

Genesis 30:11

Authorized King James Version (KJV)

And Leah said, A troop cometh: and she called his name Gad.

Analysis

And Leah said, A troop cometh: and she called his name Gad.... This passage belongs to the Jacob narratives which demonstrate God's sovereign election overriding human merit and the transformation of a deceiver into Israel, the father of the twelve tribes. The Jacob cycle shows how divine purposes advance through flawed individuals whom God graciously transforms.

Key themes include God's sovereign choice ("the older shall serve the younger"), the consequences of deception and family dysfunction, exile and return patterns, wrestling with God leading to blessing, and covenant renewal across generations. Jacob's character development from manipulative deceiver to mature patriarch demonstrates sanctification's lifelong process.

Theologically significant aspects include:

1. divine election based on grace not merit (Romans 9:10-13)
2. God's faithfulness to covenant promises despite human unfaithfulness
3. discipline as evidence of divine love and means of transformation
4. generational patterns of sin requiring divine intervention to break
5. prayer and wrestling with God as legitimate expressions of faith.

Jacob's limp after wrestling God symbolizes how divine encounters leave permanent marks, transforming our approach to life and dependence on God rather than our own cunning.

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

1 John 4:8 — God is love

1 Corinthians 13:4 — Characteristics of love

Psalms 19:1 — Heavens declare God's glory

Colossians 1:16 — All things created through Christ

Study Questions

1. What theological truths about Birth of Sons emerge from this passage?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

גָּדַדְתִּי	אֶת	שְׁמוֹ	וַתִּקְרָא	בְּגֵד	לֵאָה	וַתֹּאמֶר
Gad	his name	and she called	A troop	And Leah	said	
H1410	H8034	H853	H7121	H3812	H559	

Additional Cross-References

Genesis 49:19 (Parallel theme): Gad, a troop shall overcome him: but he shall overcome at the last.

Isaiah 65:11 (Parallel theme): But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

Genesis 35:26 (Parallel theme): And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

Genesis 46:16 (Parallel theme): And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.