziveon: both Ayyah, and Anah; this was that Anah that found the mules in the midbar, as he pastured the chamorim of Tziveon aviv.
And the Bnei Anah were these: Dishon, and Oholivamah Bat Anah.
And these are the Bnei Dishon: Chemdan, and Eshban, and Yitran, and Keran.
The Bnei Etzer are these: Bilhan, and Zaavan, and Akan.
The Bnei Dishan are these: Uz, and Aran.

Restored Names Version
.

The Scriptures 1998
These were the sons of Sĕʿir the Ḥorite who inhabited the land: Lotan, and Shobal, and Tsibʿon, and Anah, and Dishon, and Ĕtser, and Dishan. These were the chiefs of the Ḥorites, the sons of Sĕʿir, in the land of Edom. And the sons of Lotan were Ḥori and Hĕmam. Lotan's sister was Timna. And these were the sons of Shobal: Alwan, and Manaḥath, and Ĕybal, Shepho, and Onam. And these were the sons of Tsibʿon: both Ayah and Anah. This was the Anah who found the water in the wilderness as he fed the donkeys of his father Tsibʿon. And these were the children of Anah: Dishon and Oholibamah the daughter of Anah. And these were the sons of Dishon: Ḥemdan, and Eshban, and Yithran, and Keran. These were the sons of Ĕtser: Bilhan, and Zaʿawan, and Aqan. These were the sons of Dishan: Uts and Aran.

Expanded/Embellished Bibles:

The Amplified Bible
.

The Expanded Bible
These were the sons of Seir the Horite, who were living in the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These sons of Seir were the ·leaders [chiefs; or clans] of the Horites in Edom.
The sons of Lotan were Hori and Homam. (Timna was Lotan's sister.)
The sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam.
The sons of Zibeon were Aiah and Anah. Anah is the man who found the hot springs in the ·desert [wilderness] while he was ·caring for [pasturing] his father's donkeys.
The children of Anah were Dishon and Oholibamah daughter of Anah.
The sons of Dishon were Hemdan, Eshban, Ithran, and Keran.
The sons of Ezer were Bilhan, Zaavan, and Akan.
The sons of Dishan were Uz and Aran.

The Geneva Bible
.

Kretzmann's Commentary
Verses 20-30
The Horites
These are the sons of Seir, the Horite, who inhabited the land; after him the country was named, and with his descendants those of Edom mingled: Lotan, and Shobal, and Zibeon, and Anah (this name being both masculine and feminine),
and Dishon, and Ezer, and Dishan; these are the dukes of the Horites, the children of Seir, in the land of Edom. The Horites, or descendants of Seir, the original inhabitants of the wilderness of Zin, were cave-dwellers arid shared the many caves in that country with their herds and flocks.
And the children of Lotan were Hori and Hemam (or Homam, 1Chron. 1:39); and Lotan's sister was Timna.

And the children of Shobal were these: Alvan (or Alian, 1Chron. 1:40),and Manahath, and Ebal, Shepho (or Shephi, 1Chron. 1:40),and Onam.
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. While he had charge of his father's asses in the wilderness, he discovered some warm springs, a number of which are found in that country to this day.
And the children of Anah were these: Dishon, and Aholibamah, the daughter of Anah.
And these are the children of Dishon: Hemdan (or Amram, 1Chron. 1:41),and Eshban, and Ithran, and Kieran.
The children of Ezer are these: Bilhan, and Zaavan, and Akan (or Jakan, 1Chron. 1:42).
The children of Dishan are these: Uz, and Aran.

NET Bible®

These were the sons of Seir the Horites [The same pattern of sons, grandsons, and chiefs is now listed for Seir the Horite. “Seir” is both the name of the place and the name of the ancestor of these tribes. The name “Horite” is probably not to be identified with “Hurrian.” The clan of Esau settled in this area, intermarried with these Horites and eventually dispossessed them, so that they all became known as Edomites (Deut 2:12 telescopes the whole development).], who were living in the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These were the chiefs of the Horites, the descendants [Or “sons.”] of Seir in the land of Edom.
The sons of Lotan were Hori and Homam [*Heb* “Hemam”; this is probably a variant spelling of “Homam” (1 Chr 1:39); cf. NRSV, NLT “Heman.”]; Lotan’s sister was Timna.
These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho [This name is given as “Shephi” in 1 Chr 1:40.], and Onam.
These were the sons of Zibeon: Aiah and Anah (who discovered the hot springs [The meaning of this Hebrew term is uncertain; Syriac reads “water” and Vulgate reads “hot water.”] in the wilderness as he pastured the donkeys of his father Zibeon).
These were the children [eb “sons,” but since a daughter is included in the list, the word must be translated “children.”] of Anah: Dishon and Oholibamah, the daughter of Anah.
These were the sons of Dishan [Heb “Dishan,” but this must be either a scribal error or variant spelling, since “Dishan” is mentioned in v. 28 (see also v. 21).]: Hemdan, Eshban, Ithran, and Keran.
These were the sons of Ezer: Bilhan, Zaavan, and Akan.
These were the sons of Dishan: Uz and Aran.

Syndein/Thieme

.

The Voice

The sons of Seir the Horite, who also inhabited the land, were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. They became the tribal chiefs of the Horites (who were the sons of Seir) in the land of Edom. The sons of Lotan were Hori and Hemam, and Lotan’s sister was Timna. The sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam. The sons of Zibeon were Aiah and Anah. (This is the same Anah who found the hot springs in the wilderness, as he was pasturing his father Zibeon’s donkeys.) The children of Anah were Dishon and Oholibamah (Anah’s daughter). The sons of Dishon were Hemdan, Eshban, Ithran, and Cheran. The sons of Ezer were Bilhan, Zaavan, and Akan. The sons of Dishan were Uz and Aran. These descendants of the Horites were the tribal chiefs of their respective tribes in the land of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. Vv. 29–30 are included here.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...these are the sons of Se'iyr [Hairy], the one of Hhor [Cave Dweller], the ones settling in the land, Lothan [Covering] and Shoval [Leg] and Tsiv'ghon [Colored] and Anah [Answer], and Dishon [Threshing] and Eytser [Restraint] and Dishan [Thresher], these are the chiefs of the one of Hhor [Cave Dweller], the sons of Se'iyr [Hairy] in the land of Edom [Red], and the sons of Lothan [Covering] existed, Hhoriy [Cave dweller] and Heymam [Exterminating] and the sister of Lothan [Covering] was Timna [Withhold], and these are the sons of Shoval [Leg], Alwan [Tall] and Manahhat [Rest] and Eyval [Stone], Shepho [Bare place] and Onam [Vigorous], and these are the sons of Tsiv'ghon [Colored], and Ayah [Falcon] and Anah [Answer], he is the Anah [Answer] who found the hot spring in the wilderness in his feeding of the donkeys belonging to Tsiv'ghon [Colored] his father,

Footnote: – The list of the sons of Tsiv'on begin with "and" unlike any other list of names. Either the "and" was accidentally added to the beginning of the list of names or there is suppose to be a name preceding this first "and."

and these are the sons of Anah [Answer], Dishon [Threshing] and Ahalivamah [Tent of the high place], the daughter of Anah [Answer], and these are the sons of Dishan [Thresher] Hhemdan [Desireable] and Eshban [Fire of understanding] and Yitran [Remainder] and Keran [Lyre],

Footnote: – The Hebrew text identifies this name as Dishan but is probably written in error and should be Dishon. Compare the names of the sons of Dishan from Genesis 36:28 and 1 Chronicles 1:42 and the names of the sons of Dishon from Genesis 36:26 and 1 Chronicles 1:41 (although, in the Genesis account the first son is Hhemdan but in the Chronicles account it is Amram. In the middle (paleo) Hebrew script the letters used to write each of these names are similar in appearance and are easy to juxtapose.)

and these are the sons of Eytser [Restraint], Bilhan [Worn out] and Za'awan [Trembling] and Aqan [Sharp sighted], and these are the sons of Dishan [Thresher], Uts [Counsel] and Aran [Joyous],...

Concordant Literal Version .

A Conservative Version .

Context Group Version .

Darby Translation .

Emphasized Bible .

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation .

God's Truth (Tyndale) .

King James 2000 Version .

21st Century KJV .

Modern English Version

The Sons of Seir

These were the sons of Seir the Horite, who inhabited the land:

Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These were the chiefs of the Horites, the children of Seir in the land of Edom.

The children of Lotan were

Hori and Homam, and Lotan's sister was Timna.

The children of Shobal were these:

Alvan, Manahath, Ebal, Shepho, and Onam.

These were the children of Zibeon:

Aiah and Anah. This was the Anah who found the water in the wilderness as he fed the donkeys of Zibeon, his father.

The children of Anah were these:

Dishon and Oholibamah, the daughter of Anah.

These are the children of Dishan:

Hemdan, Eshban, Ithran, and Keran.

The children of Ezer were these:

	Bilhan, Zaavan, and Akan. The children of Dishan were these: Uz and Aran.
NASB	.
New European Version	These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These are the chiefs who came of the Horites, the children of Seir in the land of Edom. The children of Lotan were Hori and Heman. Lotan's sister was Timna. These are the children of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. These are the children of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he fed the donkeys of Zibeon his father. These are the children of Anah: Dishon and Oholibamah, the daughter of Anah. These are the children of Dishon: Hemdan, Eshban, Ithran, and Cheran. These are the children of Ezer: Bilhan, Zaavan, and Akan. These are the children of Dishan: Uz and Aran.
New King James Version	.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	These are sons of Seir the Horite, the inhabitants of the land: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan; these are chiefs of the Horites, sons of Seir, in the land of Edom. And the sons of Lotan are Hori and Heman; and a sister of Lotan is Timna. And these are sons of Shobal: Alvan and Manahath, and Ebal, Shepho and Onam. And these are sons of Zibeon, both Ajah and Anah: it is Anah that hath found the Imim in the wilderness, in his feeding the asses of Zibeon his father. And these are sons of Anah: Dishon, and Aholibamah daughter of Anah. And these are sons of Dishon: Hemdan, and Eshban, and Ithran, and Cheran. These are sons of Ezer: Bilhan, and Zaavan, and Akan. These are sons of Dishan: Uz and Aran.

The gist of this verse: The sons of Seir are listed in this passage.

20-28

Genesis 36:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (מִינֵב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Sêʿîyr (רִיעֵשׂ) [pronounced *say-ĢEER*]	*hairy, shaggy;* transliterated *Seir*	masculine singular, proper noun	Strong's #8165 BDB #973
Chôrîy (יִרֹח) [pronounced *khoh-REE*]	*cave-dweller, troglodyte;* transliterated *Horites*	adjective gentis; proper noun; with the definite article	Strong's #2752 BDB #362

Genesis 36:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Probably the aboriginal Idumaean. Used to generally identify the inhabitants of Mount Seir.			
yâshab (יָשַׁב) [pronounced *yaw-SHAH^{B}V*]	*is inhabiting, is staying, remaining, dwelling, residing; sitting*	Qal active participle; construct form	Strong's #3427 BDB #442
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: These [are] the sons of Seir, the Horite (the inhabitants of the land):... There were people who already lived in this land of Seir, and they will be named below. This suggests that Esau was able to move there with his family and to interact in a friendly manner. They were able to develop an alliance; they did not begin as enemies.

This is important because in a few hundred years, their cousins the Jews will ask for passageway, and the people of Edom will refuse them.

Seir refers to a mountain range in Edom, likely named after the Seir in this verse. Whether these are sons or grandsons (or even later descendants) of Seir, we don't know. Apparently, these are people are Horites, with whom Esau has a pact, who also occupy this land. See the **Doctrine of the Horites/Hivites**. The persons mentioned here are prominent men of their day and lost to us historically.

Genesis 36:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Lôwṯân (לוֹטָן) [pronounced *loh-TAWN*]	*covering;* transliterated *Lotan*	masculine singular proper noun	Strong's #3877 BDB #532
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Shôwbâl (שׁוֹבָל) [pronounced *show-BAWL*]	*flowing;* transliterated *Shobal*	masculine singular proper noun	Strong's #7732 BDB #987
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Tsib^{e}ʿôwn (צִבְעוֹן) [pronounced *tsihb-ĢOHN*]	*colored, dyed; speckled;* transliterated *Zibeon*	masculine singular proper noun	Strong's #6649 BDB #840
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʿĂnâh (עֲנָה) [pronounced *ģuhn-AW*]	*answer;* transliterated *Anah*	feminine singular proper noun	Strong's #6034 BDB #777

Translation: ...Lotan and Shobal, Zibeon, Anah,... For whatever reason, the sons of Seir will be spread out over v. 20 and 21. We have two great patriarchs of this land: Esau and Seir. These are Seir's sons (Esau's sons were named in the previous half of this chapter).

Genesis 36:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Dishôwn (דִּישׁוֹן) [pronounced *dee-SHOHN*]	*thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*	masculine singular proper noun	Strong's #1787 BDB #190
There are 3 other spellings of this name.			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾÊtser (אֶצֶר) [pronounced *AY-tser*]	*treasure, covenant;* transliterated *Ezer*	masculine singular proper noun	Strong's #687 BDB #69
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Dîyshân (דִּישָׁן) [pronounced *dee-SHAWN*]	*thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*	masculine singular proper noun	Strong's #1789 BDB #190
This name is very similar to the one above; nearly equivalent to one of the alternate spellings.			

Translation: ...Dishon, Ezer and Dishan... It is unclear why these names are spread out onto another verse.

Genesis 36:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural adjective	Strong's #441 BDB #48
Chôrîy (חֹרִי) [pronounced *khoh-REE*]	*cave-dweller, troglodyte;* transliterated *Horites*	adjective gentis; proper noun with the definite article	Strong's #2752 BDB #362
Probably the aboriginal Idumaean. Used to generally identify the inhabitants of Mount Seir.			
bânîym (בְּנִי) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119

Genesis 36:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Sêʿîyr (רִיעֵשׂ) [pronounced *say-ĢEER*]	*hairy, shaggy;* transliterated *Seir*	masculine singular, proper noun	Strong's #8165 BDB #973
b^{e} (בְ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
ʾĔdôwm (אֱדוֹם) [pronounced *eh-DOHM*]; also ʾĔdôm (אֱדֹם) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10

Translation:...—these [are] princes of the Horite, sons of Seir, in a land of Edom. Because these are the sons of Seir, they would be the princes of the land. Just as mentioned before, in order to have some sort of social organization, you need to have a population. These men did not start out as princes—they began as sons of Seir. However, as they had children and their children had children, organization of their society was required. Therefore, they began with an exalted position, as elders of the land.

There was a lot of intermarriage between the family of Esau and the family of Seir. However, their sons formed distinct family lines. This is what we would expect. It is quite common in that era for the husband's name in lineage to be foremost. So, a woman of Edom might marry a man of Seir; and their children would be considered children of Seir.

Ron Snider suggests[22] that these are the people of Seir and their lines prior to Esau going to Edom.

We are aware, through the chapter where Simeon and Levi got rather savage, that it was commonplace for one family to marry another family (and to, exchange sons and daughters, thus merging the two families together as one).

Genesis 36:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person plural, Qal perfect	Strong's #1961 BDB #224

[22] From **Makarios Bible Church**; accessed December 9, 2015.

Genesis 36:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (מִבְנֵי) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Lôwţân (לוֹטָן) [pronounced *loh-TAWN*]	*covering;* transliterated *Lotan*	masculine singular proper noun	Strong's #3877 BDB #532
Chôrîy (חֹרִי) [pronounced *khoh-REE*]	*cave-dweller, troglodyte;* transliterated *Hori*	proper noun	Strong's #2752 BDB #362
I see no difference between this and Strong's #2752 BDB #362. Owens gives the BDB page number as 360.			
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Chêymâm (חֵמָם) [pronounced *khey-MAWM*]	*rage, turbulence; exterminating;* transliterated *Hemam*	masculine singular proper noun	Strong's #1967 BDB #243
The Greek has *Heman*.			
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾâchôwth (אֲחוֹת) [pronounced *aw-KHOWTH*]	*sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another*	feminine singular construct	Strong's #269 BDB #27
Lôwţân (לוֹטָן) [pronounced *loh-TAWN*]	*covering;* transliterated *Lotan*	masculine singular proper noun	Strong's #3877 BDB #532
Tim^{e}nâʿ (עַמְנַת) [pronounced *tihm-NAWĢ*]	*restrained;* and is transliterated *Timna, Timnah*	masculine singular proper noun	Strong's #8555 BDB #586

Translation: And the sons of Lotan are: Hori and Hemam and the sister of Lotan [is] Timna. At this point, we begin naming the grandchildren.

Hemam is spelled Heman in the LXX; we find his name spelled Homam in 1Chron. 1:39. The difference in the vowels is easy to explain: it was not until after the time of our Lord that the vowel points were added. Prior to that, the vowels were carried by tradition (which is why we do not know the proper pronunciation of YHWH, since His name was not pronounced). Since there are so many books in the Bible, it is not inconceivable that some generations learned the correct pronunciation in one chapter and the incorrect one in a parallel passage (given that these are genealogies and they were skipped over in careful examination then just as we do today. The difference of the last consonant is just a variation in spelling, not unlike a nickname or a common name (eg, *Bob* for *Robert*).

Timna, as we have seen, was Eliphaz's live-in lover, from whence came the evil Amalekites.

The implication to me is, when you name someone in Scripture, they either play a role in the narrative or they are believers in the Revealed God.

Here, we certainly have the purpose of showing the Esau had children; he moved them to Seir; they got along with the people of Seir; and they organized their society. So, everything seems good, but they lack one thing: faith in the Revealed God and the knowledge of the doctrines of the Revealed God.

One of the first things that we find when Joshua is discussed is, he is filled with a spirit of knowledge.

Generations often progress in a specific way. The first generation may believe in the Revealed God and understand things about Him. The next generation might have faith in the Revealed God, but their understanding of His doctrines is limited or non-existent. Here, you will note that none of these names mean anything in relation to God. No one is named *God is my grace; God is my righteousness*. So the 2nd generation may understand the laws of divine establishment and perpetuate those. The 3rd generation, named here, might believe in the Revealed God, but they do not know anything about Him and they have begun to reject the laws of divine establishment. They are a new generation and they make their own rules (like we have now in the United States). And the 4th generation, not named here, do not exercise faith in the Revealed God.

As a result, when those who trust in the Revealed God, the Jews, desire safe passage through their land, they are refused.

Timna is probably the mistress of Eliphaz (v. 12), given that she is named here specifically.

Genesis 36:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Shôwbâl (שׁוֹבָל) [pronounced *show-BAWL*]	*flowing;* transliterated *Shobal*	masculine singular proper noun	Strong's #7732 BDB #987
ʿAl^{e}vân (עַלְוָן) [pronounced *ģahl-VAWN*]	*tall;* and is transliterated *Alvan, Alivan, Aljan*	masculine singular proper noun	Strong's #5935 BDB #759
The wâw is occasionally replaced with a yodh (יְ).			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Mânachath (מָנַחַת) [pronounced *maw-NAHKH-ahth*]	*rest;* transliterated *Manahath*	proper singular noun/location	Strong's #4506 BDB #630

Genesis 36:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʿÊybâl (עֵיבָל) [pronounced *ġay-BAWL*]	*stone, bare mountain;* transliterated, *Ebal*	proper noun, mountain	Strong's #5858 BDB #716
Sh^{e}phôw (שְׁפוֹ) [pronounced *shehf-OH*]	*bold;* transliterated *Shepho, Shephi*	masculine singular proper noun	Strong's #8195 BDB #1046
The alternate spelling of this word allows for the transliteration *Shephi*.			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾÔwnâm (אוֹנָם) [pronounced *oh-NAWM*]	*vigorous;* transliterated *Onam*	masculine singular proper noun	Strong's #208 BDB #20

Translation: And these [are] the sons of Shobal: Alvan, Manahath, Ebal, Shepho and Onam. If you look back over the names, you notice, as throughout, no reference to God.

Shobal is the second son of Seir.

Alvan is Alian in 1Chron. 1:40 (incidentally, the first mention of Alians in the Bible); and Shepho is written Shephi in Chronicles.

