

# Genesis 29:31 to 30:21 - Life Living with Laban

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## Introduction

My notes for Living Messiah Ministries Sabbath Study 2/20/2016 <sup>a b</sup>

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<sup>a</sup> See <http://livingmessiah.com/bboard.html#sched> Apr 16<sup>th</sup> 2016. Gen 29:31-30:21, Isaiah 60:15-18, Romans 11:25-36

<sup>b</sup> “**Scribal**” Note: Mostly I’m using the KJV with some changes e.g. the LORD → YHVH

## Genesis Chapter 29 verses 31-35

<sup>31</sup> And when YHVH saw that Leah *was* hated,<sup>c</sup> he opened her womb: but Rachel *was* barren.

... se·nu·'Ah [was] hated שְׂנוֹאָה ...

<sup>32</sup> And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely YHVH hath looked upon my affliction; now therefore my husband will love me. <sup>33</sup> And she conceived again, and bare a son; and said, Because YHVH hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon. <sup>34</sup> And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. <sup>35</sup> And she conceived again, and bare a son: and she said, Now will I praise YHVH: therefore she called his name Judah; (ye·hu·Dah הַיְהוּדָה) and left bearing.

## Genesis Chapter 30 verses 1-21

<sup>1</sup> And when Rachel saw that she bare Jacob no children, Rachel **envied** (vat·te·kan·Ne וַתִּקְנֵן) <sup>d</sup> her sister; and said unto Jacob, Give me children, or else I die. <sup>2</sup> And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb? <sup>3</sup> And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. <sup>4</sup> And she gave him Bilhah her handmaid to wife: (le·'ish·Shah לְאִשָּׁה) and Jacob went in unto her. <sup>5</sup> And Bilhah conceived, and bare Jacob a son. <sup>6</sup> And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. <sup>7</sup> And Bilhah Rachel's maid conceived again, and bare Jacob a second son. <sup>8</sup> And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali. <sup>9</sup> When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. <sup>10</sup> And Zilpah Leah's maid bare Jacob a son. <sup>11</sup> And Leah said, A troop cometh: and she called his name Gad. <sup>12</sup> And Zilpah Leah's maid bare Jacob a second son. <sup>13</sup> And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

<sup>14</sup> And Reuben went in the days of wheat harvest, and found **mandrakes** <sup>e</sup> in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

<sup>c</sup> See Word-Study-G2189-echthra-enmity-hatred-G2190-echthros-enmies-foes, article #595. Word-Study-H8130-Hate-sane-G3404-G2190-G5227, article #131. Love-and-Hate-in-the-Bible-is-all-about-Contracts, article #???. An-Examination-of-the-so-called-Generational-Curses-of-Exo-20-6, article #???

<sup>d</sup> See Word-Study-H7065-H7069-Koof-Nun-Aleph-Jealous-G2208-zelotes, article #269, Numbers-5-19-to-22-the-priest-charges-the-suspected-adulterous-woman-by-an-oath, article #798. Rom-11-11-How-Does-Ephraim-Provoke-Judah-to-Jealousy, article #814. <sup>see</sup> also Numbers-Chapter-5-Spirit-of-Jealousy, article #???. Deu-6-4-and-Monotheism, article #273.

<sup>e</sup> See Mandrakes-are-Federal-Reserve-Notes, article #???

**Son 7:13** The mandrakes (*duday* <sup>H1736</sup>) give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved (*dode* <sup>H1730</sup>).

CB Notes: mandrakes. Septuagint mandragora, the root easily formed, by pinching it, into the shape of a man. Hence its name; also supposed to be and used as a "love-philtre". Arabic = "apples of Satan".

