

## Chapter 16: The Settlement of Jacob

*Genesis 36:1–37:1*

Before Jacob and Esau were born, God told Rebekah that her two sons would eventually become two nations, and that the older would serve the younger (Gen. 25:23). Before, during, and after being born, the two wrestled with one another, with each trying to gain the upper hand over the other. Esau eventually gained Isaac's love, while Jacob gained Rebekah's (Gen. 25:28). This was more than a simple case of sibling rivalry, however, for the Scriptures demonstrate that each brother lives according to fundamentally different values. Jacob, then, is a "blameless man" (ESV: "quiet man"; Gen. 25:27; cf. Job 1:8; 2:3). This, of course, does not mean that Jacob never does anything wrong, for, as we have seen, Jacob lives a usurping, manipulative scoundrel.

Instead, this tells us something of Jacob's heavenly-mindedness in contrast with Esau, who lived as a worldly, earthly-minded "man of the field" (Gen. 25:27). So, in an act of sensual gluttony, Esau "despised his birthright" so much that he sold it to Jacob for a bowl of stew (Gen. 25:34). Notably, the text of Genesis 25 does not condemn Jacob for driving this hard bargain; rather, we see Jacob's heavenly-mindedness in his willingness to exchange his worldly goods (the stew) for the birthright. Later, Esau forfeited God's blessing by foolishly marrying two of the Canaanite women whom God had promised to dispossess from the land (Gen. 26:34–35; cf. Gen. 15:18–21; 24:2–4). Even when Esau realized that his Canaanite wives did not please his parents, he only exacerbated his error by marrying a daughter of Ishmael, whom God had also excluded from the promise (Gen. 28:6–9; cf. Gen. 17:19–21; 21:12–13). Certainly, Jacob was wrong to deceive his blind father to steal the blessing in Genesis 27, but the text is very clear that Esau had already disqualified himself from receiving it.

Elsewhere, we read of God's election of Jacob and his rejection of Esau contrasted in the strongest possible terms: "Yet I have loved Jacob but Esau I have hated" (Mal. 1:3). Why does God choose one over the other? Importantly, God declared his choice before either was born and did anything good or bad (Gen. 25:23). By this, God demonstrated that he chose Jacob over Esau purely for the sake of his purposes in election (Rom. 9:10–13). We have seen how extensively the Genesis emphasize God's undeserved grace toward Jacob as well as the road of suffering that God has used to discipline Jacob. Additionally, Genesis has demonstrated that Esau's worldliness disqualifies him from any claim of merit before God. So, the Scriptures teach *both* that God excluded Esau from the promises before Esau was born *and* that Esau's worldliness disqualifies him from receiving the promises.

Even so, Genesis 36 tells us that Esau's story cannot be summarized purely as a story of God's rejection. Certainly, we will see that God does exile Esau away from the land of Canaan in order to establish Jacob there. Nevertheless, we will also see that God blesses Esau with a tremendous amount of temporal, worldly blessings: large numbers, great influence, kingly strength, and a land for his possession in Seir. Esau, after all, is a son of Isaac, even if he is not the elect son of Isaac. Indeed,

Esau's worldly blessings will far exceed what God gives to Jacob in the short-term. Most importantly, however, this passage also sets up the larger story of Esau's descendants, the nation of Edom, in the Scriptures. The message of Genesis 36:1–37:1, then, is that *God excludes the worldly from his promises in order to enroll the whole world as his people.*

## God Excludes the Worldly (Gen. 36:1–8)

Earlier, after we read about Abraham's death in Genesis 25:1–11, the narratives of Genesis did not move directly into the family history of Isaac, Abraham's elect son (Gen. 25:19ff). Instead, the narrator first told us the family history ("generations") of Ishmael, Abraham's non-elect son born to Hagar (Gen. 25:12–18). In the same way, now that the central narratives of Jacob's life have drawn to a close, the narrator first tells us here in Genesis 36 about the family history of Isaac's non-elect son, Esau, before moving on to the family history Jacob's children (Gen. 37:2ff).<sup>1</sup> We saw most of the main storylines of Jacob's life brought to a close in Genesis 35, with the exception of learning what will come of Esau. Genesis 36, then, closes this last major storyline of Jacob's life, thus clearing the ground for the rest of Genesis.<sup>2</sup>

