

~RACHEL (840)

(Ra'chel) [Ewe, Female Sheep]

.. Rachel's Weeping Over Her Sons In The Future

- A daughter of Laban, younger sister of Leah, and Jacob's first cousin and preferred wife.
- And it came about that when Jacob saw **Rachel** the daughter of Laban his mother's brother and the sheep of Laban his mother's brother, Jacob immediately approached and rolled away the stone from off the mouth of the well and watered the sheep of Laban his mother's brother. (**Genesis 29:10**)
- As it was, Laban had two daughters. The name of the older was Leah and the name of the younger **Rachel**. (**Genesis 29:16**)
- Then he had relations also with **Rachel** and also expressed more love for Rachel than for Leah, and he went serving with him for yet seven years more. (**Genesis 29:30**)
- Jacob fled from his murderous brother Esau in **1781 B.C.E**, traveling to Haran in Paddan-aram, in the land of the Orientals.
- So Isaac sent Jacob away, and he struck out for Paddanaram, for Laban the son of Bethuel the Syrian, the brother of Rebekah, mother of Jacob and Esau. (**Genesis 28:5**)
- After that Jacob set his feet in motion and traveled on to the land of the Orientals. (**Genesis 29:1**)
- **Rachel**, a girl beautiful in form and beautiful of countenance, served as a shepherdess for her father, she met Jacob at a well near Haran. Jacob was received into his uncle's household and one month later agreed to serve Laban seven years in order to marry **Rachel**, with whom he was now in love.
- His love did not weaken during the seven years, and so these proved to be like some few days to him. On the wedding night, however, his uncle substituted the older daughter Leah, who evidently cooperated in carrying out the deceit.

- **The following morning when Jacob accused him of trickery, Laban appealed to local custom as an excuse for his conduct. Jacob agreed to carry out a full marriage week with Leah before receiving Rachel and thereafter to work another seven years for Laban.**
- **So Jacob said to them; My brothers, from what place are you? To which they said; We are from Haran. (Genesis 29:4)**
- **Then he said to them; Do you know Laban the grandson of Nahor? To which they said; We know him. (Genesis 29:5)**
- **At this he said to them; Is it all right with him? In turn they said; It is all right. And here is Rachel his daughter coming with the sheep! (Genesis 29:6)**
- **And he went on to say; Why, it is yet full day. It is not the time for gathering the herds. Water the sheep, then go feed them. (Genesis 29:7)**
- **To this they said; We are not allowed to do so until all the droves are gathered and they actually roll away the stone from off the mouth of the well. Then we must water the sheep. (Genesis 29:8)**
- **While he was yet speaking with them, Rachel came with the sheep that belonged to her father, for she was a shepherdess. (Genesis 29:9)**
- **And it came about that when Jacob saw Rachel the daughter of Laban his mother's brother and the sheep of Laban his mother's brother, Jacob immediately approached and rolled away the stone from off the mouth of the well and watered the sheep of Laban his mother's brother. (Genesis 29:10)**
- **Then Jacob kissed Rachel and raised his voice and burst into tears. (Genesis 29:11)**
- **And Jacob began to tell Rachel that he was the brother of her father and that he was the son of Rebekah. And she went running and telling her father. (Genesis 29:12)**
- **Now it came about that as soon as Laban heard the report about Jacob the son of his sister, he went running to meet him. Then he embraced him and kissed him and brought him on into his**

house. And he began to relate to Laban all these things. (**Genesis 29:13**)

