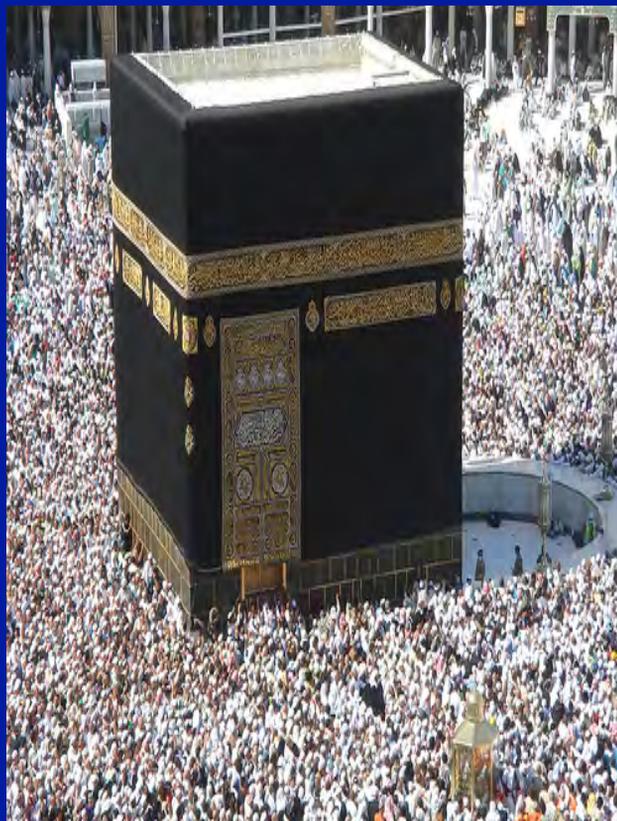
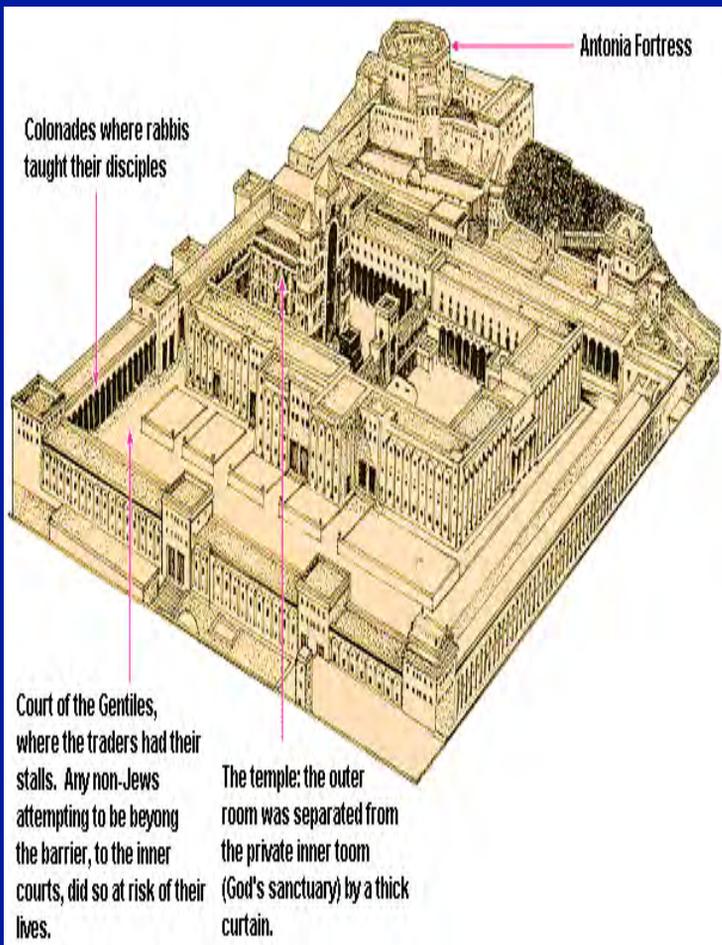