Genesis 36:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Tsib^{e}ʿôwn (צִבְעוֹן) [pronounced *tsihb-ĢOHN*]	*colored, dyed; speckled;* transliterated *Zibeon*	masculine singular proper noun	Strong's #6649 BDB #840
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾAyyâh (אַיָּה) [pronounced *ah-YAW*]	*hawk, falcon;* transliterated *Aiah, Ajah*	masculine singular proper noun	Strong's #345 BDB #17

Genesis 36:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʿĂnâh (עֲנָה) [pronounced *ģuhn-AW*]	*answer;* transliterated *Anah*	feminine singular proper noun	Strong's #6034 BDB #777

Translation: And these [are] the sons of Zibeon: and Ajah and Anah... 2nd and 3rd generations are named here. Now, do you notice that only 2 are named of Zibeon's children? Let me suggest to you that he had more, but these are the only two who exercised faith in the Revealed Lord.

Zibeon is the third son of Seir.

Genesis 36:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûwʾ (אוה) [pronounced *hoo*]	*he, it; himself* as a demonstrative pronoun: *that, this (one); same*	3rd person masculine singular, personal pronoun; sometimes the verb *to be,* is implied	Strong's #1931 BDB #214
ʿĂnâh (עֲנָה) [pronounced *ģuhn-AW*]	*answer;* transliterated *Anah*	feminine singular proper noun	Strong's #6034 BDB #777
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who, whom; where; in that, in which, in what*	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81
mâtsâʾ (אָצָא) [pronounced *maw-TSAW*]	*to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)*	3rd person masculine singular, Qal perfect	Strong's #4672 BDB #592
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yêm (יֵם) [pronounced *yaym*]	*hot springs(?); mules*	masculine plural noun with the definite article	Strong's #3222 BDB #411
b^{e} (בְ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
mid^{e}bâr (מִדְבָּר) [pronounced *mid^{e}-BAWR*]	*wilderness, unpopulated wilderness, desert wilderness; mouth*	masculine singular noun with the definite article	Strong's #4057 BDB #184

Genesis 36:24b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
râʿâh (רָעָה) [pronounced *raw-ĢAWH*]	*to shepherd, to pasture, to tend to graze, to feed; to rule?*	Qal infinitive construct with the 3rd person masculine singular suffix	Strong's #7462 BDB #944
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chămôwr (חֲמוֹר) [pronounced *khuh-MOHR*]	*ass, male donkey, he-ass, burrow*	masculine plural noun with the definite article	Strong's #2543 BDB #331
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
Tsib^{eʿ}ôwn (צִבְעוֹן) [pronounced *tsihb-ĢOHN*]	*colored, dyed; speckled;* transliterated *Zibeon*	masculine singular proper noun	Strong's #6649 BDB #840
ʾâb (אָב) [pronounced *aw^{b}v*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular noun the 3rd person masculine singular suffix	Strong's #1 BDB #3

Translation:...(he [is] Anah who found the springs in the desert wilderness in his grazing the asses for Zibeon his father). I suggested that these two sons might have exercised faith in the Revealed God. Note what happens here: one of them comes across a source of water for them in this desert wilderness. This is grace; this is not random. Why does he receive grace? He probably believed in the Revealed God.

This verse gives us further evidence that Anah was a male: *discovered* is in the 3rd masculine singular, meaning that is the case, number and gender or its subject. Names do change over the years: Anah (Anna) and Cheran (Karen) are used as named for females today. As before, these people's place in history is confined to their mention in this portion of God's Word.

Anah is one of the few men to have anything actually said about him. He discovered the hot springs out in the desert.

Now, Anah may have gotten the nickname *Beeri* (which means *his well*) because of this. If that is true, then Judith would be equivalent to Oholibamah. This was suggested by Ron Snider.[23]

[23] From **Makarios Bible Church**; accessed December 9, 2015.

Genesis 36:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʿĂnâh (עֲנָה) [pronounced *ģuhn-AW*]	*answer;* transliterated *Anah*	feminine singular proper noun	Strong's #6034 BDB #777
Dishôwn (דִּישׁוֹן) [pronounced *dee-SHOHN*]	*thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*	masculine singular proper noun	Strong's #1787 BDB #190
There are 3 other spellings of this name.			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾÂchălîybâmâh (אָהֳלִיבָמָה) [pronounced *oh-hohl-ee-baw*	*tent of the high place;* transliterated *Aholibamah, Oholibamah*	feminine singular proper noun	Strong's #173 BDB #14
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
ʿĂnâh (עֲנָה) [pronounced *ģuhn-AW*]	*answer;* transliterated *Anah*	feminine singular proper noun	Strong's #6034 BDB #777

Translation: And these [are] the sons of Anah: Dishon and Oholibamah (a daughter of Anah). Anah's son and daughter are mentioned; and, again, I believe this is the result of them having faith in the Revealed Lord. Anah would be the generation of princes here.

Oholibamah is a wife of Esau's.

We have a typo in the Hebrew; the Dishon in v. 26 is *Dishan* in the Hebrew, but *Dis(h)on* in the LXX. 1Chron. 1:41 has Dishon. The LXX of Gen. 36:28 and 1Chron. 1:42 is even more of a mess.[24]

Genesis 36:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251

[24] Gen. 36:28, in the Greek, is *and these [are] the sons of Rison: Hos and Aran.* The Greek of 1Chron. 1:42b is *the sons of Disan, Os and Aran.*

Genesis 36:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (מִינֵב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Dishôwn (וֹשִׁד) [pronounced *dee-SHOHN*]	*thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*	masculine singular proper noun	Strong's #1787 BDB #190
There are 3 other spellings of this name.			
Chem^{e}dân (ָדָמֶח) [pronounced *khehm-DAWN*]	*desire;* transliterated *Hemdan*	masculine singular proper noun	Strong's #2533 BDB #326
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾEsh^{e}bân (ָבשֶׁא) [pronounced *ehsh-BAWN*]	*vigorous; fire of discernment;* transliterated *Eshban*	masculine singular proper noun	Strong's #790 BDB #78
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Yith^{e}rân (ָרְתִי) [pronounced *yihth-RAWN*]	*superior, advantage, abundance?* and is transliterated *Ithran*	masculine singular proper noun	Strong's #3506 BDB #452
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
K^{e}rân (ָרְכ) [pronounced *kehr-AWN*]	*lyre;* transliterated *Cheran, Keran*	masculine singular proper noun:	Strong's #3763 BDB #502

Translation: And these [are] the sons of Dishon: Hemdan, Ashbin, Ithran and Kieran. Another generation of what I suspect are believers.

Dishon is the 5th son of Seir.

Hemdan here is Hamram in 1Chron. 1:41. Akan in v. 27 is Jaakan in 1Chron. 1:42.

Genesis 36:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (מִינֵב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
ʾÊtser (רֶצֵא) [pronounced *AY-tser*]	*treasure, covenant;* transliterated *Ezer*	masculine singular proper noun	Strong's #687 BDB #69
Bil^{e}hân (ָהָלְב) [pronounced *bihl-HAWN*	*their decrepitude;* transliterated *Bilhan*	masculine singular proper noun	Strong's #1092 BDB #117
w^{e} (or v^{e}) (ו or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Zaʿăvân (ָוָעַז) [pronounced *zah-ǵuhv-AWN*]	*troubled;* transliterated *Zaavan*	masculine singular proper noun	Strong's #2190 BDB #276
w^{e} (or v^{e}) (ו or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʿĂqân (ָקָע) [pronounced *ǵuh-KAWN*]	*tortuous; sharp-sighted;* transliterated *Akan*	masculine singular proper noun	Strong's #6130 BDB #785

Translation: These [are] the sons of Ezer: Bilhan, Zaavan and Akan. I think that I need to make up a chart with the meanings of their names and their generations.

Ezer is the 6th son of Seir.

Genesis 36:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
bânîym (מִינֵב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Dîyshân (ָשִׁיד) [pronounced *dee-SHAWN*]	*thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*	masculine singular proper noun	Strong's #1789 BDB #190
ʿÛwts (ץוע) [pronounced *ǵoots*]	*counsel, plan; wooded;* transliterated *Huz, Uz*	masculine singular proper noun	Strong's #5780 BDB #734

Genesis 36:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾĂrân (אֲרָן) [pronounced *uh-RAWN*]	*joyous;* transliterated *Aran*	masculine singular proper noun	Strong's #765 BDB #75

Translation: These [are] the sons of Dishan: Uz and Aran. Note, fewer and fewer children are named; but no indication that this is all of them.

Dishan is the 7th son of Seir.

What we are given here is a *cluster genealogy*. There are two types of genealogies found in the Word of God: the linear (or, *straight line*) genealogy, which takes us from Adam to Jesus (except for the book of Chronicles, *all* straight-line genealogies lead us from Adam to Jesus). Cluster genealogies may be reasonably complete or there may be a great many gaps, but these lead us to nowhere. We are presented with 2 or 3 or 4 generations, and nothing after that. We never go back to any of these cluster generations and try to figure out where did they go after that.

I may want to turn this chart over...

The Patriarch (the 1st Generation)				Seir			
The Princes (the 2nd Generation)	Lotan	Shobal	Zibeon	Anah	Dishon	Ezer	Dishan
The 3rd Generation	Hori Hemam	Alvan Manahath Ebal Shepho Onam	Aiah Anah	Dishon Oholibamah	Hemdan Ithran Cheran	Bilhan Zaavan Akan	Uz Aran

What is striking is the number of similarities that we find between this chapter of God's Word and the book of Job. Job lived in the land of Uz; Uz was likely on the boarder of Edom (according to the Syriac Book)[25]; there was a tribe of Temanites found in the book of Job (Job 2:11); had a friend named Eliphaz; and there were a colony of Edomites (called the daughters of Edom) in the land of Uz (Lam. 4:21). People are often named for their ancestors and many of these names here either came from people who were once associated with Job or had descendants who were associated with Job. At this point, I would theorize that, because God tends to be working in various areas of positive volition, that he stayed with the Jews until their time of slavery to the Egyptians, and then worked through Job during this time. I should rephrase that—Scripture appeared to have been written by various patriarch until the time of Joseph, and then nothing more was written until Moses, 200 years later. I would guess the Job was written in between these times. This would have allowed the Edomites time to have traveled a bit outside their traditional boarders into the land of Uz. It would be marvelous to associate the Eliphaz of this portion of Scripture to the Eliphaz of the book of Job, but I am leaning more and more that it was a descendant or later relative of his.

[25] See the book of Job for more geographical information

———————————

These [are] princes of the Horite: prince Lotan, prince Shobal, prince Zibeon, prince Anah, prince Dishan, prince Ezer, prince Dishan. These [are] princes of the Horite according to their clans in a land of Seir.	Genesis 36:29–30	**These [are] princes of the Horite: prince Lotan, prince Shobal, prince Zibeon, prince Anah, prince Dishan, prince Ezer, prince Dishan. These [are] princes of the Horite according to their clans in the land of Seir.**

These are princes of the Horite: prince Lotan, prince Shobal, prince Zibeon, prince Anah, prince Dishan, prince Ezer, prince Dishan. These are princes of the Horite according to their clans in the land of Seir.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	These [are] princes of the Horite: prince Lotan, prince Shobal, prince Zibeon, prince Anah, prince Dishan, prince Ezer, prince Dishan. These [are] princes of the Horite according to their clans in a land of Seir.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	These are the chieftains of the Choraai: Rabba Lotan, Rabba Shobal, Rabba Zebeon, Rabba Ana, Rabba Dishon, Rabba Etser, Rabba Dishan. These are the chieftains of the Choraai, according to their principalities in the land of Seir.
Targum (Pseudo-Jonathan)	These are the sons of Etser, Bilhan, and Zaavan, and Akan. These are the sons of Dishan, Hutz and Aram. These are the chieftains of the families: Rabba Lotan, Rabba Shobal, Rabba Sebeon, Rabba Anah, Rabba Dishon, Rabba Etser, Rabba Dishan: these are the chieftains of the families, according to their principalities, whose habitation was of old in the land of Gabla.
Jerusalem targum	.
Revised Douay-Rheims	These were dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana, Duke Dison, duke Eser, duke Disan: these were dukes of the Horrites that ruled in the land of Seir.
Aramaic ESV of Peshitta	These are the chiefs who came of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, and chief Dishan: these are the chiefs who came of the Horites, according to their chiefs in the land of Seir.
Plain English Aramaic Bible	.
Peshitta (Syriac)	These are the chiefs of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, Chief Dishon, chief Ezer, and chief Dishan; these are the chiefs of the Horites, according to their chiefs in the land of Seir.
Septuagint (Greek)	And these are the chiefs of Chorri; chief Lotan, chief Sobal, chief Sebegon, chief Ana, chief Deson, chief Asar, chief Rison. These are the chiefs of Chorri, in their principalities in the land of Edom.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	.
Easy-to-Read Version	.
God's Word™	.

Good News Bible (TEV)	These are the Horite tribes in the land of Edom: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.
The Message	.
International Children's B.	These were the names of the Horite leaders: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. These men were the leaders of the Horite families. They lived in the land of Edom.
NIRV	The Horite chiefs were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. They were the Horite chiefs in the land of Seir. They are listed tribe by tribe.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	These are the Horite tribal chiefs: Chiefs Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These are the Horite tribal chiefs, listed according to their chiefs in the land of Seir.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Century Version	These were the sons of Seir the Horite, who were living in the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These sons of Seir were the leaders of the Horites in Edom.
New Life Version	.
New Living Translation	So these were the leaders of the Horite clans: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. The Horite clans are named after their clan leaders, who lived in the land of Seir.

Partially literal and partially paraphrased translations:

American English Bible	**These are the chiefs of the ChorRites**: Chief LoTan, Chief SoBal, Chief SebeGon, Chief Ana, Chief DeSon, Chief Asar, and Chief Rison. They are the chiefs of the ChorRites in their own principalities in the land of Edom.
Beck's American Translation	.
International Standard V	These were the tribal leaders who descended from the Horites: tribal leaders Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These were the tribal leaders who descended from the Horites, according to their tribal leaders in the territory of Seir.
New Advent (Knox) Bible	Thus the Horrites had for their chieftains Lotan, Sobal, Sebeon, and Ana, Dison, Eser, and Disan. These were the Horrite chieftains who bore rule in the land of Seir.
Today's NIV	.
Translation for Translators	The people-groups who were descendants of Hor lived in Seir/Edom land. The names of the people-groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah, Chief Dishon, Chief Ezer, and Chief Dishan. The chiefs of the Horites, chiefs of the solid grounds of Seir.
Conservapedia	These are the sheikhs of the Horites: sheikh Lotan, sheikh Shobal, sheikh Zibeon, sheikh Anah, sheikh Dishon, sheikh Ezer, sheikh Dishan: these are the sheikhs that came from the Horites, among their sheikhs in the country of Seir.
Ferrar-Fenton Bible	.

God's Truth (Tyndale)	These are the dukes that came of Hori: duke Lothan, duke Sobal, duke Zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be the dukes that came of Hori in their dukedoms in the land of Seir.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	The following are the chiefs of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horites in the land of Seir, chief by chief.
NIV, ©2011	These were the Horite chiefs: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. These were the Horite chiefs, according to their divisions, in the land of Seir.
Tree of Live Version	These are the chiefs of the Horites: chief Lotan, chief Shobal, chief Tzivion, chief Anah, chief Dishon, chief Ezer, chief Dishan—these are the chiefs of the Horites according to their chiefly divisions in the land of Seir.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	These are the clans of the Horites: the clans of Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan; those are the clans of the Horites, clan by clan, in the land of Seir.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	These are the chiefs descended from the Horites: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, Dishan. These are the chiefs that were descended from the Horites according to their clans in the district of Seir.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	These were the chieftains descended from the Hori: the chieftains of Lotan, Shoval, Tziv'on, 'Anah, Dishon, Etzer and Dishan. They were the chieftains descended from the Hori by their clans in Se'ir.
exeGeses companion Bible	These are the chiliarchs of the Horiy: chiliarch Lotan, chiliarch Shobal, chiliarch Sibon, chiliarch Anah, chiliarch Dishon, chiliarch Eser, chiliarch Dishan: these are the chiliarchs of Hori among their chiliarchs in the land of Seir.
Hebrew Roots Bible	.
JPS (Tanakh—1985)	.
Judaica Press Complete T.	.
Kaplan Translation	These are the tribal chiefs of the Horites: Chief Lotan, Chief Shoval, Chief Tziv'on, Chief Anah, Chief Dishon, Chief Etzer, Chief Dishan. These are tribes of the Horites according to their chiefs in the land of Seir. The same word, aluf, is used here as above, but here the meaning is somewhat different. If aluf above would be translated as 'duke,' here it would be translated as 'dukedom' (cf. Rashi; Ibn Ezra). Some say that these are the chiefs that ruled after the period of the kings (Ramban; Ralbag; Radak; cf. 1 Chronicles 1:51, Targum ad loc.). This, however, would be impossible to reconcile with the above chronology, since these chiefs would have lived after the Torah was given (see note on Genesis 36:31). According to this second opinion, the alufim mentioned here may be individuals. They also may be

	the tribes that survived until the end of the period of kings, and existed in the time of Moses (cf. Rashbam).
Orthodox Jewish Bible	These are the alufei (chiefs) haChori: aluf (chief) Lotan, aluf Shoval, aluf Tziveon, aluf Anah, Aluf Dishon, aluf Etzer, aluf (chief) Dishan; these are the alufei haChori by their alufim (chiefs) in Eretz Seir.
Restored Names Version	.
The Scriptures 1998	These were the chiefs of the Ḥorites: Chief Lotan, Chief Shobal, Chief Tsibʿon, Chief Anah, Chief Dishon, Chief Ĕtser, and Chief Dishan. These were the chiefs of the Ḥorites, according to their chiefs in the land of Sĕʿir.

Expanded/Embellished Bibles:

The Amplified Bible	.
The Expanded Bible	These were the names of the Horite ·leaders [chiefs; or clans]: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These men were the ·leaders [chiefs; or clans] of the Horite families who lived in the land of Edom.
The Geneva Bible	.
Kretzmann's Commentary	These are the dukes that came of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah, Duke Dishon, Duke Ezer, Duke Dishan; these are the dukes that came of Hori, among their dukes in the land of Seir. These were all descendants of Seir, the Horite, as they were divided and called after their individual princes.
NET Bible®	These were the chiefs of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan. These were the chiefs of the Horites, according to their chief lists in the land of Seir.
Syndein/Thieme	.
The Voice	.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...these are the chiefs of the one of Hhor [Cave Dweller], chief Lothan [Covering], chief Shoval [Leg], chief Tsiv'ghon [Colored] and chief Anah [Answer], chief Dishon [Threshing], chief Eytser [Restraint], chief Dishan [Thresher], these are the chiefs of the one of Hhor [Cave Dweller], to their chiefs in the land of Se'iyr [Hairy],...
Concordant Literal Version	.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21st Century KJV	.
Modern English Version	These were the chiefs that came from the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah, Chief Dishon, Chief Ezer, and Chief Dishan. These are the chiefs who came from Hori, among their chiefs in the land of Seir.
NASB	.
New European Version	.

New King James Version	.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	These *are* chiefs of the Horite: chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan: these are chiefs of the Horite in reference to their chiefs in the land of Seir.

The gist of this verse: The chiefs of the Horites who lived in the land of Seir are named.

Genesis 36:29

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural adjective; construct form	Strong's #441 BDB #48
Chôrîy (חֹרִי) [pronounced *khoh-REE*]	*cave-dweller, troglodyte;* transliterated *Horites*	adjective gentis; proper noun; with the definite article	Strong's #2752 BDB #362
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective	Strong's #441 BDB #48
Lôwţân (לוֹטָן) [pronounced *loh-TAWN*]	*covering;* transliterated *Lotan*	masculine singular proper noun	Strong's #3877 BDB #532
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective	Strong's #441 BDB #48
Shôwbâl (שׁוֹבָל) [pronounced *show-BAWL*]	*flowing;* transliterated *Shobal*	masculine singular proper noun	Strong's #7732 BDB #987
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective	Strong's #441 BDB #48
Tsib^{e}ʿôwn (צִבְעוֹן) [pronounced *tsihb-ʢOHN*]	*colored, dyed; speckled;* transliterated *Zibeon*	masculine singular proper noun	Strong's #6649 BDB #840
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective	Strong's #441 BDB #48
ʿĂnâh (עֲנָה) [pronounced *ʢuhn-AW*]	*answer;* transliterated *Anah*	feminine singular proper noun	Strong's #6034 BDB #777

Translation: These [are] princes of the Horite: prince Lotan, prince Shobal, prince Zibeon, prince Anah,... We are simply reiterating who the princes are. All of this seems quite organized, and maybe they like having their names listed several times.

