

WOMEN IN THE BIBLE

Pattern Four

Rachel – One Who Must Be Lost for God’s Gain

Sisters Fellowship in Chicago – December 13, 2025

- I. The four key matriarchs of the Bible as recorded in the Book of Genesis are Sarah, Rebekah, Leah, and Rachel.
 - A. Sarah, the wife of Abraham, shows us that the purpose of God and His covenant of promise can only be fulfilled through God’s provision of grace, not through any effort of the flesh.
 - B. Rebekah, the wife of Isaac, typifies the chosen people of God, who are gained by the Son to become His bride and counterpart for His satisfaction.
 - C. Leah, an unloved wife, was one whom God blessed to be a direct ancestor of King David and Jesus Christ.
 - D. Rachel, the beloved wife of Jacob, and the mother of Joseph and Benjamin, shows us that our natural choice may be versus God’s economy.
- II. Rachel sovereignly met Jacob, a lonesome suffering one on a long journey under God’s promise and care (Gen. 28:15; 29:1-14).
 - A. Rachel, a beautiful shepherdess and the younger daughter of Laban, was met with a kiss from Jacob as he lifted up his voice and wept (29:11).
 - B. She became the object of Jacob’s love which made him blind and foolish. He agreed to serve Laban seven years for Rachel (29:18).
 - C. Under God’s hand, Laban tricked Jacob and gave Leah to Jacob in place of Rachel (29:25).

- D. Although Rachel was Jacob's wife according to his choice and preference, Leah was his wife according to God's principle and will (29:26-28).
 - E. According to God's principle of one wife for one husband, God did not recognize Rachel but Leah as Jacob's legitimate wife. Leah was later buried in the cave of Machpelah beside Jacob along with Abraham and Sarah and Isaac and Rebekah (Gen. 49:29-31).
 - F. At times God permits us to have our choice, but along with that may come certain dealings.
- III. God arranges all aspects of the environment of His chosen ones in order to carry out His work of transformation in them for His expression (Rom. 8:28-30).
- A. Rachel and Leah competed for Jacob's love in bearing children.
 - B. Although Leah and her maid bore Jacob several children, Rachel remained barren.
 - C. Rachel envied her sister and eventually said to Jacob, "Give me children, or else I die" (30:1).
 - D. Jacob knew that God was the One who withheld the fruit of the womb (30:2). Several years later God remembered Rachel and opened her womb (30:22).
 1. Rachel conceived and bore a son whom she called Josph, which means "He will add," or "God will add." Giving her son the name of Joseph indicates that Rachel hoped God would add to her another (30:23-24).
 2. Her hope was fulfilled six years later with the birth of Benjamin (35:16-20).
 3. Benjamin's birth was difficult and cost Rachel her life.
 4. As she was dying while giving birth, she called her son Ben-oni meaning "the son of

my affliction.”

5. Jacob changed the child’s name to Benjamin which means “the son of the right hand.”
6. Both of Rachel’s sons are types of Christ.
 - a. Benjamin typifies Christ who was “a man of sorrows” (Isa. 53:3) but eventually became the Son at the right hand of God (Matt. 26:64).
 - b. Joseph, as the continuation in typology, also typifies the suffering One who was exalted to the throne (Acts 2:24, 33; Heb. 1:3).
 - c. No one has suffered as much as Christ, and no one has been exalted as high as Christ.

IV. Lessons to be learned:

- A. The death of Rachel was a very deep and personal dealing to Jacob.
 1. Rachel, Jacob’s natural choice and the desire of his heart, was taken away from him.
 2. The fact that the birth of Benjamin and the death of Rachel occurred simultaneously means that Jacob gained a son by losing his natural choice.
 3. The pillar marking Rachel’s grave on the way to Bethlehem also marked the death of the natural choice of Jacob’s heart (35:19-20).
 4. After some experience at Bethel, the house of God, we like Jacob, will lose our natural choice, but we will gain Benjamin, who is a type of Christ.
 5. Rachel must die that Benjamin might be born.
 6. In God’s divine economy:
 - a. Without death there can be no birth (John 12:24),
 - b. Without loss there can be no gain (Phil.

- 3:8, 10),
- c. Apart from death there is no resurrection (1 Cor. 15:36).
- B. In a sense Rachel suffered a martyrdom for the coming of Christ. She was weeping for her children, the descendants of Benjamin, at the time Herod slew all the boys under two years old around Bethlehem, many years after Jeremiah's prophecy (Jer. 31:15; Matt. 2:18).
- C. The bringing forth of Christ and the expression of Christ cost us our natural life, our natural love, and our natural choice.
- D. However, the loss of Rachel did not leave Jacob without hope. The fact that he named his son Benjamin shows that he was filled with assurance, faith, and hope.
- E. Jacob's experience of all that the Lord arranged gradually caused him to be a transformed person, Israel.
- F. God has ordained us to have our natural choice, but not according to our way and our time.
- G. God is not cruel; His purpose is not to make us suffer, but it is to bring forth Christ.
- H. We must all learn that we are in the Lord's hands.
- I. Transformation is the change of our natural life. When this change reaches the point of fullness, the time of maturity has come.

(References: *Recovery Version of the Bible* with footnotes,
and the *Life-study of Genesis*)