

# Genesis 12–50

## Israel's Birth & Preservation



**Dr. Andy Woods**

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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)

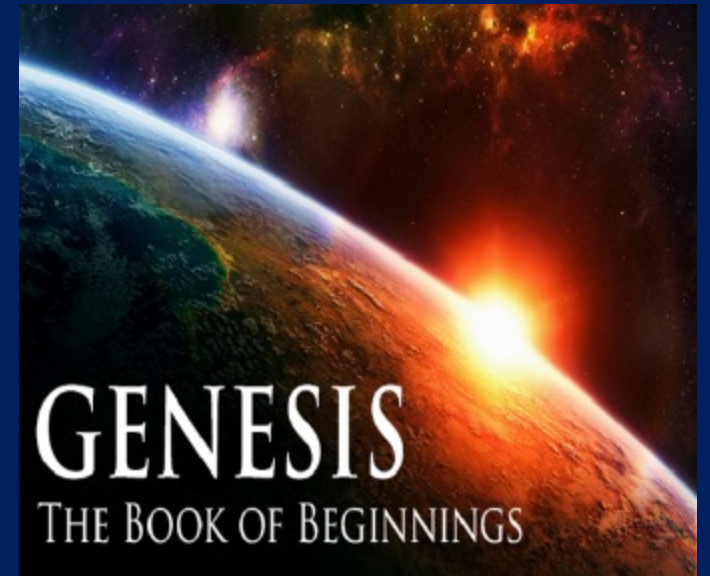




# Genesis 31:22-42

## 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)



## VI. Genesis 31:31-32

### Jacob's Response

- A. Jacob's reasons for flight (31)
- B. Jacob's offer to Laban (32a)
- C. Jacob's ignorance (32b)



## VI. Genesis 31:31-32

### Jacob's Response

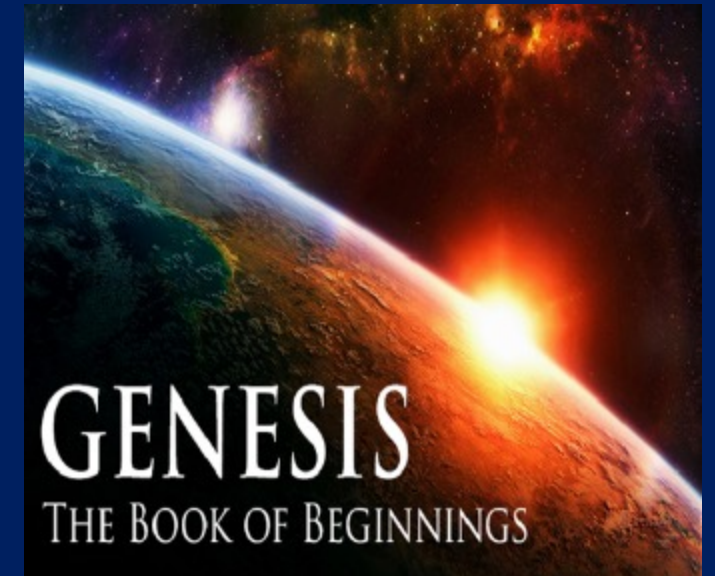
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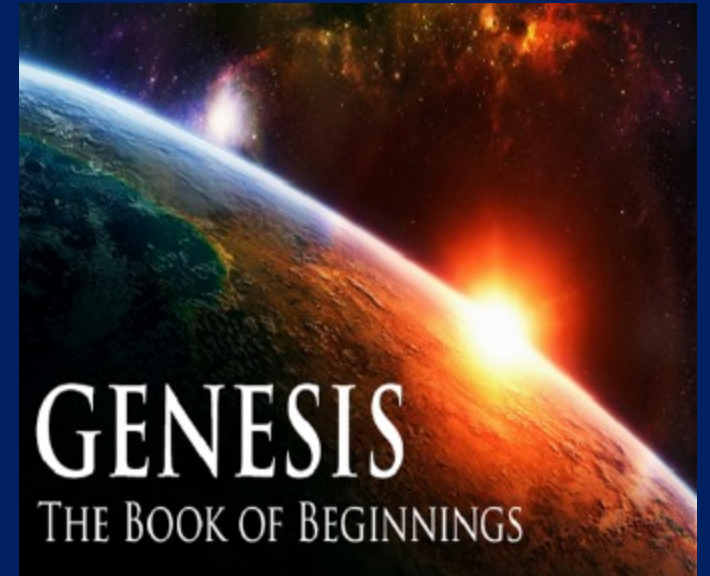




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- VIII. Jacob's response (36-42)



## VII. Genesis 31:33-35

### Laban's Search

- A. Laban searches the other tents (33a)
- B. Laban searches Rachel's tent (33b-34)
- C. Rachel's excuse (35)



