

# Genesis 12–50

## Israel's Birth & Preservation

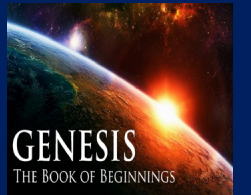


**Dr. Andy Woods**

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)



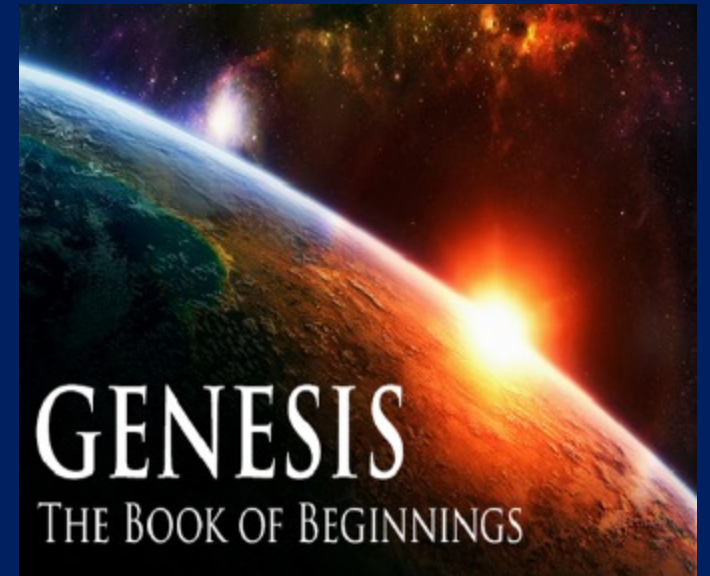




# Genesis 31:22-42

## Laban's Pursuit

- I. Report to Laban (22)
- II. Laban's chase (23)
- III. God's warning (24)
- IV. Laban catches Jacob (25)
- V. Laban's verbal attack (26-30)
- VI. Jacob's response (31-32)
- VII. Laban's search (33-35)
- VIII. Jacob's response (36-42)**





# VIII. Genesis 31:36-42

## Jacob's Response

- A. Emotional response (36a)
- B. Jacob's challenge (36b-37)
- C. Jacob's history with Laban (38-42)



# VIII. Genesis 31:36-42

## Jacob's Response

- A. Emotional response (36a)
- B. Jacob's challenge (36b-37)
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## C. Genesis 31:38-42

### Jacob's History with Laban

1. Jacob's innocence (38-40)
2. Laban's dishonesty (41)
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# 1. Genesis 31:38-40

## Jacob's Innocence

- a) No flock miscarriages (38a)
- b) No eating of the flock (38b)
- c) Bore loss for torn beasts (39a)
- d) Made good for stolen property (39b)
- e) Endured adverse circumstances (40a)
- f) Severe conditions & sleepless nights (40b)



# 1. Genesis 31:38-40

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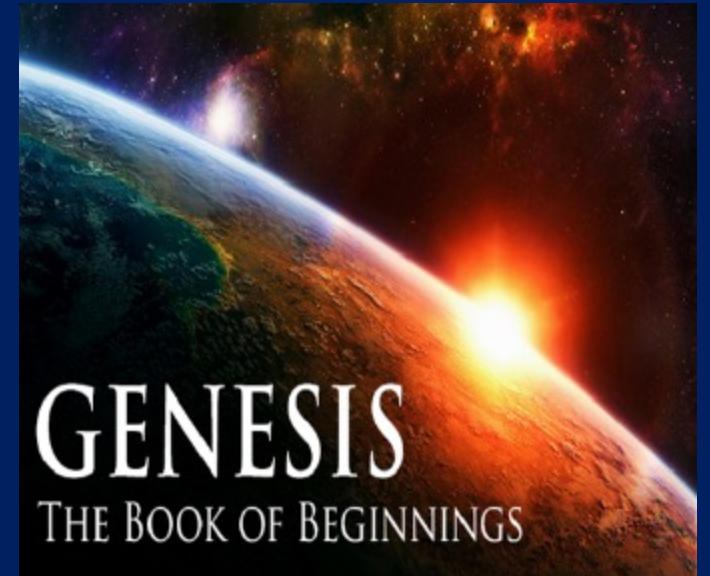
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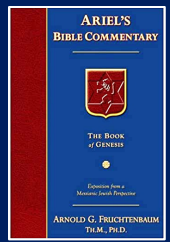
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# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 470*