- After that Laban said to him; You are indeed my bone and my flesh. So he dwelt with him a full month. (**Genesis 29:14**)
- After that Laban said to Jacob; Are you my brother, and must you serve me for nothing? Tell me, What are your wages to be? (**Genesis 29:15**)
- As it was, Laban had two daughters. The name of the older was Leah and the name of the younger **Rachel**. (**Genesis 29:16**)
- But the eyes of Leah had no luster, whereas **Rachel** had become beautiful in form and beautiful of countenance. (**Genesis 29:17**)
- And Jacob was in love with **Rachel**. So he said; I am willing to serve you seven years for Rachel your younger daughter. (**Genesis 29:18**)
- To this Laban said; It is better for me to give her to you than for me to give her to another man. Keep dwelling with me. (**Genesis 29:19**)
- And Jacob proceeded to serve seven years for **Rachel**, but in his eyes they proved to be like some few days because of his love for her. (**Genesis 29:20**)
- Then Jacob said to Laban; Give over my wife, because my days are up, and let me have relations with her. (**Genesis 29:21**)
- With that Laban gathered all the men of the place and made a feast. (**Genesis 29:22**)
- But it turned out that during the evening he resorted to taking Leah his daughter and bringing her to him that he might have relations with her. (**Genesis 29:23**)
- Moreover, Laban gave to her Zilpah his maidservant, even to Leah his daughter, as a maidservant. (**Genesis 29:24**)
- So it followed in the morning that here it was Leah! Consequently he said to Laban; What is this you have done to me? Was it not for **Rachel** that I served with you? So why have

you tricked me? ([Genesis 29:25](#))

- To this Laban said; It is not customary to do this way in our place, to give the younger woman before the firstborn. ([Genesis 29:26](#))
- Celebrate to the full the week of this woman. After that there shall be given to you also this other woman for the service that you can serve with me for seven years more. ([Genesis 29:27](#))
- Accordingly Jacob did so and celebrated fully the week of this woman, after which he gave him **Rachel** his daughter as his wife. ([Genesis 29:28](#))
- **Rachel** did not disappoint Jacob as his wife, and Jacob showed her more love than Leah. Yehowah now favored Leah in her disadvantaged position, blessing her with four sons, while **Rachel** remained barren.
- Besides, Laban gave Bilhah his maidservant to **Rachel** his daughter as her maidservant. ([Genesis 29:29](#))
- Then he had relations also with **Rachel** and also expressed more love for Rachel than for Leah, and he went serving with him for yet seven years more. ([Genesis 29:30](#))
- When Yehowah came to see that Leah was hated, he then opened her womb, but **Rachel** was barren. ([Genesis 29:31](#))
- And Leah became pregnant and brought a son to birth and then called his name Reuben, for she said; It is because Yehowah has looked upon my wretchedness, in that now my husband will begin to love me. ([Genesis 29:32](#))
- And she became pregnant again and brought a son to birth and then said; It is because Yehowah has listened, in that I was hated and so he gave me also this one. Hence she called his name Simeon. ([Genesis 29:33](#))
- And she became pregnant yet again and brought a son to birth and then said; Now this time my husband will join himself to me, because I have borne him three sons. His name was therefore called Levi. ([Genesis 29:34](#))

- And she became pregnant once more and brought a son to birth and then said; This time I shall laud Yehowah. She therefore called his name Judah. After that she left off giving birth. (**Genesis 29:35**)
- **Rachel** displayed jealousy of her sister as well as despair over her own infertility, a condition then viewed as a great reproach among women. Her fretful impatience angered even her loving husband.
- To compensate for her own barrenness, she gave Jacob her maidservant for procreation purposes, as Sarah had done earlier with her slave Hagar, and the two children born as a result were considered **Rachel's**. Leah's maid and Leah herself produced a total of four more sons before **Rachel's** hope was finally realized and she brought forth her own first son, Joseph.
- When **Rachel** came to see that she had borne nothing to Jacob, Rachel got jealous of her sister and began to say to Jacob; Give me children or otherwise I shall be a dead woman. (**Genesis 30:1**)
- At this Jacob's anger burned against **Rachel** and he said; Am I in the place of God, who has held back the fruit of the belly from you? (**Genesis 30:2**)
- So she said; Here is my slave girl Bilhah. Have relations with her, that she may give birth upon my knees and that I, even I, may get children from her. (**Genesis 30:3**)
- With that she gave him Bilhah her maidservant as wife, and Jacob had relations with her. (**Genesis 30:4**)
- And Bilhah became pregnant and in time bore Jacob a son. (**Genesis 30:5**)
- Then **Rachel** said; God has acted as my judge and has also listened to my voice, so that he gave me a son. That is why she called his name Dan. (**Genesis 30:6**)
- And Bilhah, **Rachel's** maidservant, became pregnant once more and in time bore a second son to Jacob. (**Genesis 30:7**)
- Then **Rachel** said; With strenuous wrestlings I have wrestled with my sister. I have also come off winner! So she called his