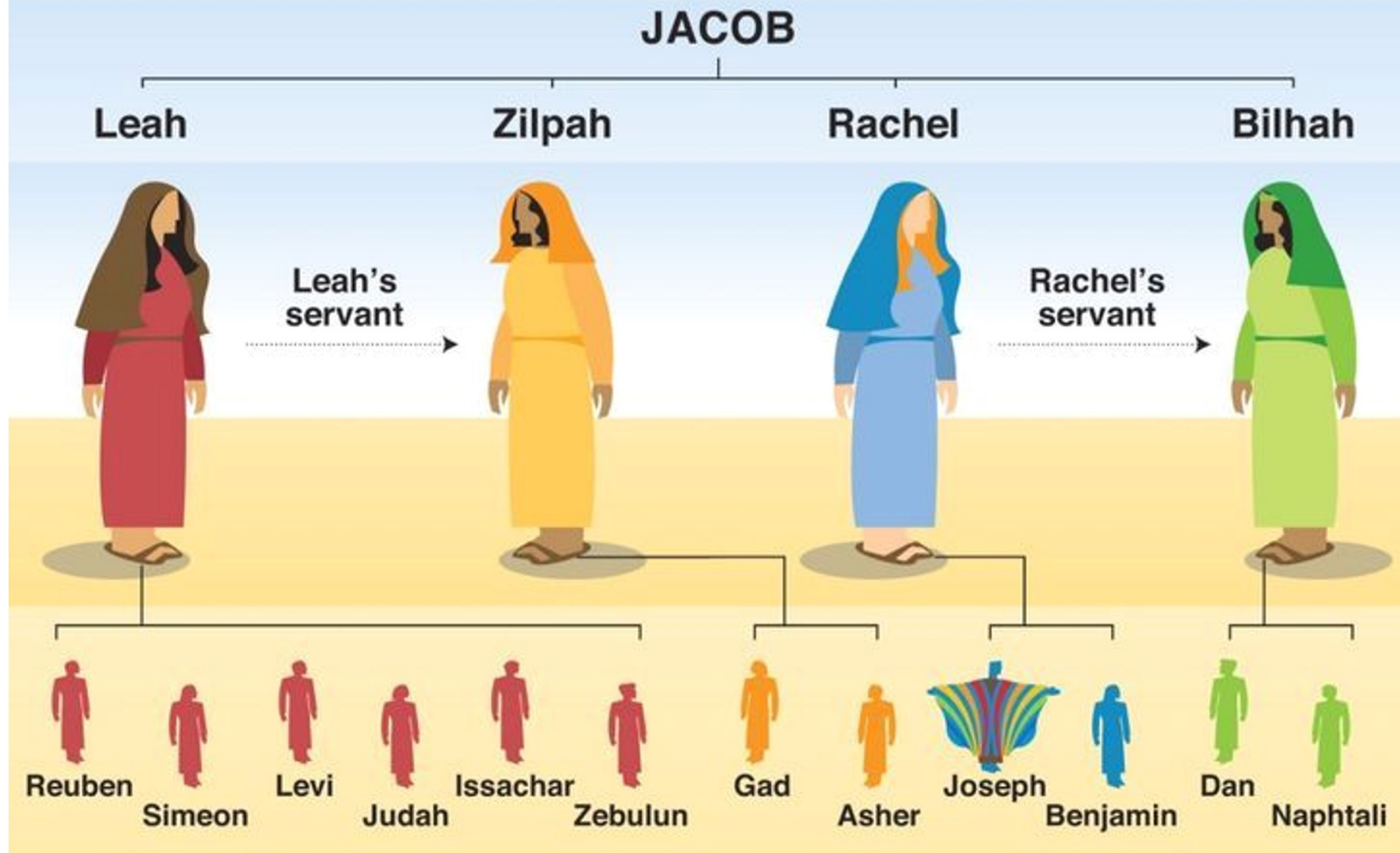
## VII. Genesis 31:33-35

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- C. Rachel's excuse (35)



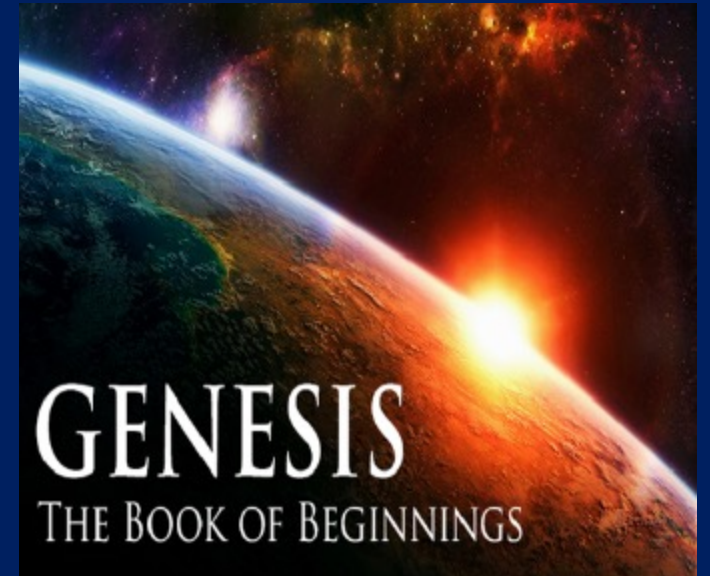
# Jacob's Family



## VII. Genesis 31:33-35

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## VII. Genesis 31:33-35

### Laban's Search

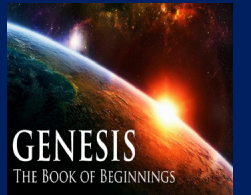
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# Charles Ryrie

*The Ryrie Study Bible, page 42*

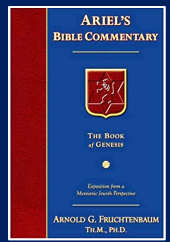


**Genesis 31:35** (RSBEE:NASB1995U): “31:35 It was customary for children, regardless of age, to stand in the presence of their parents (cf. Lev. 19:32; 1 Kings 2:19), but Rachel claimed to be menstruating.”



# Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 470*



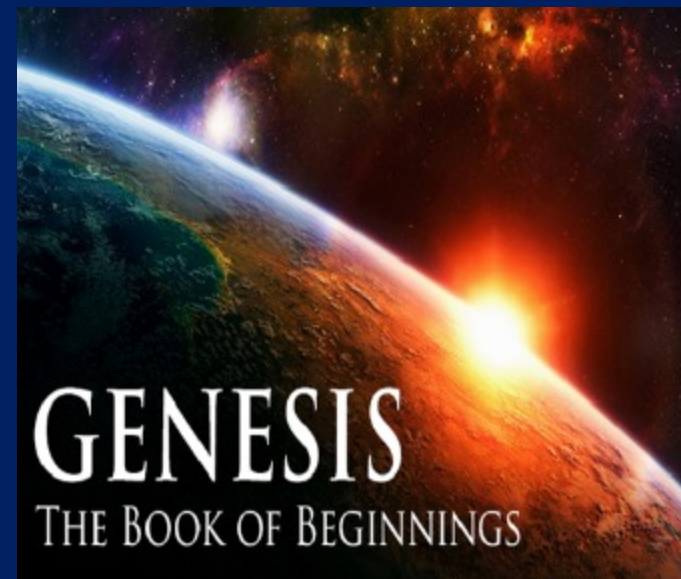
“So, verse 35a gives Rachel’s excuse: *And she said to her father, Let not my lord be angry that I cannot rise before you; for the manner of woman is upon me.* What she claimed was that she was now having her period, so she was in pain and discomfort and could not rise. Now if this was true (it may not have been true since she may have been lying), this would have in effect contaminated these household gods, rendering them unclean because of coming into contact with menstrual blood. A woman in the menstrual state did not need to rise. So Laban was deceived by local custom, just as he once deceived Jacob by local custom (29:26). Here again is curse for curse in kind. This indeed actually may have saved Rachel’s life.”



# 8 New Promises

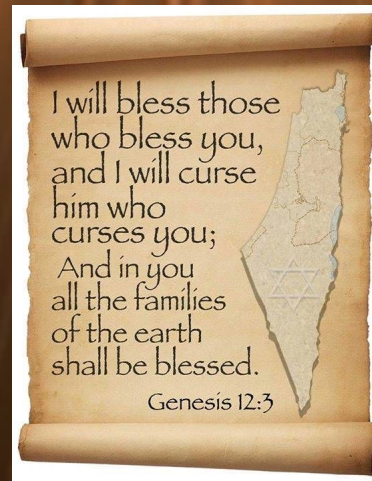
Genesis 12:1-3

- A. Land (Gen. 12:1b)
- B. Great nation (Gen. 12:2a)
- C. Personal blessing (Gen. 12:2b)
- D. Great name (Gen. 12:2c)
- E. Blessing to others (Gen. 12:2d)
- F. Blessing to blessers (Gen. 12:3a)
- G. Cursing to cursers (Gen. 12:3b)
- H. Blessing to the world (Gen. 12:3c)



## Genesis 12:3

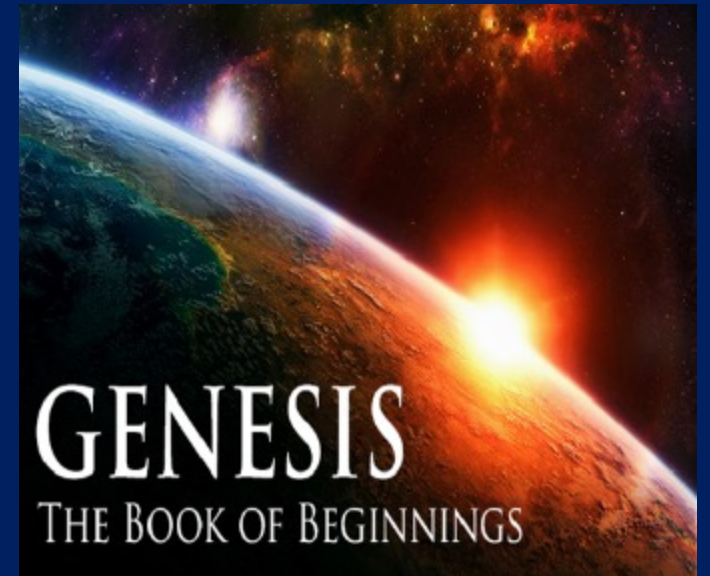
“And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”



