



Reaping What You Sow Genesis 29

Then Jacob continued on his journey and came to the land of the eastern peoples.² There he saw a well in the field, with three flocks of sheep lying near it because the flocks were watered from that well. The stone over the mouth of the well was large.³ When all the flocks were gathered there, the shepherds would roll the stone away from the well's mouth and water the sheep. Then they would return the stone to its place over the mouth of the well.

⁴ Jacob asked the shepherds, "My brothers, where are you from?"

"We're from Haran," they replied.

⁵ He said to them, "Do you know Laban, Nahor's grandson?"

"Yes, we know him," they answered.

⁶ Then Jacob asked them, "Is he well?"

"Yes, he is," they said, "and here comes his daughter Rachel with the sheep."

⁷ "Look," he said, "the sun is still high; it is not time for the flocks to be gathered. Water the sheep and take them back to pasture."

⁸ "We can't," they replied, "until all the flocks are gathered and the stone has been rolled away from the mouth of the well. Then we will water the sheep."

⁹ While he was still talking with them, Rachel came with her father's sheep, for she was a shepherdess.¹⁰ When Jacob saw Rachel daughter of Laban, his mother's brother, and Laban's sheep, he went over and rolled the stone away from the mouth of the well and watered his uncle's sheep.¹¹ Then Jacob kissed Rachel and began to weep aloud.¹² He had told Rachel that he was a relative of her father and a son of Rebekah. So she ran and told her father.

¹³ As soon as Laban heard the news about Jacob, his sister's son, he hurried to meet him. He embraced him and kissed him and brought him to his home, and there Jacob told him all these things.¹⁴ Then Laban said to him, "You are my own flesh and blood."

After Jacob had stayed with him for a whole month,¹⁵ Laban said to him, "Just because you are a relative of mine, should you work for me for nothing? Tell me what your wages should be."

¹⁶ Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel.¹⁷ Leah had weak^a eyes, but Rachel was lovely in form, and beautiful.¹⁸ Jacob was in love with Rachel and said, "I'll work for you seven years in return for your younger daughter Rachel."

¹⁹ Laban said, “It’s better that I give her to you than to some other man. Stay here with me.” ²⁰ So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her.

²¹ Then Jacob said to Laban, “Give me my wife. My time is completed, and I want to lie with her.”

²² So Laban brought together all the people of the place and gave a feast. ²³ But when evening came, he took his daughter Leah and gave her to Jacob, and Jacob lay with her. ²⁴ And Laban gave his servant girl Zilpah to his daughter as her maidservant.

²⁵ When morning came, there was Leah! So Jacob said to Laban, “What is this you have done to me? I served you for Rachel, didn’t I? Why have you deceived me?”

²⁶ Laban replied, “It is not our custom here to give the younger daughter in marriage before the older one. ²⁷ Finish this daughter’s bridal week; then we will give you the younger one also, in return for another seven years of work.”

²⁸ And Jacob did so. He finished the week with Leah, and then Laban gave him his daughter Rachel to be his wife. ²⁹ Laban gave his servant girl Bilhah to his daughter Rachel as her maidservant. ³⁰ Jacob lay with Rachel also, and he loved Rachel more than Leah. And he worked for Laban another seven years. ³¹ When the LORD saw that Leah was not loved, he opened her womb, but Rachel was barren.

I am going to stop reading there because we will read the rest later. How do you classify this story? For all of its messiness, it has to be one of the great love stories of all time. What young girl wouldn’t want to be loved so much that a man would give a full seven years of his life to have her hand in marriage? I want all the young girls to say, “Ahhhh…” This is a story of deception as the great deceiver, Jacob, has the tables turned on him and is himself deceived in a shocking manner. This is a story of intense sibling rivalry as we witness two sisters battle each other for female supremacy using only their wombs as weapons. And in the end, we will also see that this is a story of amazing grace.