*“The rams of your flocks have I not eaten; Jacob did not eat of the flocks when he was hungry. According to the Nuzi Tablets, this was a common sin of shepherds, who frequently used the flocks of their masters to feed themselves; but Jacob never did.”*





# 1. Genesis 31:38-40

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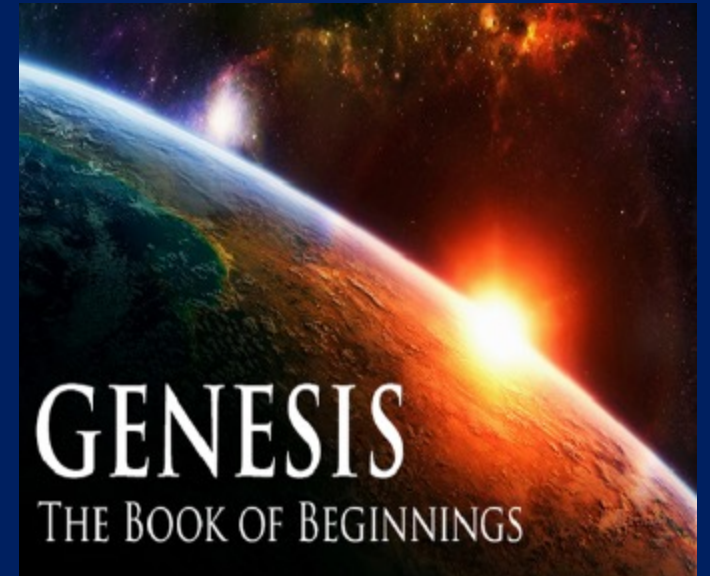
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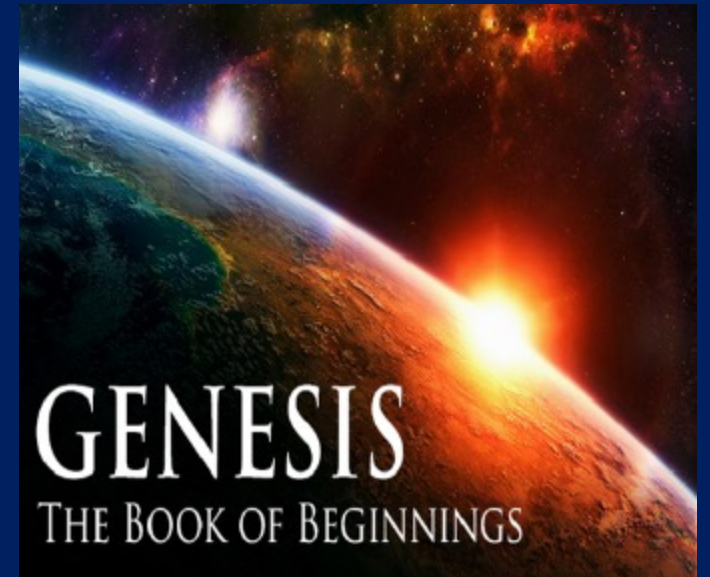
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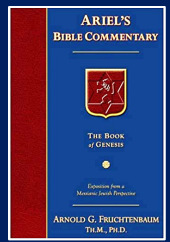






# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 471*



“In the *Code of Hammurabi*, any charge of negligence could be challenged in court. A shepherd gave a receipt to the owner for the animals he took; he had to return the animals with a reasonable increase, although he was allowed to use some for food. He was not responsible for those killed by lions or by lightning, but any loss due to carelessness had to be repaid tenfold. This shows that Jacob did not demand or make use of his own civil rights under the law in effect in that area of the country. This reveals Jacob’s attitude in that he could have had an even greater gain if he had resorted to the laws of his day to his benefit, but he did not. In 31:41, Jacob spelled out Laban’s unfaithfulness: These twenty years have I been in your house, and he went on to divide the timing.”

