

Genesis 12–50

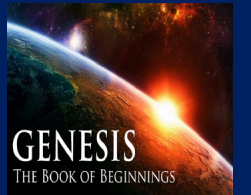
Israel's Birth & Preservation



Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church
President – Chafer Theological Seminary

GENESIS STRUCTURE



II. Genesis 12-50 (four people)

A. Abraham (12:1–25:11)

B. Isaac (25:12–26:35)

C. Jacob (27–36)

D. Joseph (37–50)

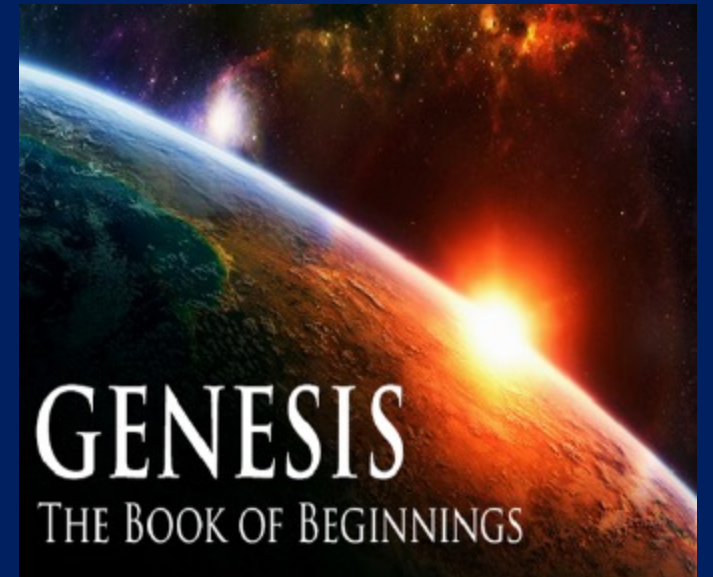




Genesis 31:43-55

Jacob and Laban's Covenant

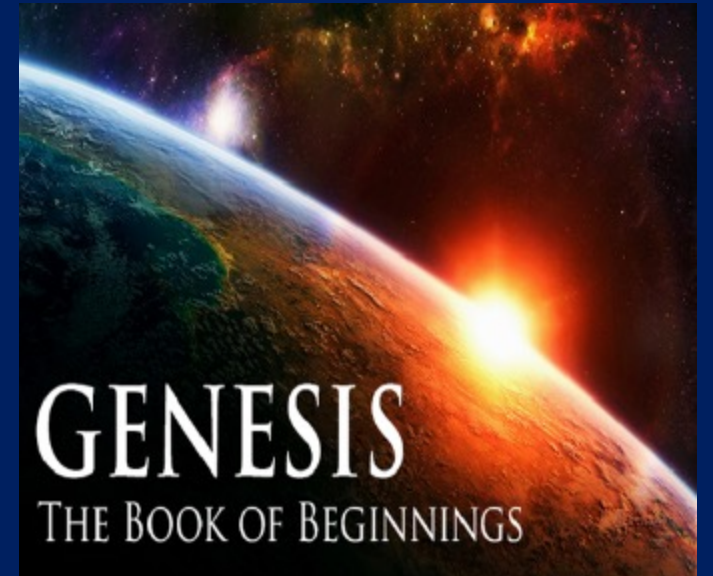
- I. Covenant Proposal (43-44)
- II. Covenant Witnesses (45-50)
- III. Laban's Perspective (51-53a)
- IV. Jacob's Response (53b-54)
- V. Laban's Departure (55)



Genesis 31:43-55

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I. Genesis 31:43-44

Covenant Proposal

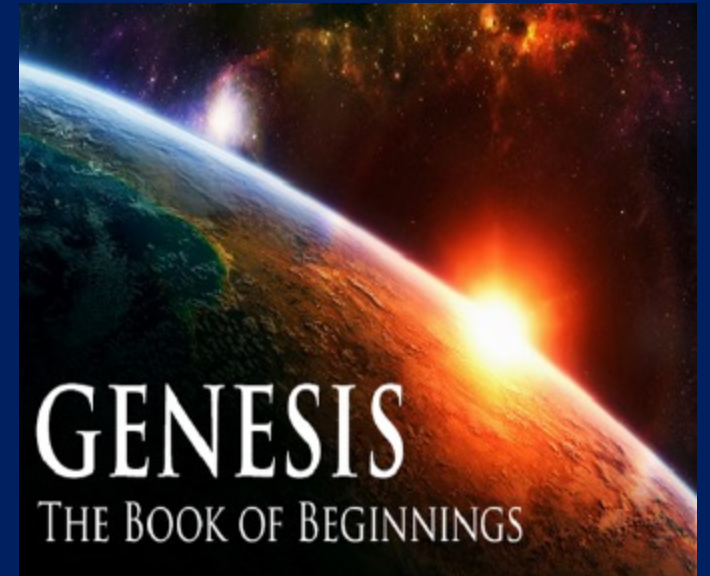
- A. Claim of ownership (43a)
- B. Claim of power (43b)
- C. Covenant offer (44a)
- D. Covenant purpose (44b)



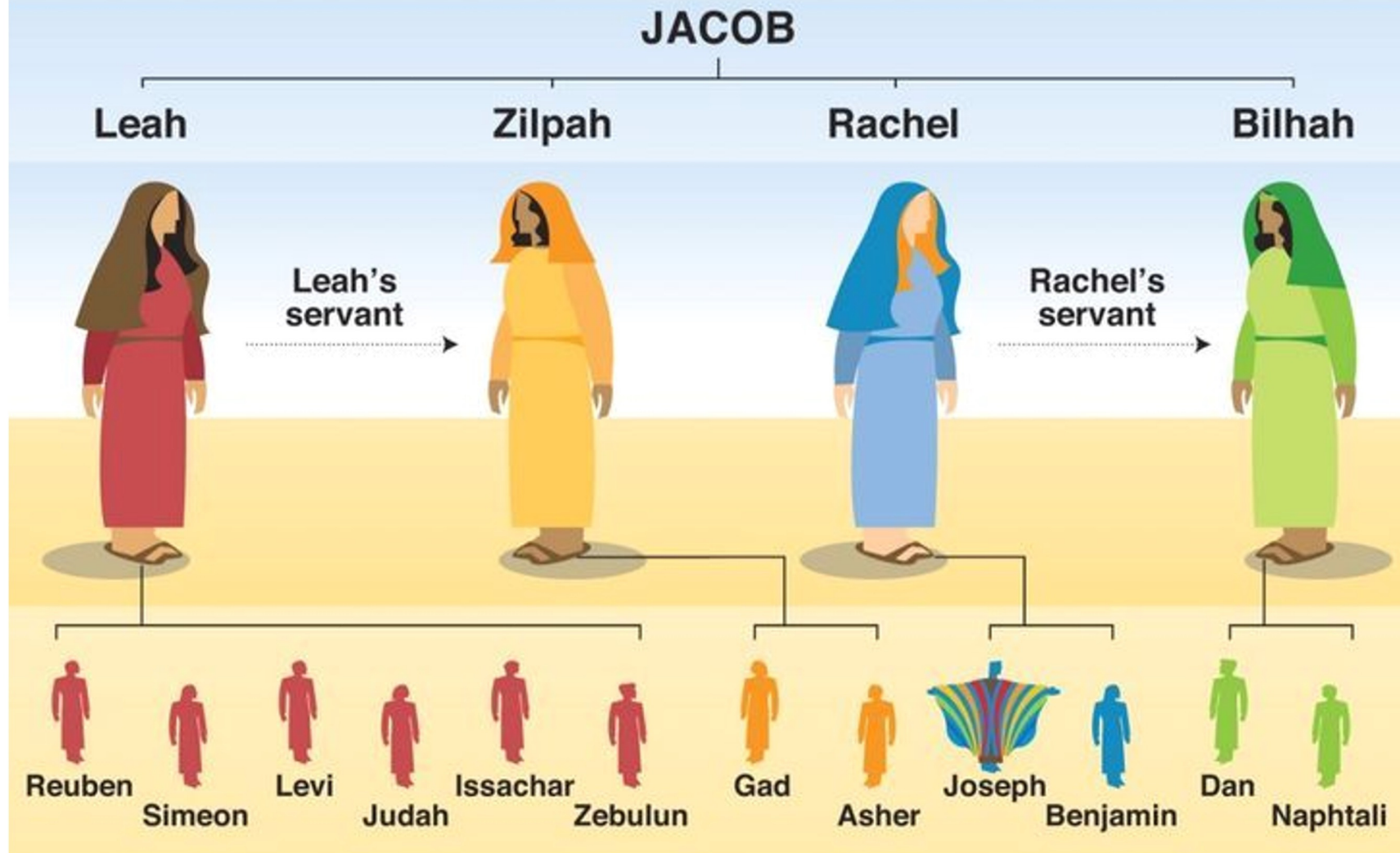
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Jacob's Family



