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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.