

## **GENESIS Lesson 34 – 6/30/19**

### **Rachel finally conceives**

**30:22: And God remembered Rachel, and God hearkened to her, and opened her womb.**

**30:23: And she conceived, and bare a son; and said, God hath taken away my reproach:**

**30:24: And she called his name Joseph; and said, The Lord shall add to me another son.**

Now see we a change in Rachel, the Bible says that God hearkened/listened to her. Whereas earlier she took matters into her own hands (giving Bilhah to Jacob) now we find her praying.

One commentator said that Rachel went through “the refining fire of privation.” God withholds the blessing until you turn to Him and Him alone first, and then when He has you then the blessing comes.

Because we need to see Him and not the blessing; if the blessing comes too soon, we will see the blessing and not Him.

So Rachel finally gives birth to Joseph, Jacob’s eleventh son. Joseph means “Jehovah will add.” She believed that God would give her another son. Rachel now recognizes the role of God in her life. She says, “God has taken away my reproach.”

Reproach means disapproval, disappointment, it also implies shame. In the Bible days, a woman was looked down upon if she had no children.

This time Rachel has it right, instead of doing it her way (she had given Bilhah to Jacob as wife) she does it God way—she prays, she pleads.

Joseph was the eleventh son; eleven in the Bible represents disorder and transition, it comes before the number twelve which represents divine rule and order. Eleven in the Bible is an incomplete number.

Hence the statement from Rachel, “The Lord shall add unto me another son.”

We will see soon, that after Joseph is born, Jacob transitions from being Laban’s servant to becoming Israel (Gen. 32:28).

In Genesis 11, man rebelled against God by building the tower of Babel; God judged them by confusing their language, resulting in disorder; in chaos.

In the eleventh year of King Jehoiakim “the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it (2 Kings 24:2)”.

In the eleventh year of King Zedekiah the Babylonians took Jerusalem.

2 Kings 25:2: And the city was besieged unto the eleventh year of king Zedekiah.

There were eleven apostles after the death of Judas; Matthias was added as the twelfth. There is a transition that occurs from the Law to grace. Judas hanged himself before Christ was crucified and Matthias was added after Christ had ascended.

In the Book of Revelation in relation to God’s judgment, John says, “I saw” eleven times!

Everything in the Bible was put there by the Holy Spirit for a reason. The proper nouns as well as the common nouns; the long genealogical lists equally as well as the spirit stirring lyrics of the Psalmist.

At a mere glance you would not have thought there was anything of significance in the meaning of the names of Jacob's sons.

But, their names and the order which they were born gives us a message of great importance.

Through the names of these boys a story is told about the struggles and soul searching that these women went through.

#### Jacob's deal with Laban

**30:25: 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.**

**30:26: 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.**

**30:27: 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.**

**30:28: And he said, Appoint me thy wages, and I will give it.**

**30:29: And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.**

**30:30: 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?**

**30:31: 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:**

**30:32: 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.**

**30:33: 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.**

**30:34: And Laban said, Behold, I would it might be according to thy word.**

**30:35: 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.**

**30:36: And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.**

Jacob has now fulfilled his time with Laban; he has served 14 years. So in 7 years his wives have given him 12 children (including Dinah) and

Jacob is ready to get out of town! Fourteen years under the thumb of Laban was enough.

Though Jacob was in Haran with Laban he knew that he belonged in the Promised Land; the land given to him by God, through the covenant He made with his grandfather Abraham and his father Isaac. “Send me away, that I may go unto mine own place, and to my country.”

Gen. 31:41: Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

So upon reading this passage we come across two problems. How did Jacob have 12 children in 7 years when the Bible tells us that each child was born consecutively? Remember the first seven years he served Laban for Rachel; he had no wife.

And, “How could Leah have borne eight children and have had a barren period in which her handmaid bore two children, all in seven years?”

We read that Leah gave birth to eight of the thirteen children which were born to Jacob in the additional seven years he served Laban for Rachel. There is nothing biologically impossible about having seven children in seven years, but the real problem arises when we learn that during that seven year period, “Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.” And that additional children were born to Jacob.

We know the boys were born consecutively:

Gen. 43:33: And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

The only explanation is that many of the pregnancies were back to back, that there were a couple of overlapping pregnancies and some preterm births (less than 9 months) in the mix.

									6 yrs
	9 months	9 months	9 months	9 months	9 months	9 months	9 months	9 months	72 months
<b>Leah</b>	Reuben	Simeon	Levi	Judah		Issachar	Zebulun	Dinah	
<b>Bilhah</b>				Dan	Naphthali				
<b>Zilpah</b>					Gad	Asher			
<b>Rachel</b>							Joseph		

The table above shows how this may have been possible, and even leaves us an extra year. The table doesn't show time between Judah and Gad; the time Leah would have needed to figure out she couldn't conceive. Joseph was born at the end of the 7<sup>th</sup> year, that's when Jacob asked Laban to leave and go back home.

