

-Save This Page as a PDF-

## Reuben Went In and Slept with His Father's Concubine Bilhah 35: 21-22a



Isra'el moved on again and pitched his tent beyond Migdal Eder, which is outside of Bethlehem (35:21). Once again, this shows that **Rachel** could not have died outside of Beit-Lechem because **Isra'el** had moved on after burying her. While **Isra'el** was living in that region, **Reuben**, who was now probably thirty years old, went in and slept with his father's concubine **Bilhah** (35:22a). No details are given, but **Bilhah** was much older than **Reuben**, being the maidservant of **Rachel**, and the mother of **Reuben's** two half-brothers Dan and Naphtali. This was not a rape and on the surface it seems to be an odd match, but each had **their** own reasons for getting involved.

As far as **Reuben** was concerned, it ensured that **Bilhah** could never ascend to the position of chief wife. After **Rachel's** death, **Bilhah** was clearly the only threat to that position belonging to **Leah**, **Reuben's** mother. Secondly, **Reuben** may have been challenging **his father's** authority. It was a well-known and widely adopted practice in the ancient Near East that the eldest son should inherit the concubines of **his father** (Second Samuel 16:22). **Reuben** may have been asserting **himself** as the true heir of **Jacob**, but it backfired.

**Bilhah** had **her** own reasons for getting involved. After **Rachel’s** death, **she** probably wanted to take **Rachel’s** place as **Ya’akov’s** main wife. When **he** failed to respond to **her**, **she** may have tried to bypass **Jacob’s** authority and go directly to the eventual heir, which would have been **Reuben**. In the last analysis, they were both using each other for family positioning. The loss of the **birthright** could occur if a grave offense was committed and for **Reuben**, the attempt to seize **his father’s** position ended up destroying **his** own position because it would cost him **his** birthright.

In addition, this section serves a literary purpose, providing a foreshadowing to the conflict between **Reuben** and the sons of the concubines in **Chapter 37**. **Reuben** wants to have compassion on **Joseph**, whereas the other brothers want to have him murdered.<sup>540</sup>

**The rabbis teach that Reuben did not actually do this, but removed her couch from his tent, and Scripture stigmatized his action as evil as though he had lain with her. For during Rachel’s lifetime Jacob’s couch was always in her tent; on her deathbed he removed it to Bilhah’s, Rachel’s handmaid. Reuben resented this, saying, “If my mother, Leah, was subordinate to Rachel, must she also be subordinate to Rachel’s handmaid?” Therefore, he removed Bilhah’s couch and substituted Leah’s.**

**Isra’el heard of it.** That is to say, **he heard** the terrible news in quiet strength of the new name and power implied and guaranteed by **his** recent revelation from **God**. **He** wouldn’t say anything at the time, but **he** would never forget it (**49:3-4**). This is the only real way to meet sorrow and pain: **In the strength of ADONAI (Micah 5:4)**. Whatever emergency, we may rest on the divine assurance: **My grace is sufficient for you (Second Corinthians 12:9)**.<sup>541</sup>