

A. Supplements to His Family (1-4)

The Addition of the Spouse

1Ch 1:32-33 - Refers to Keturah as a "concubine"

Concubine = marital associate of a man secondary to his wife

-Did this take place before or after Sarah died?

-Was she a "concubine" while Sarah was alive, but a full "wife" after she died?

-Was she considered a "concubine" throughout?

B. Specifics of His Will (5-6)

The Preference of Isaac

17:21 "I will establish my covenant with Isaac"

24:26 "to [Isaac] he has given all that he has."

C. Statements About His Death (7-10)

His Age at Death

-Quantity of His Years

Lived in Canaan 100 Years (12:4)

Saw his grandsons Jacob and Esau reach the age of 15; they were born when Isaac was 60 years old (25:26)

Shem likely outlived Abraham (11:10,11)

-Quality of His Years

"good old age" (15:15)

His Abode After Death

-Abode of His Body

Cave of Machpelah
Gen 23:8-9,17-20

The events in this chapter may not be in chronological order - e.g. Jacob and Esau were born before Abraham's death (25:19-28)

¹**Abraham** took *another wife*, whose name was **Keturah**.

²She bore him Zimran, Jokshan, Medan, **Midian**, Ishbak, and Shuah.

³Jokshan fathered Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim.

⁴The sons of **Midian** were Ephah, Ephher, Hanoah, Abida, and Eldaah. All these were the children of Keturah.

⁵**Abraham gave all he had to Isaac.**

⁶But to the *sons of his concubines* **Abraham gave gifts**, and *while he was still living he sent them away* from his son **Isaac, eastward to the east country.**

⁷These are the days of the years of **Abraham's** life, **175 years.**

⁸**Abraham** breathed his last and *died in a good old age*, an old man and full of years, and *was gathered to his people.*

⁹**Isaac** and **Ishmael** his sons buried him in the *cave of Machpelah*, in the *field of Ephron* the son of Zohar the Hittite, east of Mamre,

¹⁰the field that **Abraham purchased from the Hittites**. There **Abraham was buried**, with **Sarah** his wife.

-Abode of His Soul "gathered to his people" - Phrase also appears in conjunction with the deaths of Isaac (35:27-29), Jacob (49:28-33), Aaron (Num 20:22-29), & Moses (Num 27:12-14; Deu 32:48-52).

The Addition of the Sons

-The Health of Abraham

Rom 4:18-19 "as good as dead"

Heb 11:11-12 "as good as dead"

God's restoration of Abraham's ability to bear Isaac was not a temporary restoration.

-The History of the Sons

Abraham truly was the father of "many nations" (17:1-4)

Midian - Gen 36:35; 37:28; Exo 2:15-21; Number 23-25,31; Jud 6:11-7:25

The Presents for Others

Concubines - Would include both Keturah (1) and Hagar (16:3)

These other sons had no claim on the land of Canaan.

The Punctuality of Administration

"[W]hile he was still living" (6)

Abraham's story has been recorded under the "generations of Terah" (11:27). Scripture now moves to the "generations of Ishmael" (25:12) and more the "generations of Isaac" (25:19)

"Generations" in Genesis

1. Heavens and of the earth (2:4)
2. Adam (5:1)
3. Noah (6:9)
4. Sons of Noah (10:1)
5. Shem (11:10)
6. Terah (11:27)
7. Ishmael (25:12)
8. Isaac (25:19)
9. Esau (36:1)
10. Jacob (37:2)

Wife / Concubine

CONCUBINE—in the Bible denotes a female conjugally united to a man, but in a relation inferior to that of a wife. Among the early Jews, from various causes, the difference between a wife and a concubine was less marked than it would be amongst us. The concubine was a wife of secondary rank. There are various laws recorded providing for their protection (Ex. 21:7; Deut. 21:10–14), and setting limits to the relation they sustained to the household to which they belonged (Gen. 21:14; 25:6). They had no authority in the family, nor could they share in the household government.

The immediate cause of concubinage might be gathered from the conjugal histories of Abraham and Jacob (Gen. 16; 30). But in process of time the custom of concubinage degenerated, and laws were made to restrain and regulate it (Ex. 21:7–9).

