

# Pentwater Bible Church

*God Gives Jacob Material Blessings*  
*Genesis Message Sixty-Three*  
*Genesis 30: 25-43*



Painting by, Peter Paul Rubens 1624

Daniel E. Woodhead – Pastor Teacher

REPEAT THE THRID STANZA

# IT IS WELL WITH MY SOUL

1. When peace like a riv - er at - tend - eth my way, When sor - rows like  
2. My sin— Oh, the bliss of this glo - ri - ous tho't— My sin, not in  
*(faster)* 3. And, Lord, haste the day when the faith shall be sight, The clouds be rolled

*(vs. 3: rall., then broadly to Chorus)*

sea - bil - lows roll; What ev - er my lot, Thou hast taught me to say,  
part but the whole, Is nailed to the cross and I bear it no more;  
back as a scroll, The trump shall re - sound and the Lord shall de - scend,

*(cues: vs. 3 only)*

## Chorus

“It is well, it is well with my soul.” It is well  
Praise the Lord, praise the Lord, O my soul! It is well  
“E - ven so” it is well with my soul.

with my soul, with my soul, It is well, it is well with my soul.

SING ALL VERSES

# WHERE HE LEADS ME I WILL FOLLOW

1. I can hear my Sav - ior call - ing, I can hear my Sav - ior call - ing,  
2. I'll go with Him thru the gar - den, I'll go with Him thru the gar - den,  
3. I'll go with Him thru the judg - ment, I'll go with Him thru the judg - ment,

I can hear my Sav - ior call - ing, "Take thy cross and fol - low, fol - low Me."  
I'll go with Him thru the gar - den, I'll go with Him, with Him all the way.  
I'll go with Him thru the judg - ment, I'll go with Him, with Him all the way.

*Chorus*

Where He leads me I will fol - low, Where He leads me I will fol - low,

Where He leads me I will fol - low, I'll go with Him, with Him, all the way.

# Dentwater Bible Church

## Genesis Message Sixty-Three God Blesses Jacob Materially

April 22, 2012

Daniel E. Woodhead

### Review:

JACOB'S CHILDREN GENESIS 29: 31 – 30: 24

LEAH IS FERTILE

Genesis 29: 31-35

Leah was hated. The Hebrew word used here for hated is *sanooh*. שְׂנוּאָה. It simply means that there was hatred toward her. Some see this word as meaning to be loved less not necessarily hated. She had it from Jacob and Rachel both. She might have even experienced it from her father Laban for being so difficult to place into an arranged marriage. Never the less when one is in this situation it is painful. Psalm 69: 33 speaks to this issue well. The Lord heard her.

One who is childless is a despised member of the families of ancient Israel. Leah's family would be the worst to deal with in this matter because they would not let up on her as she was hated. In other words she was a prisoner in her own house. The Lord was going to bring the Messiah through her so He opened her womb and gave her four children in succession. In fact her first-born son Ruben (see ye a son) was so named signifying the Lord seeing her affliction. With this she thought that Jacob would begin to love her. It seems that the lack of love toward her continued because she said after the second son Simeon (hearing) was born *Because Jehovah hath heard that I am hated He gave me another son.* Again after the third son Levi (joined) she said this time *will my husband be joined unto me* because she had born him three sons. It did not happen because Jacob still loved Rachel. When Leah had the fourth son Judah (praise) she turned her attention to Jehovah to get her faith aligned properly for all good and perfect things come from God. She began to realize that He although her last focus was the better object of her attention. She began to realize that God loved her even if the family did not. After all He was blessing her and not Rachel with children. This is an interesting scene in Spiritual dynamics. Jacob pours his love out on Rachel, Laban is pleased to have married Leah off and God blesses Leah the hated one. We need to pay attention to this when we sense that things are going wrong for us. We must realize that we are loved of God and He will bless us in His own time and manner. It is to Him that our love focus should go first. Now Leah stopped bearing children. It could be that the following incident caused her to receive less of Jacob's attention. Genesis 30: 1 suggests that Jacob ceased to perform his conjugal duty by her.

