



*Relevant Discipleship*



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## Jacob and Laban, continued

### *Acts 17:11 (NASB)*

Now, these (Bereans) were more noble-minded than those in Thessalonica, for they **received the word with great eagerness, examining the Scriptures daily** to see whether these things were so.



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## ***Recap***

- Genesis 1-11: “Pre-history”
- Genesis 12-23: Abraham
- Genesis 24-26: Isaac
- **Genesis 27-36: Jacob**
- Genesis 37-50: Joseph

## ***Genesis 30 Roadmap***

- Rachel and Jacob Argue
- Jacob and Bilhah (Rachel), Zilpah (Leah), Leah
- Joseph born to Rachel
- Jacob asks to leave, but Laban says, “stay!”
- Jacob’s GMO livestock

## Still in Haran, outside of the Promised Land



Abraham's travels

### Genesis 30:1-2

Now when Rachel saw that she had not borne Jacob any children, she became jealous of her sister; and she said to Jacob, “Give me children, or else I am going to die.” [2] Then Jacob’s anger burned against Rachel, and he said, “Am I in the place of God, who has withheld from you the fruit of the womb?”

- Recalls Genesis 16

## Genesis 30:1-2

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- Recalls Genesis 16
- **Jacob’s Anger / Jesus equates anger with murder in Matthew 5**
  - **Jacob’s other sons will bow down to Rachel’s son, Joseph, who will also say, “Am I in the place of God?” (Gen 50:19).**

## Genesis 30:3-4

Then she said, “Here is my female slave Bilhah: have relations with her that **she may give birth on my knees**, so that by her I too may obtain a child.” [4] So she gave him her slave Bilhah as a wife, and Jacob had relations with her.

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- **Place the child on Rachael’s knees after birth**

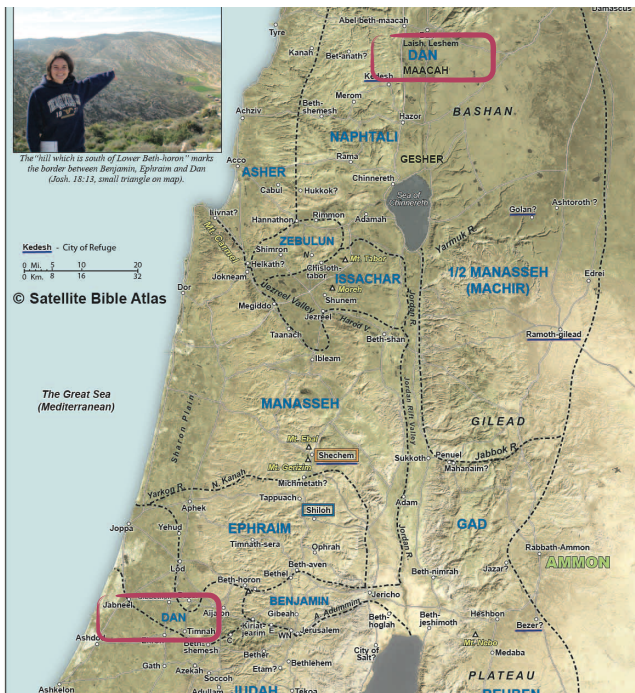
## Genesis 30:5-8

Bilhah conceived and bore Jacob a son. [6] Then Rachel said, “God has **vindicated** me, and has indeed heard my voice and has given me a son.” Therefore she named him **Dan**. [7] And Rachel’s slave Bilhah conceived again and bore Jacob a second son. [8] So Rachel said, “With mighty wrestling I have wrestled with my sister, and I have indeed prevailed.” And she named him Naphtali.

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- **Dan means “judged” or “judgment.”**



## From Dan to Beersheba



Tribal Allotments, Map 4-1, Satellite Bible Atlas

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- Messiah is the ultimate judge: 2 Timothy 4:1 I solemnly exhort you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom

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- Messiah is the ultimate judge: 2 Timothy 4:1 I solemnly exhort you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom
- Naphtali means “struggled” or “wrestled” - Jacob wrestles the LORD in Genesis 32

## Genesis 30:9-13

[9] When Leah saw that she had stopped having children, she took her slave Zilpah and gave her to Jacob as a wife. [10] And Leah’s slave Zilpah bore Jacob a son. [11] Then Leah said, “How **fortunate!**” So she named him **Gad**. [12] And Leah’s slave Zilpah bore Jacob a second son. [13] Then Leah said, “Happy am I! For women will call me happy.” So she named him Asher.

- Gad means “fortune” or “fortunate”



## Genesis 30:9-13

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- Gad means "fortune" or "fortunate"
  - Asher means "happy" or "blessed"

## Genesis 30:14-15

Now in the days of wheat harvest, Reuben went and found mandrake fruits in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes." [15] But she said to her, "Is it a small matter for you to take my husband? And would you take my son's mandrakes also?" So Rachel said, "Therefore, he may sleep with you tonight in return for your son's mandrakes."

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- Reuben?

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- Reuben?
- Rachel’s weakness?

## Genesis 30:16

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When Jacob came in from the field in the evening, Leah went out to meet him and said, “You must have relations with me, for I have indeed hired you with my son’s mandrakes.” So he slept with her that night.

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- “Love plants” in Hebrew - aphrodisiac; associated with folklore and witchcraft to this day

## Genesis 30:16

[16] When Jacob came in from the field in the evening, Leah went out to meet him and said, “**You must have relations with me**, for I have indeed hired you with my son’s mandrakes.” So he slept with her that night.

