

Genesis 29

1,2 Wells were a precious commodity. If a sheep or other creature was to fall into it and pollute it, it would be a great loss, so they went to the trouble to seal it with a stone.

3 I get a check that there is a spiritual picture here. Jesus is the water of life. Some shepherds think He can be polluted by something wandering in not at their direction, so they place an obstruction in the way - education - requirements - laws - ritual. They restrict the free access to the water as if to protect it when in actuality they are trying to control it. The Spirit will not be controlled. He is God!

4-6 He is alive and here comes his daughter! Wow Surely he heard the story of how dad and mom met.

7,8 Back to the spiritual picture. You can only worship starting at 10AM on Sunday morning. What do you mean breaking tradition? Can't do that.

9 Usually the son of 14 years or less would do the shepherding so Laban must not have a son. She was probably very young.

10 Here's a switch. Surely he knew his mom's story, but now he does the reverse. His mom watered the servants camels which fulfilled the fleece that the servant set, but here Jacob waters the one he desires sheep. Is there a picture of the bride seeking with all her heart in the first, and the Groom willing to do anything to win us in the second?

11 Mr. Softy! Is he crying with the joy of the Lord and his providential direction? He asked God to help. Maybe it has struck him here that God has guided his every step.

12 Like her aunty, she's a runner.

13 Jacob recounts the events that led him there as the servant of Abraham had done with Laban also. He has heard of the hand of JHWH twice now but still has idols in his home.

14,15 He sounds so generous but this is the Eastern way. You ask and then you manipulate so you can look generous and still have it your way.

16,17 It may be a comparison of good points. Her eyes may have been considered beautiful. But Jacob goes for the shapely one. After all, she was the one he met like her mom met the servant at the well.

18 No money for the bride price so he labors –

19,20 And so should a life of service seem but a few days because of the great love we have for the bridegroom. Every day in service is a joy because we are near him.

21-23 Only usually the feast begins with the consummation. Laban had tricked his adopted son to keep him around. When he was drunk and it was dark, he slips in the veiled Leah and the consummation is completed with her instead of Rachael. No going back now.

24,25 A taste of what he has sown! I wonder how long it took until he considered that he was getting a taste of his own medicine?

26 Great example of the Eastern way, justify a wrong with some honorable intent so the other party feels like a jerk to protest.

27 Here is what he is after, seven more years of labor. The bridal week is the week of celebration for the marriage. In other words, don't upset the guests or Leah by making a scene, finish out the party and you'll get Rachel too, if you agree to work seven more years.

28 After seven years another week was not a big deal, and he gets paid in advance.

29,30 Can you blame him? Yet, this will be a source of contention and problems.

31 The Lord cares about individuals - women and their feelings, and has a way of evening things out.

32 "see a son" but sounds like "he has seen my misery" The Lord saw and cared more than her husband did.

33 "The one who hears" Very similar to what Hagar named her son and the well - same idea. God sees and hears our suffering.

34 "attached" She begins to speak faith - that Jacob will be attached to her.

35 From faith to praise. She is growing through her suffering and revelation of God. Lets hope Jacob was too.