

The Bible Vindicated! - 25

Seven years after the birth of Judah's twin sons Perez and Zerah to Tamar, Isaac died, aged 180 years. Isaac's sons Esau and Jacob buried him in the cave of Machpelah - Genesis 35:28-29. The next year, when Jacob was 121, JOSEPH, then 30 years old, having been in Egypt for 13 years, WAS PROMOTED TO BE GOVERNOR OF EGYPT - Genesis 41:46.

About fifteen years after Judah became father of the twin sons, his son Perez became the father of Hezron (Jacob 128), and about a year later (Jacob 129), of Hamul, occurring shortly before Jacob (at the age of 130 - Genesis 47:9) and his family moved to Egypt. The sons of Perez are included in the total number of those who accompanied Jacob into Egypt -

•“The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul” - Genesis 46:12 .

We saw in the previous quote from S.R. Driver his claim that the events narrated in Genesis concerning the growth of Judah's family did not mesh, or could not be reconciled with the associated time-line. His claim is clearly based on accepting that Jacob's stay with Laban was a total of twenty years, because that author elsewhere in his commentary insists that the first reference to “twenty years” by Jacob (Gen 31:38) in his remonstrance of Laban is the same “twenty years” he speaks of in v.41 - Westminster Commentaries - The Book of Genesis, p. 286.

But we have seen in reviewing the Genesis narrative, that a forty years stay of Jacob with Laban provides sufficient time for Judah's three sons - and also for his two grandsons to be included in the list of family members moving to Egypt. The accompanying TIME-LINE CHART of Jacob's life shows that the suggested (and approximate) dates of the other events in his life also are harmonious with the dates provided in the Scripture record.

The Scripture narrative of Jacob's life therefore contains none of the inconsistencies which can so easily occur in a fictional story, all the more so in an account with so many people and events. And so what began in this investigation as a challenge of Higher Criticism to the authenticity of the Genesis record, concludes with the vindication of the Scripture narrative as a historically accurate account of events.

Voltaire in his work, Genesis, says, “Learned and ingenious men...have maintained that it is impossible that Moses could have written the Book of Genesis...The physician [Jean] Astruc... in his book...Conjectures on the Book of Genesis, adds some objections.”

Voltaire provides no details of Astruc's objections, but A.H. Finn in his The Unity of the Pentateuch, p.6, says “It was Astruc, then, who in 1753 first suggested that the prevalence of ELOHIM in some parts, and of JEHOVAH in others indicated difference of authorship. On that slender foundation the whole portentous edifice of critical analysis has been gradually, and with many vicissitudes, built up.”

On p.13 Finn notes: “Elohim is used for nearly the whole of the Egyptian history, but in Genesis 39 the history of Joseph in the Egyptian's household, Jehovah occurs 8 times. Yes, while Joseph is a slave, unjustly accused, and thrown into a dungeon, the Name of special providential care [Jehovah] is used, and the one verse in the chapter containing Elohim (v. 9) is where Joseph is addressing his master's wife, an Egyptian.”