Christianity has restored the sacred institution of marriage to its original character, and concubinage is ranked with the sins of fornication and adultery (Matt. 19:5–9; 1 Cor. 7:2).¹

Concubine, a marital associate of a man secondary to his wife. When barren wives such as Sarah, Leah, and Rachel gave their handmaidens as surrogates to their husbands to bear children (Gen. 16:1-3; 30:3-13), they were following a practice known from Babylonia (*Code of Hammurabi*, 144-145). Similarly, that the children Sarah and Rachel later bore inherited more than those of the handmaidens (Gen. 21:10-13; 48; 49:22-26) is also reflected in the Code of Hammurabi (170-171). The Torah legally guaranteed the rights of a Hebrew girl sold into concubinage (Exod. 21:7-11).

For another to engage in sexual intercourse with a man's concubine was perceived as usurpation of the latter's authority and was a blatant act of rebellion (Gen. 35:22; 49:4; 2 Sam. 3:7; 1 Kings 2:13-25). It was for this reason that Absalom lay with his father's concubines 'in the sight of all Israel' (2 Sam. 16:20-22)! **See also** Genesis; Marriage. J.U.²

Keturah

1 Chronicles 1:32–33 (ESV)

³² The sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Sheba and Dedan. ³³ The sons of Midian: Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the descendants of Keturah.

KETURAH (Heb. *qeṭûrâ*, 'perfumed one'). Abraham's second wife after the death of Sarah who bore him Zimran, Jokshan, Medan, Midian, Ishbak and Shuah, who in their turn became the ancestors of a number of N Arabian peoples (Gn. 25:1–4; 1 Ch. 1:32–33). (*ARABIA.)

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¹ Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

² Achtemeier, P. J., Harper & Row and Society of Biblical Literature. (1985). In *Harper's Bible dictionary*. San Francisco: Harper & Row.

³ Mitchell, T. C. (1996). Keturah. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

KETURAH, WIFE OF ABRAHAM (קֶטוּרָה, *qeturah*), Abraham’s third wife (after Sarah and Hagar) and mother of six sons (Gen 25:1; 1 Chr 1:32–33).

Abraham married Keturah after Sarah’s death (Gen 23:1–2), and likely after the marriage of Isaac (see Gen 24:67; 25:1).

First Chronicles 1:32 and Gen 25:6 show us that Keturah was not considered the same rank as Sarah. Sarah was the mother of Isaac—the son of promise. The sons of Abraham’s concubines were separated from Isaac so they would not threaten his inheritance. Keturah’s six sons represent Arab tribes south and east of Palestine (Gen 25:1–6).⁴

Keturah—incense, the wife of Abraham, whom he married probably after Sarah’s death (Gen. 25:1–6), by whom he had six sons, whom he sent away into the east country. Her nationality is unknown. She is styled “Abraham’s concubine” (1 Chr. 1:32). Through the offshoots of the Keturah line Abraham became the “father of many nations.”⁵

Keturah (ke-tōō’rah), a wife or concubine of Abraham, after the death of Sarah, who bore him six sons: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (Gen. 25:1-6; 1 Chron. 1:32-33). This genealogy links these six tribes and their descendants, who settled to the south and east of the Hebrews, with the descendants of Abraham. It also marks the partial fulfillment of God’s promise to Abraham that his offspring would be like ‘the stars of the sky’ (Gen. 15:5).⁶

Health of Abraham

Romans 4:18–19 (ESV)

¹⁸ In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” ¹⁹ He did not weaken in faith when he considered his own body, which was **as good as dead** (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb.

Hebrews 11:11–12 (ESV)

¹¹ By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. ¹² Therefore from one man, and him **as good as dead**, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.

Father of Many Nations

Genesis 17:1–4 (ESV)

¹ When Abram was ninety-nine years old the Lord appeared to Abram and said to him, “I am God Almighty; walk before me, and be blameless, ² that I may make my covenant between me and you, and may multiply you greatly.” ³ Then Abram fell on his face. And God said to him, ⁴ “Behold, my covenant is with you, and you shall be the father of a multitude of nations.

