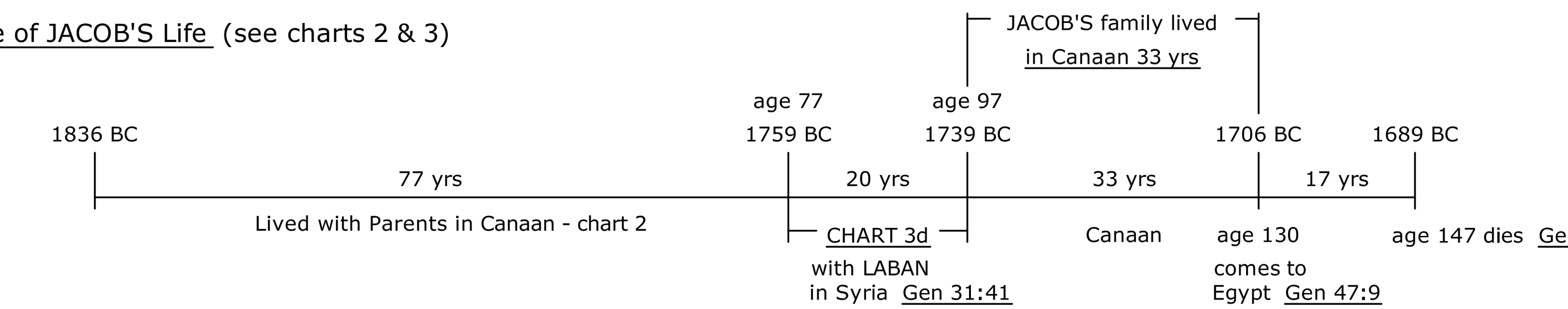
Outline of JACOB'S Life (see charts 2 & 3)



IF	1836 BC	JACOB Born		ISAAC 60 yrs old
	1759 BC	JACOB age	77	*arrives at LABAN'S*
			+14	
	1745 BC	JACOB age	91	*JOSEPH born after both wives paid for at the end of 14 years* Gen 30:24-26
			+ 6	*JACOB worked 6 years for his animals* Gen 31:38,41
	1739 BC	JACOB age	97	*on his return to Canaan*
THEN	1706 BC	JACOB age	130	when he comes to Egypt Gen 47:9
			-97	
			33 yrs	— hence, he spent 33 years in Canaan before going to JOSEPH in Egypt

THEREFORE The events in Gen 38 concerning JUDAH and TAMAR to Gen 46:12 all take place during these 33 years in Canaan.

CHART No. 3c

0 10 20 30

SCALE : years

JACOB'S 20 YEARS WITH LABAN

(From chart 3c)

Possible SCENARIO for JUDAH Genesis 38

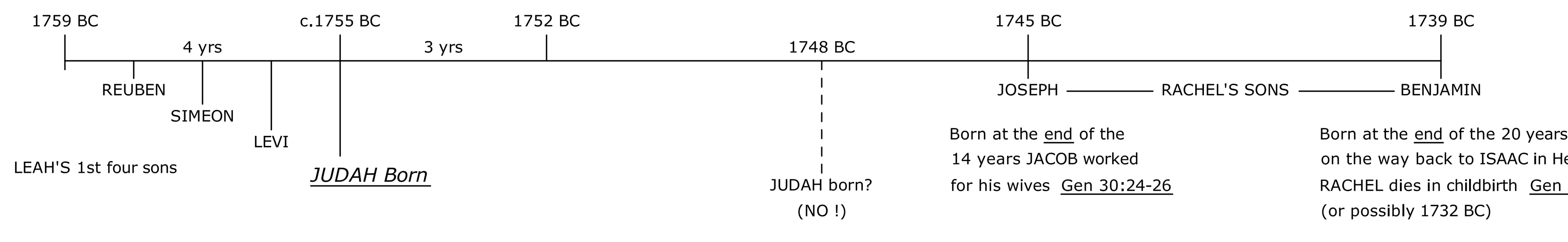
CHART No. 3d

0 1 2 3

SCALE : years

Birth of JUDAH

JACOB'S sons — he served LABAN 20 years — from age 77 to 97 (see chart 2)
Gen 29,30 Gen 31:41