# Genesis 31:22-42

## Laban's Pursuit

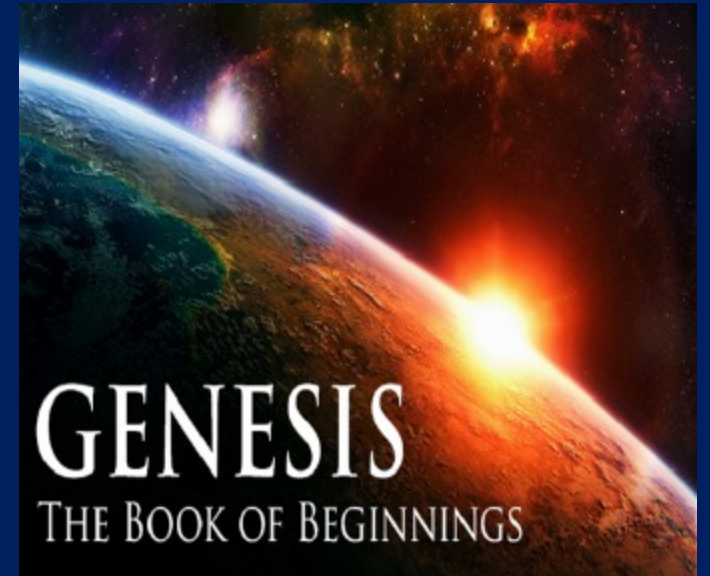
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## VIII. Genesis 31:36-42

### Laban's Search

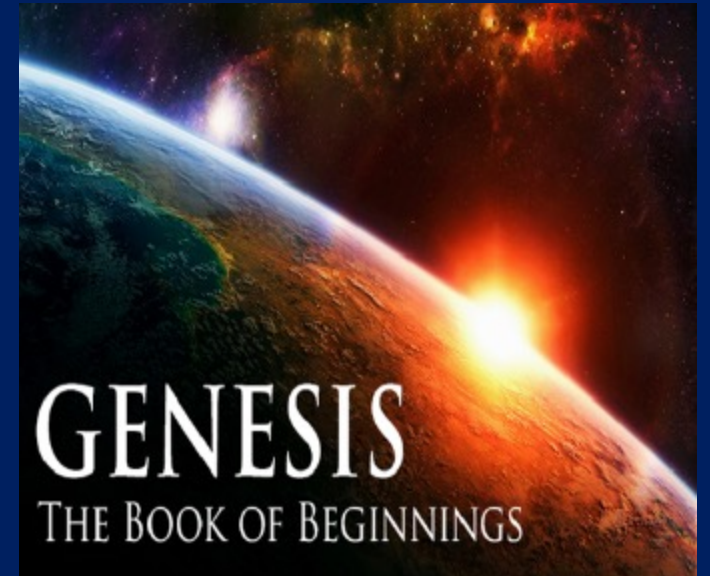
- A. Emotional response (36a)
- B. Jacob's challenge (36b-37)
- C. Jacob's history with Laban (38-42)



## VIII. Genesis 31:36-42

### Laban's Search

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- B. Jacob's challenge (36b-37)
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# VIII. Genesis 31:36-42

## Laban's Search

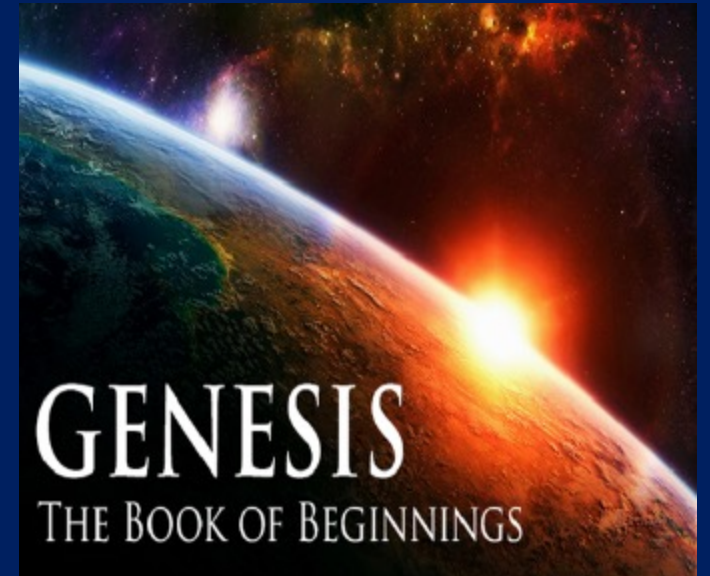
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## VIII. Genesis 31:36-42

### Laban's Search

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



## 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)





## C. Genesis 31:38-42

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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)



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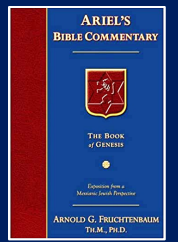
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# Dr. Arnold G. Fruchtenbaum

