

GENESIS

JACOB'S ARRIVAL TO HARAN AND SEEING RACHEL FOR THE FIRST TIME

EXEGESIS VERSES 1 – 9:

וַיֵּשֶׁב יַעֲקֹב רְגֵלָיו וַיֵּלֶךְ אֶרְצָה בְּנֵי־קְדָמָה: ^{WTT} Genesis 29:1

^{NAS} Genesis 29:1 Then Jacob went on his journey, and came to the land of the sons of the east. (וַיֵּשֶׁב יַעֲקֹב נִשְׂא וַיֵּלֶךְ אֶרְצָה בְּנֵי אֶרְצָה הַלְּזָה וַיָּבֹא אֶל־בְּנֵי־קְדָמָה [waw consec. + v/qal/IPF/3ms: nasa' {lit. lift, take, carry}; "then he went"; + proper n: "Jacob"; + n/com/f/dual/constr. w/3ms suff: regel {lit. legs, feet}; "on his journey"; + waw consec. + v/qal/IPF/3ms: halak {lit. walk}; "and came to"; + n/com/f/s/constr: 'erets + n/com/m/pl/constr: ben + n/com/m/s/abs: qedem; "the land of the sons of the east"])

וַיִּרְא וַהֲנִיחַ בְּאֵר בַּשָּׂדֶה וַהֲנִיחַ שָׁם שְׁלֹשׁ עֲדָרֵי־צֹאן רֹבְצִים עָלֶיהָ כִּי מִן־הַבְּאֵר הָיָה יֹשְׁקוּ הָעֲדָרִים וְהָאֶבֶן גְּדוֹלָה עַל־פִּי הַבְּאֵר: ^{WTT} Genesis 29:2

^{NAS} Genesis 29:2 And he looked, and saw a well in the field, and behold, three flocks of sheep were lying there beside it, (וַיִּשְׁלַח שָׁם הֵנָּה וַיִּשְׁדֶּה הַ בְּאֵר הֵנָּה וַיִּרְא וַיֵּשֶׁב יַעֲקֹב נִשְׂא וַיֵּלֶךְ אֶרְצָה בְּנֵי אֶרְצָה הַלְּזָה וַיָּבֹא אֶל־בְּנֵי־קְדָמָה [waw consec. + v/qal/IPF/3ms: ra'ah + waw conj. + interj/part: hinneh; "and he looked and behold!"; + n/com/f/s/abs: be'er; "a well"; + prep: bet + d.a. + n/com/m/s/abs: sadeh; "in the field"; + waw conj. + interj.part: hinneh + adv: sham; "and behold! there"; + adj/m/s/abs: shalosh; "three"; + n/com/m/pl/constr: -eder; "flocks of"; + n/com/b/s/abs: tso'n; "sheep"; + v/qal/ptc/m/pl/abs: rabats; "lying down"; + prep. w/3fs suff: -al; "beside it"])

for from that well they watered the flocks. Now the stone on the mouth of the well was large. (וְהָאֶבֶן גְּדוֹלָה עַל־פִּי הַבְּאֵר וְהָיָה הָאֶבֶן גְּדוֹלָה עַל־פִּי הַבְּאֵר וְהָיָה הָאֶבֶן גְּדוֹלָה עַל־פִּי הַבְּאֵר [conj: kiy; "for/because"; + prep: min + d.a. + n/com/f/s/abs: be'er + d.a. + pro/3fs hiy'; "from the well, that one"; + v/Hiphil/IPF/3mpl: shaqah; "they caused to drink/watered"; + d.a. + n/com/m/pl/abs: -eder; "the flocks"; + waw conj. + d.a. + n/com/f/s/abs: 'eben; "now the stone"; + adj/f/s/abs: gadol; "was great/large"; + prep: -al + n/com/m/s/constr: peh + d.a. + n/com/f/s/abs: be'er; "upon the face/mouth of the well"])

וַיִּשְׁקוּ אֶת־הַצֹּאן וַהֲשִׁיבוּ אֶת־הָאֶבֶן עַל־פִּי הַבְּאֵר לְמַקְוֵה: ^{WTT} Genesis 29:3

GENESIS

^{NAS} Genesis 29:3 **When all the flocks were gathered there,** (וְעֵדֶר הָ כָּל שֵׂם אֶסְפָּה וּ) [waw consec. + v/Niphal/PF/3cpl: 'asaph; "when they were gathered"; + adv: sham; "there"; + n/com/m/s/constr: kol + d.a. + n/com/m/pl/abs: -eder; "all the flocks"])

they would then roll the stone from the mouth of the well, and water the sheep, (וּ גָלַל וּ) [waw consec. + v/qal/PF/3cpl: galal; "then they would roll away"; + sign of d.o. + d.a. + n/com/f/s/abs: 'eben + prep: min + prep: -al + n/com/m/s/constr: peh + d.a. + n/com/f/s/abs: be'er; "the stone from upon the face/mouth of the well" + waw consec. + v/Hiphil/PF/3cpl: shaqah + sign of d.o. + d.a. + n/com/b/s/abs: tso'n; "and water the sheep"])

and put the stone back in its place on the mouth of the well. (וּ עָלָה אֶבֶן הָ אֶת שׁוֹב וּ) [waw consec. + v/Hiphil/PF/3cpl: shub; "and return/put back"; + sign of d.o. + d.a. + n/com/f/s/abs: 'eben + prep: -al + n/com/m/s/constr: peh + d.a. + n/com/f/s/abs: be'er; "the stone upon the face/mouth of the well"; + prep: lamed + n/com/m/s/constr. w/3fs suff: maqom; "to its place"])

וַיֹּאמֶר לָהֶם יַעֲקֹב אֲחֵי מַאֲיִן אַתֶּם וַיֹּאמְרוּ מִחָרָן
אֲנַחְנּוּ: ^{WTT} Genesis 29:4

^{NAS} Genesis 29:4 **And Jacob said to them, "My brothers, where are you from?" And they said, "We are from Haran."** (וּ דְרָן מִן אָמַר וּ אַתֶּם אֵינ מִן אֶחָ יַעֲקֹב לֵ אָמַר וּ) [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3mpl suff: lamed; "and he said to them"; + proper n: "Jacob"; + n/com/m/pl/constr. w/1cs suff: 'ach; "My brothers"; + prep: min + adv: 'ayin; "from where"; + pro/2mpl: 'attem; "are you?"; + waw consec. + v/qal/IPF/3mpl: 'amar; "and they said" + prep: min + proper n: "from Haran"; + pro/1cp: 'anachenu; "are we""])

וַיֹּאמֶר לָהֶם הֲיֹדְעֶתֶם אֶת־לָבָן בֶּן־נְחֹר וַיֹּאמְרוּ
יָדְעֵנוּ: ^{WTT} Genesis 29:5

^{NAS} Genesis 29:5 **And he said to them, "Do you know Laban the son of Nahor?" And they said, "We know him."** (וּ יָדַע אָמַר וּ נְחֹר בֶּן לָבָן אֵת יָדַע הָ לֵ אָמַר וּ) [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3mpl suff: lamed; "and he said to them"; + interr.part: ha + v/qal/PF/2mpl: yada-; "Do you know"; + sign of d.o. + proper n: "Laban"; + n/com/m/s/constr: ben + proper n: "the son of Nahor"; + waw consec. + v/qal/IPF/3mpl: 'amar + v/qal/PF/1cpl: yada-; "and they said, 'We know'"])

GENESIS

וַיֹּאמֶר לָהֶם הַשְּׁלוֹם לוֹ וַיֹּאמְרוּ שְׁלוֹם וְהִנֵּה רָחֵל בָּתּוֹ בָּאָה עִם־הַצֹּאֵן: ^{WTT} Genesis 29:6

^{NAS} Genesis 29:6 And he said to them, "Is it well with him?" And they said, "It is well, and behold, Rachel his daughter is coming with the sheep." (וַיֹּאמֶר לָהֶם הַשְּׁלוֹם לוֹ וַיֹּאמְרוּ שְׁלוֹם וְהִנֵּה רָחֵל בָּתּוֹ בָּאָה עִם־הַצֹּאֵן [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3mpl suff: lamed; "and he said to them"; + interr.part: ha + n/com/m/s/abs: shalom + prep. w/3ms suff: lamed; "Is it well for him?"; + waw consec. + v/qal/IPF/3mpl: 'amar + n/com/m/s/abs: shalom; "and they said, 'It is well"; + waw conj. + interj.part: hinneh; "and behold!"; + proper n: rachel; "Rachel"; + n/com/f/s/constr. w/3ms suff: bath; "his daughter"; + v/qal/ptc/f/s/abs: bo'; "she is coming in"; + prep: -im + d.a. + n/com/b/s/abs: tso'n; "with the sheep"])

וַיֹּאמֶר הֵן עוֹד הַיּוֹם גָּדוֹל לֹא־עֵת הָאֲסָף הַמִּקְנֵה הַשֶּׁקֶן הַצֹּאֵן וּלְכוּ רְעוּ: ^{WTT} Genesis 29:7

^{NAS} Genesis 29:7 And he said, "Behold, it is still high day; it is not time for the livestock to be gathered. Water the sheep, and go, pasture them." (וַיֹּאמֶר הֵן עוֹד הַיּוֹם גָּדוֹל לֹא־עֵת הָאֲסָף הַמִּקְנֵה הַשֶּׁקֶן הַצֹּאֵן וּלְכוּ רְעוּ [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interj.part: hen; "lo"; + adv: -od; "still"; + d.a. + n/com/m/s/abs: yom + adj/m/s/abs: gadol; "the day is great/at peak period"; + neg: lo' + n/com/b/s/constr: -eth; "it is not time"; + v/Niphal/inf/constr: 'asaph; "to gather"; + d.a. + n/com/m/s/abs: miqeneh; "the livestock"; + v/Hiphil/imp/m/pl: shaqah; "cause to water"; + d.a. + n/com/b/s/abs: tso'n; "the sheep"; + waw conj. + v/qal/imp/m/pl: halak {lit. walk}; "and go"; + v/qal/imp/m/pl: ra'ah; "pasture/graze"])