⁴ Baur, W. (2012). Keturah, Wife of Abraham. In (J. D. Barry & L. Wentz, Eds.) *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

⁵ Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

⁶ Achtemeier, P. J., Harper & Row and Society of Biblical Literature. (1985). In *Harper’s Bible dictionary*. San Francisco: Harper & Row.

Midian / Midianites

Genesis 36:35 (ESV)

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.

Genesis 37:28 (ESV)

²⁸ Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. They took Joseph to Egypt.

Exodus 2:15–21 (ESV)

¹⁵ When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well.

¹⁶ Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock. ¹⁷ The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. ¹⁸ When they came home to their father Reuel, he said, "How is it that you have come home so soon today?" ¹⁹ They said, "An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock." ²⁰ He said to his daughters, "Then where is he? Why have you left the man? Call him, that he may eat bread." ²¹ And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah.

Judges 6:11–7:25 (ESV)

¹¹ Now the angel of the LORD came and sat under the terebinth at Ophrah, which belonged to Joash the Abiezrite, while his son Gideon was beating out wheat in the winepress to hide it from the Midianites. ¹² And the angel of the LORD appeared to him and said to him, "The LORD is with you, O mighty man of valor." ¹³ And Gideon said to him, "Please, sir, if the LORD is with us, why then has all this happened to us? And where are all his wonderful deeds that our fathers recounted to us, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has forsaken us and given us into the hand of Midian." ¹⁴ And the LORD turned to him and said, "Go in this might of yours and save Israel from the hand of Midian; do not I send you?" ¹⁵ And he said to him, "Please, Lord, how can I save Israel? Behold, my clan is the weakest in Manasseh, and I am the least in my father's house." ¹⁶ And the LORD said to him, "But I will be with you, and you shall strike the Midianites as one man." ¹⁷ And he said to him, "If now I have found favor in your eyes, then show me a sign that it is you who speak with me. ¹⁸ Please do not depart from here until I come to you and bring out my present and set it before you." And he said, "I will stay till you return."

¹⁹ So Gideon went into his house and prepared a young goat and unleavened cakes from an ephah of flour. The meat he put in a basket, and the broth he put in a pot, and brought them to him under the terebinth and presented them. ²⁰ And the angel of God said to him, "Take the meat and the unleavened cakes, and put them on this rock, and pour the broth over them." And he did so. ²¹ Then the angel of the LORD reached out the tip of the staff that was in his hand and touched the meat and the unleavened cakes. And fire sprang up from the rock and consumed the meat and the unleavened cakes. And the angel of the LORD vanished from his sight. ²² Then Gideon perceived that he was the angel of the LORD. And Gideon said, "Alas, O Lord GOD! For now I have seen the angel of the LORD face to face." ²³ But the LORD said to him, "Peace be to

you. Do not fear; you shall not die.”²⁴ Then Gideon built an altar there to the LORD and called it, The LORD Is Peace. To this day it still stands at Ophrah, which belongs to the Abiezrites.

²⁵ That night the LORD said to him, “Take your father’s bull, and the second bull seven years old, and pull down the altar of Baal that your father has, and cut down the Asherah that is beside it²⁶ and build an altar to the LORD your God on the top of the stronghold here, with stones laid in due order. Then take the second bull and offer it as a burnt offering with the wood of the Asherah that you shall cut down.”²⁷ So Gideon took ten men of his servants and did as the LORD had told him. But because he was too afraid of his family and the men of the town to do it by day, he did it by night.

²⁸ When the men of the town rose early in the morning, behold, the altar of Baal was broken down, and the Asherah beside it was cut down, and the second bull was offered on the altar that had been built.²⁹ And they said to one another, “Who has done this thing?” And after they had searched and inquired, they said, “Gideon the son of Joash has done this thing.”³⁰ Then the men of the town said to Joash, “Bring out your son, that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.”³¹ But Joash said to all who stood against him, “Will you contend for Baal? Or will you save him? Whoever contends for him shall be put to death by morning. If he is a god, let him contend for himself, because his altar has been broken down.”³² Therefore on that day Gideon was called Jerubbaal, that is to say, “Let Baal contend against him,” because he broke down his altar.