*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

## Jacob's Innocence

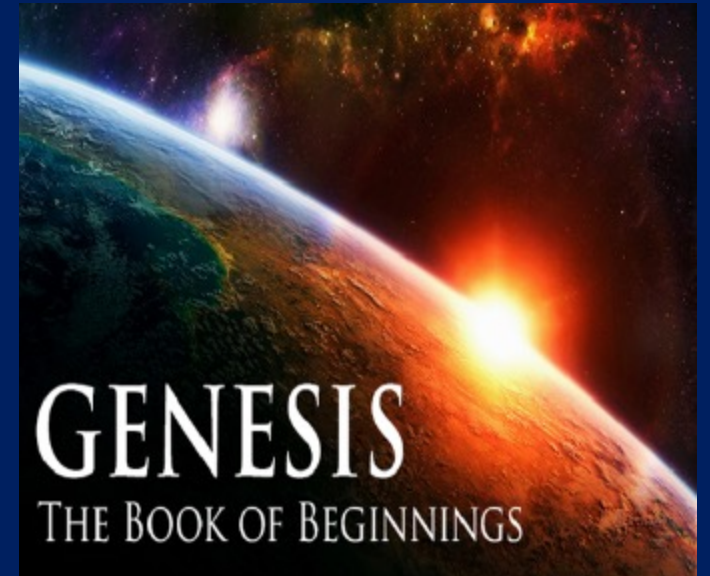
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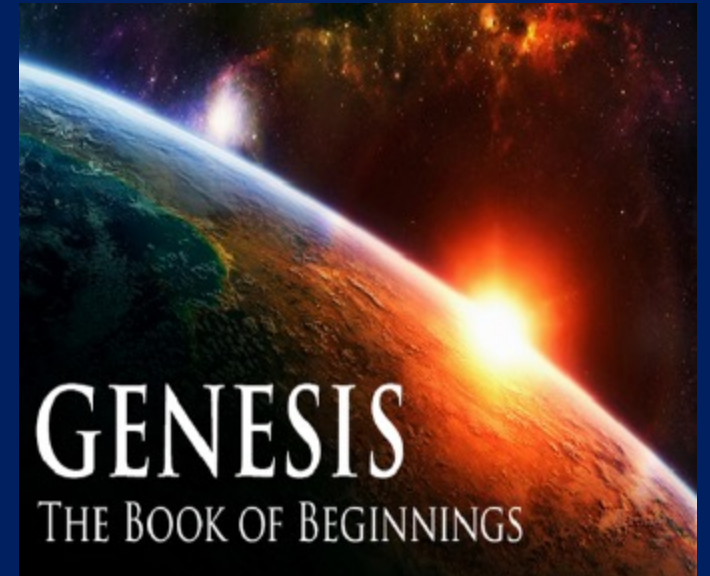
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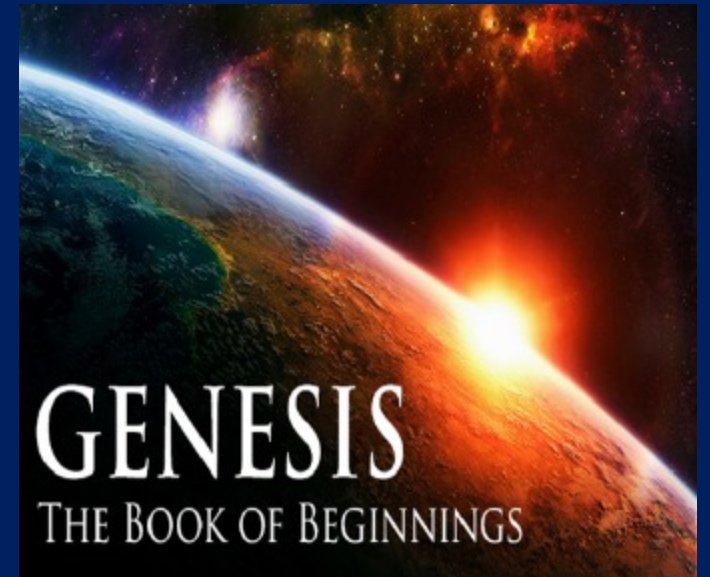




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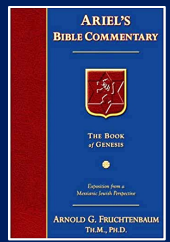
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*The Book of Genesis, 471*



“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)