## C. Genesis 31:38-42

### Jacob's History with Laban

1. Jacob's innocence (38-40)
2. Laban's dishonesty (41)
3. Divine intervention (42)



## 2. Genesis 31:41

### Laban's Dishonesty

- a) Twenty-year summation (41a)
- b) First fourteen years (41b)
- c) Remaining six years (41b)



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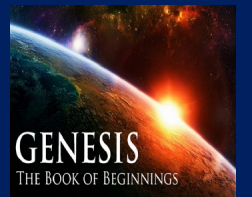
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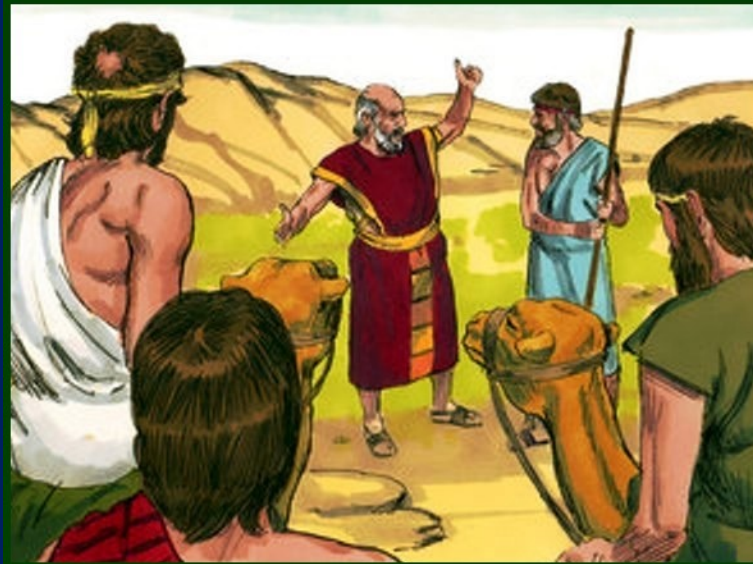


# Charles Ryrie

*The Ryrie Study Bible, page 42*



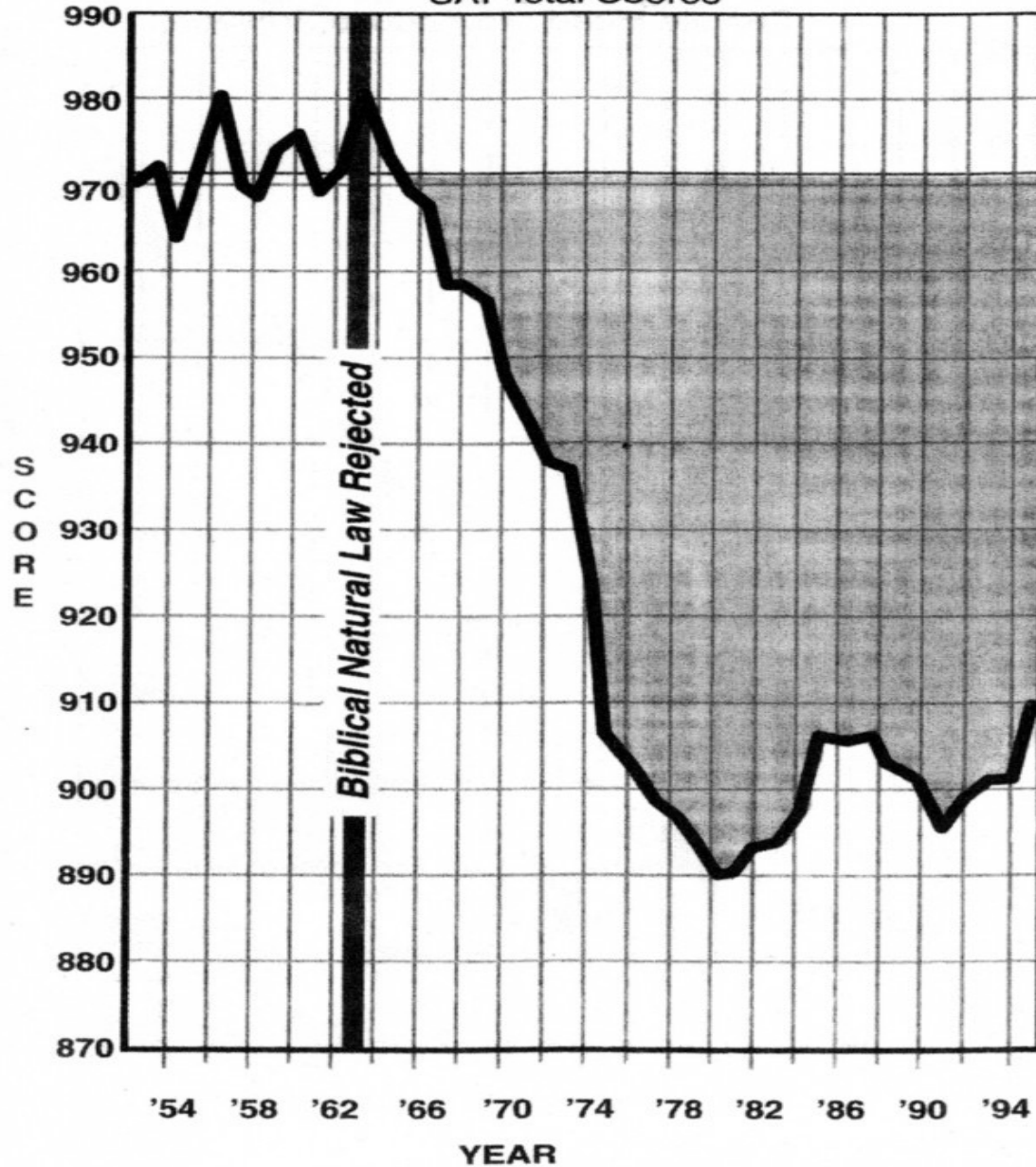
**Genesis 31:42** (RSBEE:NASB1995U): “31:42 the fear of Isaac means ‘the God Isaac feared.’”