The Jews, Arabs and Islam



Pentwater Bible Church

Israel; The Arabs and Islam

Daniel E. Woodhead

INTRODUCTION

In A.D. 627 Muhammad the founder of Islam while fleeing a Meccan tribe decided to attack the Jewish tribe of the Qurayza, which had refused to convert to Islam. He had trenches dug in the marketplace of Medina and according to Muslim sources beheaded between six and nine hundred Jewish men. One was reported to have converted to Islam and his life was spared. The women, children and property were divided among the Muslims. Jihad or holy war is a permanent state of war for Islam and it does not include the possibility of any true peace, ever. It has been this way from the inception of Islam and it is true today. Only the naïve and ignorant fall victim to the untruth of "Islam being a peaceful religion." It never has been.¹ It seeks world domination and will stop at nothing to achieve its ends. They would have dominated Europe if Charles Martel had not slaughtered thousands of them at Lyon, France, which stopped their expansion in the early eighth century A.D.

In 1948, after the United Nations voted to give Israel statehood, five Arab/Islamic armies (Egypt, Syria, Transjordan, Lebanon and Iraq) immediately invaded Israel. The stated purpose of this invasion was to "push the Jews into the sea", in other words, genocide. Assam Pasha, Secretary-General of the Arab League, declared their intentions: "This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the Crusades. What Hitler didn't finish three years earlier, the Arabs would finish once and for all."² A Nazi collaborator, Hajj Amin al-Husseini, led the Arabs of the former British Mandate of Palestine. He was charged at the Nuremberg trials before escaping in 1946. Al-Husseini actively supported Hitler's aim to exterminate the Jews in World War II.

These two examples of the Arabs and their predominate religion Islam; clearly describe the hostility of the Arabs and Muslims toward the Jews. In this work we will examine the origin and development of this animosity. Chronologically it will be examined throughout history to the present day. Then we will determine what the Bible says regarding the future outcome of these adversaries.

CIR. 1921 B.C.

¹ Ye'or, Bat. *The Dhimmi: Jews and Christians Under Islam*. Cranbury, NJ: Associated University Press, 1985. 44, 46

² Sachar, Howard M. *A History of Israel from the Rise of Zionism to Our Time: 2nd Edition*. New York: A Borzoi Book, 1976. Reprint Alfred A. Knoff, Inc., 1996, 333.

In the early second millennium B.C. Jehovah God left His domain, breaking through time and space to provide direct revelation to a nomadic Mesopotamian man known as Abraham (Genesis 12: 1-3). Within the ten times He called out to Abraham five of them were to provide or affirm a unique covenant He made with him. Throughout those five covenantal meetings God declared to Abraham specific promises. This is one of the unconditional covenants that God made with Israel. The Abrahamic Covenant promised a seed, land, and blessings. The three major promises of this covenant were personal promises to Abraham, national promises to Israel and universal promises to all the people of the earth. God promised that He would bless him and make him a blessing to others, to make his name great, to give him many descendants, to make him the father of a multitude of nations, to give him the land of Canaan for always and to bless them that blessed Abraham and to curse them that cursed him. (Gen 12; 13; 15; 17 & 22) God also made national promises concerning Israel. They are: to make a great nation of his descendants; to give land from the river of Egypt to the Euphrates to his descendants forever; and to give the Abrahamic covenant to his descendants for ever. Finally, God made universal covenants to Abraham that would affect everybody on the earth; it would affect all families of the earth who would be blessed. This promise is intended to be applicable to Israel regarding the blessing and cursing effects. Parts of the covenant have already been fulfilled. For example God did bless him with wealth. His name is great and Israel is a great nation. The blessings to all have been given to all through the oracles of God they received and they brought forth the Messiah. The promise of the land has not been fulfilled yet. His descendants are indeed in the land but in unbelief and do not have the boundaries set forth in Scripture yet.

