

# Genesis 12–50

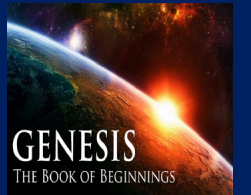
## Israel's Birth & Preservation



**Dr. Andy Woods**

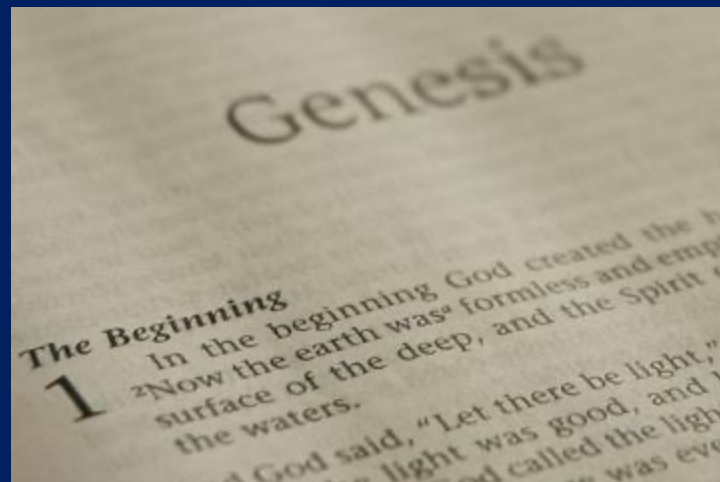
Senior Pastor – Sugar Land Bible Church  
President – Chafer Theological Seminary

# GENESIS STRUCTURE

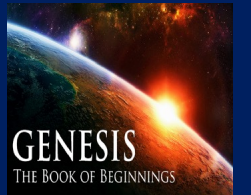


I. Beginning of the Human race (Gen. 1–11)

II. Beginning of the Hebrew race (Gen. 12–50)



# GENESIS STRUCTURE



- I. Genesis 1-11 (four events)
  - A. Creation (1-2)
  - B. Fall (3-5)
  - C. Flood (6-9)
  - D. National dispersion (10-11)

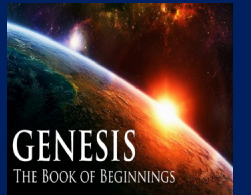


## Genesis 3:15

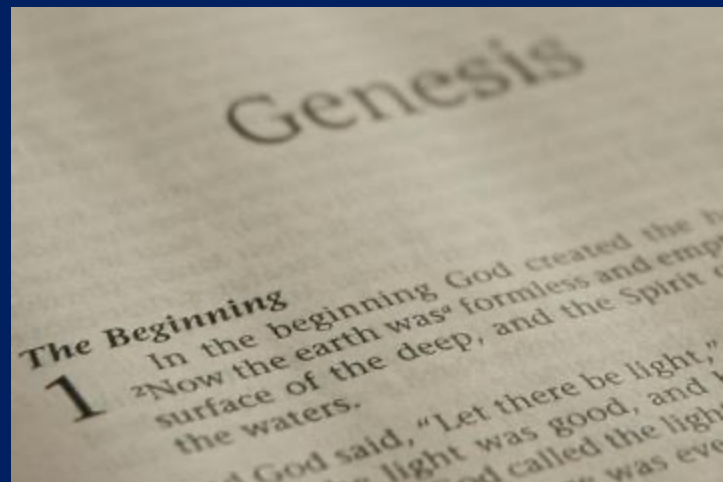
“And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”



# GENESIS STRUCTURE



- I. Beginning of the Human race (Gen. 1–11)
- II. Beginning of the Hebrew race (Gen. 12–50)**

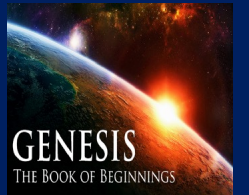


## Isaiah 43:1

“But now, thus says the Lord, your Creator, O Jacob, And He who formed you, O Israel, 'Do not fear, for I have redeemed you; I have called you by name; you are Mine!'”