Genesis 36:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective	Strong's #441 BDB #48
Dishôwn (דִּישׁוֹן) [pronounced *dee-SHOHN*]	*thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*	masculine singular proper noun	Strong's #1787 BDB #190
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective	Strong's #441 BDB #48
ʾÊtser (אֶצֶר) [pronounced *AY-tser*]	*treasure, covenant;* transliterated *Ezer*	masculine singular proper noun	Strong's #687 BDB #69
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular adjective	Strong's #441 BDB #48
Dîyshân (דִּישָׁן) [pronounced *dee-SHAWN*]	*thresher; a pygarg (a kind of antelope)* possibly *a mountain goat;* and is transliterated *Dishon*	masculine singular proper noun	Strong's #1789 BDB #190

Translation: ...prince Dishan, prince Ezer, prince Dishan. The continuation of the names of the princes is here, similar to the way they were split up before.

Genesis 36:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural adjective; construct form	Strong's #441 BDB #48
Chôrîy (חֹרִי) [pronounced *khoh-REE*]	*cave-dweller, troglodyte;* transliterated *Horites*	adjective gentis; proper noun; with the definite article	Strong's #2752 BDB #362
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural adjective; with the 3rd person masculine plural suffix	Strong's #441 BDB #48

Genesis 36:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
Sêʿîyr (שֵׂעִיר) [pronounced *say-ĢEER*]	*hairy, shaggy;* transliterated *Seir*	masculine singular, proper noun	Strong's #8165 BDB #973

Translation: These [are] princes of the Horite according to their clans in the land of Seir. At some point, I ought to separate the singular and plural meanings of ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]. Like many words in the Hebrew, there can be a profound difference between plural and singular.

Legend:
1. Charley Brown (who is designated a chief)
    1) Lucy (who is in the line of Seir, but a wife of someone in the line of Esau)
    2) Pigpen (some old, dead dude)

The Descendants of Seir

We do not know anything about Seir's family background
1. Lotan, who is said to be a chief in Gen. 36:29, and called *of* the Horites in Gen. 36:29 (1Chron. 1:38)
    1) Hori and Hemam (called Homam in 1Chron. 1:39)
2. Shobal (Gen. 36:20, 23 1Chron. 1:40 and called a chief in Gen. 36:29)
    1) Alvan (or, Alian), Manahath, Ebal, Shepho (or Shephi), Onam
3. Zibeon (Gen. 36:24; a chief in Gen. 36:29)
    1) Alah
    2) Anah (called a son of Seir, but probably a grandson—cp Gen. 36:20–21, 24; called a chief in Gen. 36:29)
        (1) Dishon (called a son of Seir, but probably a great grandson—cp Gen. 36:20–21, 25; called a chief in Gen. 36:30)
            a. Hemdan (or, Hamran), Eshban, Ithran, Cheran (1Chron. 1:41)
        (2) Oholibamah (daughter)
4. Ezer (Gen. 36:21, 27, 30 1Chron. 1:42)
    1) Bilhan, Zaavan, Akan
5. Dishan (Gen. 36:21, 28, 30 1Chron. 1:42)
    1) Uz and Aran
6. Timna, who is called the sister of Lotan; but not called the daughter of Seir; she becomes the mistress of Eliphaz, the son of Esau (Gen. 36:12, 22 1Chron. 1:39)

Genesis 36:20–28		Meanings
20	These [are] the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,	**Seir** = "hairy" or "shaggy" **Horite**= "cave dweller" **Lotan** = "covering" **Shobal** = "flowing" **Zibeon** = "coloured"
21	And Dishon, and Ezer, and Dishan: these [are] the dukes of the Horites, the children of Seir in the land of Edom.	**Dishon** = "thresher" **Horite** = "cave dweller" **Ezer** = "treasure" **Seir** = "hairy" or "shaggy" **Edom** = "red"
22	And the children of Lotan were Hori and Hemam; and Lotan's sister [was] Timna.	**Timna** or Timnah = "restrained" **Lotan** = "covering"
23	And the children of Shobal [were] these; Alvan, and Manahath, and Ebal, Shepho, and Onam.	**Shobal** = "flowing"
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.	**Zibeon** = "coloured" **Anah** = "answer"
25	And the children of Anah [were] these; Dishon, and Aholibamah the daughter of Anah.	**Dishon** = "thresher" **Aholibamah** = "tent of the high **Anah** = "answer"place"
26	And these [are] the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.	**Dishon** = "thresher"
27	The children of Ezer [are] these; Bilhan, and Zaavan, and Akan.	**Ezer** = "treasure"
28	The children of Dishan [are] these; Uz, and Aran.	**Dishon** = "thresher" Uz = “wooded” Aran = “joyous”

The reason I included this chart was, it reveals that none of the parents in the line of Seir were thinking about God when these children were born.

This chart was developed in order to explore any possible *symbolic meaning* in this passage. Most of the time, I struggle with the clear meaning of the passage (however, there was a list of names that we studied early on in Genesis wherein was found the gospel message).

As a general rule, when the people of the Old Testament are in line with the plan of God, then we often see foreshadowing of the coming of Jesus Christ (also known as, *typology*). And, as a general rule, when we study people who are outside of the plan of God, then little or no foreshadowing is taking place.

Because of their association with Esau (who did believe in the God of his father), many (if not all those named above) probably exercised faith in the Revealed God.

Chart from **Bible Wheel.com**; accessed February 2, 2016.

Chapter Outline **Charts, Graphics and Short Doctrines**

Chapter Outline **Charts, Graphics and Short Doctrines**

The Kings of Edom

And these [are] kings who reigned in a land of Edom to faces of a reigning of a king to sons of Israel. And so reigns in Edom Bela ben Beor and a name of his city Dinhabah. And so dies Bela and so reigns in his stead Jobab ben Zerah from Bozrah. And so dies Jobab and so reigns in his stead Husham from a land of the Temanite. And so dies Husham and so reigns in his stead Hadad ben Bedad the one defeating Midian in a field of Moab. And a name of his city [is] Avith. And so dies Hadad and so reigns in his stead Samiah from Mazrekah. And so dies Samiah and so reigns in his stead Shaul [= *Saul*] from Rehoboth [on] the River. And so dies Shaul and so reigns in his stead Baal-hanan ben Achbor. And so dies Baal-hanan ben Achbor and so reigns in his stead Hadar. And a name of his city [is] Pau and a name of his woman [is] Mehetabel daughter of Matred daughter of Mezahab.	Genesis 36:31–39	**And these [are] kings who reigned in a land of Edom before a king reigned for the sons of Israel. Bela ben Beor reigned in Edom and the name of his city Dinhabah. Bela died and Jobab ben Zerah reigned in his stead. ([Jobab was] from Bozrah). So Jobab died and Husham from a land of the Temanite reigns in his stead. And Husham died and Hadad ben Bedad (the one [who] defeated Midian in a battleground of Moab) reigns in his stead. And the name of his city [is] Avith. And so Hadad died and Samiah from Mazrekah reigns in his stead. Samiah died and Shaul [= *Saul*] (from Rehoboth [on] the River [Euphrates]) reigned in his stead. And so Shaul died and Baal-hanan ben Achbor reigned instead of him. Finally, Baal-hanan ben Achbor died and Hadar reigned instead of him. Now, the name of his city [was] Pau and the name of his wife [was] Mehetabel, the daughter of Matred, [who was] the daughter of Mezahab.**

And these are kings who reigned in a land of Edom before a king reigned for the sons of Israel. Bela ben Beor reigned in Edom and the name of his city Dinhabah. Bela died and Jobab ben Zerah reigned in his stead. (Jobab was from Bozrah). So Jobab died and Husham from a land of the Temanite reigns in his stead. And Husham died and Hadad ben Bedad (the one who defeated Midian in a battleground of Moab) reigns in his stead. And the name of his city is Avith. And so Hadad died and Samiah from Mazrekah reigns in his stead. Samiah died and Shaul [= *Saul*] (from Rehoboth on the River Euphrates) reigned in his stead. And so Shaul died and Baal-hanan ben Achbor reigned instead of him. Finally, Baal-hanan ben Achbor died and Hadar reigned instead of him. Now, the name of his city was Pau and the name of his wife was Mehetabel, the daughter of Matred, who was the daughter of Mezahab.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) And these [are] kings who reigned in a land of Edom to faces of a reigning of a king to sons of Israel. And so reigns in Edom Bela ben Beor and a name of his city Dinhabah. And so dies Bela and so reigns in his stead Jobab ben Zerah from Bozrah. And so dies Jobab and so reigns in his stead Husham from a land of the Temanite. And so dies Husham and so reigns in his stead Hadad ben Bedad the one defeating Midian in a field of Moab. And a name of his city [is] Avith. And so

dies Hadad and so reigns in his stead Samiah from Mazrekah. And so dies Samiah and so reigns in his stead Shaul [= *Saul*] from Rehoboth [on] the River. And so dies Shaul and so reigns in his stead Baal-hanan ben Achbor. And so dies Baal-hanan ben Achbor and so reigns in his stead Hadar. And a name of his city [is] Pau and a name of his woman [is] Mehetabel daughter of Matred daughter of Mezahab.

Dead Sea Scrolls .

Targum of Onkelos .

Jerusalem targum .

Targum (Onkelos) And these are the kings who reigned in the land of Edom, before that kings reigned among the sons of Israel: Bela the son of Beor reigned in Edom, and the name of his city was Dinhava. And Bela died, and instead of him reigned Yobab the son of Zerah of Botsra. And Yobab died, and instead of him reigned Husham, of the land of the south. And Husham, died, and instead of him reigned Hadad, the son of Bedad, who slew the Medianae in the fields of Moab; and the name of his city was Avith. And Hadad died, and in his stead reigned Simlah of Masereka. And Simlah died, and in his stead reigned Shaul of Rechovoth [Sam. Vers. "Pathe.], which is on the Ph'rat. And Shaul died, and in his stead reigned Baal Chanan bar Akbor. And Baal Chanan bar Akbor died, and in his stead reigned Hadar, and the name of his city was, Pau; and the name of his wife Mehetavel, the daughter of Matered, the daughter of a changer of gold [Bath Metsareph dahaba.].

Targum (Pseudo-Jonathan) These are the kings who reigned in the land of Edom before any king reigned over the sons of Israel. In Edom reigned Bileam. the son of Behor, and the name of the city of the house of his kingdom was Dinhaba. And Bela died, and in his stead reigned Jobab the son of Zerach of Botsra. And Jobab died, and in his stead reigned Husham of the South country; and Husham died, and in his stead reigned Hadad the son of Bedad, who slew the Midianites when he arrayed war with them in the fields of Moab, and the name of the city of the house of his kingdom was Avith. And Hadad died, and in his stead reigned Simlah of Masrekah. And Simlah died, and instead of him reigned Shaul, who was of Rohoboth on the Pherat. And Shaul died, and in his stead reigned Baal Hanan bar Akbor. And Baal Hanan bar Akbor died, and instead of him reigned Hadar; and the name of the city of the house of his kingdom was Pahu; and the name of his wife was Mehetabel the daughter of Matred. He was the man who laboured with perseverance and vigilance, and who, after he had become wealthy and had gotten riches, turned to become more lofty in his heart, saying What is silver and what is g old? [JERUSALEM. And after him reigned Hadar; and the name of his city was Pahu, andthe daughter of Matred, the daughter of the changer of gold: the man who perseverance all the days of his life; but who, after he had eaten and was satisfied, converted and said, What is gold, and what is silver?]

Jerusalem targum .

Revised Douay-Rheims And the kings that ruled in the land of Edom, before the children of Israel had a king were these:
Bela the son of Beer, and the name of his city Denaba.
And Bela died, and Jobab the son of Zara of Bosra reigned in his stead.
And when Jobab was dead, Husam of the land of the Themanites reigned in his stead.
And after his death, Adad the son of Badad reigned in his stead, who defeated the Madianites in the country of Moab: and the name of his city was Avith.
And when Adad was dead, there reigned in his stead, Semla of Masreca.
And he being dead, Saul of the river Rohoboth, reigned in his stead.
And when he also was dead, Balanan the son of Achobor succeeded to the kingdom.

This man also being dead, Adar reigned in his place, and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

Aramaic ESV of Peshitta
These are the kings who reigned in the land of Edom, before any king reigned over the B'nai Yisrael.
Bela, the son of Beor, reigned in Edom. The name of his city was Dinhabah.
Bela died, and Yobab, the son of Zerah of Bozrah, reigned in his place.
Yobab died, and Husham of the land of the Temanites reigned in his place.
Husham died, and Hadad, the son of Bedad, who struck Midian in the field of Moab, reigned in his place. The name of his city was Avith.
Hadad died, and Samlah of Masrekah reigned in his place.
Samlah died, and Shaul of Rehoboth by the river, reigned in his place.
Shaul died, and Baal Hanan, the son of Achbor reigned in his place.
Baal Hanan the son of Achbor died, and Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

Plain English Aramaic Bible
.

Peshitta (Syriac)
And these are the kings who reigned in the land of Edom, before there reigned any king over the children of Israel: Bela, the son of Beor, reigned in Edom; and the name of his city was Dihab. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of Teman reigned in his stead. And Husham died, and Hadad, the son of Bedad, who smote the Midianites in the fields of Moab, reigned in his stead; and the name of his city was Gevith. 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 Baal-hanan, the son of Abcor, reigned in his stead. And Baal-hanan, the son of Abcor died, and Hadad reigned in his stead; and the name of his city was Pau; and his wifes name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

Septuagint (Greek)
Kings of Edom. Gn.36.31-43 - 1Chr.1.43-54
These are the kings which reigned in Edom, before a king reigned in Israel.
And Balac, son of Beor, reigned in Edom; and the name of his city was Dennaba.

And Balac died; and Jobab, son of Zara, from Bosorrha reigned in his stead.
And Jobab died; and Asom, from the land of the Thaemanites, reigned in his stead.
And Asom died; and Adad son of Barad, who cut off Madiam in the plain of Moab, ruled in his stead; and the name of his city was Getthaim.
And Adad died; and Samada of Massecca reigned in his stead.
Samada died; and Saul of Rhooboth by the river reigned in his stead.
And Saul died; and Ballenon the son of Achobor reigned in his stead.
And Ballenon the son of Achobor died; and Arad the son of Barad reigned in his stead; and the name of his city was Phogor; and the name of his wife was Metebeel, daughter of Matraith, son of Maizoob.

NETS (Greek)
.

Brenton's Septuagint
.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
.

Easy English
These were the leaders of the Horite tribes: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. These were the leaders of the Horite tribes in the land of Seir.

These kings ruled in Edom. This was before any Israelite king ruled in this land: Bela the son of Beor became king of Edom. He ruled a city called Dinhabah. When Bela died, Jobab, son of Zerah became king after him. When Jobab died, Husham from the land of the Temanites became king after him. When Husham died, Hadad, son of Bedad became king after him. Bedad beat Midian in the country of Moab. He ruled a city called Avith. When Hadad died, Samlah from Masrekah became king after him. When Samlah died, Shaul from Rehoboth on the river, became king after him. When Shaul died, Baal-Hanan son of Acbor became king after him. When Baal-Hanan son of Acbor died, Hadar became king after him. He ruled over a city called Pau. His wife's name was Mehetabel daughter of Matred, the daughter of Me-Zahab.

Easy-to-Read Version

At that time there were kings in Edom. Edom had kings a long time before Israel did.

Bela son of Beor was a king who ruled in Edom. He ruled over the city of Dinhabah.

When Bela died, Jobab became king. Jobab was the son of Zerah from Bozrah.

When Jobab died, Husham ruled. Husham was from the land of the Temanite.

When Husham died, Hadad ruled that area. Hadad was the son of Bedad. (He was the man who defeated Midian in the country of Moab.) Hadad was from the city of Avith.

When Hadad died, Samlah ruled that country. Samlah was from Masrekah.

When Samlah died, Shaul ruled that area. Shaul was from Rehoboth by the River.

When Shaul died, Baal Hanan ruled that country. Baal Hanan was the son of Acbor.

When Baal Hanan died, Hadad ruled that country. Hadad was from the city of Pau. His wife's name was Mehetabel, the daughter of Matred. (Mezahab was Matred's father.)

God's Word™

These were the kings who ruled Edom before any king ruled the people of Israel:
Bela, son of Beor, ruled Edom. The name of his capital city was Dinhabah.
After Bela died, Jobab, son of Zerah from Bozrah, succeeded him as king.
After Jobab died, Husham from the land of the Temanites succeeded him as king.
After Husham died, Hadad, son of Bedad succeeded him as king. Hadad defeated the Midianites in the country of Moab. The name of his capital city was Avith.
After Hadad died, Samlah from Masrekah succeeded him as king.
After Samlah died, Shaul from Rehoboth on the river succeeded him as king.
After Shaul died, Baal Hanan, son of Achbor, succeeded him as king.
After Baal Hanan, son of Achbor, died, Hadar succeeded him as king, and the name of his capital city was Pau. His wife's name was Mehetabel, daughter of Matred and granddaughter of Mezahab.

Good News Bible (TEV)

The Kings of Edom

Before there were any kings in Israel, the following kings ruled the land of Edom in succession:

Bela son of Beor from Dinhabah
Jobab son of Zerah from Bozrah
Husham from the region of Teman
Hadad son of Bedad from Avith (he defeated the Midianites in a battle in the country of Moab)
Samlah from Masrekah
Shaul from Rehoboth-on-the-River
Baal Hanan son of Achbor

Hadad from Pau (his wife was Mehetabel, the daughter of Matred and granddaughter of Mezahab)

International Children's B. These men were the leaders of the Horite families. They lived in the land of Edom. These are the kings who ruled in the land of Edom before the Israelites ever had a king.
Bela son of Beor was the king of Edom. He came from the city of Dinhabah.
When Bela died, Jobab son of Zerah became king. Jobab was from Bozrah.
When Jobab died, Husham became king. He was from the land of the Temanite.
When Husham died, Hadad son of Bedad became king. Hadad had defeated Midian in the country of Moab. Hadad was from the city of Avith.
When Hadad died, Samlah became king. He was from Masrekah.
When Samlah died, Shaul became king. He was from Rehoboth on the Euphrates River.
When Shaul died, Baal-Hanan son of Acbor became king.
When Baal-Hanan son of Acbor died, Hadad became king. He was from the city of Pau. His wife's name was Mehetabel daughter of Matred. Matred was the daughter of Me-Zahab.

The Message And these are the kings who ruled in Edom before there was a king in Israel: Bela son of Beor was the king of Edom; the name of his city was Dinhabah. When Bela died, Jobab son of Zerah from Bozrah became the next king. When Jobab died, he was followed by Hushan from the land of the Temanites. When Hushan died, he was followed by Hadad son of Bedad; he was the king who defeated the Midianites in Moab; the name of his city was Avith. When Hadad died, Samlah of Masrekah became the next king. When Samlah died, Shaul from Rehoboth-on-the-River became king. When Shaul died, he was followed by Baal-Hanan son of Acbor. When Baal-Hanan son of Acbor died, Hadad became king; the name of his city was Pau; his wife's name was Mehetabel daughter of Matred, daughter of Me-Zahab.

Names of God Bible .
NIRV .
New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible .
Contemporary English V. Before there were kings in Israel, the following kings ruled Edom one after another: Bela son of Beor from Dinhabah; Jobab son of Zerah from Bozrah; Husham from the land of Teman; Hadad son of Bedad from Avith (Bedad had defeated the Midianites in Moab); Samlah from Masrekah; Shaul from the city of Rehoboth on the Euphrates River; Baalhanan son of Achbor; Hadar from the city of Pau (his wife Mehetabel was the daughter of Matred and the granddaughter of Mezahab).
The Living Bible .
New Berkeley Version .
New Century Version These are the kings who ruled in the land of Edom before the Israelites ever had a king:
Bela son of Beor was the king of Edom. He came from the city of Dinhabah.
When Bela died, Jobab son of Zerah became king. Jobab was from Bozrah.
When Jobab died, Husham became king. He was from the land of the Temanite.
When Husham died, Hadad son of Bedad, who had defeated Midian in the country of Moab, became king. Hadad was from the city of Avith.
When Hadad died, Samlah became king. He was from Masrekah.
When Samlah died, Shaul became king. He was from Rehoboth on the Euphrates River.
When Shaul died, Baal-Hanan son of Acbor became king.