³³ Now all the Midianites and the Amalekites and the people of the East came together, and they crossed the Jordan and encamped in the Valley of Jezreel.³⁴ But the Spirit of the LORD clothed Gideon, and he sounded the trumpet, and the Abiezrites were called out to follow him.³⁵ And he sent messengers throughout all Manasseh, and they too were called out to follow him. And he sent messengers to Asher, Zebulun, and Naphtali, and they went up to meet them.

³⁶ Then Gideon said to God, “If you will save Israel by my hand, as you have said,³⁷ behold, I am laying a fleece of wool on the threshing floor. If there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you will save Israel by my hand, as you have said.”³⁸ And it was so. When he rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water.³⁹ Then Gideon said to God, “Let not your anger burn against me; let me speak just once more. Please let me test just once more with the fleece. Please let it be dry on the fleece only, and on all the ground let there be dew.”⁴⁰ And God did so that night; and it was dry on the fleece only, and on all the ground there was dew.

¹ Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was north of them, by the hill of Moreh, in the valley.

² The LORD said to Gideon, “The people with you are too many for me to give the Midianites into their hand, lest Israel boast over me, saying, ‘My own hand has saved me.’³ Now therefore proclaim in the ears of the people, saying, ‘Whoever is fearful and trembling, let him return home and hurry away from Mount Gilead.’” Then 22,000 of the people returned, and 10,000 remained.

⁴ And the LORD said to Gideon, “The people are still too many. Take them down to the water, and I will test them for you there, and anyone of whom I say to you, ‘This one shall go with you,’ shall go with you, and anyone of whom I say to you, ‘This one shall not go with you,’ shall not go.”⁵ So he brought the people down to the water. And the LORD said to Gideon, “Every one who laps the water with his tongue, as a dog laps, you shall set by himself. Likewise, every one who kneels down to drink.”⁶ And the number of those who lapped, putting their hands to their mouths, was 300 men, but all the rest of the people knelt down to drink water.⁷ And the LORD

said to Gideon, "With the 300 men who lapped I will save you and give the Midianites into your hand, and let all the others go every man to his home."⁸ So the people took provisions in their hands, and their trumpets. And he sent all the rest of Israel every man to his tent, but retained the 300 men. And the camp of Midian was below him in the valley.

⁹ That same night the LORD said to him, "Arise, go down against the camp, for I have given it into your hand."¹⁰ But if you are afraid to go down, go down to the camp with Purah your servant.¹¹ And you shall hear what they say, and afterward your hands shall be strengthened to go down against the camp." Then he went down with Purah his servant to the outposts of the armed men who were in the camp.¹² And the Midianites and the Amalekites and all the people of the East lay along the valley like locusts in abundance, and their camels were without number, as the sand that is on the seashore in abundance.¹³ When Gideon came, behold, a man was telling a dream to his comrade. And he said, "Behold, I dreamed a dream, and behold, a cake of barley bread tumbled into the camp of Midian and came to the tent and struck it so that it fell and turned it upside down, so that the tent lay flat."¹⁴ And his comrade answered, "This is no other than the sword of Gideon the son of Joash, a man of Israel; God has given into his hand Midian and all the camp."

¹⁵ As soon as Gideon heard the telling of the dream and its interpretation, he worshiped. And he returned to the camp of Israel and said, "Arise, for the LORD has given the host of Midian into your hand."¹⁶ And he divided the 300 men into three companies and put trumpets into the hands of all of them and empty jars, with torches inside the jars.¹⁷ And he said to them, "Look at me, and do likewise. When I come to the outskirts of the camp, do as I do."¹⁸ When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp and shout, 'For the LORD and for Gideon.' "

¹⁹ So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just set the watch. And they blew the trumpets and smashed the jars that were in their hands.²⁰ Then the three companies blew the trumpets and broke the jars. They held in their left hands the torches, and in their right hands the trumpets to blow. And they cried out, "A sword for the LORD and for Gideon!"²¹ Every man stood in his place around the camp, and all the army ran. They cried out and fled.²² When they blew the 300 trumpets, the LORD set every man's sword against his comrade and against all the army. And the army fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath.²³ And the men of Israel were called out from Naphtali and from Asher and from all Manasseh, and they pursued after Midian.