וַיֹּאמְרוּ לֹא נוֹכַל עַד אֲשֶׁר יֵאָסְפוּ כָּל־הָעֵדְרִים וְגָלְלוּ אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקִינוּ הַצֹּאֵן: ^{WTT} Genesis 29:8

^{NAS} Genesis 29:8 But they said, "We cannot, until all the flocks are gathered, and they roll the stone from the mouth of the well; then we water the sheep." (וַיֹּאמְרוּ לֹא נוֹכַל עַד אֲשֶׁר יֵאָסְפוּ כָּל־הָעֵדְרִים וְגָלְלוּ אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקִינוּ הַצֹּאֵן [waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + neg.part: lo' + v/qal/IPF/1cpl: yakol; "we are not able"; + prep: -ad; "until"; + rel.pro: 'asher; "which"; + v/Niphal/IPF/3mpl: 'asaph; "they have been gathered"; + n/com/m/s/constr: kol + d.a. + n/com/m/pl/abs: -eder; "all of the flocks"; + waw consec. + v/qal/PF/3cpl: galal; "and they rolled away"; + sign of d.o. +

GENESIS

d.a. + n/com/f/s/abs: 'eben + prep: min + prep: -al + n/com/m/s/constr: peh + d.a. + n/com/f/s/abs: be'er; "the stone from upon the face/mouth of the well"; + waw consec. + v/Hiphil/PF/1cpl: shaqah + d.a. + n/com/b/s/abs: tso'n; "then we well cause to water the sheep"])

עוֹדְנוּ מְדַבֵּר עִמָּם וְרַחֵל | בָּאָה עִם־הַצֹּאֵן אֲשֶׁר
לְאִבֶּיהָ כִּי רְעָה הָיָה׃^{WTT} Genesis 29:9

^{NAS} Genesis 29:9 **While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess.** (לְ אֲשֶׁר צֹאֵן הָ עִם בּוֹא רַחֵל וְ עִם דְּבַר עוֹד)
אֲבָּ [adv. w/3ms suff: -od; + v/Piel/ptc/m/s/abs: dabar; "while he still was speaking"; + prep. w/3mpl suff: -im; "with them"; + waw conj. + proper n: "then Rachel"; + v/qal/PF/3fs: bo'; "she came"; + prep: -im + d.a. + n/com/b/s/abs: tso'n; "with the sheep"; + rel.pro: 'asher + prep: lamed + n/com/m/s/constr. w/3fs suff: 'ab; "which were for her father"; + conj: kiy; "for"; + v/qal/ptc/f/s/abs: ra-ah {lit. pasturing}; "a shepherdess"; + pro/3fs: hiy'; "was she"])

ANALYSIS VERSES 1 – 9:

1. Chapters 29 – 31 record the next 20 years of Jacob's life (cf.31:41) spent in his involvement with his uncle **Laban**.
2. So much for the short time planned previously!! Gen.27:43-44
3. Chapter 29 records **Jacob**:
 - A. Meeting his relatives (vss.1-14).
 - B. 7 years' service for **Rachel** (vss.15-20).
 - C. Laban's deception (vss.21-26).
 - D. 7 years' service for **Rachel** (vss.27-30).
 - E. Jacob's sons with Leah (vss.31-35).
4. The text brings us to the end of Jacob's long **journey** to the vicinity of **Haran**.
5. The phrase "**went on his journey**" in the Hebrew is "**lifted up his legs/feet-nasa' regel**".
6. This colorful language in part looks to his determination to "**walk/came to/halak**" such a distance (~500 miles).
7. Following on the heels of the context ending chapter 28 exposing Jacob's doubt in trusting God it further insinuates carrying a mental burden of questionable success in completing his travels (i.e., carrying a burden in walking).
8. In spite of the self-induced misery neutralizing any pleasure of travel otherwise enjoyed, he eventually comes "**to the land of the sons of the east**"/erets ben qedem".
9. The expression "**sons of the east**" is a broad designation referring to peoples living **east** of Canaan indicating his travels were eastward.
10. He arrives at his destination coming to a community **well** outside the town of **Haran** in vs.2.
11. The scene is presented through the eyes of **Jacob** per the phrase "**and he looked and saw/ra'ah waw hinneh**".

GENESIS

12. The exclamatory language of the Hebrew “*hinneh* (saw, behold) is used 2x to underscore Jacob’s longing anticipation of completing the **journey**.
13. The landscape around the “**well in the field**/be’er bet ha sadeh” indicates open grazing ground rather than cultivated land.
14. He further observed “**three flocks of sheep**/shalosh –eder tso’n” resting around the **well**.
15. The **well** was used by all of the shepherds of that area per the clause “**for from that well they watered the flocks**/kiy min be’er ha hiy’ shaqah ha –eder”.
16. The source of the water was protected from contamination and other intruders by a **large stone on the mouth of the well** (*gadol ha ‘eben –al peh ha be’er*).
17. Vs.3 informs us that the sheep herders waited until “**all the flocks were gathered**/kol ha –eder ‘asaph” and then they would remove the **stone** one time and immediately replace it after all the **sheep** had opportunity to be watered.
18. **Jacob** takes the initiative and asks the 3 shepherds a series of 3 questions in vss.4-6.
 - A. **Where** they were **from?** Vs.4
 - B. If they knew **Laban the son of Nahor?** Vs.5
 - C. Was it **well with him?** Vs.6
19. The shepherds responded accordingly and with respect to his inquiring of Laban’s well-being they inform him he can make in depth inquiry since “**Rachel his daughter is coming with the sheep**/bath bo’ –im ha tso’n”.
20. Though not specifically mentioned, it is obvious this news sparks self-interest to **Jacob** as he seeks to manipulate the situation to gain privacy for her arrival in vs.7.
21. **Jacob** comes off brash and self-confident as we learn that the time of his arrival was around “**high noon**/ha yom gadol” and he starts ordering the shepherds around.
22. He recognizes that the watering was a mid-day event and tries to justify his actions implying they should really get back to work (as if it was any of his business).
23. His rationalization was that it was **not time for the livestock to be gathered** as they might be at the end of the **day** and so they need to quickly “**Water the sheep, and go, pasture them**/shaqah ha tso’n waw halak ra’ah”.
24. His self-interest is in meeting **Rachel** and his take charge position with the shepherds was to “beat his chest” to impress any that might notice.
25. He is a believer still driven by energy of the flesh.
26. They immediately inform him that they “**cannot, until all the flocks are gathered, and they roll the stone from the mouth of the well; then we water the sheep**” (vs.8).
27. Their argument is that they need more manpower in order to move **the stone from the well**.
28. Vs.10 tells us that **Jacob** was able to move it by himself.
29. So what is going on that 3 shepherds together need additional help for the same action?
30. The answer is that these shepherds were adolescent young boys not really posing any physical threat to Jacob’s intimidation tactics otherwise.
31. His manipulative tactics of character reveal he was one to take advantage of a situation only when he considered the odds were substantially on his side.
32. “**While he was still speaking with them**/-od dabar –im” at this juncture **Rachel** previously at some distance comes into full view.
33. The narrator explains that “**she was a shepherdess**/ra-ah hiy’” meaning that the **sheep** were her **father’s**.

GENESIS

JACOB MEETS RACHEL

EXEGESIS VERSES 10 – 12:

Genesis 29:10 ^{WTT} וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת־רַחֵל בַּת־לָבָן אָחִי
 אָמוֹ וְאֶת־צֹאן לָבָן אָחִי אָמוֹ וַיִּגַּשׁ יַעֲקֹב וַיִּגַּל אֶת־הָאֶבֶן
 מֵעַל פִּי הַבְּאֵר וַיִּשְׁק אֶת־צֹאן לָבָן אָחִי אָמוֹ:

^{NAS} Genesis 29:10 And it came about, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, (וּ רְאָה אֲשֶׁר כּ הִיָּה ו) *[waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: kaph + rel.pro: 'asher; "after which"; + v/qal/PF/3ms: ra'ah; "he saw"; + proper n: "Jacob"; + sign of d.o. + proper n: "Rachel"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: "Laban"; + n/com/m/s/constr: 'ach + n/com/f/s/constr. w/3ms suff: 'em; "the brother of his mother"; + waw conj. + sign of d.o. + n/com/b/s/constr: tso'n; "and the sheep of"; + proper n: "Laban"; + n/com/m/s/constr: 'ach + n/com/f/s/constr. w/3ms suff: 'em; "the brother of his mother"])*

that Jacob went up, and rolled the stone from the mouth of the well, and watered the flock of Laban his mother's brother. (וּ מִן אֶבֶן הַ פֶּה עָל גַּל ו יַעֲקֹב נִגַּשׁ ו) *[waw consec. + v/qal/IPF/3ms: nagash; "and he approached/went up"; + proper n: "Jacob"; + waw consec. + v/qal/IPF/3ms: galal; "and rolled/removed"; + sign of the d.o. + d.a. + n/com/f/s/abs: 'eben + prep: min + prep: -al + n/com/m/s/constr: peh + d.a. + n/com/f/s/abs: be'er; "the stone from the face/mouth of the well"; + waw consec. + v/Hiphil/IPF/3ms: shaqah; "and caused to water"; + sign of d.o. + n/com/b/s/constr: tso'n; "the sheep of"; + proper n: "Laban"; + n/com/m/s/constr: 'ach + n/com/f/s/constr. w/3ms suff: 'em; "the brother of his mother"])*

Genesis 29:11 ^{WTT} וַיִּשָּׂק יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת־קֻלּוֹ וַיִּבְדָּ:

^{NAS} Genesis 29:11 Then Jacob kissed Rachel, and lifted his voice and wept. (וּ נִשְׁק ו נִשָּׂא ו קוֹל ו בָּכָה ו יַעֲקֹב ל רַחֵל ל) *[waw consec. + v/qal/IPF/3ms: nashaq; "the he kissed"; + proper n: "Jacob"; + prep: lamed + proper n: "to Rachel"; + waw consec. + v/qal/IPF/3ms: nasa'; "and lifted up"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: qol; "his voice"; + waw consec. + v/qal/IPF/3ms: bakah; "and wept"])*