I. Genesis 31:43-44

Covenant Proposal

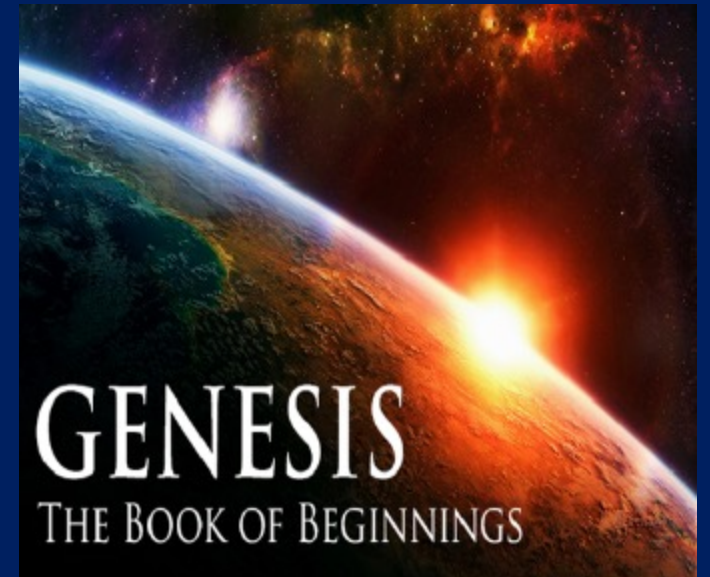
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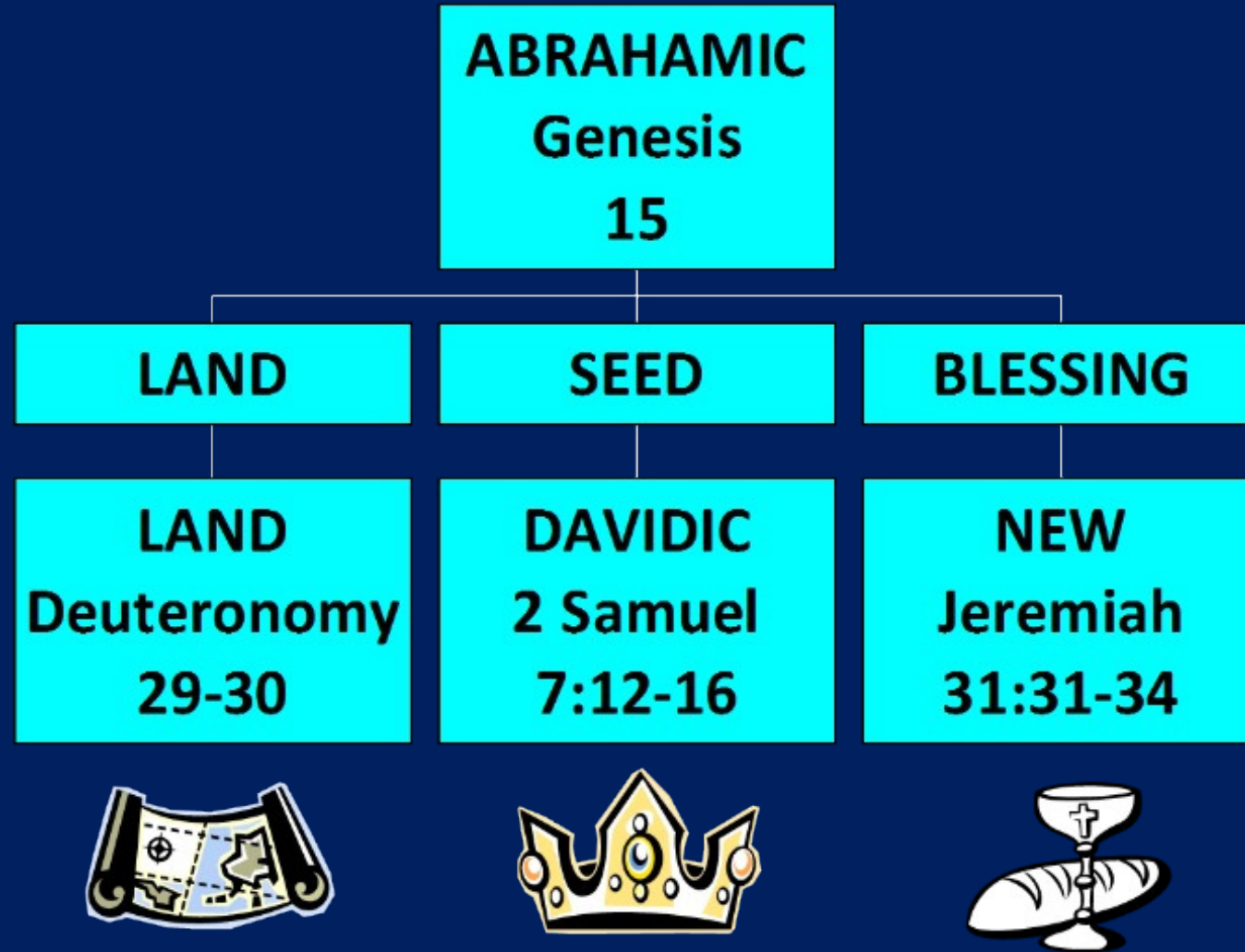
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Abrahamic Covenant



Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)



Psalm 147:19-20

“He declares His words to Jacob, His statutes and His ordinances to Israel. He has not dealt thus with any nation; And as for His ordinances, they have not known them. Praise the LORD!”



John 10:27-29

“²⁷ My sheep hear My voice, and I know them, and they follow Me; ²⁸ and I give eternal life to them, and they will **never perish** [*ou mē; aiōnia*]; and no one will snatch them out of My hand. ²⁹ My Father, who has given them to Me, is greater than all; and **no one is able to snatch them** out of the Father’s hand.”



2 Timothy 2:11-13

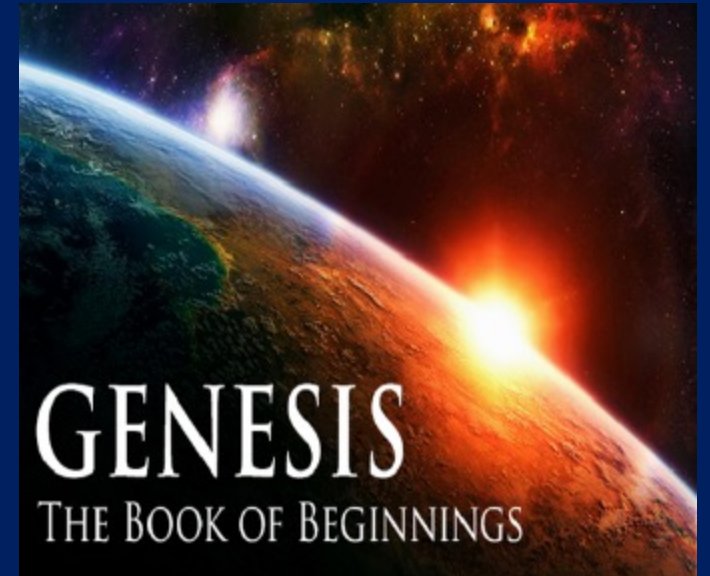
“It is a trustworthy statement: For if we died with Him, we will also live with Him; ¹² If we endure, we will also reign with Him; If we deny Him, He also will deny us; ¹³ If we are faithless, He remains faithful, for He cannot deny Himself.”



I. Genesis 31:43-44

Covenant Proposal

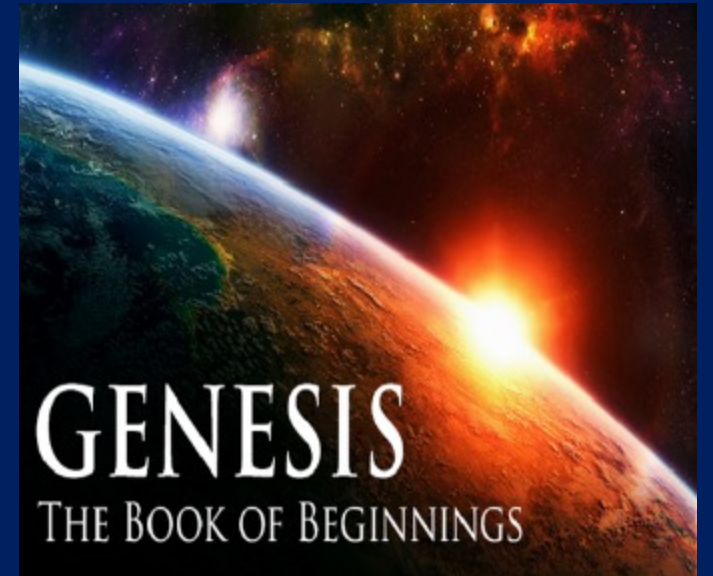
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Genesis 31:43-55

Jacob and Laban's Covenant

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II. Genesis 31:45-50

Covenant Witnesses

- A. Stone (45)
- B. Heap (46a)
- C. Meal (46b)
- D. Marker's name (47-50)



II. Genesis 31:45-50

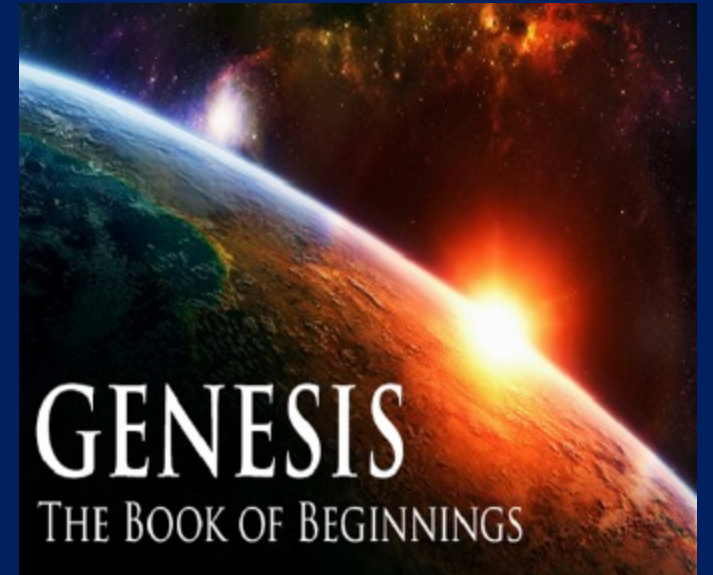
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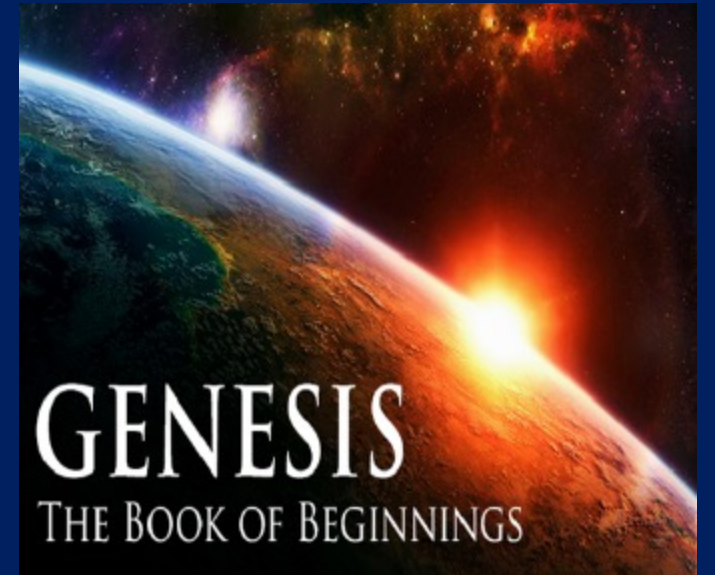
D. Marker's name (47-50)