name Naphtali. (**Genesis 30:8**)

- When Leah came to see that she had left off giving birth, she proceeded to take Zilpah her maidservant and to give her to Jacob as wife. (**Genesis 30:9**)
- In time Zilpah, Leah's maidservant, bore a son to Jacob. (**Genesis 30:10**)
- Then Leah said; With good fortune! So she called his name Gad. (**Genesis 30:11**)
- After that Zilpah, Leah's maidservant, bore a second son to Jacob. (**Genesis 30:12**)
- Then Leah said; With my happiness! For the daughters will certainly pronounce me happy. So she called his name Asher. (**Genesis 30:13**)
- Now Reuben went walking in the days of the wheat harvest and got to find mandrakes in the field. So he brought them to Leah his mother. Then **Rachel** said to Leah; Give me, please, some of your sons mandrakes. (**Genesis 30:14**)
- At this she said to her; Is this a little thing, your having taken my husband, with your now taking also my sons mandrakes? So **Rachel** said; For that reason he is going to lie down with you tonight in exchange for your sons mandrakes. (**Genesis 30:15**)
- When Jacob was coming from the field in the evening, Leah went on out to meet him and then said; It is with me you are going to have relations, because I have hired you outright with my sons mandrakes. Accordingly he lay down with her that night. (**Genesis 30:16**)
- And God heard and answered Leah and she became pregnant and in time bore to Jacob a fifth son. (**Genesis 30:17**)
- Then Leah said; God has given me a hirelings wages, because I have given my maidservant to my husband. So she called his name Issachar. (**Genesis 30:18**)
- And Leah became pregnant once more and in time bore a sixth son to Jacob. (**Genesis 30:19**)

- Then Leah said; God has endowed me, yes, me, with a good endowment. At last my husband will tolerate me, because I have borne him six sons. So she called his name Zebulun. (**Genesis 30:20**)
- And afterward she bore a daughter and then called her name Dinah. (**Genesis 30:21**)
- Finally God remembered **Rachel**, and God heard and answered her in that he opened her womb. (**Genesis 30:22**)
- And she became pregnant and brought a son to birth. Then she said; God has taken away my reproach! (**Genesis 30:23**)
- So she called his name Joseph, saying; Yehowah is adding another son to me. (**Genesis 30:24**)
- Jacob was now ready to depart from Haran, but his father-in-law prevailed upon him to remain longer, and it was six years later that, at God's direction, Jacob pulled away.
- Because of Laban's double-dealing methods, Jacob did not advise him of his departure, and both Leah and **Rachel** were in agreement with their husband in this. Before leaving, **Rachel** stole her father's teraphim, evidently some type of idol images.
- When Laban later caught up with the group and made known the theft, apparently his major concern, Jacob, unaware of **Rachel's** guilt, showed his disapproval of the act itself, decreeing death for the offender if that one was found in his entourage.
- Laban's search led into **Rachel's** tent, but she avoided exposure, claiming to be indisposed because of her menstrual period, while remaining seated on the saddle basket containing the teraphim.
- And it followed that when **Rachel** had given birth to Joseph, Jacob immediately said to Laban; Send me away that I may go to my place and to my country. (**Genesis 30:25**)
- Give over my wives and my children, for whom I have served with you, that I may go, for you yourself must know my service which I have rendered you. (**Genesis 30:26**)

