

Deception and Lies: The Story of Leah and Rachel

Marlin Fannin—July 28, 2018

I've been going through stories about some of the women in the Bible, and go through Jacob, Leah and Rachel. First of all we have go through background, and it has to do with *deception and lies*.

We know that deception is a characteristic of human nature. All of us have been deceived at one point or another in our lives by people. I think, if we would admit it, we could raise our hands and say that there have been times when maybe we used deception as well.

Sometimes it seems that certain things run in families, and some things more than others. We'll look at the story of Jacob and his wives and see how deception and lies caused jealousy and hatred, and the consequences that can occur.

We know that Abraham had said to his kinfolk to get a wife for Isaac. We see that the same thing is going to happen there as far as Jacob being sent away. Rebecca was chosen for Isaac as a wife and it said that they became husband and wife and it was about 20 years before she was able to have children.

Isaac was about 40-years-old when he married Rebecca and 20 years went by and she was able to have the twins: Jacob and Esau. We will kind of pick up the story there.

Genesis 25-20: "And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian. And Isaac prayed to the LORD for his wife because she *was* barren. And the LORD heard him, and Rebekah his wife conceived. And the sons struggled together within her. And she said, 'If *it is* well, why *am* I this way?'.... [What's going on?'] ...And she went to inquire of the LORD." (20-22). There was turmoil going on in the womb.

When my wife was pregnant with our first son—Tom—after many months he would kick so hard that you could actually see his footprint in the side of her abdomen.

Verse 23: "And the LORD said to her, 'Two nations *are* in your womb, and two kinds of people shall be separated from your belly. And the one people shall be stronger than the other people, the older shall serve the younger.' And when her days to be delivered were fulfilled, behold, twins *were* in her womb!" (vs 23-24). *We see that the older one was prophesied to serve the younger one!*

Verse 25: "And the first came out red, like a hairy garment all over. And they called his name Esau."

I was telling my wife that I used to have a client years ago that kind of what maybe Esau looked like, because on his wrists, especially when he had on a short-sleeved shirt in the summertime, it was really thick with hair with a like reddish/blondish type. So, every time I saw him I thought that's what Esau must have looked like, because he was really hairy.

Verse 26: "And after that his brother came out, and his hand took hold on Esau's heel. And his name was called Jacob. And Isaac *was* sixty years old when she bore them. And the boys grew. And Esau was a skilled hunter, a man of the field. And Jacob was a quiet man, living in tents. And Isaac loved Esau because he ate of *his* venison. But Rebekah loved Jacob" (vs 26-28).

So, we see right here that they played favorites. Isaac like Esau because Esau was kind of a 'macho man'; he hunted and later on we see that he was a warrior type, he was his own man. Jacob was milder and his mother favored him. So, there between the father and the mother, one favored one, and the favored the other, which isn't good; that's being a respecter of persons.

Verse 29: "And Jacob boiled soup. And Esau came from the field, and he was faint. And Esau said to Jacob, 'I beg you, let me eat of the red, this red *soup*, for I am faint.' Therefore, his name was called Edom. And Jacob said, 'Sell me your birthright today.' And Esau said, 'Behold, I *am* at the point of dying, and what *profit shall* this birthright be to me?'" (vs 29-32).

Esau didn't think much of the birthright! But Jacob contriving there that Esau was promised that he would sell it to Jacob.

- Esau means *red, or like a hairy garment*
- Jacob means *supplanter or be deceitful*

So, the names back then really meant something, and told pretty much how that person was. We can see how the stage was set for jealousy and envy.

Genesis 26:34: "And when Esau was forty years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. And they both were a grief of spirit to Isaac and to Rebekah" (vs 34-35).

Jacob and Rebekah didn't like Esau taking daughters of the land around them, and we see later on that they sent Jacob—as Abraham did for Isaac—back to their people to get a wife.

Esau took two wives who were Hittites, and they were very grievous. Evidently, they didn't get along; it wasn't like Naomi with her daughter-in-law Ruth who loved her very much.