## 2. Genesis 31:41 Laban's Dishonesty

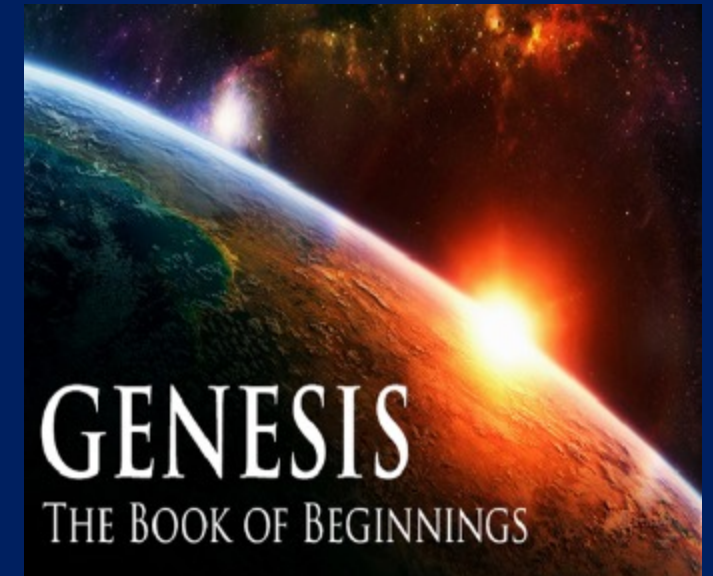
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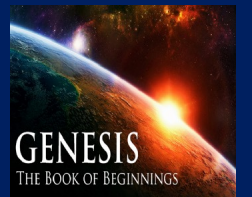