First, let’s take a look at the love story. When you meet a young couple, what’s one of the first questions you ask them? “So, how did you two meet one another?” We love those stories of romance, don’t we? On the mission’s trip we had s’mores as a snack one night made in the microwave, which is kind of a fake s’more, if you ask me. Many of you know that Karen and I met as camp counselors and we actually fell in love over a s’more. You can ask Karen or me about it later. We told this story to one of the YouthWorks staff in Minnesota, who incidentally, is getting married in two months. When we got back she wrote on my facebook wall: **i LOVED the s'more story :)**

Jacob and Rachel also have an exciting story about their first meeting. Verse ten says it all. *When Jacob saw Rachel daughter of Laban, his mother’s brother, and Laban’s sheep, he went over and rolled the stone away from the mouth of the well and watered his uncle’s sheep.* In the previous verses we were told that the shepherds would not water the sheep until all of the flocks arrived and they could roll away the stone. The implication is that this was an enormous stone that took several men to move. But Jacob rushed over and moved the stone all by himself. Most commentators see that as a near Samson-like feat of strength performed by Jacob. It was the classic ‘flex your muscles in front of the girl’ kind of thing. Jacob pulled the ultimate studly move for a shepherd—moving the stone and then watering all of the sheep. You can imagine

them telling this story to their kids. Rachel says, “You should have seen your father in those days. He wasn’t the strongest guy in the sheep field but he sure knew how to impress a girl. He won my heart that day when he rolled the stone away.” This is how Jacob and Rachel met.

Interestingly, it was nearly identical to how Jacob’s parents met—Isaac and Rebekah except for the fact that Abraham’s servant traveled to Haran to find a wife as opposed to Isaac going himself. Both men landed in Haran at the house of Laban. This is the same Laban who is Rebekah’s brother and now uncle to Rachel. Both stories take place at the well. Both stories involve the watering of animals. Both involve a celebration at discovering a long, lost relative. In short, both were brought about through divine providence. One big difference, however, was the circumstances of the potential groom. When Isaac’s servant arrived in Haran to find a bride, he brought with him a large amount of wealth as a dowry for a wife. But when Jacob arrived in Haran, he was virtually empty-handed. He had left all of this wealth and future inheritance back home. And let’s not forget why he was empty-handed. He was running for his life because his brother Esau was happily mulling over the chance to slit Jacob’s throat like a slaughtered sheep. God was with Jacob, we saw that clearly last week in chapter 28, but that does not mean that the road ahead of him was going to be easy.

As a matter of fact, Jacob’s somewhat desperate circumstances are what led him into Laban’s plan of deception. Jacob had no wealth and no way to support himself, so he immediately went to work for Laban caring for the flocks. Again, had he not been running for his life, he would have brought his own dowry and the lovely Rachel would have been his wife in no time at all. Laban could see that Jacob was a good worker so he offered him a full-time job, as it were complete with the opportunity name his own wages. How would you like to have a job interview like that? The new company offers you a great job doing what you love to do and allows you to set your own salary. I realize that companies do this all of the time, but they expect you to fall within a certain salary range. You can’t waltz into the interview and announce that you are worth \$250,000 a year.

I believe this is where Laban began to set his trap. In announcing his desired wage to be Rachel’s hand in marriage, Jacob demonstrated to Laban just how much he loved Rachel. Being a deceptive and wily business man, Laban devised a plan to take advantage of Jacob’s weakness—his love for Rachel. When you enter into a potential business deal, it’s not unlike a game of poker. If you have ever watched these poker tournaments on TV you will see that most of them wear sunglasses in order to hide their eyes from their opponents. An careless poker player will give away what is called their tell—a subtle movement of the eyes or hands or anything at all that might give away the strength of the cards they hold in their hand. The site director at the Indian reservation had played in the NFL, CFL and USFL as a defensive end. He was telling some of the guys one day how inexperienced quarterbacks all have a tell which gives away the timing of their snap. If a defensive end or linebacker is paying attention, they can read the quarterback’s tell and get a quicker start off of the line of scrimmage. Do you see what I am saying here? Rachel was Jacob’s tell. He may as yelled over to the linebackers, “OK guys, I’m going to snap the ball on the count of three. Ready, one, two three!” Jacob may as well have laid down his cards on the table and showed his hand because now Laban knew how to best exploit Jacob’s weakness.

