

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

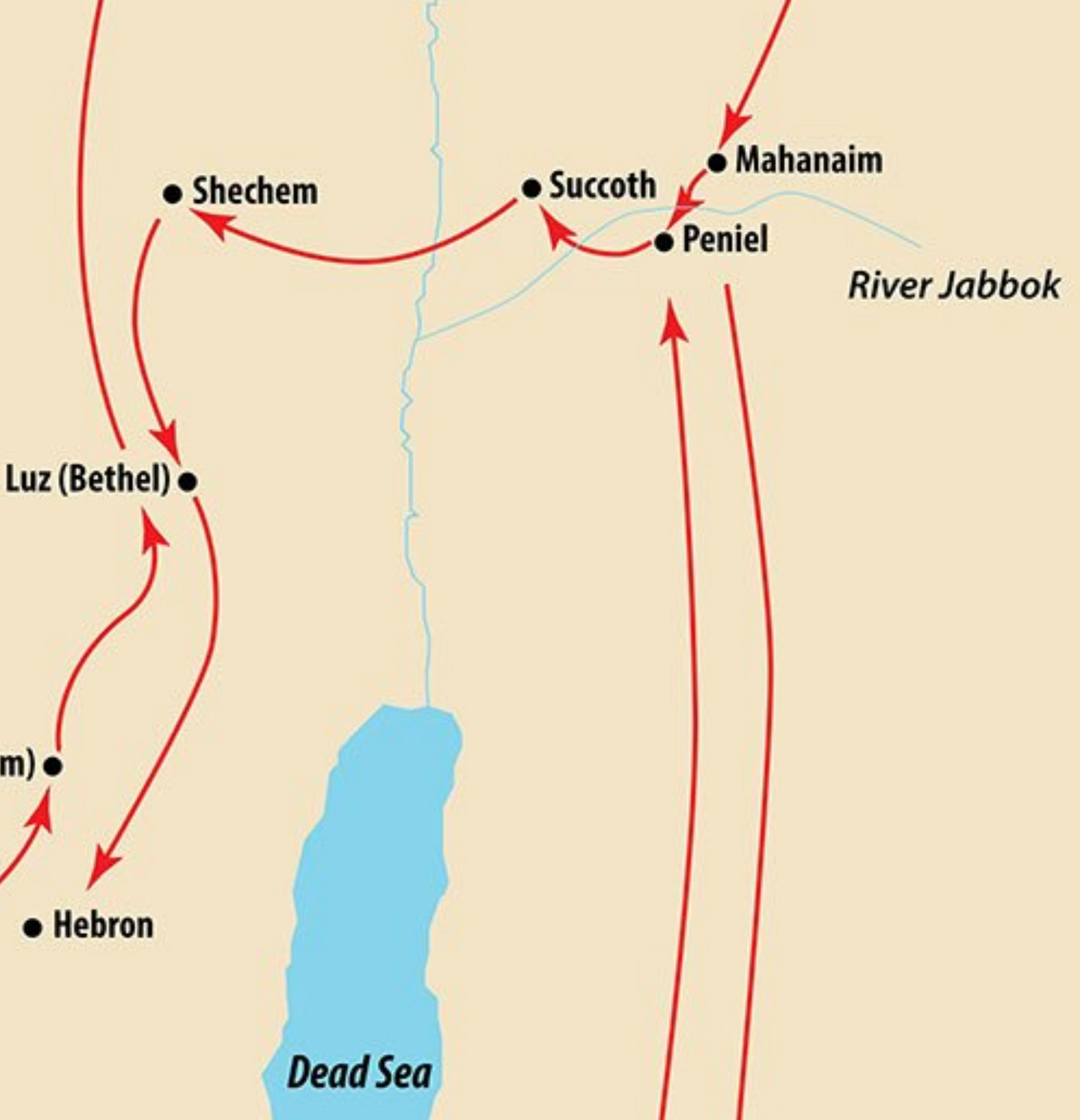
THE REDEMPTION STORY: FROM GENESIS TO JESUS

- 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)