# 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 25

## Chapter Summary

- I. Abraham & Keturah (1-6)
- II. Abraham's death (8-11)
- III. Ishmael's *Toledoth* (12-18)
- IV. Birth of Jacob & Esau (19-26)
- V. Selling of the birthright (27-34)





# V. Genesis 25:27-34

## Selling of the Birthright

- A. Development of the boys (27)
- B. Parental preferences (28)
- C. Jacob purchases the birthright (29-34)



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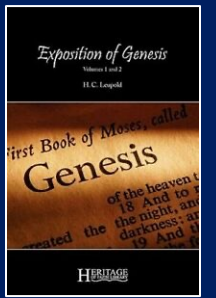
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# H. C. Leupold

H.C. Leupold, *Exposition of Genesis*, 1:366.



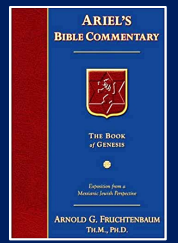
“For the meaning of the verb form *nimrodh*, without a doubt, is **‘let us revolt’.**”





# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 213*



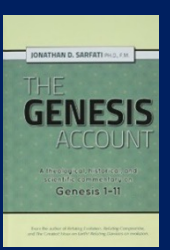
“Verse 9 deals with Nimrod’s relationship to God: He was a mighty hunter before Jehovah. The terminology implies antagonism; antagonism against and in opposition to God.”





# The Jerusalem Targum

Jonathan D. Sarfati, *The Genesis Account: A Theological, Historical, and Scientific Commentary on Genesis 1–11* (Powder Springs, GA: Creation Book Publishers, 2015), 642.



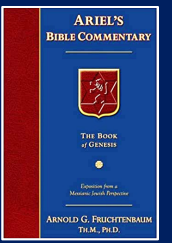
The Jerusalem Targum paraphrases this passage as follows: “He was powerful in hunting and in wickedness before the Lord for **he was a hunter of the sons of men**, as he said to them, ‘Depart from the judgment of the Lord and hear the judgement of Nimrod.’ Therefore, it is said as Nimrod the strong one, strong in hunting, and wickedness before the Lord.”





# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 346*



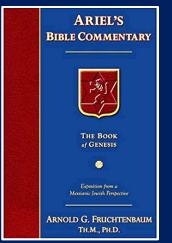
“He now became a hunter. In the context of Genesis, this is not a positive but a negative, as already indicated with *Nimrod*; for he, too, was a mighty hunter before the Lord.”





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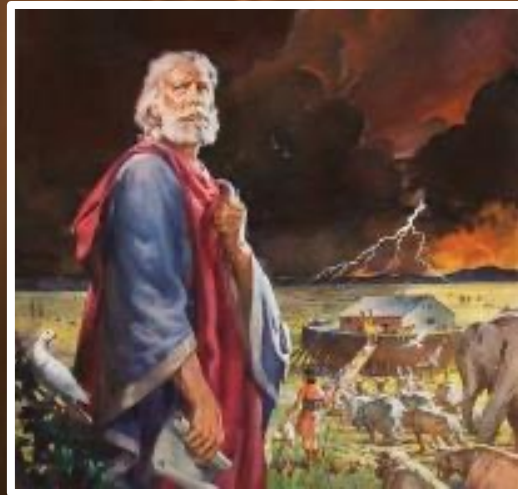
*The Book of Genesis, 402*



*“Esau was a skillful hunter, just as Nimrod was a skillful hunter (10:8–12). In the context of Genesis, being a skillful hunter is not a positive statement, but a negative one. This is important because throughout church history, Jacob has received a lot of bad press. In most sermons, especially in Christian circles, Jacob is painted very negatively, and attributes are ascribed to Jacob that are not true to the Word of God and certainly do not correspond with God’s own evaluation of Jacob.”*

## Genesis 6:8-9

“<sup>8</sup> But Noah found favor in the eyes of the LORD. <sup>9</sup> These are *the records of* the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.”

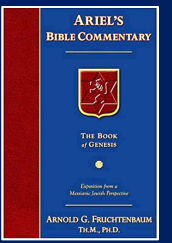






# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 403*



“In other words, this word does not mean *quiet*, but *perfect*. Why is it not translated that way? The reason is not because it does not make sense in the text, but rather because it does not fit people’s preconceived notions about Jacob. This is the first of several examples where the biblical view of Jacob is opposite from the portrayal of all too many commentators and preachers.”