When Baal-Hanan son of Acbor died, Hadad became king. He was from the city of Pau. His wife's name was Mehetabel daughter of Matred, who was the daughter of Me-Zahab.

New Life Version .

New Living Translation

Rulers of Edom

These are the kings who ruled in the land of Edom before any king ruled over the Israelites:
Bela son of Beor, who ruled in Edom from his city of Dinhabah.
When Bela died, Jobab son of Zerah from Bozrah became king in his place.
When Jobab died, Husham from the land of the Temanites became king in his place.
When Husham died, Hadad son of Bedad became king in his place and ruled from the city of Avith. He was the one who defeated the Midianites in the land of Moab.
When Hadad died, Samlah from the city of Masrekah became king in his place.
When Samlah died, Shaul from the city of Rehoboth-on-the-River became king in his place.
When Shaul died, Baal-hanan son of Acbor became king in his place.
When Baal-hanan son of Acbor died, Hadad became king in his place and ruled from the city of Pau. His wife was Mehetabel, the daughter of Matred and granddaughter of Me-zahab.

Partially literal and partially paraphrased translations:

American English Bible **These are the kings that reigned in Edom before [the time of] the kings of IsraEl:** Balac (the son of Beor) reigned in Edom, and his [capital] city was DenNaba. After Balac died, Jobab (the son of Zara from BosorRha) reigned in his stead. After Jobab died, Asom (from the land of the ThaEmanites) reigned in his stead. After Asom died, Adad (the son of Barad, who cut off Midian in the plain of Moab) reigned in his stead. And his [capital] city was GetThaim.
After Adad died, SaMada of MasSecca reigned in his stead. After SaMada died, Saul of RhoObOth by the River reigned in his stead. After Saul died, BalLenon (the son of AchObor) reigned in his stead. After BalLenon died, Arad (the son of Barad) reigned in his stead. The name of his [capital] city was Phogor, and the name of his woman was MeteBeel (the daughter of MatraIth, who was the son of MaiZoOb).

Beck's American Translation .

International Standard V This is a list of the kings who ruled the territory of Edom before any king reigned over the Israelis. Beor's son Bela ruled over Edom. His city's name was Dinhabah.
After Bela died, Zerah's son Jobab from Bozrah ruled in his place.
After Jobab died, Husham from the territory of the Temanites ruled in his place.
After Husham died, Bedad's son Hadad, who killed Midian in the field of Moab, ruled in his place. His city's name was Avith.
After Hadad died, Samlah from Masrekah ruled in his place.
After Samlah died, Shaul from Rehoboth by the river ruled in his place.
After Shaul died, Achbor's son Baal-hanan ruled in his place.
After Achbor's son Baal-hanan died, Hadar ruled in his place. His city's name was Pau. And his wife's name was Mehetabel, who was the daughter of Matred, and granddaughter of Me-zahab.

New Advent (Knox) Bible There were kings ruling in the Edomite country before the Israelites had kings of their own; these are their names; Bela the son of Beor reigned in Denaba, and after his death Jobab son of Zara, from Bosra, who was succeeded by Husam from the Themanite country; his successor was Adad, son of Badad, who defeated Madian in the territory of Moab; he ruled at Avith. Adad was succeeded by Semla from Masreca, and Semla by Saul from the river Rohoboth, and Saul by Balanan, son of

Achobor, and Balanan by Adar, who ruled at Phau; his wife's name was Meëtabel, daughter of Matred, who was daughter of Mezaab.

Today's NIV Translation for Translators
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These are the names of the kings who ruled in Edom before any kings ruled over Israel. Beor's son Bela became the first king in Edom. The city where he lived was named Dinhabah.
When Bela died, Zerah's son Jobab/became the king. He was from Bozrah city.
When Jobab died, Husham became the king. He was from the region where the Teman people-group lived.
When Husham died, Bedad's son Hadan became the king. Husham's army fought the army of the Midian people-group in the Moab region and defeated them. The city where Husham lived was Avith.
When Hadad died, Samlah became the king. He was from Masrekah town.
When Samlah died, Shaul became the king. He was from Rehoboth town along the Euphrates river.
When Shaul died, Achbor's son Baal-Hanan became king.
When Achbor's son Baal-Hanan died, Hadad became king. The city where he lived was named Pau. His wife's name was Mehetabel. She was the daughter of Matred, who was the daughter of Me-Zahab.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible
The kings that are to have reigned, on the solid grounds of Edom, from being turned before, that there is to reign kings, of the sons of Isra-eternal life. Bela, the son of Beor, was to reign at Edom, and the name of his city is Dinhabah. Bela was to die, and Jobab, the son of Zerah, from Bozrah, was to reign. Jobab was to die, and Husham, from the solid grounds of the Temanites was to reign. Husham was to die, and Hadad, the son of Bedad, he striking the Midian, in the field of Moab, was to reign; and the name of his city is Avith. Hadad was to die, and Samlah, from Masrekah, was to reign. Samlah was to die, and Saul, from Rehoboth, by the river, was to reign. Saul was to die, and Baal-hanan, the son of Achbor, was to reign. Baal-hanan, the son of Achbor, was to die, and Hadar was to reign. The name of his city is Pau; and his wife's name is Mehetabel, the daughter of Matred, the daughter of Mezahab.

Conservapedia
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Ferrar-Fenton Bible
"And these are the kings which reigned in the land of Edom (before a king reigned over the sons of Israel). There reigned in Edom Bela, the son of Baur, and the name of his city was Dinahba. And Bela died and Jobab the son of Zerakh reigned instead of him in Bozrah. And Jobab died and Hasham reigned instead of him from the land of the Thimani. And when Hasham died, Hadad the son of Bedad reigned instead of him, in Makah of Midian, in the land of Moab, and the name of his city was Avith. And Hadad died, and Shamlah, from Masrakah, reigned instead of him. And when Shamlah died, Shaul from Rakoboth on the river reigned in his stead. And Shaul died, and Bal the Mercyful, the son of Akkor, reigned instead of him. And Bal the Mercyful, the son of Akkor died, and Hader reigned in his stead, and the name of his city was Pau, and the name of his wife Mahitabel, the daughter of Matrod, the daughter of Mizah ab." Note. — The verses Ch. xxxvi., 31 — 39, are not a part of the text of Moses, but a note of an ancient editor. From internal evidence I conclude he was Ezra, who edited the Penta- teuch after the return from Babylon, as the : number of Kings named show ten generations of Monarchy, which the context indicates ! came after the Tribal Government under I Chiefs, and as the Kings were clearly elective, the certainty of long wars between each election would extend the time too much for the Tribal Commonwealth and the succeeding Monarchical period to be contained in the epoch between the death of Esau and the

conquests of Moses east of the river Jordan, during which he wrote Genesis. — F. F.

God's Truth (Tyndale)

These are the kings that reigned in the land of Edom before there reigned any king among the children of Israel. Bela the son of Beor reigned in Edomea, and the name of his city was Dinhaba. And when Bela died, Jobab the son of Serah out of Bezara, reigned in his stead. When Jobab was dead, Husam of the land of Themany reigned in his stead. And after the death of Husam, Hadad the son of Bedad which slew the Madianites in the field of the Moabites, reigned in his stead, and the name of his city was Avith. When Hadad was dead, Samla of Masreka reigned in his stead. When Samla was dead, Saul of the river Rehoboth reigned in his stead. When Saul was dead, Baal Hanan the son of Achbor reigned in his stead. And after the death of Baal Hanan the son of Achbor, Hadad reigned in his stead, and the name of his city was Pagu. And his wifes name Mehetabeel the daughter of Matred the daughter of Mesaab.

HCSB

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Jubilee Bible 2000

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Lexham English Bible

The Kings of Edom

Now these [are] the kings who reigned in the land of Edom before any king ruled over the {Israelites}. 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 from Bozrah, reigned in his place. And Jobab died, and Husham from the land of the Temanites reigned in his place. And Husham died, and Hadad, son of Bedad, who defeated Midian in the field of Moab reigned in his place. And the name of his city [was] Avith. And Hadad died, and Samlah from Masrekah reigned in his place. And Samlah died, and Shaul from Rehoboth [on] the Euphrates reigned in his place. And Shaul died, and Baal-Hanan, the son of Acbor, reigned in his place. And Baal-Hanan the son of Acbor died, and Hadar reigned in his place. And the name of his city [was] Pau, and the name of his wife [was] Mehetabel, the daughter of Matred, daughter of Mezahab.

H. C. Leupold

(5) The Edomitish Kings (v. 31-39)

The following are the kings who ruled over the land of Edom before the ruling of a king for the children of Israel. Now there ruled over Edom Bela, the son of Beor, and the name of his city was Dinhabah. And Bela died and Jobab ruled in his stead, the son of Zerah of Bozrah. And Jobab died and there ruled in his stead Husham of the land of the Temanites. And Husham died and there ruled in his stead Hadad, the son of Bedad, the man who smote Midian in the field of Moab, and the name of his city was Avith. And Hadad died, and there ruled in his stead Samlah from Masrekah. And Samlah died, and there ruled in his stead Shaul from Rehoboth-hannahar. And Shaul died, and there ruled in his stead Baal-Hanan, the son of Achbor. And Baal-Hanan, the son of Achbor, died and there ruled in his stead Hadar, and the name of his city was Pau, and his wife's name was Mehetabel, the daughter of Matred, the granddaughter of Mezahab.

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The Rulers of Edom

These were the kings who reigned in Edom before any Israelite king reigned:

Bela son of Beor became king of Edom. His city was named Dinhabah.

When Bela died, Jobab son of Zerah from Bozrah succeeded him as king.

When Jobab died, Husham from the land of the Temanites succeeded him as king.

When Husham died, Hadad son of Bedad, who defeated Midian in the country of Moab, succeeded him as king. His city was named Avith.

When Hadad died, Samlah from Masrekah succeeded him as king.

When Samlah died, Shaul from Rehoboth on the river succeeded him as king.

When Shaul died, Baal-Hanan son of Akbor succeeded him as king.

When Baal-Hanan son of Akbor died, Hadad succeeded him as king. His city was named Pau, and his wife's name was Mehetabel daughter of Matred, the daughter of Me-Zahab.

Tree of Live Version .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible And these are the kings who reigned in the land of Edom, facing back before there reigned any king over the children of Israel. 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 after him. And Jobab died, and Husham of the land of Temani reigned after him. And Husham died, and Hadad, the son of Bedad, who struck Midian in the field of Moab, reigned after him; and the name of his city was Avith. And Hadad died, and Samlah of Masrekah reigned after him. And Samlah died, and Saul of Rehoboth by the river reigned after him. And Saul died, and Baalhanan, the son of Achbor, reigned after him. And Baalhanan, the son of Achbor died, and Hadar reigned after him; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

New American Bible (2002) .

New American Bible (2011) These are the kings who reigned in the land of Edom before any king reigned over the Israelites. Bela, son of Beor, became king in Edom; the name of his city was Dinhabah. When Bela died, Jobab, son of Zerah, from Bozrah, succeeded him as king. When Jobab died, Husham, from the land of the Temanites, succeeded him as king. When Husham died, Hadad, son of Bedad, succeeded him as king. He is the one who defeated Midian in the country of Moab; the name of his city was Avith. When Hadad died, Samlah, from Masrekah, succeeded him as king. When Samlah died, Shaul, from Rehoboth-on-the-River, succeeded him as king. When Shaul died, Baal-hanan, son of Achbor, succeeded him as king. When Baal-hanan, son of Achbor, died, Hadad succeeded him as king; the name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, son of Mezahab. [36:31–43] 1 Chr 1:43–54.

New Jerusalem Bible .

New RSV .

Revised English Bible These are the kings who ruled over Edom before there were kings in Israel: Bela son of Beor became king in Edom, and his city was named Dinhabah; when he died, he was succeeded by Jobab son of Zerah of Bozrah. When Jobab died, he was succeeded by Husham the Temanite. When Husham died, he was succeeded by Hadad son of Bedad, who defeated Midian in Moabite country. His city was named Avith. When Hadad died, he was succeeded by Samlah of Masrekah. When Samlah died, he was succeeded by Saul of Rehoboth-on-the-Euphrates. When Saul died, he was succeeded by Baal-hanan son of Akbor. When Baal-hanan died, he was succeeded by Hadar. His city was named Pau; his wife's name was Mehetabel daughter of Matred a woman of Me-zahab.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Following are the kings who reigned in the land of Edom before any king had reigned over the people of Isra'el. Bela the son of B'or reigned in Edom; the name of his city was Dinhavah. When Bela died, Yovav the son of Zerach from Botzrah reigned in his place. When Yovav died, Husham from the land of the Temani reigned in his place. When Husham died, Hadad the son of B'dad, who killed Midyan in the field of Mo'av, reigned in his place; the name of his city was 'Avit. When Hadad died, Samlah of Masrekah reigned in his place. When Samlah died,

Sha'ul of Rechovot-by-the-River reigned in his place. When Sha'ul died, Ba'al-Chanan the son of 'Akhbor reigned in his place. When Ba'al-Chanan died, Hadar reigned in his place; the name of his city was Pa'u; and his wife's name was M'heitav'el the daughter of Matred the daughter of Mei-Zahav.

exeGeses companion Bible

And these are the sovereigns
who reigned in the land of Edom,
at the face of the reign of any sovereign
over the sons of Yisra El.
And Bela the son of Beor reigns in Edom:
and the name of his city is Dinhabah.
And Bela dies
and Yobab the son of Zerach of Bosrah
reigns in his stead.
And Yobab dies
and Husham of the land of Temaniy
reigns in his stead.
And Husham dies
and Hadad the son of Bedad
who smote Midyan in the field of Moab
reigns in his stead:
and the name of his city is Avith.
:
And Hadad dies
and Samlah of Masreqah
reigns in his stead.
And Samlah dies
and Shaul of Rechovoth by the river
reigns in his stead.
And Shaul dies
and Baal Chanan the son of Achbor
reigns in his stead.
And Baal Chanan the son of Achbor dies
and Hadar
reigns in his stead:
and the name of his city is Pau;
and the name of his woman is Mehetab El
the daughter of Matred the daughter of Me Zahab.

Hebrew Roots Bible .

JPS (Tanakh—1985)

These are the kings who reigned in the land of Edom before any king reigned over the Israelites. Bela son of Beor reigned in Edom, and the name of his city was Dinhabah. When Bela died, Jobab son of Zerah, from Bozrah, succeeded him as king. When Jobab died, Husham of the land of the Temanites succeeded him as king. When Husham died, Hadad son of Bedad, who defeated the Midianites in the country of Moab, succeeded him as king; the name of his city was Avith. When Hadad died, Samlah of Masrekah succeeded him as king. When Samlah died, Saul of Rehoboth-on-the-river succeeded him as king. When Saul died, Baal-hanan son of Achbor succeeded him as king. And when Baal-hanan son of Achbor died, Hadar succeeded him as king; the name of his city was Pau, and his wife's name was Mehetabel daughter of Matred daughter of Me-zahab.

Judaica Press Complete T. .

Kaplan Translation

Kings of Edom

These are the kings who ruled in the land of Edom before any king reigned over the Israelites.

Bela son of Beor [According to one tradition (see note on Genesis 36:31), his reign began in 2258, twenty years after Jacob came to Egypt (Sefer HaYashar, p. 167). He reigned for 30 years, until 2288 (ibid.). Other sources, however, identify Bela with Balaam son of Beor (Numbers 22:5; Targum on 1 Chronicles 1:43; but see Ibn Ezra here). This would be very difficult to reconcile with a chronology that places all these kings before Moses' death, since Balaam was not killed until the 40th year after the Exodus (Numbers 31:8).] became king of Edom, and the name of his capital [(Targum Yonathan). Others state that this is the city of his birth (Shemoth Rabbah 37); Rashi; cf. Ramban). According to the second opinion, the cities mentioned in this section are not in Edom.] was Dinhava [According to the first opinion in the previous note, this is an unidentified city in Edom. According to the second opinion, it is a city in Africa (Sefer HaYashar p. 169). Some sources identify it with Carthage or a nearby city (Yossipun 2). Around this time, Carthage (still known as Cambe) was ruled by colonists from Sidon (see The Torah Anthology, Volume 3, p. 666, note 68). It was invaded by the Phoenicians in 814 b.c.e. when its name was changed to Carthage.].

Bela died, and he was succeeded as king by Yovav [He reigned for 10 years, from 2288 to 2298 (Sefer HaYashar, p. 168). See Genesis 10:29, Joshua 11:4.] son of Zerach [See Genesis 36:13.] from Botzrah [Some say that this was a city in Edom (Ramban); cf. Isaiah 34:6, 63:1. This can be identified as Buseirah, 20 miles south of the Dead Sea in Seir (cf. BaMidbar Rabbah 14:10; Ptolemy, Geography 5:17). Others say that it is the city in Moab mentioned in Jeremiah 48:24 (Rashi; cf. Bereshith Rabbah 83). This is a city in Gilead some 50 miles east of the Kinneret Sea, later known as Bostra or Busra-Eski Sham (cf. 1 Maccabees 5:26). Also see Jeremiah 49:13, 49:22, Amos 1:12, Micah 2:12. The Targum (on 1 Chronicles 1:44) renders it Bevatra. The dispute as to whether it was in Edom or Moab would follow the question as to whether the cities mentioned here are Edomite capitals, or the birthplaces of the Edomite kings.].

Yovav died, and he was succeeded as king by Chusham [He reigned for 20 years, from 2298 to 2318 (Sefer HaYashar, pp. 168, 173). He died around the same time as Dan.] from the land of the Temanite [Teman is associated with Botzrah (Amos 1:12). It is therefore a capital city of Esau (Obadiah 1:9; Bachya; BaMidbar Rabbah 14:10). This is identified with a city a mile or two east of Petra, some 50 miles south of the Dead Sea. Others identify it with Mocha, a city in Yemen, and hence, Yemen is known as Teman (MeAm Lo'ez/The Torah Anthology 3:209). The Targum simply renders it as 'South.'].

Chusham died, and he was succeeded as king by Hadad son of Badad [He reigned 35 years, from 2318 to 2353, and died in the same year as Kohath son of Levi (Sefer HaYashar, p. 173). Hadad was the name of a Syrian storm god, and was hence a common name. See 1 Kings 11:14, 15:18. (cf. Ibn Ezra on 36:31).], who defeated Midian in the field of Moab [This took place before the Exodus (Sefer HaYashar, p. 174). Later Midian and Moab made peace out of fear of the Israelites (Rashi; Sifri, Rashi, on Numbers 22:4; BaMidbar Rabbah 20:5). These sources would also contradict the teaching that Bela was Balaam (note on Genesis 36:32).]. The name of his capital was Avith.

Hadad died, and he was succeeded as king by Samlah [He reigned 18 years, from 2353 to 2371 (Sefer HaYashar pp. 182, 188).] of Masrekah [Some associate this with the Tzemari mentioned in Genesis 10:18 (Sekhel Tov).].

Samlah died, and he was succeeded as king by Saul [Sha'ul in Hebrew, like the Israelite King Saul. He reigned 40 years, from 2371 to 2411 (Sefer HaYashar, p. 188).] from Rechovoth-on-the-River (Rechovoth HaNahar) [The Targum renders it Rechovoth on the Euphrates, following the tradition that this was the home town of the king, not a city in Edom. It may be associated with Rechovoth Ir (Genesis 10:11). Other sources translate it as 'Avenues on the River' (Targum on 1

Chronicles 1:48). It is also identified with Pethorah (Balaam's city; Numbers 22:5, Deuteronomy 23:5; Sefer HaYashar, p.188). According to those who maintain that the cities are in Edom, the 'river' here would probably be the Zered Brook which formed the northern boundary of Edom.].
Saul died, and he was succeeded as king by Baal Chanan [He reigned 38 years, from 2411 to 2449 (Sefer HaYashar, pp. 188, 196). According to this, he was king at the time of the Exodus in 2448. From the Sefer HaYashar (p. 203), however, it seems that he died before the Exodus. Therefore, some sources amend the reading and state that he reigned 35 years, from 2411 to 2446 (note on Seder HaDoroth 2444; see note on Genesis 36:39). The name Baal Chanan may be interpreted to mean 'Baal is merciful' (the same as Hannibal cf. Sekhel Tov). Others say that Chanan was his city, and the name means 'Master of Chanan' (Ramban; Tur).] son of Achbor.
Baal Chanan son of Akhbor died, and he was succeeded as king by Hadar [In 1 Chronicles 1:50 it is Hadad. He was from Aramaea and reigned for 48 years, from 2446 to 2493/4. He was defeated and killed 5 years after the death of Moses (Sefer HaYashar 203, 228). Since the Torah was written while he was still alive, there is no mention of his death here, but it is mentioned in 1 Chronicles 1:50 (Malbim on Chronicles). He was the king who refused the Israelites passage through his land (Numbers 20:14).]. The name of his capital was Pau [In 1 Chronicles 1:50 it is Pa'i (Radak ad loc.).]. His wife's name was Meheitaval [Literally Water of Gold or Gold-water. The verse appears to indicate that Meheitaval was the daughter of both Matred and May Zahav (cf. 36:2). Thus, May Zahav may have been her grandfather. Alternatively, Matred and May Zahav were her father and mother (Ibn Ezra). Other sources say that May Zahav was Matred's nickname, because he could pour gold like water (Lekach Tov; Bachya; cf. Targum Yonathan). Others say that he was a refiner of gold, melting gold like water (Targum Onkelos; Saadia).], daughter of Matred, daughter of May Zahav.