BILHAH'S CHILDREN

Genesis 30: 1-8

Rachel's hatred was so strong toward Leah that it broke forth in the form of envy when she saw the children that the Lord had given to her. In fact she directed the hatred toward her husband Jacob as if he was the cause of her infertility. She told him to give her children or else she would die. This let's us see the strength of her need to have children and compete with Leah. She accused him of being the culprit and he immediately directs the issue to its proper place God. Jacob directs her attention to God who controls all things even the gift of children. So in her hurry, envy and frustration she does what Sarah did, she offers a handmaid Bilhah to him for producing children. The phrase "*she may bear upon my knees*" is a widely attested Near Eastern gesture which means that the child will belong to Rachel.

So Jacob will now produce children from another woman who is referred to as a handmaid. Jacob has relations with Bilhah and she produces a son they call Dan (God has judged), which is the name Rachel gives the child. Dan is essentially her son due to the ancient code of protocol extant in the Near East. Just as the child would be born on her knees, it would also be hers to name. She names him such because viewed the situation as God having judged her, i.e., procured her justice, hearkened to her voice (prayer), and removed the reproach of childlessness. Bilhah conceived and bore another son to Jacob. This time Rachel named him Naphtali (I have wrestled). The name *Naphtali*, i.e., my conflict, or my fought one, is signified for "*fightings of God, she said, have I fought with my sister, and also prevailed.*" נַפְתּוּלֵי אֱלֹהִים *Naphtoolie Elohime*. She believed in her competition with Leah that she had wrestled with her. In reality, however, it was with God Himself, who seemed to have chosen to bless Leah. Rachel speaks of *Elohim* only, whereas Leah regarded her first four sons as the gift of *Jehovah*. In this variation of the names, is seen the attitude of the two women towards God. *Elohime* is a general name for a god whereas *Jehovah* is the personal direct name of the only holy God of the Cosmos. Leah speaks directly to her personal God. Rachel speaks impersonally to some god out there somewhere wherever god is.

Leah, had been forced upon Jacob against his desire, and was unloved. She was proved through the four sons, whom she bore to him in the first years of her marriage, to be the wife provided for Jacob by Jehovah.

#### ZILPAH'S SONS

Genesis 30: 9-13

Leah had stopped bearing children probably due to a lack of attention by Jacob. As a result of seeing the actions of Rachel giving up her handmaid Bilhah she offers up Zilpah her handmaid for the same purpose. Jacob has intercourse with Zilpah and produces two sons. First she had Gad (good fortune) and then Gad receives a brother Asher (happy). There are now eight children who have been born to Jacob.

#### LEAH PRODUCES MORE CHILDREN

Genesis 30: 14- 21

Leah begins to bear children again. She did not stop bearing children because of any infertility. This was not a physical issue. She was quite fertile. Her husband just favored Rachel and slept with her more often if not always.

Ruben, Leah's first born when out at the harvest time, which is in the May-June, time period and found mandrakes in the field. These are quite literally love apples or aphrodisiacs. They are berries with white and reddish blossoms and yellow fruit similar to apples. They are mentioned in Song of Solomon 7: 13 as an aphrodisiac and are thought of similarly here too. The JPS Torah Commentary expounds on mandrakes.

Ruben gets these for his mother perhaps trying to spice up her love life in that Jacob favors Rachel instead of her. Our children are very aware of what takes place in our relationship with each other. Rachel sees this gesture and immediately wants some too. She asks Leah for some and Leah harshly responds *Is it a small matter that thou hast taken away my husband? And wouldst thou take away my son's mandrakes also?* She did not need to improve Rachel's love life which was already good. So Rachel acquiesces and says to Leah go ahead sleep with him tonight. She does so because they have the mandrakes. Now Leah can't wait for Jacob to return home so she goes out to the field to meet him announcing that he must have sexual intercourse with her tonight. She follows up this with a very telling statement. She says, *for I have surely hired thee with my son's mandrakes.* She bought him (hired) for the night. We see here that even though they are married she obviously does not sleep with him.

