

*Genesis*

*Moses*

*Discussion 10*

*Genesis Chapter 27- Jacob Blessed*

*Genesis Chapter 28- Jacob's Ladder*

*Genesis Chapter 29- Jacob Tricked*

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**Author:** Moses

**Date:** 1500 BC Moses lived about as far on the other side of Christ as Columbus, who discovered America, lived on this side of Christ.

**Outline:**

- A. History of the human race (Gen. 1-11)
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  - b. Fall
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  - d. Tower of Babel (Nations)
- B. History of the chosen race, the Jews (Gen. 12-50)
  - a. Abraham
  - b. Isaac
  - c. Jacob
  - d. Joseph

	Human Race	Abraham to the Chosen Race
Genesis	Chapter 1 to Chapter 11 (2000 years?)	315 years

## **HISTORY OF THE CHOSEN RACE—GENESIS 12-50**

**The Plan of Redemption**

*As the events of the Old Testament start to unfold there is the continuous development of God's plan to bring into the world the Redeemer, through the chosen race, Israel, in the chosen land, Palestine. Notice how the lives of Abraham, Isaac, and Jacob are all connected with this plan of redemption.*

**The Purpose of Having One Chosen Race was:**

- To keep alive the worship of the one true God.
- to illustrate to other nations, the blessedness of serving the true God.
- To receive and preserve God's Word, the Bible.
- To give Birth to the Messiah, Jesus Christ.

**The Father of the Chosen Race—Abraham**

**Date:** Abraham lived about 2000 B.C.

Adam	Abraham	Christ	Today
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**Opening Prayer:**

Heavenly Father, I marvel at Your amazing plan of redemption, yet stand astonished to see how quickly men and women like Isaac, Jacob, Rebekah, and Esau readily defied Your Word and tried to frustrate Your will through their unbelief, human wisdom, and carnality. Yet Lord, as I consider my own spiritual walk, I see there are times when I have also been reluctant to trust You to fulfil Your plans and purposes in my own life or have been disobedient to obey Your Word. Give me a greater understanding of Your plan for my life, and I pray that I would learn all the lessons You would teach me through the Scriptures and live a life that is honoring to You. This I ask in Jesus' name, AMEN.

“And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.”

(Genesis 27:30)

**Questions on Isaac and Jacob—Genesis 25-36**

1. What is something that you admire about Jacob? \_\_\_\_\_ He stayed home to care for his mother and his family, when his brother left; admired that he worked for what he wanted. \_\_\_\_\_

2. What is something you dislike about Jacob? \_\_\_\_ He stole from his brother on multiple occasions; that he practiced polygamy

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3. What is something about you admire about Esau? \_\_\_\_ That he was a great hunter and provided for his family, and he held back on desire to kill his brother; \_\_\_\_\_

4. What is something you dislike about Esau? \_\_\_\_ That he despised his birthright; \_\_\_\_\_

**Having the Birthright meant:**

- a. *Being head of the family*
  - b. *Receiving material possessions—receiving double portion of his father’s property.*
  - c. *Receiving spiritual blessings—receiving the promises given to Abraham and becoming the ancestor of Christ.*
5. How did Jacob steal Esau’s blessing? (27) \_\_\_\_\_ Jacob stole his blessing when he sold him the bowl of stew. He also lied to get what Isaac did not originally intend to give to him. Isaac planned to give this blessing to Esau, which was total rule over the family domain, and the brother.

He went so far as to perform an act of deception towards his father, but disguising himself with goat skin and hair, and wearing his clothes.