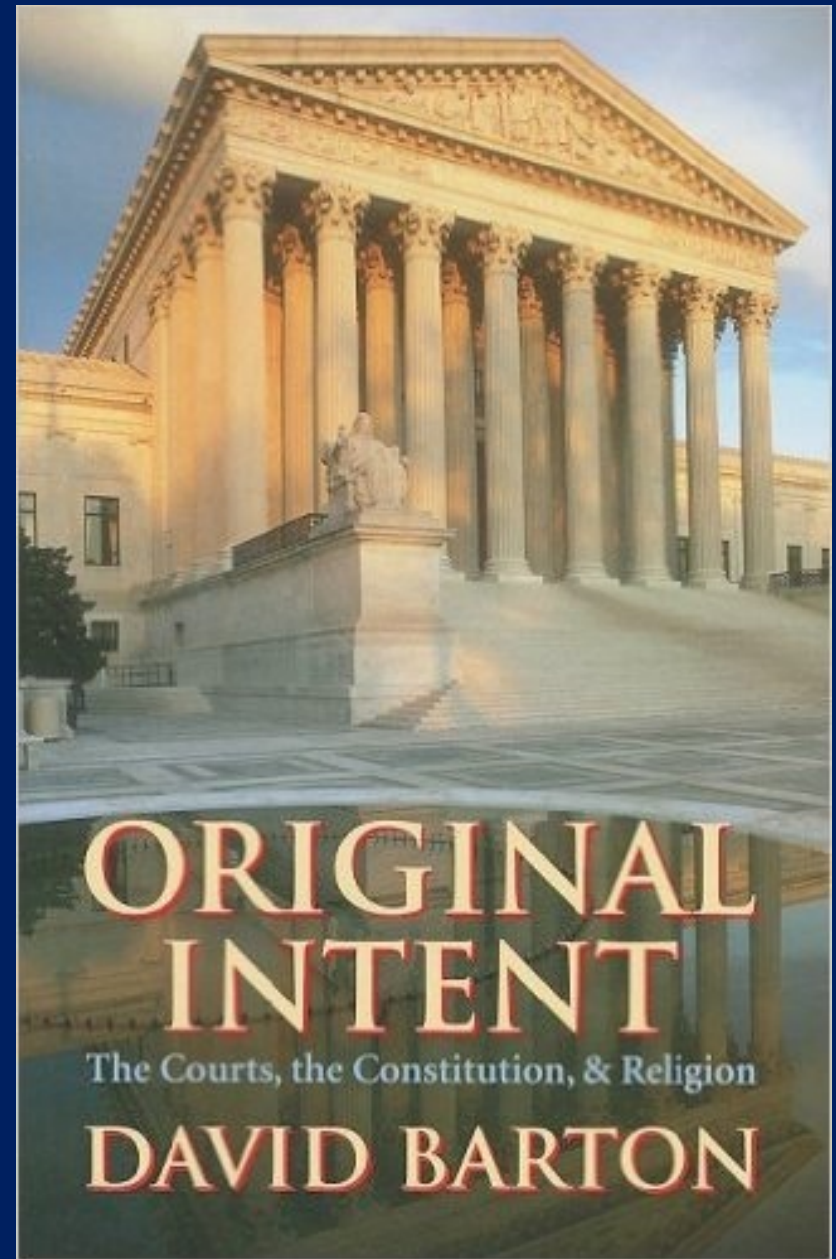


# Educational Achievement

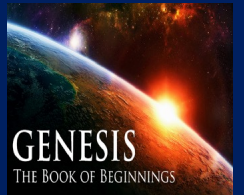
SAT Total Scores



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

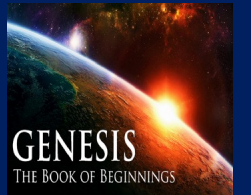


David Barton, *Original Intent*, p. 245



El Roi

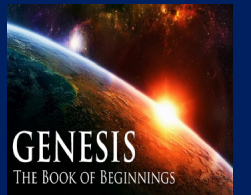
YOU ARE  
THE GOD  
WHO SEES  
ME



**GENESIS 21:33**

**אֵל עוֹלָם**

**EL OLAM  
THE EVERLASTING GOD**