# V. Genesis 25:27-34

## Selling of the Birthright

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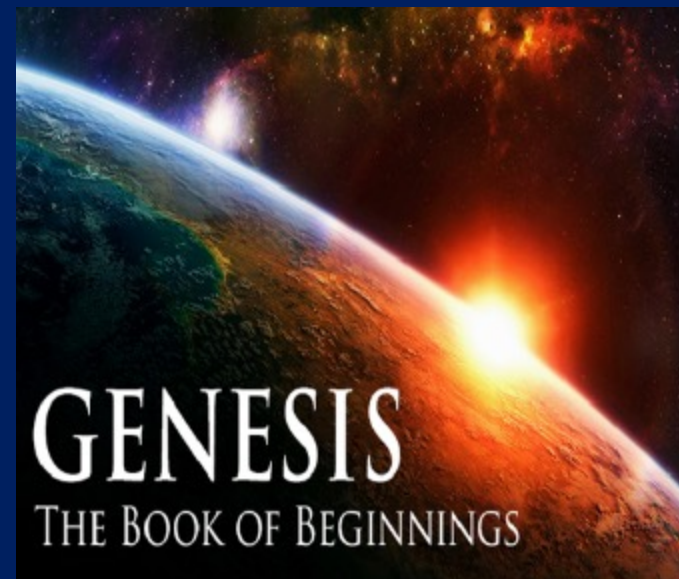
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## C. Genesis 25:29-34

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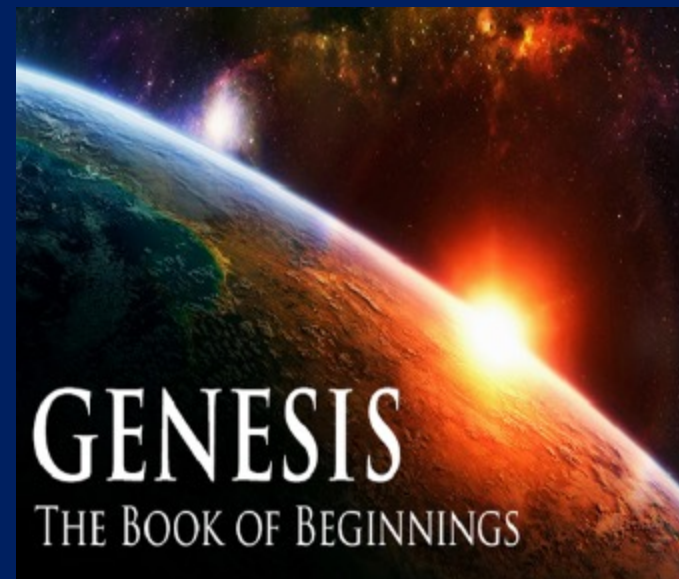
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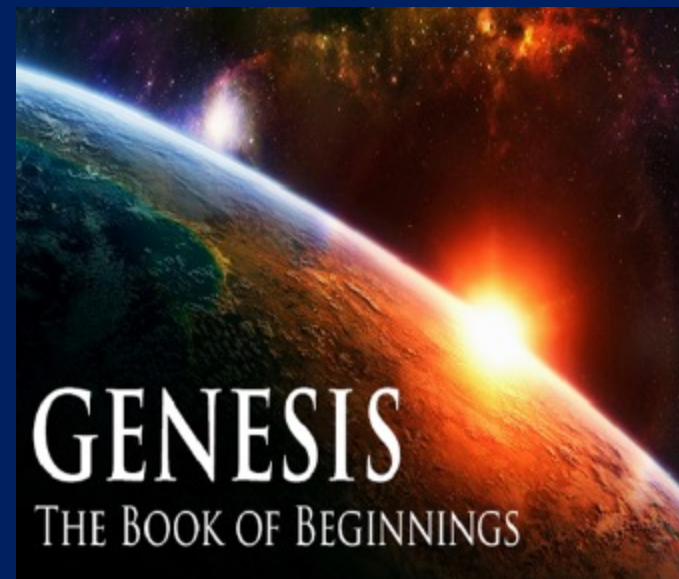
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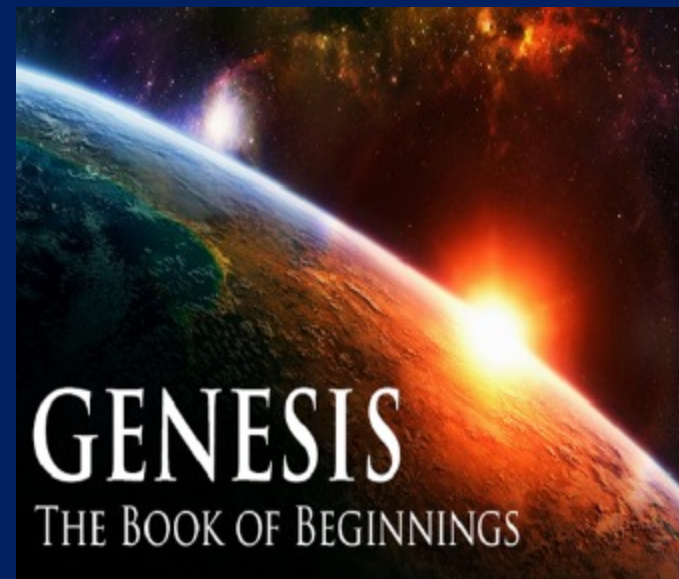
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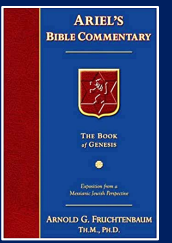
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# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 404*



