

V. THE WAGES FOR JACOB (Genesis 29:15-20)

A. The Solicitation for Wages (Genesis 29:15)

1. The request by Laban—Laban asked Jacob what he wanted for his labour (Genesis 29:15)
2. The deceit in the asking—Just like Jacob Laban is a deceptive individual, even in the asking Laban was likely planning (“sizing up”) how he could get the most out of Jacob. Consider the fact he had already worked Jacob for a month without any wages. (1 Timothy 5:18)
 - a. *“Because thou art my brother, shouldest thou therefore serve me for nought?”* –Laban waited a month to say something to Jacob. He had gotten this much time out of him at no cost to him.
 - b. *“Tell me, what shall thy wages be?”* – Laban is putting Jacob in the position to decide what he should get for his trouble. While on the surface this seems generous keep in mind for some people this is an awkward position to be placed in.

B. The Selection for the Wages (Genesis 29:16-20)

1. The introduction of Laban’s two daughters (Genesis 29:16-17)
 - a. Leah
 - (1) The elder
 - (2) Tender eyed (*Tender* means soft or delicate; most likely, Leah had beautiful and compassionate eyes but was plain in other ways.)
 - b. Rachel
 - (1) The younger
 - (2) Beautiful—refers to overall beauty (1 Samuel 16:12; Ezekiel 16:13)
 - (3) Well-favoured (Genesis 29:17; cp. Genesis 39:6; Genesis 41:2, Daniel 1:4)
 - (a) While Leah was tender eyed... Rachel was beautiful and well-favoured.
 - (b) Like many Jacob went by what he could see... what he could not see should have been of concern (Proverbs 31:30; cp. Genesis 31:19, 32-35).
2. Jacob’s offer of service of seven years for Rachel (Genesis 29:18-20)
 - a. Laban vaguely accepted the agreement (Genesis 29:19).
 - b. The amount of time spent for Jacob seemed short because of his love for Rachel (Genesis 29:20). Note: True love will wait for fulfillment.

Faux or fake love will not wait for its fulfillment. Young people should keep this in mind when seeking God's will for a spouse.

- (1) Jacob's love inspired him each and every day and caused the days to go by quickly.
- (2) Our love for the Saviour should cause our service and suffering for Him to be that much easier (2 Corinthians 5:14). If our love for Christ is lacking, our service will be lacking. The condemnation of the church at Ephesus was "thou hast left thy first love" (Revelation 2:4).

VI. THE WIVES OF JACOB (Genesis 29:21-30)

A. Jacob's Request for His Wife (Genesis 29:21)

1. Jacob had to demand the fulfillment of the agreement he had with Laban.
2. This was the first clear indication that Laban would try and benefit from Jacob in any possible way.
 - a. It really condemns Laban that Jacob had to come to him and demand the fulfillment of their agreement. This after seven years of labour to him.
 - b. Many in today's society are just like Laban. Marriage vows, signed contracts treaties with other nations and the list goes on. All are ignored without a second thought.

B. Jacob's Marriage to Leah (Genesis 29:22-24)

1. The merriment before the deception (Genesis 29:22)
 - a. Laban gathered the men of the place
 - b. Laban put on a feast—It was the custom of that day to host a feast that often lasted seven days. The feast emphasized the joyousness of the marriage (John 2:1-11).
2. The means of the deception (Genesis 29:23-24)
 - a. Laban brought Leah to Jacob under the cover of darkness.
 - b. There was likely a veil used—Tradition tells us that the bride was typically heavily veiled in these days. This along with the darkness would have aided in Laban's deceiving Jacob.
3. The maid in the deception—Leah was no innocent party in all of this.
 - a. The two possible reasons
 - (1) The fear in the deed—Leah likely feared her father and this would have motivated this action.

- (2) The favour in the deed—Leah would have the upper hand over her sister Rachel. We see this continual struggle between the two sisters in their fight for the affections of Jacob later.
 - b. The fallacy of the deed—Leah took advantage of a situation and took a man that had not asked for her. This is likely something that haunted her the rest of her life.
- C. Jacob's Discovery of the Deceit (Genesis 29:25-26)
1. In the morning, Jacob saw he had married Leah (Genesis 29:25).
 2. Laban excused his action on account of the firstborn (Genesis 29:26).
 3. The reaping in the discovery— Jacob deceived his father by taking Esau's (the firstborn) blessing. Now, Jacob was deceived by Rachel's father who claimed to be upholding the rights of the firstborn. He reaped what he had sown.
 4. The breakdown of Jacob's reaping:
 - a. The reaping in the father—Jacob deceived his father and was in turn deceived by his father-in-law.
 - b. The reaping in the eldest—Jacob's deception of his father included the eldest son. In turn Jacob was deceived with the eldest daughter involved.
 - c. The reaping in the affection—Jacob deceived his father with a kiss involved. In the same manner Leah deceived Jacob likely with one or more kisses involved when she went in unto him.
 - d. The reaping in the favourite—Jacob deceived Isaac with pretending to be the favourite son and in like manner Leah deceived Jacob in pretending to be his favourite girl.
 - e. The reaping in the collaborating—Jacob had worked with Rebekah to deceive Isaac. Leah worked with one of her parents as well in order to deceive Jacob.
 - f. The reaping in the ignorance—Isaac thought he was blessing another son when in reality he was blessing Jacob, and Jacob thought he was marrying one daughter while in reality he was marrying Leah.
 - g. The reaping in the feast—A special meal was involved when Jacob deceived his father; likewise, a special meal (feast) was involved when Jacob was deceived by Laban.
 - h. Truly Jacob reaped what he had sown—It works that way with people today as well... *"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."* – (Galatians 6:7, 8).
- D. Jacob's Additional Seven Years (Genesis 29:26-30)
1. Laban's excuse based on custom (Genesis 29:26)
 - a. There is question as to whether or not this custom was truly practiced or not. Whatever the case may be, Laban made custom more important

than character—it was more important than honesty, morality, integrity and in keeping one’s word. No custom ought to be given that preference.