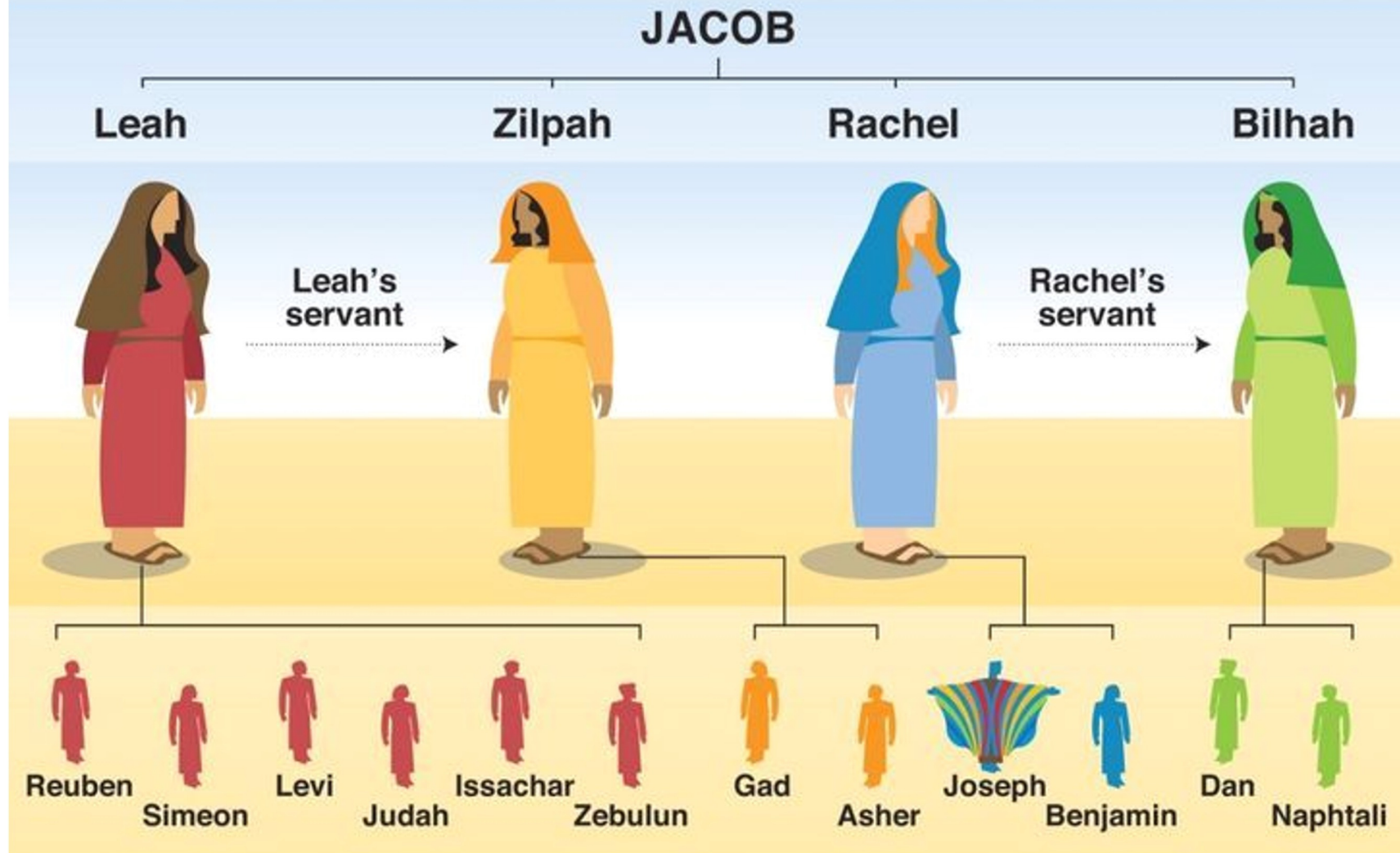
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Jacob's Family



II. Genesis 31:45-50

Covenant Witnesses

- A. Stone (45)
- B. Heap (46a)
- C. Meal (46b)
- D. Marker's name (47-50)





The 7 Churches in Revelation

Rev. 1:11



II. Genesis 31:45-50

Covenant Witnesses

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- D. Marker's name (47-50)



D. Genesis 31:47-50

Marker's Name

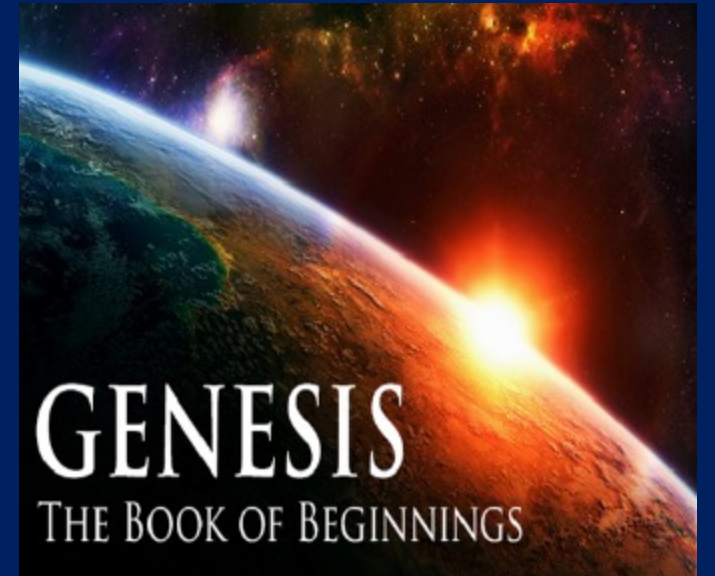
1. Aramaic name (47a)
2. Hebrew name (47b)
3. Name's meaning (48a)
4. Final name (48b-49a)
5. Final name's meaning (49b-50)



D. Genesis 31:47-50

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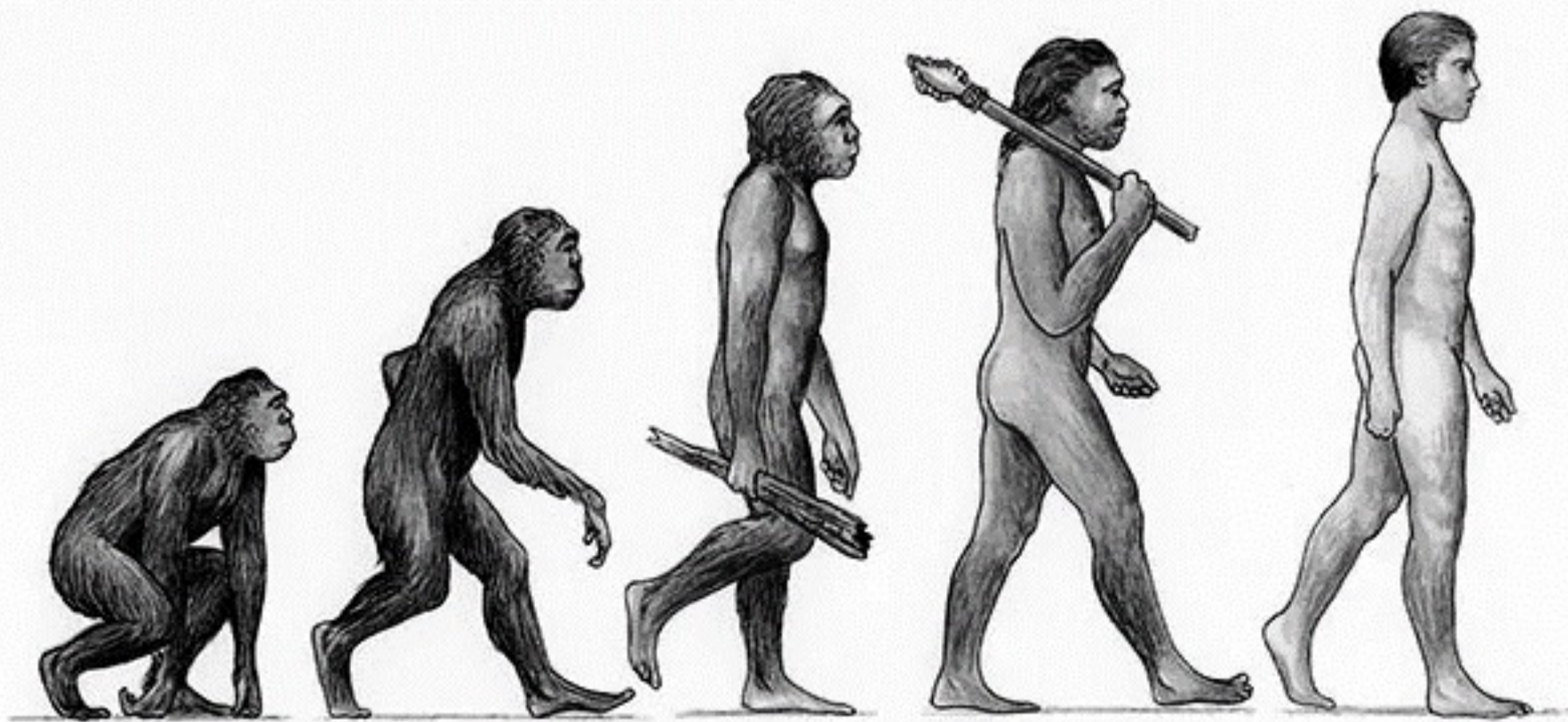


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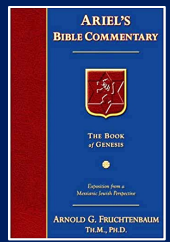
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Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 473

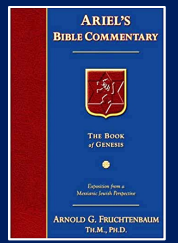


“The reason was: *For he said, Jehovah watch between me and you, when we are absent one from another.* Many have taken this to be a benediction to be applied to oneself when separated from a girlfriend, boyfriend, husband, or wife, etc. However, in the original meaning in context, this was not a benediction but a warning, a warning between two men who could not trust each other. The *pillar* and the *heap* now erected were to mark a border over which neither one was to cross over. Laban did not want Jacob to cross back over to Paddan-Aram with the *teraphim* and claim his property. That was the real meaning of the actions here. Verse 50 spells out the meaning of the heap of witness.”