- **Then Laban said to him; If, now, I have found favor in your eyes, I have taken the omens to the effect that Yehowah is blessing me due to you. (Genesis 30:27)**
- **And he added; Stipulate your wages to me and I shall give them. (Genesis 30:28)**
- **So he said to him; You yourself must know how I have served you and how your herd has fared with me. (Genesis 30:29)**
- **That it was little that you actually had before my coming, and it went expanding to a multitude, in that Yehowah blessed you since I stepped in. So now when am I to do something also for my own house? (Genesis 30:30)**
- **Then Jacob sent and called Rachel and Leah out to the field to his flock. (Genesis 31:4)**
- **And he said to them; I am seeing the face of your father, that he is not the same toward me as formerly, but the God of my father has proved to be with me. (Genesis 31:5)**
- **And you yourselves certainly know that with all my power I have served your father. (Genesis 31:6)**
- **And your father has trifled with me and he has changed my wages ten times, but God has not allowed him to do me harm. (Genesis 31:7)**
- **If on the one hand he would say; The speckled ones will become your wages, then the whole flock produced speckled ones, but if on the other hand he would say; The striped ones will become your wages, then the whole flock produced striped ones. (Genesis 31:8)**
- **So God kept taking the herd of your father away and giving it to me. (Genesis 31:9)**
- **At last it came about at the time when the flock got in heat that I raised my eyes and saw a sight in a dream and here the he-goats springing upon the flock were striped, speckled and spotty. (Genesis 31:10)**
- **Then the angel of the true God said to me in the dream, Jacob!**

- To which I said; Here I am. (**Genesis 31:11**)
- And he continued; Raise your eyes, please, and see all the he-goats springing upon the flock are striped, speckled and spotty, for I have seen all that Laban is doing to you. (**Genesis 31:12**)
 - I am the true God of Bethel, where you anointed a pillar and where you vowed a vow to me. Now get up, go out of this land and return to the land of your birth. (**Genesis 31:13**)
 - At this **Rachel** and Leah answered and said to him; Is there a share of inheritance for us anymore in the house of our father? (**Genesis 31:14**)
 - Are we not really considered as foreigners to him since he has sold us, so that he keeps eating continually even from the money given for us? (**Genesis 31:15**)
 - For all the riches that God has taken away from our father are ours and our childrens. So now everything God has said to you do. (**Genesis 31:16**)
 - Then Jacob got up and lifted his children and his wives onto the camels. (**Genesis 31:17**)
 - And he began driving all his herd and all the goods that he had accumulated, the herd of his acquisition that he had accumulated in Paddanaram, in order to go to Isaac his father to the land of Canaan. (**Genesis 31:18**)
 - Now Laban had gone to shear his sheep. Meantime **Rachel** stole the teraphim that belonged to her father. (**Genesis 31:19**)
 - So Jacob outwitted Laban the Syrian, because he had not told him that he was running away. (**Genesis 31:20**)
 - And he proceeded to run away and to get up and cross the River, he and all he had. After that he directed his face to the mountainous region of Gilead. (**Genesis 31:21**)
 - Later, on the third day, it was told to Laban that Jacob had run away. (**Genesis 31:22**)
 - With that he took his brothers with him and went chasing after