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6. The name “Jacob” means “supplanter” or “trickster.” How many times did he live up to his name? (27:36)

He had taken advantage of Esau twice according to this passage, first for the birthright, and now for the blessing. \_\_\_\_\_

7. Why did Jacob plan to flee to his relatives in Haran? \_\_\_\_ So that he was not killed by his brother. He was sent to Laban for protection, until Rebekah sent for him again. He also went to find wife. \_\_\_\_\_

8. When Jacob fled from home, was he ready in character and spirit to be the father of twelve tribes, God’s chosen race? \_\_\_\_ No, it does not seem so, because he was not yet made fully aware of what the blessing entailed. He was still wet behind the ears. \_\_\_\_\_

9. What was promised to Jacob? (28:13-14) \_\_\_\_\_ That God would give him and his descendants the land, and his descendants would be like the dust on the ground, and they will spread out in all directions. All people on earth will be blessed through him and his offspring, and God would be with him wherever he may go.

Heavens dew earths richness, Lord over his brother, they would bow down to him, those who curse you be cursed, and those who bless you be blessed. \_\_\_\_\_

10. In what two ways did Laban deceive Jacob? (29)

1. He lied and cheated Jacob when it came to marrying his daughters, and then he attempted to take advantage of Jacob by accepting a ridiculous payment scheme, one which Laban tried to make even more screwed.

Promised Rachel, gave him Leah, and then said he needed to work seven more years for Rachel.

11. How did Jacob's experience illustrate the verse "Whatsoever a man soweth that shall he also reap?" (Galatians 6:7) \_\_\_\_\_ Because what he had done to others, especially his brother, he was starting to experience some karma in return. These things were not necessarily favorable to him as a person. The term what goes around comes around comes to mind in this instance.

He sowed lies and reaped them in return; \_\_\_\_\_

12. Since Jacob's mother, Rebekah, had not sent for him, why was Jacob going to return to Canaan? (31) (Review 27:43-45) \_\_\_\_\_ God had told him to return and take his wives with him. We are unclear whether Rebekah is still alive at this point or if she had passed. But he went back to Canaan. when he arrived he faced Esau, and settled the dispute. \_\_\_\_\_

**Closing Prayer:**

We pray for- Gillian and her family, Deb from work, Paulette and Dennis, Martha, Faye Arlt, LeRiesa and Tim and family, Alexis, the poor, the homeless, the elderly.

We pray for those who are suffering from addiction, alcoholism, drug abuse, mental illness, physical illness, sorrow, trouble, and any other ailment. Those who are imprisoned, persecuted for any reason that is unjust or unright.

We pray for the leaders of all countries and nations, that they may lead, have guidance, and be led to wise decisions and right actions for the welfare and peace of the world.

We pray for those who have lost family members in accidents, war, or other natural or unnatural causes.

We pray for your guidance and love as we move into Palm Sunday, Holy Week, and Easter.

Heavenly Father, there are so many lessons for me to learn through the life of Jacob. I pray that I would not become so familiar with Bible stories, that I fail to learn the deeper lessons they teach and apply them to my life. Teach me Your will, I pray, and I ask that You would align my will to Your will so that I only say and do those things that are pleasing in Your sight. Keep me also from expressing unbelief in Your Word by trying to sort out my own problems in my way, rather than trusting You to fulfil all that You have purposed. Thank You, Father, that You work all things together for good, even when we stray from the path of righteousness. Keep the eyes of my heart looking to Jesus. This I ask for His name's sake, AMEN.

“And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,”  
(Genesis 28:20)

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**(Genesis 27:30)**

Discussion Notes:

## CHAPTER 27 JACOB BLESSED

*And when Esau heard the words of the his father, he cried with a great and exceeding bitter cry, and said unto his father, “Bless me, even me also, O my father.” And he said, “Thy brother came with subtly, and hath taken away thy blessing.” (Genesis 27:34-35)*

### EVENTS:

1. *Rebekah aids her son Jacob in his duplicitous acquisition of the blessing.*
2. *Esau plots to kill his brother.*
3. *Rebekah sends Jacob back to Haran to her brother Laban’s house.*

### THE CONTEXT—WHAT DOES THIS TEACH US?

*Verses 1-4.* This chapter describes a wholesale moral failure on the part of Isaac’s family. Despite the sad failure of these men of the covenant. God’s purposes are never frustrated. He gets what He wants one way or another!