Laban got seven years of extremely productive labor out of Jacob in return for Rachel. I don't know if this was a fair price or not, since we don't have access to a comparative analysis of bride prices in 1900 BC, but it seems like a high price to me. But the true deception was the switching of Leah for Rachel. I wonder how Laban pulled this off. He obviously had Leah's full involvement. We can imagine that Leah obeyed Laban's every instruction in the same way Jacob obeyed his mother's every instruction in their own plan of deception. Leah was obviously disguised in some way, probably veiled the whole time. It was at night in the middle of the desert so it would have been very dark, but one must almost certainly conclude that Jacob was drunk. But the main point to understand is that Jacob was deceived in almost exactly the same way that he deceived others. The resemblance between the two stories is incredibly striking and the consequences are both enormous. And don't forget that Jacob had to earn the price of a dowry because he was running for his life. In other words, the deception that he foisted on his family was the very reason he was in his position of vulnerability for him to be deceived.

I understand this to be an example of Godly discipline. The signs of divine providence are literally dripping from this story. The similarities in the two stories is amazing, from the search for a wife, meeting at the well, the involvement of Laban, the disguising of identities, the quest for greed and selfish ambition. God used the sinfulness of Laban to bring Godly discipline into Jacob's life. I am not saying that God *wanted* Laban to sin. Laban had set his heart and mind to sin, but like he does with every person, God used Laban's sin to bring about loving discipline. We always reap what we sow, but we don't always reap in exactly the same way that Jacob did. How long do you think it took Jacob to understand the "lesson" from Laban's deception? How long did it take Jacob to connect the dots and realize he was reaping exactly what he had sown?

Most of us are very familiar with this story, but try to understand this as if this were your first time ever reading through Genesis. If you have any sense of justice at all, you would have been very angry at Jacob for deceiving his father and brother. You would have concluded that it was not fair that Jacob receive the blessing and not Esau. Since this is a story about God's people, you would have wondered why God did not stop this or why he did not punish Jacob. Not only did God not punish Jacob, but in chapter 28 he blessed him mightily and promised him a prosperous future and his very presence. What kind of a God is this who overlooks gross and even blesses sinners? This is what you would have thought until you read verse 25. *When morning came, there was Leah!* Aha! Now the other shoe drops. Finally Jacob gets a little taste of his own medicine!

Have you ever noticed how quickly we apply our sense of justice to others but not to ourselves? If someone suffers a loss or setback or trial, especially if we don't like this person, there is a little whisper inside us that says, "Well, he's only getting what he had coming to him." But when trials and problems come our way, our first response is "Why me?! What did I do to deserve this?" We must come to see Godly discipline as a marvelous gift. Jacob had the opportunity to see his full sin, to experience what others must have felt like, but more importantly, he had the chance to repent and change his ways. Granted, we are not told about his repentance, but then we are not told about anyone's repentance in Genesis. The basic story is told and we are left to fill in the details.

Whether or not he repented at this point, we do know for certain that he continued to experience the consequences of his sin for the rest of his life as it played out among his two wives, two concubines and twelve sons. These two chapters lay the foundation for the remainder of the book of Genesis. We see this great struggle ensue between the two sisters. And remember that Rachel is beautiful and dearly loved by Jacob but Leah “had weak eyes” and Jacob did not love her. “Weak eyes” is most likely a euphemism for unattractive. Rachel was drop dead gorgeous, the same as Sarah and Rebekah. Somehow these patriarchs always ended up with supermodels for wives! As soon as we learn that Jacob has two wives, our minds should immediately flash back to Abraham, Sarah and Hagar. How did that work out for them? Not so good, right? The struggle between Sarah and Hagar was extremely brutal. Sarah nearly killed Hagar. Furthermore, the struggle between Isaac and Ishmael was also fierce and continues to this day, four thousand years later. But Jacob was about to double the trouble of his grandfather because he has two wives and two concubines. The handwriting was on the wall.

The turning point of this next section comes at verse 31. *When the LORD saw that Leah was not loved, he opened her womb, but Rachel was barren.* This is one of those verses that is nine months pregnant with significance. Leah was not loved. Laban, her uncle, did not love her. You could argue that he cared for her because he wanted her to be married and not left without a husband, but I think it is more likely that he was just trying to get rid of her. If Leah didn’t get married, Laban would have been stuck caring for her for the rest of her life. Jacob was obviously tricked into marrying Leah but Laban may have tricked her as well. Jacob doesn’t love Leah either. This wasn’t really his fault. There is no indication that Jacob mistreated Leah, he just didn’t love her. Even if he had a love for her, it would have felt like nothing compared to his great love for Rachel. Whatever love Rachel may have had for her older sister would have been quickly extinguished as soon as she became the first wife of her husband. Even before Leah became pregnant, the sisterly rival would have begun.