Orthodox Jewish Bible

And these are the melechim that reigned in Eretz Edom, before there reigned any melech over the Bnei Yisrael.
And Bela Ben Be'or reigned in Edom; and the shem of his city was Dinhavah.
And Bela died, and Yovav Ben Zerach of Botzrah reigned in his place.
And Yovav died, and Chusham of Eretz Temani reigned in his place.
And Chusham died, and Hadad Ben Bedad, who defeated Midyan in the sadeh of Moav, reigned in his place; and the shem of his city was Avit.
And Hadad died, and Samlah of Masrekah reigned in his place.
And Samlah died, and Sha'ul of Rechovot-nahar reigned in his place.
And Sha'ul died, and Baal Chanan Ben Achbor reigned in his place.
And Baal Chanan Ben Achbor died, and Hadar reigned in his place; and the shem of his city was Pau; and the shem of his isha was Mehetavel Bat Matred Bat Mei Zahav.

Restored Names Version

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The Scriptures 1998

And these were the sovereigns who reigned in the land of Edom before any sovereign reigned over the children of Yisra'ĕl. And Bela the son of Beʿor reigned in Edom, and the name of his city was Dinhabah. And Bela died, and Yobab son of Zerah of Botsrah reigned in his place. And Yobab died, and Husham of the land of the Tĕmanites reigned in his place. And Husham died, and Hadad son of Bedad, who smote Midyan in the field of Mo'ab, reigned in his place. And the name of his city was Awith. And Hadad died, and Samlah of Masrĕqah reigned in his place. And Samlah died, and Sha'ul of Rehoboth by the River reigned in his place. And Sha'ul died, and Baʿal-Hanan son of Akbor reigned in his place. And Baʿal-Hanan son of Akbor died, and Hadar reigned in his place. And the name of his city was Paʿu. And his wife's name was Mehĕtab'ĕl, the daughter of Matrĕd, the daughter of Mĕyzahab.

Expanded/Embellished Bibles:

The Amplified Bible

And these are the kings who reigned in the land of Edom before any king reigned over the Israelites: Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah. Now Bela died, and Jobab the son of Zerah of Bozrah reigned as his successor. Then Jobab died, and Husham of the land of the Temanites reigned as his successor. And Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned as his successor. The name of his [walled] city was Avith. Hadad died, and Samlah of Masrekah succeeded him. Then Samlah died, and Shaul of Rehoboth on the river [Euphrates] reigned as his successor. And Shaul died, and Baal-hanan son of Achbor reigned as his successor. Baal-hanan the son of Achbor died, and then Hadar reigned [as his successor]. His [walled] city was Pau; his wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab.

The Expanded Bible

These are the kings who ruled in the land of Edom before the Israelites ever had a king [1 Sam. 8–12]:
Bela son of Beor was the king of Edom. He came from the city of Dinhabah.
When Bela died, Jobab son of Zerah became king. Jobab was from Bozrah.
When Jobab died, Husham became king. He was from the land of the Temanite.
When Husham died, Hadad son of Bedad, who had defeated Midian in the country of Moab, became king. Hadad was from the city of Avith.
When Hadad died, Samlah became king. He was from Masrekah.
When Samlah died, Shaul became king. He was from Rehoboth on the ·Euphrates River [ᴸRiver].
When Shaul died, Baal-Hanan son of Acbor became king.
When Baal-Hanan son of Acbor died, Hadad became king. He was from the city of Pau. His wife's name was Mehetabel daughter of Matred, who was the daughter of Me-Zahab.

The Geneva Bible

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Kretzmann's Commentary

Verses 31-43

The Kings of Edom

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel, up to the time that the children of Israel began the conquest of Canaan, for it was at that time that Moses wrote this account.

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. This city was very important, being considered one of the capitals of the Edomites, Isa. 34:6; Isa. 63:1.

And Jobab died, and Husham of the land of Temani reigned in his stead. This land, according to Jerome, was a region in Southern Idumea, not far from the city of Petra.

And Husham died, and Hadad, the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the nameâ€" of his city was Avith. At his time the kingdom must have been very powerful.

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. This may indicate that Saul was a stranger from the Euphrates, but it is more probable that Rehoboth was a city on the Zered, which flows into the Dead Sea.

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. Since the relatives of Hadar are noted so carefully and his death is not mentioned, he seems to have been king at the time

of Israel's sojourn in the wilderness. It was Hadar, then, who refused the children of Israel passage through his land, Num. 20:14-21. It appears from the list of kings that the monarchy in Edom was limited and that it was not hereditary, but elective, the tribal princes very likely choosing a king out of their midst whenever a vacancy occurred.

NET Bible® These were the kings who reigned in the land of Edom before any king ruled over the Israelites [Or perhaps "before any Israelite king ruled over [them]."]:
Bela the son of Beor reigned in Edom; the name of his city was Dinhabah.
When Bela died, Jobab the son of Zerah from Bozrah reigned in his place.
When Jobab died, Husham from the land of the Temanites reigned in his place.
When Husham died, Hadad the son of Bedad, who defeated the Midianites in the land of Moab, reigned in his place; the name of his city was Avith.
When Hadad died, Samlah from Masrekah reigned in his place.
When Samlah died, Shaul from Rehoboth by the River [Typically the Hebrew expression "the River" refers to the Euphrates River, but it is not certain whether that is the case here. Among the modern English versions which take this as a reference to the Euphrates are NASB, NCV, NRSV, CEV, NLT. Cf. NAB, TEV "Rehoboth-on-the-River."] reigned in his place.
When Shaul died, Baal-Hanan the son of Achbor reigned in his place.
When Baal-Hanan the son of Achbor died, Hadad [Most mss of the MT read "Hadar" here; "Hadad" is the reading found in some Hebrew mss, the Samaritan Pentateuch, and Syriac (cf. also 1 Chr 1:50).] reigned in his place; the name of his city was Pau [The name of the city is given as "Pai" in 1 Chr 1:50.]. His wife's name was Mehetabel, the daughter of Matred, the daughter of Me-Zahab.

Syndein/Thieme .

The Voice There were kings who reigned in the land of Edom long before any king ruled over the Israelites: Bela (Beor's son) ruled in Edom from his city Dinhabah. Bela died, then Jobab (son of Zerah's son from Bozrah) succeeded him as king. Jobab died, then Husham from the land of the Temanites succeeded him as king. Husham died, then Hadad (Bedad's son, who defeated Midian in the country of Moab) succeeded him and ruled from his city Avith. Hadad died, then Samlah of Masrekah succeeded him as king. Samlah died, then Shaul of Rehoboth on the Euphrates River succeeded him as king. Shaul died, and then Baal-hanan (Achbor's son) succeeded him as king. Baal-hanan (Achbor's son) died, then Hadar succeeded him and ruled from his city Pau. His wife's name was Mehetabel (daughter of Matred, daughter of Mezahab).

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and these are the kings which reigned in the land of Edom [Red] before the reigning of a king to the sons of Yisra'el [He turns El], and Bela [Swallow], the son of Be'or [Burning], reigned in Edom [Red], and the title of his city was Dinhavah [Give judgement], and Bela [Swallow] died and Yovav [Howler], the son of Zerahh [Dawn] from Batsrah [Sheepfold], reigned in place of him, and Yovav [Howler] died and Hhusham [Haste], from the land of the one of Teyman [South], reigned in place of him, and Hhusham [Haste] died and Hadad [The beloved], the son of Bedad [Solitary], the one hitting Midian [Strife] in the field of Mo'av [From father], reigned in place of him, and the title of his city was Awit [Crooked], and Hadad [The beloved] died and Samlah [Garment], from Masreyqah [Choice vine], reigned in place of him, and Samlah [Garment] died and Sha'ul [Unknown], from Rehhovot [Wide streets] of the river, reigned in place of him, and Sha'ul [Unknown] died and Ba'al-Hhanan [Master of beauty], the son of Akhbor [Mouse], reigned in place of him, and Ba'al-Hhanan [Master of beauty], the son of Akhbor [Mouse], died and Hadar [Honor] reigned in place of him and the title of his city was Pa'u [Screaming] and the title of his woman was Meheythaveyl [Favoured of El], the daughter of Mathreyd [Driven], the daughter of Mey-Zahav [Water of gold],...

Concordant Literal Version .
A Conservative Version .
Context Group Version .
Darby Translation .
Emphasized Bible And, these, are the kings, who reigned in the land of Edom,—before there reigned a king of the sons of Israel:
There reigned in Edom, Bela, son of Beor,—and the name of his city, was Dinhabah. Then died Bela,—and there reigned in his stead, Jobab son of Zerah, from Bozrah. Then died Jobab,—and there reigned in his stead, Husham, from the land of the Temanites. Then died Husham,—and there reigned in his stead, Hadad, son of Bedad, who smote Midian in the field of Moab, and, the name of his city, was Avith. Then died Hadad,—and there reigned in his stead, Samlah from Masrekah. Then died Samlah,—and there reigned in his stead, Shaul, from Rohoboth of the River. Then died Shaul,—and there reigned in his stead, Baal-hanan, son of Achbor. Then died Baal-hanan son of Achbor, and there reigned in his stead Hadar, and the name of his city, was Pau,—and, the name of his wife, Mehetabel, daughter of Matred, daughter of Me-zahab.
English Standard Version .
English Standard V. – UK .
Evidence Bible .
Green's Literal Translation .
God's Truth (Tyndale) .
King James 2000 Version .
21st Century KJV .
Modern English Version .
NASB .
New European Version .
New King James Version The Kings of Edom
These were the kings who reigned in the land of Edom before there reigned any king over the children of Israel.
Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.
Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.
Jobab died, and Husham of the land of Temani reigned in his stead.
Husham died, and Hadad the son of Bedad, who defeated Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.
Hadad died, and Samlah of Masrekah reigned in his stead.
Samlah died, and Shaul of Rehoboth by the river reigned in his stead.
Shaul died, and Baal-Hanan the son of Akbor reigned in his stead.
Baal-Hanan the son of Akbor died, and Hadad reigned in his stead, and the name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Me-Zahab.
Owen's Translation .
Third Millennium Bible .
Updated Bible Version 2.11 .
A Voice in the Wilderness .
Webster's Bible Translation .
World English Bible .
Young's Literal Translation .
Young's Updated LT And these are the kings who have reigned in the land of Edom before the reigning of a king over the sons of Israel. And Bela son of Beor reignes in Edom, and the name of his city is Dinhabah; and Bela dies, and reign in his stead does Jobab son of Zerah from Bozrah; and Jobab dies, and reign in his stead does Husham from the land of the Temanite. And Husham dies, and reign in his stead does Hadad son

of Bedad (who strikes Midian in the field of Moab), and the name of his city is Avith; and Hadad dies, and reign in his stead does Samlah of Masrekah; and Samlah dies, and reign in his stead does Saul from Rehoboth of the River; and Saul dies, and reign in his stead does Baal-hanan son of Achbor; and Baal-hanan son of Achbor dies, and reign in his stead does Hadar, and the name of his city is Pau; and his wife's name is Mehetabel daughter of Matred, daughter of Me-zahab.

The gist of this verse: This is a list of the kings of Edom, all of whom reigned before there was a king in Israel.

31-39
Although much of these next verses are formulaic, there are a number of substantive differences, which tell us about those who ruled over Edom.

The land of Edom was quite civilized and had a variety of kings reigning over their people, long before Israel existed as a nation.

Genesis 36:31

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
melek^{e} (מֶלֶךְ) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine plural noun	Strong's #4428 BDB #572
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who, whom; where; in that, in which, in what*	relative pronoun; sometimes the verb *to be* is implied	Strong's #834 BDB #81
mâlak^{e} (מָלַךְ) [pronounced *maw-LAHK^{e}*]	*to reign, to become king or queen*	3rd person masculine singular, Qal perfect	Strong's #4427 BDB #573
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
ʾĔdôwm (אֱדוֹם) [pronounced *eh-DOHM*]; also ʾĔdôm (אֱדֹם) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

Genesis 36:31

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (מִינְפ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. L^{e}pânîym (מִינָפְל) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.			
mâlak^{e} (ךְָלָמ) [pronounced *maw-LAHK^{e}*]	*to reign, to become king or queen*	Qal infinitive construct	Strong's #4427 BDB #573
melek^{e} (ךֶלֶמ) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun	Strong's #4428 BDB #572
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
bânîym (מִינָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Yis^{e}râ'êl (לֵאַרְשִׂי) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: And these [are] kings who reigned in a land of Edom before a king reigned for the sons of Israel. There was an entire system of royalty in the country of Edom long before there was one in Israel. What happened with Esau was not unique. He, as an individual, went out on his own and found a land and settled that land. He had many sons, and they all had sons; and they all remained in that area (for the most part). As a result, a nation was established there; and it appears that it was established in conjunction with the people of Seir (or side-by-side the people of Seir).

Israel's inception as a nation was unique. It was a fully populated people living within another people (the Egyptians), and God took them out of Egypt and put them into a nation.

Gen. 36:31 And these are kings who reigned in a land of Edom before a king reigned for the sons of Israel.

Quite obviously, these words had to be written *after* (or during) the reign of Saul. Prior to that, no one knew for certain if there would be a king in Israel.

Opinions on *Before a king reigned for the sons of Israel*

From the Kaplan Translation: *Simply, this means that these kings reigned long before there was a king in Israel. Many commentaries, however, state that the first king of Israel alluded to in this verse is Moses (cf. Deuteronomy 33:5; Rashbam; Ibn Ezra; Ralbag). We do, however, find that there were Edomite kings contemporary to Moses (Numbers 20:14). Therefore, it must be said that Moses was not considered a king until the concept of a king was given to the Israelites (Deuteronomy 17:15). It also appears that the chiefs (alufim) ruled over Edom right after the Exodus (cf. Exodus 15:15), but the kings may have reigned concurrently (see Mekhilta on Exodus 15:14; but see Ramban on Genesis 36:40). Of course, if the alufim are seen as tribes (see Genesis 36:40), this does not present any problem.*

There is a tradition that the Edomite kings began to reign 550 years before the first Israelite king (Rabenu Chananel, quoted in Bachya on Genesis 32:16). Since Saul, the first king of Israel, took his throne in 2882 (879 b.c.e.), this would mean that Edom's kingdom began 550 years earlier in 2332 (1429 b.c.e.). This was the year that Levi died, and it is well established that Levi was the last of Jacob's sons to die. Thus, there may have been a tradition that Esau's kingdom did not begin during the lifetime of any of Jacob's sons.

There is, however, a conflicting tradition that the reign of Bela (Genesis 36:32) began in 2258, twenty years after Jacob came to Egypt (see note on Genesis 36:32).[26]

NAB (2011): *Before any king reigned over the Israelites: obviously this statement was written after the time of Saul, Israel's first king. According to 1 Sm 14:47, Saul waged war against the Edomites; according to 2 Sm 8:2, 13–14 and 1 Kgs 11:14–17, David made Edom a vassal state and nearly wiped out the royal line. These events reflect the words of the Lord to Rebekah at the birth of the boys, "the older shall serve the younger" (25:23).*[27]

Ferrar-Fenton: *The verses Ch. xxxvi., 31 — 39, are not a part of the text of Moses, but a note of an ancient editor. From internal evidence I conclude he was Ezra, who edited the Penta- teuch after the return from Babylon, as the : number of Kings named show ten generations of Monarchy, which the context indicates ! came after the Tribal Government under I Chiefs, and as the Kings were clearly elective, the certainty of long wars between each election would extend the time too much for the Tribal Commonwealth and the succeeding Monarchical period to be contained in the epoch between the death of Esau and the conquests of Moses east of the river Jordan, during which he wrote Genesis.*[28]

This chapter may have been assembled from genealogical records after the time of Saul and then inserted into the book of Genesis (it is not really attached in any way to the previous or subsequent chapter). However, this could simply be a **gloss** from a copyist who knew history.

Chapter Outline **Charts, Graphics and Short Doctrines**

The kings of Edom were in existence prior to the kings of Israel. 1Cor. 15:46 reads: However, the spiritual is not first but the natural; then the spiritual. The natural or carnal line of Esau is given before the line of Israel; and the royal line of Esau occurs prior to the royal line of Israel. In fact, it is characteristic of Scripture to reveal that which is natural first. We find Adam first, then the second Adam; Cain is born first, then Abel; Cain's descendants are named first, then Seth's; Saul precedes David. Man and Satan are given the first chance at everything; then God reveals the spiritual solution.

At the beginning of this chapter, it was my contention that this was information provided by Esau. However, this passage deals with the deaths of several successive kings who would rule over various tribes of Edomites. This means we need enough time for the Edomites to become large enough to warrant rulership by a king and enough time for the succession of several kings. This period of time would have been possibly during Joseph's time and

[26] From **http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=1&CHAPTER=36#C707** accessed October 24, 2016.

[27] From **http://www.usccb.org/bible/genesis/36#01036031-1** accessed October 24, 2016.

[28] From **http://archive.org/stream/bibleinmoderneng00fent/bibleinmoderneng00fent_djvu.txt** (Gen. 36) accessed October 24, 2016.

extend through to the time of the Exodus. The phrase *prior to any king in Israel* make this passage anachronistic—that is, v. 31 was certainly added on sometime later, perhaps as late as the time of Solomon or David (it is possible that Moses could have added this; but it just wouldn't ring true unless there had been a king in Israel or, at least, talk of one first). Although we do not know any of these people from history, this does tell us that kingship was not conferred by birth into a royal family. Each ruler came from a different area and a different family, indicating that they could have even been elected.

Genesis 36:32

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mâlak^{e} (וַלְמָּ) [pronounced *maw-LAHK^{e}*]	*to reign, to become king or queen*	3rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
b^{e} (בְ} [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾĔdôwm (מֹודֶא) [pronounced *eh-DOHM*]; also ʾĔdôm (מֹדֶא) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10
Belaʿ (עַלֶּב) [pronounced *BEH-lahġ*]	*a swallowing, a devouring; a consuming, destruction;* transliterated *Bela*	masculine singular proper noun	Strong's #1106 BDB #118
bên (בֶן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
B^{e}ʿôwr (רֹועְּב) [pronounced *beh-ĢORE*]	*a burning;* transliterated *Beor*	masculine singular proper noun	Strong's #1160 BDB #129
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵם) [pronounced *shame*]	*name, reputation, character; fame, glory; celebrated; renown;* possibly *memorial, monument*	masculine singular construct	Strong's #8034 BDB #1027
ʿîyr (רִיע) [pronounced *ġeer*]	*encampment, city, town*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #5892 BDB #746
Din^{e}hâbâh (הָבָהְנִּד) [pronounced *dihn-haw-BAW*]	*give judgment;* transliterated *Dinhabah*	proper singular noun/location	Strong's #1838 BDB #200

Translation: Bela ben Beor reigned in Edom and the name of his city Dinhabah. With the exception of one person, none of these kings are named as related to God. So, none of their parents thought about God enough to include Him in the naming of their sons.

Bela's name means *destruction*. Now, who names their kid *destruction?* His father's name means *burning*.

Now, just in case you think *Bela* sounds feminine, it ends with a gagging sound, which is distinctly unfeminine. We don't have a letter or series of letters which really approximates this sound. However, if you know the sound you make before hocking a loogie, it is somewhat similar, but more refined.

We have the place that Bela is from, but I don't know anything about it. Most commentators suggest that this was the capitol city of Edom; but the reference could simply be to Bela's hometown.