God’s revelation out to trump human traditions, but there is no indications that Isaac considered God’s Word to Rebekah in his plans for his son’s inheritance. Before the birth of the twins. God had told Rebekah that the elder would serve the younger. Initially, it seems that Isaac’s priorities were set more towards lesser things than the kingdom of God. For a bowl of porridge, Esau, forfeited his birthright. For a portion of venison, Isaac sought to pass the blessing to the one who shirked the covenant.

All of this chapter rests upon the assumption that the blessing of a father has some influence upon the future of a son. Rightly so, both Esau and Jacob were strongly desirous of their father’s blessing. All children out to value a father’s blessing. But it is still God who remains the One from who all blessings flow. A father may pronounce a blessing that does not materialize, for the same reason that farmers plant seeds that do not germinate. Yet these blessing still

mean something. When a father pronounces a thoughtful blessing upon his children, he plants seeds that may very well germinate. But God is still sovereign over the increase. This fact may have been missed by some of the players in this story. From the outset, it is clear that God fully intended Jacob to receive the birthright and the blessing. Scripture tells us this. God loved Jacob and He hated Esau (Romans 9:13; Malachi 1:2).

Keep this in mind, God didn't *hate* Esau, although the word hate is used in these passages it is used as a description of God's attitude toward or about something. He was angry with Esau. This could easily be interpreted that God hated Esau, even Esau himself could have interpreted it that way, but this does not make it God's intention.

Think of it this way, good parents get angry for good reasons. They can loathe a child's behavior. We can will to love even when we hate something or someone's actions.

*Verses 5-40.* Among the many problems in the life of this family were Isaac's failures at spiritual leadership, and a lack of unity between him and his wife. Apparently, Rebekah did not feel that her husband would receive her thoughts in the matter of the blessing. So she instigated a plan to deceive her husband so as to transfer the blessing to Jacob. Meanwhile, Jacob lived up to his name as "the supplanter" in this charade. HE lied when his father asked him point blank. "Who are you?" God's Word puts the highest value upon truth and condemns all liars to the lake of fire, so it is important to understand something about what the Bible says about lies. There are various forms of what we call "lies" found in Scripture and human experience. These are summarized here:

1. *Playful lies are told by actors in the theater, where everyone understands it is only an act.*
2. *Obliging lies are told to protect someone else (as Rahab did for the spies at Jericho).*
3. *Destructive lies are told when bearing false witness to harm our neighbor.*
4. *Wartime lies are deceptive actions taken to fool an enemy in a battle, as when the armies of Israel feigned a route before the Arline's of Ai.*
5. *Revelatory lies are told to shock a sinner into realizing his ignorance and sin. For example, in Luke 24 Jesus allowed two men to believe that He was an ordinary man until the time was right to reveal Himself. Joseph did something similar with his brother in Egypt and in 2 Samuel 12, Nathan recounted a story of David to bring him to repentance.*

There is wide disagreement among Christian thinkers and writers concerning these things. What constitutes a boba-ride falsehood and a moral sin? Some consider only destructive lies to be sinful. Others point to obliging life's and wartime lies as sinful behavior. Suffice to say that God is the only One who defined what is true and what is righteous— not us. If the Bible tells us that a certain lie is a sin, then that settles it. If the Bible condemns Nathan for misleading David, then we must conclude that his words were sinful and wrong. IF we can find in the Bible some indication that what Rebekah did was a sin, then we must agree that it was a sin. In the case of this particular story, it is not immediately clear whether Jacob told a destructive lie or an obliging lie. On the one hand, this lie could have been destructive to the future of Esau, yet it might have been obliging to Isaac who was (at least in the view of his wife, Rebekah) about to make a mistake in placing the blessing on Esau. Isaac accused Jacob of fraudulently usurping the blessing in verse 35. This is an indication within the text that Jacob was guilty of the sin of lying.