Jacob took his wives, Leah and Rachel, almost immediately upon coming to his uncle Laban's in Padan-aram (northern Syria). It could not have been after first working and waiting for 7 years that the marriage contract was fulfilled for the following 4 reasons:

1. Jacob did not say "Give me my wife, for my ***years*** are fulfilled." He said "for my ***days*** are fulfilled" (Gen.29:21). This implies a certain number of days from the time the contract was made until he could actually take Rachel to wife. The number itself was always left to the determination of the contracting parties. The 7 years (v.18) of service were the total dowry and not the customary waiting period. The "few days" of Gen.29:20 could have been the month of verse 14 and the contract could have been made at the beginning of these 30 days. Verse 15 implies that Jacob had already been working or "serving" Laban in order to earn his keep.

2. Jacob actually received both wives within a week of each other (vs.27-30). He was told that if he would "fulfill her (Leah's) week" (v.27) Rachel would then be given to him. Verse 28 declares: "And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also." As it may be proved that Leah became his wife at the beginning of the total 14 year dowry period (See reasons #3 and #4.), then Rachel had to have also become his wife at that time.

3. It is not feasible that Jacob obtained Leah (and Rachel a week later) at the ***end*** of the first 7 year period because that would not allow enough time for all the children to be born. Joseph was the last son of Jacob born before the return to Canaan and was born at the end of the 14 year dowry period. At his birth and having fully paid for Rachel (Gen.30:24-26), Jacob desired to return to Canaan but Laban persuaded him to remain 6 more years (for the cattle, Gen.30:24-28; 31:41). Thus all the other children had to be born in either a 7 year span or a 14 year span (except Benjamin who was born of Rachel near Bethlehem on the return just before coming to Isaac at Hebron, Gen.35:16-20, 27).

   Now Leah had 6 sons and a daughter ***before*** Joseph was born (30:20-24). Furthermore, there was a period when she "left (off) bearing" after having birthed 4 sons (29:35; 30:9). During this interval of barrenness, she gave Zilpah, her handmaid, to Jacob that she might have more children through her. As Zilpah bore 2 sons ***before*** Leah herself began to bear again, the childless interval had to have been close to a minimum of 2 years. Thus, it is not possible that Leah could have had 7 single births and an approximately 2 year unfruitful interval in only 7 years. Moreover suckling tends to delay ovulation making this even less conceivable. Therefore Jacob received his wives at the ***beginning*** of the entire 14 year dowry period.

4. As alluded to earlier, Judah could not have been born in the second 7 year period because the events relating to his life recorded in Gen.38 require more time than that would allow. This episode occurs before Judah's family went down to Egypt. Jacob departed from Laban in Haran when he was 97 years old (See Chart 3c.) and he was 130 when he and his family entered Egypt (Gen.47:9). Thus the family only dwelt in Canaan 33 years (130 -97 = 33, See Chart 3c.) during which time Judah married a Canaanitess, the daughter of Shuah of Adullam. They begat a son named Er who married Tamar. The LORD slew Er and his younger brother, Onan, wed Tamar.

   After God also slew Onan for his wickedness, Judah refused to let his youngest son, Shelah, marry Tamar. Later, after Judah's wife had died, Tamar disguised herself as a harlot and seduced her father-in-law, Judah, to the intent that she might give birth to a son in order to "raise up seed" to Er (Gen.38:8; cp. Deu.5:5-10). She gave birth to twins and at the time that Jacob and his clan followed Joseph into Egypt they were of sufficient age that one of them, Perez (Pharez), was married and had 2 sons (Gen.46:12).

   Judah was Jacob and Leah's 4th son (Gen.29:31-35). Chart 3d depicts the 20 years that Jacob spent with Laban in which he worked 14 years for his two wives and 6 years for his cattle (Gen.31:41) and it exhibits two possible scenarios for the birth year of Judah. Chart 3f portrays both possibilities for comparison.

