

## Discipline, Deception & Distrust

Genesis 29-31

### A Panoramic View: Twenty Years In the Life of Jacob

We want to take a panoramic view of Jacob's life today. After studying three chapters that will cover twenty years of his life, I came up with the sum total of three words to describe that twenty year experience – "Discipline, Deception, and Distrust." It is a shady passage or revelation in the life of Jacob and yet, when we come to the end of it, I want to show you a sovereign God and the way in which He worked it all out for Jacob's good.

Please turn in your Bible to Genesis, chapter 29, where we will continue in our study of the life of Jacob.

### Love At First Sight

We will call the first scene in Genesis, chapter 29, "Love At First Sight". This is probably the most attractive part of the entire passage we are going to look at today.

Let us read verses 1 through 3.

*Then Jacob went on his journey, and came to the land of the sons of the east. He looked, and saw a well in the field, and behold, three flocks of sheep were lying there beside it, for from that well they watered the flocks. Now the stone on the mouth of the well was large. When all the flocks were gathered there, they would then roll the stone from the mouth of the well and water the sheep, and put the stone back in its place on the mouth of the well.*

Let us pause at this point, and look at this picture. Jacob has just completed a five hundred mile journey. You may remember that he left his home after he had stolen the blessing. His mother overheard that Esau was going to kill him, so she said, "Go to the old country and find a wife."

That was really a disguise for getting out of the home. So, Jacob left on a five hundred mile journey, all alone, as we studied in our last discussion.

He has just finished that long, tedious journey when he comes upon this well in the middle of a field of grass with sheep lying around it. There were also a number of shepherds, probably teenagers, who were doing the job of tending the sheep, sitting perhaps, on a sloping, grassy hillside nearby. Jacob walks up to this group of young men and says, in verse 4,

*... "My brothers, where are you from?"  
And they said, "We are from Haran."*

Jacob's heart begins to beat because that's where he wants to head. Continue to verses 5 and 6.

*He said to them, "Do you know Laban the son of Nahor?" And they said, "We know him." And he said to them, "Is it well with him?" And they said, "It is well, and here is Rachel his daughter coming with the sheep."*

Now, as you know, Jacob is looking for a wife, and she needs to be a relative from his family. He has just discovered that he has arrived at the destination to which he has been traveling for probably many months. The shepherds say to him, "You've just arrived at where you've been traveling, and I want you to know that the shepherdess, Rachel, is coming with her sheep."

If you will skip to verse 17, we will take a look at this Rachel, as well as her sister Leah. They are the two daughters of Laban.

***And Leah's eyes were weak, but Rachel was beautiful of form and face.***

When it says that Leah's eyes were weak, it is using an Old Testament idiom that does not mean she had a vision problem. Unfortunately, it means that she was very unattractive; it was the polite way of saying that this woman was . . . ugly.

It is interesting too, that in Old Testament times when they wanted to say a woman was beautiful, they would frequently use the expression that she was "cow eyed". I do not know how many women would really get a kick out of being called "cow eyed," but if you were attractive, you were referred to as "cow eyed". If you were unattractive, you were "tender eyed" or "weak eyed".

When we get further in the passage, you will understand a little better the reason that Moses inserted this interesting verse. It tells us that Leah was very unattractive, but Rachel was beautiful of form and face. Rachel's description is the Old Testament way of saying, "Wow! She's beautiful of form and face."

He is being polite, I guess. Evidently, Rachel is extremely attractive; she is very beautiful.

Jacob sees Rachel coming along with the sheep and he begins to act like a hot shot. Notice what he does in verse 7.

***He said [to the shepherds], "Behold, it is still high day; it is not time for the livestock to be gathered. Water the sheep, and go, pasture them."***

This is clever. Jacob is still the manipulator. He sees this beautiful young girl coming along and she is a potential candidate for marriage, so he tries to get rid of the shepherds. He says, "Hey, you know, it's really not time to gather the sheep for watering. So, I'll tell you what, give them a little to drink and head for the pasture. Get gone."

This is kind of like a boy getting rid of his kid brother so he can have time alone. They don't buy it. Look at verse 8.

***But they said, "We cannot, until all the flocks are gathered, and they roll the stone from the mouth of the well; then we water the sheep."***

Jacob probably growls under his breath at that response. Note what he does next, in verses 9 and 10.