From these promises flows God's entire plan for all of mankind. Many have already recognized this prophetic fulfillment. Benjamin Disraeli, Great Britain's only Jewish Prime Minister in an address to parliament in 1854 said, "There is no country in which the Hebrew race has been persecuted which has not suffered, whose energies have not withered, whose political power has not decayed, and where there has not been evident proofs that the Divine favour has been withdrawn from the land. The instances of Spain, and Portugal, and Italy are obvious."³

Abraham was promised a special child from his own body to which he would pass the promises of the covenant (Genesis 15: 4). Sarah, Abraham's wife had not produced a child and was advancing in age. She was barren and believed that was God's plan for her. She suggested to Abraham that he have a child with Hagar, her Egyptian handmaid. Abraham complied and they produced a male child with the concubine who was named Ishmael. Later, God affirmed that Abraham would have a child with his wife Sarah and his name would be Isaac. This would be the child to whom the covenant would be passed not Ishmael (Genesis 17: 19-21). In fact God made it quite clear that Ishmael while he would be mighty and produce an unnumbered amount of descendants would be problematic for Isaac and his descendants. God said, "Ishmael would be as a wild ass among men and his hand would be against every man and every man's hand would be against him." Finally God said, "he would dwell over against all his brethren" (Genesis 16: 12). In essence Ishmael and his descendants

³ Makovsky, Michael *Churchill's Promised Land-Zionism and Statecraft*. New Haven, CT: Yale University Press, 2007. 42

would be at war with all peoples and especially with his brethren the Jews. This therefore is the beginning of the animosity of the Arabs (Ishmaelites) toward the Jews and other people group.

The Sons of Ishmael Genesis 25: 12-18

¹²Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. ¹³And these are the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebaioth, and Kedar, and Adbeel, and Mibsam, ¹⁴and Mishma, and Dumah, and Massa, ¹⁵Hadad, and Tema, Jetur, Naphish, and Kedemah. ¹⁶These are the sons of Ishmael, and these are their names, by their villages, and by their encampments. Twelve princes according to their nations. ¹⁷And these are the years of the life of Ishmael, a hundred and thirty and seven years. And he gave up the ghost and died, and was gathered unto his people. ¹⁸And they dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Assyria. He abode over against all his brethren (ASV 1901).

To show that the promises of God, which had been made to Ishmael (Genesis 16:10 and 17:20), were fulfilled, a short account is given of his descendants; and according to the settled plan of Genesis, this account precedes the history of Isaac. This is evidently the intention of the list, which follows of the twelve sons of Ishmael, who are given as princes of the tribes, which sprang from them. *Nebajoth* and *Kedar* are mentioned in Isaiah 60:7 as rich possessors of flocks, and, probably the Nabataeans. The *Nabataeans* held possession of *Arabia Petraea*, with *Petra* as their capital, and subsequently extended toward the south and north-east, probably as far as Babylon; so that the name was afterwards transferred to all the tribes to the east of the Jordan, and in the Nabataean writings became a common name for Chaldeans (ancient Babylonians), Syrians, Canaanites, and others. The *Kedarenes* are mentioned in Isaiah 21:17 as good bowmen. They dwelt in the desert between Arabia Petraea and Babylon (Isaiah 42:11; Psalms 120:5). They are to be found in the nomad tribes of Arabia Petraea up to *Harra*. The name *Dumah Domata* has been found in the Arabian highland, to the north of *Taima*. *Tema*: a trading people (Job 6:19; Isaiah 21:14; mentioned in Jeremiah 24:23, between Dedan and Bus) in the land of *Taima*, on the border of Nejd and the Syrian Desert. *Dûma* and *Têma* are still two important places in Eastern Hauran, three-quarters of an hour apart. *Jetur* and *Naphish* were neighbours of the tribes of Israel to the east of the Jordan (1 Chronicles 5:19), who made war upon them along with the Hagrites. From *Jetur* sprang the *Ituraeans*, who lived near the Trachonians in an almost inaccessible, mountainous, and cavernous country. The other names are not determined. For *Adbeel*, *Mibsam*, and *Kedma*, the Arabian legends give no corresponding names. *Mishma* is associated to the N.E. of Medina; *Massa* on the N.E. of Duma; *Hadad* (the proper reading for *Hadar*, according to 1 Chronicles 1:30, the LXX, and most MSS) with the Arabian coast land, *Chathth*, between Oman and Bahrein, a district renowned for its lancers. These are the Ishmaelites “*in their villages and encampments, twelve princes according to their tribes.*” חָצַר: *Hatzaar* premises hedged round, then a village without a wall in contrast with a walled town (Leviticus 25:31). טִירָה: a