Genesis 27:1: "And it came to pass when Isaac *was* old and his eyes were dim, so that he could not see, he called his oldest son Esau and said to him, 'My son.' And he said to him, 'Behold, I *am* here.' And he said, 'Behold now, I am old and I do not know the day of my death. And now please take your weapons, your quiver and your bow, and go out to the field and hunt game for me. And make savory meat for me, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die.' And Rebekah listened when Isaac spoke to Esau his son. And Esau went to the field to hunt venison in order to bring *it*. And Rebekah spoke to her son Jacob, saying, 'Behold, I heard your father speak to your brother Esau, saying, "Bring me venison, and make me delicious food so that I may eat and bless you in the presence of the LORD before my death." And now, my son... [Rebecca talking to Jacob] ...obey my voice according to what I command you.... [do what I'm telling you to do] ...Go now to the flock and bring me from there two good kids of the goats. And I will make of them delicious food for your father, such as he loves. And you shall bring it to your father so that he may eat, and that he may bless you before his death.'" (vs 1-10).

Rebekah was trying to work it out where Jacob would get the blessing instead of Esau.

Verse 11: "And Jacob said to his mother Rebekah, 'Behold, Esau my brother *is* a hairy man, and I *am* a smooth man.'" *In other words*, 'How is this going to take place? How are we going to do this?'

Verse 12: "My father will perhaps feel me, and I shall seem to him as a deceiver. And I shall bring a curse upon me, and not a blessing.' And his mother said to him, '**Your curse *be* upon me, my son**—only obey my voice and go bring them to me.' And he went and he took them and brought *them* to his mother. And his mother made delicious things such as his father loved. And Rebekah took the clothes of her older son Esau, **the costly ones** which were with her in the house, and put them upon Jacob her younger son" (vs 12-15). *Probably clothes they only wore on special occasions!*

Verse 16: "And she put the skins from the kids of the goats upon his hands and upon the smooth of his neck. And she gave the delicious food and the bread, which she had prepared into the hand of her son Jacob. And he came to his father and said, 'My father!' And he said, 'Here I *am*; who are you, my son?' And Jacob said to his father, 'I *am* Esau

your firstborn....'" (vs 16-19). *So, we see that Jacob lied to his father!*

"...I have done as you asked me. Arise, I pray you, sit and eat of my venison, that your soul may bless me.' And Isaac said to his son, 'How *is it* that you have found it so quickly, my son?' And he [Jacob] said, 'Because the LORD your God brought *it* to me'" (vs 19-20). *Again he lied and deceived his father!*

Verse 21: "And Isaac said to Jacob, 'Come near, I pray you, so that I may feel you, my son, whether you are truly my son Esau or not.' And Jacob went near to Isaac his father. And he felt him and said, 'The voice *is* Jacob's voice, but the hands *are* the hands of Esau.'" (vs 21-22). *Isaac kind of thought something was up!*

Verse 23: "And he did not recognize him, for his hands were hairy like his brother Esau's hands. And he blessed him. And he said, 'Are you truly my son Esau?' And he said, 'I *am*.'" (vs 23-24).

So, that's three times that Jacob has lied to his father in deception that was taking place!

Verse 25: "And he said, 'Bring *it* to me, and I will eat of my son's venison, so that my soul may bless you.' And he brought *it* near to him, and he ate. And he brought him wine, and he drank. And his father Isaac said to him, 'Come near now and kiss me, my son.' And he came near and kissed him. And he smelled the smell of his clothing, and blessed him, and said, 'See, the smell of my son *is* as the smell of a field which the LORD has blessed. And may God give you of the dew of heaven, and of the fatness of the earth, and plenty of grain and wine. Let people serve you, and let nations bow down to you. Be lord over your brethren, and let your mother's sons bow down to you. Cursed *be* everyone that curses you, and blessed *be* he that blesses you'" (vs 25-29).

Verse 30: "And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was scarcely gone from the presence of Isaac his father, that Esau his brother came in from his hunting."

Isn't that the way it happens a lot of times, just as soon as something takes place then the person shows up.

Verse 31: "And he also had made *a dish of* savory meat and brought it to his father. And he said to his father, 'Let my father arise and eat of his son's venison so that your soul may bless me.' And his father Isaac said to him, 'Who *are* you?' And he said, 'I *am* your son, your firstborn, Esau.' Then Isaac trembled greatly, and said, 'Who then *was* the one who has hunted deer and brought *it* to me—and

I have eaten it all before you came, and have blessed him? Yea, he shall be blessed!’ And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry, and said to his father, ‘Bless me, even me also, O my father!’ And he said, ‘Your brother came with deceit, and has taken away your blessing’” (vs 31-35). *Isaac knew what Jacob had done, the deceitful act that had taken place!*

Verse 36: “And *Esau* said, ‘Is he not rightly called Jacob? For he has supplanted me these two times—he took away my birthright, and behold, now he has taken away my blessing.’ And he said, ‘Have you not reserved a blessing for me?’ And Isaac answered and said to Esau, ‘Behold, I have made him your lord, and all his brethren I have given him for servants. And with grain and wine I have sustained him. And what shall I do now to you, my son?’ And Esau said to his father, ‘Have you but one blessing, my father? Bless me, even me also, my father.’ And Esau lifted up his voice and wept” (vs 36-38).