***While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. When Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, Jacob went up, and rolled the stone from the mouth of the well and watered the flock of Laban his mother's brother.***

This stone at the mouth of the well is large. That is why they waited until several shepherds were around because it took several shepherds to move this rock off the well. But Jacob is going to be a real tough guy. Rachel comes along and he wants to impress her, so he goes and, by himself, rolls that rock off the top of the well. He probably flexes a little bit to get Rachel's attention. Then he waters her sheep.

This is a guy who has never worked a day in his life. He is the pampered son of the patriarch who had many servants. But in these verses, Jacob is really excited about watering Rachel's sheep.

Now what happens next is a shock. At some point, while Jacob is watering Rachel's sheep, they probably communicated. Then, he musters up all of the courage that he can and, the next verse says,

***. . . Jacob kissed Rachel . . .***

I would imagine he is awkward and she is shocked, but I do not see a slap anywhere in here – so, maybe there is hope. Jacob's next action, in the last part of this verse 11, is really impressive. He,

***. . . lifted his voice and wept.***

Imagine, he has just kissed a beautiful young girl and he starts crying. Ladies, what would you do if a fellow kissed you for the first time, and then, started to weep? That is exactly what happened with Jacob and Rachel. He kisses her and then he begins to cry. She is probably wondering, "What's wrong? What's going on?"

On his behalf, Jacob was probably overcome with emotion due to the fact that she was the daughter of his mother's brother. All of the recent events probably overcame him as well – the loneliness, the estrangement from his family. Then, here was a beautiful girl who may have even looked like Rebekah and reminded him of her. So, he begins to cry.

The next verse goes on to say,

***Jacob told Rachel that he was a relative of her father and that he was Rebekah's son, and she ran and told her father.***

Continue to verse 13.

***So when Laban heard the news of Jacob his sister's son, he ran to meet him, and embraced him and kissed him and brought him to his house. Then he related to Laban all these things.***

I imagine verse 13 probably covers several hours. Jacob related to Laban "all these things," which probably included: the fact that he had deceived his brother, the fact that he had tricked his old blind father, the fact that he had manipulated his mother to get his way, and the fact that he had slipped away in the night to keep from being killed by his brother, Esau. He probably told Laban the whole story.

Verse 14 tells us,

***Laban said to him, "Surely you are my bone and my flesh." And he [Jacob] stayed with him a month.***

Now notice the set up for the next scene when the deceiver will be deceived. Look at verse 15, which occurs after Jacob has stayed with Laban for a month.

***Then Laban said to Jacob, "Because you are my relative, should you therefore serve me for nothing? Tell me, what shall your wages be?"***

Now understand that Jacob is not serving Laban. Jacob is not working for Laban, he is staying in Laban's home. Evidently, Jacob thought that he would be entertained at length. So Laban, instead of coming along and saying, "Get to work!" comes along and tactfully says, "How much would you like to be paid for your work?"

In other words, "Get moving."

I think Laban knows what Jacob is going to respond with. We are told in verses 16 and 18,

***Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. Now Jacob loved Rachel, . . .***

(for that month, it was probably obvious that he was courting Laban's daughter),

***So he said, "I will serve you seven years for your younger daughter Rachel."***

Laban probably laughed up his sleeve. Understand that it is legitimate for Jacob to serve Laban because Jacob is penniless and has no dowry, no money. He has left home without anything, so it is perfectly legitimate that he will work in place of a dowry for his wife. So in verse 19,

***Laban said, "It is better that I give her to you than to give her to another man; . . ."***

(in other words, "I could care less, but okay."),  
***". . . stay with me."***

Continue to verse 20.

***So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her.***

Can you imagine? Isn't that disgusting? It is hard to believe, but seven years seemed as only a few days.

## **The Deceiver Is Deceived**

Now, verse 21 begins the passage of the next scene that we will call, "The Deceiver is Deceived".

***Then Jacob said to Laban, "Give me my wife, for my time is completed . . ."***

I do not know if it had been just a day in his mind, but he had been counting down the days – 2,555 days. I guarantee that on the 2,556<sup>th</sup> day, Jacob comes to Laban and says, "My days are completed."

In other words, it is the end of seven years. Jacob says to Laban, "Look at my calendar – I've marked down every day. Give her to me."

Continue to verses 22 through 24.

