

Genesis Chapter 29 Commentary

1 Then Jacob went on his journey, and came into the land of the people of the east.

"**Then Jacob went**" Went means; *lifted up his feet*. This definition seems to give the impression that Jacob continued his journey with much joy in his heart. Certainly, after seeing God and hearing God's promise, to himself and his seed after him, Jacob should have been lifted up in spirit.

In comparison to today for us, the dream about the ladder and seeing God at the top, in the previous chapter, is comparable to being born again. We notice also in the previous chapter, after seeing and hearing from God, Jacob made a vow. This would be comparable to joining the church today, after the rebirth, because when we join the visible church here, we are making a vow to God that we are to be willing and obedient servants to him.

Therefore, we proceed on our pilgrimage with great joy and trust in God. We are "*lifted up*" in spirit, and can go on our journey with much assurance and joy.

"**and came into the land of the people of the east**" Jacob starts out near the bottom of the Mediterranean Sea, and Haran is at the top of the Mediterranean Sea and to the east. According to most commentators and historians, Haran is in the area of what we know as Syria/Mesopotamia, and was considered as the eastern countries at that time.

2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

"**and a great stone was upon the well's mouth.**" This stone could have been to serve several purposes some of which are:

- to signify whose well it was
- to protect the well from filling with sand blown by the wind,
- to protect the well from the heat of the sun,
- to prevent the animals from being drowned in it,
- to prevent polluting it.

There is a lesson for us in this. We should be very careful, of the well of water we have been given in Christ. We do not want our lives in Christ, and the water of life from him, to become tainted. We should be very careful; to keep the word of God in its original proclaimed state, and not pervert, or let it be perverted from its original truth.

This is why the Primitive Baptist stick to the King James translation of the bible. If you compare the KJV to other bibles; you will soon pick up the perversions of scripture, which are only tools, which the devil uses to pervert people's minds from the truth of God.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. 4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

Why would Jacob call them brethren, before he knew who they were? Let's remember that Jacob is the stranger here. If he greets them with respect, he is more apt to receive favor from them. We are taught this same principle in NT scripture in: ***Mt 10:11-15; 11 "And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."***

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

Now Jacob inquires more specifically for his kindred. This will tell him if he has come to the right place or not. In our own lives, we don't have to talk to people for very long to discern if we are in the right company or not. One sure test is to begin asking what a person believes about Jesus. Many people will confess there is a God and even claim to believe in God. However, they do not believe in Jesus as the Saviour. They consider him to be a good man, or a prophet, or some other thing. Remember the scripture in: ***Mt 16:13-17; 13 "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."***

Thus we see and understand; without God, through the Holy Spirit, revealing who Jesus really is, men cannot come to understand that Jesus is the Christ, the Son of the Living God. This separates God's people from the rest of the world. God's people believe and see that Jesus is the Christ and their personal Saviour, as well as the Saviour of all that God the Father gave him to save. We know this is true from the scripture in: ***1Jo 4:15 "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."***

Also, we know the opposite is true and is demonstrated in scripture many times. Here are a few:

- ***1Jo 2:18 "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."***
- ***1Jo 2:22 "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."***
- ***1Jo 4:3 "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."***
- ***2Jo 1:7 "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."***

Thus we see that if people will not confess Jesus is the Christ, we are in the wrong company and place.

6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. 7 And he said, Lo, it is yet high day, neither is it time that the cattle should

be gathered together: water ye the sheep, and go and feed them. 8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. 9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them. 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

We suspect that it usually took several men to roll the stone from the well's mouth. Now we see man nature put on display. How? When Jacob saw Rachel, we believe he was struck by her beauty and fell in love at first sight, therefore it was necessary, as most men find necessary to display their strength to a woman they wish to impress, and Jacob rolled the stone away by himself. This would certainly give Rachel something to run home and tell, not only of his great strength, but also of the kinship related in the next verses.

We take note also; Jacob also noticed the sheep, which is an indication of the wealth of Laban.

11 And Jacob kissed Rachel, and lifted up his voice, and wept. 12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. 13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

"And he told Laban all these things." Why would Jacob tell Laban all these things? Remember, Jacob is alone, and he has no witnesses to certify who he is. He tells Laban "**all these things**" to certify that he is indeed Jacob, son of Rebekah, sister to Laban. This reminds us of Abraham's servant that was sent to procure a wife for Isaac, and how he told of all that happened to bring him there, in **Ge 24:13** Jacob is doing the same thing.

