

# Genesis 36:29

Authorized King James Version (KJV)

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

## Analysis

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**These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,...** This passage belongs to the Jacob narratives which demonstrate God's sovereign election overriding human merit and the transformation of a deceiver into Israel, the father of the twelve tribes. The Jacob cycle shows how divine purposes advance through flawed individuals whom God graciously transforms.

Key themes include God's sovereign choice ("the older shall serve the younger"), the consequences of deception and family dysfunction, exile and return patterns, wrestling with God leading to blessing, and covenant renewal across generations. Jacob's character development from manipulative deceiver to mature patriarch demonstrates sanctification's lifelong process.

Theologically significant aspects include:

1. divine election based on grace not merit (Romans 9:10-13)
2. God's faithfulness to covenant promises despite human unfaithfulness
3. discipline as evidence of divine love and means of transformation
4. generational patterns of sin requiring divine intervention to break
5. prayer and wrestling with God as legitimate expressions of faith.

Jacob's limp after wrestling God symbolizes how divine encounters leave permanent marks, transforming our approach to life and dependence on God rather than our own cunning.

## Historical Context

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The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

## Related Passages

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?

2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

## Interlinear Text

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אֵלֶּה	אֵל וָיָ	הַחֹרִי	אֵל וָיָ	לוֹטָן
H428	<b>These are the dukes</b>	<b>that came of the Horites</b>	<b>These are the dukes</b>	<b>Lotan</b>
	H441	H2752	H441	H3877
אֵל וָיָ	שׁוֹבָל	אֵל וָיָ	צִבְעֹן	אֵל וָיָ
<b>These are the dukes</b>	<b>Shobal</b>	<b>These are the dukes</b>	<b>Zibeon</b>	<b>These are the dukes</b>
H441	H7732	H441	H6649	H441

אָנָּה:

**Anah**

H6034

## Additional Cross-References

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**Genesis 36:20** (Parallel theme): These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,