

THE STUDY OF

# GENESIS

"IN THE BEGINNING GOD CREATED  
THE HEAVENS AND THE EARTH."



# Back to Bethel: When God Calls Us Back

Genesis 35—36

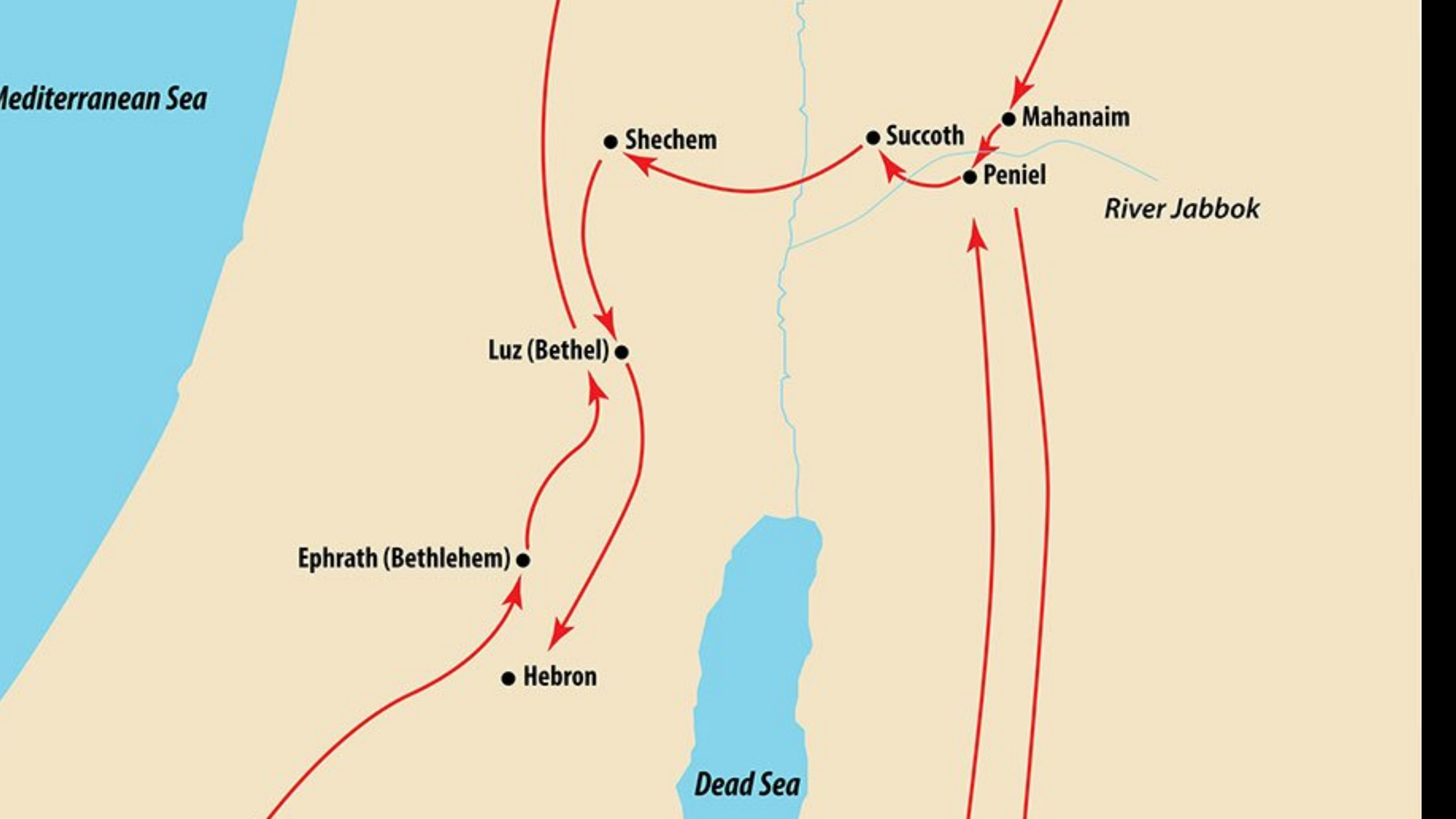


# THE REDEMPTION STORY: FROM GENESIS TO JESUS

- The Bible is one beautiful story of Jesus and redemption (Ephesians 1:7-10)
- Scripture presents a purposeful narrative revealing God's redemptive plan (2 Timothy 3:16-17)