Genesis 36:33

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mûwth (תּוּמ) [pronounced *mooth*]	*to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]*	3rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Belaʿ (עֲלָבּ) [pronounced *BEH-lahǵ*]	*a swallowing, a devouring; a consuming, destruction;* transliterated *Bela*	masculine singular proper noun	Strong's #1106 BDB #118
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mâlake (לָמְךָ) [pronounced *maw-LAHKe*]	*to reign, to become king or queen*	3rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
tachath (תַּחַת) [pronounced *TAH-khahth*]	*underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of*	preposition of location or foundation; with the 3rd person masculine singular suffix	Strong's #8478 BDB #1065
Yôwbâb (בָּבוֹי) [pronounced *yoh-BAWB*]	*crying out loudly, a howler; a desert;* transliterated *Yobab, Jobab*	masculine singular proper noun	Strong's #3103 BDB #384
bên (בֵן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Zerach (זֶרַח) [pronounced *ZEH-rahkh*]	*dawning; shining; rising;* transliterated *Zerah, Zarah*	proper singular noun	Strong's #2226 BDB #280
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
Botsêrâh (הָרְצָב) [pronounced *bots-RAW*]	*sheepfold, fortress;* transliterated *Botsrah, Bozrah*	proper singular noun/location	Strong's #1224 BDB #131

Translation: Bela died and Jobab ben Zerah reigned in his stead. ([Jobab was] from Bozrah). With the next king being Jobab ben Zera, we know that the kingship is not passed along from father to son. Jobab's father is not Bela.

The cities that are named are named differently. In the previous, it was, *and a name of his city was...;* and here it simply has *from Bozrah*.

> Easton: *[Bozrah is] The city of Jobab, one of the early Edomite kings (Gen. 36:33). This place is mentioned by the prophets in later times (Isa. 34:6; Jer. 49:13; Amo. 1:12; Mic. 2:12). Its modern representative is el–Busseireh. It lies in the mountain district of Petra, 20 miles to the south–east of the Dead Sea*[29].

Genesis 36:34

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mûwth (תּוּמ) [pronounced *mooth*]	*to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]*	3rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Yôwbâb (בָּבִוי) [pronounced *yoh-BAWB*]	*crying out loudly, a howler; a desert;* transliterated *Yobab, Jobab*	masculine singular proper noun	Strong's #3103 BDB #384
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mâlak[e] (לָמַךְ) [pronounced *maw-LAHK[e]*]	*to reign, to become king or queen*	3rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
tachath (תַּחַת) [pronounced *TAH-khahth*]	*underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of*	preposition of location or foundation; with the 3rd person masculine singular suffix	Strong's #8478 BDB #1065
Chushâm (חָשֻׁם) [pronounced *khoo-SHAWM*]	*haste;* transliterated *Husham, Chusham*	masculine singular proper noun	Strong's #2367 BDB #302
There is a very similar, alternative spelling.			
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577

[29] M.G. Easton M.A., D.D., *Illustrated Bible Dictionary;* 1897; from e-Sword, topic: Bozrah.

Genesis 36:34

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
Têymânîy (יְמָנִית) [pronounced *tay-maw-NEE*]	*southward,* an inhabitant of Teman; transliterated *Temanite, Temani*	gentilic singular adjective	Strong's #8489 BDB #412

Translation: So Jobab died and Husham from a land of the Temanite reigns in his stead. We continue with the same general format.

There is a Temanite mentioned in the book of Job. Whether these are related or not is hard to tell. I believe the book of Job was written prior to Abraham, given Job's possible age and number of children (I guesstimate that Job is about 200). This puts Job in a period of time before Abraham. If this is the same Teman, then things are off by a few hundred years. That means my estimation of Job's age might be off, and that maybe his story occurs later. The other alternative is, Teman has a more ancient origin, even prior to the establishment of the Edomite kingdom. The third possibility is it is a different Teman, but that seems unlikely, since both appear to be the same area and not separated much in time.

Genesis 36:35

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mûwth (תּוּמ) [pronounced *mooth*]	*to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]*	3rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Chushâm (חֻשָׁם) [pronounced *khoo-SHAWM*]	*haste;* transliterated *Husham, Chusham*	masculine singular proper noun	Strong's #2367 BDB #302
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mâlak^{e} (לָמַךְ) [pronounced *maw-LAHK^{e}*]	*to reign, to become king or queen*	3rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
tachath (תַּחַת) [pronounced *TAH-khahth*]	*underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of*	preposition of location or foundation; with the 3rd person masculine singular suffix	Strong's #8478 BDB #1065

Genesis 36:35

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Hădad (דַדָה) [pronounced *huhd-AHD*]	*a shout, a shouting, a cheer; mighty;* transliterated *Hadad*	masculine singular proper noun	Strong's #1908 BDB #212
bên (בֵן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
B^{e}dad (בְדַד) [pronounced *behd-AHD*]	*solitary;* transliterated *Bedad*	masculine singular proper noun	Strong's #911 BDB #95
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*the one striking [assaulting, hitting]; striking, hitting; defeating, conquering, subjugating*	Hiphil participle with the definite article	Strong #5221 BDB #645
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mid^{e}yân (וָיְדִמ) [pronounced *mihd-YAWN*]	*strife;* transliterated *Midian, Midjan*	masculine singular proper noun	Strong's #4080 BDB #193
b^{e} (בְ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
sâdeh (הָדָש) [pronounced *saw-DEH*]	*field, land, country, open field, open country; an unpopulated area*	masculine singular construct	Strong's #7704 BDB #961
Môwʾâb (בָאוֹמ) [pronounced *moh-AW^{B}V*]	*from [my] father, of [one's] father;* transliterated *Moab*	masculine singular, proper noun	Strong's #4124 BDB #555
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
shêm (מֵש) [pronounced *shame*]	*name, reputation, character; fame, glory; celebrated; renown;* possibly *memorial, monument*	masculine singular construct	Strong's #8034 BDB #1027
ʿîyr (רִיע) [pronounced *ģeer*]	*encampment, city, town*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #5892 BDB #746
ʿĂvîyth (תִיָוַע) [pronounced *ģuh-TEETH*]	*ruins;* transliterated *Avith*	proper singular noun/location	Strong's #5762 BDB #732

Translation: And Husham died and Hadad ben Bedad (the one [who] defeated Midian in a battleground of Moab) reigns in his stead. And the name of his city [is] Avith. Again, it is clear that these kings do not succeed one another based upon being in the same family line, which is interesting. Just how did they select a king? Did the elders do this (a representative form of government)? Did the people choose their king (a democracy)?

What is clear is, once a man becomes king, he is king for life.

Hadad apparently led his people in war (this does not mean that he was on the front lines). The Edomites were doing battle with the people of Midian, and, for whatever reason, this war was taking place in Moab.

Genesis 36:36

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mûwth (תּוּמ) [pronounced *mooth*]	*to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]*	3rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Hădad (דַדֲה) [pronounced *huhd-AHD*]	*a shout, a shouting, a cheer; mighty;* transliterated *Hadad*	masculine singular proper noun	Strong's #1908 BDB #212
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mâlak^{e} (לָמְךָ) [pronounced *maw-LAHK^{e}*]	*to reign, to become king or queen*	3rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
tachath (תַּחַת) [pronounced *TAH-khahth*]	*underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of*	preposition of location or foundation; with the 3rd person masculine singular suffix	Strong's #8478 BDB #1065
Sam^{e}lâh (הָלְמַשׂ) [pronounced *sahm-LAW*]	*garment;* transliterated *Samlah*	masculine singular proper noun	Strong's #8072 BDB #971
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
Mas^{e}rêqâh (הָקְרַשַׂמ) [pronounced *mahs-ray-KAW*]	*vine, vineyard of noble vines;* and is transliterated *Masrekah*	proper singular noun location	Strong's #4957 BDB #977

Translation: And so Hadad died and Samiah from Mazrekah reigns in his stead. Again, one king dies and another takes his place. No family succession is found for the kings of Edom.

Genesis 36:37

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mûwth (תּוּמ) [pronounced *mooth*]	*to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]*	3rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Sam^{e}lâh (הָלְמַשׁ) [pronounced *sahm-LAW*]	*garment;* transliterated *Samlah*	masculine singular proper noun	Strong's #8072 BDB #971
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mâlak^{e} (לָמְךָ) [pronounced *maw-LAHK^{e}*]	*to reign, to become king or queen*	3rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
tachath (תַּחַת) [pronounced *TAH-khahth*]	*underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of*	preposition of location or foundation; with the 3rd person masculine singular suffix	Strong's #8478 BDB #1065
Shâ'ûwl (לוּאָשׁ) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
min (וְמ) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
R^{e}chôbôwth (תּוֹבֹחְר) [pronounced *rekh-oh-BOATH*]	*wide place, wid streets, broad open place;* and is transliterated *Rehoboth*	proper singular noun location	Strong's #7344 BDB #932
nâhâr (רָהָנ) [pronounced *naw-HAWR*]	*stream, river*	masculine singular noun with the definite article	Strong's #5104 BDB #625

Translation: Samiah died and Shaul [= *Saul*] (from Rehoboth [on] the River [Euphrates]) reigned in his stead. This ancient city is not found elsewhere in Scripture (apart from the parallel passage in Chronicles).

The city, Rehoboth, is unknown to us, outside of its mention here and in the duplicate passage from Chronicles. The names of the last two kings are related to idolatry. Baal is one of the heathen deities and Hadar is a variant spelling of Hadad, the proper name of the storm god worshipped in Palestine, Syria and Mesopotamia since the time of Abraham. Two kings bore the name Hadar (Hadad), and one of Esau's sons carried the same name[30] (they are three different people, however). The last king mentioned, one of the Hadar's, seems to have the most information recorded about him and his death is not recorded, indicating that this record was originally written during his reign.

[30] He is Hadar in Gen. 25:15 and Hadad in 1Chron. 1:30 in the KJV

Genesis 36:38

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mûwth (תּוּמ) [pronounced *mooth*]	*to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]*	3rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Shâʾûwl (לוּאָשׁ) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mâlak^{e} (לָמְךָ) [pronounced *maw-LAHK^{e}*]	*to reign, to become king or queen*	3rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
tachath (תַּחַת) [pronounced *TAH-khahth*]	*underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of*	preposition of location or foundation; with the 3rd person masculine singular suffix	Strong's #8478 BDB #1065
Baʿal (לַעַב) [pronounced *BAH-ǵahl*]	*owner, lord, husband;* transliterated *Baal* when referencing the heathen god	masculine singular noun	Strong's #1177 BDB #128
chânan (וָנָח) [pronounced *khaw-NAHN*]	*to bend, to stoop over, to show grace [favor] [often as a superior would do on behalf of an inferior], to show mercy, to be gracious*	Qal imperfect form of verb used as a proper noun	Strong's #2603, #2589 BDB #335
Together, these are transliterated *Baalhanan, Baal-hanan*. Strong's #1177 BDB #128.			
bên (וֵב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
ʿAk^{e}bôwr (רוּבְכַע) [pronounced *ahk-BORE*]	*mouse;* transliterated *Achbor*	masculine singular proper noun	Strong's #5907 BDB #747

Translation: And so Shaul died and Baal-hanan ben Achbor reigned instead of him. Here we have a king whose name which appears to celebrate *Baal*. However, *baal* is not always used in a negative way in Scripture. With this, we have the verb for showing grace.

Genesis 36:39

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mûwth (תּוּמ) [pronounced *mooth*]	*to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]*	3rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Baʿal (בַּעַל) [pronounced *BAH-ġahl*]	*owner, lord, husband;* transliterated *Baal* when referencing the heathen god	masculine singular noun	Strong's #1177 BDB #128
chânan (נָחַן) [pronounced *khaw-NAHN*]	*to bend, to stoop over, to show grace [favor] [often as a superior would do on behalf of an inferior], to show mercy, to be gracious*	Qal imperfect form of verb used as a proper noun	Strong's #2603, #2589 BDB #335
Together, these are transliterated *Baalhanan, Baal-hanan*. Strong's #1177 BDB #128.			
bên (בֶּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
ʿAkᵉbôwr (עָכְבּוֹר) [pronounced *ahk-BORE*]	*mouse;* transliterated *Achbor*	masculine singular proper noun	Strong's #5907 BDB #747
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mâlakᵉ (מָלַךְ) [pronounced *maw-LAHKᵉ*]	*to reign, to become king or queen*	3rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
tachath (תַּחַת) [pronounced *TAH-khahth*]	*underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of*	preposition of location or foundation; with the 3rd person masculine singular suffix	Strong's #8478 BDB #1065
Hădar (הֲדַד) [pronounced *hud-AHR*]	*honor;* and is transliterated *Hadar*	masculine singular proper noun	Strong's #1924 BDB #214
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character; fame, glory; celebrated; renown;* possibly *memorial, monument*	masculine singular construct	Strong's #8034 BDB #1027
ʿîyr (עִיר) [pronounced *ġeer*]	*encampment, city, town*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #5892 BDB #746

Genesis 36:39

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Pâʿûw (עוּפַ) [pronounced *paw-ĢOO*]	*bleating; screaming;* transliterated *Pau, Pai*	proper singular noun/location	Strong's #6464 BDB #821
This is also spelled Pâʿîy (יִעָפ) [pronounced *paw-ĢEE*].			
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character; fame, glory; celebrated; renown;* possibly *memorial, monument*	masculine singular construct	Strong's #8034 BDB #1027
ʾîshshâh (הָשִׁא) [pronounced *eesh-SHAW*]	*woman, wife*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #802 BDB #61
M^{e}hêyţab^{e}ʾêl (לֵאֵבַטֵיהֲמ) [pronounced *meh-hay-tahb-ALE*]	*favored of God;* transliterated *Mehetabeel, Mehetabel*	feminine singular proper noun	Strong's #4105 BDB #405
bath (תַּב) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
Maţ^{e}rêd (דֵרְטַמ) [pronounced *maht-RAID*]	*pushing forward, propulsion;* transliterated *Matrel*	feminine singular proper noun	Strong's #4308 BDB #382
bath (תַּב) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
Mêyzâhâb (בָהָזֵימ) [pronounced *may-zaw-HAWB*]	*water (s) of gold;* transliterated *Mezahab*	proper singular masculine noun:	Strong's #4314 BDB #566

Translation: Finally, Baal-hanan ben Achbor died and Hadar reigned instead of him. Now, the name of his city [was] Pau and the name of his wife [was] Mehetabel, the daughter of Matred, [who was] the daughter of Mezahab. The final king in this list is named, but the emphasis appears to be upon his wife, whose name is related to God. We do not know what happened at this point. Did this sort of government end? Did the people of Edom come to an end?

Edom appears to have continued as a country until the time of the kings of Israel, although one of these passages indicates that Judah ruled over them for a time.

We have followed eight kings through their reigns and there is a major change in the construction. There were no verbs between vv. 13–23 and 25–30. From vv. 31–39, each verse is packed with two verbs. At v. 40, we will return to the sentence structure of the earlier verses. It is highly unlikely that Esau, along with Jacob, has lived through eight succeeding generations of kings. Whereas the length of their reigns is not given and might be short; each king dies and is replaced. Therefore, although the information contained in vv. 13–30 likely came from Esau, as he would have easily lived through those generations, the following vv. 31–39 were very likely added later; in fact, much later. At this point in Genesis, we do not know by who or even for what reason. However, this matches almost word-for-word from the 1Chron. 1:43–50. The author of Chronicles obviously used the Genesis record in order to record what he did, along with the information contained in several other books, including Samuel and

Kings. My educated guess is that he obtained this information from another set of records, but someone else came along and inserted this information from Chronicles into Genesis.

Our only clue as to time, aside from the names of the cities, is the war mentioned between Edom and Midian in Moab. That is, a king of Moab defeated the Midianites in Moab. Midian is directly east of the Gulf of Aqabah, with Edom north of them and Moab north of both of them. Recall that the Moabites were the result of the incest between Lot and his daughters, Edomites came from Esau, and the Midianites were descended through Abraham and his second wife, Keturah. However, we do not have yet from archeology nor do we have a record in Scripture, of this battle. In fact, because the Midianites were nomadic and therefore did not build permanent structures, we have practically nothing by way of archeological records concerning them.

Today, one of the terms bandied about is *white privilege*. These are the people who appear to have a head-start on everyone else, who first made the wealth, and then preserved it for themselves and their descendants. Essentially, this is what we have in Esau. Esau's clan was established long before Jacob's clan was established. A well-organized kingdom developed in the land of Edom long before Israel was a nation. Therefore, by human viewpoint, Edom should have been the superior nation. They possessed the wealth because they got the head start. However, it does not matter who first lays claim to a piece of land or which nation comes first—the key is always relationship to God.

This is why the British Empire, for a time, was unprecedented in its greatness and in its control outside its own borders. They brought law and order as well as the gospel of Jesus Christ throughout the world. However, as their spiritual vigor waned, so did their empire.

We are experiencing the same thing in the United States. In the 1950's and early 1960's, Billy Graham could be seen coast-to-coast on prime time television, telling people about the Lord Jesus Christ. During that same era, one of the greatest teaching ministries emerged in Houston, Texas. The national relationship to Jesus Christ coincided both with American's greatest modern president and with the influence of the United States throughout the world. In the past decade or so, it is clear that our interest in things spiritual is declining, and so is our influence for good throughout the world.

And, for the first time since Reagan, we have had sustained periods of time where our economic growth has been equal to or below our population growth. Throughout the presidencies of Reagan, Bush, Clinton and G. W. Bush, an average of 3% growth was common, which outpaces our population growth. The key to our decline in growth is our reduced interest, as a nation, in God.

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Chapter Outline Charts, Graphics and Short Doctrines

A Reprise of the Chieftains to Come from Esau

And these [are] names of princes of Edom according to their families, according to their places of abode by their names: prince Timna, prince Alvah, prince Jetheth, prince Oholibamah, prince Elah, prince Pinon, prince Kenaz, prince Teman, prince Mibzar, prince Magdiel, prince Iram. These [are] princes of Edom according to their dwelling places in a land of their possession. He [is] Esau a father of Edom.	Genesis 36:40–43	**And these [are] the names of the princes of Edom according to their families and according to their places of abode by their names: prince Timna, prince Alvah, prince Jetheth, prince Oholibamah, prince Elah, prince Pinon, prince Kenaz, prince Teman, prince Mibzar, prince Magdiel, and prince Iram. These [are] the princes of Edom according to their dwelling places in a land of their possession. He [is] Esau a father of Edom.**

And these are the names of the princes of Edom according to their families and according to their places of abode by their names: prince Timna, prince Alvah, prince Jetheth, prince Oholibamah, prince Elah, prince Pinon, prince Kenaz, prince Teman, prince Mibzar, prince Magdiel, and prince Iram. These are the princes of Edom according to their dwelling places in a land of their possession. He is Esau a father of Edom.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And these [are] names of princes of Edom according to their families, according to their places of abode by their names: prince Timna, prince Alvah, prince Jetheth, prince Oholibamah, prince Elah, prince Pinon, prince Kenaz, prince Teman, prince Mibzar, prince Magdiel, prince Iram. These [are] princes of Edom according to their dwelling places in a land of their possession. He [is] Edom a father of Edom.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And these are the names of the chieftains of Esau, after their kindreds, by their places, with their names: Rabba Timna, Rabba Alvah, Rabba Jetheth, Rabba Ahalivama, Rabba Elah, Rabba Phinon, Rabba Kenez, Rabba Teman, Rabba Mabzar, Rabba Magdiel, Rabba Iram: these are the chieftains of Edom, after their habitations in the land of their possessions. He is Esau, the father of the Edomites.
Targum (Pseudo-Jonathan)	And these are the names of the chieftains of Esau after their kindreds, after the place of their habitation,with their names Rabba Timna, Rabba Alva, Rabba Jetheth, Rabba Aholibama, Rabba Elah, Rabba Phinon, Rabba Kenaz, Rabba Teman, Rabba Mibzar, Rabba Magdiel, he was called Magdiel from the name of his city whose (migdol) tower was strong, Rabba Hiram. These are the chieftains of Edom, according to their habitations in the land of their possessions. He is Esau the father of the Edomites.
Jerusalem targum	.
Revised Douay-Rheims	And these are the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth, Duke Oolibama, duke Ela, duke Pinon, Duke Cenez, duke Theman, duke Mabsar, Duke Magdiel, duke Hiram: these are the dukes of Edom dwelling in the land of their government; the same is Esau the father of the Edomites.
Aramaic ESV of Peshitta	These are the names of the chiefs who came from Esau, according to their families, after their places, and by their names: chief Timna, chief Alvah, chief Yetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, and chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. This is Esau, the father of the Edomites.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And these are the names of the chiefs of Esau, according to their families, and according to their generations, by their names: chief Timnah, chief Anvah, chief Jetheth, Chief Aholibamah, chief Elah, chief Pinon, Chief Kenaz, chief Teman, chief Mibzar, Chief Magdiel, chief Giram; these are the chiefs of the Edomites, according to their habitations in the land of their possession; Edom is Esau the father of the Edomites.
Septuagint (Greek)	These *are* the names of the chiefs of Esau, in their tribes, according to their place, in their countries, and in their nations; chief Thamna, chief Gola, chief Jether, chief Olibema, chief Helas, chief Pinon, chief Kenez, chief Thaeman, chief Mazar, chief Magediel, chief Zaphoin. These are the chiefs of Edom in their dwelling-places in the land of their possession; this is Esau, the father of Edom.

