

Genesis 36:1-37:1
A Closing Word Regarding Esau

In the book of 2 Timothy, the apostle Paul passes on valuable instruction to his young protégé, Timothy

- Paul's earthly death is imminent
- What he writes in those four chapters of 2 Timothy is of eternal significance

Of course, Paul was considered an expert of the Old Testament

- In the book of Acts, Paul wrote that “**lived as a Pharisee according to the strictest sect of our religion**” (Acts 26:5)
- He was no slouch when it came to the Old Testament

So it is very important to note what he told young Timothy about the value of the Old Testament

- In 2 Timothy 3:16, Paul summarized the importance of the Old Testament when he wrote that “**All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness**” (2 Tim 3:16)

Paul said that “**all Scripture**” was “**profitable**”

- For teaching
- For reproof
- For correction
- For training in righteousness

If we are honest, there are certain portions of the Old Testament that we would like to skip over

- They are hard to understand
- They seem out of place
- They don't strike us as being important

This morning, we encounter such a passage

- Genesis 36 is a chapter that is mostly a genealogy

But that is not what makes it difficult

- Genesis 36 is mostly a genealogy of Esau
- The non-elect son of Isaac

Why does Moses dedicate an entire chapter of Genesis to a genealogy of a child who isn't even the chosen seed?

- **This morning, we will seek to answer that question**

I am thoroughly convinced that Genesis 36:1-37:1 is of utmost and eternal significance

- Despite what you may think, this chapter has some wonderful truths that should encourage us

This morning's message will be a little different

- We will cover this chapter verse-by-verse
- However, we will discuss most of the verses in a survey fashion

Many of these names never resurface again in Scripture

- It would be pointless to do a word study on each person listed
- It would take us months just to cover this one chapter alone

So there is a balance that must be achieved

- We can't simply ignore the chapter
- But we don't need to give excessive attention to it, either

Let's back up and discuss what we know about Esau before we discuss his genealogy

- We will do a little bit of flipping back and forth, so please stay with me

God brought Isaac and Rebekah together in marriage

- We read about that in Genesis 24

Abraham sent his servant to go to Haran in order to find a wife for Isaac

- In no way would Abraham allow his son to marry a Canaanite woman

Twenty years after marrying Rebekah, Isaac still didn't have any children (compare 25:20 with 25:26)

- 25:21 records these precious words, "Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived"

This was exciting news, right?

- But all was not well with the pregnancy

The children "struggled" within Rebekah's womb (25:22)

- There was a violent struggle inside her own body
- So she prayed to the LORD regarding this

The LORD's answer to her is recorded in 25:23, "Two nations are in your womb; and two peoples shall be separated from your body; and one people shall be stronger than the other; and the older shall serve the younger"

- What a mouthful!
- Think about what the LORD told her

First, "two nations" were in her womb

- These sons would not be bosom buddies outside the womb
- They would end up being two separate, distinct nations

Second, "two peoples" would be separated from her body

- Not only would they be "two nations," these sons would be "two peoples"
- They would branch out into two different people groups

Third, one son would overpower the other

- Specifically, "the older shall serve the younger"
- This would definitely cause some friction in the household

Even during the event of their birth, the competition between these brothers was intense

- Esau was the firstborn
- However, Jacob came forth "with his hand holding on to Esau's heel" (25:26)
- He wasn't far behind!

The two names given to these children are very significant

- Esau in the Hebrew sounds much like "hairy"
 - o Esau was very hairy
 - o He also had a reddish tint to his skin

- Jacob, of course, was named for being a heel-grabber
 - o His parents thought this was cute
 - o But Jacob would be a cunning deceiver for many years

More problems are hinted at in 25:28, “**Now Isaac loved Esau, because he had a taste for game; but Rebekah loved Jacob**”

- Father Isaac loved Esau
- Mother Rebekah loved Jacob
- **There was favoritism in this family!**

In their early years, Esau and Jacob had problems

- One day when Esau returned from the field, he was hungry
- So hungry, in fact, that he thought he would die

