

Genesis 30:3

Authorized King James Version (KJV)

And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

Analysis

And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may al... 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

James 2:17 — Faith and works

Romans 1:17 — The righteous shall live by faith

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. What obstacles prevent us from living out the truths presented in this verse?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

Interlinear Text

אֶל יְהֹוָה יְתַעֲמֶד אֶת־אַמְרָתִי	And she said	H2009	Behold my maid	H519	Bilhah	H1090	go in	H935	H413
וְתַלְדֵּד	unto her and she shall bear	H3205	עַל בָּרָקְךָ	H5921	upon my knees	H1290	יְאַבֵּן הַ	that I may also have children	H1571
מִמְּבָרָה: אָנֹכִי		H595		H4480					

Additional Cross-References

Genesis 50:23 (Parallel theme): And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

Job 3:12 (Parallel theme): Why did the knees prevent me? or why the breasts that I should suck?

Genesis 30:9 (Parallel theme): When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

Ruth 4:11 (Parallel theme): And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine

house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem:

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