### The Family of Esau

The section begins with a brief overview of Esau's wives and the first generation of their respective children:

[1] These are the generations of Esau (that is, Edom). [2] Esau took his wives from the Canaanites: Adah the daughter of Elon the Hittite, Oholibamah the daughter of Anah the daughter of Zibeon the Hivite, [3] and Basemath, Ishmael's daughter, the sister of Nebaioth. [4] And Adah bore to Esau, Eliphaz; Basemath bore Reuel; [5] and Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau who were born to him in the land of Canaan. (Gen. 36:1–5)

Esau's Canaanite wives listed in this passage (Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and of Zibeon the Hivite) have different names from the wives listed in Genesis 26:34 (Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite). Furthermore, the name of Ishmael's daughter Esau married is here Basemath, while previously we read that her name is Mahalath (Gen. 28:9). Commentators offer various attempts to reconcile these passages, although there is no way to answer the question definitively. One possibility is that Esau had more than three wives, and that the narrator only here names the three most important wives.<sup>3</sup> To me, the simplest solution is that these women (and their fathers) may have had different names.<sup>4</sup> Multiple names would not be strange in this context especially, since Jacob is also called Israel, and Esau is also called Edom (cf., Gen. 36:1).<sup>5</sup> Ultimately, we do not know how to account for these differences.

### Edom and Israel

The narrator, it seems, is not interested in answering that question. Instead, the narrator spends more attention demonstrating the close connection between the nation of Israel descended from

Jacob and the nation of Edom descended from Esau. So, the first verse of this chapter contains the first of five assertions in Genesis 36 that Esau *is* Edom (Gen. 36:1, 8, 9, 19, 43).<sup>6</sup> Because of Edom's great importance in the rest of the story of the Bible, Genesis 36 repeatedly emphasizes the fact that the nation of Edom descends from none other than Jacob's twin brother, Esau.<sup>7</sup> Furthermore, the narrator tells us that all Esau's children were born in the land of Canaan (Gen. 36:5).<sup>8</sup> Yes, the two nations will eventually dwell in different lands, since Israel will dwell in the land of Canaan, while Edom will dwell in the land of Seir. Nevertheless, only Benjamin of Jacob's sons was born in Canaan (Gen. 29:31–30:24; 35:16–20), while all of Esau's sons were born in Canaan. Warfare between Israel and Edom will eventually become fierce, but this chapter goes to great lengths to show that these two nations sprang from the same womb (cf. Gen. 25:23).

### The Separation of Esau and Jacob

After establishing that all of Esau's sons were born in the land of Canaan, the narrator moves directly toward telling us why Esau separates from Jacob:

[6] 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. [7] For their possessions were too great for them to dwell together. The land of their sojournings could not support them because of their livestock. [8] So Esau settled in the hill country of Seir. (Esau is Edom.) (Gen. 36:6–8)

We already read that Esau had moved to the land of Seir when Jacob first returned to Canaan from Mesopotamia (Gen. 32:3). This account, then, provides a third important, “clinching” factor behind Esau's departure from Canaan, since we already know the first two reasons behind Esau's departure.<sup>9</sup> The first reason is the case that the previous chapters made: that Esau forfeited his claim to the land of Canaan. He despised and sold his birthright to Jacob (Gen. 25:29–34), and Esau's marriages to Canaanite women and an Ishmaelite woman disqualified him from inheriting the land that God promised to give to Abraham and Isaac (Gen. 26:34–35; 27:46; 28:6–9).

Second, Jacob stole the primary blessing for living in the land of Canaan, while Esau gained an alternative blessing from Isaac, albeit not the blessing that he wanted:

[39] Then Isaac his father answered and said to him:

“Behold, away from the fatness of the earth shall your dwelling be,  
and away from the dew of heaven on high.