Teerah circular encampment of tents, the tent village of the *Duâr* of the Bedouins. אֲמֹת, *Oomoot* here and Numbers 25:15, is not used of nations, but of the tribe-divisions or single tribes of the Ishmaelites and Midianites, for which the word had apparently become a technical term among them. Ishmael died at the age of 137, and his descendants dwelt in Havilah—i.e., according to Genesis 10:29, the country of the *Chaulotaeans*, on the borders of Arabia Petraea and Felix—as far as *Shur* (the desert of *Jifar*, 16:7) to the east of Egypt, “in the direction of Assyria.” Havilah and Shur therefore formed the south-eastern and south-western boundaries of the territories of the Ishmaelites, from which they extended their nomadic excursions towards the N.E. as far as the districts under Assyrian rule, i.e., to the lands of the Euphrates, traversing the whole of the desert of Arabia, or (as *Josephus* says, *Antiquities of the Jews* i. 12, 4) dwelling from the Euphrates to the Red Sea. Thus, according to the announcement of the angel, Ishmael “encamped in the presence of all his brethren.” נָפַל, *Nafal* to throw one’s self, to settle down, with the subordinate idea of keeping by force the place you have taken (Judges 7:12).⁴

CIR. 1834 B.C.

Isaac eventually married and his wife Rebecca and had twin boys. The first out of the womb was Esau and after him was born Jacob. During a difficult pregnancy the two boys were unusually active within her womb. The activity was not natural and it worried Rebecca. The expressive language of Hebrew captures this activity with a word *vy-yitrotsesu* תִּרְצְצוּ and translated it means “they crushed and thrust” one another. This foretold their future hostile relationship. Rebecca inquired of the Lord regarding this and He responded. He told her, “two nations that is, twin progenitors of two nations, were struggling in her womb.” They became two entirely different people groups. One people would be stronger and the other weaker. He concluded by stating “the elder shall serve the younger” (Genesis 25: 23). The Israelis (Jacob’s descendants) and the Edomites (Esau’s descendants) have fought continuously. Esau’s descendants became additional peoples of the Arab nations. Esau attempting to retaliate against his father Isaac for not becoming the covenant heir married a Canaanite woman against his father’s wishes. She was Ishmael’s daughter Mahalath that made the Arab alliance against Israel stronger. Jacob received the Abrahamic Covenant from the Lord through his father Isaac (Genesis 28: 13-15). This then is another series of nations that have continuously fought against the Jews.

The Sons of Esau Genesis 36: 1-43

¹ Now these are the generations of Esau (the same is Edom). ² Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite, ³ and Basemath Ishmael’s daughter, sister of Nebaioth. ⁴ And Adah bare to Esau Eliphaz; and Basemath bare Reuel; ⁵ and Oholibamah bare Jeush, and Jalam, and

⁴ Keil, C. F., & Delitzsch, F. (2002). *Commentary on the Old Testament*. (Genesis 25:12–18). Peabody, MA: Hendrickson.

Korah: these are the sons of Esau, that were born unto him in the land of Canaan. ⁶And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan; and went into a land away from his brother Jacob. ⁷For their substance was too great for them to dwell together; and the land of their sojournings could not bear them because of their cattle. ⁸And Esau dwelt in mount Seir: Esau is Edom. ⁹And these are the generations of Esau the father of the Edomites in mount Seir: ¹⁰these 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. ¹¹And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. ¹²And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these are the sons of Adah, Esau's wife. ¹³And these are the sons of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Basemath, Esau's wife. ¹⁴And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jalam, and Korah. ¹⁵These are the chiefs of the sons of Esau: the sons of Eliphaz the first-born of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, ¹⁶chief Korah, chief Gatam, chief Amalek: these are the chiefs that came of Eliphaz in the land of Edom; these are the sons of Adah. ¹⁷And these are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs that came of Reuel in the land of Edom; these are the sons of Basemath, Esau's wife. ¹⁸And these are the sons of Oholibamah, Esau's wife: chief Jeush, chief Jalam, chief Korah: these are the chiefs that came of Oholibamah the daughter of Anah, Esau's wife. ¹⁹These are the sons of Esau, and these are their chiefs: the same is Edom. ²⁰These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah, ²¹and Dishon and Ezer and Dishan: these are the chiefs that came of the Horites, the children of Seir in the land of Edom. ²²And the children of Lotan were Hori and Heman. And Lotan's sister was Timna. ²³And these are the children of Shobal: Alvan and Manahath and Ebal, Shepho and Onam. ²⁴And these are the children of Zibeon: Aiah and Anah; this is Anah who found the hot springs in the wilderness, as he fed the asses of Zibeon his father. ²⁵And these are the children of Anah: Dishon and Oholibamah the daughter of Anah. ²⁶And these are the children of Dishon: Hemdan and Eshban and Ithran and Cheran. ²⁷These are the children of Ezer: Bilhan and Zaavan and Akan. ²⁸These are the children of Dishan: Uz and Aran. ²⁹These are the chiefs that came of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, ³⁰chief Dishon, chief Ezer, chief Dishan: these are the chiefs that came of the Horites, according to their chiefs in the land of Seir. ³¹And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. ³²And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. ³³And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. ³⁴And Jobab died, and Husham of the land of the Temanites reigned in his stead. ³⁵And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. ³⁶And Hadad died, and Samlah of Masrekah reigned in his stead. ³⁷And Samlah died, and Shaul of