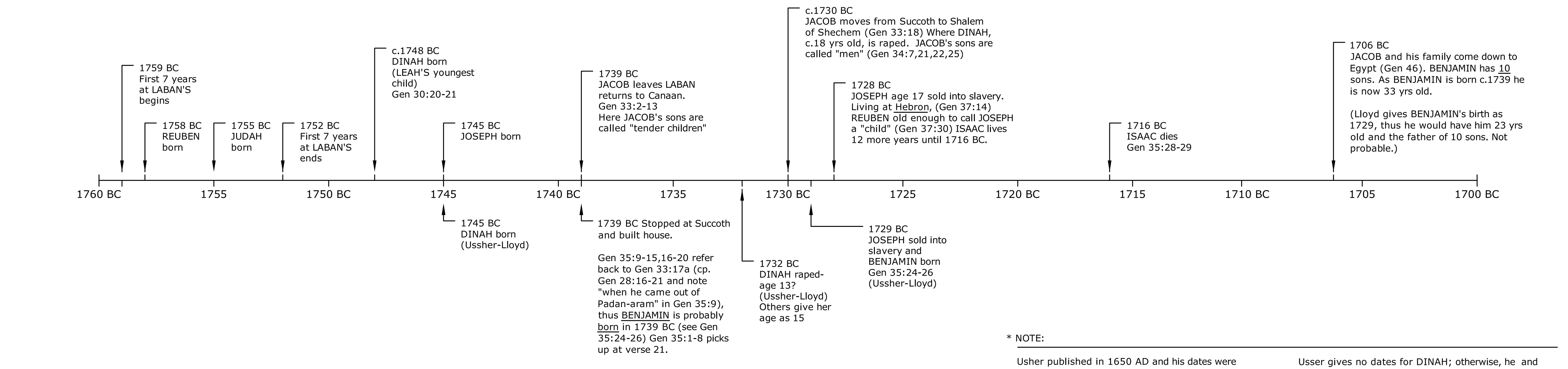
   The upper scenario reflects the difficulty of compressing the account of Judah's family given in Genesis 38 into the Biblically required 33 year span, even when the maximum conditions that make use of Judah's being born in the first 7 year period are considered. This scenario assumes that Jacob took his wives at the beginning of the first 7 years of his 20 year sojourn in Haran and allows that Judah was born after 4 years. Even this requires 4 generations (Judah, Er, Perez and his 2 sons) be born in only 49 years, i.e., Judah's birth in B.C. 1755 (Chart 3d) minus 1706, the Year the family entered Egypt (Charts Two and 3c). This could permit Judah to be about 16 when his father took him to Canaan whereupon he soon wed, fathered by age 17 so that Er, Onan and Perez (Pharez) could have been around 14 to 15 years old when they married.

   However, if we try to place the time of Judah's birth in the second 7 year period, we lose 7 years, forcing all these births and marriages into only a 42 year term (1748 -1707 = 42) as displayed in the bottom scenario of Chart 3f. Here the marriage ages become so small such that the setting does not ring true. Furthermore, the ages of Er and Onan become generally too young (c.11 or 12) to procreate or to incur the judgment that fell upon them. Moreover, it is difficult to imagine God as describing boys of 12 and 11 years as "wicked".

   Therefore, in view of the above four considerations one must conclude that Jacob took his wives at the beginning of the entire 14 year dowry period, working for Laban to pay off the dowry while living with both Leah and Rachel. How else could it be said of a love smitten suitor that the time "seemed unto him (Jacob) but a few days" (Gen.29:20)? Yet there is still more confirming evidence.

5. Dinah's age is a restricting factor with regard to when Jacob obtained his wives (See Chart 3f). During their sojourn at Shechem, Dinah (Jacob's daughter by Leah) "went out to see the daughters of the land" (Genesis 34) at which time Shechem the Hivite, son of the prince, raped her. Jacob had gone to Laban in B.C. 1759 and Joseph was born in 1745 at the end of the 14 year dowry period which he served to pay for his wives (Gen.30:24-26; cp. 29:18-28). Dinah was born before Joseph (Gen.30:19-26). Jacob had passed significant time in both Succoth, where he built a house, and Shechem where he had bought "a parcel of a field". Upon his return, his sons were referred to as "tender children" (Gen.33:2-13) whereas at the time of the rape they were called "men" (Gen.34:7, 21, 22, 25).