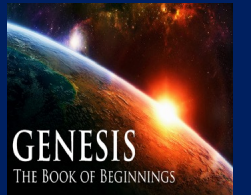
Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 473-74



“Here again there is documentation from the *Nuzi Tablets*, which states that *Wullu* would lose the property of *Nashwi* if he took a wife besides *Nashwi's* daughter.”

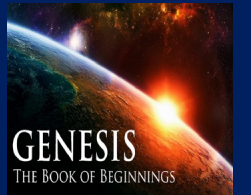




El Roi

YOU ARE
THE GOD
WHO SEES
ME

Names for God in Genesis

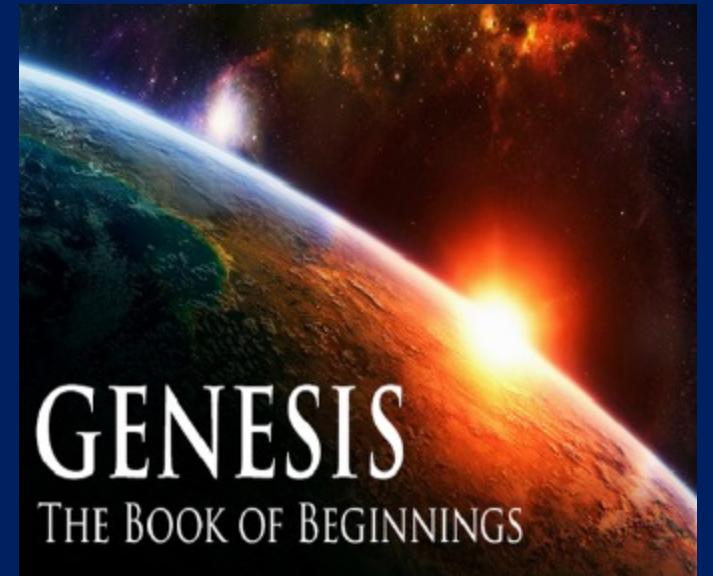


1. Elohim (1:1) - Power
2. Yahweh (2:4) - Relational
3. **El Roi (Gen. 16:13) – Aware**
4. El Olam (21:33) – Eternal
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6. God Isaac Feared (31:42, 53) - Reverenced

Genesis 31:43-55

Jacob and Laban's Covenant

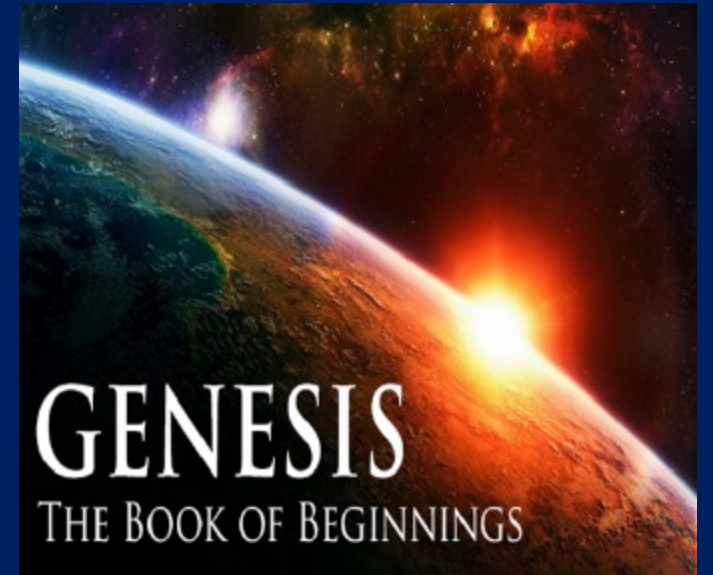
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III. Genesis 31:51-53a

Laban's Perspective

- A. Witnesses (51)
- B. Meaning (52)
- C. Divine witness (53a)



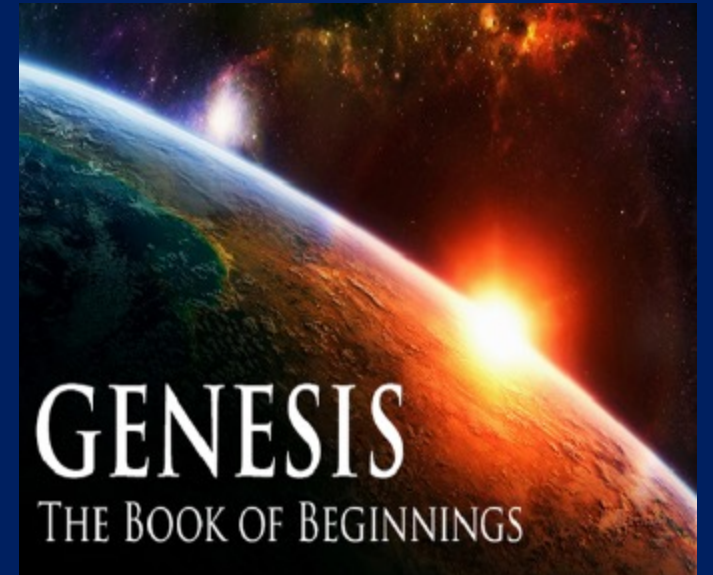
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Laban's Perspective

A. Witnesses (51)

B. Meaning (52)

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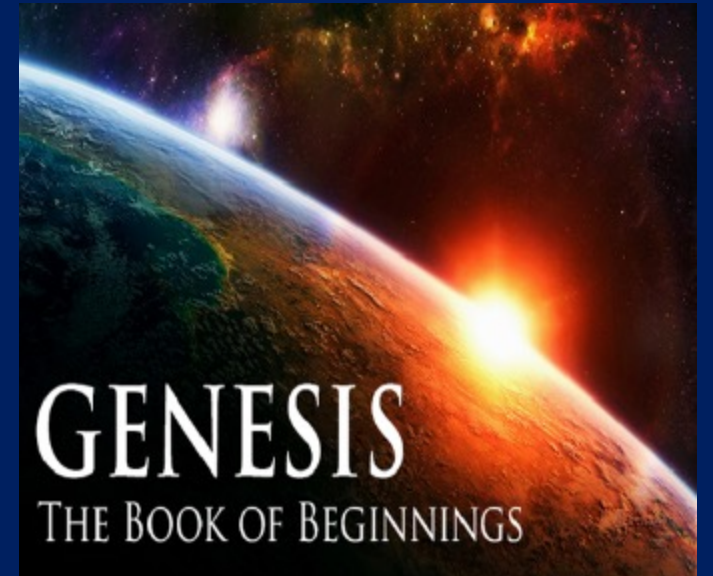
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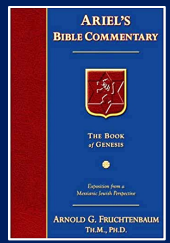






Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 465



“The *Code of Hammurabi* states that whoever has the household gods owns the property. The *Nuzi Tablets* record an incident of the person mentioned earlier and states: ‘If Nashwi has a son of his own, he shall divide the estate equally with Wullu, (adopted son), but the son of Nashwi shall take the gods of Nashwi. However, if Nashwi does not have a son of his own, the Wullu shall take the gods.’ So owning the household gods meant the owner could claim the property. Rachel was not worshipping idols, but rather it was her attempt to gain the property of Laban for her husband.”

Joseph P. Free

Joseph P. Free. "Archaeology and the Bible." HIS Magazine. 9 (May 1949). Page 20.

The following, from J. P. Free's *Archaeology and the Bible* gives a good explanation of not only the episode, but also the background of the *Nuzi* tablets: "Over 1000 clay tablets were found in 1925 in the excavation of a Mesopotamian site known today as *Yorgan Tepe*. Subsequent work brought forth another 3000 tablets and revealed the ancient site as 'Nuzi.' The tablets, written about 1500 B.C., illuminate the background of the biblical patriarchs, Abraham, Isaac, and Jacob. One instance will be cited: When Jacob and Rachel left the home of Laban, . . .

Joseph P. Free

Joseph P. Free. "Archaeology and the Bible." HIS Magazine. 9 (May 1949). Page 20.