Leah was unattractive and unloved by everyone around her. This is what makes verse 31 stand out so much, for no one loved Leah except the Lord. The Lord loved Leah. The Lord had compassion on this unloved woman and rewarded her by opening her womb, which is contrasted so sharply with Rachel’s barrenness. This is a beautiful demonstration of the Lord’s infinite compassion, especially on the weak, abused and unloved. The Lord has compassion on the fatherless and the widow. Throughout Scripture, the Lord fights for those who have no one to defend them. He is drawn like a magnet to the weak and powerless. Jesus said, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Men and women are always much more likely to not feel a need for God when they have an abundance of things in this life. The word for poor in spirit can be translated as “poverty” in spirit. Blessed are the bankrupt would also work. Leah was bankrupt in love and compassion from everyone but the Lord. But we soon realize that being loved by the Lord will mean being hated all the more by her sister. Thus begins the epic battle of two wombs.

The battle begins in verse 32. *Leah became pregnant and gave birth to a son. She named him Reuben,^a for she said, “It is because the LORD has seen my misery. Surely my husband will love me now.”* We all know that naming a child is a big deal in this culture, so the name Reuben has great significance for Leah. We already knew that the Lord loved Leah and now Leah knows that the Lord loves her. It is very significant that Leah used the name Yahweh here. Yahweh

appeared to Abraham and then to Isaac and then to Jacob, but Yahweh never appeared to Laban and his family. Remember that the Lord called Abraham out of Haran and into the future promised land. Abraham, Isaac and Jacob were followers of Yahweh but Laban and his family were not. Therefore, we can conclude that Jacob must have told his whole family history to Laban and his wives. They would have been familiar with the stories through the visit of Abraham's servant decades earlier, but Jacob had lived with them for over seven years now and his stories would have been fascinating and compelling. Instead of many gods, Jacob only worshipped one God called Yahweh. Yahweh opened the womb of 90 year old Sarah. Yahweh opened the womb of Rebekah when Isaac prayed for her and now Leah, who started as a pagan, must have realized that it was Yahweh who opened her womb also.

Do you realize that Yahweh opens and closes wombs? And I don't mean just the act of conception and childbirth, but I mean that Yahweh is behind the scenes in every second of our lives, opening and closing doors, weaving himself in and under and through every facet of our lives. Do you realize that something as mundane as entering a room and flipping on a light switch is the sovereign act of Yahweh? He created light and electricity and the raw materials of everything in that room and he gave mankind the ability to discover all of these things and develop them and make use of them in such a way that the electricity that is generated four states away can travel to our house and into the little white light switch so that when we flip the switch, a light turns on overhead. Colossians says that Jesus "is before all things and in him all things hold together" (Col. 1:17). Every molecule every atom and sub-atomic particle and mechanisms infinitely more complex than we will understand in a billion lifetimes of study are all held together by the power of Jesus' word. I don't mean that we need to praise God every time we turn on the lights, but I do mean that we are constantly forgetting that Yahweh opens wombs, that nothing happens apart from his sovereign will making it or allowing it to happen. In the midst of her struggle with her sister and desire for her husband's affection, formerly pagan Leah understood this.

³³ *She conceived again, and when she gave birth to a son she said, "Because the LORD heard that I am not loved, he gave me this one too." So she named him Simeon.*^b Simeon means "one who hears" so again we see her faith, trust and praise to Yahweh for the birth of her second son.³⁴ *Again she conceived, and when she gave birth to a son she said, "Now at last my husband will become attached to me, because I have borne him three sons." So he was named Levi.*^c Levi means "attached." Leah may be loved by Yahweh but she still longs for the love of her husband. She is not a concubine but a genuine wife with full rights, but she probably feels like a second hand maidservant. But the Lord continued to bless her.³⁵ *She conceived again, and when she gave birth to a son she said, "This time I will praise the LORD." So she named him Judah.*^d *Then she stopped having children.* The name Judah means "praise" and all of Leah's praise was again directed at Yahweh.

In chapter 30 it really starts to get interesting.