Jacob, being the deceiver that he was, somehow anticipated his brother’s plight

- Jacob had been cooking some stew
- And it smelled delicious to Esau

Thinking that he was dying of starvation, Esau told Jacob, “**Please let me have a swallow of that red stuff there, for I am famished**” (25:30)

- Jacob made Esau sell his birthright over to him in exchange for a bowl of stew

Two things to remember about this passage

- Esau begins to show bad character
 - o Impatient
 - o Rash
 - o Led by physical (not spiritual) impulses and appetite
- The stew was “**red**” in color
 - o Moses comments in verse 30 that Esau “**was called Edom**”
 - o “**edom**” and “**red**” both sound very much alike

So Jacob now possesses the birthright that belonged to Esau

- But it is clear that Esau never truly valued the birthright
- Perhaps he was glad to be done with it

In 26:34, we are told that “**when Esau was forty years old he married Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite**”

- Esau marries, but sins in doing so
 - o He marries outside the family
 - o He marries two women - polygamy

Later in life, Isaac wanted to bless Esau

- Remember, Isaac loved Esau while Rebekah loved Jacob

Isaac told Esau to go out into the field and kill some game and prepare it in a way that he loved

- After Isaac ate the meal, he would bless Esau

Esau goes off to the field to hunt game

- But Rebekah had heard what Isaac told Esau
- She didn’t want Esau to receive any blessings

- She wanted Jacob to receive the blessings

So Rebekah began preparing a meal for Jacob to give to Isaac

- She also had him dress up like Esau
- He was going to trick his own father!

Sure enough, the plan went through

- Isaac was deceived
- Jacob was blessed
- Rebekah was pleased
- Esau was tricked

Realizing that Jacob had stolen the blessing intended for Esau, Isaac told Esau, “Behold, away from the fertility of the earth shall be your dwelling, and away from the dew of heaven from above. And by your sword you shall live, and your brother you shall serve; but it shall come about when you become restless, that you shall break his yoke from your neck” (27:39-40)

- Esau would not live near Jacob
- Esau would live a violent life
- Esau would serve his brother
- But one day, Esau would break the bondage to Jacob

Sounds like these two brothers are going separate ways, right?

- That is exactly what God told Rebekah when the twins were still in her womb
 - o They would be “two nations”
 - o They would be “two peoples”

Of course, Esau didn’t take this deception that well

- He sought to kill Jacob for taking away his blessing

Once again, Rebekah hears word of Esau’s plan

- She tells Jacob to flee to Laban and “stay with him a few days, until your brother's fury subsides, ⁴⁵ until your brother's anger against you subsides, and he forgets what you did to him” (27:44-45)

When Esau heard that Isaac and Rebekah were pleased with Jacob’s desire to travel to Haran and marry someone within the family, Esau made another foolish decision

- “So Esau saw that the daughters of Canaan displeased his father Isaac; ⁹ and Esau went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth” (28:8-9)

Esau married a third wife

- “Mahalath the daughter of Ishmael”

Esau thought that she was within the family

- But she was from Ishmael, the non-elect son of Abraham

For twenty years, we are not told what Esau did

- The focus, of course, was on Jacob and his dealings with Uncle Laban

But Jacob eventually returns to Canaan, the Promised Land

- Jacob sends some messengers to Esau

Where was Esau living?

- 32:3 tells us that he was living “**in the land of Seir, the country of Edom**”
 - o “**Seir**” – sounds like the Hebrew term for “hairy”
 - Esau was very hairy when he was born
 - o “**Edom**” – sounds very close to the Hebrew term for “red”
 - When Esau was born, he came forth red

Jacob feared Esau

- He was afraid that Esau might come and kill him and/or his family

So Jacob arranged for a lavish gift to be given to Esau

- The clear intent of this gift was to purchase forgiveness (32:20)

Much to Jacob’s surprise, Esau did not intend on harming Jacob

- Rather, “**Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept**” (33:4)
- Reconciliation took place

Esau invited Jacob to return to his home

- But Jacob refused

Genesis 33:16 tells us that “**Esau returned that day on his way to Seir**”

- One more clue is given by Moses
- “**Seir**” – very close to the term for “hairy”
 - o Fitting for Esau

The next time we encounter Esau was at Isaac’s death at the end of Genesis 35

- Jacob and Esau come back together to take care of everything at their father’s death

Moses then transitions from Isaac’s death to a genealogy about Esau

- But why?