***Laban gathered all the men of the place and made a feast. Now in the evening he took his daughter Leah, and brought her to him; and Jacob went in to her. Laban also gave his maid Zilpah to his daughter Leah as a maid.***

You need to understand that it was the custom for the bride to be heavily veiled. I would imagine, clothed in this way, the only thing that could be seen of her were her fingertips. As a result, Jacob would not have a clue that this is Leah. It is dark as well, and he is overcome with love and emotion. He has worked seven years for this and he probably hardly took a second glance.

Now they are in the wedding tent and there is the wedding week to fulfill. Notice the next verse.

*So it came about in the morning that, behold, . . .*

(that could be translated, “Look!”),

*. . . it was Leah! . . .*

It is almost as if Jacob is doing the writing now. The next morning, the sun streams in through the slit of the canvas, perhaps creating some kind of glow in the tent. He wakes up realizing, “Oh, I’m a married man now.”

He rolls over, perhaps to give Rachel a kiss, and “*Look! It’s Leah!*” I can imagine he jumped five feet into the air, wrapped that blanket around him, and said, “What are you doing here?”

I wish that conversation had been included. She is probably cowering over at the edge of the bed, “Well, you know, my Dad and I were part of this.”

Jacob gets on his clothing, runs down to where Laban is staying, and says, in the last part of verse 25,

*. . . “What is this you have done to me? Was it not for Rachel that I served with you? Why then have you deceived me?”*

I love Laban’s response, in verse 26. Jacob has met his match. Laban casually responds, “Oh, didn’t I tell you about a clause in the contract? We have a custom in our town . . .”

*. . . It is not the practice in our place to marry off the younger before the firstborn.*

“Didn’t I tell you about that?”

Jacob is probably seething. So Laban says, in verse 27a,

*Complete the week of this one, and we will give you the other also . . .”*

There is a lot there that is implied that Moses left out. “Complete the week” means to complete the wedding week. In other words, fake it for a week.

Jacob knows he will be the laughing stock of the community if he ever lets on that he has been deceived like this. So, for a week, he is trying to smile. I can see Leah – she has got her arm around him, “got my husband.” I can see the wedding picture now – she is beaming; he is snarling. But completing the week was what he had to do if he wanted to get Rachel, so he did.

Finally, Rachel is given to him. Skip to verse 30.

*So Jacob went in to Rachel also, and indeed he loved Rachel more than Leah, and he served with Laban for another seven years.*

I cannot imagine.

Sir Walter Scott wrote, “Oh what a tangled web we weave, when first we practice to deceive.”

Jacob is beginning to reap what he sowed.

Norman Rockwell, who is one of my favorite artists, painted an interesting scene. Is this particular painting, a woman is at a butcher counter buying a Thanksgiving turkey. She is perhaps, in her sixties and is dressed very properly. She is standing at the counter with a smug smile on her face. On the other side of the counter, the butcher is standing behind the scales with a sly little grin on his face.

If you just look at the painting briefly, you will miss it. If you look closely, however, Rockwell has revealed their hands. The butcher’s thumb is pressing down on the scale behind the Thanksgiving turkey – and the lady has her finger pressing up on the scale. Deceiver meets deceiver!

That is a classic illustration of Jacob who has been, for his entire life, pressing up on the scale. He has been manipulating circumstances; making sure that he arranges the weight of his activities in his life. However, he meets a butcher by the name of Laban, who has a very heavy thumb. So the deceiver is deceived.

Let me point out several ironies in the way that Jacob was deceived:

- just as Jacob had deceived his father, he had been deceived by Rachel’s father;
- just as Jacob had pretended to be Esau, Leah had pretended to be Rachel;
- just as Jacob had dressed in his brother’s clothing, Leah had dressed in Rachel’s wedding clothing.

If there was ever a time in the history of humanity when a man took a dose of his own medicine, it was then.

## **The Battle For the Babies**

The next scene could be entitled, “The Battle For the Babies”. Look at verse 31 through 32a.

*Now the Lord saw that Leah was unloved, and He opened her womb, but Rachel was barren. Leah conceived and bore a son and named him Reuben . . .*

Then, in the next several verses, we have a detailed account of all of the children that are born to Jacob. It is rather sad because there is a tremendous

amount of jealousy and fighting inside that home; it is now a place of discord and strife.

