

Genesis Chapter 30 Commentary

1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

We see the fruit of covetousness and envy at work, How? People know that God is the giver of life, but we see Rachel saying to Jacob "***Give me children***" This demonstrates that she is in the flesh indeed, not in the Spirit of truth.

2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

Scripture bears out; Jacob is correct in his rebuke of Rachael. We find in ***1Sa 1:1-28*** and there is a proper way to seek children, through supplication to the Lord. Remember that Hannah was barren and she prayed to God for a child. She promised to dedicate this child to the service of God, if God granted her prayer. God gave her Samuel, who was raised up in the temple and judged Israel for many years.

God also gave Hannah four other children. This demonstrates to us; if we seek God's guidance and blessing properly, He will supply our every need, and give abundance beyond and above our needs.

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

Now we see that familiar story, from past times in scripture, of the flesh at work, impatient and unwilling to stand still and see the salvation of the Lord, as seen in: ***Ge 16:1-2; 1 "Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai."***

Aren't we the same way in the flesh? Since God is not working on our timetable, we set out to do things ourselves, and end up needing to be saved from our mistake. When if we did as scripture teaches; wait with patience and we shall have all that God has promised, as seen in:

- ***Ex 14:13 "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever."***
- ***2Ch 20:17 "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the LORD will be with you."***

God has a plan for us all, and he even takes our mistakes and uses them to fulfill his purposes.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. 5 And Bilhah conceived, and bare Jacob a son. 6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

Rachel's maid, Bilhah, bears Dan. This is Bilhah's 1st son and Jacob's 5th son. Dan means; *judge, run or sail a straight course*. Jacob's blessing of Dan will be seen in scripture as we go along. **Ge 49:16-18; 16 "Dan shall judge his people, as one of the tribes of Israel. 17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. 18 I have waited for thy salvation, O LORD."**

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son. 8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

Rachel's maid, Bilhah, has her 2nd son Naphtali, who is Jacob's 6th son. Naphtali means; *my wrestling, to twine, to struggle or be (morally) tortuous, froward, shew self, unsavory*. Here is Jacob's blessing of Naphtali: **Ge 49:21 "Naphtali is a hind let loose: he giveth goodly words."**

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. 10 And Zilpah Leah's maid bare Jacob a son. 11 And Leah said, A troop cometh: and she called his name Gad.

Now, we see the fruits of jealousy at work. Leah's maid, Zilpah, bears her 1st son, Gad, who is Jacob's 7th son. Gad means; *to crowd upon, attack, invade, overcome*. His blessing from Jacob is: **Ge 49:19 "Gad, a troop shall overcome him: but he shall overcome at the last."**

12 And Zilpah Leah's maid bare Jacob a second son. 13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Leah's maid, Zilpah, bears her 2nd son, Asher, who is Jacob's 8th son. Asher means; *happy, to be straight, to be level, right, to go forward, be honest*. His blessing from Jacob is: **Ge 49:20 "Out of Asher his bread shall be fat, and he shall yield royal dainties."**

14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. 15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. 16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. 17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. 18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

Leah's 5th son, Issachar, is Jacob's 9th son. Issachar means; *he will bring a reward, payment of a contract*. His blessing from Jacob is: **Ge 49:14-15; 14 "Issachar is a strong ass couching down between two burdens: 15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute."**

19 And Leah conceived again, and bare Jacob the sixth son. 20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

Leah's 6th son, Zebulun, is Jacob's 10th son. Zebulun means; *habitation, to dwell with*. His blessing from Jacob is: ***Ge 49:13 "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon."***

21 And afterwards she bare a daughter, and called her name Dinah.

Leah's daughter, Dinah, is Jacob's only daughter. Dinah means; *justice, judgment*.

22 And God remembered Rachel, and God hearkened to her, and opened her womb. 23 And she conceived, and bare a son; and said, God hath taken away my reproach: 24 And she called his name Joseph; and said, The LORD shall add to me another son.