Why discuss the lineage of the non-elect seed?

- If Esau is not the chosen seed of Isaac, then why bother discussing him?

If we skipped Genesis 36, I believe we would be robbing ourselves of a number of key truths

- I hope to highlight those throughout the message this morning

Turn back to Genesis 25

- There is a pattern that is followed when discussing the descendants of the non-elect son¹

In Genesis 25, Abraham dies

- Immediately after the report of his death, who is discussed?
- Ishmael – the non-elect son!

As you can tell, the attention and details given to Ishmael is small in comparison to Isaac

- But Ishmael’s future descendants are still discussed (25:12-18)

¹ Victor P. Hamilton, *NICOT, Gen 18-50*, 391.

Now fast-forward to Genesis 35

- The death of Isaac is reported in 35:28-29
- And who is discussed in Genesis 36?
 - o Esau – the non-elect son!

Once again, Esau is not given the attention and details that Jacob is given

- But he is still discussed since he is the son of Isaac

You will also notice that 36:1 records these words, “**Now these are *the records of the generations of Esau (that is, Edom)***”

- Other versions have “account” or “genealogy”
- But it’s the same thought

This is the Hebrew word *toledot*

- It has been used eight times before in the book of Genesis

Genesis is the book of beginnings

- The book begins with God’s eternality
- It then chronicles the creation of the heavens and the earth

As we move along in the book of Genesis, we see the focus narrowing

- God reveals His choice of nations and individuals
- So naturally, certain families will serve as the focus

The Hebrew word *toledot* serves this purpose²

- It narrows the focus on the elect choice of God
- It introduces the subject matter of previous material and transitions to the material which will follow

Thus far, we have seen eight (8) uses of this term

- Record of the creation of the heavens and the earth (2:4)
- Record of the family of Adam, the first man (5:1)
- Record of Noah (6:9)
- Record of Noah’s three sons (10:1)
- Record of Noah’s son, Shem (11:10)
- Record of Terah (11:27)
- Record of Ishmael (25:12)
- Record of Isaac (25:19)

This morning, we will discuss Genesis 36

- It actually has two (2) uses of the *toledot*

We will briefly examine the history and future descendants of Esau, the non-elect son of Isaac

- In doing so, we will narrow our focus on the specific lineage of Jacob, the elect son of Isaac

As you glance over Genesis 36, you will notice a bunch of names

- It may seem confusing at first glance
- But there is an order and symmetry
 - o Descendants of Esau (36:1-19)
 - o Descendants of Seir the Horite (36:20-30)

² Kenneth A. Mathews, NAC, Vol B, 47.

- Kings and chiefs of Edom (36:31-43)

I. Descendants of Esau (36:1-9)

Now these are the records of the generations of Esau (that is, Edom).

As we have already discussed, Moses lists the 9th occurrence of the Hebrew term *toledot*

- It signals a transition
- It will bridge what preceded with what follows after

Isaac's death was just recorded

- So it is customary to record the lineage of the non-elect seed before the elect seed
 - Ishmael before Isaac
 - Esau before Jacob

² Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite; ³ also Basemath, Ishmael's daughter, the sister of Nebaioth. ⁴ And Adah bore Eliphaz to Esau, and Basemath bore Reuel, ⁵ and Oholibamah bore Jeush and Jalam and Korah. These are the sons of Esau who were born to him in the land of Canaan.