*Rehoboth by the River reigned in his stead.*³⁸ *And Shaul died, and Baal-hanan the son of Achbor reigned in his stead.*³⁹ *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 Me-zahab.*⁴⁰ *And these are the names of the chiefs that came of Esau, according to their families, after their places, 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, according to their habitations in the land of their possession. This is Esau, the father of the Edomites (ASV 1901).*

Esau's Wives and Children settled in the Mountains of Seir. In the heading (v. 1) the surname *Edom* is added to the name Esau, which he received at his birth, because the former became the national designation of his descendants. Vv. 2, 3. The names of Esau's three wives differ from those given in the previous accounts (Genesis 26:34 and 28:9), and in one instance the father's name as well. The daughter of Elon the Hittite is called *Adah* (the ornament), and in Genesis 26:34 *Basmath* (the fragrant); the second is called *Aholibamah* (probably tent-height), the daughter of Anah, daughter, i.e., grand-daughter of Zibeon the Hivite, and in 26:34, *Jehudith* (the praised or praiseworthy), daughter of Beerli the Hittite; the third, the daughter of Ishmael, is called *Basmath* here and *Mahalath* in Genesis 28:9. This difference arose from the fact, that Moses availed himself of genealogical documents for Esau's family and tribe, and inserted them without alteration. It presents no irreconcilable discrepancy, therefore, but may be explained from the ancient custom in the East, of giving surnames, as the Arabs frequently do still, founded upon some important or memorable event in a man's life, which gradually superseded the other name (e.g., the name Edom, as explained in Genesis 25:30); whilst as a rule the women received new names when they were married. The different names given for the father of Aholibamah or Judith is that Anah, the son of Zibeon, while watching the asses of his father in the desert, discovered the warm springs (of Calirrhoe). Esau sought a home in Seir, because he knew that Jacob, as the heir, would enter upon the family possessions, but without waiting till he returned and actually took possession. In the clause "*went into the country*" (v. 6), the name *Seir* or *Edom* (v. 16) must have dropped out, as the words "into the country" convey no sense when standing alone.

Gen. 36:9–14 (cf. 1 Chron. 1:36, 37). Esau's Sons and Grandsons as Fathers of Tribes. Through them he became the *father of Edom*, i.e., the founder of the Edomitish nation on the mountains of Seir. *Mouth Seir* is the mountainous region between the Dead Sea and the Elanitic Gulf, the northern half of which is called *Jebâl* (Gabalene) by the Arabs, the southern half, *Sherah*. In the case of two of the wives of Esau, who bore only one son each, the tribes were founded not by the sons, but by the grandsons; but in that of Aholibamah the three sons were the founders. Among the sons of Eliphaz we find *Amalek*, whose mother was Timna, the concubine of Eliphaz. He was the ancestor of the Amalekites, who attacked the Israelites at Horeb as they came out of Egypt under Moses (Ex. 17:8), and not merely of a mixed tribe of Amalekites and Edomites, belonging to the supposed aboriginal Amalekite nation. The allusion to the fields of the Amalekites in Genesis 14:7 does not imply that the tribe was in existence in Abraham's time, nor does the expression "first of the nations," in the saying of Balaam (Numbers 24:20), represent Amalek as the aboriginal or oldest tribe, but simply as the