[40] By your sword you shall live,  
and you shall serve your brother;  
but when you grow restless  
you shall break his yoke from your neck.” (Gen. 27:39–40)

Jacob gained the fatness of the earth and the dew of heaven in the land of Canaan (Gen. 27:28), while Esau gained a dwelling away from Canaan. Esau's blessing, then, is like Ishmael's blessing. God does not establish his covenant with Ishmael, but he gives Ishmael a blessing to multiply fruitfully

into a great nation (Gen. 17:20–21). Just as Ishmael must live over against his kinsmen, with his hand against everyone, and everyone's hand against him (Gen. 16:12; 25:18), so Esau must live by his sword, serving his brother until he grows restless (Gen. 27:40). God will establish both non-elect men as a prosperous nation, even though their lives will not be peaceful. Esau must leave Canaan, but he gains “great” (Gen. 36:7; same word as “enough” in Gen. 33:9) wealth in the process.<sup>10</sup> Importantly, though, we see here that God fulfills his promises made through Isaac's prophetic blessing to Esau.<sup>11</sup>

### Eastward Exile out of Canaan

The third reason for Esau's departure is the new information that we gain from Genesis 36. Here, we read that Esau departs from Canaan because the possession of Jacob and Esau combined “were too great for them to dwell together. The land of their sojournings could not support them because of their livestock” (Gen. 36:7). This language is nearly identical to the reasons given for Lot's previous departure from Abram, when the two men had too many possessions for the land to support them both (Gen. 13:6).<sup>12</sup> Furthermore, we should remember that Lot also traveled eastward toward Sodom to separate from Abram, just as Ishmael and the sons born to Abraham through Keturah traveled eastward to separate from Isaac, and just as Esau now travels eastward to separate from Jacob (Gen. 13:11–13; 25:6, 18; 36:8).<sup>13</sup> In each generation, then, God sends the non-elect “brother” (including Lot; cf. Gen. 13:8) eastward into exile away from the Promised Land of Canaan.<sup>14</sup> In the context of the broader book of Genesis, we have seen this eastward exile happen multiple times from very early on in the book, when Adam and Eve, and then Cain, moved eastward as punishment for their respective sins (Gen. 3:24; 4:16; cf. Gen. 11:2). We will return to draw conclusions about God's purposes for the exile of Esau's family later in the chapter.

### God Enriches the Worldly with Worldly Blessings (Gen. 36:9–43)

After this initial introduction to Esau's family, we gain a much fuller family history through the rest of Genesis 36:

[9] These are the generations of Esau the father of the Edomites in the hill country of Seir. [10] These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. [11] The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. [12] (Timna was a concubine of Eliphaz, Esau's son; she bore Amalek to Eliphaz.) These are the sons of Adah, Esau's wife. [13] These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These are the sons of Basemath, Esau's wife. [14] These are the sons of Oholibamah the daughter of Anah the daughter of Zibeon, Esau's wife: she bore to Esau Jeush, Jalam, and Korah. (Gen. 36:9–14)

In this list of names, there are two interesting points to note. First, the Amalek mentioned here is likely the father of the Amalekite nations, one of Israel's most bitter enemies.<sup>15</sup> If so, then the narrator's efforts to trace Amalek's ancestry through a concubine (rather than a full wife) may be an attempt to discredit Amalek, similar to the story of the origins of Moab and Ammon (Gen. 19:30–38).<sup>16</sup> Second, we read that Eliphaz is the father of Teman (Gen. 36:11). These two names appear in

the book of Job to describe one of Job's friends, Eliphaz the Temanite (e.g., Job 2:11), which may suggest that the setting of Job is in Edom.<sup>17</sup> Additionally, the name "Uz" appears later in this chapter (Gen. 36:28), which is the name of Job's home (Job 1:1).<sup>18</sup> To be clear, these names are not identical with the people and places mentioned in Job, but they may suggest some kind of association.

### The Chiefs of Edom

Next, the narrator lists out the "chiefs" of Edom:

[15] These are the chiefs of the sons of Esau. The sons of Eliphaz the firstborn of Esau: the chiefs Teman, Omar, Zepho, Kenaz, [16] Korah, Gatam, and Amalek; these are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah. [17] These are the sons of Reuel, Esau's son: the chiefs Nahath, Zerah, Shammah, and Mizzah; these are the chiefs of Reuel in the land of Edom; these are the sons of Basemath, Esau's wife. [18] These are the sons of Oholibamah, Esau's wife: the chiefs Jeush, Jalam, and Korah; these are the chiefs born of Oholibamah the daughter of Anah, Esau's wife. [19] These are the sons of Esau (that is, Edom), and these are their chiefs. (Gen. 36:15–19)

The word for "chief" comes from a word related to "thousand," here describing the leader of a clan.<sup>19</sup> This word only describes the chiefs of Edomites (Gen. 36:15–43; Ex. 15:15; 1 Chron. 1:51–54), except in Zechariah 9:7, 12:5–6, where the word refers to clans and leaders in Judah.<sup>20</sup> These chiefs are significant in Edom, but we will later read of the kings of Edom who hold even more power in this nation (Gen. 36:31–39).