Mediterranean Sea



Genesis 34:

1. Moral collapse
2. Leadership silence
3. Violence done “in God’s name”
4. Family fractured by favoritism
5. God’s 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 (אֱשָׁו, ‘Ēsāw)

Meaning: “Hairy” or “rough”

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

Edom (עִזּוֹם, ’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 (אֲדָה, ‘Ādāh)

Meaning: “Ornament,” “Adornment”

→ Beauty, display, attraction

Father:

Elon (אֵלֹן, ’Ēlōn) – “Oak” or “Strong tree”

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

Oholibamah (אָהָלִיבָמָה, 'Āhōlîbāmāh)

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

→ Likely cultic / pagan worship association

Lineage:

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

Zibeon (צְבָעֹן, Šib'ōn) – “Hyena” or “Wild one”

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

Basemath (בָּשְׂמָת, Bāśmat)

Meaning: “Fragrance,” “Perfume”

Father:

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

Nebaioth (נְבָיוֹת, 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 (אֵלִפָּז, 'Elîpâz)

Meaning: “My God is strength”

→ Strong theological name, ironic given lineage

Reuel (רְעוּאֵל, Rə'û'ēl)

Meaning: “Friend of God”

Jeush (יְעֹשֵׁ, Yə'ûš)

Meaning: “Hasty” or “Impulsive”

Jalam (יְעָלָם, Ya'âlām)

Meaning: “Hidden”

Korah (קָרָה, Qōrah)

Meaning: “Bald” or “Ice”

→ Later associated with rebellion (Num 16)

GENESIS 36:6–8 — The Land of Edom

Seir (שֵׂעִיר, Sē'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 (אֱדוֹמִים, ’Ēdōmîm)

Meaning: “Descendants of Red”

GENESIS 36:10–14 – Chiefs from Esau

Teman (תֵּמֶן, Tēmān)

Meaning: “South” or “Right-hand side”

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

Omar (אֹמֶר, ’Ômār)

Meaning: “Speaker” or “Eloquent”

Zepho (צְפֹה, Šəpō)

Meaning: “Watchtower,” “Lookout”

Kenaz (קְנָז, Qənaz)

Meaning: “Hunter”

Amalek (עָמָלֶק, ’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 (אָלָעֵפֶת, 'allûp̄)

Alluph

Meaning: “Clan leader,” “Tribal chief”

Edom develops political structure before Israel.

GENESIS 36:20–30 — Horites of Seir

Horite (חָרִיר, hōrî)

Meaning: “Cave-dweller”

Lotan (לוֹטָן, Lōtān)

Meaning: “Veiled”

Shobal (שׁוֹבָל, Šōbāl)

Meaning: “Flowing”

Zibeon (again)

“Hyena / Wild one”

Anah

“Affliction / Answer”

Dishon (דִּישׁוֹן, Dîšôn)

Meaning: “Thresher”

Ezer (עֶצֶר, 'Eṣer)

Meaning: “Help”

Dishan (דִּישָׁן, Dîšān)

GENESIS 36:31 — Kings of Edom

“Before any king reigned over the Israelites”

This is intentional theology.

Bela (בֵּלָע, Bela')

Meaning: “Destruction”

Dinhabah (דִּנְהָבָה, Din-hābāh)

Meaning: “Judgment city”

Jobab (יֹבָב, Yōbāb)

Meaning: “Shout”

Bozrah (בָּזָרָה, Bāṣrāh)

Meaning: “Fortress”

Husham (הַשָּׁמָם, Hušām)

Meaning: “Hasty”

Teman

“South”

Hadad (הָדָד, Hădăd)

Meaning: Named after a storm god

GENESIS 36:40–43 — Final Chiefs

Magdiel (מְגָדִיל, Maǵdī'ēl)