Verse 39: “And Isaac his father answered and said to him, ‘Behold, your dwelling shall be far from the fatness of the earth and far from the dew of heaven from above. And you shall live by your sword and shall serve your brother. But it shall come to pass that when you shall have the dominion, you shall break his yoke from off your neck.’ And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, ‘The days of mourning *for* my father are at hand—then I will kill my brother Jacob.’” (vs 39-41).

Verse 42: “And these words of her older son Esau were told to Rebekah. And she sent and called her younger son Jacob, and said to him, ‘Behold, your brother Esau is going to comfort himself concerning you—*for he is planning* to kill you. And now, therefore, my son, obey my voice—arise, and flee to my brother Laban, to Haran, and stay with him a few days until your brother’s fury turns away’” (vs 42-44).

We see that Jacob actually lied to his dad three times, and that Isaac bestowed the blessing upon Jacob, and there was not much of blessing left for Esau.

Rebekah didn’t wait on God for God to work it out. It was plainly foretold that the older would serve the younger. She took matters into her own hands.

We see that Esau is very upset, but he’s going to wait. Rebekah told Jacob to go to her brother and stay with him:

Verse 45: “‘Until your brother’s anger turns away from you and he forgets what you have done to him.’....”

I thought that this was a very interesting thing that she knew that Esau gets angry real fast, but after a period of time they get over. Some people get angry and they hold a grudge forever until they die. Esau was ready to kill Jacob, but after a period of time—and his mother knew that—that he would be willing to forgive Jacob.

“...Then I will send *for you* and bring you from there. Why should I be bereaved of both of you *in one day*?’ And Rebekah said to Isaac, ‘I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, like these of the daughters of the land, what good is *my* life to me?’” (vs 45-46).

Genesis 28:1: “Then Isaac called Jacob and blessed him, and commanded him. And he said to him, ‘You shall not take a wife of the daughters of Canaan. Arise, go to Padan Aram, to the house of Bethuel your mother’s father. And take a wife from there of the daughters of Laban your mother’s brother. And may God Almighty bless you, and make you fruitful, and multiply you, so that you may be a multitude of people’” (vs 1-3).

We see another blessing that’s pronounced upon Jacob here, v 4: “‘And may He give you the blessing of Abraham, to you and to your seed with you, so that you may inherit the land in which you are a stranger, which God gave to Abraham.’ So, Isaac sent Jacob away. And he went to Padan Aram, to Laban, son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau” (vs 4-5).

Verse 7: “And that Jacob obeyed his father and his mother, and had gone to Padan Aram.”

We see a good characteristic here, that he obeyed his mother and father; that’s what the commandment says.

Gen. 29—Jacob goes into the land and he met Rachel, Laban’s daughter, at the well.

Genesis 29:4: “And Jacob said to them, ‘My brethren, where *are* you from?’ And they said, ‘We *are* from Haran.’.... [they come there to water the sheep] ...And he said to them, ‘Do you know Laban the son of Nahor?’ And they said, ‘We know *him*.’ And he said to them, ‘*Is* he well?’ And they said, ‘He *is* well. And, behold, his daughter Rachel comes with the sheep.’ And he said, ‘Lo, it *is* still high day and not yet time for gathering the flocks together. Water the sheep, then take them *back* to pasture.’ And they said, ‘We cannot until all the flocks have been gathered together. *Only* then is the stone rolled from the well’s mouth and we water the sheep.’ While he still spoke with them, Rachel came with her father’s sheep, for she kept them” (vs 4-9).

In other words, she was a shepherd and took care of her father’s sheep.

Verse 10: “And when Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, then Jacob went near and rolled the stone from the well’s mouth, and watered the flocks of Laban his mother’s brother. Then Jacob kissed Rachel, and lifted up his voice and wept. And Jacob told Rachel that he *was* her father’s kinsman, and that he *was* Rebekah’s son. And she ran and told her father” (vs 10-12).