This reminds us that when we meet other brothers and sisters in Christ, who we do not know personally and especially if we are alone and have no witnesses to certify our being, we must tell "**all these things**" to certify to them that we are indeed of the family of God.

14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. 15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

Now, we shall see the subtlety of Laban and his own manipulative prowess. Since Jacob has told "**all these things**" Laban knows that Jacob has come seeking a wife. We are sure Laban has noticed Jacob's love for Rachel, and now he has figured out a way to get gain from Jacob. We shall see, as we continue our study, that Laban is a man, who does not miss an opportunity to make money and gain for himself.

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 Leah was tender eyed; but Rachel was beautiful and well favoured. 18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

Laban, being the scheming business man he is, sets a trap for Jacob. What do you mean? Very often in the world of business, if you allow a person to make an offer for something they really want, they

may offer you more than you could ever have hoped to ask for. Laban knows that Jacob really wants to marry Rachel, and he knows he will probably get more from Jacob, if he lets Jacob set the price.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. 22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. 25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Remember, Jacob has sown seeds of deceit and now he is going to begin to reap fruit from the seeds he has sown. We see that Laban has figured out a way to get more gain from Jacob. What do you mean? If Laban was not scheming all the time, he would have told Jacob of this tradition, of the daughters be married in the order of their age, when they made their first agreement for Jacob to marry Rachael.

Laban is going to get seven more years through the means of deceit he has used to trick Jacob. Remember, Jacob has already set the price he is willing to pay for Rachel. Laban now will use that against Jacob to get seven more years of labor out of Jacob.

What does this principle of deceit have to do with us today? It is a picture of the world of people who know not God. They are after all that this world has to offer and whatever they can get from everybody else. Therefore, we see that we must guard against deceit from others as we do business.

A spiritual application is; satan is out to get you to turn from God that he might gain your worship. The devil will use every means he can connive to get you on every turn. We remember, satan began his pathway of deceit by changing the word of truth pronounced by God. This very principle is very alive today, seen by the way men are churning out all these various translations and varieties of bibles, which are nothing more, than the distorted word of God, changed to suit the devil's business of deceit.

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

There is a prophetic picture in this scenario. The law service had to be fulfilled first, before the grace period could be brought forth. What do you mean by this? Simply put, their standard was that the women were married off in the order of their birth. So it is with God's people, they are married to God in order of their birth. The law service came first and God's people Israel were married to him in that era. When Christ fulfilled the demand of the law service and laid the foundations of the church of salvation by grace, the second wife is betrothed to God.

Leah by definition means; *to tire; (figuratively) to be (or make) disgusted: faint, grieve, lothe, (be, make) weary (selves)*. Can you see? The sacrificial law service was a wearisome burden, which must be repeated over and over. Although, by design, it was a tool set in place by God to bring Israel, his people, to remembrance of him. It is also, a prophetic picture of the need for the Christ to come, as

seen in: **Joh 5:39 "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."**

This is a warning to us, how? We should never tire of doing that which is right in the sight of God. We should never tire of remembering who Christ is and what he has done for us. We should never tire of remembering that we are now royal seed of our King Jesus, the Christ. Being a 24/7 Christian should never become tiresome to us. Living the life of a Christian should be to us; as we saw as Jacob served for his wife Rachel, seen in: **"20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."**

Rachael means; *a ewe (the females being the predominant element of a flock) (as a good traveler): sheep*. As we look at this definition we see a picture open before us. You see, we are on a pilgrimage "as a good traveler" in this life, which leads to the marriage supper of the Lamb. The grace church is to be the wife of the Lord Jesus Christ in eternity. The wife is always a female, and in scripture, the church "**God's people on earth**" is often depicted as sheep.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. 29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

Laban, in his scheming way, is now getting another seven years of labor free. How do you mean free? Jacob and Laban had a deal that Jacob would serve seven years for the hand of Rachael in marriage, and Jacob has already served those years. The next seven years of labor from Jacob are the wages of Laban's deceit, not what Jacob had bargained for.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. 31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren. 32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

Do not miss that God is the one who gives the blessing of procreation to his people. God opened the womb of Leah so that she might bear children. God closed the womb of Rachael so that she was barren. This continues to demonstrate the principle of the law service coming first. How? We see that Leah is bringing forth children yet Rachael is barren. Rachael, the picture of the grace church to be established by Christ at his coming, must be barren until her time of deliverance comes. Even after Rachael begins to bring forth children, we see that Leah will have more children, which demonstrates that even when the law service is fulfilled, there will be children of grace among the lineage of Israel.