²⁴ Gideon sent messengers throughout all the hill country of Ephraim, saying, "Come down against the Midianites and capture the waters against them, as far as Beth-barah, and also the Jordan." So all the men of Ephraim were called out, and they captured the waters as far as Beth-barah, and also the Jordan.²⁵ And they captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. Then they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

Faithlife Study Bible - The land of Midian was in northwest Arabia, east of the Gulf of Aqaba. As a clan (or confederacy of clans), the Midianites were located in a widespread area from Midian, west of the Gulf of Aqaba near the southern border of Canaan, down to the northern borders of Egypt. Midianite traders purchased Joseph from his brothers (37:25, 28; compare Judg 8:24) and sold him to "Ishmaelites" (37:28). The descendants of Ishbak are likely the north Syrian tribe of lasbuq mentioned in Assyrian sources.⁷

Midianites (mid'ee-uhn-its), descendants of Midian, a son of Abraham and his concubine Keturah (Gen. 25:1-2). When Abraham expelled Isaac's rivals 'to the east country,' Midian was included (Gen. 25:6). Thus, the Midianites were counted among the 'people of the East' (Judg. 6:3, 33; 7:12), a general designation for the nomadic inhabitants of the Syrian and Arabian deserts. The 'land of Midian' (Exod. 2:15) probably refers to the center of Midianite territory, that part of northwestern Arabia bordering the Gulf of Aqaba's eastern shore (cf. 1 Kings 11:18). The term 'Midianite' probably identified a confederation of tribes that roamed far beyond this ancestral homeland, a usage that explains the biblical references to Midianites in Sinai, Canaan, the Jordan Valley, Moab, and Transjordan's eastern desert. Apart from the OT, sources of information on the Midianites are few; nonbiblical texts are ambiguous, and it is difficult to associate any archaeological artifacts with this elusive people.

The first significant reference to the Midianites is a record of their involvement in the sale of Joseph into slavery, an account in which Midianites are closely associated or equated with Ishmaelites (Gen. 37:25-28, 36; 39:1; cf. Judg. 8:24).

Of great importance to Exodus is Moses' sojourn in Midian. Moses went there as a fugitive from Egyptian justice (2:15), was befriended by Jethro, the priest of Midian (2:16; 3:1), and married Jethro's daughter Zipporah (2:21). While still in the general region of Midian, Moses was commissioned to lead the Hebrews out of Egypt (3:1-15; 4:19). Later, Moses' Midianite brother-in-law, Hobab, guided the Israelites in the wilderness (Num. 10:29-32).

When the Hebrews were encamped in the plains of Moab, the 'elders of Midian' and the Moabite king Balak hired Balaam to curse their new enemies (Num. 22:1-7; cf. Josh. 13:21). Since the Midianites led Israel into idolatry and immorality at Shittim (Num. 25:1-7, 16-18), Moses was commanded to seek revenge by destroying the Midianite population in this region (Num. 31:1-12).

Following seven years of oppression by the people of the East, the Hebrew warrior Gideon soundly defeated the camel-riding Midianites. Many years later, Gideon's victory was recounted in Ps. 83:9, 11; Isa. 9:4; and 10:26. **See also** Amalekites; Camel; Horeb, Mount; Ishmaelites; Jethro; Keturah.G.L.M.⁸

MIDIAN—strife, the fourth son of Abraham by Keturah, the father of the Midianites (Gen. 25:2; 1 Chr. 1:32).

⁷ Barry, J. D., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ge 25:2). Bellingham, WA: Logos Bible Software.

⁸ Achtemeier, P. J., Harper & Row and Society of Biblical Literature. (1985). In *Harper's Bible dictionary*. San Francisco: Harper & Row.