From that union came Leah's fifth son, Issachar (hire) and her sixth son Zebulun (dwelling). She hoped that since she hired Jacob he would now dwell with her. This section of Scripture closes with an announcement of the birth of a daughter Dinah. Her name is the feminine form of Dan (God Judged). Other daughters were born to him too (Genesis 30: 35; 46: 7, 15) but only this one is named. We will see in chapter thirty-four some very unfortunate events surrounding Dinah and her brothers.

#### RACHEL BEARS A CHILD

Genesis 30: 22-24

Now Rachel finally bears a child and says Jehovah God has removed her shame. She names him Joseph (taken away or to add) whose name signifies the life he will have. He was added to her life and the other sons will take him away from Jacob in envy because he was Jacob's favorite. It was now a full fourteen years since Jacob had come to work for Laban and receive wives from him. Jacob was ninety-one years old.

#### **Today's Message:**

#### THE CONTRACT

Genesis 30: 25-36

<sup>25</sup>*And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.*

<sup>26</sup>*Give me my wives and my children for whom I have served thee, and let me go: for thou knowest my service wherewith I have served thee.* <sup>27</sup>*And Laban said unto him, If now I have found favor in thine eyes, tarry: for I have divined that Jehovah hath blessed me for thy sake.* <sup>28</sup>*And he said, Appoint me thy wages, and I will give it.* <sup>29</sup>*And he said unto him, Thou knowest how I*

*have served thee, and how thy cattle have fared with me. <sup>30</sup>For it was little which thou hadst before I came, and it hath increased unto a multitude; and Jehovah hath blessed thee whithersoever I turned: and now when shall I provide for mine own house also? <sup>31</sup>And he said, What shall I give thee? And Jacob said, Thou shalt not give me aught: if thou wilt do this thing for me, I will again feed thy flock and keep it. <sup>32</sup>I will pass through all thy flock to-day, removing from thence every speckled and spotted one, and every black one among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. <sup>33</sup>So shall my righteousness answer for me hereafter, when thou shalt come concerning my hire that is before thee: every one that is not speckled and spotted among the goats, and black among the sheep, that if found with me, shall be counted stolen. <sup>34</sup>And Laban said, Behold, I would it might be according to thy word. <sup>35</sup>And he removed that day the he-goats that were ringstreaked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons; <sup>36</sup>and he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks (ASV 1901).*

Jacob's second seven-year period of servitude to Laban had expired and now they were about to negotiate a new agreement. Jacob still had not accumulated any wealth for which to independently support four women and eleven sons and some daughters. One more son would be born to him through Rachel. That would be Benjamin bringing the total of his sons to twelve. Jacob had paid the agreed upon price for both wives. He simply asked Laban to let him go back to his own country in Canaan. Jacob said to Laban, “, *Send me away, that I may go unto mine own place, and to my country. <sup>26</sup>Give me my wives and my children for whom I have served thee, and let me go.*” There was no doubt in Laban's mind that Jacob had paid him in full. Actually, Laban realized that because of Jacob he had been blessed. What he said to Jacob was, “*If now I have found favor in thine eyes, tarry: for I have divined that Jehovah hath blessed me for thy sake.*” Laban was a pagan and did not know Jehovah. He practiced *divination* and the Hebrew word for this is *nachasti* נַחֲשִׁיתִי which, has the same root as snake or serpent נָחָשׁ. It quite literally means to divine through a serpent. This is an occultic practice. Therefore, through a pagan occultic practice Laban was able to understand that Jacob's God, whom ever He might be, was blessing him. What Laban did not realize what the blessing was a component of God's Covenant with Abraham (Genesis 12: 2-3). Certainly Laban realizing the benefits of Jacob's time with him did not want him to leave. He was concerned that this God who was unknown to him would stop blessing him after Jacob left. He counters with a negotiation.

