

## **GENESIS Lesson 33 – 6/23/19**

### **Leah's sons**

**29:31: And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.**

**29:32: And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.**

**29:33: And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.**

**29:34: And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.**

**29:35: And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.**

Jacob only wanted Rachel and ended up with four wives. Polygamy was tolerated by God in the OT. The first man to take a second wife was Lamech. Gen. 4:19: And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

Ex. 21:10: If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

Many give reasons why God allowed men in the OT to have more than one wife. This was not God's original plan, He created only one wife for Adam and Jesus reiterates this in the NT (Matt. 19:4; Mark 10:6).

1. There were more females than males (wars were fought by men)
2. A large number of children were needed to work the fields or with the herds.
3. Many women died in childbirth; no modern medicine.
4. It was important for every adult female to be attached to a household (ex. Leah).

We know that Jacob loved Rachel and preferred her over Leah, he spent more time with Rachel than he did with Leah; Jacob dwelt with Rachel in her tent.

Gen. 30:15: 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.

Gen. 30:20: And Leah said, God hath endued me with a good dowry; now will my husband dwell with me,

But the truth is that Jacob did fulfill his obligation as a husband to Leah, and every time he did, God made sure Leah conceived. We are also told that Jacob not only dislikes Leah, he hates her (vs. 31); remember she was part of Laban's plot.

God saw the predicament Leah was in. One commentator said, "Leah sits sadly in her tent with her maid and spends her time spinning and

weeping.” She was scorned by her household. But God was good to her. Eight of Israel’s tribes come from Leah and Zilpah. After she gives birth to Reuben she says, “the LORD hath looked upon my affliction.”

Reuben was the firstborn son of Jacob; the right of the first born was his. He was in line to inherit the promise God had made to Abraham and passed on to Isaac and then to Jacob. Reuben forfeits this right (Gen. 35:22). Reuben means “behold a son.”

Simeon, Leah’s second son; Simeon means “hearing.” Leah hoped all would notice that the Lord had heard her. After she gives birth to Simeon she says, “the LORD hath heard that I was hated.”

Levi, Leah’s third son; Levi means “joined.” After she gives birth to Levi she says, “this time will my husband be joined unto me.” We know from the information God has given us that Jacob spent most of his time with Rachel in her tent, and on occasion he visited Leah.

Levi becomes the priestly tribe—through them the rest of Israel would be joined to God.

Judah was Leah’s fourth son; Judah means “praise.” After she gives birth to Judah she says, “Now will I praise the LORD.” Leah allowed the Lord to fill her void and she could now praise Him. Leah knew the Lord better—driven to Him by the neglect and hatred of her husband and the scorn of her sister.

Though Leah was “afflicted” by both Jacob and Rachel, God had a great purpose for her. The two greatest tribes came from Leah, not Rachel. Levi (the priestly tribe) and Judah (the royal tribe). And most importantly, the Messiah came from Leah—the less-attractive sister

who was neglected and hated learned to look to the Lord and came to a point where she was able to praise Him.

It is often through the hard times that we get to know the Lord more.

### Bilhah's sons

**30:1: 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.**

**30:2: 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?**

**30:3: 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.**

**30:4: And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.**

**30:5: And Bilhah conceived, and bare Jacob a son.**

**30:6: 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.**

**30:7: And Bilhah Rachel's maid conceived again, and bare Jacob a second son.**

**30:8: And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.**

We see the conflict that results from not following God's ordained order. God's original plan was one woman for one man. In this family the women who are sisters start envying one another. In this case it was Rachel, who saw her sister bearing children to Jacob and she couldn't.

The issue was likely genetic. Sarah was barren and Rebekah too and now we see that Rachel couldn't bear children either. Her beauty couldn't help her here.

It was a reproach for women not to have children.

It was likely that Leah would often say, "If I only had my sister's beauty and then my husband would love me and I would be happy. And it was also likely that Rachel would often say, "If I only could bear sons to my husband like my sister then I would be happy."

God shows us the true character of the women. Leah eventually realized her happiness could only come from the Lord. But, Rachel's beauty was only skin deep. Because she can't get her way she threatens suicide. "Give me children, or else I die."

When a person attempts suicide they are telling those around them that there is something gravely wrong in their life. Suicide often is nothing more than an attempt to escape one's problems.

The Bible contrasts Rachel's attitude to that of Hannah who also couldn't have children. What did she do? Rachel threw a tantrum, Hannah prayed.

1 Sam. 1:10: And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

1 Sam. 1:11: And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life

1 Sam. 1:15: And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

Rachel's conniption stoked Jacob's ire—"Jacob's anger was kindled against Rachel."

So we have Leah afflicted, Rachel envious and Jacob angry—one big happy family!

So again, we see history repeat itself. Rachel seeing she could have no children gave her maid Bilhah to Jacob. Does this sound familiar? Sarah did the same with Hagar. What could go wrong? You will see the amazing typology here soon.

Bilhah bears Dan; Dan was Jacob's fifth son. Dan means "judge". Just like the union with Hagar produced Ishmael a type of the Antichrist, likewise the union with Bilhah produced Dan, also a type of the Antichrist.

The Antichrist will come from the tribe of Dan. Dan was the first tribe of Israel to go into idolatry and remained in idolatry until the day of their captivity.

Judg. 18:30: And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

What will the Antichrist set up in the temple? The Abomination of Desolation, an idol (Matt. 24:15)!

Listen to the Jacob's prophecy regarding his son Dan.

Gen. 49:16: Dan shall judge his people, as one of the tribes of Israel.

Gen. 49:17: 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.

The serpent's seed bruises the heel of the woman's seed!