Genesis 29:12 ^{WTT} וַיִּגַּד יַעֲקֹב לְרַחֵל כִּי אָחִי אָבִיָּהּ הוּא וְכִי
 בְּנֵי־רִבְקָה הֵיא וְתָרַץ וְתִגַּד לְאָבִיָּהּ:

GENESIS

^{NAS} Genesis 29:12 **And Jacob told Rachel that he was a relative of her father and that he was Rebekah's son, and she ran and told her father.** (וַיִּגְדַּל לְיַעֲקֹב נֹגֵד וְ) **אָב** [waw consec. + v/Hiphil/IPF/3ms: nagad; "and he caused to make known/told"; + proper n: "Jacob"; + prep: lamed + proper n: "to Rachel"; + conj: kiy + n/com/m/s/constr: 'ach + n/com/m/s/constr. w/3fs suff: 'ab + pro/3ms: hu'; "that a brother/relative of her father was he"; + waw conj. + conj: kiy + n/com/m/s/constr: ben; "and that a son of"; + proper n: "Rebekah"; + pro/3ms: hu'; "was he"; + waw consec. + v/qal/IPF/3fs: ruts; "and she ran"; + waw consec. + v/Hiphil/IPF/3fs: nagad; "and caused to tell"; + prep: lamed + n/com/m/s/constr. w/3fs suff: 'ab; "to her father""]

ANALYSIS VERSES 10 – 12:

1. Jacob's attempt to meet **Rachel** in a more private setting fails (vs.7) as she appears on the scene in vs.9.
2. Jacob's timing in trying to force a situation does not correspond with God's.
3. God jams his plans!
4. This does not deter **Jacob** running under energy of the flesh and he quickly creates and applies an alternate plan.
5. He reflects one that is strong willed and resilient in quickly conjuring up plans to fix a problem rather than just relaxing and faith-resting otherwise.
6. Usually the son is a "chip off the ol' block" with respect to their father; **Jacob** has the STA characteristics of his mother.
7. Rebekah obviously had the traits of her family in the area of manipulation as **Laban** will disclose in further text.
8. A reminder of these STA trends and preparation to explore them further is intended in the 3 phrases that remind the reader "**of Laban his mother's brother**/laban 'ach 'em" in vs.10.
9. This side of Jacob's family goes to show that STA trends within a family nucleus are nurtured and promoted if not abated with BD.
10. On the other side of the coin, a good trait that would be beneficial to Jacob's +V is that he had resolve.
11. It will be resolve that marks his entering into maturity in 32:24-28.
12. Principle: Determine to pursue the POG with the same energy and resolve as you do under energy of the flesh!
13. As soon as **Jacob** sees **Rachel** arriving with her flock of **sheep**, he springs into action with zeal (another likeness of his mother cf.24:19-20).
14. His plan now is to impress **Rachel** as he "**went up, and rolled the stone from the mouth of the well, and watered the flock**/nagash waw galal ha 'eben min -al peh ha be'er waw shaqah tso'n".
15. His removal of the **stone** showed excellent strength on Jacob's part as it usually would be removed by at least 2 adults (vs.8), though not necessarily extraordinary.
16. If given time, his removing the **stone** would probably have been done earlier in response to the youth's inability to remove it on their own in order to facilitate his earlier plan.

GENESIS

17. Vs.11 appears as very brash and unstably emotional as **Jacob** then “**kissed Rachel, and lifted his voice and wept**/nashaq Rachel waw nasa’ qol waw bakah”.
18. The Hebrew term *bakah* (**wept**) is the same used of Hagar with Ishmael in Gen.21:16; Abraham mourning for Sarah in 23:2; Esau’s pitiful reaction trying to convince Isaac to bless him in 27:38.
19. Combined, the term looks at crying in the face of death and feeling sorry for one’s self evoking sympathy from another.
20. Commentators generally equate the weeping with an expression of joy from **Jacob** as to finally reaching his destination and relatives.
21. The kissing is generally related to just a cordial kiss of greeting (not being brazen).
22. Considering the manipulating character of **Jacob**, his actions can be more accurately described.
23. Remember that at this point **Jacob** had yet to formally introduce himself (cf.vs.12).
24. His kiss of greeting was designed to express relief and happiness in meeting **Rachel** while his weeping was designed to play on her emotions.
25. If his manly strength didn’t impress her, surely she would be sympathetic to the ordeal he has gone through just to be there and meet her.
26. The crying is a ploy to express the hardships of journey (vs.1a) evoking a feminine attraction emotionally.
27. We wouldn’t go so far as to say that it was all staged as the emotional baggage he has been carrying on the trip now finds a natural relief.
28. However, it sure was convenient timing in light of his trying to attract **Rachel**.
29. In the recesses of Jacob’s mind we can see his STA maneuvering having now met a candidate that would fulfill Isaac’s directive to take as a bride (cf.28:2).
30. The sad state of affairs is we see no indication from **Jacob** that he has yet to see for himself the hand of divine providence in her appearance.
31. Only one still driven by the STA as having to impress and manipulate to gain an advantage to make things work out otherwise.
32. The fact that **Rachel** was beautiful would further drive his fleshly ambition (cf.vs.27).
33. Jacob’s still all about the physical just as his reactions to the divine dream revealed.
34. Having sufficiently “courted” **Rachel** in his fleshly eyes, **Jacob** reveals his identity in vs.12.
35. With a “come on” this strong, **Rachel** is herself invigorated and “**she ran and told her father**/ruts waw nagad lamed ‘ab” of the unexpected guest.
36. This kind of cosmic display by the male would appeal to a spiritually flaky female.
37. **Jacob** examples the typical mindset of people today that think they have to court, impress and manipulate in order to gain the attraction of others.
38. This meeting between **Jacob and Rachel** is to be contrasted to how Rebekah met Isaac (Gen.24).

GENESIS

JACOB MEETS HIS UNCLE LABAN

EXEGESIS VERSES 13 – 14:

וַיְהִי כַשְׁמוֹעַ לְבִן אֶת־שְׁמֵעַ וַיַּעֲקֹב בֶּן־אָחֻזָּה וַיֵּרָץ
 לְקָרְאוֹתוֹ וַיַּחֲבֹק־לוֹ וַיִּנְשֹׁק־לוֹ וַיְבִיֵּאֵהוּ אֶל־בֵּיתוֹ וַיְסַפֵּר לְלִבָּן
 אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:

^{NAS} Genesis 29:13 So it came about, when Laban heard the news of Jacob his sister's son,
 (וַיְהִי כַשְׁמוֹעַ לְבִן אֶת־שְׁמֵעַ וַיַּעֲקֹב בֶּן־אָחֻזָּה [waw consec. + v/qal/IPF/3ms:
 hayah; "and it came about"; + prep: kaph w/ v/qal/inf: shama-; "when hearing"; + proper n:
 "Laban"; + sign of d.o. + n/com/m/s/constr: shema-; "the report of/news of"; + proper n:
 "Jacob"; + n/com/m/s/constr: ben + n/com/f/s/constr. w/3ms suff: 'achoth; "the son of his
 sister"])

that he ran to meet him, and embraced him and kissed him, and brought him to his house.
 (וַיֵּרָץ לְקָרְאוֹתוֹ וַיַּחֲבֹק־לוֹ וַיִּנְשֹׁק־לוֹ וַיְבִיֵּאֵהוּ אֶל־בֵּיתוֹ [waw consec. +
 v/qal/IPF/3ms: ruts; "then he ran"; + prep: lamed w/ v/qal/inf/constr. w/3ms suff: qara'; "to
 meet/encounter him"; + waw consec. + v/Piel/IPF/3ms: chabaq; "and embrace"; + prep: lamed
 w/3ms suff: lamed; "for him"; + waw consec. + v/Piel/IPF/3ms: nasaq; "and kiss"; + prep.
 w/3ms suff: lamed; "for him"; + waw consec. + v/Hiphil/IPF/3ms w/3ms suff: bo'; "and caused
 to bring him"; + prep: 'el + n/com/m/s/constr. w/3ms suff: bayith; "to his house"])

Then he related to Laban all these things. (וַיִּסְפֹּר לְבִן אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה [waw consec. + v/Piel/IPF/3ms:
 saphar; "and he recounted/related"; + prep: lamed + proper n:
 "to Laban"; + sign of d.o. + n/com/m/s/constr: kol + d.a. + n/com/m/pl/abs: dabar + d.a. +
 adj/b/pl: 'elleh; "all of the matters/things, these"])

וַיֹּאמֶר לוֹ לִבָּן אֶךְ עֲצָמִי וּבִשָּׂרִי אַתָּה וַיֵּשֶׁב עִמּוֹ
 חֹדֶשׁ יָמִים:

^{NAS} Genesis 29:14 And Laban said to him, "Surely you are my bone and my flesh." And
 he stayed with him a month. (וַיֹּאמֶר לוֹ לִבָּן אֶךְ עֲצָמִי וּבִשָּׂרִי אַתָּה וַיֵּשֶׁב עִמּוֹ
 חֹדֶשׁ יָמִים [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: lamed; "and he said to
 him"; + proper n: "Laban"; + adv: 'ak; "surely"; + n/com/f/s/constr. w/1cs suff: -etsem; "my
 bone"; + waw conj. + n/com/m/s/constr. w/1cs suff: basar; "and my flesh"; + pro/2ms: 'attah;
 "are you"; + waw consec. + v/qal/IPF/3ms: yashab; "and he remained"; + prep. w/3ms suff: -
 im; "with him"; + n/com/m/s//constr: chodesh; "a month of"; + n/com/m/pl/abs: yom; "days"])

GENESIS

ANALYSIS VERSES 13 – 14:

1. After hearing **the news** (*shema-*) of Jacob's arrival and the events at the well, Rachel's father **Laban** wastes no time and "**ran to meet him**/ruts lamed qara".
2. It is the same **Laban** that some 97 years earlier (1806 BC) had with his family been showered with gifts by his uncle Abraham when the servant came seeking a wife for Isaac in chapter 24.
3. **Laban** obviously still had spring in his step able to run and his action recreates his action on the previous occasion (cf.24:29).
4. It is designed to remind the reader of Laban's drive to take advantage of a situation that might be profitable.
5. As we will see not much has changed in that area of his life over the decades.
6. He remains a believer that was not interested in God's plan beyond his own stagnant spiritual awareness.
7. While his rapidity to go meet his nephew had the normal desire of one wanting to see family and hear the news of his long lost sister, it is stained by underlying hypocrisy (two-faced).
8. **Laban** will have no problem treating his family in an underhanded way while all the time reaching out with a façade of affection and caring.
9. He greets **Jacob** the customary way having "**embraced him and kissed him**/chabaq lamed waw nasaq lamed".
10. He then takes charge of the situation and "**brought him to his house**/bo' (Hiphil) el bayith".
11. While left unspoken, it is clear **Laban** was inquiring of why Jacob's visit that prompts the final clause of vs.13, "**Then he related to Laban all these things**/waw saphar lamed laban kol ha dabar 'elleh".
12. The text is vague as to the extent of information given as to "**all these things**".
13. However, vs.14 gives the reader 2 clues to ascertain the range of information **related**:
 - A. "**And Laban said to him, 'Surely you are my bone and my flesh'**/waw 'amar lamed laban 'ak –etsem waw basar 'attah".
 - B. "**And he stayed with him a month**/waw yashab –im chodesh yom".
14. The idiom "**my bone and my flesh**" can be understood on two levels:
 - A. **Laban** was thoroughly convinced of Jacob's claim as the **son** of Rebekah.
 - B. It regarded **Jacob** at a deeper level being in likeness to Laban (cf. use Gen.2:23).
15. This first clue exposes that **Jacob** related all of the circumstances behind his flight from Canaan to include being party to his mom's plan of deceiving Isaac as to the birthright.
16. Further it would include the charge given by Isaac to seek a wife from Laban's line.
17. Yeah **Laban** is convinced that this is no imposter as it reveals a character background of like mother, like **son**, like uncle **Laban**.
18. The area of deceit is a trend **Laban** immediately recognizes and sees the trend perpetuated in his sister and her offspring.
19. This gives Laban's twisted mind information to perceive that **Jacob** could be manipulated just like his mother did with him and a potential target to exploit for his own purposes.
20. The 2nd clue of staying for a **month** is given by our author setting the stage for the events to follow.
21. This suggests that **Jacob** also told **Laban** that it was only his intent to remain for a short while and then return home according to his mom's plan (cf.27:44).

GENESIS

22. It is this short time spent that becomes the window of opportunity for **Laban** to come up with a plan of his own to take advantage of the arrival of this new face in the family.
23. Obviously, **Laban** comes to learn that his nephew was without means at this point of visible support or that he did not come bearing gifts.
24. Unlike the previous visitor of the servant, this man in his present state of affairs could not provide a dowry.
25. **Laban** the double-dealer chalks all this up to how he might exploit his nephew otherwise.
26. For a **month** he observes **Jacob** as a hard worker (just like mom) and it became obvious he was smitten by Rachel.
27. The name Rachel means “ewe” in the Hebrew and was a title of endearment as we might use the word “lamb” today.
28. The first thing that **Laban** will need to do is to entice **Jacob** to stay longer.
29. That he had no visible means of support otherwise, the natural direction was to offer something of value as to his labor helping out on the homestead.
30. **Laban** initiates his plan in vs.15.
31. That **Jacob** is driven by the flesh (eyes on the physical) he will fall prey to Laban’s scheming and actually fill in any blanks of how to carry out Laban’s plan.

GENESIS

JACOB GETS TWO WIVES VSS.15-30

THE FIRST SEVEN YEARS

EXEGESIS VERSES 15 – 20:

וַיֹּאמֶר לָבָן לְיַעֲקֹב הֲכִי־אָחִי אַתָּה וְעַבַדְתָּנִי חִנָּם
הַגִּידָה לִּי מַה־מְשַׁכְּרֶתְךָ:

^{NAS} Genesis 29:15 Then Laban said to Jacob, "Because you are my relative, should you therefore serve me for nothing? Tell me, what shall your wages be?" (לָבָן אָמַר וּ)
 מְשַׁכְּרֶת מָה ל נגד חָנָם עבד ו אַתָּה אַח כִּי הֵ יַעֲקֹב [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Laban"; + prep: lamed + proper n: "to Jacob"; + interr.part: ha; "should?"; + conj: kiy; "because"; + n/com/m/s/constr. w/1cs suff: 'ach; "my brother/relative"; + pro/2ms: 'attah; "are you"; + waw consec. + v/qal/PF/2ms w/1cs suff: -abad; "then will you serve me"; + adv: hinnam; "for nothing/freely"; + v/Hiphil/imp/m/s: nagad; "make known/tell"; + prep. w/1cs suff: lamed; "to me"; + interr.pro: mah; "what?"; + n/com/f/s/constr. w/2ms suff: masekkoreth; "are your wages"])

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדוֹלָה לְאֵה וְשֵׁם הַקְּטָנָה
רָחֵל:

^{NAS} Genesis 29:16 Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. (וּ לְאֵה גְדוֹל הֵ שֵׁם בֵּת שְׁנַיִם לָבָן ל וּ)
 הֵ קָטָן הֵ [waw conj. + proper n: "Now Laban"; + adj/f/dual/constr: shenayim; "had two"; + n/com/m/pl/abs: bath; "daughters"; + n/com/m/s/constr: shem; "the name of"; + d.a. + adj/f/s/abs: gadol {lit. great}; "the older"; + proper n: le'ah; "was Leah"; + waw conj. + n/com/m/s/constr: shem; "and the name of"; + d.a. + adj/f/s/abs: qathon {lit. small}; "the younger"; + proper n: "was Rachel"])

וַיֵּינִי לְאֵה רַבּוֹת וְרָחֵל הֵיְתָה יַפְתָּ־תֶאֱרַר וַיִּפֹּת
מְרִאָה:

^{NAS} Genesis 29:17 And Leah's eyes were weak, but Rachel was beautiful of form and face. (וּ מְרִאָה יִפְהָ וּ תֶאֱרַר הִיְהִי רַחֵל וּ רַךְ לְאֵה עֵינָ וּ)
 [waw conj. + n/com/b/dual/constr: -ayin; "and the eyes of"; + proper n: "Leah"; + adj/f/pl/abs: rak {lit. tender/soft}; "were weak"; + waw conj. + proper n: "but Rachel"; + v/qal/PF/3fs: hayah; "she became"; + adj/f/s/constr: yapeh; "beautiful of"; + n/com/m/s/abs: to-ar; "shape/form"; + waw

GENESIS

conj. + adj/f/s/constr: yapeh; "and beautiful of"; + n/com/m/s/abs: mare-eh; "appearance/face"])

וַיֵּאָהֵב יַעֲקֹב אֶת־רָחֵל וַיֹּאמֶר אֶעֱבֹדְךָ שִׁבְעַ שָׁנִים
בְּרָחֵל בַּת־הַקַּטְנָה׃

^{NAS} Genesis 29:18 Now Jacob loved Rachel, so he said, "I will serve you seven years for your younger daughter Rachel." (וַיֵּאָהֵב יַעֲקֹב אֶת־רָחֵל וַיֹּאמֶר אֶעֱבֹדְךָ שִׁבְעַ שָׁנִים בְּרָחֵל בַּת־הַקַּטְנָה [waw consec. + v/qal/IPF/3ms: 'ahab; "and he loved"; + proper n: "Jacob"; + sign of d.o. + proper n: "Rachel"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/qal/IPF/1cs w/2ms suff: -abad; "I will serve/work"; + adj/f/s/abs: sheba-; "seven"; + n/com/f/pl/abs: shanah; "years"; + prep: bet + proper n: "for Rachel"; + n/com/f/s/constr. w/2ms suff: bath + d.a. + adj/f/s/abs: qathon; "your daughter the younger"])

וַיֹּאמֶר לְבֶן־טוֹב תַּתִּי אִתָּהּ לָךְ מִתַּתִּי אִתָּהּ
לְאִישׁ אֲחֵר שְׁבָה עִמָּדִי׃

^{NAS} Genesis 29:19 And Laban said, "It is better that I give her to you than that I should give her to another man; stay with me." (וַיֹּאמֶר לְבֶן־טוֹב תַּתִּי אִתָּהּ לָךְ מִתַּתִּי אִתָּהּ לְאִישׁ אֲחֵר שְׁבָה עִמָּדִי [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Laban"; + adj/m/s/abs: tob; "it is good/better"; + v/qal/inf/constr: nathan; "giving"; + sign of d.o. w/3fs suff: 'eth; "her"; + prep. w/2fs suff: lamed; "to you" {fem.suff.points to his choice}; + prep: min + v/qal/inf/constr. w/1cs suff: nathan; "other than my giving"; + sign of d.o. w/3fs suff: 'eth; "her"; + prep: lamed + n/com/m/s/abs: 'ish; "for a wife"; + adj/f/s/abs: 'acher; "of another man"; + v/qal/imp/m/s: yashab; "stay/dwell"; + prep. w/1cs: -immad; "with me"])

וַיַּעֲבֹד יַעֲקֹב בְּרָחֵל שִׁבְעַ שָׁנִים וַיְהִי בְעֵינָיו
כִּימִים אֲחֵדִים בְּאַהֲבָתוֹ אִתָּהּ׃