- him for a distance of seven days journey and caught up with him in the mountainous region of Gilead. (**Genesis 31:23**)
- Then God came to Laban the Syrian in a dream by night and said to him; Watch yourself that you do not go speaking either good or bad with Jacob. (**Genesis 31:24**)
 - So Laban approached Jacob, as Jacob had pitched his tent in the mountain and Laban had encamped his brothers in the mountainous region of Gilead. (**Genesis 31:25**)
 - Then Laban said to Jacob; What have you done, in that you resorted to outwitting me and driving my daughters off like captives taken by the sword? (**Genesis 31:26**)
 - Why did you have to run away secretly and outwit me and not tell me, that I might send you away with rejoicing and with songs, with tambourine and with harp? (**Genesis 31:27**)
 - And you did not give me a chance to kiss my children and my daughters. Now you have acted foolishly. (**Genesis 31:28**)
 - It is in the power of my hand to do harm to you people, but the God of your father talked to me last night, saying; Watch yourself against speaking either good or bad with Jacob. (**Genesis 31:29**)
 - While you have actually gone now because you have been yearning intensely for the house of your father, why, though, have you stolen my gods? (**Genesis 31:30**)
 - In answer Jacob proceeded to say to Laban; It was because I was afraid. For I said to myself, You might tear your daughters away from me. (**Genesis 31:31**)
 - Whoever it is with whom you may find your gods, let him not live. Before our brothers, examine for yourself what is with me and take them for yourself. But Jacob did not know that **Rachel** had stolen them. (**Genesis 31:32**)
 - So Laban went on into the tent of Jacob and into the tent of Leah and into the tent of the two slave girls, but did not find them. Finally he went out of Leah's tent and went on into **Rachel's** tent. (**Genesis 31:33**)

- Now **Rachel** had taken the teraphim, and she resorted to putting them in the woman's saddle basket of the camel, and she kept sitting upon them. So Laban went feeling through the whole tent, but did not find them. (**Genesis 31:34**)
- Then she said to her father; Do not let anger gleam in the eyes of my lord, because I am not able to get up before you, for the customary thing with women is upon me. So he searched on carefully, but did not find the teraphim. (**Genesis 31:35**)
- These twenty years I have been with you. Your female sheep and your she-goats did not suffer abortions, and the rams of your flock I never ate. (**Genesis 31:38**)
- At his meeting with his brother Esau, Jacob showed his continued preference for **Rachel** by putting her and her only son last in the order of travel, doubtless viewing this as the safest position in the event of attack by Esau.
- In time Jacob raised his eyes and looked, and here Esau was coming and with him four hundred men. Consequently he divided off the children to Leah and to **Rachel** and to the two maidservants. (**Genesis 33:1**)
- And he put the maidservants and their children foremost and Leah and her children after them and **Rachel** and Joseph to the rear of them. (**Genesis 33:2**)
- And he himself passed on ahead of them and proceeded to bow down to the earth seven times until he got near to his brother. (**Genesis 33:3**)
- And Leah too came forward, and her children, and they bowed down, and afterward Joseph came forward, and **Rachel**, and they bowed down. (**Genesis 33:7**)
- After dwelling for a time in Succoth, then in Shechem, and finally in Bethel, Jacob headed farther south. Somewhere between Bethel and Bethlehem, **Rachel** gave birth to her second child, Benjamin, but died in childbearing and was buried there, Jacob erecting a pillar to mark the grave.
- And Jacob pulled out for Succoth, and he proceeded to build

himself a house and for his herd he made booths. That was why he called the name of the place Succoth. (**Genesis 33:17**)

- In time Jacob came safe and sound to the city of Shechem, which is in the land of Canaan, while he was coming from Paddanaram, and he pitched camp in front of the city. (**Genesis 33:18**)
- After that God said to Jacob; Rise, go up to Bethel and dwell there, and make an altar there to the true God who appeared to you when you were running away from Esau your brother. (**Genesis 35:1**)
- Then they pulled away from Bethel. And while there was yet a good stretch of land before coming to Ephrath, **Rachel** proceeded to give birth, and it was going hard with her in making the delivery. (**Genesis 35:16**)
- But so it was that while she had difficulty in making the delivery the midwife said to her; Do not be afraid, for you will have this son also. (**Genesis 35:17**)
- And the result was that as her soul was going out, because she died, she called his name Benoni, but his father called him Benjamin. (**Genesis 35:18**)
- Thus **Rachel** died and was buried on the way to Ephrath, that is to say; Bethlehem. (**Genesis 35:19**)
- Hence Jacob stationed a pillar over her grave. This is the pillar of **Rachel's** grave down to this day. (**Genesis 35:20**)
- The few details recorded can give only an incomplete picture of **Rachel's** personality. She was a worshiper of Yehowah
- Finally God remembered **Rachel**, and God heard and answered her in that he opened her womb. (**Genesis 30:22**)
- And she became pregnant and brought a son to birth. Then she said; God has taken away my reproach! (**Genesis 30:23**)
- So she called his name Joseph, saying; Yehowah is adding another son to me. (**Genesis 30:24**)