When Rachel saw that she was not bearing Jacob any children, she became jealous of her sister. I very much doubt that Rachel first became jealous after the birth of Leah's fourth son. I am guessing that her jealousy was first conceived when Leah's first son was conceived. Rachel had many years and four births to allow her jealousy and anger to grow to a fever pitch until she burst out with a ridiculous, godless statement against her husband. *So she said to Jacob, "Give*

*me children, or I'll die!"*² Jacob became angry with her and said, "Am I in the place of God, who has kept you from having children?" Jacob knew that only Yahweh can open a womb. As the reader of this story, you and I know why Rachel was kept from having children. With typical blame-shifting behavior, Rachel can't imagine that she has done anything wrong and casts all blame on Jacob.

I find it easy not to like Rachel and very easy to like Leah. Rachel is the stereotypical beautiful high school cheerleader that seems to get everything she ever wants and has everything always go her way. Rachel got the goods and the guy and her ugly duckling sister was so desperate she had to trick her husband into taking her. Leah was like the girl in school who gets teased by the pretty cheerleaders like Rachel. Rachel could not stand to lose this battle with her sister, so like Sarah, she gave her maidservant to her husband as a surrogate womb. If her own womb would not work she would use her power and wealth to buy another.

³ Then she said, "Here is Bilhah, my maidservant. Sleep with her so that she can bear children for me and that through her I too can build a family."

⁴ So she gave him her servant Bilhah as a wife. Jacob slept with her, ⁵ and she became pregnant and bore him a son. ⁶ Then Rachel said, "God has vindicated me; he has listened to my plea and given me a son." Because of this she named him Dan.^e ⁷ Rachel's servant Bilhah conceived again and bore Jacob a second son. ⁸ Then Rachel said, "I have had a great struggle with my sister, and I have won." So she named him Naphtali.^f

The naming of these first two son reveals Rachel's character even more clearly. She was not interested in praising God or even giving the Yahweh a casual thank-you for these children, rather she was in a life and death struggle with her sister. "I have had a great struggle with my sister, and I have won." Her words remind me of a selfish little child on the playground who cheats at every game he plays and always declares himself the winner. You can just see this pre-adolescent bully pushing little children on the ground and standing over them, taunting them ceaselessly, "Ha, ha, I won. I'm stronger than you. You're just a little baby." In fact, I think the bullies on the playground are even nicer than Rachel.

⁹ When Leah saw that she had stopped having children, she took her maidservant Zilpah and gave her to Jacob as a wife. ¹⁰ Leah's servant Zilpah bore Jacob a son. ¹¹ Then Leah said, "What good fortune!"^g So she named him Gad.^h

¹² Leah's servant Zilpah bore Jacob a second son. ¹³ Then Leah said, "How happy I am! The women will call me happy." So she named him Asher.ⁱ

¹⁴ During wheat harvest, Reuben went out into the fields and found some mandrake plants, which he brought to his mother Leah. Rachel said to Leah, "Please give me some of your son's mandrakes."

¹⁵ But she said to her, "Wasn't it enough that you took away my husband? Will you take my son's mandrakes too?"

"Very well," Rachel said, "he can sleep with you tonight in return for your son's mandrakes."

¹⁶ So when Jacob came in from the fields that evening, Leah went out to meet him. "You must sleep with me," she said. "I have hired you with my son's mandrakes." So he slept with her that night.

¹⁷ God listened to Leah, and she became pregnant and bore Jacob a fifth son. ¹⁸ Then Leah said, “God has rewarded me for giving my maidservant to my husband.” So she named him Issachar.^j
¹⁹ Leah conceived again and bore Jacob a sixth son. ²⁰ Then Leah said, “God has presented me with a precious gift. This time my husband will treat me with honor, because I have borne him six sons.” So she named him Zebulun.^k

Just look at the names of Leah’s next four children—reward, honor, good fortune and happy. Leah’s faith and righteousness grew in direct proportion to the size of her family while Rachel’s faithlessness and wickedness grew with her family. This is true even when the Lord finally opened Rachel’s own womb. ²² Then God remembered Rachel; he listened to her and opened her womb. ²³ She became pregnant and gave birth to a son and said, “God has taken away my disgrace.” ²⁴ She named him Joseph,^l and said, “May the LORD add to me another son.”