ke· tzir- harvest קציר- bi· Mei the days בימי re· u· Ven And Reuben ראוּבֵן vai· Ye· lech went וַיֵּלֶךְ  
 du· da· 'Im mandrakes דוֹדָאִים vai· yim· Tza and found וַיִּמְצָא chit· Tim, of wheat חֲטִיִּם  
 le· 'Ah Leah לֵאָה el- about אֶל- ,o· Tam' אתם vai· ya· Ve and brought וַיָּבֵא bas· sa· Deh, in the field בַּשָּׂדֶה  
 el- to' אֶל- ra· Chel Then Rachel רָחֵל vat· To· mer said וַתֹּאמֶר im· Mo; them unto his mother אִמּוֹ  
 mid· du· da· 'Ei mandrakes מְדוּדָאִי ,Li לי na Please נָא te· ni- Give me תִּנֵּי- le· 'Ah, to Leah לֵאָה  
 be· Nech. I pray thee of thy son's בְּנֶךָ :

<sup>15</sup> And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

<sup>16</sup> And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired <sup>f</sup> thee with my son's mandrakes. And he lay with her that night.

Sachor <sup>H7936</sup> and Mandrakes <sup>H71367</sup> - Gen 30:16 HSB5  
 has· sa· Deh out of the field הַשָּׂדֶה min- from מִן- ya· 'a· Ko And Jacob וַיָּבֵא vai· ya· Vo came וַיָּבֵא  
 lik· ra· To, to meet לִקְרַאתוֹ le· 'Ah and Leah לֵאָה vat· te· Tze went out וַתֵּצֵא ba· 'e· Rev in the evening בְּעֶרְבַּי  
 ki for כִּי ta· Vo, Thou must come in תָּבוֹא e· Lai about אֵלַי vat· To· mer him and said וַתֹּאמֶר  
 be· du· da· 'Ei mandrakes בְּדוּדָאִי se· char· Ti· cha, I have hired שְׂכָרְ תִּיךָ sa· Chor unto me for surely שְׂכָר  
 im· Mah her that עִמָּה vai· yish· Kav And he lay וַיִּשְׁכַּב be· Ni; thee with my son's בְּנֵי  
 Hu. he הוּא : bal· Lay· lah with her that night בַּלַּיְלָה

<sup>17</sup> And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. <sup>18</sup> And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. <sup>19</sup> And Leah conceived again, and bare Jacob the sixth son. <sup>20</sup> And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. <sup>21</sup> And afterwards she bare a daughter, and called her name Dinah.

<sup>f</sup> See Word-Study-H7916-sakiyr-Hired-Servant, article #333.

## Haftora and Brit

### Isaiah 60:15-18 – Brass → Gold, Iron → Silver, Wood → Brass, Stones → Iron

<sup>25</sup> Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations. <sup>16</sup> Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I YHVH *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

<sup>17</sup> For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

za· Hav, gold	זָהָב	a· Vi I will bring'	אָבִיא	han· ne· Cho· shet For brass	הַנְּחֹשֶׁת	Ta· chat Instead	תַּחַת
Che· sef, silver	כֶּסֶף	A· vi I will bring'	אָבִיא	hab· bar· Zel and for iron	הַבְּרֹזֶל	ve· Ta· chat and instead	וְתַחַת
		ne· Cho· shet, brass	נְחֹשֶׁת	ha· 'e· Tzim and for wood	הָעֵצִים	ve· Ta· chat and instead	וְתַחַת
		bar· Zel; iron	בְּרֹזֶל	ha· 'a· va· Nim and for stones	הָאֲבָנִים	ve· Ta· chat and instead	וְתַחַת
sha· Lom, peace	שְׁלוֹם	fe· kud· da· teCh thy officers	פְּקֻדָּתְךָ	ve· sam· Ti I will also make			וְשַׁמְתִּי
		tze· da· Kah. righteousness	צְדָקָה	ve· no· ge· Sa· yich and thine exactors			וְנִגְשִׁיךְ

<sup>18</sup> Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

### Romans 11:25-36 - be not ignorant of this mystery, partial blindness until the fulness of the Gentiles be come in

#### ToDo: Add my e-Sword comments

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup> For this *is* my covenant unto them, when I shall take away their sins. <sup>28</sup> As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. <sup>29</sup> For the gifts and calling of God *are* without repentance. <sup>30</sup> For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: <sup>31</sup> Even so have these also now not believed, that through your mercy they also may obtain mercy. <sup>32</sup> For God hath concluded them all in unbelief, that he might have mercy upon all. <sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! <sup>34</sup> For who hath known the mind of the Lord? or who hath been his counsellor? <sup>35</sup> Or who hath first given to him, and it shall be recompensed unto him again? <sup>36</sup> For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

