

## Chapter 36

*Efau with his wiues and children parteth from Iacob.  
9. His genealogie is recited, with their habitations.*

**A**nd <sup>1</sup>these are the generations of Efau, the fame is Edom. <sup>2</sup> Efau tooke wiues of the daughters of Chanaan: <sup>1</sup>Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Ana daughter of Sebeon the Heuite: <sup>3</sup> Bafemath also the daughter of Ifmael fifter of Nabaioth. <sup>4</sup> And Ada bare Eliphaz: Bafemath bare Rahuel: <sup>5</sup> Oolibama bare Iehus and Ihelon and Coree, these are the fonnes of Efau, that were borne to him in the land of Chanaan. <sup>6</sup> And <sup>a</sup>)Efau tooke his wiues and fonnes and daughters, and euerie foule of his hourse, and his substance, and catle, and al that he could haue in the land of Chanaan: and he went into an other countrie, and <sup>1</sup>departed from his brother Iacob. <sup>7</sup> For they were exceding rich, and could not dwel together: neither was the land of their peregrination able to beare them, for the multitude of flockes. <sup>8</sup> And Efau dwelt in Mount Seir, he is Edom. <sup>9</sup> And these are the generations of Efau the father of Edom in mount Seir, <sup>10</sup> and these are the names of his fonnes: Eliphaz the sonne of Ada the wife of Efau: Rahuel also the sonne of Bafemath his wife. <sup>11</sup> And Eliphaz had fonnes: Theman, Omar, Sepho, and Gathan, and Cenes. <sup>12</sup> And Thamna was the concubine of Eliphaz the sonne of Efau: which bare to him Amalech. These are the fonnes of Ada the wife of Efau. <sup>13</sup> And the fonnes of Rahuel: were Nahath & Zara, Samma and Meza. These were the fonnes of Bafemath the wife of Efau. <sup>14</sup> These also were the fonnes of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Efau, which she bare to him, Iehus, and Ihelon, and Coree. <sup>15</sup> These were dukes of the fonnes of Efau: the fonnes of Eliphaz the first-begotten of Efau: duke Theman, duke Omar, duke Sepho, duke Cenes,

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<sup>a</sup> The separation of Efau from Iacob.

<sup>16</sup> duke Coree, duke Gatham, duke Amalech, these are the fannes of Eliphaz in the land of Edom, and these are the fannes of Ada. <sup>17</sup> These also were the fannes of Rahuel, the fanne of Efau: duke Nahath, duke Zara, duke Zamma, duke Meza, and these be the dukes of Rahuel, in the Land of Edom: these be the fannes of Bafemath the wife of Efau. <sup>18</sup> And these were the fannes of Oolibama the wife of Efau: duke Iehus, duke Ihelon, duke Coree, these be the dukes of Oolibama, the daughter of Ana, and wife of Efau. <sup>19</sup> These are the fannes of Efau, and these are the dukes of them: the fame is Edom. <sup>20</sup> These are the fannes of Seir the horreite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana, <sup>21</sup> and Difon, and Efer, and Difan. These are dukes of the Horreite, the fannes of Seir in the Land of Edom. <sup>22</sup> And Lotan had fannes: Hori and Heman, and the fifter of Lotan, was Thamna. <sup>23</sup> And these were the fannes of Sobal: Aluan and Manahat, and Ebal, and Sepho and Onam. <sup>24</sup> And these were the fannes of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wildernes, when he fed the asses of Sebeon his father: <sup>25</sup> and he had a fanne Difon, and a daughter Oolibama. <sup>26</sup> And these were the fannes of Difon: Hamdan, and Efaban, and Iethram, and Charan. <sup>27</sup> These also were the fannes of Efer: Balaan, and Zauan, and Acan. <sup>28</sup> And Difan had fannes: Hus, and Aram. <sup>29</sup> These were dukes of the Horreites: duke Loran, duke Sobal, duke Sebeon, duke Ana, <sup>30</sup> duke Difon, duke Efer, duke Difan: these were the dukes of the Horreites that ruled in the Land Seir. <sup>31</sup> And the Kinges that ruled in the land of Edom, before that the children of Ifrael had a king, were these: <sup>32</sup> Bela the fanne of Beor, and the name of his citie Denaba. <sup>33</sup> And Bela died, and <sup>a</sup>Iobab the fanne of Zara of Bofra reigned in his fteed. <sup>34</sup> And when Iobab was dead, Hufam of the land of the Themans reigned in his fteed. <sup>35</sup> He also being dead, there reigned