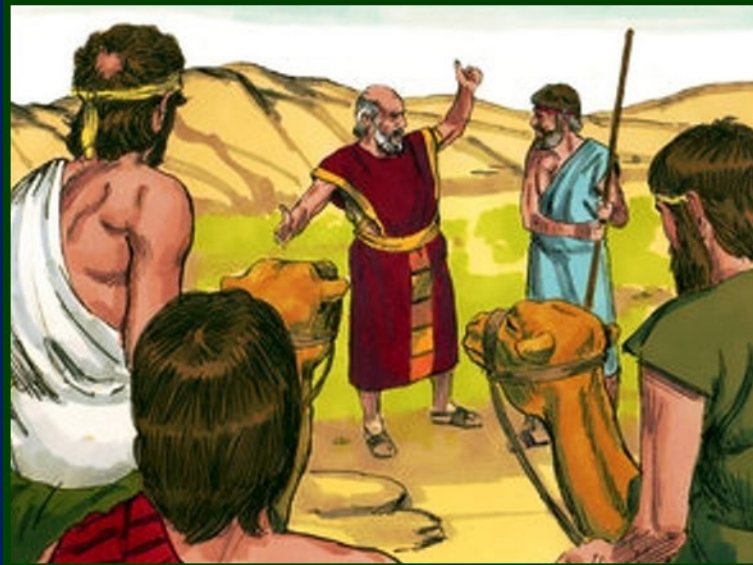


# Charles Ryrie

*The Ryrie Study Bible, page 42*

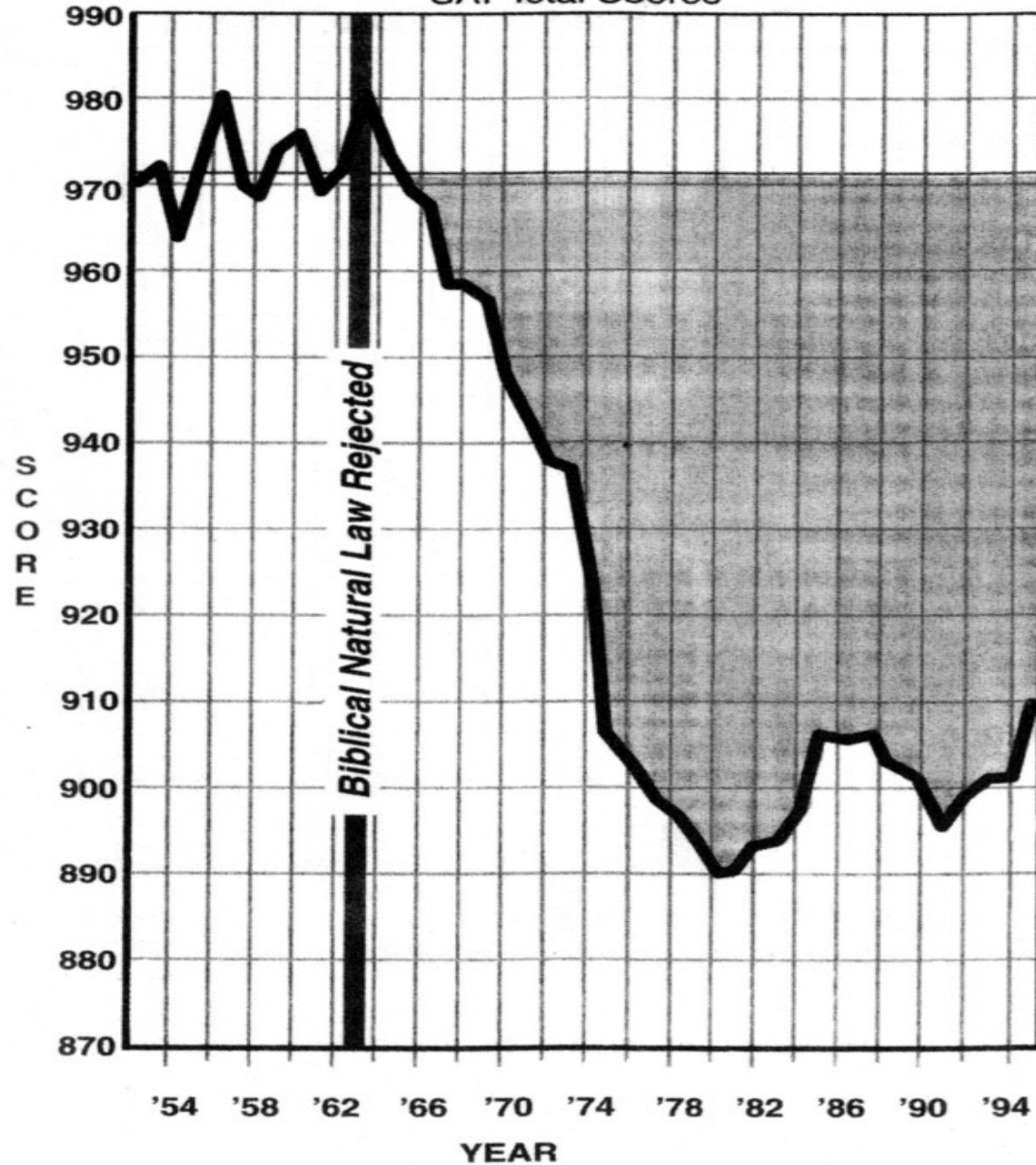


**Genesis 31:42** (RSBEE:NASB1995U): “31:42 the fear of Isaac means ‘the God Isaac feared.’”

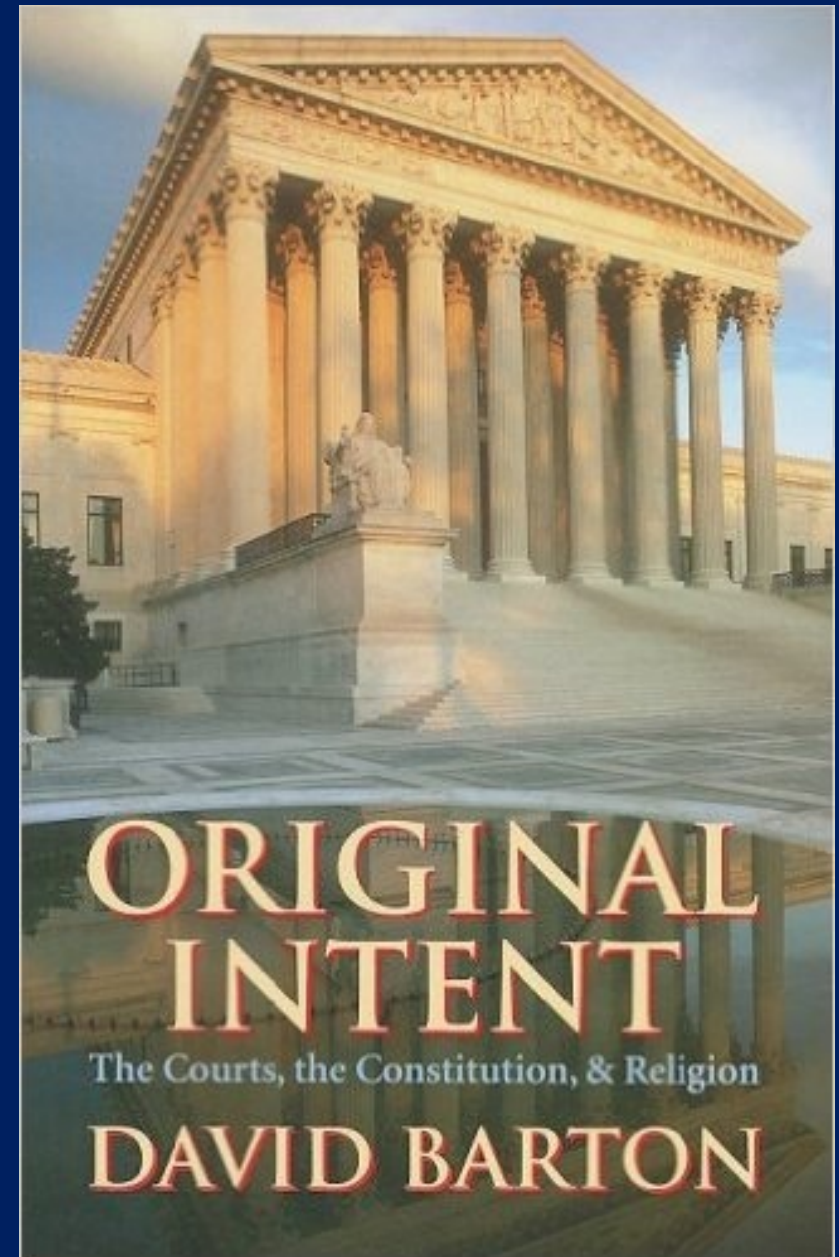


# Educational Achievement

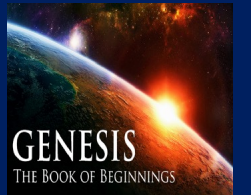
SAT Total Scores



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

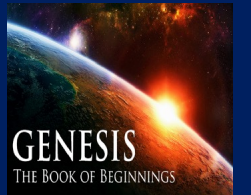


David Barton, *Original Intent*, p. 245



El Roi

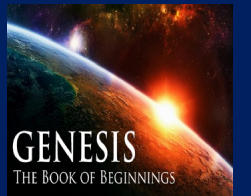
YOU ARE  
THE GOD  
WHO SEES  
ME



**GENESIS 21:33**

**אֵל עוֹלָם**

**EL OLAM  
THE EVERLASTING GOD**

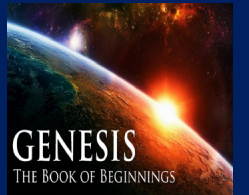


יְרֵאָה יְהוָה

Jehovah Jireh

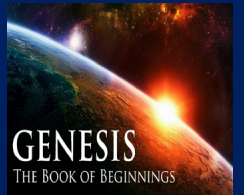
"The Lord Will Provide"