NETS (Greek) .
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .
Easy English These were the leaders of their tribes. They were descendants of Esau: Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel and Iram. These were the leaders of the tribes of Edom. They lived in different places in the land. These are the descendants of Esau. All the Edomites were his descendants.
Easy-to-Read Version Esau was the father of these Edomite families:
Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. Each of these families lived in an area that was called by the same name as their family.
God's Word™ These were the names of the tribal leaders descended from Esau, by family, place, and name:
Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram.
These were the tribal leaders of Edom listed by the places where they lived and the property they owned.
Esau was the father of the people of Edom.
Good News Bible (TEV) Esau was the ancestor of the following Edomite tribes: Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. The area where each of these tribes lived was known by the name of the tribe.
Children's International B. These Edomite leaders came from Esau. They are listed by their families and regions. Their names were Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel and Iram. These were the leaders of Edom. (Esau was the father of the Edomites.) The area where each of these families lived was named after that family.
The Message And these are the chieftains from the line of Esau, clan by clan, region by region: Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram—the chieftains of Edom as they occupied their various regions.
This accounts for the family tree of Esau, ancestor of all Edomites.
Names of God Bible .
NIRV Here are the chiefs in the family line of Esau. They are listed by name as chiefs in charge of their tribes and territories. They are
Timna, Alvah, Jetheth,
Oholibamah, Elah, Pinon,
Kenaz, Teman, Mibzar,
Magdiel and Iram.
They were the chiefs of Edom. They ruled over their settlements in the land where they lived.
That's the end of the story of the family line of Esau. He was the father of the people of Edom.
New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible .
Contemporary English V. The clans that descended from Esau took their names from their families and the places where they lived. They are Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. These clans descended from Esau, who

	was known as Edom, the father of the Edomites. They took their names from the places where they settled.
The Living Bible	Here are the names of the subtribes of Esau, living in the localities named after themselves: the clan of Timna, the clan of Alvah, the clan of Jetheth, the clan of Oholibamah, the clan of Elah, the clan of Pinon, the clan of Kenaz, the clan of Teman, the clan of Mibzar, the clan of Magdiel, the clan of Iram. These, then, are the names of the subtribes of Edom, each giving its name to the area it occupied. (All were Edomites, descendants of Esau.)
New Berkeley Version	.
New Century Version	These Edomite leaders, listed by their families and regions, came from Esau. Their names were Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. They were the leaders of Edom. (Esau was the father of the Edomites.) The area where each of these families lived was named after that family.
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	**These are the names of the tribal chiefs of Esau in their areas, countries, and nations**: Chief ThamNa, Chief Gola, Chief Jether, Chief OliBema, Chief Helas, Chief Phinon, Chief Kenez, Chief ThaEman, Chief Mazar, Chief MagediEl, and Chief Zaphoin. They are the chiefs of Edom in the areas where they live and in the lands that they own. And this is Esau, the father of [all] Edom. However, Jacob lived in the land where his father stayed, the land of CanaAn. The AEB places this final line with chapter 36.
Beck's American Translation	.
International Standard V	These were the names of the chiefs who descended from Esau according to their clans, territories, and names: tribal leaders Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. These were the chiefs who descended from Edom, according to their territories in their own land [Or *land of their possession*]. This was the dynasty of Esau, who was the ancestor of the Edomites.
New Advent (Knox) Bible	And these chieftains of Esau's race have clans and territories called after the names; Thamna, Alva, Jetheth, Oölibama, Ela, Phinon, Cenez, Theman, Mabsar, Magdiel, and Hiram. Such were the chieftains of Edom, each bearing rule over the territory about him; and the father of the Edomite race was Esau.
Today's NIV	.
Translation for Translators	◂Here is/I will now give you▸ a list of all the people-groups that were descendants of Esau: Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. They all lived in Edom land. The land where each people-group lived got the same name as the name of the people-group.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The names of the chiefs of Esau, by their clan, places, and names: Chief Timnah, Chief Alvah, Chief Jetheth, Chief Aholibamah, Chief Elah, Chief Pinon, Chief Kenaz, Chief Teman, Chief Mibzar, Chief Magdiel, and Chief Iram. The chiefs of Edom, by their company of their solid grounds, of their takings hold of; even is Esau the father of the Edomites.
Conservapedia	These are the names of the sheikhs that came from Esau, according to their families and places and names: sheikh Timnah, sheikh Alvah, sheikh Jetheth, sheikh Aholibamah, sheikh Elah, sheikh Pinon, sheikh Kenaz, sheikh Teman, sheikh Mibsar, sheikh Magdiel, and sheikh Iram: these are the sheikhs of Edom,

according to their dwelling-places in the land of their freehold: Esau is the father of the Edomites.

Ferrar-Fenton Bible — And these are the names of the Chieftains of Esau by their families, with their Tribal names. ■ Chief Thimnah ; Chief Alva ; Chief Ithath ; Chief Alibamah ; Chief Alah ; Chief Pinan ; Chief Kana ; Chief Theman ; Chief Mibzar; Chief Magdiel ; Chief Airam ; — These were Chieftains of Edom, with the names of the districts they possessed. Esau himself was the father of the people of Edom.

God's Truth (Tyndale) — These are the names of the dukes that came of Esau, in their kindreds, places and names: Duke Thimma, duke Alua, duke Jetheth, duke Ahalibama, duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iram. These be the dukes of Edomea in their habitations, in the land of their possessions. This Esau is the father of the Edomites.

HCSB — .

Jubilee Bible 2000 — .

Lexham English Bible — .

H. C. Leupold — **The Edomitish Chiefs—a geographical classification** (v. 40-43)
The following are the names of the chiefs of Esau by clans according to their place of residence, name by name: the chief of Timna, the chief of Alvah, the chief of Jetheth, the chief of Oholibamah, the chief of Elah, the chief of Pinon, the chief of Kenaz, the chief of Teman, the chief of Mibzar, the chief of Magdiel, the chief of Iram. These are the chiefs of Edom according to their habitations in the land of their possession. This is Esau, the father of the Edomites.

NIV, ©2011 — These were the chiefs descended from Esau, by name, according to their clans and regions:

> Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel and Iram. These were the chiefs of Edom, according to their settlements in the land they occupied.

This is the family line of Esau, the father of the Edomites.

Tree of Live Version — Now these are the names of the chiefs from Esau according to their family divisions, according to their places, by their names: chief Timna, chief Alvah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, chief Iram. These are the chiefs of Edom according to their places of residence in the land of their possession. This is Esau, the father of Edom.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) — .

The Heritage Bible — And these are the names of the chiefs of Esau, according to their families, after their places, by their names: chief Timnah, chief Alvah, chief Jetheth, Chief Aholibamah, chief Elah, chief Pinon, Chief Kenaz, chief Teman, chief Mibzar, Chief Magdiel, chief Iram; these were the chiefs of Edom, by their dwellings in the land of their possession; he is Esau, the father of Edom.

New American Bible (2002) — .

New American Bible (2011) — These are the names of the clans of Esau identified according to their families and localities: the clans of Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. Those are the clans of the Edomites, according to their settlements in their territorial holdings—that is, of Esau, the ancestor of the Edomites.

New Jerusalem Bible — These are the names of the chieftains of Esau -- according to their clans and localities: the chieftains of Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel and Iram. These are the chieftains of Edom, as settled in the territory which they own. Esau was Edom's ancestor.

New RSV — .

Revised English Bible These are the names of the chiefs descended from Esau, according to their families and places: Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram: all chiefs of Edom according to their settlements in the land which they possessed. (Esau is the father of the Edomites.)

Jewish/Hebrew Names Bibles:

Complete Jewish Bible ***(Maftir)*** These are the names of the chieftains descended from ‘Esav, according to their clans, places and names: the chieftains of Timna, ‘Alvah, Y’tet, Oholivamah, Elah, Pinon, Kenaz, Teman, Mivtzar, Magdi’el and ‘Iram. These were the chieftains of Edom according to their settlements in the land they owned. This is ‘Esav the father of Edom.

exeGeses companion Bible And these are the names of the chiliarchs of Esav,
according to their families, according to their places,
by their names;
chiliarch Timna, chiliarch Alvah, chiliarch Yetheth,
chiliarch Oholi Bamah,
chiliarch Elah, chiliarch Pinon,
chiliarch Qenaz,
chiliarch Teman, chiliarch Mibsar,
chiliarch Magdi El, chiliarch Iram:
these are the chiliarchs of Edom,
according to their settlements
in the land of their possession:
he is Esav the father of the Edomiy.

Hebrew Roots Bible .

JPS (Tanakh—1985) These are the names of the clans of Esau, each with its families and locality, name by name: the clans Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. Those are the clans of Edom—that is, of Esau, father of the Edomites—by their settlements in the land which they hold.

Judaica Press Complete T. .

Kaplan Translation These are the names of the tribes [The same word, aluf, is used here as above, but here the meaning is somewhat different. If aluf above would be translated as 'duke,' here it would be translated as 'dukedom' (cf. Rashi; Ibn Ezra). Some say that these are the chiefs that ruled after the period of the kings (Ramban; Ralbag; Radak; cf. 1 Chronicles 1:51, Targum ad loc.). This, however, would be impossible to reconcile with the above chronology, since these chiefs would have lived after the Torah was given (see note on Genesis 36:31). According to this second opinion, the alufim mentioned here may be individuals. They also may be the tribes that survived until the end of the period of kings, and existed in the time of Moses (cf. Rashbam).] of Esau, according to their families in their respective areas, named after [individuals] [Cf. Genesis 10:5,31.]: The tribe of Timna [Possibly a son of Eliphaz; cf. 1 Chronicles 1:36 (see Lekach Tov; Sekhel Tov; Rashbam; on Genesis 36:12). Timna was also the name of Eliphaz' concubine (Genesis 36:12,22), and the Timna here may have been a woman (Rashba, Bava Bathra 115b; cf. BaMidbar Rabbah 14:10; Ibn Ezra). Others say that this Timna was a son of Yeush (Genesis 36:14; Sefer HaYashar, p. 97).], the tribe of Alvah [Possibly the same as Alvan (Genesis 36:23). Others say that these were sons of Timna, and hence, tribes of Amalek (Genesis 36:12; Ibn Ezra). Another opinion is that Alvah was a son of Yeush (Sefer HaYashar, loc. cit.).], the tribe of Yetheth [Possibly Yithran (Genesis 36:26). Others say that Yetheth was a son of Yeush (Sefer HaYashar).],
the tribe of Oholibamah [This was the name of Esau's wife (Genesis 36:2,5,14). It is possible that she had a tribe named after her, particularly since she is treated specially with regard to the chiefs (Genesis 36:18). Some say that this Oholibamah

was a woman chief (Rashba, Bava Bathra 115b). According to others, it was a man with this name (Ibn Ezra). Some say that he was a son of Yalam, son of Oholibamah (Genesis 36:14; Sefer HaYashar).], the tribe of Elah [Possibly a son of Yalam (Sefer HaYashar). Some identify this tribe with the city of Elat (1 Samuel 17:2; cf. Deuteronomy 2:8, 2 Kings 14:22, 16:6).], the tribe of Pinon [Also a son of Yalam (Sefer HaYashar). This is associated with Punan in the Tzalmona area (Numbers 33:42; Sekhel Tov).],
the tribe of Kenaz [A son of Eliphaz (Genesis 36:11,15; Sekhel Tov). According to others, a son of Yalam (Sefer HaYashar). See Genesis 15:19.], the tribe of Teman [A son of Eliphaz (Genesis 36:11,15; Sekhel Tov). According to others, a son of Korach (Genesis 36:14; Sefer HaYashar).], the tribe of Mibtzar [See Psalms 118:11 (cf. Sekhel Tov). A son of Korach (Sefer HaYashar).],
the tribe of Magdiel [Some say that this is the tribe that founded Rome (Pirkey Rabbi Eliezer 38; Rashi; cf. Bereshith Rabbah 83). Some say that Magdiel was a son of Korach (Sefer HaYashar). There are also traditions that Eliphaz's son Tzefo (Genesis 36:11) founded Rome or settled the area (Yosippun 2; Yalamdenu 72, in Batey Midrashim 1:160). He became king over the Italians in 2316, and this was 78 years after Jacob arrived in Egypt (Sefer HaYashar pp. 172, 175).], the tribe of Iram [Also a son of Korach (Sefer HaYashar, p. 97). There is a tradition that he will bring gifts to the Messiah (Bereshith Rabbah 83).].

These are the tribes of Esau, each with its own settlements in its hereditary lands. This is how Esau was the ancestor of the Edomites.

Orthodox Jewish Bible — And these are the shemot of the alufei Esav, according to their mishpechot, after their mekomot, by their shemot: aluf (chief) Timnah, aluf (chief) Alvah, aluf (chief) Yetet,
Aluf Oholivamah, aluf (chief) Elah, aluf (chief) Pinon,
Aluf (chief) Kenaz, aluf (chief) Teman, aluf (chief) Mivtzar,
Aluf (chief) Magdiel, aluf (chief) Iram; these are the alufei Edom, according to their moshavot in the eretz of their achuzzah; this is Esav Avi Edom.

Restored Names Version — .

The Scriptures 1998 — And these were the names of the chiefs of Ĕsaw, according to their clans and their places, by their names: Chief Timnah, Chief Alwah, Chief Yethĕth, Chief Oholibamah, Chief Ĕlah, Chief Pinon, Chief Qenaz, Chief Tĕman, Chief Mibtsar, Chief Magdi'ĕl, Chief Iram. These were the chiefs of Edom, according to their dwelling places in the land of their possession. Ĕsaw was the father of the Edomites.

Expanded/Embellished Bibles:

The Amplified Bible — .

The Expanded Bible — These Edomite ·leaders [chiefs; or clans], listed by their ·families [clans] and regions, came from Esau. Their names were Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. They were the ·leaders [chiefs; or clans] of Edom. (Esau was the father of the Edomites.) The area where each of these ·families [clans] lived was named after that ·family [clan].

The Geneva Bible — .

Kretzmann's Commentary — 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, Duke Aholibamah, Duke Elah, Duke Pinon, Duke Kenaz, Duke Teman, Duke Mibzar, 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 gives the geographical position of the original personal tribe-princes, for it was a hereditary aristocracy that obtained in the land of Edom,

	and the princes formed the electoral college whenever a new king was to be chosen. The history of Esau is herewith brought to an end.
NET Bible®	These were the names of the chiefs of Esau, according to their families, according to their places, by their names: chief Timna, chief Alvah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, chief Iram. These were the chiefs of Edom, according to their settlements [Or perhaps "territories"; Heb "dwelling places."] in the land they possessed. This was Esau, the father of the Edomites.
Syndein/Thieme	.
The Voice	These are the names of the *tribal* chiefs among Esau's descendants, according to their families and where they lived: Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. These were the *tribal* chiefs of Edom (who is *also known as* Esau, the father of Edomites) according to the land they owned and where they settled.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and these are the titles of the chiefs of Esav [Doing], to their families, to their places, in their titles, chief Timna [Withhold], chief Alwah [Wicked], chief Yetet [Nail], chief Ahalivamah [Tent of the high place], chief Eylah [Oak], chief Pinon [Darkness], chief Qeniz [Hunter], chief Teyman [South], chief Mivtsar [Fortress], chief Magdi'eyl [Prince of El], chief Iyram [Their city], these are the chiefs of Edom [Red] to their settlings in the land of their holdings, he is Esav [Doing], the father of Edom [Red],...
Concordant Literal Version	.
A Conservative Version	.
Context Group Version	And these are the names of the chiefs that came of Esau, according to their families, after their places, by their names: chief Timna, chief Alvah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, chief Iram: these are the chiefs of Edom, according to their habitations in the land of their possession. This is Esau, the father of the Edomites.
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	These are the names of the chiefs of Esau, according to their clans and their dwelling places, by their names: the chiefs Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram; these are the chiefs of Edom (that is, Esau, the father of Edom), according to their dwelling places in the land of their possession.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21st Century KJV	.
Modern English Version	.
NASB	Now these are the names of the chiefs descended from Esau, according to their families and their localities, by their names: chief Timna, chief Alvah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, chief Iram. These are the chiefs of Edom (that is, Esau, the father of the Edomites), according to their habitations in the land of their possession.
New European Version	These are the names of the chiefs who came from Esau, according to their families, after their places, and by their names: chief Timna, chief Alvah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, and chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. This is Esau, the father of the Edomites.

New King James Version	The Chiefs of Esau And these were the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timnah, Chief Alvah, Chief Jetheth, Chief Aholibamah, Chief Elah, Chief Pinon, Chief Kenaz, Chief Teman, Chief Mibzar, Chief Magdiel, and Chief Iram. These were the chiefs of Edom, according to their dwelling places in the land of their possession. Esau was the father of the Edomites.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And these are the names of the chiefs of Esau, according to their families, according to their places, by their names: chief Timnah, chief Alvah, chief Jetheth, chief Aholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, chief Iram: these are chiefs of Edom, in reference to their dwellings, in the land of their possession; he is Esau father of Edom.
The gist of this verse: 40–43	This is a list of the chiefs who are descended from Esau.

Genesis 36:40a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (אֵלֶּה) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character; fame, glory; celebrated; renown;* possibly *memorial, monument*	masculine plural construct	Strong's #8034 BDB #1027
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural construct	Strong's #441 BDB #48
ʿÊsâv (עֵשָׂו) [pronounced *ģay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
mish^{e}pâchâh (מִשְׁפָּחָה) [pronounced *mish-paw-KHAWH*]	*family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals],* or *sort (of things)*	feminine plural noun with the 3rd person feminine plural suffix	Strong's #4940 BDB #1046
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510

Genesis 36:40a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâqôwm (מָקוֹם) [pronounced *maw-KOHM*]	*place, situated;* for a soldier, it may mean where he is *stationed;* for people in general, it would be their *place of abode* (which could be their house or their town)	masculine plural noun with the 3rd person masculine plural suffix	Strong's #4725 BDB #879
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character; fame, glory; celebrated; renown;* possibly *memorial, monument*	masculine plural noun with the 3rd person masculine plural suffix	Strong's #8034 BDB #1027

Translation: And these [are] the names of the princes of Edom according to their families and according to their places of abode by their names:... This appears to be a repetition of what we have already read, but it is not. We have people who have been named before, but were not called *princes* before; and some of the people below were not named before.