### The Horites

After naming the clans of Edom, the narrator fills in some history of how the Edomites came to take possession of the land of Seir, by intermarrying with the Horites:

[20] These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, [21] Dishon, Ezer, and Dishan; these are the chiefs of the Horites, the sons of Seir in the land of Edom. [22] The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna. [23] These are the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. [24] These are the sons of Zibeon: Aiah and Anah; he is the Anah who found the hot springs in the wilderness, as he pastured the donkeys of Zibeon his father. [25] These are the children of Anah: Dishon and Oholibamah the daughter of Anah. [26] These are the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran. [27] These are the sons of Ezer: Bilhan, Zaavan, and Akan. [28] These are the sons of Dishan: Uz and Aran. [29] These are the chiefs of the Horites: the chiefs Lotan, Shobal, Zibeon, Anah, [30] Dishon, Ezer, and Dishan; these are the chiefs of the Horites, chief by chief in the land of Seir. (Gen. 36:20–30)

Elsewhere, we read that the Edomites dispossess the Horites from the land of Seir, just as Israel dispossesses the Canaanites from their land: "The Horites also lived in Seir formerly, but the people of Esau dispossessed them and destroyed them from before them and settled in their place, as Israel did to the land of their possession, which the LORD gave to them" (Deut. 2:12).<sup>21</sup> Unlike Israel,

however, Edom dispossesses the Horites, in part, by intermarrying with their leading families.<sup>22</sup> This section tells how the lines of the Horites mix with the lines of Esau.

### The Kings of Edom

Beyond the chiefs of Edom are their kings, whom the narrator lists out for us next:

[31] These are the kings who reigned in the land of Edom, before any king reigned over the Israelites. [32] Bela the son of Beor reigned in Edom, the name of his city being Dinhabah. [33] Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. [34] Jobab died, and Husham of the land of the Temanites reigned in his place. [35] Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his place, the name of his city being Avith. [36] Hadad died, and Samlah of Masrekah reigned in his place. [37] Samlah died, and Shaul of Rehoboth on the Euphrates reigned in his place. [38] Shaul died, and Baal-hanan the son of Achbor reigned in his place. [39] Baal-hanan the son of Achbor died, and Hadar reigned in his place, the name of his city being Pau; his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab. (Gen. 36:31–39)

In this list we see a partial fulfillment of God's promise to provide kings from the offspring of Abraham and Sarah (Gen. 17:6, 16).<sup>23</sup> Additionally, the acquisition of kings says something significant about the prosperity of Edom, since lesser nations do not need kings to govern them.<sup>24</sup> Jacob also received the promise that kings will come from him (Gen. 35:11), but the emphasis in this text is that the descendants of Esau (who received no such promise) become kings before the descendants of Jacob do so (Gen. 36:31).<sup>25</sup> There is a subtle, but important, contrast between the two nations: in this area, Edom excels beyond Israel.

### The Dwelling Places of Edom

In this final section, the narrator describes the dwelling places and lands of possession of the Edomites:<sup>26</sup>

[40] 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, [41] Oholibamah, Elah, Pinon, [42] Kenaz, Teman, Mibzar, [43] 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. (Gen. 36:40–43)

Once again, there is a general comparison with Israel. Israel will also receive a "possession" (e.g., Gen. 17:8; Deut. 32:49), so that the land Edom possesses corresponds to the land that Israel possesses. Both of these possessions fulfill the respective blessings that each son receives from Isaac (Gen. 27:27–29, 39–40).

In all, this section demonstrates the growth and establishment of Edom, especially in comparison with Israel. Yes, Esau and his descendants must move out of the land of Canaan (Gen. 36:1–8), but they grow numerous in land of Seir, especially by intermarrying with the Horites (Gen. 36:9–14, 20–30). Furthermore, the Edomites grow powerful, gaining chiefs and kings along the way (Gen.

