

## 30:15

But she said to her, “*Is it a small matter that you have taken away my husband? Would you take away my son’s mandrakes also?*” the Greeks call this “love apple.” And Rachel said, “Therefore he will lie with you tonight for your son’s mandrakes.” So a trade is taking place: the “love apple” for a night with the husband. It seems, then, that this **mandrake** may have aided with fertility.

<sup>16</sup> When Jacob came out of the field in the evening, Leah went out to meet him and said, “You must come in to me, for I have surely hired you with my son’s mandrakes.” And he lay with her that night. The implication is that **Jacob** would not have **come into** her had she not **hired** him (presumably away from Rachel). It seems in all this, then, that Jacob and Leah stopped “being together”, given the last phrase of 29:35.

<sup>17</sup> And God listened to Leah, and she conceived and bore Jacob a fifth son. <sup>18</sup> Leah said, “God has given me my wages, because I have given my maid to my husband.” So she called his name <sup>8</sup>Issachar. More sad stuff about the relationship with her husband and the inability to compete with her pretty sister (who is also her sister in law by marriage). <sup>19</sup> Then Leah conceived again and bore Jacob a sixth son. <sup>20</sup> And Leah said, “God has endowed me *with a good endowment; now my husband will dwell with me, because I have borne him six sons.*” So she called his name <sup>9</sup>Zebulun. More sad story. <sup>21</sup> Afterward she bore a <sup>n</sup>daughter, and called her name <sup>1</sup>Dinah.

<sup>22</sup> Then God <sup>o</sup>remembered Rachel, covenantal language or “language of intent” much like 8:1. and God listened to her and <sup>p</sup>opened her womb. <sup>23</sup> And she conceived and bore a son, and said, “God has taken away <sup>q</sup>my reproach.” Much like Hannah (1 Samuel 1) and Elizabeth (Luke 1) will say. <sup>24</sup> So she called his name <sup>2</sup>Joseph, and said, <sup>r</sup>“The LORD shall add to me another son.”

<sup>25</sup> And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, <sup>s</sup>“Send me away, that I may go to <sup>t</sup>my own place and to my country. <sup>26</sup> Give *me* my wives and my children <sup>u</sup>for whom I have served you, and let me go; for you know my service which I have done for you.”

<sup>27</sup> And Laban said to him, “Please *stay*, if I have found favor in your eyes, <sup>v</sup>for I have learned by experience There is some evidence in the Hebrew that this is “divining” or mystical

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<sup>8</sup> Lit. *Wages*

<sup>9</sup>Lit. *Dwelling*

<sup>n</sup> Gen. 34:1

<sup>1</sup> Lit. *Judgment*

<sup>o</sup> Gen. 19:29; 1 Sam. 1:19, 20

<sup>p</sup> Gen. 29:31

<sup>q</sup> 1 Sam. 1:6; Is. 4:1; Luke 1:25

<sup>2</sup> Lit. *He Will Add*

<sup>r</sup> Gen. 35:16–18

<sup>s</sup> Gen. 24:54, 56

<sup>t</sup> Gen. 18:33

<sup>u</sup> Gen. 29:18–20, 27, 30; Hos. 12:12

<sup>v</sup> Gen. 26:24; 39:3; Is. 61:9

acts that the LORD has blessed me for your sake.”<sup>28</sup> Then he said, <sup>w</sup>“Name me your wages, and I will give it.”

<sup>29</sup> So *Jacob* said to him, <sup>x</sup>“You know how I have served you and how your livestock has been with me. <sup>30</sup> For what you had before I *came* was little, and it has increased to a great amount; the LORD has blessed you <sup>3</sup>since my coming. And now, when shall I also <sup>y</sup>provide for my own house?” “All I have in my wallet is a library card after working for you for these 20 years!”

<sup>31</sup> So he said, “What shall I give you?”

And *Jacob* said, “You shall not give me anything. The next phrases indicates that *Jacob* may have given this some thought—given the speed of his response. **If you will do this thing for me, I will again feed and keep your flocks:** <sup>32</sup> Let me pass through all your flock today, removing from there all the

speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the goats; The Hebrews seems to say “she-goats.”

and <sup>z</sup>*these* shall be my wages. <sup>33</sup> So my <sup>a</sup>righteousness will answer for me in time to come, when the subject of my wages comes before you: every one that *is* not speckled and spotted among the goats, and brown among the lambs, will be considered stolen, if *it is* with me.”

<sup>34</sup> And *Laban* said, “Oh, that it were according to your word!” <sup>35</sup> So he removed that day the male goats that were <sup>b</sup>speckled and spotted, all the female goats that were speckled and spotted, every one that had *some* white in it, and all the brown ones among the lambs, and gave *them* into the hand of his sons. <sup>36</sup> Then he put three days’ journey between himself and *Jacob*, This would ensure that the wages of *Jacob* would not be bloated by wandering flocks. Thankfully, the cousins of *Jacob* fed the rest of *Laban’s* flocks far enough away that they would not see what was about to happen.

<sup>37</sup> Now <sup>c</sup>*Jacob* took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which *was* in the rods. <sup>38</sup> And the rods which he had peeled, he set before the flocks in the gutters, in the watering troughs where the flocks came to drink, so that they should conceive when they came to drink. If mandrakes work with humans, then I guess I am not surprised there are ways to manipulate animals also. <sup>39</sup> So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted. <sup>40</sup> Then *Jacob* separated the lambs, and made the flocks face toward the streaked and all the brown in the flock of *Laban*; but he put his own flocks by themselves and did not put them with *Laban’s* flock.

<sup>41</sup> And it came to pass, whenever the stronger livestock conceived, that *Jacob* placed the rods before the eyes of the livestock in the gutters, that they might conceive among the rods. So get all the animals that have the marks and then make more that have the marks. These were the two goals of *Jacob*. He was so good at it that the cousins saw they were losing just about everything (31:1). <sup>42</sup> But when the flocks were feeble, he did not put *them* in; so the

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<sup>w</sup> Gen. 29:15; 31:7, 41

<sup>x</sup> Gen. 31:6, 38–40; Matt. 24:45; Titus 2:10

<sup>3</sup> Lit. *at my foot*

<sup>y</sup> [1 Tim. 5:8]

<sup>z</sup> Gen. 31:8

<sup>a</sup> Ps. 37:6

<sup>b</sup> Gen. 31:9–12

<sup>c</sup> Gen. 31:9–12

feebler were Laban's and the stronger Jacob's. <sup>43</sup> Thus the man <sup>d</sup>became exceedingly prosperous, and <sup>e</sup>had large flocks, female and male servants, and camels and donkeys.

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<sup>d</sup> Gen. 12:16; 30:30

<sup>e</sup> Gen. 13:2; 24:35; 26:13, 14