Esau's immediate family is discussed in verses 2-5

- His three wives
 - Adah the daughter of Elon the Hittite
 - Oholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite
 - Basemath, Ishmael's daughter
- His five sons who were born to him while he was still in the land of Canaan

It is important to note that all three wives of Esau were of non-Israelite origin

- They were all outside the chosen family of Abraham, Isaac, and Jacob

Esau has intentionally chosen to intermarry with the cultures around him

- This is never a wise choice

No mention is made of how many daughters Esau had

- The focus seems to be exclusively on the sons he fathered³

⁶ Then Esau took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to another land away from his brother Jacob.

But Esau did not stay in Canaan forever

- He packed up all his wives, children, and possessions and “*went to another land away from his brother Jacob*”

Why?

- Why would Esau move out from the land of Canaan?

³ Henry M. Morris, *The Genesis Record*, 526.

For one reason, Canaan is the land of Promise

- Specifically for the chosen family

Esau realized that he was not the chosen heir

- Jacob had the birthright
- Jacob had the blessing

But verse 7 records another reason...

⁷ For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock.

The possessions of Esau and the possessions of Jacob were so vast that they couldn't live together

- Or at least they didn't think they could live together in the same land

Isn't this a sign of God's blessing?

- They both had so much that they couldn't even live in the same area!

And the blessing wasn't exclusively for Jacob

- Esau himself had an abundance

Remember when Jacob sent the lavish gift to Esau back in chapter 33?

- What did Esau say to Jacob?
- **"I have plenty, my brother; let what you have be your own"** (33:9)

The fact that Esau was accompanied by 400 men (33:1) tells us that Esau had an abundance of servants and possessions

- In short, he had been blessed of God himself

This sounds a lot like what we read about between Abram and Lot in Genesis 13

- Both of these men had tremendous amounts of livestock
- Both of these men had been blessed by God
- They couldn't live in the same area with each other

⁸ So Esau lived in the hill country of Seir; Esau is Edom.

Verse 8 tells us that Esau left Canaan and lived **"in the hill country of Seir"**

We have seen reference to **"Seir"** before

- It is the Hebrew word that is close to "hairy"
- Esau was hairy when he was born

As if this wasn't enough, Moses includes that last phrase, **"Esau is Edom"**

- "Edom" and "red" both sound alike in Hebrew⁴

⁴ Mathews, 640.

We learn from later Biblical history that the land of Seir was originally ruled by the Horites

- Esau defeated these people by force (Deut 2:12, 14)
- But he may have also won them over through intermarriage⁵

It was not uncommon for powerful men to intermarry with other nations in peace treaties

- Look at how Solomon used his marriages to foreign women for political purposes

⁹ These then are the records of 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 Esau's wife Adah, Reuel the son of Esau's wife Basemath. ¹¹ And the sons of Eliphaz were Teman, Omar, Zepho and Gatam and Kenaz. ¹² And Timna was a concubine of Esau's son Eliphaz and she bore Amalek to Eliphaz. These are the sons of Esau's wife Adah. ¹³ And these are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Esau's wife Basemath. ¹⁴ And these were the sons of Esau's wife Oholibamah, the daughter of Anah and the granddaughter of Zibeon: she bore to Esau, Jeush and Jalam and Korah.

Attention is given to the sons and grandsons of Esau

- Some of the information related to Esau's sons is repeated
- Eleven (11) such grandsons are listed here

Of significance is verse 12 where the Text records that “Timna was a concubine of Esau's son Eliphaz and she bore Amalek to Eliphaz”

- Amalek was an illegitimate son through a concubine

Amalek, most likely, was the father of the Amalekites

- They were a fierce enemy of Israel throughout her history

The Amalekites attacked Israel as they traveled from Egypt to Canaan (Ex 17:8-14)⁶

- Saul was commanded to kill all the Amalekites (1 Sam 15:2-3)
- He spared Agag the king, although Samuel killed the king at a later time

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

Some of the sons of Esau became powerful chiefs or tribal leaders

- Most of these are not familiar to us
- They would have been very important to those who were descended from Esau

Thus far, we have seen the descendants of Esau (36:1-19)

- Now, let's look at...

