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Jacob's Children 29:31 to 30:24

Whether **Jacob** realized it or not, marrying **Leah** was another lesson on the sovereignty of **YHVH**. It may not have been **Jacob's** will to marry **Leah**, but it sure was **God's**. **He** so designed the whole situation that **His** eternal plans would unfold. We can see this in two ways. First, the Bible mentions that upon **his** marriage to **Leah**, **Laban** (in accordance with local customs) gave **Leah** her own maidservant, **Zilpah**, who would eventually become the mother of several tribes of **Isra'el**. Second, it was from **Leah** that two of the most important tribes of **Isra'el** came from: **Judah** and **Levi**. **Judah** was to be the seat of the political leadership in **Isra'el** and **Levi** was to provide the spiritual leadership.



The twelve sons of **Jacob** will become **the twelve tribes** of **Isra'el**. Each **tribe** has a translation of its name, and each name is associated with a quote from the mother. These **twelve sons** are listed in the Scriptures over a dozen times. Most of the time **they** are listed in a different order. As we have here, one way they are listed is the order of **their** birth. Another order is to put all of **Leah's son's** first, then **Rachel's son's**, and then **the sons** of **the maidservants**. But in addition to that, **Joseph** later will have **two sons**, **Ephraim** and **Manasseh**, both of whom are adopted by **Jacob**. Because of **the twins**, **Joseph** will end up getting the double portion of **the firstborn**. **Reuben** was actually **the firstborn**, but like Esau, lost

his position due to sin. When **the tribes** are listed there are fourteen to choose from, but twelve are always numbered. There is always a reason for the omission of one or more of the tribes in each list because **the Holy Spirit** teaches us a lesson each time.

To the nation of **Isra'el** these narratives were more than interesting stories. The rivalry that appears here explains much of the tribal rivalry that followed down through **their** history. But **Genesis** is clear: **the LORD** chose the despised mother, **Leah**, and exalted **her** to be **the mother of the Seed son**. Isaac preferred Esau, but **ADONAI** chose **Jacob** as **the son** of promise. **Jacob** preferred **Rachel** and **her son Joseph**, but **the LORD** chose **Leah** to bear **Judah**, through which **the Messiah** would come.⁴⁷²

From a human perspective we are amazed at the rancor and bitterness that divides this family. Yet it is through this dysfunctional family **ADONAI** used them to become the channel of **His** blessing to the world. From a divine perspective, **God's** grace is working in the lives of some very improbable subjects. We should be grateful that our salvation rests on the grace of **the LORD** rather than on any human merit.⁴⁷³