first heathen tribe by which Israel was attacked. The Old Testament says nothing of any fusion of Edomites or Horites with Amalekites, nor does it mention two Amaleks. If there had been an Amalek previous to Edom, with the important part, which they took in opposition to Israel even in the time of Moses, the book of Genesis would not have omitted to give their pedigree in the list of the nations. At a very early period the Amalekites separated from the other tribes of Edom and formed an independent people, having their headquarters in the southern part of the mountains of Judah, as far as Kadesh (Genesis 14:7; Numbers 13:29; 14:43, 45), but, like the Bedouins, spreading themselves as a nomad tribe over the whole of the northern portion of Arabia Petraea, from Havilah to Shur on the border of Egypt (1 Samuel 15:3, 7; 27:8); while one branch penetrated into the heart of Canaan, so that a range of hills, in what was afterwards the inheritance of Ephraim, bore the name of mountains of the Amalekites (Judges 12:15; 5:14). Those who settled in Arabia seem also to have separated in the course of time into several branches, so that Amalekite hordes invaded the land of Israel in connection sometimes with the Midianites and the sons of the East (the Arabs, Judges 6:3; 7:12), and at other times with the Ammonites (Judges 3:13). After they had been defeated by Saul (1 Samuel 14:48; 15:2), and frequently chastised by David (1 Samuel 27:8; 30:1; 2 Sam. 8:12), the remnant was exterminated under Hezekiah by the Simeonites on the mountains of Seir (1 Chronicles 4:42, 43).

Gen. 36:15–19. The Tribe-Princes Who Descended from Esau—**אֱלוֹפִים** *aloofeem* was the distinguishing title of the Edomite and Horite phylarchs (Ancient title for military men who chose rulers), and it is only incidentally that it is applied to Jewish heads of tribes in Zechariah 9:7, and 12:5. It is probably derived from **אֵלֶף** *elef* or **אֱלָפִים**, *alafeem* equivalent to **מִשְׁפָּחוֹת**, *families* (1 Samuel 10:19; Micah 5:2), the heads of the families, i.e., of the principal divisions, of the tribe. The names of these *Alluphim* are not names of places, but of persons.

Gen. 36:20–30 (parallel, 1 Chronicles 1:38–42). Descendants of Seir the Horite, the inhabitants of the land, are the pre-Edomitish population of the country. “*The Horite:*” is the dweller in caves, which abound in the mountains of Edom. The Horites, who had previously been an independent people (Genesis 14:6), were partly exterminated and partly subjugated by the descendants of Esau (Deuteronomy 2:12, 22). Seven sons of Seir are given as tribe-princes of the Horites, who are afterwards mentioned as *Alluphim* (vv. 29, 30), also their sons, as well as two daughters, *Timna* (v. 22) and *Aholibamah* (v. 25), who obtained notoriety from the fact that two of the headquarters of Edomitish tribe-princes bore their names (vv. 40 and 41). *Timna* was probably the same as the concubine of Eliphaz (v. 12); but *Aholibamah* was not the wife of Esau (cf. v. 2). There are a few instances in which the names in this list differ from those in the Chronicles. But they are differences, which consist of variation in form. Of *Anah*, the son of Zibeon, it is related (v. 24), that as he fed the asses of his father in the desert, he “found **הַיָּמֹם**” *hayameem* not “he invented mules,” as some render it, for mules are **פֶּרָדִים**, *peradeem* and **מָצָא** *matza* does not mean to invent; but he found or discovered, either the hot sulphur spring of *Calirrhoe* in the Wady *Zerka Maein* or those in the Wady *el Ahsa* to the S.E. of the Dead Sea, or those in the Wady *Hamad* between Kerek and the Dead

Sea.

Gen. 36:30. “*These are the princes of the Horites according to their princes,*” i.e., as their princes were individually named in the land of Seir. ה (lamed) in enumerations indicates the relation of the individual to the whole, and of the whole to the individual.