MIDIANITE—an Arabian tribe descended from Midian. They inhabited principally the desert north of the peninsula of Arabia. The peninsula of Sinai was the pasture-ground for their flocks. They were virtually the rulers of Arabia, being the dominant tribe. Like all Arabians, they were a nomad people. They early engaged in commercial pursuits. It was to one of their caravans that Joseph was sold (Gen. 37:28, 36). The next notice of them is in connection with Moses' flight from Egypt (Ex. 2:15–21). Here in Midian Moses became the servant and afterwards the son-in-law of Reuel or Jethro, the priest. After the Exodus, the Midianites were friendly to the Israelites so long as they traversed only their outlying pasture-ground on the west of the Arabah; but when, having passed the southern end of Edom, they entered into the land of Midian proper, they joined with Balak, the king of Moab, in a conspiracy against them (Num. 22:4–7). Balaam, who had been sent for to curse Israel, having utterly failed to do so, was dismissed by the king of Moab; nevertheless he still tarried among the Midianites, and induced them to enter into correspondence with the Israelites, so as to bring them into association with them in the licentious orgies connected with the worship of Baal-Peor. This crafty counsel prevailed. The Israelites took part in the heathen festival, and so brought upon themselves a curse indeed. Their apostasy brought upon them a severe punishment. A plague broke out amongst them, and more than twenty-four thousand of the people perished (Num. 25:9). But the Midianites were not to be left unpunished. A terrible vengeance was denounced against them. A thousand warriors from each tribe, under the leadership of Phinehas, went forth against them. The Midianites were utterly routed. Their cities were consumed by fire, five of their kings were put to death, and the whole nation was destroyed (Josh. 13:21, 22). Balaam also perished by the sword, receiving the "wages of his unrighteousness" (Num. 31:8; 2 Pet. 2:15). The whole of the country on the east of Jordan, now conquered by the Israelites (see SIHON; OG), was divided between the two tribes of Reuben and Gad and the half tribe of Manasseh.

Some two hundred and fifty years after this the Midianites had regained their ancient power, and in confederation with the Amalekites and the "children of the east" they made war against their old enemies the Israelites, whom for seven years they oppressed and held in subjection. They were at length assailed by Gideon in that ever-memorable battle in the great plain of Esdraelon, and utterly destroyed (Judg. 6:1–ch. 7). Frequent allusions are afterwards made to this great victory (Ps. 83:10, 12; Isa. 9:4; 10:6). They now wholly pass away from the page of history both sacred and profane.⁹

MIDIANITES. They consisted of five families, linked to Abraham through Midian, son of the concubine Keturah. Abraham sent them away, with all his other sons by concubines, into the E (Gn. 25:1–6). Thus the Midianites are found inhabiting desert borders in Transjordan from Moab down past Edom.

They were desert-dwellers associated with Ishmaelites and Medanites (Gn. 37:28, 36) when *JOSEPH was sold into Egypt; for the partial overlap of these three terms, *cf.* Jdg. 8:24, where the Midianites defeated by Gideon are said to have been Ishmaelites because of their use of gold ear or nose-rings.

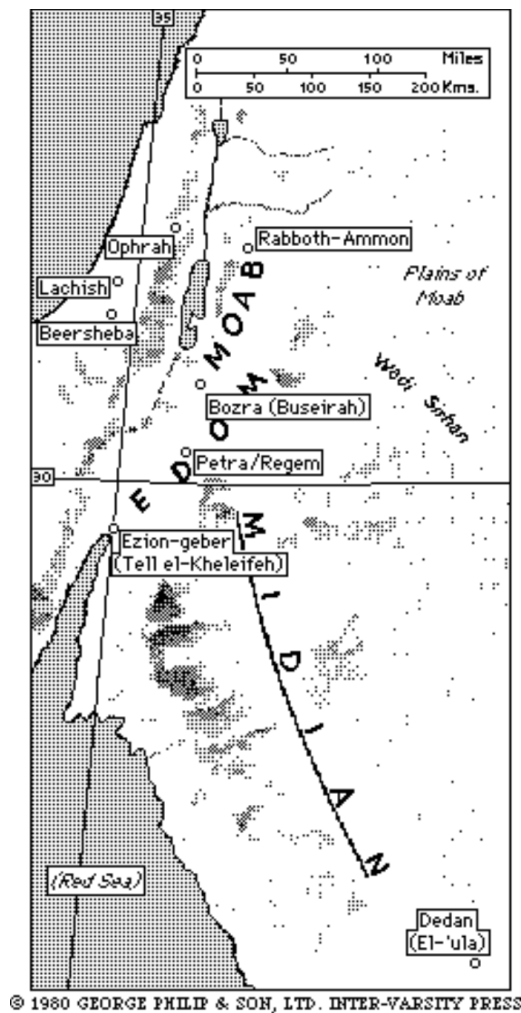
Moses had a Midianite wife, Zipporah, father-in-law, Jethro/Reuel (Ex. 2:21; 3:1, *etc.*), and brother-in-law, Hobab (Nu. 10:29; Jdg. 4:11). As a man of the desert, Hobab was asked by Moses to guide Israel in travelling through the steppe (or 'wilderness') (Nu. 10:29–32).

