

³⁵ And she conceived again and bore a son, and said, “Now I will praise the LORD.” Therefore she called his name ^cJudah.⁹ It means to “praise/confess with extended hands.” Then she stopped bearing.

30 Now when Rachel saw that ^ashe bore Jacob no children, Rachel ^benvied her sister, and said to Jacob, “Give me children, ^cor else I die!”

² And Jacob’s anger was aroused against Rachel, and he said, ^d“Am I in the place of God, who has withheld from you the fruit of the womb?” “Woman! I am doing everything I can!” (we know what he meant). But this does sound like a great line from the actual hero of Genesis (50:19).

³ So she said, “Here is ^emy maid Bilhah; go in to her, ^fand she will bear *a child* on my knees, ^gthat I also may ¹have children by her.” Means exactly what it says. This is a cultural practice where the barren woman would have her surrogate give birth on her (the barren woman’s) lap so that it was symbolized that the child would be counted as hers (the barren woman’s). ⁴Then she gave him Bilhah her maid ^has wife, and Jacob went in to her. ⁵And Bilhah conceived and bore Jacob a son. ⁶Then Rachel said, “God has ⁱjudged my case; and He has also heard my voice and given me a son.” Therefore she called his name ²Dan. Which means Daniel means “judged by God.” ⁷And Rachel’s maid Bilhah conceived again and bore Jacob a second son. ⁸Then Rachel said, “With great wrestlings I have wrestled with my sister, *and* indeed I have prevailed.” So she called his name ⁴Naphtali.

⁹ When Leah saw that she it seems that we are talking about Bilhah, and so we have an adjusted timeline—unless, of course she is Leah (in which case Zilpah and Bilhah are having children around the same time in years 8-14 of Jacob’s working relationship with Laban). had stopped bearing, she took Zilpah her maid and ^jgave her to Jacob as wife.

¹⁰ And Leah’s maid Zilpah bore Jacob a son. ¹¹ Then Leah said, ⁵“A troop comes!” So she called his name ⁶Gad. Hoping for this to be the “first of many?” This makes good sense that Rachel’s firstborn in the hopes of the “first of many” when we consider the meaning of Joseph.

There is a possibility that they are fearing Esau’s eventual revenge.

^c Gen. 49:8; Matt. 1:2

⁹Lit. *Praise*

^a Gen. 16:1, 2; 29:31

^b Gen. 37:11

^c 1 Sam. 1:5, 6; [Job 5:2]

^d Gen. 16:2; 1 Sam. 1:5

^e Gen. 16:2

^f Gen. 50:23; Job 3:12

^g Gen. 16:2, 3

¹ Lit. *be built up by her*

^h Gen. 16:3, 4

ⁱ Gen. 18:25; Ps. 35:24; 43:1; Lam. 3:59

²Lit. *Judge*

⁴Lit. *My Wrestling*

^j Gen. 30:4

⁵ So with Qr., Syr., Tg.; Kt., LXX, Vg. *in fortune*

⁶ Lit. *Troop* or *Fortune*

¹² And Leah's maid Zilpah bore Jacob a second son. ¹³ Then Leah said, "I am happy, for the daughters ^kwill call me blessed." So she called his name ⁷Asher.

¹⁴ Now Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, ¹"Please give me *some* of your son's mandrakes."

¹⁵ But she said to her, ^m"*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.

¹⁶ 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.

¹⁷ And God listened to Leah, and she conceived and bore Jacob a fifth son. ¹⁸ Leah said, "God has given me my wages, because I have given my maid to my husband." So she called his name ⁸Issachar. 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). ¹⁹ Then Leah conceived again and bore Jacob a sixth son. ²⁰ 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 ⁹Zebulun. More sad story. ²¹ Afterward she bore a ⁿdaughter, and called her name ¹Dinah.

²² Then God ^oremembered Rachel, covenantal language or "language of intent" much like 8:1. and God listened to her and ^popened her womb. ²³ And she conceived and bore a son, and said, "God has taken away ^qmy reproach." Much like Hannah (1 Samuel 1) and Elizabeth (Luke 1) will say. ²⁴ So she called his name ²Joseph, and said, ^r"The LORD shall add to me another son."

^k Prov. 31:28; Luke 1:48

⁷ Lit. *Happy*

¹ Gen. 25:30

^m [Num. 16:9, 13]

⁸ Lit. *Wages*

⁹ Lit. *Dwelling*

ⁿ Gen. 34:1

¹ Lit. *Judgment*

^o Gen. 19:29; 1 Sam. 1:19, 20

^p Gen. 29:31

^q 1 Sam. 1:6; Is. 4:1; Luke 1:25

² Lit. *He Will Add*

^r Gen. 35:16–18