

“Kids and Kids”
Genesis 30

v. 1 Q. What was Rachel's reaction to Leah's fertility?

A.

1. Rachel was _____
2. Rachel was a bit _____.

v. 2 Q. How did Jacob respond?

A.

1. Jacob became _____ with her.
2. Jacob redirected her to the real _____ of her barrenness: God.

Note: Remember this is not about Jacob's _____. He already has four sons through Leah. This is about his role as _____ leader of the home. He must not be praying enough or sacrificing enough.

v. 3 Q. What was Rachel's solution?

A. To give her handmaid to Jacob as a wife so that she could _____ bear children through her.

Note: Remember that Rachel had the legal _____ to give her away since she was legally her _____.

Note: “bear children for me” is literally, “bear upon my _____ that I may rear them.”

vv. 4-5 Q. What did Jacob do?

A.

Q. Who does this remind you of?

A.

Q. Who should he have taken as his example?

A. His father, _____, who prayed _____ years for his wife to have a child.

v. 6 Q. What do you note about this birth in relationship to Rachel?

A.

1. There is a whole lot of “_____” going on.
2. “_____” in this passage means, “to judge.”
“God judged me or made a judgment in my _____.
This is why I now have a son.”
3. Rachel is the one who names the child communicating the legal _____
4. Rachel names him, “_____” or “he has judged.”

vv. 7-8 Q. What does the second child of Bilhah reveal?

A. “Naphtali” means “my struggle” or “my _____” [with God]. It communicates the horrible interfamily _____ that has been caused by marrying the same man.

Note: The root of “Naphtali” can also mean “twisted” or “_____” indicating that she is now _____ entwined in the family and cannot be separated.

v. 9 Q. How does Leah react?

A. She responded in _____ by giving her handmaid to Jacob as a wife for _____ purposes.

vv. 10-11 Q. What was the result?

A. Zilpah had a baby boy and Leah named him, "_____" because she felt _____ to have another son.

vv. 12-13 Q. And yet another one?

A. Zilpah had another son and Leah named him, "_____" because she was so _____ to have yet another son."

Q. What is the difference in Leah's response to the births from Zilpah compared to Rachel's?

A. Rachel's was _____, while Leah's seemed to be out of personal _____ without _____ toward her sister.

v. 14 Q. What's up with the mandrakes?

A. Hebrew – "*Duthay*" = a plant that produced a pleasant type of root. It was supposed to increase sexual desire as well as to help with _____. In Arabic it is called, "_____."

v. 15-16 Q. What is culturally revealed in these verses?

A. In a polygamous marriage, and for household _____, the husband was _____ a particular wife for the night (week). But in many cases, the husband had his favorite(s). Hence, the rules given in the _____ for such cases. [Ex. 21:10-11]

Q. Any speculation on what Jacob is feeling at this point?

A.

1.

2. Like a male _____.

vv. 17-18 Q. What still characterizes Leah?

A. Leah's focus still seems to be on _____ rather on being vindictive toward her sister.

Note: "Issachar" means "_____ " or "wages for work done."

vv. 19-20 Q. What is still on Leah's heart?

A. She still desired the _____ of her husband.

Note: "Zebulun" means "_____ " and may refer to Leah's desire for Jacob to dwell in her tent as "_____ ."

v. 21 Q. What is unique about this birth announcement?

A. Seldom does it mention and name the birth of a _____. Her role will become important in chapter 39.

Note: "Dinah" is from the same Hebrew root as "Dan" and can mean "God has _____ me favorably."

v. 22 Q. What does God eventually do for Rachel?

A. God finally _____ Rachel to get pregnant.

v. 23 Q. What previously discussed cultural issue is conveyed here?

A. Public _____ in being barren.

v. 24 Q. What does she name her son?

A.

Q. What does his name mean?

A. "Joseph" can mean either, "He has _____" [my disgrace] or "may he _____ another." It probably includes both.

vv. 25-26 Q. After the birth of Joseph what does Jacob decide? Notice the unusual language.

A. Jacob decides its finally time to go _____ after fourteen years.

Note the _____ language, "give me," "send me." This communicates that Jacob is still under the _____ control of the daughter's father. He has not made the "_____ and _____" of Genesis 2.

v. 27 Q. What do we learn about Laban in this verse?

A.

1. Laban still follows the old _____ ways of discernment (divination).
2. Laban must _____ recognize that his _____ blessings are tied to Jacob.

v. 28 Q. What does he continue to do?

A. _____ him into staying.

vv. 29-30 Q. What does Jacob desire?

A. He wants to _____ his own household rather than just being a hired hand (not even a _____ with inheritance rights).

Note: Jacob's bargaining _____ is because he knows that Laban has been blessed because of his presence.

vv. 31 -32 Q. What does Jacob suggest?

- A.
1. He avoids anything that will give Laban any type of _____. (Cp. 14:21-24)
 2. Per a _____ (Cf. 31:10ff), Jacob arranges for certain colors of sheep to be his (as if this were a _____ process).

v. 33 Q. Why the color choice?

- A. Since both were deceivers, this was a way that – at least for Jacob – _____ would prevail.

vv. 34-36 Q. What did Laban do?

- A.
1. He _____ to the terms.
 2. He immediately removed any real _____ of Jacob producing any of the above stated colors.
 3. He put a three-day journey between them so that they would not _____ mix and breed or escape.

vv. 37-42 Q. What did Jacob do?

- A. While there does not seem to be any _____ proven methodology here, never-the-less we see Jacob employing some sort of _____ breeding process by which more of

the desired color was produced along with a stronger flock.
Whereas Laban's _____ and were much weaker.

v. 43 Q. What was the result?

A. Jacob built something for his own
_____/_____.

Application:

Q. Can you give other examples of where we might blame others for something "not happening" when God is ultimately behind the withholding?

A.
1.
2.
3.

Q. What would a Leah approach to disappointment look like compared to a Rachel approach?

A.
1.
2.
3.

Q. Just a reminder...how do we need to protect ourselves theologically from a Health, Wealth, and Prosperity Gospel in this passage/

A.