⁵ Morris, 527.

⁶ Leon J. Wood, *A Shorter Commentary on Genesis*, 120.

II. Descendants of Seir the Horite (36:20-30)

²⁰ These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah, ²¹ and Dishon and Ezer and Dishan. These are the chiefs descended from the Horites, the sons of Seir in the land of Edom. ²² And the sons of Lotan were Hori and Hemam; and Lotan's sister was Timna. ²³ And these are the sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam. ²⁴ And these are the sons of Zibeon: Aiah and Anah-- he is the Anah who found the hot springs in the wilderness when he was pasturing the donkeys of his father Zibeon. ²⁵ And these are the children of Anah: Dishon, and Oholibamah, the daughter of Anah. ²⁶ And these are the sons of Dishon: Hemdan and Eshban and Ithran and Cheran. ²⁷ These are the sons of Ezer: Bilhan and Zaavan and Akan. ²⁸ These are the sons of Dishan: Uz and Aran. ²⁹ These are the chiefs descended from the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, ³⁰ chief Dishon, chief Ezer, chief Dishan. These are the chiefs descended from the Horites, according to their various chiefs in the land of Seir.

Reference is made to a group of people who inhabited Seir before Esau moved there from Canaan

- This undoubtedly implies that Esau and his household overpowered the Horites
- Or, as we said earlier, intermarriage would have helped to calm fears and make peace

It could be that the family of Esau and the family of Seir eventually intermarried and merged into one people group

- The Edomites⁷

But these are the names of the people who originally inhabited the country of Seir

- This is their family tree
- Most of these names we are very unfamiliar with since Esau's lineage is not the focus of the remainder of the OT

Thus far, we have examined...

- Descendants of Esau (36:1-19)
- Descendants of Seir the Horite (36:20-30)

III. Kings and chiefs of Edom (36:31-43)

³¹ Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel.

We learn that the kings who will soon be mentioned ruled “before any king reigned over the sons of Israel”

God had already promised Jacob, “I am God Almighty; be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall come forth from you” (35:11, emphasis mine)

- The promise of kings had already been given to Abraham as well (17:6)

In the book of Deuteronomy, Moses spoke prophetically of the day when Israel would have kings (Deut 17:14-20)⁸

- We know that Israel did have a series of kings, both good and bad

But before Israel had kings ruling, Esau's family had kings in place

⁷ Morris, 528.

⁸ Morris, 530.

We do notice that verse 31 says that these kings reigned “in the land of Edom” (emphasis mine)

- It was not called “the land of Seir”

After Esau moved into this area and took over the power of the land, these kings picked up where Esau had left off

- They followed in his footsteps⁹

³² Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah. ³³ Then Bela died, and Jobab the son of Zerah of Bozrah became king in his place. ³⁴ Then Jobab died, and Husham of the land of the Temanites became king in his place. ³⁵ Then Husham died, and Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith. ³⁶ Then Hadad died, and Samlah of Masrekah became king in his place. ³⁷ Then Samlah died, and Shaul of Rehoboth on the *Euphrates* River became king in his place. ³⁸ Then Shaul died, and Baal-hanan the son of Achbor became king in his place. ³⁹ Then Baal-hanan the son of Achbor died, and Hadar became king in his place; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

One thing that emerges from this list of kings is the simple fact that as one king dies, his son did not rule after him

- The Edomite kings never became a family dynasty¹⁰

Instead, the kingship described here was that of election¹¹

- Not family succession

Israel never had such a kingship

- Hers was based on family succession

⁴⁰ Now these are the names of the chiefs descended from Esau, according to their families *and* their localities, by their names: chief Timna, chief Alvah, chief Jetheth, ⁴¹ chief Oholibamah, chief Elah, chief Pinon, ⁴² chief Kenaz, chief Teman, chief Mibzar, ⁴³ chief Magdiel, chief Iram. These are the chiefs of Edom (that is, Esau, the father of the Edomites), according to their habitations in the land of their possession.

