

Genesis 30:13

Authorized King James Version (KJV)

And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Analysis

And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.... 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

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. What does this passage reveal about God's sovereignty and human responsibility?

2. How should this truth about Jacob's Prosperity shape our daily decisions and priorities?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

בָּנָה וְתִּשְׁמַחְתִּי אֲשֶׁר וְנִי	לֹא הִנֵּה בָּאָשֶׁר אָמַר	בְּאָשֶׁר אָמַר			
בָּנָה וְתִּשְׁמַחְתִּי אֲשֶׁר וְנִי	לֹא הִנֵּה בָּאָשֶׁר אָמַר	בְּאָשֶׁר אָמַר			
בָּנָה וְתִּשְׁמַחְתִּי אֲשֶׁר וְנִי	לֹא הִנֵּה בָּאָשֶׁר אָמַר	בְּאָשֶׁר אָמַר			

בָּנָה וְתִּשְׁמַחְתִּי אֲשֶׁר וְנִי	לֹא הִנֵּה בָּאָשֶׁר אָמַר	בְּאָשֶׁר אָמַר			
בָּנָה וְתִּשְׁמַחְתִּי אֲשֶׁר וְנִי	לֹא הִנֵּה בָּאָשֶׁר אָמַר	בְּאָשֶׁר אָמַר			
בָּנָה וְתִּשְׁמַחְתִּי אֲשֶׁר וְנִי	לֹא הִנֵּה בָּאָשֶׁר אָמַר	בְּאָשֶׁר אָמַר			

בָּנָה וְתִּשְׁמַחְתִּי אֲשֶׁר וְנִי	לֹא הִנֵּה בָּאָשֶׁר אָמַר	בְּאָשֶׁר אָמַר			
בָּנָה וְתִּשְׁמַחְתִּי אֲשֶׁר וְנִי	לֹא הִנֵּה בָּאָשֶׁר אָמַר	בְּאָשֶׁר אָמַר			
בָּנָה וְתִּשְׁמַחְתִּי אֲשֶׁר וְנִי	לֹא הִנֵּה בָּאָשֶׁר אָמַר	בְּאָשֶׁר אָמַר			

Additional Cross-References

Luke 1:48 (Blessing): For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

Proverbs 31:28 (Blessing): Her children arise up, and call her blessed; her husband also, and he praiseth her.

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 49:20 (Parallel theme): Out of Asher his bread shall be fat, and he shall yield royal dainties.

Song of Solomon 6:9: My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

Genesis 46:17 (Parallel theme): And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.