- **But she showed human failings, her theft of the teraphim and her shrewdness in avoiding detection perhaps being at least partly attributable to her family background.**
- **Whatever her weaknesses, she was dearly loved by Jacob, who, even in old age, viewed her as having been his true wife and prized her children over all his others.**
- **So we said to my master; We do have an aged father and a child of his old age, the youngest. But his brother is dead so that he alone is left of his mother, and his father does love him. (Genesis 44:20)**
- **Then your slave my father said to us, you yourselves well know that my wife bore but two sons to me. (Genesis 44:27)**
- **Later the one went out from my company and I exclaimed; Ah, he must surely be torn to pieces! And I have not seen him till now. (Genesis 44:28)**
- **If you were to take this one also out of my sight and a fatal accident were to befall him, you would certainly bring down my gray hairs with calamity to Sheol. (Genesis 44:29)**
- **His words to Joseph shortly before dying, though simple, nevertheless convey the depth of Jacob's affection for her.**
- **And it came about after these things that it was said to Joseph; Look, your father is becoming weak. At that he took with him his two sons Manasseh and Ephraim. (Genesis 48:1)**
- **Then it was reported to Jacob and said; Here your son Joseph has come to you. So Israel exerted his strength and sat up on his couch. (Genesis 48:2)**
- **And Jacob proceeded to say to Joseph; God Almighty appeared to me at Luz in the land of Canaan that he might bless me. (Genesis 48:3)**
- **And he went on to say to me, Here I am making you fruitful, and I will make you many and I will transform you into a congregation of peoples and I will give this land to your seed after you for a possession to time indefinite. (Genesis 48:4)**

- **And now your two sons who were born to you in the land of Egypt before I came here to you into Egypt, they are mine. Ephraim and Manasseh will become mine like Reuben and Simeon. (Genesis 48:5)**
- **But your progeny to which you shall become father after them will become yours. Together with the name of their brothers they will be called in their inheritance. (Genesis 48:6)**
- **And as for me, when I was coming from Paddan, Rachel died alongside me in the land of Canaan on the way while there was yet a good stretch of land before coming to Ephrath, so that I buried her there on the way to Ephrath, that is to say; Bethlehem. (Genesis 48:7)**
- **She and Leah are spoken of as having built the house of Israel Jacob.**
- **At this all the people that were in the gate and the older men said; Witnesses! May Yehowah grant the wife who is coming into your house to be like Rachel and like Leah, both of whom built the house of Israel, and you prove your worth in Ephrathah and make a notable name in Bethlehem. (Ruth 4:11)**
- **Archaeological discoveries may shed some light on Rachel's appropriation of her father's teraphim.**
- **Now Laban had gone to shear his sheep. Meantime Rachel stole the teraphim that belonged to her father. (Genesis 31:19)**
- **Cuneiform tablets found at Nuzi in North Mesopotamia, believed to date from about the middle of the Second Millennium B.C.E, reveal that some ancient peoples viewed the possession of household gods as representing legal title to inheritance of family property. [Ancient Near Eastern Texts, edited by J. Pritchard, 1974, pp. 219,220]**
- **Some suggest that Rachel may have felt that Jacob had the right to a share in the inheritance in Laban's property as an adopted son and that she may have taken the teraphim to ensure this or even to gain advantage over Laban's sons.**
- **Or she may have viewed the possession of these as a means of blocking any legal attempt by her father to claim some of the wealth Jacob had gained while in his service.**