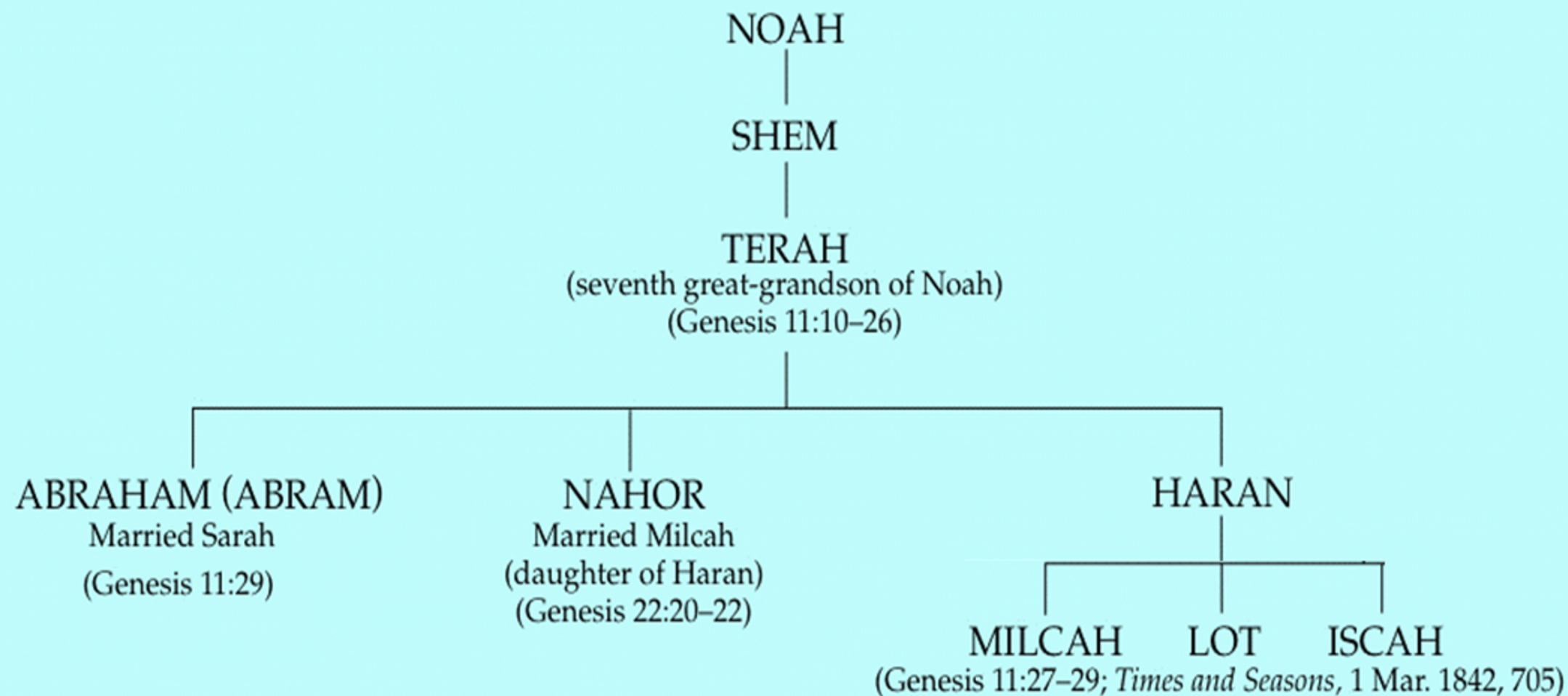
...Rachel stole Laban's family images or 'teraphim.' When Laban discovered the theft, he pursued his daughter and son-in-law, and after a long journey overtook them (Genesis 31:19-23). Commentators have long wondered why he would go to such pains to recover images he could have replaced easily in the local shops. The *Nuzi* tablets record one instance of a son-in-law who possessed the family images having the right to lay legal claim to his father-in-law's property, a fact which explains Laban's anxiety."

III. Genesis 31:51-53a

Laban's Perspective

- A. Witnesses (51)
- B. Meaning (52)
- C. Divine witness (53a)

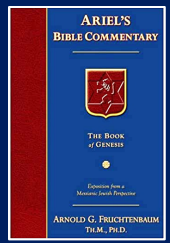






Dr. Arnold G. Fruchtenbaum

The Book of Genesis, 455

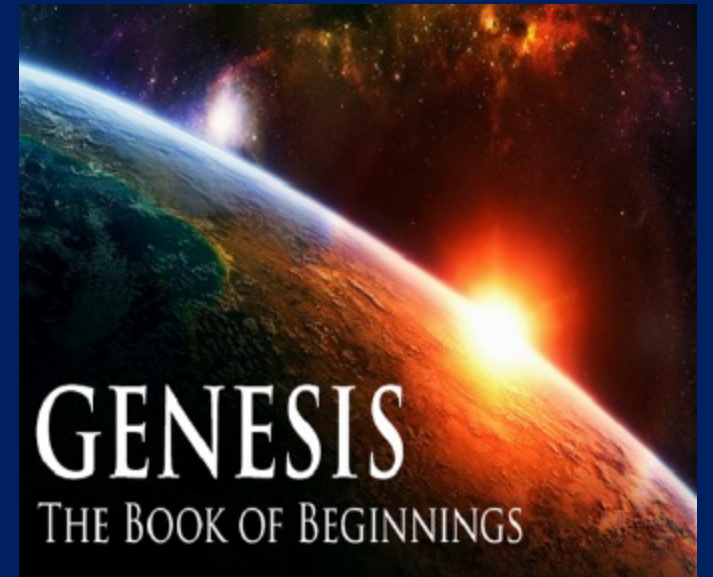


“The request Laban made was: If now I have found favor in your eyes, tarry [stay]. He wanted Jacob to stay there. The reason was: *for I have divined that Jehovah has blessed me for your sake.* The Hebrew word for ‘divine’ has the same root as the word ‘serpent’ and literally means ‘to divine through a serpent.’ **Laban was a pagan who practiced such occult divination;** and through occult practice, Laban, the pagan, recognized that Jacob’s God, Whoever He might be, was blessing Laban because of his relationship to Jacob.”

Genesis 31:43-55

Jacob and Laban's Covenant

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IV. Genesis 31:53b-54

Jacob's Response

- A. Swore (53b)
- B. Sacrifice (54a)
- C. Meal (54b)
- D. Duration (54c)



IV. Genesis 31:53b-54

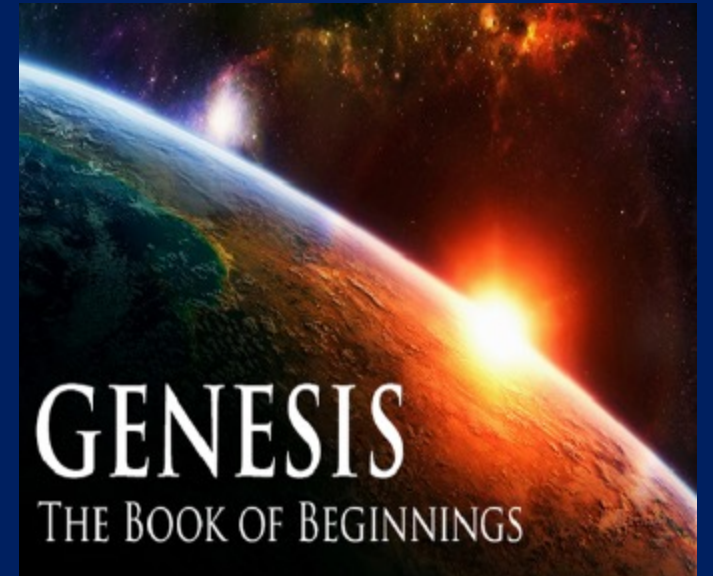
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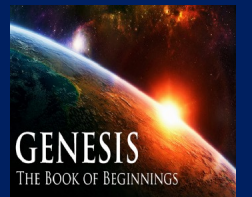
D. Duration (54c)



