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## The Wives of Esau

### 26: 34-35

**The wives of Esau DIG: Esau was not to marry a Canaanite woman. What did this show about his attitude toward his parents? About his attitude toward God? What was the fruit of it?**

**REFLECT: Why should it matter to the LORD whom we marry? What are the consequences of obedience or disobedience in this area of our lives?**



**When Esau was forty years old, he married Judith, daughter of Beerli the Hittite, and also Basemath, daughter of Elon the Hittite.** This was the same age that Isaac was when **he** married, but **Esau** takes two **Hittite** wives. Although **they** are **Hittites**, **they** have Semitic names, which means **they** have been in the Promised Land a very long time. By virtue of this **they** were given non-**Hittite** names. Nonetheless, **they were a bitterness of spirit** and a **source of grief to Isaac and Rebekah** because these marriages showed **Esau's** continuing unfaithfulness (**26:34-35**). And just as when **he** sold his birthright, which showed that **he** despised it, by marrying **Hittites**, **he** continued to show how unfit **he** was for **God's** blessing.

Believers and **unbelievers** live in two opposing worlds. Therefore, Rabbi Sha'ul wrote: **Do not be yoked together with unbelievers (Second Corinthians 6:14a)**. It would be like putting a donkey and an ox behind the plow **together**. They do not have the same nature, gait or strength. It would be impossible for a mismatched pair to plow effectively together

**(Deuteronomy 22:10)**. Likewise, Rabbi Sha'ul is saying that believers and **unbelievers** are two different breeds and cannot work together in the spiritual realm. **For what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever?** It makes no sense at all because faith has nothing **in common** with unbelief. **Therefore**, Rabbi Sha'ul sums up his argument by saying: **come out from them and be separate (Second Corinthians 6:14b-18)**.<sup>428</sup>

I am quite sure that, as good and caring **parents**, **Isaac and Rebekah** gave both of **their sons** ample warning about marrying unbelieving Canaanite women. Abraham was quite adamant about this with **Isaac (24:3)**, and I am sure **Isaac** was just as adamant with **his** two sons. Abraham had married within his own family and so did Jacob **(29:15-30)**. Now this may be a surprise to you, but sometimes children don't do what their **parents** want them to do. *And as children of God, sometimes we don't do what our heavenly Father wants us to do!* **Jacob** was **righteous (to see link click [Gn - Then Jacob Gave Esau Some Lentil Stew and Esau Despised His Birthright](#))**, but **Esau** was rebellious. And when we rebel against our **heavenly Father** we cause **Him** much **grief**. When **Esau** rebelled against **ADONAI** and **his parents**, **they** were grieved. Later **the LORD** would include a commandment about this topic in the Torah (see my commentary on **Exodus Do - Honor Your Father and Your Mother**). Sometimes, as **parents**, you can be a good example, say all the right things and do all the right things, but your **child** grows up and rebels. At that point, all you can do is pray for them and turn them over to **God**. Humanly, no one quite understands the pain of this, unless you have had a rebel **child**.

The Word of **God** says that **children** are to **obey** their **parents** as reflecting their obedience to **ADONAI**. It is the **right** thing to do. **Honor your father and mother - which is the first commandment with a promise - that it may go well with you and that you may enjoy long life on the earth (Ephesians 6:1-3)**. But just as obedient **children** bring happiness and tranquility to a family, disobedient and rebellious **children** are a **source of grief** to their **parents**. This was the case with **Esau**. The next time we see **him** in **Chapters 32** and **33**, **he** will be very powerful and as far as material possessions go, **he** will have done very well for **himself**. But spiritually, **he** would still be in rebellion against **the LORD**.