

Genesis 36:39

Authorized King James Version (KJV)

And Baal-hanan 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.

Analysis

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was ... 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

Genesis 1:1 — Creation of heavens and earth

Psalm 19:1 — Heavens declare God's glory

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

Interlinear Text

תְּחִנְתִּין	וַיָּמֵל	עַכְבָּר	בְּ	צָנָן	בְּ עַל	וַיָּמֵת
died	וָיָה	And Baalhanan	the son	of Achbor	reigned	H8478
H4191		H1177	H1121	H5907	H4427	
בְּ קִדְרָה	בְּ שִׁמְעָה	בְּ שִׁמְעָה	בְּ עִירָה	בְּ פָעָה	בְּ שִׁמְעָה	
and Hadar	in his stead	and the name	of his city	was Pau	in his stead	and the name
H1924		H8034	H5892	H6464		H8034
מֵ אַשְׁתָּוֹת	מִקְהִיטְבָּאֵל	בְּ תְּמִיטָּה	בְּ דָמְתִּירָה	בְּ תְּמִיטָּה	מֵ אַשְׁתָּוֹת	
and his wife's	was Mehetabel	the daughter	of Matred	the daughter		H0
H802	H4105	H1323	H4308	H1323		
מְזָהָב:						
of Mezahab						
H4314						

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