# Big Picture

- Redeemer/Seed Hunt Gen. 3:15; 12:1-3 (There is one Hero... Jesus)
- Past promises point to future faithfulness, different times - same Lord
- Continuity — From Abraham to Christ (Heb 11:13–16; Gal 3:29)





# Genesis 34:

1. Moral collapse
2. Leadership silence
3. Violence done “in God’s name”
4. Family fractured by favoritism
5. Gods voice is missing





# v.1— God Speaks

1. God initiates

2. “Arise... go up to Bethel”

3. Return, not restart

Rev. 2:4–5 — Return to your first love

Eph. 5:14 — “Arise from the dead”





## v.2-4 — idolatry

1. Put away foreign gods
2. Purify yourselves
3. Change your garments
4. God speaks, Jacob finally leads- the real issue: **idolatry**. Revival doesn't begin with emotion; it begins with repentance and removal.



## v.2-4 — idolatry

Matthew 6:24 — No one can serve two masters

1 Corinthians 10:14 — Flee from idolatry

Ephesians 4:22–24 — Put off the old self





## **v.5 - Promise not Performance**

This protection is not approval of sin.

It is faithfulness to promise. God protects because redemption is still unfolding.

**Rom. 5:8 —**

While we were sinners, Christ died

**Rom. 8:28 —**

God works all things for good





## v.6-7 — City at the Gate

1. Bethel was the place of vision and vow (Gen 28). Now it becomes the place of obedience and worship.
2. El-Bethel — not just “House of God,” but “God of the House.”



## **v.8— Revival Doesn't Cancel Grief**

Three “burials” — not only people, but the old life...?

God is restoring Jacob,  
but He's also closing chapters.





# **v.9-15 - Back on Mission**

Presence and Promise from Genesis 1  
and 32



## **v.16-21 - Grief and Hope**

**Rachel** names the child Ben-oni — “son of my sorrow.”

**Jacob** renames him Benjamin — “son of my right hand.”

Near Bethlehem....

The place of sorrow becomes the place of salvation.

“From you, O Bethlehem... shall come forth one who is to be ruler in Israel.”

(Micah 5:2)

God plants resurrection hope right in the soil of grief.





## v.22-29 - Messy Family

“Power grab” for leadership

Forgiveness does not erase  
consequences

Galatians 6:7 “Do not be deceived: God  
is not mocked, for whatever one sows,  
that will he also reap.”



# Genesis 36 - The world's successes vs God's promises (Heb. 12:16-17)

Esau looks successful. Israel looks fragile.

- Jesus reminds us in Matthew 16:26:

“What will it profit a man if he gains the whole world and forfeits his soul?”

Earthly kingdoms fade.

God's covenant endures.





## Takeaways -

1. What would returning to obedience look like this week?
2. What needs to be put away—not explained or justified?
3. Where are you tempted to trade eternal faithfulness for temporary success?



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## Names

GENESIS 36:1

“These are the generations of Esau (that is, Edom).”

Esau (עֵשָׂו, ‘Ēśāw)

Meaning: “Hairy” or “rough”

→ Reflects physical description (Gen 25:25) and untamed character

Edom (עֲדֹמ, ‘Ēdōm)

Meaning: “Red”

→ From red stew (Gen 25:30); symbolizes appetite-driven identity

Theological note:

Esau’s nation is defined by what he desired, not what God promised.

GENESIS 36:2–3 — Esau’s Wives

Adah (אָדָה, ‘Ādāh)

Meaning: “Ornament,” “Adornment”

→ Beauty, display, attraction

Father:

Elon (אֵילֹן, ‘Ēlôn) – “Oak” or “Strong tree”

The Hittite (חִתִּי, ḥittî) – “Descendant of Heth” (terror/fear)

Oholibamah (אֹהֶל־בָּמָה, 'Āhōlîbāmāh)

Meaning: “Tent of the high place” or “Tent of worship”

→ Likely cultic / pagan worship association

Lineage:

Anah (עָנָה, 'Ānāh) – “Answer” or “Affliction”

Zibeon (צִבְעוֹן, Ṣib'ôn) – “Hyena” or “Wild one”

The Hivite (חִוִּי, ḥiwwî) – Possibly “villager” or “tent-dweller”

Basemath (בַּשְׁמַת, Bāśmat)

Meaning: “Fragrance,” “Perfume”

Father:

Ishmael (יִשְׁמָעֵאל, Yiśmā'ēl) – “God hears”

Nebaioth (נְבִיּוֹת, Nəbāyōt) – “Heights” or “Fruitfulness”

Theological note:

Esau marries outside the covenant repeatedly, including into Ishmael's line — Abrahamic, but not chosen.