There is another hint in Exodus that quick and preterm births were part of the genetic makeup of the Israelitish women.

Ex. 1:19: And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere (*before*) the midwives come in unto them.

Do you recall the Duggars (Jim Bob and Michelle)? They had 19 children in 20 years!

Laban doesn't want Jacob to go; Jacob was making him money. "I have learned by experience that the LORD hath blessed me for thy sake."

Jacob says, "I know. You had little before I joined your workforce."

Laban says, "Name your price, only stay with me."

Jacob says, "I will work for you provided you allow me to take the speckled and spotted sheep from your flock to keep as my own. I will take them and make sure there is at least three days journey between my sheep and your sheep."

Jacob adds another stipulation to the deal: Any sheep born with a non-solid color he could keep. This is a recessive trait in sheep and Laban knew it.

There is high likelihood that most of the sheep and goats were solid color. Because when Laban hears Jacob's proposition, he jumps on the deal. He says, "Oh, that it were according to your word." Laban liked the deal because the odds were set in his favor.

It is possible that Jacob proposed this deal because he was willing to trust in God.

Gen. 31:8-9: If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Thus God hath taken away the cattle of your father, and given them to me.

The flocks were separated and Jacob fed the rest of Laban's flocks, while Jacob's sons cared for Jacob's sheep; Reuben would have been about seven years of age now. The three days journey ensured that there was no mixing of flocks.



**Spotted**



**Speckled**



**Ringstraked (?)**

Jacob the sheep breeder

**30:37: 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.**

**30:38: 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.**

**30:39: And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.**

**30:40: 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.**

**30:41: 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.**

**30:42: But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.**



**30:43: And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.**

So Jacob now puts his knowledge of livestock habits to good use. He takes tree branches and peels the bark off of them so as they appear striped.



**A tree with striped peeled bark (occurred naturally)**

Jacob placed the “sticks” in the ground right before the watering troughs so the sheep could mate. The upright sticks acted as a captive restraint for females so the males could mate more easily, Jacob believed the stripes of the sticks would impart the color to the offspring.

Scientists mock this passage, because they know that solid colored sheep produced solid colored sheep and that the multi-colored or patterned sheep are recessive and that is must be folklore that by placing striped sticks before the sheep would alter their genetics.

But Jacob thought so. Jacob thought by putting striped sticks in front of Laban's livestock that they would produce spotted and speckled offspring. It wasn't the sticks, it was God.

Gen. 31:11: And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.

Gen. 31:12: And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

There came a time in Jacob's life that God intervened; God put a stop to Laban's wheeling and dealing with Jacob.

When you are wronged in your business dealings or by your employer, God will see to it that He makes it right.

Jacob only used this stick trick when he saw the stronger sheep and goats trying to mate.

"And the man increased exceedingly..." God greatly blessed Jacob, but it was not because Jacob was especially good. It was because of the promise God made to Jacob (Gen. 28:13-15) and because of the covenant He had made with Abraham.

Jacob at this time is about 97 years of age, Isaac is 157 and Joseph is 6.

### Jacob returns home

**31:1: And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.**

**31:2: And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.**

**31:3: And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.**

**31:4: And Jacob sent and called Rachel and Leah to the field unto his flock,**

**31:5: And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.**

**31:6: And ye know that with all my power I have served your father.**

**31:7: And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.**

**31:8: If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.**

**31:9: Thus God hath taken away the cattle of your father, and given them to me.**

**31:10: And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled.**

**31:11: And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.**

**31:12:** And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

**31:13:** I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

**31:14:** And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

**31:15:** Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

**31:16:** For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

Now we encounter the typical problem with mankind when he sees someone else getting richer and he is not.

Jacob hadn't taken anything that belonged to Laban or his boys. Rather, it was that he was getting wealthier in proportion to Laban. Jacob didn't steal anything, he worked for it and God blessed him. And when Laban's sons saw their cousin getting wealthier, they were filled with envy.

When you work hard, God will bless it, even if it is to make someone else more money. That's why employers hire people, to make them money. The envy of the rich is a scourge in our society today. Think about it, has a poor man ever given you a job?

And again we see a principle throughout the scriptures, that God will often use conflict to get us to move.

In this case he used the sons of Laban who started to look at Jacob kind of funny, if you know what I mean. And even Laban wasn't too thrilled with what was happening.

Their attitude towards Jacob was an affront to God because it was God who was blessing Jacob.

And God spoke to Jacob in a dream and told him to pack up and leave. Never leave your current situation until God tells you to do so.

And God repeats His promise in vs. 3, "I will be with thee." (See notes Lesson 31.)

And then Jacob gathers his family together and has a family meeting. He tells his wives what's been going on and what God has told him in a dream and the ladies say, "Let's go, whatever God has told you to do, then do it."

The sisters have now realized that God is in on this. And they still hold the resentment toward their dad of how he used them to get Jacob to work for him. They both said, "He hath sold us..."