^{NAS} Genesis 29:20 So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her. (וַיַּעֲבֹד יַעֲקֹב בְּרָחֵל שִׁבְעַ שָׁנִים וַיְהִי בְעֵינָיו כִּימִים אֲחֵדִים בְּאַהֲבָתוֹ אִתָּהּ [waw consec. + v/qal/IPF/3ms: -abad; "and he served"; + proper n: "Jacob"; + prep: bet + proper n: "for Rachel"; + adj/f/s/abs: sheba-; "seven"; + n/com/f/pl/abs: shanah; "years"; + waw consec. + v/qal/IPF/3mpl: hayah; "and they became"; + prep: bet + n/com/b/dual/constr. w/3ms suff; -ayin; "in his eyes"; + prep: kaph + n/com/m/pl/abs: yom; "as days"; + adj/m/pl/abs: 'echad {lit. one; here in the plural}; "few"; + prep: bet + n/com/f/s/constr. w/3ms suff: 'achabah; "in his love"; + sign of d.o. w/3fs suff: 'eth; "for her"])

GENESIS

ANALYSIS VERSES 15 – 20:

1. The month has passed (vs.14) and **Laban** initiates a plan.
2. On the surface, his words seem innocent enough giving an appearance of concern about his nephew's welfare.
3. During that month, **Jacob** showed character and worked for his room and board.
4. As the verses make clear, his infatuation with **Rachel** became full blown **love** (vss.18a,20c).
5. **Laban** knows why he is in Haran and now he knows what he wants.
6. More than anything he has had **eyes** for **Rachel**.
7. The uncle could have stepped up and helped his nephew get a **wife** and helped him get what he needed to get back to his home.
8. Instead, he sees someone to be exploited.
9. **Laban** comes off caring when he suggests that "**Because you are my relative, should you therefore serve me for nothing**/ha kiy 'ach 'attah waw –abad hinnam".
10. In other words, far be it for **Laban** to take advantage of a family member just "**because**".
11. In reality he is exploiting Jacob's affections towards Laban's family as leverage to manipulate his "flesh and blood".
12. **Laban** is canny knowing first-hand the drive of fleshly desires.
13. He then asks **Jacob** "**what shall your wages be?**/mah masekkoreth".
14. Whatever Laban's expectations were we can assume he figured it to involve the hand of **Rachel** in marriage.
15. Vss.16-17 are an editorial interruption in the narrative providing the options from which **Jacob** could have chosen in spite of the obvious.
16. This is the author's way of showing that **Jacob** was all about appearance in choosing his mate.
17. **Laban had two daughters**; the eldest named "**Leah**" and her younger sister "**Rachel**" (vs.16).
18. Leah's **name** (*shem*) has been explained in many ways such as "cow".
19. The Hebrew *le'ah* is derived from the root לָאָה - *la'ah* meaning "weary" and it has been suggested she received her name as part of a long or difficult birth (*Lockyer ref: Wilkinson*).
20. As mentioned earlier, Rachel's **name** means "ewe".
21. The description given **Leah** in vs.17 is vague centered on her **eyes** (*-ayin*).
22. The translation "**weak/rak**" with respect to her **eyes** more accurately means "tender" (cf.Gen.18:7) or "soft" with the nuance of "**weak**" (cf.Gen.33:13).
23. Physically her **eyes** were an outstanding feature detracting from other favorable female assets otherwise.
24. It is understood that in any case, the description is used here in a derogatory sense.
25. This as she is contrasted with **Rachel** being "**beautiful of form and face**/yapeh to-ar waw yapeh mare-eh".
26. This means she was voluptuous and very good looking in appearance.
27. It appears that the younger daughter got the lion's share of good genetics.
28. In vs.18 we are informed for the first time what had become obvious otherwise that **Jacob loved** (*'ahab*) **Rachel**.
29. The most surprising thing about vs.18 is not Jacob's **love**, but the price he was willing to pay to have her as his wife i.e., **seven years** (*sheba- shanah*) working for **Laban**.

GENESIS

30. This was to demonstrate to Rachel's father the degree of Jacob's affection for this woman as well as to impress **Rachel** herself.
31. **Jacob** had no dowry to offer so he contracts his service to gain the hand of the younger daughter.
32. This would constitute the dowry offered by the groom to the father of the bride as was customary.
33. The "dowry" was a very substantial marriage gift if one calculates the minimum wage of a common laborer over a 7 year period (2080 hrs. per yr. x \$8.10 per hr. x 7 yrs. = \$117,936).
34. You can almost see Laban's jaw drop over this proposal; it was far more than he could have thought he might get away with otherwise.
35. **Laban** is pictured responded in a way to cover any betrayal of mirth/joy over the deal i.e., doesn't say OK too quick.
36. His response is apropos for an incessant negotiator wanting to make the offer look like it was driving a hard bargain yet without making **Jacob** suspect otherwise and reconsidering his offer.
37. This is the intent of Laban's words, "**It is better that I give her to you than that I should give her to another man**/tob nathan 'eth lamed min nathan 'eth 'ish 'acher".
38. It is designed to make **Laban** look like he is doing **Jacob** a favor accepting his offer.
39. The phrase "**stay with me**/yashab –immad" seals the deal.
40. In spite of any underlying intentions, both men go away from the negotiation more than pleased.
41. In Jacob's mind, he couldn't have over-offered for Rachel's hand.
42. This is made clear in vs.20, "**So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her**/waw –abad Jacob bet Rachel sheba- shanah waw hayah bet –ayin kaph yom 'echad bet 'achabah 'eth".
43. **Jacob** was so head-over-heels in **love** with **Rachel** that his 7 year stint flew by.
44. He was in her company during that week of **years** being financially broke but on top of the world!
45. While the whole scene may seem romantic, the reality was that it was unnecessary.
46. Jacob's expectations will crumble down upon him and the next thing he will find is his life in the web of his uncle for free work not of the bargain.
47. We note that **Laban** does not actually give complete agreement to the wages Jacob offers.
48. The question is, is he already scheming to cheat or did this develop over the **7 years** when he had no takers for **Leah**?
49. To say he wasn't thinking ahead at least to some degree seems to underestimate the conniving STA we find in **Laban**.

GENESIS

LABAN'S DECEPTION OR 2 WIVES FOR JACOB

EXEGESIS VERSES 21 – 30:

וַיֹּאמֶר יַעֲקֹב אֶל-לָבָן הֲבֵה אֶת-אִשְׁתִּי כִּי מָלְאוּ יְמֵי וְאֲבוֹאָה אֵלֶיהָ: ^{WTT} Genesis 29:21

^{NAS} Genesis 29:21 Then Jacob said to Laban, "Give me my wife, for my time is completed, that I may go in to her." (ו יום מלא פי אשה את יהב לבן אל יעקב אמר ו) ^{WTT} *[waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Jacob"; + prep: 'el + proper n: "to Laban"; + v/qal/imp/m/s: yahab; "give {as a gift}"; + sign of d.o. + n/com/f/s/constr. w/1cs suff: 'ishshah; "my wife"; + conj: kiy; "because/for"; + v/qal/PF/3cpl: mala'; "they are fulfilled/completed"; + n/com/m/pl/constr. w/1cs suff: yom; "my days"; + waw conj. + v/qal/IPF/1cs/cohortative; bo'; "that I may go into"; + prep. w/3fs suff: 'el; "to her"']*

וַיֵּאַסֵּף לָבָן אֶת-כָּל-אֲנָשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתֶּה: ^{WTT} Genesis 29:22

^{NAS} Genesis 29:22 And Laban gathered all the men of the place, and made a feast. (ו אסף לבן אסף מקום ה איש כל את לבן אסף משתה עשה ו מקום ה איה כל את לבן אסף) ^{WTT} *[waw consec. + v/qal/IPF/3ms: 'asaph; "and he gathered"; + proper n: "Laban"; + sign of d.o. + n/com/m/s/constr: kol + n/com/m/pl/constr: 'ish + d.a. + n/com/m/s/abs: maqom; "all of the men of the place"; + waw consec. + v/qal/IPF/3ms: -asah; "and he made"; + n/com/m/s/abs: mishetteh {from the root shatah: to drink}; "a banquet/feast"]*

וַיְהִי בְעֶרְבַּ וַיִּקַּח אֶת-לֵאָה בָתּוֹ וַיָּבֵא אֵתָהּ אֵלָיו וַיָּבֵא אֵלֶיהָ: ^{WTT} Genesis 29:23

^{NAS} Genesis 29:23 Now it came about in the evening that he took his daughter Leah, and brought her to him; and Jacob went in to her. (ו ערב ה ב היה ו לקח ו ערב ה ב היה ו לקח ו באת באת באת באת) ^{WTT} *[waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: bet + d.a. + n/com/m/s/abs: -ereb; "in the evening"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + sign of d.o. + proper n: "Leah"; + n/com/f/s/constr. w/3ms suff: bath; "his daughter"; + waw consec. + v/Hiphil/IPF/3ms: bo'; "and he caused to bring"; + sign of d.o. w/3fs suff: 'eth; "her"; + prep. w/3ms suff: 'el; "to him"; + waw consec. + v/qal/IPF/3ms: bo'; "and he went into"; + prep. w/3fs suff: 'el; "to her"']*

GENESIS

וַיִּתֵּן לְבִן לֵאָה אֶת־זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בְּתוֹ
 שִׁפְחָה: ^{WTT} Genesis 29:24

^{NAS} Genesis 29:24 Laban also gave his maid Zilpah to his daughter Leah as a maid. (וַיִּתֵּן לְבִן לֵאָה אֶת־זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בְּתוֹ [waw consec. + v/qal/IPF/3ms: nathan; "and he gave"; + proper n: "Laban"; + prep. w/3fs suff: lamed; "to her"; + sign of d.o. + proper n: zileppah; "Zilpah"; + n/com/f/s/constr. w/3ms suff: shiphechah; "his maid servant"; + prep: lamed + proper n: "to Leah"; + n/com/f/s/constr. w/3ms suff: bath; "his daughter"; + n/com/f/s/abs: shiphechah; "as a maid servant"])

וַיְהִי בַבֹּקֶר וַהֲנִהּ הָיָה לֵאָה וַיֹּאמֶר אֶל־לֵבָן
 מַה־זֹּאת עָשִׂיתָ לִּי הֲלֹא בְרַחֵל עַבְדְּתִי עִמָּךְ וְלָמָּה רַמִּיתָנִי: ^{WTT} Genesis 29:25