On the one hand you could say that Rachel finally gave God some credit here because she confessed that God had taken away her disgrace, but on the other hand I think that the birth of Joseph is still all about Rachel and her needs. Call me cynical, but I even see her selfishness in the choice of her child’s name—*May the LORD add to me another son*. I don’t see this as an example of dependency on the Lord but of demand. “OK Lord, this is a good start. I finally have my own son to use as a weapon to defeat my sister, but could you go ahead and give me another son?”

In Minnesota, we had put together dozens of backpacks full of school supplies to be handed out to the kids on the last day of Kid’s Club. The younger girls on our team were especially looking forward to seeing the joy on the faces of the kids to whom they had become so quickly attached. Most of the kids did seem grateful and satisfied with their gifts, but I will never forget the reaction of one of the boys. After being given his backpack, which had a retail worth of at least \$40, he stood there with his head down staring at the remaining pile of backpacks and said, “I wanted the yellow one.” Through no fault of his own, this child had grown up his entire life with a sense of entitlement. He didn’t have very much, but when he did get something, it was never enough. This is the attitude I see in Rachel. As she held precious little Joseph in her arms, she selfishly demanded, “I want another one.”

I like how one preacher described this story. “It is always hard and sometimes devastating to not be married and it is always hard and sometimes devastating to be married.”¹ True enough. We could certainly spend time drawing marriage principles from these chapters, but ultimately this section of Scripture is not about marriage. I promised you four things from these chapters—a love story, a great deception, a power struggle and amazing grace. We have clearly seen the first three, but where is the amazing grace?

We see God’s grace through the fulfillment of his promises to Jacob. In chapter 28, the Lord promised Jacob that “Your descendants will be like the dust of the earth.” Jacob had eleven sons and one daughter by the end of chapter 30. Not exactly numbering in the millions but many more than either Abraham or Isaac was living under the same promise. The struggle between the two sisters was ugly but God’s grace was evident through it all.

The Lord was also blessing Jacob's labor as a shepherd. Jacob was a lot like Joseph would become—everything he touched brought great success. Laban saw this and did everything he could to keep Jacob around and drain him dry. Because he held the rights as firstborn, Jacob would inherit most of his father's vast wealth, but in the end, Jacob would build his own wealth, literally from scratch, through the hand of the Lord. The Lord also made this wonderful promise to Jacob; "I am with you and will watch over you wherever you go." Jacob left his homeland empty-handed, running for his life with all of his sins following right behind him. Jacob deserved nothing and actually earned plenty of judgment. But because of God's great mercy, Jacob was granted grace, grace to believe, grace to trust and the grace of the Lord's presence. When he first left home, Jacob wasn't aware of the Lord's presence, but now he knows it.

These are all examples of grace, but the amazing grace, I believe, was slipped in quietly in verse 35. *She conceived again, and when she gave birth to a son she said, "This time I will praise the LORD." So she named him Judah.* Do you see the grace here?

JUDAH → JESUS

Judah was the forebear of the Messiah, so in one sense, Judah had messianic blood flowing through his veins. Right in the middle of this great struggle and all of the messy lives of these people, God granted grace through the boy Judah. And not only that, he granted this grace through the unloved wife, Leah. The Bible describes the Messiah in this way: *He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him* (Isa 53:2). That could also be a description of Leah, don't you think? Leah could not boast in her beauty like her sister, but she could boast in the Lord, as Paul wrote in 1 Corinthians, for being chosen to bring about the Messiah. Grace may not come in a package of what we call outward beauty, but this amazing grace is more beautiful, more precious than all things.

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^a Or *delicate*

^a *Reuben* sounds like the Hebrew for *he has seen my misery*; the name means *see, a son*.

^b *Simeon* probably means *one who hears*.

^c *Levi* sounds like and may be derived from the Hebrew for *attached*.

^d *Judah* sounds like and may be derived from the Hebrew for *praise*.

^e *Dan* here means *he has vindicated*.

^f *Naphtali* means *my struggle*.

^g Or "A troop is coming!"

^h *Gad* can mean *good fortune* or *a troop*.

ⁱ *Asher* means *happy*.

^j *Issachar* sounds like the Hebrew for *reward*.

^k *Zebulun* probably means *honor*.

^l *Joseph* means *may he add*.

¹ Tim Keller, *The Girl Nobody Wanted* (audio), ©2000.