

Genesis 36:4

Authorized King James Version (KJV)

And Adah bare to Esau Eliphaz; and Basemath bare Reuel;

Analysis

And Adah bare to Esau Eliphaz; and Basemath bare Reuel;... 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

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. What obstacles prevent us from living out the truths presented in this verse?

3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

אֶת־יְלִדָּה וְשָׁמַעַת אֶלְיָהָז וְאַלְיָזָר אֶת־לְיעֵשׂ וְעֵד הַיְלִדָּה
bare And Adah to Esau Eliphaz and Bashemath bare H853 H464 H1315 H3205 H853

רְעוּאֵל:

Reuel

H7467

Additional Cross-References

1 Chronicles 1:35 (Parallel theme): The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

Exodus 2:18 (Parallel theme): And when they came to Reuel their father, he said, How is it that ye are come so soon to day?

Job 2:11 (Parallel theme): Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

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