However, you cannot help but pity Leah. Verse 31 says that the Lord had pity on her because He saw that she was unloved. Even though she had manipulated her way into that wedding, it is interesting that God had pity that she was unloved.

Note also, the names of the sons. These names speak volumes of a very sad, lonely, frustrated woman. Leah named her first son Reuben. That literally means, "Look, a son!"

In that economy, a son was the greatest thing you could give your husband. Bearing a son would bring an immense amount of pride and appreciation. Leah has a son and says, "Look, it's a son!" But Jacob does not look.

Leah's next son is named Simeon, which means, "hearing". She is saying, "God has heard me. Now, Jacob, will you hear me? Will you love me?" Yet, he does not.

Leah's third son is Levi, which means, "joined". In other words, "Won't this son bring about the attachment that I so desire from my husband?" But that does not happen.

It is interesting that the final son's name is Judah, which means, "Praise the Lord!" It is as if Leah reached a point in her life of realizing that Jacob was not going to respond to her or show love or affection to her. So, when the fourth son comes along, she simply names him, "Praise God!" It is a sad story.

Notice what Rachel is doing in verse 1 of chapter 30.

*. . . Rachel saw that she bore Jacob no children . . .*

She is barren, so her first act of desperation is done in verse 1. She goes to Jacob and blames him.

*. . . "Give me children, or else I die." . . .*

Continue to verse 2.

*Then Jacob's anger burned against Rachel, and he said, "Am I in the place of God, who has withheld from you the fruit of the womb?"*

Then, in Rachel's second act of desperation, she gives Jacob a concubine, or her maid. Look at verse 3.

*She said, "Here is my maid Bilhah, go in to her that she may bear on my knees, that through her I too may have children."*

What we have going on, ladies and gentlemen, is a real battle. Who can give Jacob the most children?

Now Leah will follow suit and give her handmaid to Jacob because she has discovered that after the fourth child, she is not having children anymore. So these two sisters are constantly fighting.

One commentator suggested that this battle is one huge poker game. Each side is raising the ante. I thought about this, and it is as if one woman says, "I bid one wife."

Then another one says, "Well, I bid one wife and four children."

The other one responds, "Well, I'll match your wife and raise you a concubine and her two children."

The other one replies, "Well, I'll raise you another concubine."

That makes one wife, one concubine, and six children, against one wife, one concubine, and two children. Not that I know how to play poker, you understand.

And what is Jacob doing all of this time? Is he complaining? Oh no. Is he providing a solution? Not on your life. As a result, this feud reaches a boiling point. Look at verse 14 of chapter 30.

*Now in the days of wheat harvest Reuben went and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."*

Mandrakes were considered aphrodisiacs; that is, fertility helps. Note Leah's response to Rachel, in verse 15a. This is classic.

*But she said to her, "Is it a small matter for you to take my husband?" . . .*

Here is the deceiver, here is Leah, who slipped into that wedding tent, accusing Rachel of taking her husband. What a fight. But Rachel says to her, in verse 15b,

*. . . "Therefore he may lie with you tonight in return for your son's mandrakes."*

Rachel says, "Okay, he's yours, just give me the fertility helps."

Continue to verse 16.

*When Jacob came in from the field in the evening, then Leah went out to meet him and said, “You must come in to me, for I have surely hired you with my son’s mandrakes.” So he lay with her that night.*

Jacob is really a spiritual giant, isn’t he?

Look at verses 17 and 18.

*God gave heed to Leah, and she conceived and bore Jacob a fifth son. Then Leah said, “God has given me my wages, because I gave my maid to my husband.” So she named him Issachar.*

The passage then goes on to tell about all of the other children that they have. Because of this, that home was in tremendous turmoil. Each woman was trying to manipulate a loving response.

There are principles in this that contain a message. There is a message to husbands that we are not to try to manipulate a loving response from our wives. There is a message to wives that you are not to try to manipulate and manage some kind of loving response from your husband. We are to love unconditionally, regardless of response. If we try to buy or bribe love and affection from our spouse, the only thing that will happen is that we will get frustrated.

## Vindicated At Last

The next scene is one of vindication. We will call this, “Vindicated At Last”. I will boil down the last part of chapter 30 to a couple of statements. Let me at least read verse 25a.