^{NAS} Genesis 29:25 So it came about in the morning that, behold, it was Leah! And he said to Laban, (וַיְהִי בַבֹּקֶר וַהֲנִהּ הָיָה לֵאָה וַיֹּאמֶר אֶל־לֵבָן [waw consec. + v/qal/IPF/3ms: hayah; "so it came about"; + prep: bet + d.a. + n/com/m/s/abs: boker; "in the morning"; + waw conj. + interj.part: hinneh; "and behold"; + pro/3fs: hiy'; "she was"; + proper n: "Leah"; = waw consec. + v/qal/IPF/3ms: 'amar + prep: 'el + proper n: "and he said to Laban"])

"What is this you have done to me? Was it not for Rachel that I served with you? Why then have you deceived me?" (וְעַם עַבְדֵּי רָחֵל בְּלֹא הָיָה לָּא עָשִׂיתָ זֹאת מָה) [interr.pro: mah; "What?"; + adj/f/s: zo'th; "is this"; + v/qal/PF/2ms: -asah; "you have done"; + prep. w/1cs suff: lamed; "to me"; + interr.part: ha + neg.part: lo'; "was it not?"; + prep: bet + proper n: "for Rachel"; + v/qal/PF/1cs: -abad; "I served"; + prep. w/2fs suff: -im; "with you" {fem. shows intent}; + waw conj. + interr.part: lammah; "and for what reason?"; + v/Piel/PF/2ms w/1cs suff: ramah; "deceived/mislead me"])

וַיֹּאמֶר לְבָן לֹא־יַעֲשֶׂה כֵן בְּמִקְוֵמֵנוּ לְתַת הַצְּעִירָה
 לְפָנֵי הַבְּכִירָה: ^{WTT} Genesis 29:26

^{NAS} Genesis 29:26 But Laban said, "It is not the practice in our place, to marry off the younger before the first-born. (וַיֹּאמֶר לְבָן לֹא־יַעֲשֶׂה כֵן בְּמִקְוֵמֵנוּ לְתַת הַצְּעִירָה לְפָנֵי הַבְּכִירָה [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Laban"; + neg.part: lo' + v/Niphal/IPF/3ms: -asah; "it will not be done/not the practice"; + adv: ken; "thus"; + prep: bet + n/com/m/s/constr. w/1cpl suff: maqom; "in our place"; + prep: lamed w/ v/qal/inf/constr: nathan; "to give"; + d.a. + adj/f/s/abs: tsa-ir; "the younger"; + prep:

GENESIS

lamed + n/com/b/pl/constr: paneh {lit.face}; "before"; + d.a. + n/com/f/s/abs: bekiyrah; "the first-born"}])

וְזֹאת שְׁבוּעַ מְלֵאָה שְׁבַע שָׁנִים אַחֲרָיו וְנָתַתָּה לָּךְ גַּם אֶת־זֹאת בְּעִבְדָּהּ
אֲשֶׁר תַּעֲבֹד עִמָּדִי עוֹד שְׁבַע־שָׁנִים אַחֲרָיו׃

^{NAS} Genesis 29:27 "Complete the week of this one, and we will give you the other also for the service which you shall serve with me for another seven years." (וְזֹאת שְׁבוּעַ מְלֵאָה) אַחֲרֵי שָׁנָה שְׁבַע עוֹד עִמָּדִי עַבְדֵּךְ אֲשֶׁר עֲבֹדָהּ הִיא זֹאת אֵת גַּם לִי נָתַן [v/Piel/imp/m/s: mala'; "complete/fulfill"; + n/com/m/s/constr: shabu-a; "the week of"; + adj/f/s: zo'th; "this one"; + waw conj. + v/qal/IPF/1cpl; nathan; "and let us give"; + prep. w/2ms suff: lamed; "to you"; + conj: gam; "also"; + sign of d.o. + adj/f/s: zo'th; "this one {the other}"; + prep: bet + d.a. + n/com/f/s/abs: -abodah; "by means of labor/for the service"; + rel.pro: 'asher; "which"; + v/qal/IPF/2ms: -abad; "you will serve"; + prep. w/1cs suff: -immad; "with me"; + adv: -od; "continuing"; + adj/f/s/abs: sheba-; "seven"; + n/com/f/pl/abs: shanah; "years"; + adj/f/pl/abs: 'acher; "another""])

וַיַּעַשׂ יַעֲקֹב כִּן וַיְמַלֵּא שְׁבַע שָׁנִים וַיִּתֵּן־לָּו
אֶת־רָחֵל בְּתוּ לָו לְאִשָּׁה׃

^{NAS} Genesis 29:28 And Jacob did so and completed her week, and he gave him his daughter Rachel as his wife. (וַיַּעַשׂ יַעֲקֹב עֲשָׂה ו) אֵת לִי נָתַן וְזֹאת שְׁבוּעַ מְלֵאָה וְכִן יַעֲקֹב עָשָׂה ו) אִשָּׁה לִי לְבַת רָחֵל [waw consec. + v/qal/IPF/3ms: -asah; "and he did"; + proper n: "Jacob"; + adv: ken; "thus": + waw consec. + v/Piel/IPF/3ms: mala'; "and completed"; + n/com/m/s/constr: shabu-a; "the week of"; + adj/f/s: zo'th; "this one/her"; + waw consec. + v/qal/IPF/3ms: nathan; "and he gave"; + prep. w/3ms suff: lamed; "to him"; + sign of d.o. + proper n: "Rachel"; + n/com/f/s/constr. w/3ms suff: bath; "his daughter"; + prep. w/3ms suff: lamed; "to him"; + prep: lamed + n/com/f/s/abs: 'ishshah; "for a wife""])

וַיִּתֵּן לָבֵן לְרָחֵל בְּתוּ אֶת־בִּלְהָהּ שְׁפָחָתוֹ לָהּ
לְשָׁפָחָה׃

^{NAS} Genesis 29:29 Laban also gave his maid Bilhah to his daughter Rachel as her maid. (וַיִּתֵּן לָבֵן לְרָחֵל בְּתוּ אֶת־בִּלְהָהּ שְׁפָחָתוֹ לָהּ) [waw consec. + v/qal/IPF/3ms: nathan; "and he gave"; + proper n: "Laban"; + prep: lamed + proper n: "to Rachel"; + n/com/f/s/constr. w/3ms suff: bath; "his daughter"; + sign of d.o. + proper n:

GENESIS

"bilehah; "Bilhah"; + n/com/f/s/constr. w/3ms suff: shiphechah; "his maid servant"; + prep. w/3fs suff: lamed; "to her"; + prep: lamed + n/com/f/s/abs: shiphechah; "for a maid servant"])

וַיֵּבֶד עִמּוֹ עוֹד שִׁבְע־שָׁנִים אַחֲרֹת: ִ
 וַיֵּבֶד עִמּוֹ עוֹד שִׁבְע־שָׁנִים אַחֲרֹת: ִ WTT Genesis 29:30

^{NAS} Genesis 29:30 So **Jacob** went in to **Rachel** also, and indeed he loved **Rachel** more than **Leah**, and he served with **Laban** for another seven years. (וְאָהַב וְרָחֵל אֵל גַּם בּוֹא וְ) אָהַב וְרָחֵל אֵל גַּם בּוֹא וְ [waw consec. + v/qal/IPF/3ms: bo'; "and he went into"; + conj: gam; "also"; + prep: 'el + proper n: "to Rachel"; + waw consec. + v/qal/IPF/3ms; 'ahab; "and he loved"; + conj: gam; "moreover/indeed"; + sign of d.o. + proper n: "Rachel"; + prep: min; "apart from"; + proper n: "Leah"; + waw consec. + v/qal/IPF/3ms: -abad; "and he served"; + prep. w/3ms suff: -im; "with him/Laban"; + adv: -od; "continuing"; + adj/f/s/abs: sheba- + n/com/f/pl/abs: shanah; "seven years"; + adj/f/pl/abs: 'acher; "another""])

ANALYSIS VERSES 21 – 30:

1. The **seven years** (*sheba- shanah*) of **service** (*-abodah*) proposed by **Jacob** has all but passed.
2. Yet, not in its entirety per vs.27a, “**complete the week of this one**/mala’ shabu-a zoth” required by **Laban** after the fact.
3. This reality is set against Jacob’s insistence in vs.21, “**Give me my wife, for my time is completed, that I may go in to her**/yahab ‘ishshah kiy mala’ yom waw bo ‘el”.
4. It appears that **Jacob** has developed mistrust in **Laban** meeting his end of the bargain.
5. Whatever has aroused his sense of suspicion is not specifically stated.
6. Yet it is not hard to imagine that after living with **Laban** for **7 years** **Jacob** has gained insight into the type of character he really was through business dealings.
7. Still, he had no inkling that he himself was about to fall victim to Laban’s machinations.
8. Whatever motivated **Jacob** to push ahead prematurely it is clear that he was now going to force the issue.
9. He had spent all the **7 years** contemplating having **Rachel** as his bride and he would either get her or expose **Laban** as an outright cheat.
10. Further, he had spent his life chaste and waited longer than most and was further consumed with the idea of enjoying **Rachel** sexually per the idiom “**that I may go into her**”.
11. The combined forces of suspicion and a legitimate desire otherwise brings **Jacob** to confront **Laban**.
12. Vs.22 suggests that **Laban** was prepared for Jacob’s demand as he set up for the wedding and “**gathered all the men of the place, and made a feast**”/asaph kol ‘ish maqom waw – asah mishetteh”.
13. On the surface, his immediate response was to bely any concern on Jacob’s part and to avoid any public embarrassment otherwise.