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<sup>a</sup> By the common opinion of Latin and Greke fathers, this was holie Iob as we shal discusse when we come to his booke against the hebrew doctors, who say Iob was of Nachors race.

in his fteed Adad the fonne of Balad, that ftroke Madian in the countrie of Moab: and the name of his citie was Auith. <sup>36</sup> And when Adad was dead, there reigned for him Semla of Mafreca. <sup>37</sup> He alfo being dead, Saul of the riuier Rohoboth, reigned in his fteed. <sup>38</sup> And when he alfo was dead, Balanan the fonne of Achobor fucceeded into the kingdome. <sup>39</sup> This man alfo being dead Adar reigned in his place, and the name of his citie was Phau: and his wife was called Mectabel, the daughter of Matred, daughter of Mezaab. <sup>40</sup> Thefe therefore be the names of the dukes of Efau in their kinreds, and places, and callings: duke Thamna, duke Alua, duke Ietheth, <sup>41</sup> duke Oolibama, duke Ela, duke Phinon, <sup>42</sup> duke Cenez, duke Theman, duke Mabfer, <sup>43</sup> duke Magdiel, duke Hiram: thefe are the dukes of Edom dwelling in the land of their empire, the fame is Efau the father of the Idumeians.

## ANNOTATIONS

chp. 4, 10, 12, 25.

1 The generations of Efau.) As before Moyfes defcribed the genealogies of Cain, of Iapheth and Cham, of Nachor, of Ifmael, and other fonnes of Abraham, fo here he recordeth an other collateral progenie of Efau, that the difference and diftinction of them, and the felected people of God might be more confpicuous, becaufe contraries oppofed are fene more clerly. And fo the Churches fuceffion and perpetual light, compared with the interrupted and obfcure companies, fhineth the brighter. For albeit in thofe other generations there might be manie faithful and iuft perfons, among the infidels and wicked, and of fome we are affured (as of Lot and Iob) yet faith and religion decayed, and was extinguiſhed in their carnal children, and only continued in the right line from Adam to Iacob, whoſe twelue fonnes were fathers and beginners of twelue Tribes, and in them the fame true Religion was ftill conſerued and publikly profefſed, as in the onlie knowne viſible Church, til the cōming of Chriſt, as S. Auguſtin clerly ſheweth in his excellent worke of the *Citie of God*: eſpecially in the *15. and 16. bookes*, in manie chapters.

By comparifon of interrupted companies the cōtinual fuceffion of the Church is more glorious.

2 Ada the daughter of Elon.) In the *26. chap. (v. 34.)* Efaus two wiues, which he tooke in Chanaan are called Iudith the daughter of Beerī the Hetheite, and Bafemath the daughter of Elon of the fame place, and here the fame two wiues are named Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Sebeon the Heueite. VVhich neither agree in names nor countire. Againē his third wife Ifmaels daughter, here named Bafemath, in

One place of Scripture ſeemeth contrarie to an other but is not.

28. *chap. v. 9.* is called Mahemoth. For reconciliation of which and other like difficulties, or seeming contradictions, albeit learned expositors say, that either these persons had diuers names, or one was true and natural father, an other legal, or adoptiue, for there were such also before the law of Moyfes, as appeareth in the historie of Thamar: yet it were hard to geue a determinate solution of this difficultie. VVhich example, with manie others (by vs omitted in these briefe annotations) conuince the Protestants presumptuous error, holding that Scriptures are easie to be vnderstood.

Holie Scriptures  
not easie to be vnder-  
stood.

6 Departed from his brother.) Here is an other difficultie (though not so intricate as the former) how Efau now parted into Mount Seir, seing he dwelled there, when his brother Iacob came from Mefopotamia. *chap. 22. v. 3.* VVhich S. Auguftin (*q. 119. in Gen.*) solueth saying: Efau first dwelt in Seir after he was disapointed of his fathers blessing, but dwelt againe with his father, after Iacobs returne from Mefopotamia, and now went to Seir againe after his fathers death.

Efau left parting  
from Iacob.