Laban says to Jacob, “*Appoint me thy wages, and I will give it.*” Jacob seems to ignore Laban's request for a fee and goes on to describe how he had made Laban wealthy. This is a well-known negotiation tactic. One takes the lead and affirms their benefits to this deal in order to broker the best arrangement. Jacob was in a great position to get a good deal from Laban. So Laban listens to this negotiation tactic and says “what do you want then?” Jacob says that he does not want anything. What he meant was anything in advance. He wanted an opportunity. He needed the opportunity to provide

some material accumulation. Up to now he only received room and board for all his efforts and Laban became wealthy as a result. Jacob said that he would continue to keep Laban's flocks. In addition he asks Laban to give him a certain type of animals from his flock while he took care of them. There were three categories he asked for:

1. Every speckled one (generalizing the characteristics)
2. Every black one among the sheep
3. Every spotted and speckled among the goats

He didn't even want them to be given to him outright. He just wanted to breed them and keep the offspring. In the Mid-East sheep are generally white and the goats are normally dark brown or black. So the number of animals he was asking for would be minimal. A minority of sheep may have dark patches, and goats white markings. It is these rare ones to be born in the future that Jacob negotiated as wages for his services. Laban readily agrees, believing that he is getting a bargain on account of the number of them being minimal. This does not seem to be an extreme measure since he could have demanded much more based upon the level of wealth he brought to Laban. This request was actually very fair and Jacob ended the negotiation with a test of his honesty.

He told Laban that he could test his honesty by looking over the flock and see *"before thee: every one that is not speckled and spotted among the goats, and black among the sheep, that if found with me, shall be counted stolen."* Laban agrees to this, but takes some precautions of his own. He promptly withdraws all the livestock that already possess the specified characteristics and moves them a considerable distance away to avoid contact with the rest of the flocks that remain in Jacob's care. So what he did was to handicap Jacob by not give him a good start on building his own flock. Jacob made a bonafide fair offer and Laban was trying to prevent Jacob from being successful. This is the second time Laban has successfully deceived Jacob. However, Jacob succeeds in outwitting Laban in the course of the next six years.

It is real clear here who the cheater is in this situation with Jacob and Laban. Laban took the animals that were supposed to be Jacob's and gave them to his own sons. This is the first mention of sons in Laban's household. Finally Laban leaves and separates a substantial distance between them *and he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.*

So Jacob sets to work as agreed and Laban does as *not* agreed. God is with Jacob not the pagan occultic Laban. He used Laban to correct Jacob, but he will not allow Laban to benefit from Jacob any longer.

## GOD GROWS JACOB'S FLOCK

Genesis 30: 37-43

*<sup>37</sup>And Jacob took him rods of fresh poplar, and of the almond and of the plane-tree. And peeled white streaks in them, and made the white appear which was in the rods. <sup>38</sup>And he set the rods which he had peeled over against the flocks in the gutters in the watering-troughs where the flocks came to drink; and they conceived when they came to drink. <sup>39</sup>And the flocks*



*conceived before the rods, and the flocks brought forth ringstreaked, speckled, and spotted.* <sup>40</sup>*And Jacob separated the lambs, and set the faces of the flocks toward the ringstreaked and all the black in the flock of Laban: and he put his own droves apart, and put them not unto Laban's flock.* <sup>41</sup>*And it came to pass, whensoever the stronger of the flock did conceive, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the rods;* <sup>42</sup>*but when the flock were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.* <sup>43</sup>*And the man increased exceedingly, and had large flocks, and maid-servants and men-servants, and camels and asses (ASV 1901).*

We have to view the increase as God given which today is called selective breeding. It originated with Jacob and clearly was a blessing in knowledge as part of the Covenant. In the face of adversity with Laban God is going to prosper Jacob as He promised. The contemporary advantages of the Jacob sheep in a commercial operation are that they are small and hardy, economical to feed and have few health problems. They can occupy for feeding about six sheep per acre, compared to about five per acre with the other breeds. The small, fine-boned Jacob sheep has no lambing problems in contrast with the improved breeds that often need birthing assistance. Jacob ewes are also good mothers, and often have twins and occasional triplets.