Gen. 36:31–39 (parallel, 1 Chronicles 1:43–50). The Kings in the Land of Edom: before the children of Israel had a king. It is to be observed in connection with the eight kings mentioned here, that while they follow one another, that is to say, one never comes to the throne till his predecessor is dead, yet the son never succeeds the father, but they all belong to different families and places. From this it is obvious, that the sovereignty was elective; that the kings were chosen by the phylarchs; and, as Isaiah 34:12 also shows, that they lived or reigned contemporaneously with these. The contemporaneous existence of the *Alluphim* and the kings may also be inferred from Exodus 15:15 as compared with Numbers 20:14. While it was with the king of Edom that Moses treated respecting the passage through the land, in the song of Moses it is the princes who tremble with fear on account of the miraculous passage through the Red Sea (Ezekiel 32:29). Lastly, this is also supported by the fact, that the account of the seats of the phylarchs (vv. 40–43) follows the list of the kings. This arrangement would have been thoroughly unsuitable if the monarchy had been founded upon the ruins of the phylarchs. Of all the kings of Edom, not one is named elsewhere. It is true, the attempt has been made to identify the fourth, *Hadad* (v. 35), with the Edomite Hadad who rose up against Solomon (1 Kings 11:14); but without good evidence. The contemporary of Solomon was of royal blood, but neither a king nor a pretender; our Hadad, on the contrary, was a king, but he was the son of an unknown Hadad of the town of *Avith*, and no relation to his predecessor *Husham* of the country of the Temanites. It is related of him that he smote Midian in the fields of Moab (v. 35). Of the tribe-cities of these kings only a few can be identified now. *Bozrah*, a noted city of the Edomites (Isaiah 34:6; 43:1, etc.), is still to be traced in *el Buseireh*, a village with ruins in *Jebal*. The land of the *Temanite* (v. 34) is a province in northern Idumaea, with a city, *Teman*, which has not yet been discovered; according to *Jerome, quinque millibus* from Petra. *Rehoboth* of the river (v. 37) can neither be the Idumaeian *Robotha*, nor *er Ruheibeh* in the wady running towards *el Arish*, but must be sought for on the Euphrates, say in *Errachabi* or *Rachabeh*, near the mouth of the Chaboras. Consequently Saul, who sprang from Rehoboth, was a foreigner. Of the last king, *Hadar* (v. 39; not Hadad, as it is written in 1 Chronicles 1:50), the wife, the mother-in-law, and the mother are mentioned: his death is not mentioned here, but is added by the later chronicler (1 Chronicles 1:51). This can be explained easily enough from the simple fact that at the time when the table was first drawn up, Hadad was still alive and seated upon the throne. In all probability, therefore, Hadad was the king of Edom, to whom Moses applied for permission to pass through the land (Numbers 20:14). At any rate the list is evidently a record relating to the Edomitish kings of a pre-Mosaic age. But if this is the case, the heading, “*These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel,*” does not refer to the time when the monarchy was introduced into Israel under Saul, but was written with the promise in mind, that kings should come out of the loins of Jacob (Genesis 35:11; 17:4), and merely expresses the thought, that Edom became a kingdom at an earlier period than Israel.

Gen. 36:40–43 (parallel, 1 Chronicles 1:51–54). Seats of the Tribe-Princes of Esau According to Their Families

That the names which follow relate to the capital cities of the old Phylarchs is evident from the expression in the heading, “*After their places, by their names,*” as compared with v. 43, “*According to their habitations in the land of their possession.*” This being the substance and intention of the list, there is nothing surprising in the fact, that out of the eleven names only two correspond to those given in vv. 15–19. This proves nothing more than that only two of the capitals received their names from the princes who captured or founded them. *Pinon* is the same as *Phunon*, an encampment of the Israelites (Numbers 33:42–43), celebrated for its mines, in which many Christians were condemned to labour under Diocletian, between Petra and Zoar, to the northeast of Wady Musa. *Teman* is the capital of the land of the Temanites (v. 34). *Mibzar* is thought to be Petra; but this is called *Selah* elsewhere (2 Kings 14:7). *Magdiel* and *Iram* cannot be identified. The concluding sentence, “*This is Esau, the father (founder) of Edom*” (i.e., from his sprang the great nation of the Edomites, with its princes and kings, upon the mountains of Seir), terminates this section.⁵

CIR. 1799 B.C.