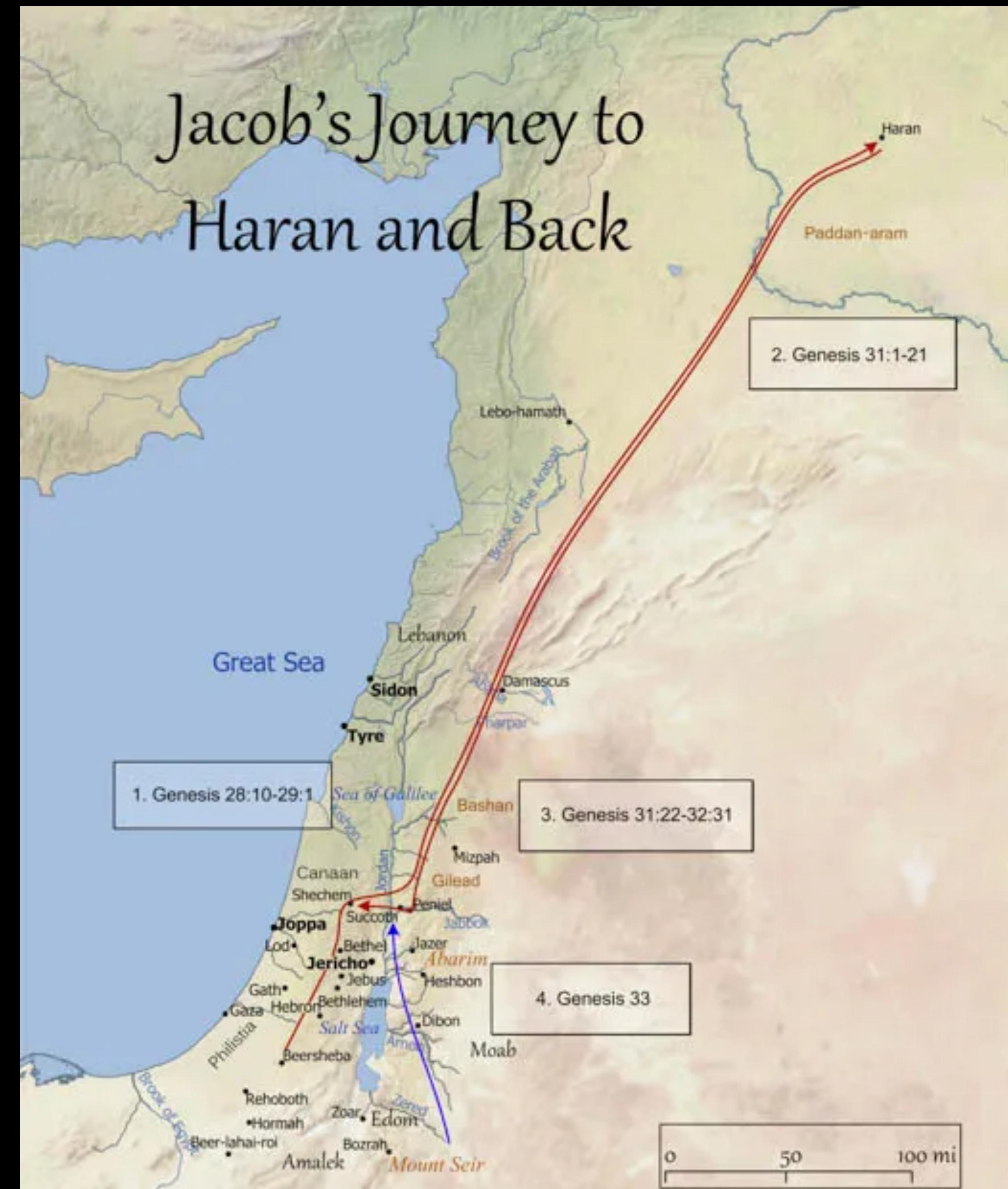
Meaning: “Tower of God”

→ Ironic divine language without covenant

Iram (עִרָם, 'Irām)

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)