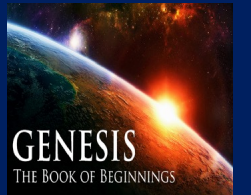
יְרֵאָה יְהוָה

Jehovah Jireh

"The Lord Will Provide"

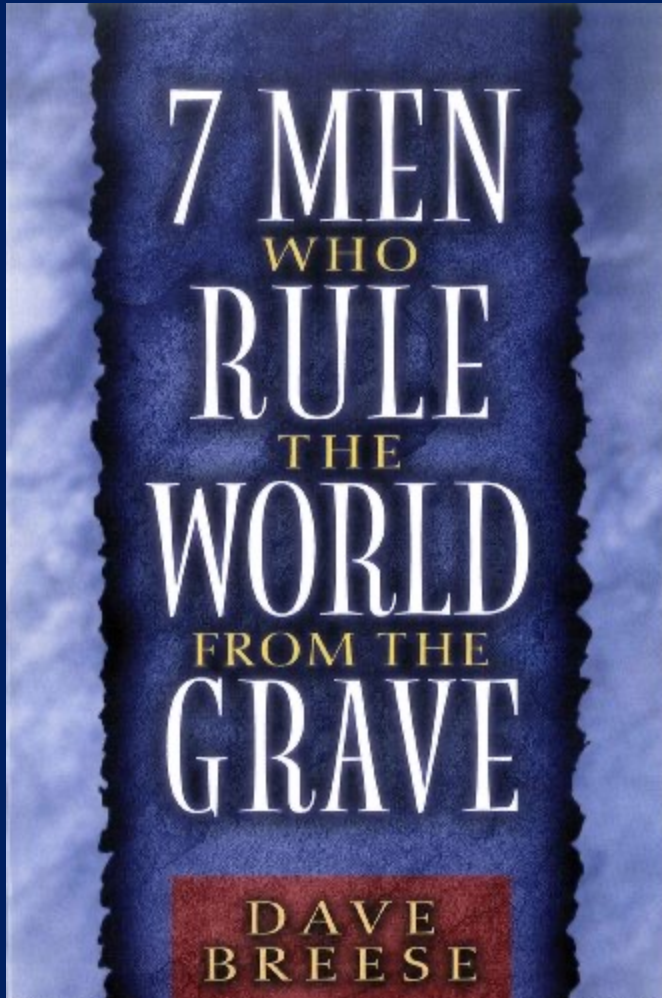


# Names for God in Genesis



1. Elohim (1:1) - Power
2. Yahweh (2:4) - Relational
3. El Roi (Gen. 16:13) – Aware
4. El Olam (21:33) – Eternal
5. Jehovah Jireh (22:14) - Provision
6. God Isaac Feared (31:42, 53) - Reverenced