This is a principle that has application in our spiritual lives as Christians. How? Who gives the new birth to a dead and alienated sinner? It is God. Though God may use us in leading a sinner, that is already born again, to join the church body on earth, we must never forget, God gave the new life. We do not cause anyone to be born again. All that we do, here in time, is encourage people to make manifest, by public confession, their new birth, which God has given as a gift to them.

Now, we see the beginning of Jacob's family, which will become the nation Israel. Leah's first son is Reuben. Reuben is Jacob's first son. Reuben means; *see ye a son*. Reuben, though he is the firstborn

son of Jacob, will not receive the blessing of firstborn son. Because of his disobedience to God; the blessing of firstborn son will be given to Judah. We shall see the blessing of Jacob on Reuben play out in scripture: **Ge 49:3-4: 3 "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: 4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch."** Because of the sin, seen in: **Ge 35:22 "And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it."** Reuben loses the blessing of firstborn son.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

Leah's 2nd son is Simeon, and he is Jacob's 2nd son. Simeon means; *to hear intelligently*. We shall see the blessing of Jacob upon Simeon and Levi play out in scripture. **Ge 49:5-7; 5 "Simeon and Levi are brethren; instruments of cruelty are in their habitations. 6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. 7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."**

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

Leah's third son is Levi. He is Jacob's 3rd son. Levi means: *to twine, to unite, to remain; also to borrow, cleave, join (self), lend(-er)*. We shall see Jacob's blessing on Levi revealed from scripture: **Ge 49:5-7; 5 "Simeon and Levi are brethren; instruments of cruelty are in their habitations. 6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. 7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."**

Levi is the tribe from whom we get the Levitical priesthood, and eventually the Scribes and Pharisees will emerge from this tribe.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

Leah's fourth son is Judah, and he is Jacob's fourth son. Judah means; *celebrated, praise*. We shall see this blessing of Jacob upon Judah revealed in scripture: **Ge 49:8-12; 8 "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. 9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. 11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 12 His eyes shall be red with wine, and his teeth white with milk."**

Judah is in the lineage through which we are brought to Jesus.

The word praise is used for the first time in scripture and means; *to use the hand; to throw (a stone, an arrow) at or away; especially to revere or worship with extended hands; to bemoan by wringing the hands, praise, give thanks, be thankful, thanksgiving.*

We notice; the first use of this word "**praise**" is at the birth of Judah. We notice that Levi came before Judah in the lineage. Again this demonstrates the need of the law service to come before the age of salvation by grace. You understand that it is a prophetic picture?

We notice; the lineage to Christ came through Leah. Leah is a picture of the Old Testament church. It was necessary that Judah be born of Leah, because it is prophetic of Christ being born incarnate, under the ceremonial/sacrificial law service.

As we consider this, we see a picture of a wife, who is not as beautiful in appearance as Rachel, who Jacob truly loved and served a double sentence for. Why? Because; the law service was not a pretty sight to look upon, there were many bloody sacrifices to be offered, and it was a rigorous life for the Israelites. Also, Israel was unable to keep the law commandments to the full, and they needed, just as we need, a Saviour to come and make atonement for them.

We are reminded of a scripture that fits the double sentence served by Jacob for the wife he loved, Rachel, seen in: **Isa 40:2 "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins."** This is prophetic that in the Old Testament; their sins were forgiven through the blood sacrifices, which were a prophetic picture of what Christ would do. Yet in the Old Testament salvation was by grace just as it is in the New Testament. Remember; **Ge 6:8 "But Noah found grace in the eyes of the LORD."** and through that grace, God provided the means of salvation for Noah and his family. Remember, Jerusalem was the central place of worship for all Israel, which is a prophetic picture of the New Jerusalem where all of God's people will be. Those saved by grace in the Old and New Testaments.

Remember that Leah was "**tender eyed**" but Rachel was "**beautiful and well favored.**" What has this to do with the church of the Old Testament, versus, the church of the New Testament? Do you not see? The beauty, of salvation by the grace of God, far exceeds the beauty, and ritual, of the ceremonial/sacrificial law. The daily ritual of offering sacrifices was fulfilled by Christ, as he entered in once into the Holy place and offered himself a sacrifice for sin, seen in: **Heb 9:12 "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."** This is indeed a beautiful thing in the eyes of the born again sinner. What can be more beautiful, here, than to know that we have eternal life, provided by the shed and atoning blood of our Saviour and Lord, Christ Jesus? Praise, and glorify, our heavenly Father, for the gift of salvation by grace through his Son, Jesus, who is the Christ. Hallelujah!