Later, in the plains of Moab, the chiefs of Midian and Moab combined in hiring Balaam to curse Israel (Nu. 22ff.) and their people led Israel into idolatry and immorality (Nu. 25), and so

⁹ Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

had to be vanquished (Nu. 25:16–18; 31). The five princes of Midian were confederates of the Amorite king Sihon (Jos. 13:21). In the time of the judges, through Gideon and his puny band (Jdg. 6–8; 9:17), God delivered Israel from the scourge of camel-riding Midianites, Amalekites and other ‘children of the east’, an event remembered by psalmist and prophet (Ps. 83:9; Is. 9:4; 10:26). This is at present the earliest-known reference to full-scale use of camels in warfare (W. F. Albright, *Archaeology and the Religion of Israel*, 1953, pp. 132–133), but by no means the first occurrence of domesticated camels (*ANIMALS, Camel; and W. G. Lambert, *BASOR* 160, 1960, pp. 42–43, for indirect Old Babylonian evidence). The dromedaries of Midian recur in Is. 60:6. In Hab. 3:7 Midian is put in parallel with Cushan, an ancient term that probably goes back to *Kushu* mentioned in Egypt. texts of c. 1800 BC (see W. F. Albright, *BASOR* 83, 1941, p. 34, n. 8; cf. G. Posener, *Princes et Pays d’Asie et de Nubie*, 1940, p. 88, and B. Maisler, *Revue d’Histoire Juive en Egypte* 1, 1947, pp. 37–38; *ETHIOPIAN WOMAN).

K. A. KITCHEN.



The territory of the Midianites.¹⁰

¹⁰ Kitchen, K. A. (1996). Midianites. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

Preference for Isaac

Genesis 17:21 (ESV)

²¹ But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year.”

Genesis 24:26 (ESV)

²⁶ The man bowed his head and worshiped the Lord

Concubines

Genesis 16:1–3 (ESV)

¹ Now Sarai, Abram’s wife, had borne him no children. She had a female Egyptian servant whose name was Hagar. ² And Sarai said to Abram, “Behold now, the Lord has prevented me from bearing children. Go in to my servant; it may be that I shall obtain children by her.” And Abram listened to the voice of Sarai. ³ So, after Abram had lived ten years in the land of Canaan, Sarai, Abram’s wife, took Hagar the Egyptian, her servant, and gave her to Abram her husband **as a wife**.

Quantity of His Years

Genesis 12:4 (ESV)

⁴ So Abram went, as the Lord had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran.

Genesis 25:26 (ESV)

²⁶ Afterward his brother came out with his hand holding Esau’s heel, so his name was called Jacob. Isaac was sixty years old when she bore them.

Genesis 11:10–11 (ESV)

¹⁰ These are the generations of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood. ¹¹ And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.

Quality of His Years

Genesis 15:15 (ESV)

¹⁵ As for you, you shall go to your fathers in peace; you shall be buried in a good old age.

Abode of His Body

Genesis 23:8–9 (ESV)

⁸ And he said to them, “If you are willing that I should bury my dead out of my sight, hear me and entreat for me Ephron the son of Zohar, ⁹ that he may give me the cave of Machpelah, which he owns; it is at the end of his field. For the full price let him give it to me in your presence as property for a burying place.”