- b. Laban’s deal compared to that of Satan’s
 - (1) This story sheds great light on the workings of Satan with the sons of men. What we see in Laban is what we see in Satan.
 - (2) The deal appeared to be generous for Jacob (Genesis 29:14-15).
 - (3) Laban had the authority in the deal even though he made it seem as though Jacob had the authority (Genesis 29:15-18).
 - (4) The deal seemed to benefit Jacob (Genesis 29:16-19).
 - (5) The deal seemed to go without a hitch (Genesis 29:20).
 - (6) The deal was full of deception (Genesis 29:21-26).
 - (7) The deal cost Jacob more than he bargained for (Genesis 29:27-30).
- 2. The doubling of the wives (Genesis 29:27-30)
 - a. The craftiness in the doubling—Laban was crafty. He knew he had Jacob. He knew the love that Jacob had for Rachel was enough to get him to serve him another seven years for Rachel. Laban used Jacob’s love to get him to serve him an additional seven years.
 - b. The compelling in the doubling—This additional seven years was compelled by Jacob’s love for Rachel. If he wanted the girl he had to serve.
 - c. The corruption in the doubling—Giving Jacob another wife corrupted Jacob’s morals. Two wives was not a morally right thing to do. Polygamy may have been practiced by many in early Bible days, yet it was still morally and biblically wrong. Scripture reveals this later under Mosaic law, the marriage of sisters was expressly forbidden (Leviticus 18:18) and polygamy and divorce would be spoken against by the Lord Jesus Christ in the gospels (Mark 10:2-9).
 - d. The completion for the doubling—The serving of another seven years for Rachel shows just how great love Jacob had for Rachel. Comparing Scripture with Scripture we find that Jacob did not have to wait till the end of the seven years for her but that Rachel was immediately given to him. This then shows Jacob’s integrity with Laban.
- 3. The love and hatred of Jacob (Genesis 29:30-31)
 - a. Rachel (Genesis 29:30-31)
 - (1) Loved more (Genesis 29:30)
 - (2) But barren (Genesis 29:31)
 - b. Leah (Genesis 29:30-31)
 - (1) Hated (Genesis 29:31)
 - (a) In the context, this means to be loved less by comparison.
 - (b) This application should shed light on God’s usage of hate in other passages as well (see Deuteronomy 21:15; Malachi 1:2-3; Luke 14:26).
 - (2) God opened her womb (Genesis 29:31).

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VII. THE OFFSPRING OF JACOB (Genesis 29:31-35)

- A. The Difference in the Offspring (Genesis 29:31)
 - 1. The capability of Leah – “*When the LORD saw that Leah was hated, he opened her womb*” means that she was able to have children and did have a number of them.
 - 2. The childlessness of Rachel – “*Rachel was barren.*”
 - a. Rachel was the third woman of the patriarchs who faced for a time the problem of barrenness. Sarah had been barren for a long time, Rebekah was barren for twenty years, now Rachel is barren. Rachel will finally have children, the first of which was Joseph. Joseph was worth all the wait in that he would save his whole family from starvation as second in command in Egypt.
 - b. Rachel’s barrenness was in numbers, not quality.
 - 3. The control by God – “*He opened her womb*”
 - a. God was the one that controlled the opening and closing of these women’s wombs.
 - b. Sometimes circumstances seem to say God has lost control, but, He is always in control. God promised Jacob that his seed would multiply and multiply it did.

- B. The Deliveries of the Offspring (Genesis 29:32-35) – The first four sons (Reuben, Simeon, Levi, and Judah) of Jacob were delivered by Leah and their births are reported in the last few verses of this chapter.
 - 1. Reuben (Genesis 29:32) – *Reuben* name means: Behold A Son, Son Of Vision
 - a. Place in the family—Jacob’s first child
 - b. Leah’s words—“*Surely the LORD hath looked upon my affliction; now therefore will my husband love me.*”
 - 2. Simeon (Genesis 29:33) – *Simeon* name means: He Who Hears
 - a. Place in the family—Jacob’s second child
 - b. Leah’s words—“*Because the LORD hath heard that I was hated, he hath therefore given me this son also.*”
 - 3. Levi (Genesis 29:34) – *Levi* name means: Joined, Joiner
 - a. Place in the family—Jacob’s third child
 - b. Leah’s words—“*Now this time will my husband be joined unto me, because I have born him three sons.*”
 - 4. Judah (Genesis 29:35) – *Judah* name means: Praised, Let Him Be Praised
 - a. Place in the family—Jacob’s fourth child
 - b. Leah’s words—“*Now will I praise the LORD.*”