

Genesis 30:2

Authorized King James Version (KJV)

And Jacob's anger was kindled against Rachel: and he said,
Am I in God's stead, who hath withheld from thee the fruit of
the womb?

Analysis

And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld fr... 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 theological truths about Birth of Sons emerge from this passage?
2. What obstacles prevent us from living out the truths presented in this verse?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

וַחַר	אֵף	וַיִּקַּח	בְּרַחֲלָה	וַיֹּאמֶר	הֵת חַת
was kindled	anger	And Jacob's	against Rachel	and he said	
H2734	H639	H3290	H7354	H559	H8478
אֵלֹהִים	אֲנִי כִי	אֲשֶׁר	מִנְּע	מִמֶּנִּי	פְּרִי
Am I in God's			stead who hath withheld		from thee the fruit
H430	H595	H834	H4513	H4480	H6529
בֶּטֶן:					
of the womb					
H990					

Additional Cross-References

Genesis 16:2 (Parallel theme): And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing; I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

Genesis 50:19 (References God): And Joseph said unto them, Fear not: for am I in the place of God?

2 Kings 5:7 (References God): And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

1 Samuel 1:5 (Parallel theme): But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

Psalms 113:9 (Parallel theme): He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

Psalms 127:3 (Parallel theme): Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

Ephesians 4:26 (Parallel theme): Be ye angry, and sin not: let not the sun go down upon your wrath:

Mark 3:5 (Parallel theme): And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Exodus 32:19 (Parallel theme): And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Matthew 5:22 (Parallel theme): But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.