## End Notes

### Gen Ch. 29

#### 31

**LORD.** Jehovah used with the five sons ([Gen 29:31-35](#) and [Gen 30:24](#)). Elohim is used with six ([Gen 30:2](#), [Gen 30:6](#), [Gen 30:17](#), [Gen 30:18](#), [Gen 30:20](#), [Gen 30:23](#)). No title used with Benjamin ([Gen 35:16-18](#)). All were in pairs. Two pairs from Leah, one pair from Bilhah, one from Zilpah, one from Leah, one from Rachel.

**hated.** Figure of speech *Metonymy* (of Cause), [App-6](#), by which love and hate are put for the esteem or neglect, caused by love and hate = less loved, [Deu 21:15](#). [Mat 6:24](#).

Jacob 'hated' Leah, but it was YHVH who opened Leah's womb (a blessing) and closed Rachel's womb (not a blessing), whom Jacob loved.

#### 33

Reuben. Hebrew. behold a son. see [App-45](#).

<http://www.therain.org/appendixes/>

heard. Hebrew. sham'a (heard).

Simeon. Hebrew. Shime'on (hearing)

#### 34

Uri Harel pointed out that Jacob will have to be more part of Leah's life, because with three children, she can only pickup atmost two, therefore Jacob will have to pickup the third.

Levi.H3878 From H3867; attached;

CB Notes

**joined.** Hebrew. *yillaveh* (joined).

**Was his name called.** Hebrew she called his name, with Samaritan Pentateuch and Septuagint. Error due to neglected abbreviation in primitive Hebrew text. Figure of speech *Paronomasia*. [App-6](#).

**Levi.** Hebrew. *Levi* (joiner).

#### 35

Leah has to get to the forth son to praise YHVH?

Judah; [H3063](#) *yeh-hoo-daw* two types of praise, hallel

From [H3034](#); *celebrated*;

CB Notes

**praise.** Hebrew. *'odeh* (I shall, or. Let me *praise*); *ye hudah* (he shall be praised). Compare [Gen 49:8](#). Figure of speech *Paronomasia*.

**left:** i.e. for a time.

## Gen Ch. 30

### 1

In [Gen 30:1-2](#) Jacob rightfully knows that Elohim is the one who can only open Rachel's womb, but she bypasses this by doing the womb by proxy and then by uses of mandrakes see [Gen 30:17](#). Leah conceives right after giving the mandrakes to Rachel [Gen 30:14-16](#).

### 3

**Bilhah.** This was strictly in accordance with the [Code of Khammurabi](#), 145. See [App-15](#). Compare [Gen 29:29](#). **have children.** Hebrew be builded up. See note above, and Compare [Gen 16:1-3](#).

### 6

Dan is not mentioned in the Book of Revelation, and he is the first son of one of the maid servants.

CB Notes

**judged.** Hebrew. *dananni* (judged).

**Dan.** Hebrew judge. Figure of speech *Paronomasia*. [App-6](#).

### 8

With great [H430](#) wrestlings [H5319](#) Naphtul, from pathat [H6617](#)

[H5319](#) *naphtul* Total KJV Occurrences: 1 wrestlings, 1 [Gen 30:8](#)

[H6617](#) *pathal* Total KJV Occurrences: 5

**froward,** 3 [Job 5:13](#), [Psa 18:26](#), [Pro 8:8](#)

**unsavoury,** 1 [2Sa 22:27](#)

**wrestled,** 1 [Gen 30:8](#)

**great wrestlings have I wrestled.** Hebrew with wrestlings of *El* (= GOD) i.e. mighty wrestlings. Figure of speech *Polyptoton*, and *Paronomasia*. [App-6](#).

**Naphtali.** Hebrew my wrestling.

### 9

Zilpah [H2153](#)

**H2153** apparently meaning to *trickle*, as myrrh; fragrant *dropping*; *Zilpah*, Leah's maid: - Zilpah.

### 11

Gad. [H1410](#)

David Mack says this means fortune (and somehow it is connected to where we get the word God).