- And the man went on increasing more and more, and great flocks and maidservants and menservants and camels and asses came to be his. (**Genesis 30:43**)
- In time he got to hear the words of the sons of Laban, saying; Jacob has taken everything that belonged to our father, and from what belonged to our father he has amassed all this wealth. (**Genesis 31:1**)
- When Jacob would look at the face of Laban, here it was not with him as formerly. (**Genesis 31:2**)
- At this **Rachel** and Leah answered and said to him; Is there a share of inheritance for us anymore in the house of our father? (**Genesis 31:14**)
- Are we not really considered as foreigners to him since he has sold us, so that he keeps eating continually even from the money given for us? (**Genesis 31:15**)
- For all the riches that God has taken away from our father are ours and our children's. So now everything God has said to you do. (**Genesis 31:16**)
- These possibilities, of course, depend upon the existence of such a custom among Laban's people and upon the teraphims actually being such household gods.
- **Rachel's** grave site in the territory of Benjamin at Zelzah was still known in Samuel's time, some six centuries later.
- On your going away from me today you will certainly find two men close by the tomb of **Rachel** in the territory of Benjamin at Zelzah, and they will certainly say to you, The she-asses that you have gone to look for have been found, but now your father has given up the matter of the she-asses and has become anxious about you men, saying; What shall I do about my son? (**1 Samuel 10:2**)
- The traditional location of the grave lies about 1.5 kilometers (1 miles) North of Bethlehem. This, however, would place it in the territory of Judah, not Benjamin. Therefore others suggest a location farther North, but any attempt at being precise is useless today.

· Rachel's Weeping Over Her Sons In The Future

- This is what Yehowah has said; In Ramah a voice is being heard, lamentation and bitter weeping, **Rachel** weeping over her sons. She has refused to be comforted over her sons, because they are no more. (**Jeremiah 31:15**)
- **Rachel** is depicted as weeping over her sons who have been carried into the land of the enemy, her lamentation being heard in Ramah, North of Jerusalem in the territory of Benjamin. Since Ephraim, whose tribal descendants are often used collectively to stand for the northern kingdom of Israel, is mentioned several times in the context
- For there exists a day when the lookouts in the mountainous region of Ephraim will actually call out, Rise up, O men, and let us go up to Zion, to Yehowah our God. (**Jeremiah 31:6**)
- With weeping they will come, and with their entreaties for favor I shall bring them. I shall make them walk to torrent valleys of water, in a right way in which they will not be caused to stumble. For I have become to Israel a Father, and as for Ephraim, he is my firstborn. (**Jeremiah 31:9**)
- I have positively heard Ephraim bemoaning himself, You have corrected me, that I may be corrected, like a calf that has not been trained. Cause me to turn back, and I shall readily turn back, for you are Yehowah my God. (**Jeremiah 31:18**)
- Is Ephraim a precious son to me, or a fondly treated child? For to the extent of my speaking against him I shall without fail remember him further. That is why my intestines have become boisterous for him. By all means I shall have pity upon him, is the utterance of Yehowah. (**Jeremiah 31:20**)
- Some scholars believe this prophecy relates to the exiling of the people of the northern kingdom by the Assyrians.
- In the twelfth year of Ahaz the king of Judah, Hoshea the son of Elah became king in Samaria over Israel for nine years. (**2 Kings 17:1**)
- And he continued to do what was bad in Yehowah's eyes, only not as the kings of Israel that happened to be prior to him. (**2**

Kings 17:2)