GENESIS

14. Yet it was underwritten by an already prepared scheme that he had already setup to take advantage of the moment.
15. With the façade of legitimacy behind his actions, **Laban** follows up with some security that his plan would work by plying **Jacob** with alcohol as seen in the Hebrew term *mishetteh* (**feast**) that has the root meaning “*to drink*”.
16. With Jacob’s sensibilities sufficiently dulled, **Laban** pulls his stunt in vs.23 when “**in the evening he took his daughter Leah, and brought her to him; and Jacob went in to her**/bet –ereb waw laqach Leah bath waw bo’ ‘eth ‘el waw bo’ ‘el”.
17. The phrase “**went in to her**” now emphasizes the consummation of the marriage.
18. In spite of oath taking and other legalities, a marriage is not complete until its consummation when the two sexes become one (cf.Gen.2:24).
19. The sin of Laban’s cold hearted ploy was not only directed at **Jacob**, but his two daughters as well.
20. We do not know how **Laban** manipulated his two daughters to be party to this scheme.
21. That **Laban** would stoop so low as to use Leah’s unattractive features as ammunition to convince her that this might be her only chance for marriage is not beyond reasoning.
22. **Rachel** on the other hand will show that her morals were less than sterling otherwise when she steals her father’s idols in Gen.31:19.
23. Therefore her part to Laban’s unscrupulous actions is not necessarily surprising.
24. In any case, **Laban** was willing to sell his daughters for a price (cp.Gen.31:15) and both submitted to his wishes.
25. We do not know what kind of ceremony was customary.
26. Normally there was reading of a marriage contract.
27. The bride was probably veiled.
28. The brevity of the account suggests it was limited to a **feast** and that **Laban** acted as the officiator and would deliver the bride to the bridal chamber as a form of pronouncement.
29. It was under the cover of darkness that **Leah** was delivered to Jacob’s tent.
30. Jacob’s actions were without inhibition and with zero expectations that anything was amiss.
31. The text then reveals that the bridal gift for the bride by the father was in this instance one of Laban’s maids, “**Zilpah/zileppah**” in vs.24.
32. The meaning of her name is uncertain, though she had a definite share in the development of Israel.
33. Her mention along with Rachel’s bridal gift “**Bilhah/bilehah**” is to prepare the readers to the upcoming events in chapter 30.
34. Bilhah’s name means terror or destruction.
35. By **morning**, the substitute bride is exposed, “**behold, it was Leah!**/hinneh hiy Leah” (vs.25).
36. After all those years of expectation **Jacob** discovers that the woman in his bed is the unattractive older sister and not his heart’s desire.
37. **Jacob** experiences for the first time what it felt like to be horribly **deceived**.
38. He then confronts his uncle regarding the trickery with 3 interrelated questions:
 - A. “**What is this you have done to me?**/mah zo’th –asah lamed”.
 - B. “**Was it not for Rachel that I served with you?**/ha lo’ bet Rachel –abad –im”.
 - C. “**Why then have you deceived me?**/lammah ramah”.
39. The first question draws attention to the evil deed.

GENESIS

40. The second reminds **Laban** of their supposed agreement.
41. The third then demands an answer.
42. The “**why?**” of the third question is understood as accusatory. Cf.12:18,19 Pharaoh to Abraham; 18:13 Yahweh concerning Sarah
43. **Jacob** accuses **Laban** of the sin of deceit, the very sin he exacted on his blind father for gain.
44. We are then introduced to the “slick Willie” style of **Laban** as he circumvents the questions.
45. Instead he invokes the privilege of custom overruling any sense of ethics otherwise, “**It is not the practice in our place, to marry off the younger before the first-born/lo’** –asah ken bet maqom lamed nathan tsa-ir lamed paneh ha bekiyrah”.
46. It is not uncustomary for people to hold custom above what is right or wrong.
47. As indefensible and lame as the excuse is, what can **Jacob** do without losing out all together?
48. What goes around comes around is the poetic justice that befell **Jacob**.
49. The mention of the **first-born** privilege over the **younger** had to have aroused Jacob’s memory of about **7 years** ago.
50. Laban’s “street smarts” of reading **Jacob** is further revealed as to lessen the pain he then proposes to give him **Rachel** too in vs.27.
51. The caveat is that he need only to work for **Laban** another **7 years** but this time he can have **Rachel** for his wages in advance.
52. The phrase “**complete the week of this one/mala’ shabu-a zo’th**” means that he can enjoy his honeymoon with **Leah** while fulfilling the entire 7 year contract and then immediately enjoy another honeymoon with **Rachel** (**Laban**, what a con artist!!).
53. **Jacob** was unwilling to opt out of the deal as he dearly wanted “**Rachel as his wife/Rachel** lamed ‘ishshah” (vs.28).
54. **Jacob** ultimately gets what he wants but at what cost?
55. God did not protect **Jacob** from this miserable experience as it was part of the plan to bring him along spiritually.
56. As with **Leah**, **Laban gave Rachel Bilah as her maid**.
57. The **love** story of **Jacob and Rachel** had a rocky start and one that did not end in “happily ever after”.
58. This due in part because whatever affection **Jacob** had for **Rachel**, divine **love** was remiss.
59. **Jacob** also consummates his marriage with **Rachel** in vs.30, “**So Jacob went in to Rachel also**”.
60. The remainder of the verse hints at the underlying misery that clouded this new family life.
61. The phrase “**he loved Rachel more than Leah/’ahab gam Rachel min Leah**” tells us that he overtly demonstrated who his favorite was.
62. There is no indication that **Jacob** was mean or cruel to **Leah**.
63. His initial interest in **Rachel** was based on her great beauty.
64. We are informed that **Jacob** fulfilled the extra terms and “**he served with Laban for another seven years/-abad –im –od sheba- shanah ‘acher**”.
65. The 2nd **7 years** are to be contrasted to the 1st in vs.20 this time not quite so rosy due to misery in the household.
66. Jacob’s DD for his equally reprehensible sins will work to his good as he was a +V believer. Heb.12:5-6; Pro.3:12
67. *Review the Doctrine of Love.*

GENESIS

JACOB'S FIRST FOUR SONS

EXEGESIS VERSES 31 – 35:

וַיִּרְא יְהוָה כִּי־שָׂנְאוּהָ לְאֵה וַיִּפְתַּח אֶת־רַחְמָהּ וַרְחַל עֵקְרָה: ^{WTT} Genesis 29:31

^{NAS} Genesis 29:31 Now the LORD saw that Leah was unloved, and He opened her womb, but Rachel was barren. (וַיִּרְא יְהוָה כִּי יְהוּדָה רֵאָה וְ) רַחֵל וְרַחֵם אֶת פֶּתַח וְלֵאָה שֵׁנָא כִּי יְהוּדָה רֵאָה וְ) *[waw consec. + v/qal/IPF/3ms: ra'ah; "and He saw"; + proper n: yahweh; "the Lord"; + conj: kiy; "that"; + v/qal/pass/ptc/f/s/abs: sane' {lit. to hate}; "she was being unloved"; + proper n: "Leah"; + waw consec. + v/qal/IPF/3ms: phathach; "and He opened"; + sign of d.o. + n/com/b/s/constr. w/3fs suff: rechem; "her womb"; + waw conj. + proper n: "and Rachel"; + adj/f/s/abs: -aqar; "was barren" {same as 11:30; 35:21}]*

וַתֵּהָרַם לְאֵה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה יְהוָה בְּעֵינָי כִּי עָתָה יֵאָהֲבֵנִי אִישִׁי: ^{WTT} Genesis 29:32

^{NAS} Genesis 29:32 And Leah conceived and bore a son and named him Reuben, (וַתֵּהָרַם וְ) לְאֵה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן *[waw consec. + v/qal/IPF/3fs: harah; "and she was with child/conceived"; + proper n: "Leah"; + waw consec. + v/qal/IPF/3fs: yalad; "and she gave birth/bore"; + n/com/m/s/abs: ben; "a son"; + waw consec. + v/qal/IPF/3fs: qara' + n/com/m/s/constr. w/3ms suff: shem; "and she called his name"; + proper n: re'uben; "Reuben"]*

for she said, "Because the LORD has seen my affliction; surely now my husband will love me." (כִּי אָמְרָה כִּי עָתָה יֵאָהֲבֵנִי אִישִׁי אֵשׁ אָהֵב עָתָה כִּי עֵינַי בַּיְהוּדָה רֵאָה כִּי אָמְרָה כִּי) *[conj: kiy + v/qal/PF/3fs: 'amar; "for she said"; + conj: kiy + v/qal/PF/3ms: ra'ah; "because He saw"; + proper n: yahweh; "the Lord"; + prep: bet + n/com/m/s/constr. w/1cs suff: -aniy; "in my affliction {poverty}"; + conj: kiy + adv: -attah; "for/that now"; + v/qal/IPF/3ms w/1cs suff: 'ahab; "he will love me"; + n/com/m/s/constr. w/1cs suff: 'ish; "my husband"]*

כִּי־שָׂנְאוּהָ אֲנִכִּי וַיִּתֶּן־לִי גַם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ שְׁמוֹעוֹן: ^{WTT} Genesis 29:33

^{NAS} Genesis 29:33 Then she conceived again and bore a son and said, "Because the LORD has heard that I am unloved, (וְ) כִּי יְהוּדָה שָׁמַע כִּי אָמְרָה כִּי יְהוּדָה רֵאָה וְ) עוֹד יֵלֶד בֶּן וַתֵּהָרַם לְאֵה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ שְׁמוֹעוֹן *[waw consec. + v/IPF/3fs: harah; "and she conceived"; + adv: -od; "again"; +*

GENESIS

waw consec. + v/qal/IPF/3fs: yalad; "and she bore"; + n/com/m/s/abs: ben; "a son"; + waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + conj: kiy; "because"; + v/qal/PF/3ms: shama-; "He has heard"; + proper n: yahweh; "the Lord"; + conj: kiy + v/qal/pass/ptc/f/s/abs: sane; "that being unloved" {hated}; + pro/1cs: 'anokiy; "am I myself"])

He has therefore given me this son also." So she named him Simeon. (וַתֵּן לִּי בֶן אֶת שֵׁם זֶה וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן [waw consec. + v/qal/IPF/3ms: nathan; "then He gave"; + prep. w/1cs suff: lamed; "to me"; + conj: gam; "also"; + sign of d.o. + adj/m/s: zeh; "this one/son"; + waw consec. + v/qal/IPF/3fs: qara' + n/com/m/s/constr. w/3ms suff: shem; "and she called his name"; + proper n: shime-on; "Simeon"])