   Later while living in Hebron with Isaac, Joseph's brothers sold the 17 year old into slavery in 1728 B.C. (Gen.37:2, 28, 36; cp. 35:27). This and Joseph's birth date places restrictions on Dinah's age at the time of her defiling. As she was Leah's youngest and since the rape took place before Joseph's 17th year, Jacob could not have waited 7 years until B.C. 1752 (1759 - 7 = 1752) before he received his wives for Dinah could not feasibly be born during the first 7 year span as demonstrated in point three. Even in the extreme unlikelihood of this having happened, at best her birth would have had to have been in the same year as that of Joseph's (1745). Such a scenario would place her age around 13, too young to fit the context of the incident; so young a maiden would hardly go unescorted among the ungodly in that day. The additional seven years brings her age much more in line with the story.



* NOTE:

Usher published in 1650 AD and his dates were added to the margin of the KJB in 1701 when the Church of England had Bishop Lloyd edit for spelling and typesetting errors. Lloyd used most of Usher's dates, but changed some to fit his thinking. Hence, the dates which are commonly referred to as "Ussher's" are often Lloyd's.

Usser gives no dates for DINAH; otherwise, he and Jones agree on all the upper dates. Those in parenthesis, are actually Lloyd's (designated: Ussher-Lloyd). See "Annals of the World", 2004 ed., pp. 29-31 (1658 ed., pp. 8-10).