Rachel's 1st son, Joseph, is Jacob's 11th son. Joseph means; *let him add*. Jacob's blessing of Joseph is: ***Ge 49:22-26; 22 "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: 23 The archers have sorely grieved him, and shot at him, and hated him: 24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) 25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: 26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."***

We see in Rachel, the beautiful one, the church of grace. The beauty of Grace is it is the Lord's work. We notice that the Lord opened Rachel's womb and caused the birth of this son.

Joseph is a prophetic picture of the coming Messiah, Jesus Christ. He is a fruitful bough. Look at the prophetic blessing given to him in ***Ge 49:22-26*** and see their fulfillment in Christ. After all; as we study scripture we shall see that Joseph is the only person of whom no sin is recorded. He was charged of sin on many occasions and suffered for those false accusations, just as, Jesus suffered for our sins, though they were none his own. There are many comparisons of Joseph and Jesus in scripture, and we shall try to speak to each as occasion arises.

We won't see the birth of any more children to Jacob, until we get to ***Ge 35:18*** and the birth of Benjamin. Rachel's 2nd son, Benjamin, is Jacob's 12th son. Benjamin means; *son of (the) right hand*. Jacob's blessing of Benjamin is: ***Ge 49:27 "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil."***

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

I believe that God is beginning to prick Jacob's heart, about the vow he made in **Ge 28:16-22**. We must not forget that this world is not our home. Our yearning and striving should always be for the eternal perspective, eternal life in heaven and immortal glory. We have a place of promise in the eternal heaven as seen in: **Joh 14:2-3; 2 "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."**

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

I have fulfilled my promised service for my wives, who have borne children for me, and now I must provide for my own family and their future.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake.

Laban has recognized that Jacob is a man blessed of God, and that God has brought abundance to his house because of Jacob. Again, we see Laban scheming in his love of money.

28 And he said, Appoint me thy wages, and I will give it.

Laban ask, what must I pay you to get you to stay?

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. 30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

Jacob also knows that God has blessed Laban, because of his presence there. Jacob recognizes that he must now provide for his own family, if they are to survive in the future. He also remembers that he must leave here, and return to the land of promise, as he has sworn to God.

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock:

Jacob has learned how wily Laban is in his dealings. Jacob is now going to give back to Laban some of his own treachery. We shall see; when Jacob finally leaves, he has great wealth and Laban is poor.

Remember that Jacob is a shepherd and learned herdsman. He makes Laban a deal, in which Laban thinks he is getting the best of the deal, and Laban latches on to it. The deal he offers is one, in which Laban cannot accuse Jacob of taking his wealth from him by deceit or trickery. It is in the bonds of nature and the hands of God.

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

Jacob is staking his future on the providence of God, and trusting the Lord will give him good increase. He is not allowing Laban any room to say you stole my flock from me. We shall see that Jacob thinks he is somewhat a geneticist by his future actions. However, we shall also see that the blessing was from God, not magic.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

Jacob tells Laban that he is not going to be accused of stealing from Laban, but he is going to work for Laban, and his wages shall be the offspring of the speckled and spotted goats and sheep that are brown. He is telling Laban that he expects God to provide for him in this matter.

34 And Laban said, Behold, I would it might be according to thy word.

Laban thinks Jacob is giving him the very best deal, and expects to come out on top, and jumps right into this setup. Laban doesn't know yet how God works to accomplish his own will. Laban has forgotten that God is actually blessing Jacob, not Laban. Laban is now going to reap the rewards of deceit that he has sown.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. 36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

Jacob immediately separates the flocks, as agreed with Laban, and with Jacob's sons tending the mixed colored flocks. With 3 days journey between them, there can be no suspicion cast that Jacob is using the mixed color rams to breed the white flock that he is tending, and from which his wages are to come.

37 And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

Jacob took rods and made white streaks in them, much like Ronnie Dale does when he makes walking sticks. The word pilled is the same as the word peel, in our English language.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. 39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

We see, Jacob is doing the work of a geneticist in trying to influence the cattle to bring forth in his favor. Many today would call this witch doctoring. We shall see the real reason this worked a little later on.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto

Laban's cattle. 41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. 42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. 43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

We see that Jacob seems to be prosperous in his witch doctoring, but we will see the true reason that it worked in the **Ge 31:9-12**.