# Names for God in Genesis

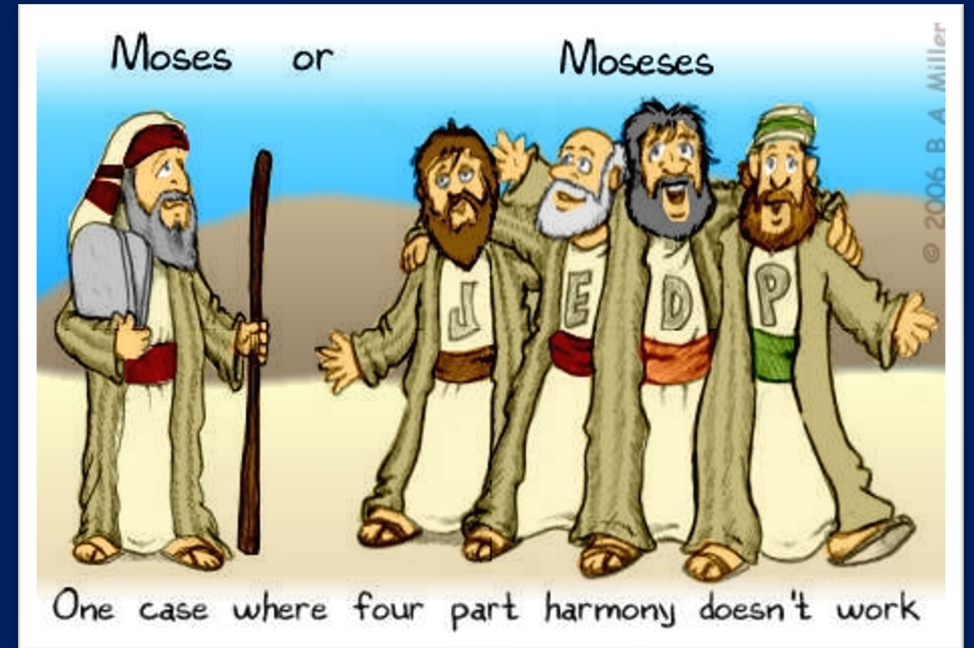


1. Elohim (1:1) - Power
2. Yahweh (2:4) - Relational
3. El Roi (Gen. 16:13) – Aware
4. El Olam (21:33) – Eternal
5. Jehovah Jireh (22:14) - Provision
6. God Isaac Feared (31:42, 53) - Reverenced

# 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

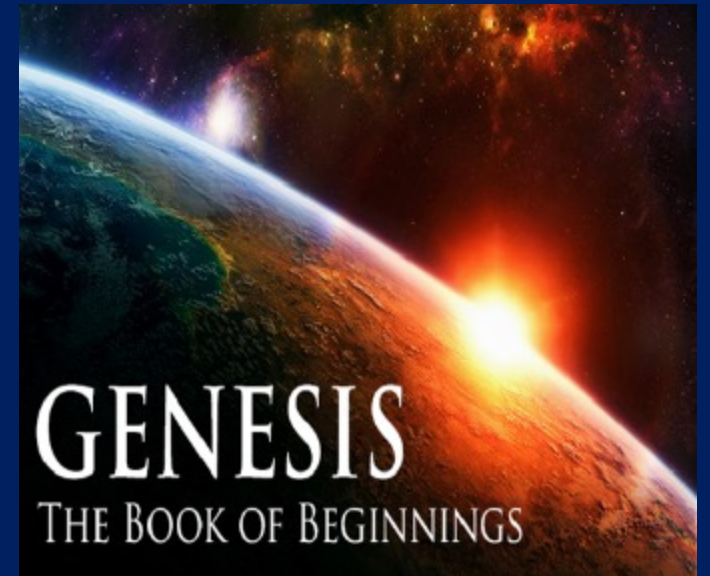
1. JEDP Documents never discovered
2. Writing prior to 1500 B.C. (*Code of Hammurabi*)
3. Different names for God used for different literary purposes
4. Editorial insertions added after Moses completed the bulk of the work
5. Polytheism to monotheism trajectory never proven
6. Moses relied upon other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

Conclusion

# Genesis 31:22-42

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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)