Despite Esau's protests to the contrary, Isaac refused to remove the blessing from his son Jacob. Does this suggest a change of heart on the part of Isaac in relation to Jacob's blessing? At this point Isaac must have been willing to submit to the will of God in the matter. What we do know is that God would never have allowed a blessing on Esau. That was not in accord with His eternal plan with regard to Esau and Jacob— a plan that He revealed at the birth of the twins.

*Verse 41-46.* Sadly, the true heart of Esau was revealed in his anger. When Rebekah heard of Esau's intent to murder his brother, she insisted that Jacob returned to Hara and stay with her brother, Laban. In the some respects, she was more committed to the covenant than her husband was. She was willing to do whatever was necessary to preserve the son of the covenant. We know that Abraham could not think of his son marrying a daughter of the Canaanites, and Rebekah shared this commitment. According to verse 46, this was the most important concern of her life. She said her life would be a total waste if her second son married a Canaanite.

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## CHAPTER 28

## JACOB'S LADDER

*And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, "I am the LORD God of Abraham thy father, and the God of Isaac: the land where on thou lies, to thee will I give it, and to thy seed."*  
(Genesis 28:12-13)

### EVENTS:

1. *Isaac blesses Jacob a Second time.*
2. *Esau takes another wife (from the daughters of Ishmael).*
3. *Jacob travels to Haran and on the way he has a dream in which God blesses him.*
4. *Jacob makes a vow to the Lord.*

### THE CONTEXT— WHAT DOES THIS PASSAGE TEACH US?

*Verses 1-9.* This chapter presents a different Isaac altogether. It is as if he awakened from a stupor with a great deal more enthusiasm for God's covenantal purposes. He was now fully on board, and ready to embrace his wife's better judgement and God's plan for his family. Now affirming covenant promises God gave to his father, Abraham, he fully accepted and approved Jacob as God's appointed heir to the covenant. Hebrews 11:20 plainly testifies to this-- "By faith Isaac blessed Jacob and Esau concerning things to come." Although the demonstration of that faith may have been imperfect in the beginning, Isaac's willingness to fully accept God's will was evident in the end. Faithless men might have steadfastly opposed God's will in stubborn pride, but this was not the case with Isaac. His humility and repentance were manifest.

Esau did not take this view of the covenant. On the surface it might appear as if he desire for the building signaled a return to covenantal faithfulness and a relationship with the God of his fathers. In truth, this was far from the case. Further from God's Word, we find the Book of Hebrews comparing him to fornicators and profane persons. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest thereby any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For you know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears" (Hebrews 2:15-27).

Esau's repentance was not genuine. In most Western countries today, including the United States, apostasy from the covenant is practically the norm among Christian families. Children quickly lose interest in the Church and do not prioritize the kingdom of God. Following suit with the first apostate, Esau, they synthesize with the world by taking on its ideas and by marrying unbelievers who have no interest in raising mighty warriors for the kingdom of Christ. When it comes down to making the choice, they prefer a bowl of porridge over God's eternal blessings and precious promises.

*Now in hindsight, it is important to really think about this. This statement is merely an opinion or personal beliefs in some cases. There is a very large decline in the interest of the Church. However, there are many reasons that people have left the Church or even been turned off, or even turned away. The very idea that God would reject anyone of His eternal creation is baffling.*

*God loves everyone, regardless of their background no matter what it may be. God loves everyone, regardless if they have done any form of wrong, He loves EVERYONE NO MATTER WHAT!!!!*

*So to state that there is no interest in the Church is turning a blind eye to the reality of the statement. People have no interest in the Church, because the Church tends to be very hypocritical in the way that it handles its affairs, works with people, and allows for translation and interpretation of the Bible, and how it handles education and reconciliation. God says in John 13:34-35 <sup>34</sup>“A new command I give you: Love one another. As I have loved you, so you must love one another. <sup>35</sup>By this everyone will know that you are my disciples, if you love one another.”*