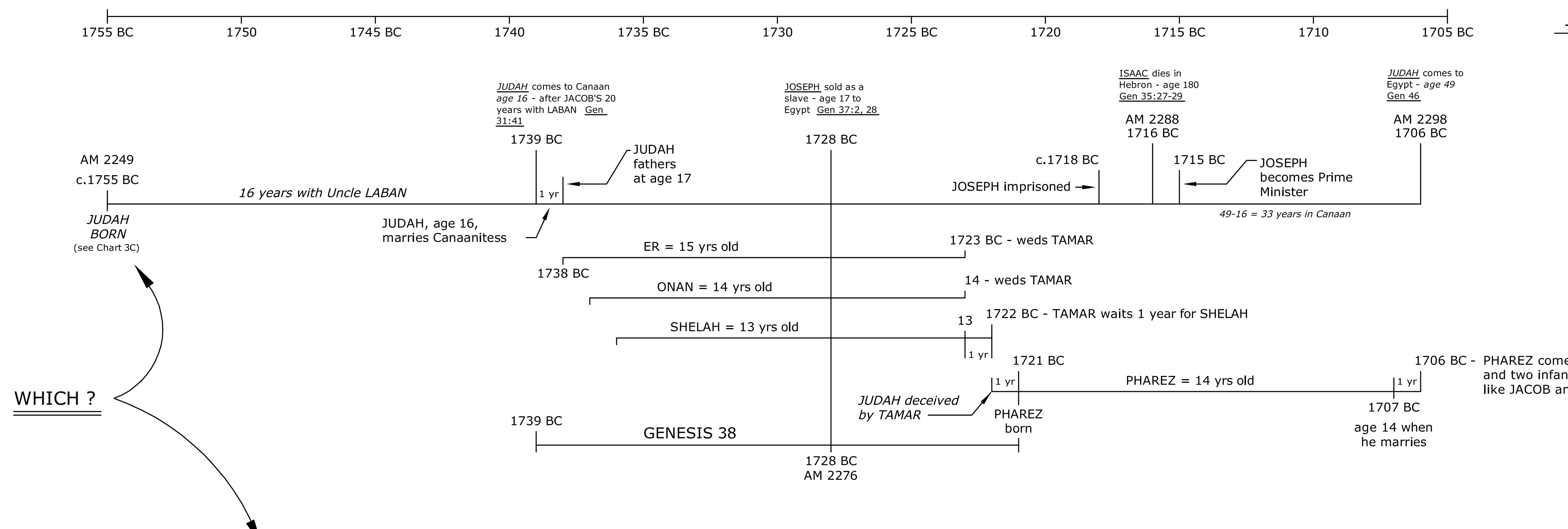
CHART No. 3e

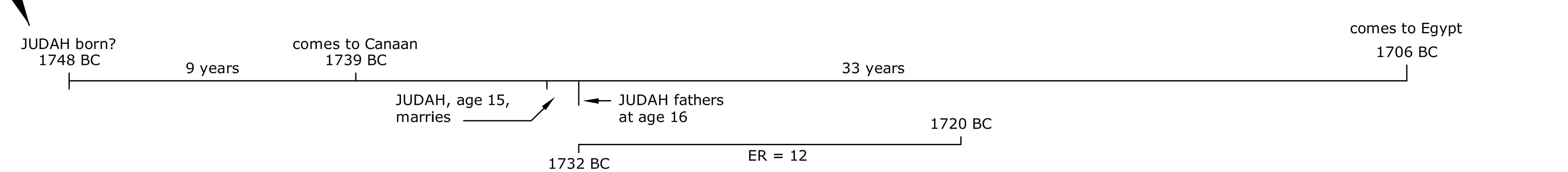
0 1 2 3 4 5

SCALE : years

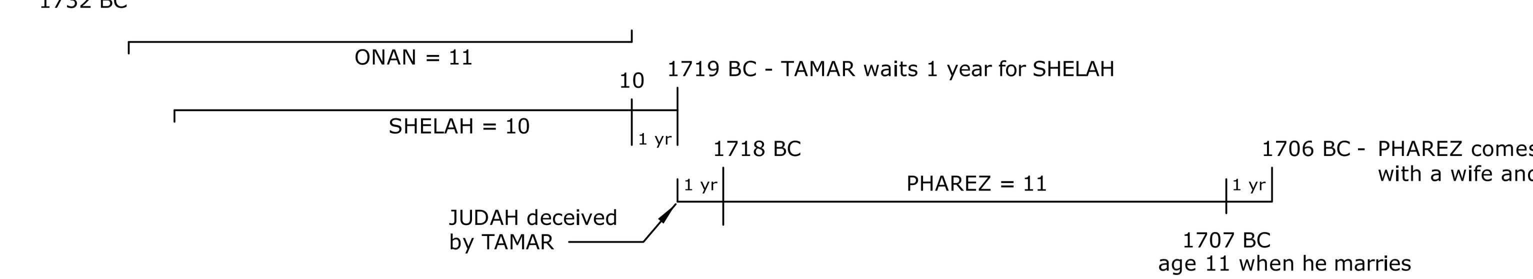
Possible SCENARIO for JUDAH Genesis 38

Showing why JACOB had to have received his wives very soon after his arrival at LABAN'S





This scenario shows the math requirements necessary for JACOB if he had to work 7 years ***before*** he received a wife. The time passed quickly - Gen 29:20 because he had received both wives soon after he made the covenant with LABAN (ie: Gen 29:21 "days", not years, are fullfilled). This statement could not have been made if JACOB had to first work 7 years without RACHEL.



continued from charts 2 and 3d

1759 BC	JACOB age 77 goes to LABAN
-4	JUDAH is the 4th born to LEAH
1755 BC	year of JUDAH'S brith - *approximate*
-1706 BC	JACOB age 130 comes to Egypt
49 yrs	*JUDAH'S age* at the coming to Egypt Gen 46 when JOSEPH is 39 yrs old

-OR-

130	JACOB'S age when he comes to Egypt Gen 47:9
-77	JACOB'S age when he comes to LABAN
53 yrs	
-4	JUDAH is 4th born to LEAH
49 yrs	*JUDAH'S age* at the coming to Egypt

Chart #3f

JACOB & JUDAH

0 1 2 3 4 5

SCALE : years

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Standard Bearers' Browser

Louis M Kole

Vision

Standard Bearers is dedicated to presenting the Biblical and Historical doctrine of Inerrancy; teaching the Bible is **100%** pure; inerrant in the **copy** which we hold in our hands today. Our goal is to strengthen the faith of Pastors, Teachers and Laymen in the authenticity and authority of the **100%** pure, inerrant Word of God, knowing ~ *"So then faith cometh by hearing, hearing by the word of God."* (Roman 10:17).