- **It was against him that Shalmaneser the king of Assyria came up, and Hoshea came to be his servant and began to pay tribute to him. (2 Kings 17:3)**
- **However, the king of Assyria got to find conspiracy in Hoshea's case, in that he had sent messengers to So the king of Egypt and did not bring the tribute up to the king of Assyria as in former years. Hence the king of Assyria shut him up and kept him bound in the house of detention. (2 Kings 17:4)**
- **And the king of Assyria proceeded to come up against all the land and to come up to Samaria and lay siege against it for three years. (2 Kings 17:5)**
- **In the ninth year of Hoshea, the king of Assyria captured Samaria and then led Israel into exile in Assyria and kept them dwelling in Halah and in Habor at the river Gozan and in the cities of the Medes. (2 Kings 17:6)**
- **And it came about in the fourth year of King Hezekiah, that is, the seventh year of Hoshea the son of Elah the king of Israel, that Shalmaneser the king of Assyria came up against Samaria and began to lay siege to it. (2 Kings 18:9)**
- **And they got to capture it at the end of three years, in the sixth year of Hezekiah, that is, the ninth year of Hoshea the king of Israel, Samaria was captured. (2 Kings 18:10)**
- **After that the king of Assyria took Israel into exile in Assyria and set them down in Halah and in Habor at the river Gozan and in the cities of the Medes. (2 Kings 18:11)**

See Also RAMAH 1

- **On the other hand, it might relate to the eventual exiling of both those of Israel and of Judah, the latter by Babylon. In the first case, the figure of **Rachel** would be very appropriate since she was the maternal ancestor of Ephraim, through Joseph, the most prominent tribe of the northern kingdom.**
- **In the second case, **Rachel's** being the mother not only of Joseph but also of Benjamin, whose tribe formed part of the southern kingdom**

of Judah, would make her a fitting symbol of the mothers of **all** Israel, their bringing forth sons now seeming to have been in vain.

- **Yehowah's comforting promise, however, was that the exiles would certainly return from the land of the enemy.**
- **This is what Yehowah has said; Hold back your voice from weeping, and your eyes from tears, for there exists a reward for your activity, is the utterance of Yehowah, and they will certainly return from the land of the enemy. (Jeremiah 31:16)**
- **This text was quoted by Matthew in connection with the slaughter of infants in Bethlehem at Herod's order.**
- **Then Herod, seeing he had been outwitted by the astrologers, fell into a great rage, and he sent out and had all the boys in Bethlehem and in all its districts done away with, from two years of age and under, according to the time that he had carefully ascertained from the astrologers. (Matthew 2:16)**
- **Then that was fulfilled which was spoken through Jeremiah the prophet, saying; (Matthew 2:17)**
- **A voice was heard in Ramah, weeping and much wailing, it was Rachel weeping for her children, and she was unwilling to take comfort, because they are no more. (Matthew 2:18)**
- **Since Rachel's grave was at least relatively near Bethlehem, though apparently not at the traditional site, this figure of Rachel weeping was appropriate to express the grief of the mothers of the slain children.**
- **But even more so was this quotation of Jeremiah's prophecy appropriate in view of the similarity of the situation. The Israelites were subject to a foreign power. Their sons had again been taken away.**
- **This time, however, the land of the enemy into which they had gone was obviously not a political region as in the earlier case. It was the grave, the region ruled over by King Death.**
- **Like sheep they have been appointed to Sheol itself, death itself will shepherd them, and the upright ones will have them in subjection in the morning, and their forms are due to wear away,**

- Sheol rather than a lofty abode is for each one. (Psalms 49:14)**
- **And I saw, and, look! A pale horse, and the one seated upon it had the name Death. And Hades was closely following him. And authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth. (Revelation 6:8)**
 - **Death being called the last enemy to be destroyed.**
 - **Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come. (Romans 5:14)**
 - **To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord. (Romans 5:21)**
 - **As the last enemy, death is to be brought to nothing. (1 Corinthians 15:26)**
 - **Any return from such exile would, of course, be by means of a resurrection from the dead.**