*Each church's view either attracts or detracts many from their religion and their church family. However, as Christians, believers in Jesus Christ (hence Christians), we are all one family, and as long as we believe, pray, and practice the law, it doesn't matter where, how, or when, we are still following the law that was put forth by Christ for use to follow for our salvation.*

Esau did take a third wife from a descendant of Abraham, but this some across as a half-hearted attempt to regain his father's blessing. Besides perpetuating the problem of polygamy, he married into Ishmael's line that had already demonstrated similar separation from the covenant. Esau must have been incapable of discerning the priorities of the covenant.

*Verses 10-15.* As Jacob left his home for Haran, it is important for us to recall that this man was the root from which all Israel would come. He was the source of the church of God on earth. Alone and exiled from home, he represented the seed of God's people. In a world populated with millions of people, the solitary figure was the one man on earth with whom God chose to perpetuate a covenant relationship. Jacob sleeping alone under the stars on a rock in a strange country is a picture of a vulnerable church protected by the hand of a sovereign God.

It is at this dramatic stage in the development of the church that God revealed Himself to Jacob in a marvelous way. Jacob dreamt of angels ascending and descending to the earth on a ladder, a representation of God's careful provision for His people. As we see throughout Scripture, angels serve as ministering spirits attending to the needs of the people of God. The ladder represents a connection between God and His people on earth, transcending the distance put there by the sin of man. Today, we recognize that great mediation to be the Son of God himself, the person Jesus Christ.

God revealed His great promises directly to this lone man, lying in the dark wilderness somewhere on the east side of the Mediterranean Sea. It was a repetition of the Abrahamic promise already reiterated a number of times to both Abraham and Isaac. But there was something added here, which became a central element of the covenant promises given through Moses and Jesus Christ (Deuteronomy 31:6-8; Matthew 28:19-20; Hebrews 13:5). "Behold, I am with you, and I will keep you in all places whither you go." This was closely related to the early form of the Abrahamic promise, "I will be your God, and you will be My people." This promise to Jacob added the comfort to knowing that God would be in covenant with him wherever he went. This world is a dangerous place, and believers are almost always severely outnumbered. They rob the strong man's house when they preach the Gospel of Christ and extend the borders of His kingdom. Though the man of God be alone, outnumbered, or overwhelmed by the foe, he can count on one thing—God is with him. And that is enough! On the cusp of taking the promised land, Joshua received this same promise, as did the apostles of Christ as they prepared to take the entire globe for their Lord. When embarking on a project of eternal value and cosmic proportions, it is essential that we know and believe that our Savior is always with us.

Verses 16-22. When Jacob woke up, he was simultaneously overwhelmed with great joy and great fear. A genuine relationship with Almighty God must truly involve a complex web of emotions—fear, love, peace, and joy. Certainly, any who have caught a vision of Almighty God, who connects with man by way of a heavenly ladder, or more strikingly, by the visitation and sacrifice of His only begotten Son, would respond both in holy awe and humble joy. Such a person would be afraid to take God's name in vain or to disobey His righteous orders.

It isn't every day that a man has such a close and meaningful encounter with the Lord of the heavens. It is appropriate to identify such times and places with a Memorial. This is not for the purpose of turning the memorial into an idol, but it is so that God's people might remember the interest that He has taken in them and the special connection He made with them. Jacob memorialized the place with a stone and called it "Bethel," meaning "House of God."

Finally, Jacob made a vow in the place, hinging his faith on God's provision for him. If God could bring him back to the land of his fathers, then he would, in faith, accept God as his own. He further committed to giving one tenth of his income to the Lord in what is known as a "tithe." Jacob was equipped to live the Christian life of faith and obedience.