# AUTHORSHIP



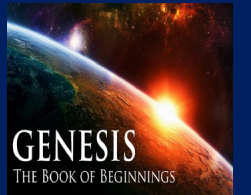
1. Charles Darwin
2. Karl Marx
3. Julius Wellhausen
4. John Dewey
5. Sigmund Freud
6. John Maynard Keynes
7. Soren Kierkegaard

## Colossians 2:8

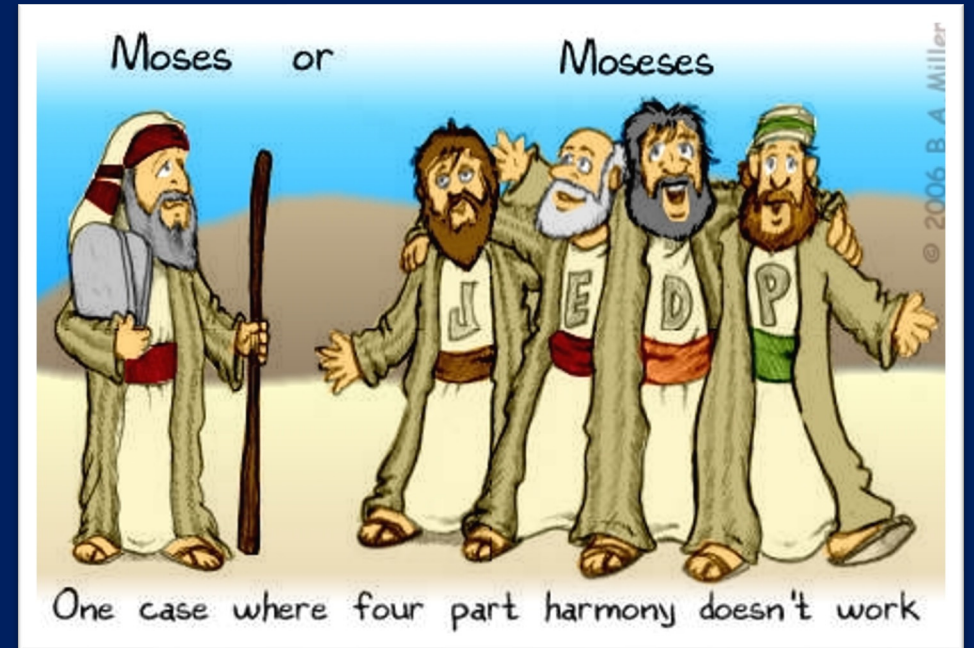
“See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.”



# 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

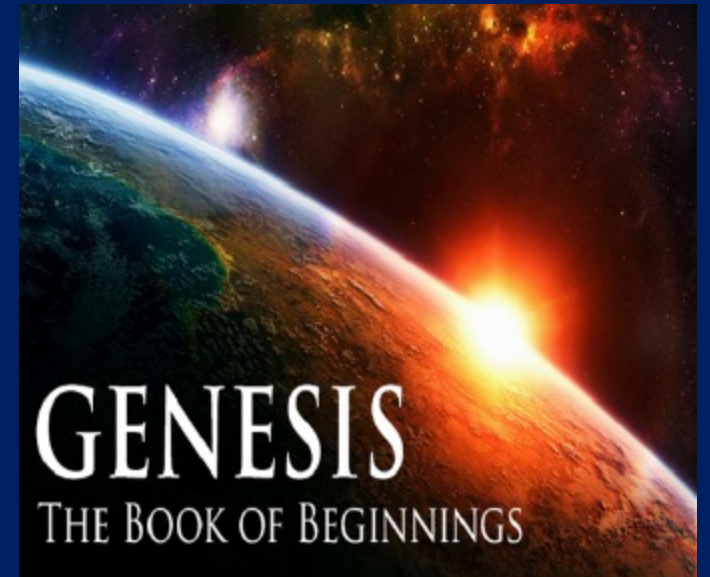
1. JEDP Documents never discovered
2. Writing prior to 1500 B.C. (*Code of Hamurabi*)
3. Different names for God used for different literary purposes
4. Editorial insertions added after Moses completed the bulk of the work
5. Polytheism to monotheism trajectory never proven
6. Moses relied upon other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

Conclusion

# Genesis 31:22-42

## Laban's Pursuit

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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)