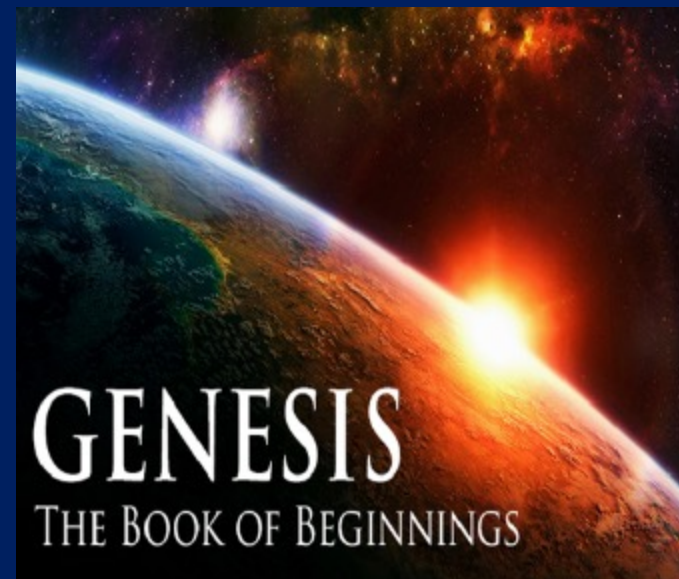
“In the *Nuzi Tablets*, the birthright was salable; the firstborn had the right to sell his birthright. Esau’s birthright included four elements: physical benefits (Deut. 21:17); spiritual benefits (I Chron. 5:1–2); being in the Messianic line, because this is the birthright of the Abrahamic Covenant; and the possession of the Land. Esau did not care anything about the spiritual benefits. Because the spiritual benefits were in the forefront, he did not particularly care to hang on to his birthright.”