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## **CHAPTER 29**

### **JACOB TRICKED**

*And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had for her. (Genesis 29:20)*

#### **EVENTS:**

- 1. Jacob reaches Haran and helps Rachel water her father's sheep at the public well.*
- 2. Jacob works seven years for Rachel.*
- 3. Laban gives him Leah instead of Rachel and requires him to work seven more years for Rachel.*
- 4. Leah gives birth to four sons.*

#### **THE CONTEXT—WHAT DOES THIS PASSAGE TEACH US?**

*Verses 1-12.* Always true to His promises, God saw to it that Jacob arrived safely to Haran. It was the town of his uncle's residence; Laban was Rebekah's brother.

The Fourth Commandment presumes that sons and daughters are about the business of their father's economies, since it is required the father to give his sons and daughters a one-day-in-seven rest from work. Although these family economies are very much missing in many homes today, this sort of life is basic to God's law-order. Rachel was feeding her father's sheep. This is what families did for 5800 years until the Industrial Revolution. Thanks to the absence of fathers from the home, the child labor laws, and compulsory school attendance, the family economy virtually disappeared over roughly 180 years. This disappearance of the family economy adds incentive to not have children, especially when people find out that it will cost \$221,000 to raise a child.

*Now the family economy has not necessarily disappeared so much as it has changed. Priorities and family values have changed from original Biblical times.*

Historically, children were never considered a drain on the family economy, because they contributed to the family economy! For thousands of years, and the advancement of its wealth. Later, we will find that Jacob's sons took care of his flocks. In the book of Acts we meet Aquila and Priscilla who worked together as tent makers (Acts 18:3). From the immediate passage, it is clear that Laban was wealthy enough to hire servants, but even this did not exempt his daughters from the work of the family economy.

Years earlier, Abraham's servant had come upon Rachel's aunt, Rebekah, drawing water at the well of Nahor, and she had become a fitting bride for Isaac. Such situations are unmistakably, providentially orchestrated by God. Certainly, Jacob must have recalled the story of his own mother's betrothal to his father, initiated by a prayer of faith and God's sovereign hand in the events there at the well. We have to conclude that it was God who now was guiding, Jacob into similar circumstances, by His providential direction over all things. The same God who brought Rebekah to the well fifty years earlier had now arranged a meeting between Jacob and his future wife in the same context.

Jacob's behavior on meeting these strangers and distant family members was marked with kind regard and tender brotherly love. He referred to men near the well as "brothers," and proceeded to water their flocks. If you are

accustomed to the more stilted, cold reunions that seem to characterize modern relationships between relatives, Jacob's tears and kisses might appear a little "over the top." It is especially strange in light of the fact that Jacob had never seen these people prior to this meeting.

*Verses 13-29.* Immediately, Jacob placed himself in the context of his uncle's household economy. From the outset, Laban offered him some reward for his labor and Jacob stated his interest in marrying Rachel.

In a day when the state did not provide welfare for single mothers, and family relationships bore great relevance in human society, every marriage involved important economic considerations. For example, what would happen to the daughter if her husband failed to provide for her or abandoned her? This was where the dowry came into play. It was an insurance of sorts, in case the husband defaulted on the covenant marriage arrangement. Because Jacob entered Haran with nothing but the clothes on his back, there was no way he could provide the bride price. Thus, Laban's request was not unreasonable. "He who finds a wife finds a good thing" and "her price is far above rubies" (Proverbs 18:22; 31:10). Given that Jacob was seeking a very good wife, seven years of labor was clearly not out of the question for him. Truly, it is remarkable to see this man's patience, diligence, and self-control over the seven years he wanted for Rachel.

Regrettably, Uncle Laban turned out to be unreasonable when the seven years were up. This scoundrel failed to live up to his original agreement and he swapped Leah for Rachel on the wedding day. Apparently, the brides in that day were covered with full-face veils during the wedding proceedings. Although Laban had an explanation for the switch, he was still guilty of violating the clear verbal contract that he had made with Jacob at the beginning of the seven years. After one week, Laban turned Rachel's hand over to Jacob, requiring him to work another seven years for her.