- “Love plants” in Hebrew - aphrodisiac; associated with folklore and witcraft to this day
- **Leah on the outs with Jacob / Rachel in control**

## Genesis 30:17-18

God listened to Leah, and she conceived and bore Jacob a fifth son. [18] Then Leah said, “God has given me my **reward**, because I gave my slave to my husband.” So she named him **Issachar**.

- **Issachar**

## Genesis 30:17-18

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### • Issachar

- 1 Chronicles 12:32 ... the sons of Issachar, men who understood the times, with knowledge of what Israel should do.

## Genesis 30:17-18

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### • Issachar

- Isaiah 62:11 “Behold, your **salvation** (Yeshua) is coming; Behold His **reward** (S’char) is with Him, and His compensation before Him.”

## Genesis 30:17-18

God listened to Leah, and she conceived and bore Jacob a fifth son. [18] Then Leah said, “God has given me my reward, **because I gave my slave to my husband.**” So she named him Issachar.

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- Issachar
  - Leah back to focusing on Jacob’s neglect

## Genesis 30:19-21

And Leah conceived again and bore a sixth son to Jacob. [20] Then Leah said, “God has endowed me with a **good gift**; finally my husband will acknowledge me as his wife, because I have borne him six sons.” So she named him **Zebulun**. [21] Afterward she gave birth to a daughter, and named her Dinah.

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- Zebulun related to “choice gift”

## Genesis 30:19-21

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- Zebulun related to “choice gift”
- **Dinah - female form of Dan; judge or judgment.**

## Genesis 30:22-24

Then **God remembered** Rachel, and God listened to her and opened her womb. [23] So she conceived and gave birth to a son, and said, “God has taken away my disgrace.” [24] And she named him Joseph, saying, “May the LORD give me another son.”

- **God remembers His covenant**



## Genesis 30:22-24

Then God remembered Rachel, and God listened to her and opened her womb. [23] So she conceived and gave birth to a son, and said, “God has **taken away** my disgrace.” [24] And she named him Joseph, saying, “May the LORD **give me another son.**”

- God remembers His covenant
- Joseph - combination of add to (yasaph) and take away (Asaph)

## Genesis 30:25-26

Now it came about, when Rachel had given birth to Joseph, that Jacob said to Laban, “**Send me away**, so that I may go to my own place and to my own country. [26] “Give me my wives and my children for whom I have served you, and **let me go**; for you yourself know my service which I have rendered you.”

- Foreshadows Moses saying, “Let my people go”

## Genesis 30:27-30

But Laban said to him, “If it pleases you at all, stay with me; I have determined by divination that **the LORD has blessed me on your account.**” [28] He continued, “Name me your wages, and I will give them.” [29] But Jacob said to him, “You yourself know how I have served you and how your livestock have fared with me. [30] “For you had little before I came, and it has increased to a multitude, and the LORD has blessed you wherever I turned. But now, when shall I provide for my own household also?”

- Laban is essentially saying again, “come in, O blessed of the LORD!”

## Genesis 30:31-34

So he said, “What shall I give you?” And Jacob said, “You shall not give me anything. If you will do this one thing for me, I will again pasture and keep your flock: [32] let me pass through your entire flock today, removing from there every speckled or spotted sheep and every black sheep among the lambs, and the spotted or speckled among the goats; and those shall be my wages. [33] “So **my honesty will answer for me later**, when you come concerning my wages. Every one that is not speckled or spotted among the goats, or black among the lambs, if found with me, will be considered stolen.” [34] Laban said, “Good, let it be according to your word.”

## Genesis 30:35-36

So he removed on that day the striped or spotted male goats, and all the speckled or spotted female goats, every one with white on it, and all the black ones among the sheep, and put them in the care of his sons. [36] And he put a distance of three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.

- Laban is Laban - he is again trying to trick Jacob

## Genesis 31:10-13

“And it came about at the time when the flock was breeding that I raised my eyes and saw in a dream—and behold—the male goats that were mating were striped, speckled, or mottled. [11] “Then the angel of God said to me in the dream, ‘Jacob’; and I said, ‘Here I am.’ [12] “He said, ‘Now raise your eyes and see that all the male goats that are mating are striped, speckled, or mottled; for I have seen everything that Laban has been doing to you. [13] ‘I am the God of Bethel, where you anointed a memorial stone, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.’”

- This passage helps explain Gen 30:37-43

## Genesis 30:37-39

[37] Then Jacob took fresh rods of poplar, almond, and plane trees, and peeled white stripes in them, exposing the white that was in the rods. [38] He set the rods which he had peeled in front of the flocks in the drinking troughs, that is, in the watering channels where the flocks came to drink; and they mated when they came to drink. [39] So the flocks mated by the rods, and the flocks delivered striped, speckled, and spotted offspring.

- Jacob is now going to once again be the deceiver.

## Genesis 30:40-43

Then Jacob separated the lambs, and made the flocks face toward the striped and all the black in the flock of Laban; and he put his own herds apart, and did not put them with Laban's flock. [41] **Moreover**, whenever the stronger of the flock were mating, Jacob would place the rods in the sight of the flock in the drinking troughs, so that they would mate by the rods; [42] but when the flock was sickly, he did not put them in; so the sickly were Laban's, and the stronger were Jacob's. [43] So the man became exceedingly prosperous and had large flocks, and female and male servants, and camels and donkeys.

- Jacob is Jacob - he feels he needs to add some insurance to God's promise

*Walking In His Dust*  
**Talmidim Guard our Eyes**



*Psalms 101:3-4,6*

I will set no worthless thing before my eyes; ... It shall not cling to me. [4] A perverse heart shall leave me; I will know no evil. [6] My eyes shall be upon the faithful of the land, that they may dwell with me; One who walks in a blameless way is one who will serve me.





# Genesis 30

A Talmidim Way Study