Genesis 23:17–20 (ESV)

¹⁷ So the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over ¹⁸ to Abraham as a possession in the presence of the Hittites, before all who went in at the gate of his city. ¹⁹ After this, Abraham buried Sarah his wife in the cave of the field of Machpelah east of Mamre (that is, Hebron) in the land of Canaan. ²⁰ The field and the cave that is in it were made over to Abraham as property for a burying place by the Hittites.

Abode of His Soul

Genesis 35:27–29 (ESV)

²⁷ And Jacob came to his father Isaac at Mamre, or Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned. ²⁸ Now the days of Isaac were 180 years. ²⁹ And Isaac breathed his last, and he died and was ***gathered to his people***, old and full of days. And his sons Esau and Jacob buried him.

Genesis 49:28–33 (ESV)

²⁸ All these are the twelve tribes of Israel. This is what their father said to them as he blessed them, blessing each with the blessing suitable to him. ²⁹ Then he commanded them and said to them, “I am to be ***gathered to my people***; bury me with my fathers in the cave that is in the field of Ephron the Hittite, ³⁰ in the cave that is in the field at Machpelah, to the east of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite to possess as a burying place. ³¹ There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I buried Leah— ³² the field and the cave that is in it were bought from the Hittites.” ³³ When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was ***gathered to his people***.

Numbers 20:22–29 (ESV)

²² And they journeyed from Kadesh, and the people of Israel, the whole congregation, came to Mount Hor. ²³ And the LORD said to Moses and Aaron at Mount Hor, on the border of the land of Edom, ²⁴ “Let Aaron be ***gathered to his people***, for he shall not enter the land that I have given to the people of Israel, because you rebelled against my command at the waters of Meribah. ²⁵ Take Aaron and Eleazar his son and bring them up to Mount Hor. ²⁶ And strip Aaron of his garments and put them on Eleazar his son. And Aaron shall be ***gathered to his people*** and shall die there.” ²⁷ Moses did as the LORD commanded. And they went up Mount Hor in the sight of all the congregation. ²⁸ And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain. ²⁹ And when all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days.

Numbers 27:12–14 (ESV)

¹² The LORD said to Moses, “Go up into this mountain of Abarim and see the land that I have given to the people of Israel. ¹³ When you have seen it, you also shall be ***gathered to your people***, as your brother Aaron was, ¹⁴ because you rebelled against my word in the wilderness of Zin when the congregation quarreled, failing to uphold me as holy at the waters before their eyes.” (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

Deuteronomy 32:48–52 (ESV)

⁴⁸ That very day the LORD spoke to Moses, ⁴⁹ “Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and view the land of Canaan, which I am giving to the people of Israel for a possession. ⁵⁰ And die on the mountain which you go up, and be ***gathered to your people***, as Aaron your brother died in Mount Hor and was gathered to his people, ⁵¹ because you broke faith with me in the midst of the people of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, and because you did not treat me as holy in the midst of the people of Israel. ⁵² For you shall see the land before you, but you shall not go there, into the land that I am giving to the people of Israel.”

End of the “Generations of Terah”

There are ten “generations” given in the book of Genesis by which the book is divided

1. First is the “generations of the heavens and of the earth” (2:4).
2. Second is the “generations of Adam” (5:1).
3. Third is the “generations of Noah” (6:9).
4. Fourth is the “generations of the sons of Noah” (10:1).
5. Fifth is the “generations of Shem” (11:10).
6. **Sixth is the “generations of Terah” which is the history of Terah mainly in his son Abraham (11:27).**
7. Seventh is the “generations of Ishmael” (25:12).
8. Eighth is the “generations of Isaac” (25:19) of which a large section of that text is about his son Jacob’s experiences.
9. Ninth is the “generations of Esau” (36:1).
10. Tenth is the “generations of Jacob” (37:2) which is the history of Jacob chiefly in his son Joseph.¹¹

¹¹ Butler, J. G. (1993). *Abraham: the father of the Jews* (Vol. Number Nine, pp. 367–368). Clinton, IA: LBC Publications.