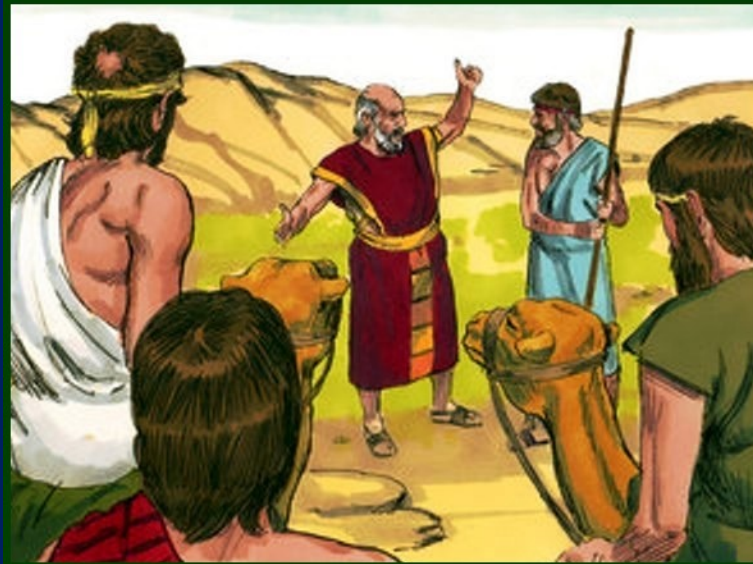


Charles Ryrie

The Ryrie Study Bible, page 42

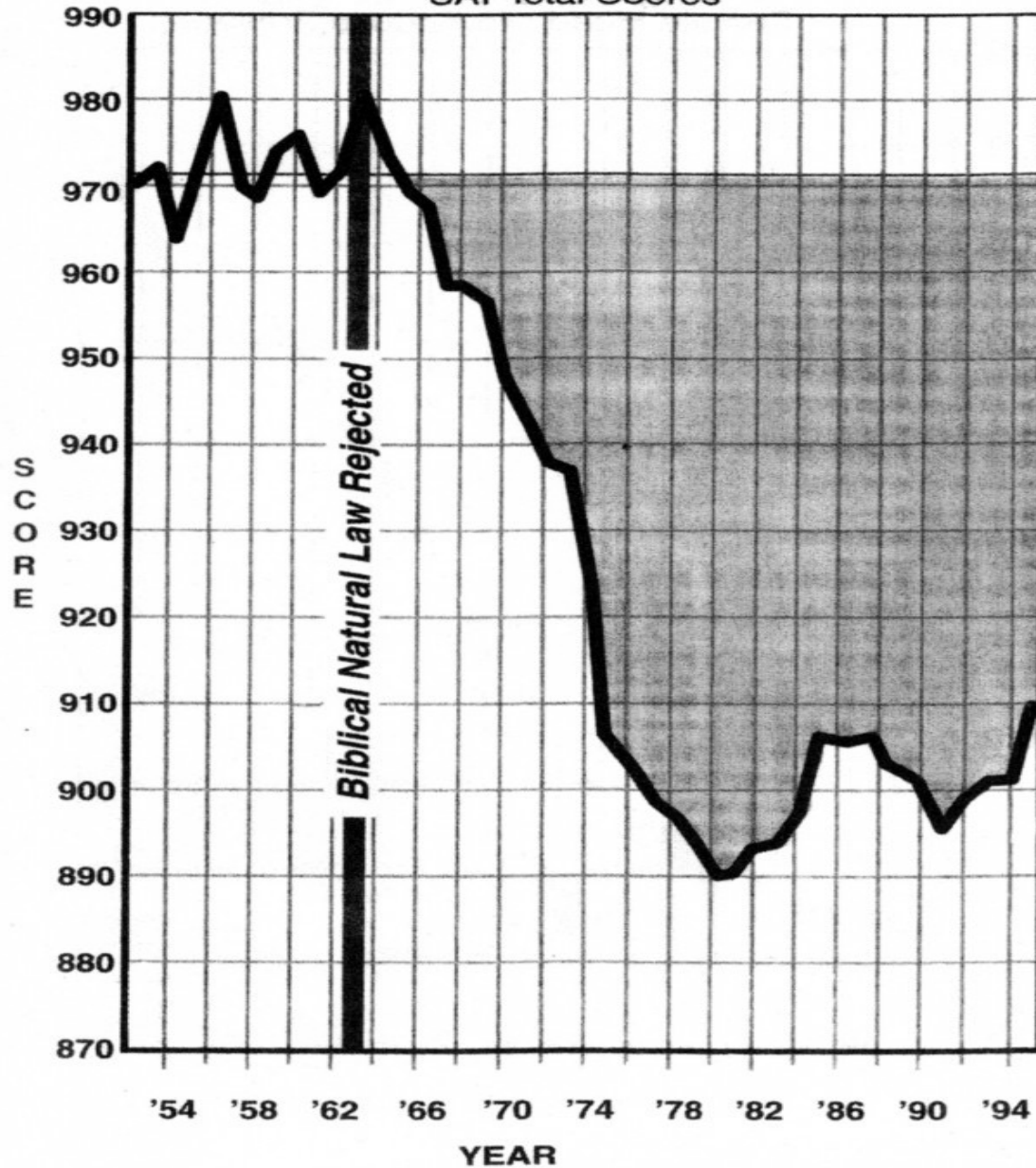


Genesis 31:42 (RSBEE:NASB1995U): “31:42 the fear of Isaac means ‘the God Isaac feared.’”

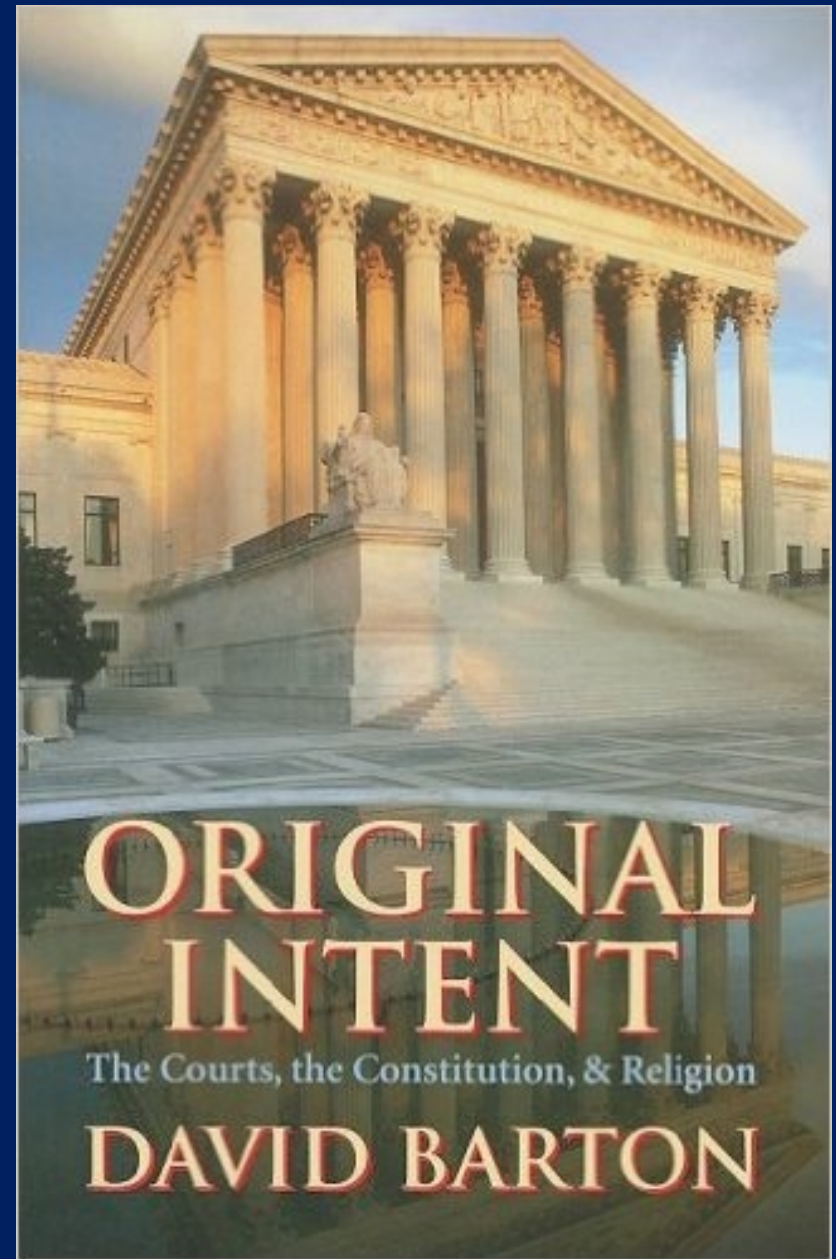


Educational Achievement

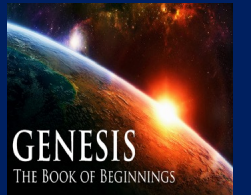
SAT Total Scores



Basic data from the College Entrance Exam Board, New York.

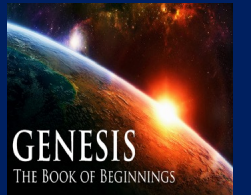


David Barton, *Original Intent*, p. 245



El Roi

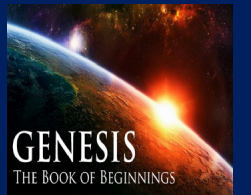
YOU ARE
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WHO SEES
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GENESIS 21:33

אֵל עוֹלָם

EL OLAM
THE EVERLASTING GOD

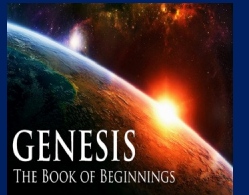


יְרֵאָה יְהוָה

Jehovah Jireh

"The Lord Will Provide"

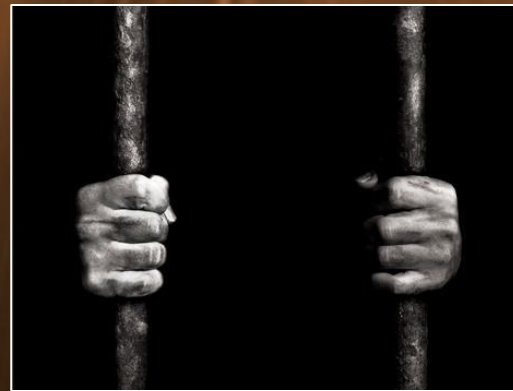
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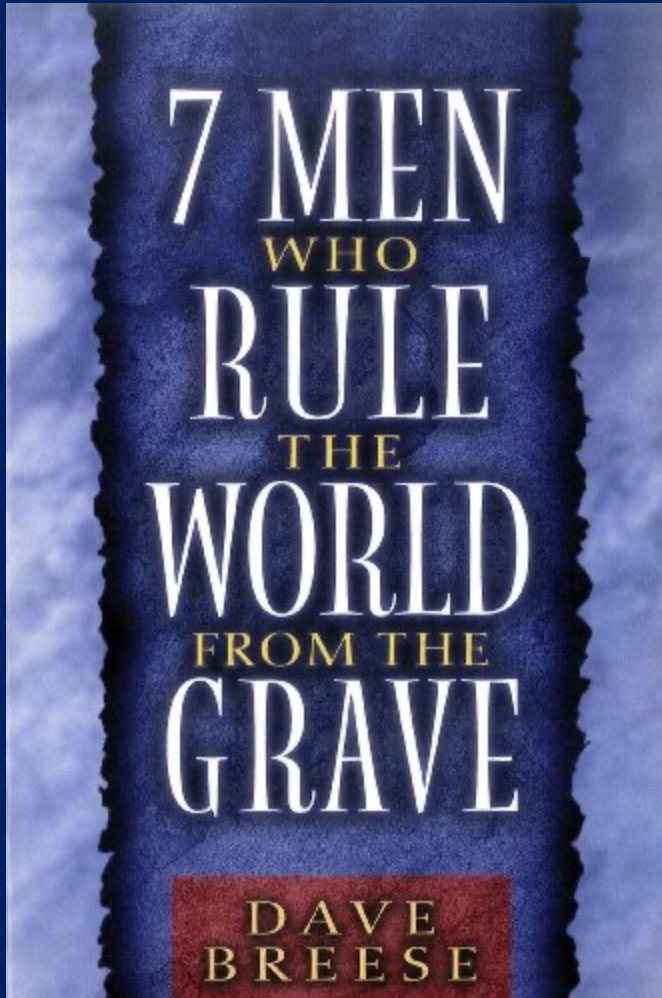
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6. God Isaac Feared (31:42, 53) - Reverenced

Colossians 2:8

“See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.”