וַתֵּן לִי בֶן וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן WTT Genesis 29:34
אִישִׁי אֵלַי כִּי־יִלְדֵתִי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לִּי:

^{NAS} Genesis 29:34 **And she conceived again and bore a son and said, "Now this time my husband will become attached to me,** (וַתֵּן לִי בֶן וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן [waw consec. + v/qal/IPF/3fs: harah; "and she conceived"; + adv: -od; "again"; + waw consec. + v/qal/IPF/3fs: yalad; "and she bore"; + n/com/m/s/abs: ben; "a son"; + waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + adv: -attah; "now"; + d.a. + n/com/f/s/abs: pa-am {lit. step, foot}; "this time/occurrence"; + v/Niphal/IPF/3ms: lawah {lit. be joined}; "he will become attached"; + n/com/m/s/constr. w/1cs suff: 'ish; "my husband"; + prep. w/1cs suff: 'el; "to me"])

because I have borne him three sons." Therefore he was named Levi. (וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן [conj: kiy; "because"; + v/qal/PF/3cs: yalad; "I have borne"; + prep. w/3ms suff: lamed; "to him"; + adj/m/s/abs: shalosh; "three"; + n/com/m/pl/abs: ben; "sons"; + prep: -al + prep: ken; "upon thus/therefore"; + v/qal/PF/3ms: qara' + n/com/m/s/constr. w/3ms suff: shem; "he called his name"; + proper n: lewi; "Levi"])

וַתֵּן לִי בֶן וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן WTT Genesis 29:35
אֶת־יְהוָה עַל־כֵּן קָרָא־הָאֵלֹהִים שְׁמוֹ יְהוּדָה וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן:

^{NAS} Genesis 29:35 **And she conceived again and bore a son and said, "This time I will praise the LORD." Therefore she named him Judah. Then she stopped bearing.** (וַתֵּן לִי בֶן וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן וְהִיא קָרָא אֵת שֵׁם הַבֶּן שִׁמְעוֹן [waw consec. + v/qal/IPF/3fs: harah; "and she conceived"; + adv: -od; "again"; + waw consec. + v/qal/IPF/3fs: yalad; "and she bore"; + n/com/s/abs: ben; "a son"; + waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + d.a. + n/com/f/s/abs: pa-am {lit.

GENESIS

step/foot}; "this time"; + v/Hiphil/IPF/1cs: *yadah*; "I will praise/cause to give thanks"; + sign of d.o. + proper n: *yahweh*; "to the Lord"; + prep: -al + prep: *ken*; "therefore/upon thus"; + v/qal/PF/3fs: *qara'* + n/com/m/s/constr. w/3ms suff: *shem*; "she called his name"; + proper n: *yehudah*; "Judah"; + waw consec. + v/qal/IPF/3fs: -amad {lit. stand}; "she stopped"; + prep: *min* + v/qal/inf/constr: *yalad*; "from bearing/giving birth"])

ANALYSIS VERSES 31 – 35:

1. Two marriages, two wives and a dysfunctional family characterize the after effects of Laban's deceit.
2. Vs.31a highlights the two areas bringing about unrest in the household:
 - A. "**Leah was unloved** (*sane*)".
 - B. Yahweh "**opened her womb, but Rachel was barren**/phathach rechem waw Rachel – aqar".
3. Partiality and disorientation to grace provide the ingredients for a highly competitive and contemptuous spirit between the two sisters.
4. Vs.31 provides the background for what follows in the remainder of chapter 29 and through 30:1-24.
5. The stage is set for Leah's testing and Rachel's testing.
6. We will see how these two believers handled their testing.
7. The scene begins focused on **Leah** who does all the speaking in vss.31-35.
8. Not surprisingly, Yahweh **saw** that she was **unloved** as she was not Jacob's choice.
9. The Hebrew *sane*' (**unloved**) means "to hate" (cf.24:60; 26:27) and is strong language describing the disregard towards her as a wife.
10. We must remember **Leah** took part in her father's scheme.
11. The indifference as to any affection she might otherwise have enjoyed by Jacob is DD in consequence for her actions.
12. There was a large disparity of treatment between the two sisters on the part of **Jacob** with **Leah** being largely ignored.
13. While the actions on Jacob's part might be understandable, it reflects that he still refuses to see divine providence in the role of the marriages.
14. God could have stopped Laban in his plot, but He didn't.
15. As for **Leah**, she could have refused to engage in her sin, but she didn't and must now live under these conditions.
16. Yet grace is still provided her in spite of her failings and situation.
17. As often the case in the believers life, with the testing comes the blessing.
18. Though she was not a fulfilled wife, God took this into account and proceeded to act on her behalf.
19. The challenge for her will be to find fulfillment in God in spite of the residue of DD in her life.
20. The phrase "**the Lord saw**/yahweh ra'ah" indicates that He is about to act in a decisive fashion.
21. Here it is on behalf of the beleaguered wife suffering soul misery seeing the affection showered on her pretty sister when she at best was treated like a maid.

GENESIS

22. The encouragement Yahweh provides **Leah** is that He made her fertile and “**opened her womb**”.
23. This blessing is one of the crowning joys of a woman’s life in societies that valued motherhood.
24. God controls pregnancy and determines **Leah** will have the first experience of bearing children as He puts **Rachel** on hold and **barren**.
25. **Leah** immediately “**conceived and bore a son and named him Reuben**/harah waw yalad ben waw qara’ shem re’uben”.
26. The Hebrew *re’uben* is from *ra’ah* (to see) that is designed to sound like “*see/look, a son!*”.
27. To her credit, she gives the credit to Yahweh who “**has seen my affliction**/ra’ah bet –aniy”.
28. However, she misapplies the grace afforded her interpreting it more than simply a grace blessing from God to enjoy in and of itself.
29. Rather, she distorts it as ammunition from God to turn Jacob’s mind, “**surely now my husband will love me**/kiy –attah ‘ahab ‘ish”.
30. Principle: It’s easy for believers to construe blessings beyond their scope of purpose i.e., as a means to influence others.
31. She sees the first-born of Israel as that from which can benefit winning her husband’s affections.
32. She has a hard lesson to learn: Nothing in life will change a person’s mind unless the person is willing to choose to change on their own accord.
33. God’s intervention on Leah’s behalf mirrors the experience of the persecuted Hagar in Gen.16:11.
34. As with Hagar, the blessing does not resolve any outstanding issues *per se*.
35. Part of spiritual growth is learning to acclimate to life and one’s niche in which he/she finds oneself and learning to look to God for blessings otherwise.
36. Since Leah’s thinking is doctrinally naïve this governs her prayers and hence enter the 2nd conception and birth in vs.33 “**Because the Lord had heard that I am unloved, He has therefore given me this son also**/kiy shama- Yahweh kiy sane’ ‘anokiy waw nathan lamed gam ha zeh”.
37. Holding on to her false read of God’s purpose for grace she directs her prayers in that direction and concludes the 2nd birth as answer to her prayer to additionally influence Jacob.
38. The name “**Simeon**/shime-on” is from *shama-* (to hear) and reflects her thinking that God is going to use the births to ultimately change Jacob’s mind, she only needs to be patient.
39. While patience is indeed key in her spiritual striving, her object of focus for patience remains misplaced i.e., on her own desires not God’s will.
40. It is with the conception and birth of her 3rd born “**Levi**/lewi” that we see a change in Leah’s read on God’s hand in her life.
41. There is no further mention of “**love**” from Jacob but a more realistic ideal that “**this time my husband will become attached to me**/ha pa-am lawah ‘ish ‘el”.
42. She has moderated her expectations to simply accept **Jacob** embracing her in a wifely way as what God was trying to do on her behalf.
43. She is starting to orient over time to God’s hand in her life, but not quite there yet.
44. Her reasoning is that **Jacob** can’t deny that God wants him to at least show some attachment “**because I have borne him three sons**/kiy yalad lamed shalosh ben”.
45. The meaning of the name **Levi** is suggested as “attached” or “joined together in harmony”.

GENESIS

46. While Leah's relationship with her husband was civil, she hopes that it will at least graduate to a level of close companionship similar to two close friends.
47. In the case of naming **Levi**, it was not **Leah** that named him as with the others, but Jacob per the phrase "**therefore he called (3rd masc. sing.) his name...**".
48. This implies that Jacob was well aware of her desire and there may have been some attempt to placate **Leah** via his involvement.
49. Yet, any long lasting results falls short as 30:20 makes clear.
50. With the birth of her 4th son we see the completed transformation in her understanding in vs.35.
51. She says nothing in regard to her forlorn **love** for her husband and this time gives all credit to Yahweh, "**This time I will praise the Lord**/ha pa-am yadah yahweh".
52. She has come to recognize that the real issue in her marriage is not an equal relationship that her sister enjoys with her husband, but the fact that the marriage is God's will.
53. Her bearing children have been evidence that God's hand is in it.
54. She has learned to be content with that fact and to stop worrying about Jacob's lack of affection or letting his negligence rob her of +H.
55. Her faith-rest to the situation resides in knowing she is in God's favor and if circumstances are to change it will come about in due time and be genuine, not coerced.
56. The name **Judah** means "praise" as a play on "**I will praise Yahweh**".
57. His name becomes the name of a tribe, then a nation and then all Jewish people (*yehudiy* e.g., Jer.34:9).
58. **Leah** has given birth to the legal line of kingship for Messiah in her orientation to God in her niche. Cp.Luk.3:33
59. After Judah's birth then "**she stopped bearing**/-amad min yalad".
60. We are not told why.
61. The text does not tell us that God closed her womb.
62. It has been suggested that Jacob simply stopped having sex with her.
63. This has some merit as later text sees her bargaining with her sister leading to opportunity to "buy" Jacob for a night in 30:16.
64. The safest reasoning is simply divine intervention showing that God remains in Sovereign control over all things.