Eleven (11) important chiefs descended from Esau

- They traced their lineage back to this non-elect son of Isaac

^{37:1} Now Jacob lived in the land where his father had sojourned, in the land of Canaan.

The first verse of chapter 37 is to be included in the history of Esau

- Our English chapter divisions are not to be thought of as inspired
- They are not always put in the best of locations

We have learned that Esau moved away from Canaan

- He had been blessed of God

⁹ Wood, 120.

¹⁰ Morris, 530.

¹¹ Derek Kidner, *Tyndale OT Commentaries, Genesis*, 179.

Jacob, we are told, lived in Canaan “where his father had sojourned”

- After living in Haran and Shechem for many years, Jacob is home
- Jacob is in the land of Canaan

But the description of Jacob is different from the genealogy of Esau

- No kings are mentioned
- No tribes are mentioned¹²

The blessings that God had promised to Jacob would be future in final fulfillment

- They would not be immediately recognized
- They would be realized through faith

Part of the reason for including this chapter is to highlight the contrast between these two twins

- Esau was blessed and received everything in this life
- Jacob was blessed and would not receive every element of the Divine promises

God saw that it was important to make a permanent distinction between the descendants of Jacob and the descendants of Esau

- One was the chosen family
- One was the rejected family

The book of Malachi opens with these words, “The oracle of the word of the LORD to Israel through Malachi. ² ‘I have loved you,’ says the LORD. But you say, ‘How hast Thou loved us?’ ‘Was not Esau Jacob’s brother?’ declares the LORD. Yet I have loved Jacob; ³ but I have hated Esau, and I have made his mountains a desolation, and appointed his inheritance for the jackals of the wilderness” (1:1-3)

The apostle Paul will reference this passage in Romans 9 when discussing the election of Israel¹³

- Paul argues that God’s election is grounded in grace
- His purposes are beyond our full comprehension

There was nothing worthy in Jacob that made God choose him

- God chose Jacob before the foundation of the world, for His own glory and according to His own purposes

The same is true of us

- God chooses whom He wills
- Not based on merit
- No boasting in self

What are some lessons that we can learn from this chapter?

1. We learn about God’s faithfulness to His Word/promises
 - a. In Genesis 25:23 we read, “Two nations are in your womb; and two peoples shall be separated from your body; and one people shall be stronger than the other; and the older shall serve the younger”
 - God had made a promise about these two sons
 - Both Jacob and Esau became powerful nations
 - Both sons were blessed by God

¹² Allen P. Ross, *Creation & Blessing*, 588.

¹³ Gordon J. Wenham, *Word Biblical Commentary, Vol 2*, 342.

- b. As God told Rebekah, Jacob and Esau became “two nations” and “two peoples”
2. We learn that God’s purposes are for everyone – not just those within the “right” family lineage
- a. The book of Revelation tells us that there will be a new song in heaven, “Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood *men from every tribe and tongue and people and nation*” (Rev 5:9)
 - b. “every tribe and tongue and people and nation”

God saw fit for a short amount of space to be devoted to the family of Esau

- This now clears the way for our study of Jacob, the chosen seed of Isaac
- This will dominate the remainder of Genesis
- And for that matter, the remainder of the Old Testament

I am grateful that Genesis 36 is in the Bible

- It reminds me that God’s blessings are not reserved exclusively for those in the right family
- God’s blessings are not only for the Jews

Gentiles have also been blessed by God

- Most of us here this morning are Gentiles
- And salvation has been given to us as well

Whether you are a Jew or a Gentile is insignificant

- What is important is that you are a believer in the Lord Jesus Christ
 - o Don’t trust in your family history
 - o Don’t trust in your finances
 - o Don’t trust in anything you can do

- Rather, trust that the Lord Jesus Christ died on the cross for your sins so that you may have forgiveness