*Now it came about when Rachel had borne Joseph . . .*

Rachel finally had a son and, according to verse 24,

*She named him Joseph, saying, “May the Lord give me another son.”*

It is interesting that when she finally has a son, she names him, “Lord give me another one.” There is no contentment in that woman’s life.

Well, let me boil it down because we do not have time to read all of the passage. Jacob finally goes to Laban and proposes to leave. He wants to take his wives and his children and go. When he makes this proposal, verse 27 reveals the selfishness of Laban.

*But Laban said to him, “If now it pleases you, stay with me; I have divined that the Lord has blessed me on your account.”*

In other words, “You are my ticket to material wealth. You’re the patriarch. Wherever you go, God’s blessing goes. So please stay with me.”

Jacob finally reaches an agreement with Laban. He says, “Look, let’s divide the herd. You let me have the spotted, the speckled, the striped.”

The predominant color of Bedouin sheep was white and the goats were dark brown. It was rare for there to be a speckled, a spotted, or a striped sheep. So Jacob is saying, “You know I am penniless. I’ve got wives and all these children and no way to support them. So, why don’t you give me the measly part of your flock and from that, I’ll develop a herd of my own.”

Laban responds, “Okay, you deserve that.”

So Jacob and Laban go through the herd and divide it. I want you to notice what happens after the flock is divided. Look at verse 36 – there is so much trust between these two men.

*And he [Laban] put a distance of three days’ journey between himself and Jacob, and Jacob fed the rest of Laban’s flocks.*

In other words, “I don’t trust you Jacob. You might slip over here and inter-breed these sheep so that you’ll come up with more spotted, speckled, and striped sheep. So, I’m going to leave and I’m going to be gone three days journey away so you can’t get near me.”

However, God intervened and turned that measly little flock into an incredible flock. Look at verse 43.

*So the man became exceedingly prosperous, and had large flocks and female and male servants and camels and donkeys.*

Vindication, at last.

## Eloping, Twenty Years Late

Now, Laban’s spirit is really going to become apparent in this next section that we could entitle, “Eloping, Twenty Years Late”. Look at chapter 31, verse 1.

*Now Jacob heard the words of Laban’s sons, saying, “Jacob has taken away all that was our father’s, and from what belonged to our father he has made all this wealth.”*

Isn’t that interesting? Continue to verse 2.

*Jacob saw the attitude of Laban, and behold, it was not friendly toward him as formerly.*

Skip to verse 4.

*So Jacob sent and called Rachel and Leah to his flock in the field,*

This is for privacy sake. Continue to verses 5 through 7.

*and said to them, "I see your father's attitude, that it is not friendly toward me as formerly, but the God of my father has been with me. You know that I have served your father with all my strength. Yet your father has cheated me and changed my wages ten times; however, God did not allow him to hurt me."*

Skip to verses 11 and 13.

*Then the angel of God said to me in the dream, "Jacob," and I said, "Here I am." . . . "I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth."*

So God has given His approval that Jacob is to leave. The only thing is, He did not tell Jacob to do it during the night. Jacob waits until Laban has gone away to shear his sheep, and then he gets all of his wives and his children, the concubines, the servants, the donkeys, and the cattle and he heads back home.

Of course, when Laban finds out, he is very incensed. He catches up with Jacob and they finally confront one another. Jacob *erupts* and says, in a sense, "How dare you try to hold me back!" Look at verse 38 of chapter 31.

*These twenty years I have been with you; your ewes and your female goats have not miscarried, nor have I eaten the rams of your flocks.*

In other words, "I have taken careful care of your ewes and female goats. And I haven't taken care of my own business expenses at your account. I haven't fed myself and my men from your herd."

Continue to verse 39.

*That which was torn of beasts I did not bring to you; I bore the loss of it myself. You required it of my hand whether stolen by day or stolen by night.*

There was no insurance policy to cover losses. So, in other words, "I served you. I took care of your

flock. I made sure there were no miscarriages. I made sure that I didn't eat at your expense. Whenever one died or was stolen, I took care of it out of my own pocket. And I did this for twenty years!"

Look at verse 40.

*Thus I was: by day the heat consumed me, and the frost by night, and my sleep fled from my eyes.*

In other words, he is saying, "I didn't have a vacation for twenty years."

Continue to verse 41.

*These twenty years I've been in your house; I served you fourteen years for your two daughters and six years for your flock, and you changed my wages ten times.*

Look at verse 42. He is really getting on the stump now.