## C. Genesis 25:29-34

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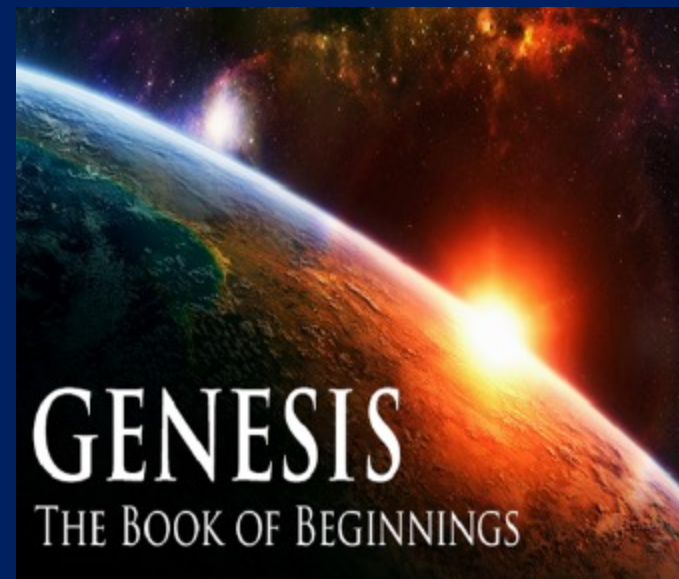
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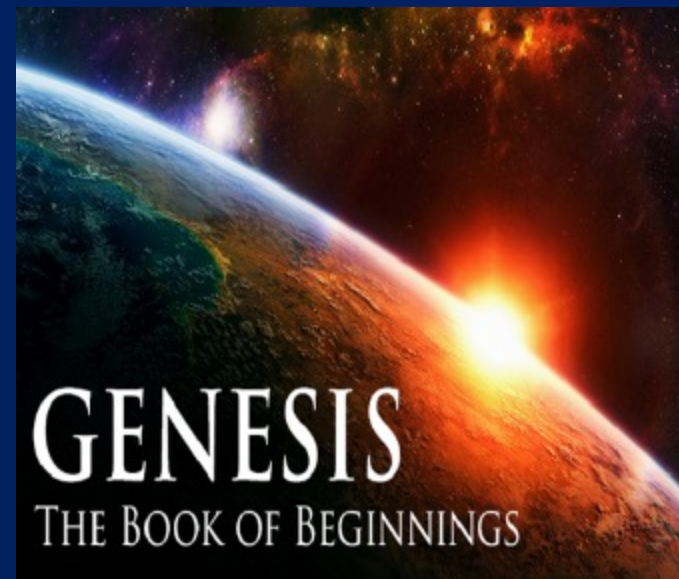
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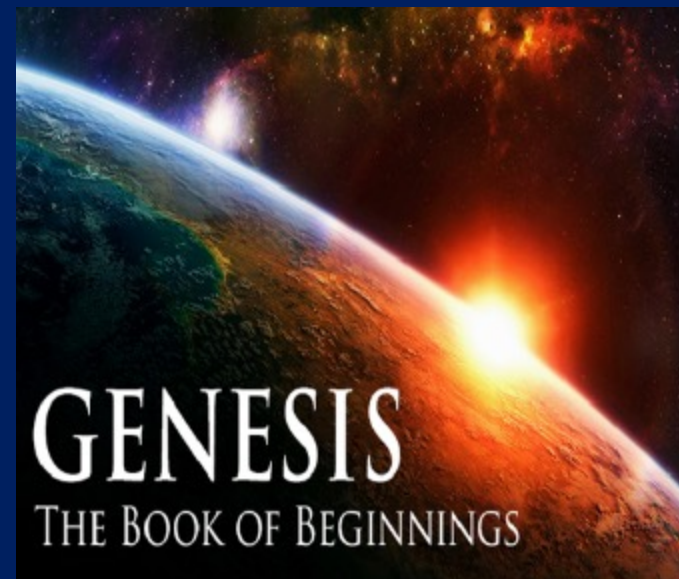
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## 2 Cor. 4:18

<sup>18</sup> while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

FOCUS on THINGS  
with ETERNAL VALUE



Conclusion

# Genesis 25

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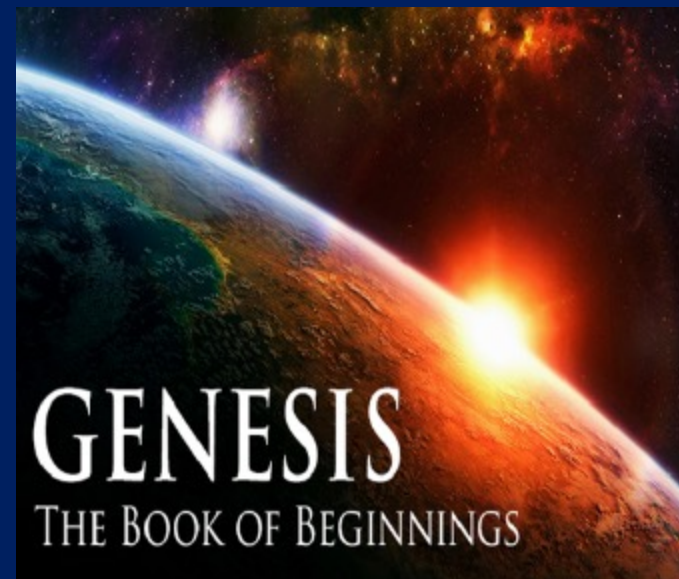




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<sup>24</sup> The LORD bless you, and keep you; <sup>25</sup> The LORD make His face shine on you, And be gracious to you; <sup>26</sup> The LORD lift up His countenance on you, And give you peace.

Numbers 6:24–26 (NASB95)