Gen. 3:15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

In Revelation 7 we are given the list of the 144,000 Jewish evangelists who will preach the gospel of the kingdom throughout the world, but one tribe is left out; the tribe of Dan. Have you ever wondered why?

Dan though is restored and is included in the Millennial list (Ezek. 48).

Two men were in charge of making the implements for the Tabernacle: Bezaleel from the tribe of Judah (Ex. 31:2) and Aholiab from the tribe of Dan (Ex. 31:6). Coincidence?

Here's another type of the Antichrist in scripture:

Lev. 24:10: And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

Lev. 24:11: And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

This boy's mother was Jewish, from the tribe of Dan. His father was an Egyptian—we would consider him today an Arab; though genetically most Egyptians are not Arabs (only 17% are). But they speak Arabic and are Muslims. Today Orthodox Judaism considers individuals born of Jewish mothers to be Jewish.

Likewise the Antichrist will blaspheme God and will have dual lineage.

Rev. 13:5: And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Rev. 13:6: And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

When we take matters into our own hands we make a mess of things. Rachel should have gone to God in prayer and poured out her soul like Hannah did. But she acted in the flesh and this resulted in Dan being born.

Rachel now feels vindicated; she has a child, though by proxy, the child is hers because Bilhah was her maid. The maids acted like surrogates. Bilhah leaned on Rachel's knees as she gave birth (vs. 3)—Rachel was the midwife. (See also Ex. 1:16).

Rachel now felt that she had one up on her sister. Feeling confident after this success Rachel again gives Bilhah to Jacob, and Bilhah conceives and gives birth to a second son.

Naphtali was Jacob's sixth son. Naphtali means "wrestling." The "wrestlings" refer to the emotional struggles Rachel endured as Leah



kept having child after child, and she remained barren. Child bearing had become a competition between the two sisters. Rachel being afraid that she would lose her husband's attention to her sister Leah because she was giving him children.

Rachel now brags as though she were bearing the children herself.

### Zilpah's sons

**30:9: When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.**

**30:10: And Zilpah Leah's maid bare Jacob a son.**

**30:11: And Leah said, A troop cometh: and she called his name Gad.**

**30:12: And Zilpah Leah's maid bare Jacob a second son.**

**30:13: And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.**

Leah comes back into the picture; two can play this game. Seeing that she was no longer bearing children she now gives her maid to Jacob as his fourth wife.

Gad is Jacob's seventh son. Gad means "troop" or "good fortune." Leah is hoping that with this new son, though by proxy, that she would get back into Jacob's good graces.

We see Leah repeating what Rachel did earlier and gives Zilpah again to Jacob and she bears Asher. Asher is Jacob's eighth son. Asher means "happy." After his birth Leah says, "The daughters will call me blessed." One commentator said, "Leah was more concerned about the status the child would bring her than about the child itself."

### Reuben's mandrakes

**30:14:** 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.

**30:15:** 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.

**30:16:** 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.

**30:17:** And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

**30:18:** And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

**30:19:** And Leah conceived again, and bare Jacob the sixth son.

**30:20:** 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.

**30:21:** And afterwards she bare a daughter, and called her name Dinah.

We now come to an interesting story—Reuben finds mandrakes.

What is a mandrake?

The mandrake is a root plant. It resembles a carrot and is a member of the nightshade family (Solanaceae); potatoes and peppers are part of this family. It was once a widely used famous plant of the old world. The plant grows in arid regions of the Mediterranean and Middle East. It was used as a hallucinogen, as a painkiller, as an aphrodisiac and as a fertility agent for thousands of years. It has been called the “Love-apple.” The roots contain powerful alkaloids that affect the human body. Morphine is an alkaloid. The Arabs call it “Baid el-jinn” which means the “Eggs of the Jinn,” they also call the “Satan’s apple.”



And when Rachel hears that Reuben found mandrakes, her interest perks up. She asks Leah for the mandrakes. Can you guess why?

Rachel is desperate to conceive, she will try anything!

But notice, Leah’s response: “You have stolen my husband and now you want to take my son’s mandrakes?” She basically calls her sister a thief. The hostility is open; imagine living in a house like this! Imagine Jacob and what he must have been thinking.

When the Law is given much latter, through Moses, in Leviticus 18:18 God forbids the marrying of sisters, and we know why.

Lev. 18:18: Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

Dr. Barnhouse said, “Is it any wonder that this family had a history of strife and bloodshed? Children reflect the atmosphere of the home.”

Rachel makes a deal with her sister. “Give me the mandrakes Reuben found and I will let you spend the night with Jacob.”

You can tell who Jacob spent his time with. Jacob considered Rachel as his wife; the other women were the price he had to pay in order to have Rachel.

Rachel makes the deal behind her husband’s back, without his consent. Wheeling and dealing; it was part of the family.

Leah conceived again from this deal and gave birth to Issachar, Jacob’s ninth son. Issachar means “he will bring a reward.”

Leah saw this son as a reward from God because she willingly offered her maid Zilpah to Jacob. Zilpah bore two sons for Jacob and Leah stopped bearing.

Leah yet again bore another son to Jacob; Zebulun was Jacob’s tenth son. Zebulun means “exalted dwelling place.” Leah was still hoping the Jacob would to stay with her rather than with Rachel; remember that Jacob dwelt with Rachel in her tent; on occasion he would visit Leah. The longing in her heart was to have a husband who was willing to love and live with her.

And then Leah has a daughter. Finally after ten sons, Jacob has a daughter. The competition now ends; Leah and the two concubines would have no more children from this point on.

Next week—God remembers Rachel.