*If the God of my father, the God of Abraham, and the fear of Isaac, had not been for me, surely now you would have sent me away empty-handed. God has seen my affliction and the toil of my hands, so He rendered judgment last night.*

Vindication is fulfilled.

## A Covenant Of Distrust

The next passage of scripture ends this twenty year period with Laban. We can call it, "A Covenant Of Distrust".

This is a covenant that is often misinterpreted today. You will find this on Hallmark cards and scripture cards and there is a warm, fuzzy feeling. But notice the context as Laban says in verses 43 and 44 of chapter 31,

*. . . The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that you see is mine. But what can I do this day to these my daughters or to their children whom they have borne? So now come, let us make a covenant, you and I, and let it be a witness between you and me.*

Then Jacob responds in verses 45 and 46.

*Then Jacob took a stone and set it up as a pillar. Jacob said to his kinsmen, "Gather stones." So they took stones and made a heap, and they ate there by the heap.*

Now look at verse 49. This is the covenant.

*. . . May the Lord watch between you and me when we are absent one from the other.*

Have you ever heard that or seen that? In other words, “May the Lord watch over us as I am absent from you.”

Note the next verse,

*If you mistreat my daughters, or if you take wives besides my daughters, although no man is with us, see, God is witness between you and me.*

Jacob and Laban are setting up this covenant, and Laban is saying, “While I can’t see you and while my back is turned to you, if you slip across my border and steal sheep, God is watching you. If you do anything to my daughters, God is watching you.”

Jacob is saying, “Yea, that sounds great. If while I’m away from you and I’m not watching you, if you slip over into my border and try anything funny, God is my witness.”

That was the covenant of distrust. And they bid one another good-bye forever.

## **Application: Twenty Years – What Should Jacob Have Learned?!**

Imagine that we could have Jacob with us for a few minutes today; that we could have him all to ourselves at a time just before he died. Let us say we bring him out on the porch and sit him in a very comfortable chair. We take a blanket and put it around his stooped shoulders and over his knees to keep away the chill. Then, we draw up a chair real close, lean toward him, and begin to ask questions.

We say, “Jacob, you’ve lived a colorful life. In fact, the most colorful perhaps, is that twenty year period in the old country. Would you give us some lessons as to what you learned?”

After studying this man’s life for several weeks, I am convinced that Jacob would lean back in his chair, take a deep breath and let it out again, ponder his words – he was never much of a talker – and with his chin on his chest, he would probably say, “Twenty years in the old country, I sure met my match in that

old Laban. I guess I learned two lessons. Number one, I learned that you reap what you sow. I never really cared what I did or who I hurt, as long as I got my way. Manipulating my poor mother, tricking my old father, sneaking the blessing away from my brother – it didn’t matter to me, as long as I got my way. I sowed the seeds of deception, trickery, pride, and self-advancement. I sowed those seeds and as a result, reaped humiliation, insecurity, and pain.”

If we could interrupt Jacob for a moment, we could come real close to where we are today. We also reap precisely what we sow. If we sow a lifestyle that is in direct violation of God’s principles, then we will reap disaster. Believer or not, some of us may be balancing on the tightrope of that disaster right now – without a net; without a pole.

One man wrote that God may seem slow, but He never compromises with consequences. You will reap abandonment, fear, loss of joy, and ineffectiveness.

Now let us get back to Jacob because he said he had two lessons to teach us. As he begins to tell us the second lesson, I can almost see him in my mind. He probably has a little gleam coming to his eye and maybe a smile flickering across his face as he takes another deep breath. He says, “I’ve also learned, that God is in sovereign control. I would have never married Leah. But from her would come Levi.”

Now, if Jacob could see into the future, he would tell us that Levi, Leah’s son, would be the one who would father the tribe that would bring the nation of Israel to the mercy seat of God. They would be the priests unto God. If there had been no Leah, there would have been no Levi.

One of the great, great grandsons of Levi was Moses. So, if there had been no Leah, there would have been no Moses.

Leah’s fourth child was Judah. From Judah would come David, the King of Israel. From David would come the tribe or the line from which Jesus Christ would come. If there had been no Leah, there would have been no David.

Jacob might continue, “God even used my failure and my lack of understanding to advance His cause. *God is in sovereign control.*”



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