Genesis 36:40b–43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
Tim^{e}nâʿ (תִּמְנָע) [pronounced *tihm-NAWĢ*]	*restrained;* and is transliterated *Timna, Timnah*	masculine singular proper noun	Strong's #8555 BDB #586
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
ʿAl^{e}vân (עַלְוָן) [pronounced *ġahl-VAWN*]	*tall;* and is transliterated *Alvan, Alivan, Aljan*	masculine singular proper noun	Strong's #5935 BDB #759
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
Y^{e}thêth (יְתֵת) [pronounced *yeh-THAYTH*]	*a nail;* and is transliterated *Jetheth*	masculine singular proper noun	Strong's #3509 BDB #453
ʾallûph (אַלּוּף) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
ʾÂchălîybâmâh (אָהֳלִיבָמָה) [pronounced *oh-hohl-ee-baw*	*tent of the high place;* transliterated *Aholibamah, Oholibamah*	feminine singular proper noun	Strong's #173 BDB #14

Genesis 36:40b–43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾallûph (וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
ʾÊlâh (הֵלָא) [pronounced *ā-LAW*]	*terebinth, oak;* and is transliterated *Elah*	proper noun	Strong's #425 (= #424) BDB #18
ʾallûph (וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
Pîynôn (וֹנִיפ) [pronounced *pee-NOHN*]	*darkness;* transliterated *Pinon*	masculine singular, proper noun	Strong's #6373 BDB #810
ʾallûph (וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
Q^{e}naz (זַנְק) [pronounced *k^{e}NAHZ*]	*hunter;* possibly *side, flank;* is transliterated *Kenaf*	masculine singular, proper noun	Strong's #7073 BDB #889
ʾallûph (וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
Têymân (ָמִית) [pronounced *tay-MAWN*]	*south;* transliterated *Teman*	masculine singular proper noun	Strong's #8487 BDB #412
ʾallûph (וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
Mib^{e}tsâr (רָצְבִמ) [pronounced *mihb-TSAR*]	*fortress;* and is transliterated *Mibzar*	masculine singular proper noun	Strong's #4014 BDB #550
ʾallûph (וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
Mag^{e}dîyʾêl (לֵאיִדְגַמ) [pronounced *mahg-dee-ALE*]	*prince of God;* and is transliterated *Magdiel*	masculine singular proper noun:	Strong's #4025 BDB #550
ʾallûph (וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine singular noun	Strong's #441 BDB #48
ʿÎyrâm (ָמְרִיע) [pronounced *ġee-RAWM*]	*belonging to a city;* transliterated *Iram*	masculine singular proper noun	Strong's #5902 BDB #747

Translation: ...prince Timna, prince Alvah, prince Jetheth, prince Oholibamah, prince Elah, prince Pinon, prince Kenaz, prince Teman, prince Mibzar, prince Magdiel, and prince Iram. In this group is another person whose name is related to the Revealed God: *Magdiel*.

Genesis 36:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things; they*	demonstrative plural adjective (often the verb *to be* is implied)	Strong's #428 BDB #41
ʾallûph (וּלַא) [pronounced *ahl-LOOF*]	*tame, docile; friend, intimate; leader, ruler, prince, chief; clans*	masculine plural adjective; construct form	Strong's #441 BDB #48
ʾĚdôwm (מֹודֶא) [pronounced *eh-DOHM*]; also ʾĚdôm (מֹדֶא) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
môwshâb (בָשֹׁומ) [pronounced *moh-SHAH*^{B}*V*]	*a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants*	masculine plural noun with the 3rd person masculine plural suffix	Strong's #4186 BDB #444
b^{e} (ב) [pronounced *b*^{eh}]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (ץֶרֶא) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
ʾăchûzzâh (הָזֻחֲא) [pronounced *uh-khooz-ZAW*]	*possession [of land, slaves, etc.], land possession; inheritance*	feminine singular noun with the 3rd person masculine plural suffix	Strong's #272 BDB #28

Translation: These [are] the princes of Edom according to their dwelling places in a land of their possession. This is a summation of this list of princes.

Genesis 36:43c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûwʾ (אוה) [pronounced *hoo*]	*he, it; himself* as a demonstrative pronoun: *that, this (one); same*	3rd person masculine singular, personal pronoun; sometimes the verb *to be,* is implied	Strong's #1931 BDB #214
ʿÊsâv (וְשֵׂע) [pronounced *ǵay-SAWV*]	*handled, made, rough handling; hairy;* transliterated *Esau*	masculine singular proper noun	Strong's #6215 BDB #796

Genesis 36:43c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾâb (בָּא) [pronounced *aw^{b}v*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular construct	Strong's #1 BDB #3
ʾĔdôwm (אֱדוֹם) [pronounced *eh-DOHM*]; also ʾĔdôm (אֱדֹם) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10

Translation: He [is] Esau a father of Edom. This phrase is repeated in this chapter. All of this comes from Esau.

Esau is not in the line of promise. However, he is still greatly blessed by God.

> Kretzmann writes: *The history of Esau is herewith brought to an end*.[31] This does not mean that this is the end of the line for the line of Esau, but perhaps it is the end of the kingdom of Edom; or perhaps this is the end of the recorded history of the Edomites (as King Herod is an Edomite).

Interestingly enough, at least two of the chiefs named above are women; and not all of the chiefs named before are found here. These would have been people who achieved a position of prominence in Seir/Edom. Notice how you do not know anyone with those names nor do you know anyone descended from these people. In their time, they were people of prominence, but over time, their glory fades as the flower of the grass. Psalm 103:15–16 As for man, his days are like grass; As a flower of the field, so he flourishes. When the wind has passed over it, it is no more, And its place acknowledges it no longer. (NASB) Isa. 40:6b–8 All flesh is grass, and all its loveliness is like the flower of the field. The grass withers, the flower fades, When the breath of the LORD blows upon it; Surely the people are grass. The grass withers, the flower fades, But the word of our God stands forever. (NASB) These great men of renown are now just a list of names, and they have left nothing else behind.

> Ron Snider: *For the unbelievers among the Edomites, this is their piece of history. They have nothing permanent in time, and certainly no inheritance in eternity. The believer has a future inheritance which is beyond comprehension, and should not get bogged down in the details of time and life in the cosmos*.[32]

The difference between vv. 29–30 and vv. 40–43 is the former are Horite chiefs and the latter are Edomite chiefs, the Horites, again, being the original inhabitants of the land of Edom from whence Esau took one of his wives, Oholibamah. Unlike the previous lists of chiefs, most of these have not been named before. We do not know whether Timna and Oholibamah are the women mentioned in Gen. 36:5, 12 or not. It is likely that they are women of prominence, which is why Esau and his son married them.

And so we leave this unusual chapter in the Bible, which gives us a genealogical background of Esau and the family that Esau joined himself to. It is a sad situation that one so close to the promise, to whom the lion's share of Isaac's spiritual and financial inheritance should have gone to, was not the progenitor of the people of God. But narrow is the gate and few that are that find it.

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[31] From **http://www.studylight.org/commentaries/kpc/genesis-36.html** accessed October 24, 2016.

[32] From **Makarios Bible Church**; accessed December 9, 2015.

Let me suggest to you that Esau believed in the Revealed God; and it is reasonable to think that many of his sons and even some grandsons also believed in the God of Abraham. However, their interest in God was superficial, and it eventually dissipated. You will recall that we looked at the meanings of the names, and most parents gave no thought to God as they welcomed new life into the world.

In any case, the sons of Esau were a very organized group of people, who apparently became a very large and powerful people. However, their negative volition toward the Jews revealed their negative volition toward the God of the Jews, and that proved to be their eventual undoing.

After 39 years in the desert, God tells Moses to bring his people to the east side of the Jordan, in order to enter into the Land of Promise from the east. This would require them to travel through the land of Esau and Seir. The Edomites refused to allow the Jews entry into their land, which indicates negative volition on the part of the Edomites. Generally speaking, negative volition toward the Jews indicates negative volition toward their God.

At this point in time, in Scripture, the sons of Edom are building a great kingdom. However, this kingdom will end, and fade like all the glory of man fades.

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A Set of Summary Doctrines and Commentary

Now, to close out this chapter:

Lessons from Genesis 36

1. Twice in the Bible, we read, *Jacob I loved, but Esau I hated*. This chapter informs us that *God is not emotional* and *God did not give Esau the short end of the stick*.
2. The country of Edom was established long before Israel.
3. There was great organization and authority established in Edom.
4. All during this time, Israel was just a wandering clan; a family of not-so-nice people, for the most part. However, these people had a relationship with the Living God.
5. The people of Abraham (through Isaac and Jacob) are God's chosen people; the people of Edom are not the chosen line. This is why we all know people descended from Abraham, Isaac, and Jacob; but none of us knows a single Edomite.
6. Among men, in their era, the Edomites may have seemed to be a well-organized and powerful nation; and the clan of Jacob as some moderately-successful wandering shepherds.
7. As we have seen, God has preserved the line of Abraham, Isaac, and Jacob as unique and unmixed (they married a variety of women; but everyone in this family was *Jewish* and everyone in the line identified as coming from Abraham, Isaac, and Jacob; and not as the result of two families).
8. We see in this chapter that the line of Esau intermingled with the line of Seir. Esau saw no reason to preserve the purity of his line. He did not view his line specifically as unique or related to God.
9. Both tribes were renown and well-organized at this time; but they depended upon themselves and not upon God's grace.
10. Because of their relationship to God, the Jews are still with us today; the Edomites are not.
11. The key to all things in life is, relationship with God.

You may not remember more than 3 or 4 names from this chapter; but you should remember the overriding principle: relationship with God is everything.

Chapter Outline **Charts, Graphics and Short Doctrines**

What we have studied so far and what we will study in the future will suggest that some of the patriarchs were not very nice. How do we know that the line of Abraham, Isaac, and Jacob is really the correct line, but the line of Esau is a divergent line?

Why we know that the true line of promise goes through Jacob

1. Islamic doctrine claims that they are the line of God's promise. Why do we know that they are wrong and to the true line of promise goes through the Jews?
2. One way we know this is, there is only one complete genealogical line which takes us from the Old Testament into the New Testament, and that is the line of Abraham, Isaac, and Jacob; and it includes Judah and King David. That line leads us to the Lord Jesus Christ, our Savior and our God.
3. Jesus Christ is a natural culmination point, Whose line is followed in the Bible all the way from Adam to Mary and Joseph. Other genealogical lines might have personal significance to us; but there is no spiritual significance to them.
4. We will never pick it up and study the line of Esau ever again.
5. The most famous Edomite in human history is Herod the Great, who killed hundreds of Jewish babies, hoping to kill the Messiah by this act.
6. The names of the patriarchs are key. The patriarchs were not all spiritual giants, and yet the line of promise goes through all of them. They make up the 12 tribes of Israel. One reason that we know this is their names. The sons of Joseph were given names which associated most of them with the God of Abraham. This is not the case with the sons of Esau. You may recall that, when the sons of Jacob are named, there is a reason given for having this or that name—and many times, that name was somehow related to the God of Abraham.
7. In the Edomite line that we have just studied, there is almost no reference to God. God's name is conspicuously absent from this chapter. Both Leah and Rachel were occupied with the Revealed God, and both spoke of Him when naming their children (Gen. 29:32–30:13). You may recall Leah's greatest moment was changing her focus from her husband to God.
8. The line that leads to Jesus, our Savior, is the true Line of Promise. The line that leads eventually to Mohammed is unimportant. He was a murderer and a pedophile (actions which have become integrated into the faith of Islam). Furthermore, at the time of Mohammed, we already had the full and complete Word of God. No additional revelation was required.
9. The line of promise leads to Jesus, Who is God in the flesh (John 1:1–3, 14).
10. There is no clear line leading to Mohammed.
11. The key to the line of promise is relationship with God.

Chapter Outline **Charts, Graphics and Short Doctrines**

One of the popular movements today is those who are against *white privilege,* who complain that their lives suck because their ancestors did not have an equal start in life. White people started with everything; Blacks began as slaves with nothing. However, this complaint is shown to be nonsense by this historical example from the Bible. Also, this complaint is shown to be false by multiple examples of people who come to America with virtually nothing, and yet they raise children who are doctors, lawyers and business owners[33] (regardless of their skin pigmentation or national origin). As R. B. Thieme, Jr.'s grandmother used to tell him, "Every tub must stand on its own bottom."

[33] In fact, at least 3 of the original candidates for president in the 2016 primary are sons of immigrants.

We have examples in the United States of the children of great businessmen become great on their own (the Donald Trump family comes to mind). There have also been successful businessmen whose children essentially wasted away their heritage and inheritance. Again, the saying, “Every tub must stand on its own bottom.”

Because some people waste away their inheritance is never a reason for the government to step in and take the inheritance of a family. So-called white privilege is not a reason for the government to seize a family’s assets, simply because they have been successful over a long period of time. The government itself does nothing but waste away an enormous amount of money that it takes in.

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 36

The thirty-sixth chapter gives a genealogy of the descendants of Esau. Nothing is particular in that except the generations of Seir, father of the Horites. I will give this examination question: Why in the generations of Esau, are the generations of the Horites included? The answer is that Esau's people moved to the country occupied by the Horites and intermarried with them. You will note that the Horites, or cave dwellers, are not prehistoric men.

From *An Interpretation of the English Bible,* by Dr. B.H. Carroll; from e-sword; Genesis 35-41.

Chapter Outline Charts, Graphics and Short Doctrines

Alfred Edersheim wrote a book called The Bible History, Old Testament, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

Edersheim Summarizes Genesis 36

Nothing on this chapter.

From http://philologos.org/__eb-bhot/vol_I/contents.htm accessed .

Chapter Outline Charts, Graphics and Short Doctrines

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Addendum

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 36 is in the Word of God

1.

Chapter Outline Charts, Graphics and Short Doctrines

These are things which we learn while studying this particular chapter.

What We Learn from Genesis 36

1.

Chapter Outline Charts, Graphics and Short Doctrines

This doctrine takes us essentially from their inception to the exodus.

Doctrine of the Edomites—Part I

1. Esau was Jacob's fraternal twin. He was a nicer guy than Jacob, but he would not be the one to further the worship of Y^{e}howah, the Revealed God. He never fully appreciated the God of Abraham (although he was certainly a believer in the Revealed God). Esau is the father of the Edomites.
2. Esau was also called Edom (i.e., *red*) in Gen. 25:30 because he exchanged his birthright for a bowl of red vegetable soup (which would be not unlike, in terms of desirability, chili or red beans and rice). This may have been a reference to his color at birth. Also see Gen. 36:1, 8, 19.
3. Edom was also used as the name of the land where his descendants dwelt (Gen. 32:3 36:20, 21, 30) and as the designation of his descendants (Gen. 36:1–17 Num. 20:18, 20, 21).
4. There came to be great animosity between Jacob and his twin brother Esau when Jacob tricked his father and received what was supposed to have been a blessing upon Esau (Gen. 27 records the deception; the animosity is found in Gen. 27:41).
5. This animosity was the seed which grew into the great enmity between Israel and Edom (e.g., Num. 20:18–21 1Kings 11:14).
   a) Edom refused to allow Israel to travel along the King's Highway during the exodus from Egypt (Num. 20:14–21 21:4 Judges 11:17–18)
   b) When Judah eventually fell, the Edomites rejoiced (Psalm 137:7)
   c) Edom was under divine judgement due to her bitter hatred of Israel (Jer. 49:7–22 Lam. 4:21–22 Ezek. 25:12–14 35:15 Joel 3:19 Amos 9:12 Obad. 10).
6. However, there appears to be a time when Esau and Jacob mended their differences and they even lived in close proximity with one another. Gen. 36:6–8
7. The Israelites were forbidden to allow mental attitude sins fester against the Edomites as God made provision for any Edomite to become a part of Israel (Deut. 23:7–8). Joshua allowed the extension of Judah up to the border of Edom, but he did not take any land from them (Josh. 15:1, 21)* even though Balaam had already predicted that Edom would lose its independence (Num. 24:18).
8. The portion of real estate that they occupied was previously called the land of Seir (Gen. 32:3 36:20, 21, 30 Num. 24:18). The boundaries of Edom began at the Wadi Zered and went to the Gulf of Aqabah for approximately 100 miles and extended to both sides of Arabah (the desert of Edom) (2Kings 3:8, 20). This included the valley between the Dead sea and the Red Sea (Gen. 14:6 Deut. 2:1, 12 Josh. 15:1 Judges 11:17, 18 1Kings 9:26). The famous King's Highway passed along its eastern plateau (Num. 20:14–18).

Map of Edom; from Jesuswalk.com; accessed February 16, 2016.

9. This area that they occupied was rugged, mountainous area with 3500 ft. peaks, and few cultivatable areas (Num. 20:17, 19 Jer. 49:16).* This was, originally, given specifically to them (Deut. 3:2), referred to as a rich and fertile piece of real estate by Zodhiates and one which could not be easily cultivated (as per ZPEB). Zodhiates mentions that the land was transversed by many roads.
10. We have no direct records from the Edomites themselves; none of their written records or inscriptions

Doctrine of the Edomites—Part I

survived over the past few millenniums. Our information concerning them has come through the Scriptures and from the historical records of the Egyptians and the Assyrians. They are found in the records of Merneptah (circa 1225–1215 B.C.) and Rameses III (circa 1198–1167 B.C.), both Pharaohs of Egypt. They speak of Edom and Seir as being their taxed subjects. Since the records of various kings tend to over exaggerate their strength, conquests and the extent of their authority, these claims may not be entirely accurate.

11. Archeology has shown us that this land was occupied prior to the influx of the Edomites, indicating that after Esau migrated there, he and his progeny assimilated the original Horites (Gen. 14:6 26:34 36:2, 5–8, 20–30) along with the other inhabitants until the Edomites became the dominant population. The original form of leadership of the Horites, wherein the rulers were known as tribal chiefs, was incorporated into the Edomite rulership (Gen. 36:15–19, 40–43 Deut. 2:12, 22). It is not completely clear to me whether Seir is equivalent to the Horites or if these are different groups.
12. According to the finds of archeology, it seems as though there was some sort of break in the culture of Edom in this area between circa 1850 B.C. and 1300 B.C., during which the land was essentially uninhabited and occasionally transversed by roving bands of nomads.
13. Esau had moved to this area early on, even prior to Jacob's return from Harran (Gen. 32:3 36:6–8 Deut. 2:4, 5 Joshua 24:4). *Kings* (which were at first called tribal chiefs) ruled over this land much earlier than the advent of kings in the lives of the Israelites (Gen. 36:15–19, 31–39, 40–43 1Chron. 1:43–54).*

Much of this doctrine was put together before I was careful about listing my sources. More than likely, many of these points came from ISBE or ZPEB (check under *Edom* and/or *Edomite*).

Possibly check **http://biblehub.com/topical/e/edomites.htm** for more information.

The attitude of the Edomites toward God is why you do not know anyone who is an Edomite. Because the Jews are God's chosen people, you probably know some Jews.

It is never who is there firstest with the mostest; it is, who has an enduring relationship with the God of Abraham. It is, who has received the promises of God. Learn from that fact.

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book II

CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS.
FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.
CHAPTER 1

Josephus' History of this Time Period

HOW ESAU AND JACOB, ISAAC'S SONS DIVIDED THEIR HABITATION; AND ESAU POSSESSED IDUMEA AND JACOB CANAAN.

1. AFTER the death of Isaac, his sons divided their habitations respectively; nor did they retain what they had before; but Esau departed from the city of Hebron, and left it to his brother, and dwelt in Seir, and ruled over Idumea. He called the country by that name from himself, for he was named Adom; which appellation he got on the following occasion : - One day returning from the toil of hunting very hungry, (it was when he was a child in age,) he lighted on his brother when he was getting ready lentile-pottage for his dinner, which was of a very red color; on which account he the more earnestly longed for it, and desired him to give him some of it to eat: but he made advantage of his brother's hunger, and forced him to resign up to him his birthright; and he, being pinched with famine, resigned it up to him, under an oath. Whence it came, that, on account of the redness of this pottage, he was, in way of jest, by his contemporaries, called Adom, for the Hebrews call what is red Adom; and this was the name given to the country; but the Greeks gave it a more agreeable pronunciation, and named it Idumea.

2. He became the father of five sons; of whom Jaus, and Jalomus, and Coreus, were by one wife, whose name was Alibama; but of the rest, Aliphaz was born to him by Ada, and Raguel by Basemmath: and these were the sons of Esau. Aliphaz had five legitimate sons; Theman, Omer, Saphus, Gotham, and Kanaz; for Amalek was not legitimate, but by a concubine, whose name was Thamna. These dwelt in that part of Idumea which is called Gebalitis, and that denominated from Amalek, Amalekitis; for Idumea was a large country, and did then preserve the name of the whole, while in its several parts it kept the names of its peculiar inhabitants.

From: **http://www.sacred-texts.com/jud/josephus/ant-2.htm** accessed . Josephus *Antiquities of the Jews;* Book II, Chapter 1.

Chapter Outline **Charts, Graphics and Short Doctrines**

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 36

A Reasonably Literal Translation	A Reasonably Literal Paraphrase

A Complete Translation of Genesis 36	
A Reasonably Literal Translation	**A Reasonably Literal Paraphrase**

Word Cloud from a Reasonably Literal Paraphrase of Genesis 36

Word Cloud from Exegesis of Genesis 36[34]

These two graphics should be very similar; this means that the exegesis of Genesis 36 has stayed on topic and has covered the information found in this chapter of the Word of God.

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[34] Some words have been left out of this graphic; including *Strong, BDB,* and *pronounced*.