GENESIS 36:4–5 — Sons of Esau

Eliphaz (אֱלִיפָאז, 'Ēlîpāz)

Meaning: “My God is strength”

→ Strong theological name, ironic given lineage

Reuel (רְעוּאֵל, Rə'û'ēl)

Meaning: “Friend of God”

Jeush (יְעוֹשׁ, Yə'ûš)

Meaning: “Hasty” or “Impulsive”

Jalam (יַעֲלָם, Ya'lām)

Meaning: “Hidden”

Korah (קֹרַח, Qōrah)

Meaning: “Bald” or “Ice”

→ Later associated with rebellion (Num 16)

GENESIS 36:6–8 — The Land of Edom

Seir (שֵׁעִיר, Śē'îr)

Meaning: “Hairy,” “Shaggy,” “Rugged”

→ Echoes Esau’s name again

Mount Seir

Mountainous region south of Dead Sea

Harsh terrain, defensible strongholds

Theological note:

Edom settles early, securely, and independently — prosperity without promise.

GENESIS 36:9

“Esau the father of the Edomites in Mount Seir.”

Edomites (עֲדֹמִי, 'Ēdōmî)

Meaning: “Descendants of Red”

## GENESIS 36:10–14 — Chiefs from Esau

Teman (תֵּמָן, Tēmān)

Meaning: “South” or “Right-hand side”

→ Later famous for wisdom (Job’s friend Eliphaz the Temanite)

Omar (אֹמָר, ’Ômār)

Meaning: “Speaker” or “Eloquent”

Zepho (צִפּוֹ, Ṣəp̄ō)

Meaning: “Watchtower,” “Lookout”

Kenaz (קִנָּז, Qənaz)

Meaning: “Hunter”

Amalek (עֲמָלֵק, ‘Āmālēq)

Meaning: Possibly “People who lick up” or “Valley dweller”

Theological note:

Amalek becomes Israel’s first persistent enemy (Exod 17).

GENESIS 36:15–19 — Chiefs (אֱלֻפַּי, 'allûp̄)

Alluph

Meaning: “Clan leader,” “Tribal chief”

Edom develops political structure before Israel.

GENESIS 36:20–30 — Horites of Seir

Horite (חֹרִי, ḥōrî)

Meaning: “Cave-dweller”

Lotan (לֹטָן, Lōṭān)

Meaning: “Veiled”

Shobal (שׁוֹבַל, Šōḇāl)

Meaning: “Flowing”

Zibeon (again)

“Hyena / Wild one”

Anah

“Affliction / Answer”

Dishon (דִּישׁוֹן, Dîšôn)

Meaning: “Thresher”

Ezer (עֶזֶר, Êṣer)

Meaning: “Help”

Dishan (דִּישָׁן, Dîšān)



## GENESIS 36:31 — Kings of Edom

“Before any king reigned over the Israelites”

This is intentional theology.

Bela (בֵּלַע, Belaʿ)

Meaning: “Destruction”

Dinhabah (דִּנְהָבָה, Din-hāḇāh)

Meaning: “Judgment city”

Jobab (יֹבָב, Yōḇāḇ)

Meaning: “Shout”

Bozrah (בִּצְרָה, Bāṣrāh)

Meaning: “Fortress”

Husham (חֻשָּׁם, Ḥušām)

Meaning: “Hasty”

Teman

“South”

Hadad (חֲדָד, Ḥăḏad)

Meaning: Named after a storm god

## GENESIS 36:40–43 — Final Chiefs

Magdiel (מַגְדִּיֵּל, Maḡdî'ēl)