Photo From "bid a wee farm" sellers of Jacob sheep in Newberg, OR

So how did Jacob accomplish the selective breeding known today to have originated with him? <sup>1</sup> First he made spotted rods out of fresh poplar, which he cut to

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<sup>1</sup> Thomas, Heather Smith, Jacob Sheep – S Unique Sheep Breed, from Hobby farms.Com Internet accessed April 21, 2012 <http://www.hobbyfarms.com/livestock-and-pets/unique-sheep-breed-14784.aspx>

provide streaks. After he carved the bark so they had a tiger stripe effect. Then he placed the rods in the place where the flocks watered and mated. *And the flocks conceived before the rods, and the flocks brought forth ringstreaked, speckled, and spotted.* He then separated out those that would be his. He *separated the lambs, and set the faces of the flocks toward the ringstreaked and all the black in the flock of Laban: and he put his own droves apart, and put them not unto Laban's flock.* Meaning he separated the ringstreaked, speckled or black out for his wages as agreed. What was actually happening here was that Laban's pure white sheep or pure black goats produced the ringstreaked, the speckled and the striped, which now belonged to Jacob. In that time there was a superstition that stated whatever the animal fixed its attention upon while copulating would make an impression on its embryo. However, God was working on blessing Jacob and this is the miracle, which caused these offspring. Jacob had many years of experience in working with flocks.

God had given him the ability to identify the animals with heterosis or hybrid vigor (occurrence of a genetically superior offspring from mixing the genes of its parents). An amateur in flock management would not observe those symptoms. Jacob further only used the rods when the stronger came to the mating area so as to increase them. He did not use the rods when the weak sheep mated. This was Jacob's revenge for Laban's deceit. The weak or feeble ones were born either all white or all black. Another words the weak ones were black among the goats or white among the sheep. Jacob kept only the strong ones, which were speckled, spotted or striped.

In the next section of Scripture we will see that the desired characteristics were indeed obtained through controlled propagation and transmitted from parent to progeny. Scientifically, the required results could be achieved by the successive interbreeding of the monochrome heterozygotes, or the single colored animals that carried recessive genes for spottedness. Such animals are detectable by the characteristic previously mentioned as hybrid vigor and also known as heterosis. But these processes are recent (19<sup>th</sup> century) animal husbandry procedures. Further development in the twentieth century came about with an understanding of DNA. They were not known in antiquity. Only God can be given the praise for it was not lucky that Jacob grew the flock from *no* basis. It was not superstition either. God alone gave Jacob these skills.

NEXT WEEK: JACOB FLEES TO BETHEL

**Please Call or e-mail with any questions or comments.**

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SING: Verses 1, 2 & 5

# Onward, Christian Soldiers

ST GERTRUDE

Sabine Baring-Gould, 1865

Sir Arthur S. Sullivan, 1871

> 1. On ward Christ - ian sol - diers, March - ing as to war,  
 > 2. At the sign of tri - umph Sa - tan's host doth flee:  
 3. Like a might - y ar - my Moves the church of God;  
 4. Crowns and thrones may per - ish, King - doms rise and wane,  
 > 5. On - ward, then, ye peo - ple, Join our hap - py throng,

> With the cross of Je - sus Go - ing on be - fore; Christ the roy - al Mas - ter  
 > On then, Chris - tian sol - diers, On to vic - to - ry: Hell's foun - da - tions quiv - ver  
 Brothers, we are tread - ing Where the saints have trod; We are not div - id - ed,  
 But the church of Je - sus Con - stant will re - main; Gates of hell can ne - ver  
 > Blend with ours your voic - es In the tri - umph song; Glo - ry, laud, and hon - or

> Leads a - gainst the foe; For - ward in - to bat - tle See, his ban - ner go.  
 > At the shout of praise; Broth - ers, lift your voic - ces, Loud, your an - thems raise.  
 All one bo - dy we, One in hope and doc - trine, One in char - i - ty.  
 'Gainst the church pre - vail; We have Christ's own prom - ise, And that can - not fail.  
 > Un - to Christ the King; This through count - less a - ges Men and an - gels sing.

> On - ward, Chris - tian sol - diers, — March - ing as to war,

> With the cross of Je - sus Go - ing on be - fore.

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