This story speaks to the old adage, "What's good for the goose is good for the gander." Clearly, Jacob had not been hesitant to dabble in a little deception, himself, to obtain the birthright and blessing. Now, as God's providence would have it, Jacob received a little taste of his own medicine.

*Verse 30-35.* Troubles began right away in Jacob's polygamous marriages to the two women. In the unfolding of God's revelation to man, we find that

polygamy fails to meet the intent of God's creation mandate for families. There are Old Testament laws that regulate polygamy, and there is little explicit condemnations of it. Nevertheless, the Creation mandate laid out the standard of one man and one woman in the Garden. God did not create multiple wives for Adam and it would have been a sin for Adam to have taken one of his own daughters as a wife. Also, Jesus affirmed the Creation mandate for two becoming one (Mark 10:8), and Paul disallowed any polygamous man from office of elder in the church (1 Timothy 3:2).

The troubles we encounter in Jacob's family include favoritism, pride, bitterness, and envy. In sympathy for Leah's lot, God compensated by opening her womb and closing Rachel's. Evidently, God is vitally interested in the care that a man shows for his wife. He pitied poor Leah who was despised by her husband. Clearly He interfered in Jacob's relationships (v. 37). While it was contrary to God's design for Jacob to engage in polygamous relationships in the first place. Jacob made the condition even worse by treating Leah poorly. God could not tolerate this.

This story makes little sense to the present self-oriented, existentialist world of birth implosions. Over 80 nations around the world are birth-imploding presently, because men and women do not want children. They have come to consider children a curse. From the beginning, God hard-wired a desire for children into the hearts of women. Leah and Rachel desired children, because they knew that children would bring fulfillment to their lives. But large institutional forces have successfully destroyed natural affection in the hearts of millions of women. These forces include universities, media, seminaries and churches, government funding, and technology in the form of the birth control pill. The little pill with its abortifacient qualities has produced the largest demographic shift since the worldwide flood! When the natural affection of women for their children has become as suppressed as this, you know the entire civilizations are in the process of extinction. When professing believers hold the same self-centered, materialistic values as unbelievers, the church as well as society is in a state of regression.

Leah names her four sons Reuben (which means "See, a Son"), Simeon (which means "to hear"), Levi (which means "To Join"), and Judah (which means "To Praise"). God saw her affliction, God heard her cry, God joined her husband to her, and she praised God for the sons He gave her. Such names bear prophetic meaning, and from this we know that Leah was a woman of faith.

## Closing Prayer:

We pray for-

We pray for those who are suffering from addiction, alcoholism, drug abuse, mental illness, physical illness, sorrow, trouble, and any other ailment. Those who are imprisoned, persecuted for any reason that is unjust or unright.

We pray for the leaders of all countries and nations, that they may lead, have guidance, and be led to wise decisions and right actions for the welfare and peace of the world.

We pray for those who have lost family members in accidents, war, or other natural or unnatural causes.

We pray for your guidance and love as we move into Palm Sunday, Holy Week, and Easter.

Heavenly Father, there are so many lessons for me to learn through the life of Jacob. I pray that I would not become so familiar with Bible stories, that I fail to learn the deeper lessons they teach and apply them to my life. Teach me Your will, I pray, and I ask that You would align my will to Your will so that I only say and do those things that are pleasing in Your sight. Keep me also from expressing unbelief in Your Word by trying to sort out my own problems in my way, rather than trusting You to fulfil all that You have purposed. Thank You, Father, that You work all things together for good, even when we stray from the path of righteousness. Keep the eyes of my heart looking to Jesus. This I ask for His name's sake, AMEN.

“And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,”  
(Genesis 28:20)