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Exhort

You **can** know for yourself the identity of the **100%** pure; inerrant, preserved **copy** of the Word of God by the aid of the Holy Spirit; the *Author* and *Superintendent* of the Word of God. This is the promise of God and the witness of the saints.

> *"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you."* (John 16:13-14)
>
> *"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."* (1 John 2:27)
>
> Francis Turretin[1] 1623-1687 (brackets and emphasis mine):
>
> *"By **original** texts, we do not mean the **autographs** [originals] written by the hand of Moses, of the prophets and the apostles, which certainly do not now exist. We mean their **apographs** [2] [perfect copy, 'authentical'; genuine original] which are so called because **they set forth to us the word of God in the very words of those who wrote under the immediate inspiration of the Holy Spirit**."* [3]

Hymn ~ *Come, Gracious Spirit- Heavenly Dove!*

God bless,

Louis M Kole *Standard Bearers*
louis.kole@standardbearers.net

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Revelation 3:11)

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[1]Gerstner, called Turretin, "**the most precise theologian in the Calvinistic tradition**." *'Turretin on Justification'* an audio series by John Gerstner (1914-1996) a Professor of Church History at Pittsburgh Theological Seminary and Knox Theological Seminary.

[2] Apograh means ***"a perfect copy, an exact transcript"***. This is the same witness of the authors of the Westminster Confession when they described their *copy* of the Word of God as **'authentical'**, which Webster's 1828 dictionary defines as "***having a genuine original***".

[3] Turretin, *Institutes of Elenctic Theology,* (Phillipsburg: Presbyterian and Reformed, 1992 reprint), 1:106, See also Robert Barnett, "Francis Turretin on the Holy Scriptures," a paper presented at the annual meeting of the Dean Burgon Society held at Calvary Baptist Church, Ontario, Canada, in 1995.

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- Analytical Red Letter Harmony of the 4 Gospels: A Return to the Historical Text
- The Septuagint: A Critical Analysis
- Chronology of the Old Testament: A Return to the Basics
  In this book, Dr. Jones provides a systematic framework of the chronology of the Bible from Genesis through the life of Christ and it comes with a CD containing 14 chronology charts. In addition, a set of full-size prints can be obtained at: A&E-The Graphics Complex (713) 621-0022; 4235 Richmond Avenue, Houston, Texas 77027; Reference Quote Number: IQ9209 (Floyd Jones Charts).

  Excerpts from Dr. Jones' Chronology of the Old Testament
  - ◊ Jehoiachin (Jeconiah) Age 8 or 18? ~ Chapter 6 (p.202)

- Chronology Charts by Dr. Jones
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  - ◊ Chart 2 ~ Jacob's Age Determined
  - ◊ Chart 3 ~ 430 Years Sojourn
  - ◊ Chart 3A ~ The 4 Generations of Genesis
  - ◊ Chart 3B ~ Scenarios for Judah's Family in Egypt
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  - ◊ Chart 4 ~ Judges to the First 3 Kings
  - ◊ Chart 4AB ~ Judges Tested by Judah's Lineage
  - ◊ Chart 5 ~ Kings of the Divided Monarchy
  - ◊ Chart 5A ~ Kings of the Divided Monarchy
  - ◊ Chart 5C ~ Kings of the Divided Monarchy
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  - ◊ Pericope De Adultera John 8 ~ Appendix A (p.219)
  - ◊ The Johannine Comma 1John 5 ~ Appendix B (p.231)
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- Retaking the Hill of Biblical Inerrancy: The Next Reformation (overview-a must read)
  ~ *The Westminster Confession **Rejection** of the Chicago Statement*
- A Call To Revival: Restoring the Foundations ("hath God said?")
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- God's Standard Bearers: The Josiah Initiative (state of our witness)
  ~ *Witnesses to the **100%** Pure Copy of Word of God*
- Divine Preservation: How We 'Lost' the Doctrine of the Divine Preservation of the Word of God (how we erred)
  ~ *3 Centuries of Sound Doctrine ~ Eradicated in 3 Generations of Neglect*
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"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev 3:11)

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