

Genesis 36:35

Authorized King James Version (KJV)

And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

Analysis

And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his s... 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

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

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. What specific changes in thinking or behavior does this verse call us to make?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

Interlinear Text

וַיָּמָת	חֹשָׁם	וַיִּמְלֶךְ	תַּחַת יוֹ	הָיָה	בֶּן	בֶּן דָּ
died	And Husham	reigned	H8478	and Hadad	the son	of Bedad
H4191	H2367	H4427		H1908	H1121	H911
הַמֶּכָּה	אֶת	מִדְיָן	בְּשָׂדֵה	מוֹאָב	וּשְׁמוֹ	
who smote	H853	Midian	in the field	of Moab	in his stead and the name	
H5221		H4080	H7704	H4124	H8034	
עִירוֹ	עָוִיתָ:					
of his city	was Avith					
H5892	H5762					

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