**A troop.** Hebrew over-run, or, have victory; so the Septuagint, Syriac, Arabic, Targum of Onkelos, Vulgate.

**Gad** = Jupiter (of the Babylonians). See [Isa 65:11](#) margin, and [Jos 11:17](#); [Jos 12:7](#), where Baal-Gad = the God-Jupiter.

## 13

Asher. [H836](#)

**Happy.** Hebrew. *be'ashri* (happy).

**will call, &c.** Hebrew. *'ishshruni* (sure to call me).

**Asher.** Hebrew. *Asher* (happy). Compare [Deu 33:24](#). Figure of speech *Paronomasia*.

## 14

Leah doesn't need them as she is Mrs. fertile myrtle.

### CB Notes

mandrakes. Septuagint mandragora, the root easily formed, by pinching it, into the shape of a man. Hence its name; also supposed to be and used as a "love-philtre". Arabic = "apples of Satan".

### TSK

**mandrakes:** The mandrake may be the Hebrew [dudaim](#). It is so rendered by all the ancient versions, and is a species of melon, of an agreeable odour. Hasselquist, speaking of Nazareth in Galilee, says, "What I found most remarkable at this village was the great number of mandrakes which grew in a vale below it. I had not the pleasure of seeing this plant in blossom, the fruit now (May 5th, O. S.) hanging ripe on the stem, which lay withered on the ground. From the season in which this mandrake blossoms and ripens fruit, one might form a conjecture that it was Rachel's [dudaim](#). These were brought her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit." The Abbee Mariti describes it as growing "low like a lettuce, to which its leaves have a great resemblance, except that they have a dark green colour. The flowers are purple, and the root is for the most part forked. The fruit, when ripe in the beginning of May, is of the size and colour of a small apple, exceedingly ruddy, and of a most agreeable odour. Our guide thought us fools for suspecting it to be unwholesome." [Son 7:13](#)

**Give me:** [Gen 25:30](#)

## 18

**Issachar.** Hebrew there is hire, or, he is wages.

## 20

**Zebulun:** that is, Dwelling, [Mat 4:13](#), Zabulon

**21**

**Dinah:** that is, Judgment



## Appendix

### Gen 29 Jacob Meets Rachel, Serves Laban, Marries Rachel and Leah

- 1-8 Jacob comes to the well of Haran.
- 9-12 He becomes acquainted with Rachel.
- 13-17 Laban entertains him.
- 18-22 Jacob covenants for Rachel.
- 23-27 He is deceived by Laban with Leah.
- 28-31 He marries also Rachel, and serves for her seven years more.
- v
- 32 Leah bears Reuben;
- 33 Simeon;
- 34 Levi;
- 35 and Judah.

### Jacob and His Sons Prosper

- 1-4 Rachel, in grief for her barrenness, gives Bilhah her maid unto Jacob.
- 5-8 Bilhah bears Dan and Naphtali.
- 9-13 Leah gives Zilpah her maid, who bears Gad and Asher.
- 14 Reuben finds mandrakes,
- 15-16 with which Leah buys her husband's company of Rachel.
- 17-21 Leah bears Issachar, Zebulun, and Dinah.
- ^
- 22-24 Rachel bears Joseph.
- 25-26 Jacob desires to depart.
- 27-36 Laban detains him on a new agreement.
- 37-43 Jacob's policy, whereby he becomes rich.

### Isaiah 60: The Glory of Zion Isaiah 60:15-18

- 1-14 The glory of the church in the abundant access of the Gentiles.
- 15-22 And the great blessings after a short affliction

### Romans 11: The Remnant Chosen by Grace; Ingrafted Branches; All Israel Will Be Saved Romans 11:25-36

- 1-6 God has not cast off all Israel.
- 7-15 Some were elected, though the rest were hardened.
- 16-17 There is hope of their conversion.
- 18-25 The Gentiles may not exult over them;
- 26-32 for there is a promise of their salvation.
- 33-36 God's judgments are unsearchable.