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## God Remembered Rachel and Opened Her Womb and She Gave Birth to a Son

### 30: 22-24

God remembered Rachael and opened her womb and she gave birth to a son DIG: In what sense had God remembered Rachel? What significance did Joseph's name have for Rachel? What was the irony of childbirth for Rachel? How was Joseph's birth a turning point in the life of Jacob?

**REFLECT:** What has God added to your life lately? Are you grateful or resentful?

God remembered Noah (8:1) and then He also remembered Rachel (30:22a). Not that He had forgotten her, but He remembered her in the sense of *moving toward her in grace*. He listened to her prayers and opened her womb (30:22b). This will be the eleventh son of Jacob; four with Leah (**Reuben**, **Simeon**, **Levi**, **Judah**), two with Leah's maidservant Zilpah (**Gad** and **Asher**), two more with Leah (**Issachar** and **Zebulun**), two with Rachel's maidservant Bilhah (**Dan** and **Naphtali**), and now Joseph. Simply prodigious.



**She became pregnant and gave birth to a son.** There is no mention of mandrakes on **her** lips; **she** knew that **ADONAI** was at work in **her** life. **She** said: **God has taken away** the **disgrace** of **my** barrenness (**30:23**). The Hebrew word for **has taken away** is *asaf*, and means *a removal of disgrace, in the past tense*. Once proud of **her** beauty and figure, **she** has been sufficiently humbled. Probably at **his** circumcision, **she** named **him Joseph**, which means *addition or he shall add, in the future tense*. The name combines two thoughts, first the idea of *asaph*, to take away, and secondly, *yosef*, which means to add. By naming **him** this, **she** was saying that *in the past* **God** had **taken away her disgrace**. And by faith, **she** was praying that **ADONAI** would *add* to **her** another **son in the future** because **Joseph** means *he shall add* (**30:24**). Indeed, **her** hope was fulfilled, probably about fifteen years later, when **she** gave birth to **Benjamin**. At one time **she** felt that if **she** couldn't have **children**, **she** would die (**30:1**), but the reality was that in having **children**, **she** would die in **childbirth** (**35:16-18**). This was **Jacob's** twelfth, and last, **child**.

All the mothers of the nation of **Isra'el** were not able to conceive and have children naturally. All were barren. **Sarah, Rebecca, Rachal**, and **Hannah** all had to have a miracle to give birth to **their** children. But why? **ADONAI** wanted to be clearly seen in the births of the major historical heroes in the path to our salvation. Of course, the most out of the ordinary was the birth of **Yeshua** our **Messiah** that is not a birth given by a barren woman, but a birth given by a woman who knew no man!

**Ya'akov** was ninety-three when **Joseph** was born, and **his birth** seems to be a turning point in **his** life. It prompted a desire for **Jacob** to return to **his** own country.