Some time after Sarah died Abraham married Keturah. Her origin and parentage are not given in the Bible. Her six children are not in the seed line of the Jews. Their names were, Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. They became additional Arab nations who have risen up against the Jews.

The Sons of Keturah Genesis 25: 1-4

¹ *And Abraham took another wife, and her name was Keturah.* ² *And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.* ³ *And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.* ⁴ *And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah (ASV 1901).*

Of the sons and grandsons of Keturah, who are mentioned in 1 Chronicles 1:32 as well as here, a few of the names may still be found among the Arabian tribes, but in most instances the attempt to trace them is nearly impossible due to all the intermarriage. This remark applies to the identification of *Zimran* with Zabrum the royal city of the Kinaidokolpitai to the west of Mecca, on the Red Sea; of *Jokshan* with the Kassanatai, on the Red Sea or with the Himyaritish tribe of *Jakish* in Southern Arabia; of *Ishbak* with the name *Shobek*, a place in the Edomitish country. There is a fair comparison of *Medan* and *Midian* with the eastern coast of the Elanitic Gulf (now called the Gulf of Akaba), and a tract to the north of this (called by Arabian geographers *Madyan*, a city five days' journey to the south of Aila). The relationship of these two tribes will explain the fact, that the *Midianim*, Genesis 37:28, are called *Medanim*

⁵ Keil, C. F., & Delitzsch, F. (2002). *Commentary on the Old Testament*. Excerpted (Genesis 36:1–43). Peabody, MA: Hendrickson.

in v. 36.

Of the sons of Jokshan, *Sheba* was probably connected with the Sabaeans, who are associated in Job 6:19 with *Tema*, are mentioned in Job 1:15 as having stolen Job's oxen and asses and, were neighbors of the Nabataeans in the vicinity of Syria. *Dedan* was probably the trading people mentioned in Jeremiah 25:23 along with Tema and Bus (Isaiah 21:13; Jeremiah 49:8), in the neighborhood of Edom (Ezekiel 24:15), with whom the tribe of *Banu Dudan*, in Hejas, has been compared. Of the sons of Dedan, the *Asshurim* have been associated with the warlike tribe of the *Asir* to the south of Hejas, the *Letushim* with the *Banu Leits* in Hejas, and the *Leummim* with the tribe of the *Banu Lâm*, which extended even to Babylon and Mesopotamia. Of the descendants of Midian, *Ephah* is mentioned in Isaiah 60:6, in connection with Midian, as a people trading in gold and incense. *Ephah* is mentioned in Isaiah 60:6, in connection with Midian, as a people trading in gold and incense. *Epher* has been compared with the *Banu Gifar* in Hejas; *Hanoch*, with the place called *Hanakye*, three days' journey to the north of Medinah; *Abidah* and *El-daah*, with the tribes of *Abide* and *Vadaa* in the neighborhood of Asir. But all this is very uncertain.⁶

It is extremely difficult to locate the individual tribes as intermarriages and migrations took place over time. Interestingly though they have not migrated much farther than the Mid East, Southeastern Europe and Northern Africa.

EGYPT CIR. 1729-1425 B.C.

Joseph the son of Jacob (Israel) who became the Prime Minister of Egypt instructed the Egyptians on prosperity in preparation for a famine. He also caused them to gain significant wealth during the famine as well. After he died the Egyptians became very resentful towards the Hebrews, because of their prosperity; for when they saw how the nation of the Israelites flourished, and had become wealthy, which they had acquired by their virtue and natural love of labor, they became jealous.

And having, over time, forgotten the benefits they had received from Joseph, particularly the crown being now come into another family (Imhotep to Amenhotep II), they became very abusive to the Israelites, and contrived to afflict them; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and dams on the river, and hinder its waters from stagnating, upon its running over its own banks: they set them also to build pyramids, and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labor. And four hundred years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these labors, and the Israelites desiring to hold out to the end under them (Josephus).

REPHIDIM (AMALEK) CIR 1401

Exodus 17: 8-16

⁶ Keil, C. F., & Delitzsch, F. (2002). *Commentary on the Old Testament*. (Genesis 25:3). Peabody, MA: Hendrickson.