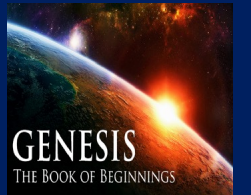


AUTHORSHIP

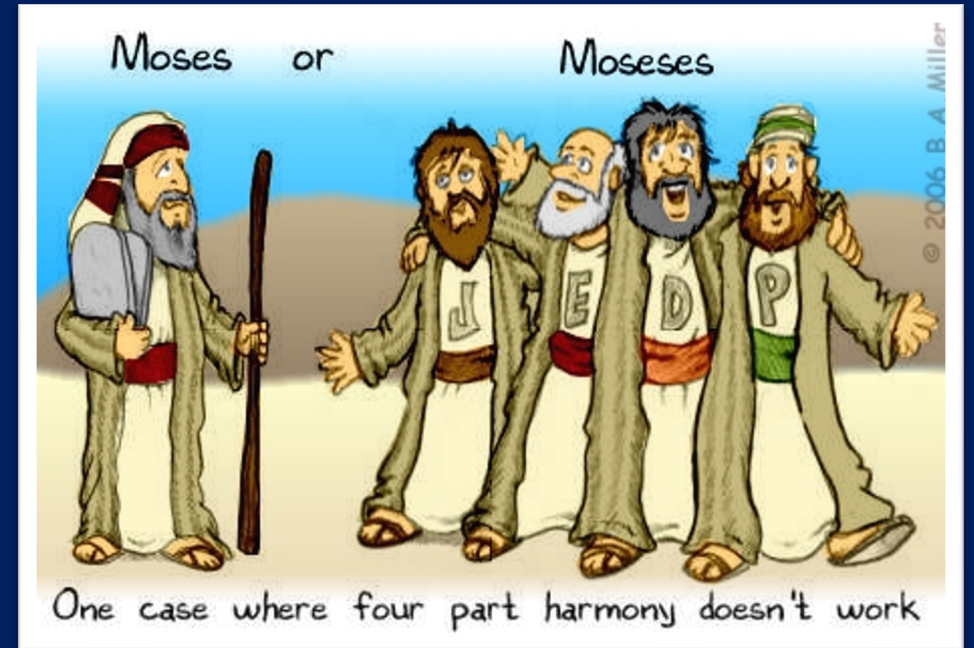


1. Charles Darwin
2. Karl Marx
3. Julius Wellhausen
4. John Dewey
5. Sigmund Freud
6. John Maynard Keynes
7. Soren Kierkegaard

DOCUMENTARY HYPOTHESIS



- J – Yahwist (850 B.C.)
- E – Elohist (750 B.C.)
- D – Deuteronomist (621 B.C.)
- P – Priestly code (525 B.C.)



Arguments Favoring the Documentary Hypothesis

1. Writing unknown at the time of Moses
2. Different names for God
3. Differing styles
4. Editorial insertions (Gen. 36:31)
5. Assumption of polytheism to monotheism

Problems with the Documentary Hypothesis

1. JEDP Documents never discovered
2. Writing prior to 1500 B.C. (*Code of Hammurabi*)
3. Different names for God used for different literary purposes
4. Editorial insertions added after Moses completed the bulk of the work
5. Polytheism to monotheism trajectory never proven
6. Moses relied upon other sources (Gen. 5:1)

IV. Genesis 31:53b-54

Jacob's Response

- A. Swore (53b)
- B. Sacrifice (54a)
- C. Meal (54b)
- D. Duration (54c)

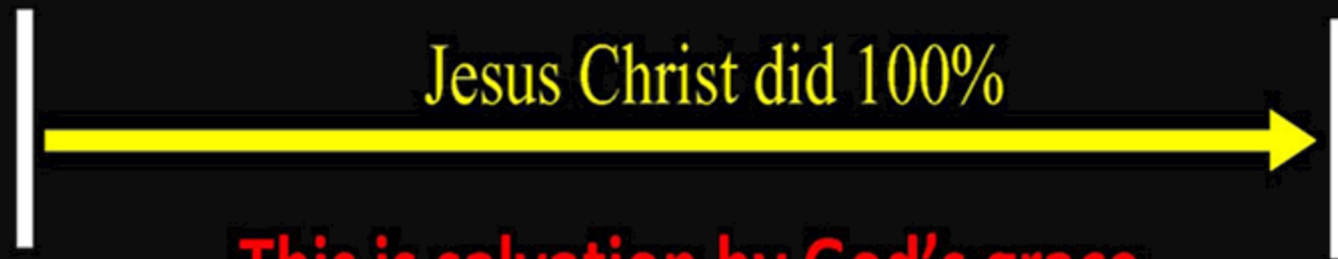


Religion says...



This is salvation by works.

God says...



This is salvation by God's grace.

Romans 12:1

¹ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is your spiritual service of worship.*



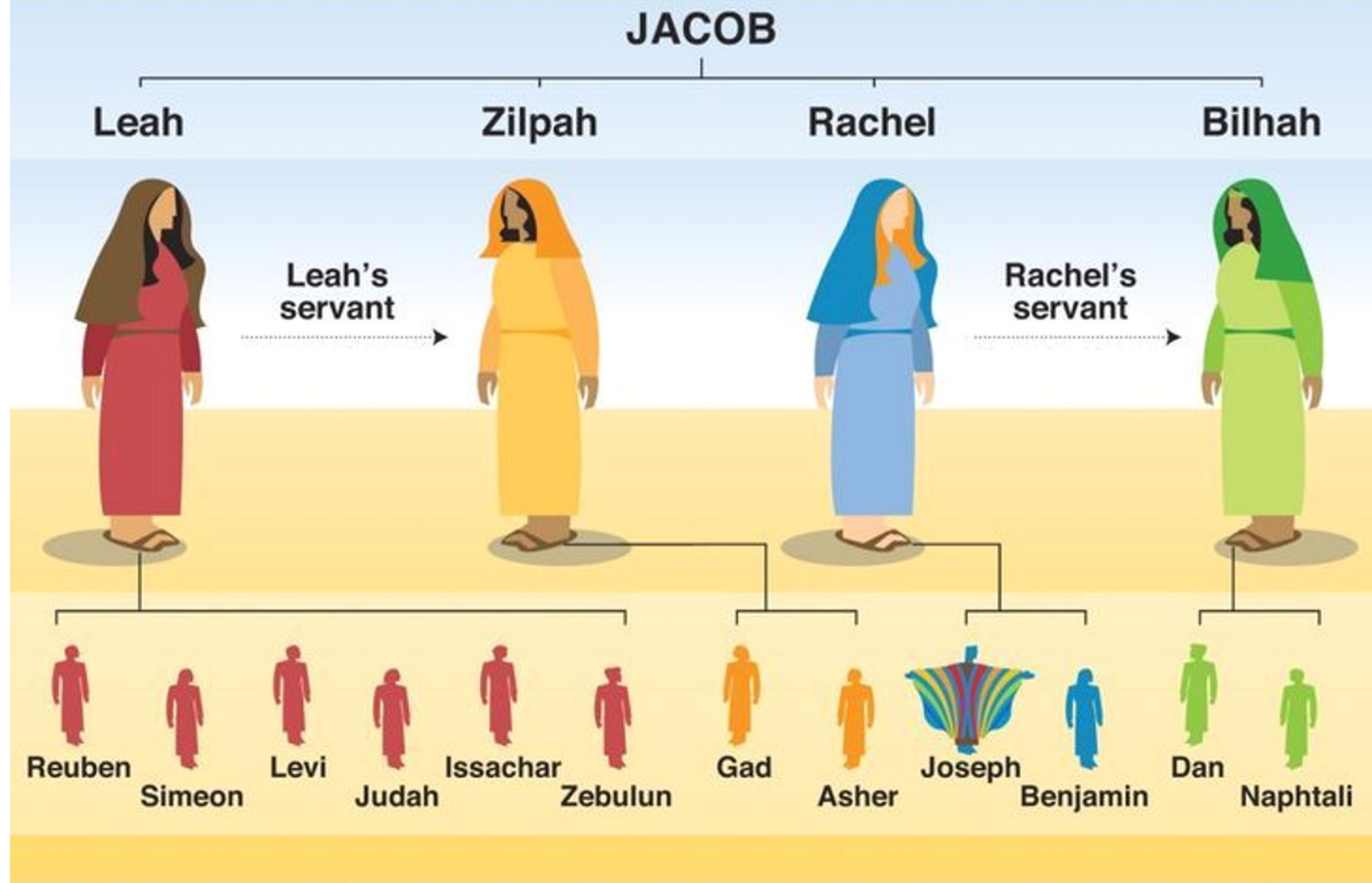
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Jacob's Response

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Jacob's Family





The 7 Churches in Revelation

Rev. 1:11



IV. Genesis 31:53b-54

Jacob's Response

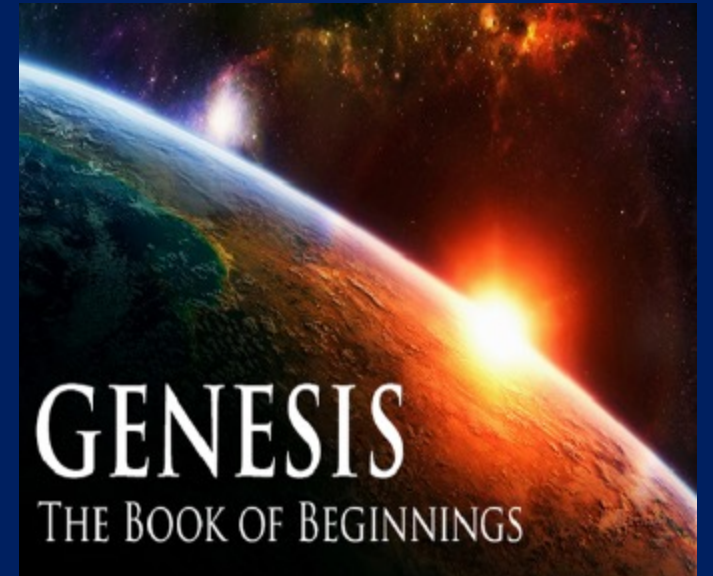
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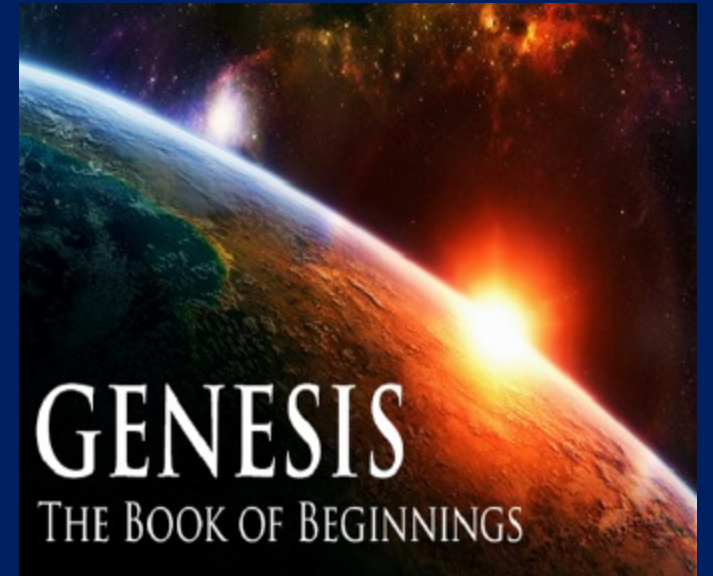