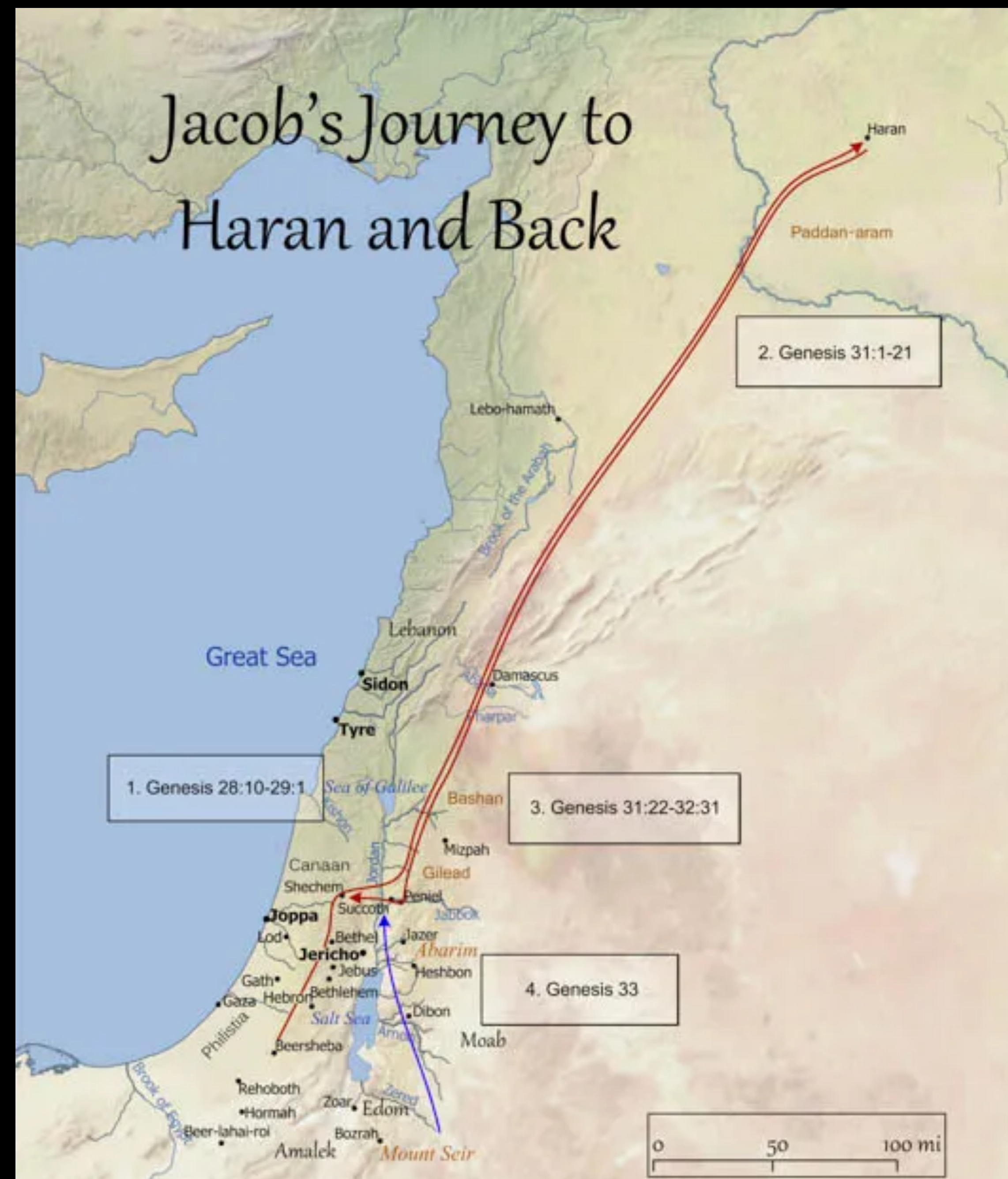
Meaning: “Tower of God”

→ Ironical divine language without covenant

Iram (עִירָם, 'Îrām)

Meaning: “City dweller”

# Jacob's Journey to Haran and Back



# HEAT - THORNS - CROSS - FRUIT

**Heat** = pressure, trials, difficulty (Ps.  
88; James 1:1-15)

**Thorns** = our sin, flesh response (Eph.  
4-6; Heb. 4:14-5:10)

# HEAT - THORNS - CROSS - FRUIT

**Cross** = God's gospel transformative power, changes our focus from self to Jesus, (Rom 1:16; 2 Peter 1:1-11)

**Fruit** = the new right, Holy Spirit, Grace- empowered response to life's struggles. (Ps. 1; Gal 5:22)