36:15–19, 31–39). At the end, we see a picture of a prosperous, powerful Edom dwelling in the land of their possession—a land similar, but different, to the everlasting possession that God gives to Israel in Canaan (Gen. 36:40–43). Although Esau is not the elect son of Isaac, God enriches Esau greatly with all manner of temporal blessings.<sup>27</sup>

## God Enrolls the Whole World through Christ (Gen. 37:1)

In contrast to the significant temporal blessings that Esau receives, the narrator summarizes the condition of Jacob in one simple, humble verse: “Jacob lived in the land of his father’s sojournings, in the land of Canaan” (Gen. 37:1). Certainly, it is positive that Jacob alone remains in the land now that Esau has moved out.<sup>28</sup> Nevertheless, while the word “lived” (יָשַׁב; *yāšab*; Gen. 37:1) is related to the word that described Esau’s “dwelling places” (מִשְׁכָּב; *mōšab*; Gen. 36:43), the similarity demonstrates the stark contrast between the situations of the two men and the nations descending from them.<sup>29</sup> Where Esau immediately takes possession of the land, Jacob may only dwell in the land of his father’s “sojournings” as he awaits God’s fulfillment of the promises.<sup>30</sup> More than that, Jacob lacks the kings, the clans, and the lands that Esau immediately gains, for Jacob is still only a sojourner with a fledgling family.<sup>31</sup> Esau gains everything, worldly speaking, in this life, while Jacob must await the fulfillment of God’s promises. In some ways, this is an echo of the first scene of their interactions: Esau grasped at the food of this world, while Jacob sought the long-term promises of the birthright.

In spite of all Esau’s possessions, this text demonstrates that *Esau* is the excluded one, not Jacob. While Esau gains all the worldly enrichments he could hope for, Jacob possesses the promises of God. Jacob does not yet have anything by sight, and yet he has everything by faith. Like all other purely worldly gains, Esau’s greatness is like a bubble that will quickly perish, in contrast to the everlasting blessings that Jacob will gain, despite not possessing anything *now*.<sup>32</sup> This text teaches us of the vanity of worldly gain compared to the never-ending glory of spiritual gain.

Still, this text holds out an important note of hope for Esau. Esau is non-elect, excluded, and exiled, but God does not exclude the people of Edom forever. Rather, by moving Esau out of the land of Canaan, God will establish the offspring of Jacob in the land without competition from their closely related cousins. In our previous study of Genesis 25:1–8, we noted that Isaiah prophesied a day when the non-elect, excluded, and exiled sons of Ishmael and Keturah (Abraham’s concubine) will be brought back into the family of God through the promised Messiah (Isa. 60:6–7).<sup>33</sup> In the same way, the prophets have much to say about the future of Edom. The scepter arising from out of Israel will, in the short term, dispossess Edom from Seir (Num. 24:17), but only so that God’s kingdom may extend over the people of Esau (Ob. 1:21).<sup>34</sup> In the Old Testament, David will conquer the Edomites to make them his servants (2 Sam. 8:14).<sup>35</sup> In the New Testament, however, Jesus Christ will save a remnant from Edom—along with all nations whom God also calls—through faith (Am. 9:12; cf. Acts 15:17).<sup>36</sup> God exiles the non-elect children of Abraham and the non-elect children of Isaac in order to bring forward Jesus Christ, the elect offspring of Abraham, Isaac, and Jacob, to become the Savior of the whole world—including the descendants of the nation of Edom.

## Discussion Questions

1. What have we seen in Genesis 25–36 to demonstrate Esau’s worldliness? If someone studied your

life, what would they determine about your priorities from how you spend your time, your talents, and your treasures? Which kingdom do you really love, invest in, and pursue? Does your life demonstrate that you have any love for God's heavenly kingdom?

2. How does God enrich Esau in Genesis 36? In what ways do these worldly enrichments qualify as blessings? In what ways might these worldly enrichments function as curses? How might the love of worldly wealth entangle you from pursuing God's kingdom? What does it profit you to gain the whole world if you forfeit your soul (Mark 8:36)?

3. How does the sojourning of Jacob in Canaan compare with the great possessions of Esau in Seir (Gen. 37:1)? Why does God ask his people to live by faith, rather than by sight? In what areas of your life do you struggle to live by faith? Where are you envious of the worldly possessions of others? How can you come to know God's fatherly kindness in your waiting?