V. Genesis 31:55

Laban's Departure

A. Blessing (55a)

B. Departure (55b)

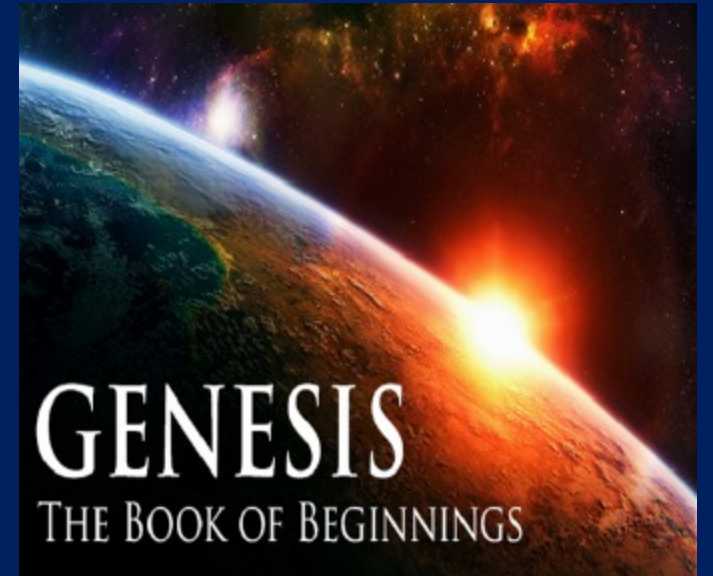


V. Genesis 31:55

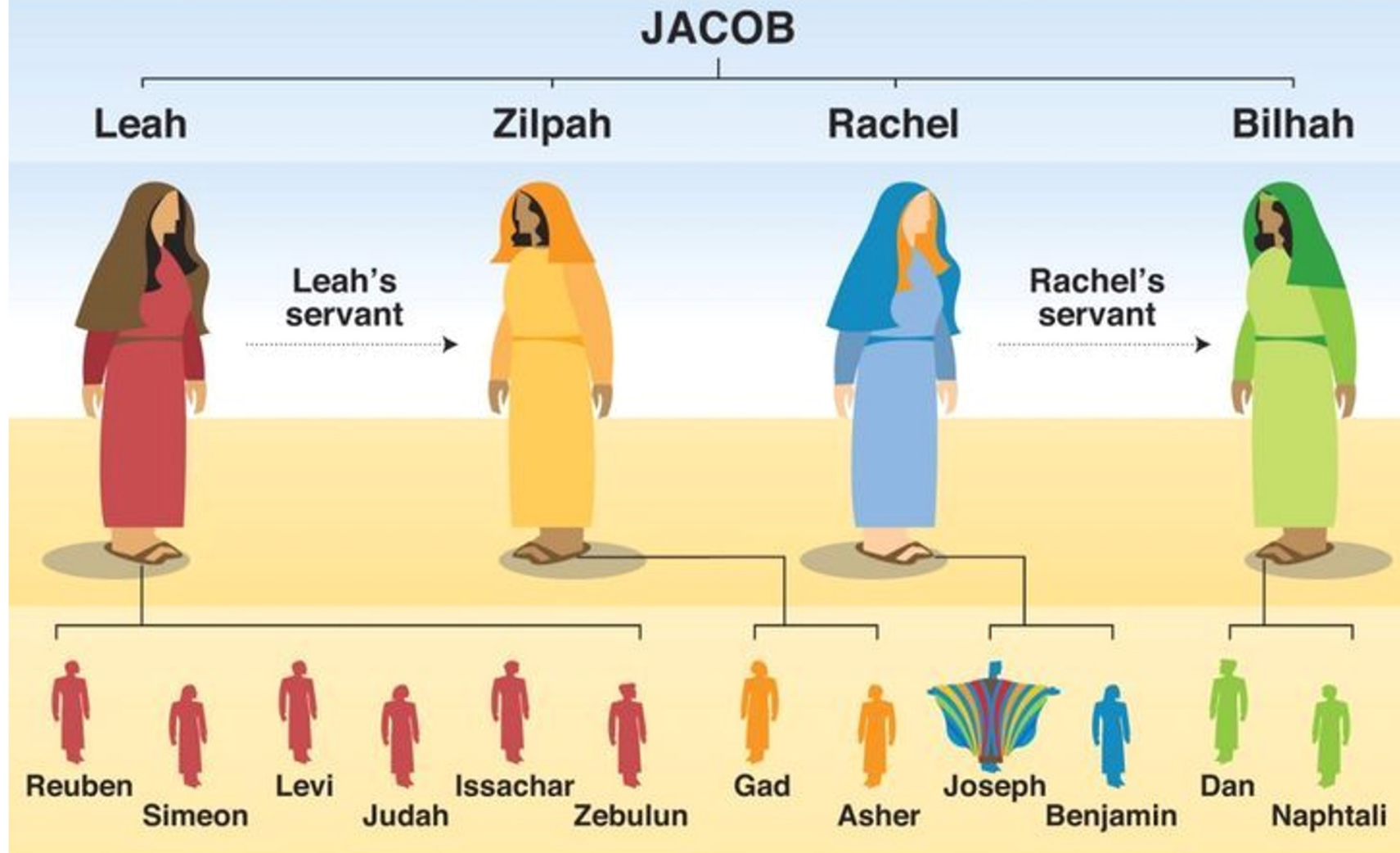
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A. Blessing (55a)

B. Departure (55b)



Jacob's Family

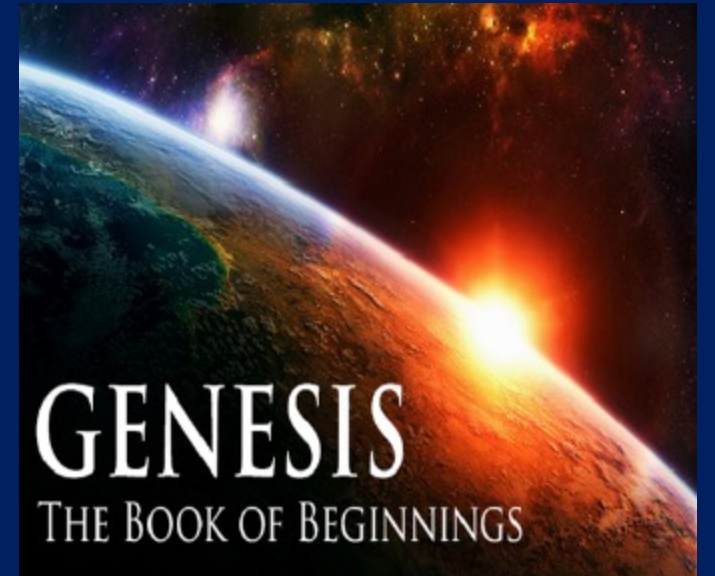


V. Genesis 31:55

Laban's Departure

A. Blessing (55a)

B. Departure (55b)



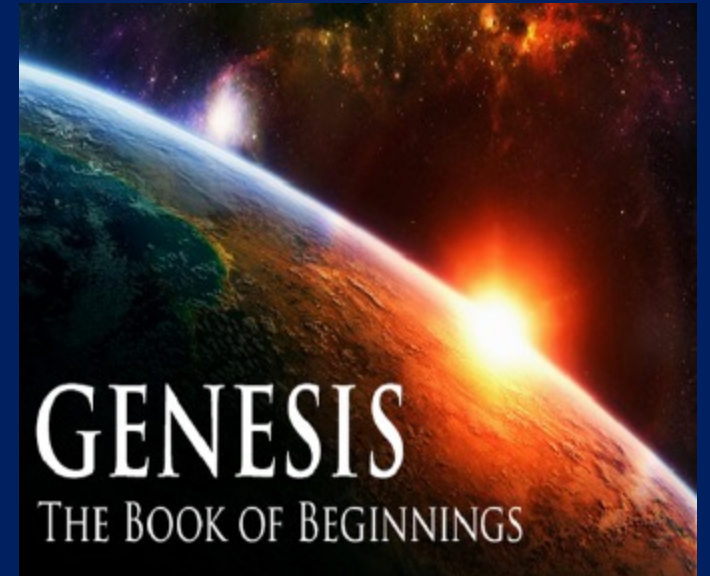


Conclusion

Genesis 31:43-55

Jacob and Laban's Covenant

- I. Covenant Proposal (43-44)
- II. Covenant Witnesses (45-50)
- III. Laban's Perspective (51-53a)
- IV. Jacob's Response (53b-54)
- V. Laban's Departure (55)





²⁴ The LORD bless you, and keep you; ²⁵ The LORD make His face shine on you, And be gracious to you; ²⁶ The LORD lift up His countenance on you, And give you peace.

Numbers 6:24–26 (NASB95)