4. How does God's establishment of Jacob in Canaan lead toward the coming of Jesus Christ into the world? What does the rest of the Bible say about the reincorporation of Edom into the people of God through the Messiah descended from Jacob? Regardless of your ancestry, do you love Jesus? Or, do you prefer to pursue the wealth of the world?

## Notes

1. Wenham, *Genesis 16–50, Volume 2*, 334.
2. Kidner, *Genesis*, 188.
3. Ross, *Creation and Blessing*, 586.
4. Wenham, *Genesis 16–50, Volume 2*, 336.
5. Kidner, *Genesis*, 188.
6. Ross, *Creation and Blessing*, 586.
7. Sailhamer, *The Pentateuch as Narrative*, 204–05.
8. Ross, *Creation and Blessing*, 586.
9. Kidner, *Genesis*, 188.
10. Mathews, *Genesis 11:27–50:26*, 643.
11. Wenham, *Genesis 16–50, Volume 2*, 341–42.
12. Ross, *Creation and Blessing*, 586.
13. Sailhamer, *The Pentateuch as Narrative*, 204.

14. "Moses does not mean that Esau departed purposely to give place to his brother; for he was so proud and ferocious, that he never would have allowed himself to seem his brother's inferior. But Moses, without regard to Esau's design, commends the secret providence of God, by which he was driven into exile, that the possession of the land might remain free for Jacob alone. Esau removed to Mount Seir, through the desire of present advantage, as is elsewhere stated. Nothing was less in his mind than to provide for his brother's welfare; but God directed the blind man by his own hand, that he might not occupy that place in the land which he had appointed for his own servant. Thus it often happens that the wicked do good to the elect children of God, contrary to their own intention; and while their hasty cupidity pants for present advantages, they promote the eternal salvation of those whose destruction they have sometimes desired. Let us, then, learn from the passage



before us, to see, by the eyes of faith, both in accidental circumstances (as they are called) and in the evil desires of men, that secret providence of God, which directs all events to a result predetermined by himself. For when Esau went forth, that he might live more commodiously apart from his father's family, he is said to have departed from the face of his brother, because the Lord had so determined it. It is stated indefinitely, that he departed 'into the country;' because, being in uncertainty respecting his plan, he sought a home in various places, until Mount Seir presented itself; and as we say, he went out at a venture." (Calvin, *Genesis*, vol. 2, 252–53. Available online: <<http://www.ccel.org/ccel/calvin/calcom02.xiv.i.html>>)

15. Kidner, *Genesis*, 189.
16. Wenham, *Genesis 16–50, Volume 2*, 338.
17. Kidner, *Genesis*, 189.
18. Walton, *Genesis*, 633.
19. Kidner, *Genesis*, 189.
20. Sailhamer, *The Pentateuch as Narrative*, 205.
21. Wenham, *Genesis 16–50, Volume 2*, 338.
22. Kidner, *Genesis*, 189.
23. Hamilton, *The Book of Genesis: Chapters 18–50*, 401.
24. Ross, *Creation and Blessing*, 587.
25. Hamilton, *The Book of Genesis: Chapters 18–50*, 401.
26. Kidner, *Genesis*, 190.
27. Calvin, *Genesis*, vol. 2, 252. Available online: <<http://www.ccel.org/ccel/calvin/calcom02.xiv.i.html>>
28. Calvin, *Genesis*, vol. 2, 258. Available online: <<http://www.ccel.org/ccel/calvin/calcom02.xv.i.html>>
29. Mathews, *Genesis 11:27–50:26*, 660.
30. Sailhamer, *The Pentateuch as Narrative*, 206.
31. Ross, *Creation and Blessing*, 588.
32. Calvin, *Genesis*, vol. 2, 252. Available online: <<http://www.ccel.org/ccel/calvin/calcom02.xiv.i.html>>
33. "In God's plan, these sons were sent away that there might be a true home, in the end, to return to: see Isaiah 60:6ff." (Kidner, *Genesis*, 161.)
34. Sailhamer, *The Pentateuch as Narrative*, 204–05.
35. Wenham, *Genesis 16–50, Volume 2*, 341–42.
36. Sailhamer, *The Pentateuch as Narrative*, 204–05.