Verse 13: “And it came to pass 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. And *Jacob* told Laban all these things. And Laban said to him, ‘Surely you *are* my bone and my flesh.’... [kinfolks] ...And he stayed with him for a month. And Laban said to Jacob, ‘Because you *are* my kinsman, should you then serve me for nothing?... [evidently Jacob had been working and helping out] ...Tell me, what *shall be* your wages?’ Now, Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. And Leah had *lovely* soft eyes, but Rachel was beautiful and well-favored. And Jacob loved Rachel, and said, ‘I will serve you seven years for Rachel your younger daughter.’ And Laban said, ‘*It is* better that I give her to you than I should give her to another man. Stay with me” (vs 13-19).

Verse 20: “So, Jacob served seven years for Rachel, and they seemed to him a few days, for the love he had for her.”

Can you imagine working seven years for his wife, and he was so happy that it just seemed that those seven years just went by really fast. Laban had sons and they knew what they were going to do, because Leah has to be married first. That was the custom there and whether it was true or not true, ***through deception and lies*** that what they had planned to do.

Just think about the seven years, how that the courtship that Jacob had with Rachel and the time they spent together talking and dancing. Probably they had family gatherings and celebrations. They were looking forward together; they planned and looked forward to the day when the seven years would be fulfilled and they could be married.

Verse 21: “And Jacob said to Laban, ‘Give *me* my wife, for my days are fulfilled, so that I may go in to her.”—that the marriage would be consummated. The deal was seven years and then she would become Jacob’s wife.

Verse 22: “Then Laban gathered together all the men of the place and made a *wedding* feast. And it came to pass in the evening that he took his daughter Leah and brought her to *Jacob*. And he

went in to her” (vs 22-23).

I’m sure it was dark enough that Jacob couldn’t see. They had been partying and who knows, they may have been passing the wine around. They wanted to make sure that the deal went off that he was deceived, and certainly he was!

Verse 24: “And Laban gave his handmaid Zilpah to his daughter Leah for her handmaid.” And it came to pass in the morning, that behold, it *was* Leah! And *Jacob* said to Laban, ‘What *is* this you have done to me? Did I not serve with you for Rachel? Why then have you tricked me?’... [deceived] ...And Laban said, ‘It must not be done this way in our country to give the younger before the firstborn.... [that was a custom and they couldn’t do that] ...Fulfill her week, and we will give you this one also for the service which you shall serve with me still another seven years.’ So, Jacob did so, and fulfilled her week. Then *Laban* gave Rachel his daughter to *Jacob* as wife also” (vs 24-28).

So, he had given seven years, and *Laban has lied and deceived Jacob*, and he has to work another seven years. He fulfilled Leah’s week and Laban gave him Rebekah as well, for which he had to work another seven years.

Verse 29: “And Laban gave Bilhah his handmaid to his daughter Rachel to be her handmaid. And *Jacob* also went in to Rachel. He also loved Rachel more than Leah, and served with *Laban* still seven more years. And when the LORD saw that Leah *was* loved less, even He opened her womb. But Rachel *was* barren” (vs 29-31).

We see that Jacob now begins to feel the hurt and pain of deception as he and his mother had done to his father Isaac and also to Esau. I’m sure that he thought about this.

Now we see there’s a battle about take place between Rachel and Leah for the companionship and the love of their husband Jacob.

Verse 32: “And Leah conceived and bore a son. And she called his name Reuben, for she said, ‘Surely the LORD has looked upon my afflictions. Now, therefore, my husband will love me.’... [because I’ve given him a son] ...And she conceived again, and bore a son, and said, ‘Because the LORD has heard that I was loved less, He has, therefore, given me this *son* also.’ And she called his name Simeon.... [meaning the Lord has heard that I was loved less] ...And she conceived again, and bore a son, and said, ‘Now this time my husband will be joined to me, because I have borne him three sons.’ Therefore, his name was called Levi.... [attached] ...And she conceived again and bore a son, and she said, ‘This time I will praise the LORD.’ Therefore, she called his name Judah.... [celebrated] ...Then

she ceased bearing” (vs 32-35).

Leah is celebrating now because she had given Jacob four sons, and so far Rachel hasn’t been able to bear any children. Kind of like the situation with Hagar and Sarah; after Hagar got pregnant, she was chiding Sarah because Sarah couldn’t. I’m sure there was some chiding going on because Leah had four sons, ‘how many son’s have you—Rachel—given?’ As this battle continues for the affection from her husband.

Genesis 30:1: “Now, when Rachel saw that she bore Jacob no children, Rachel envied her sister. And she said to Jacob, ‘Give me sons, or else I will die.’ And Jacob’s anger was kindled against Rachel. And he said, ‘**Am I in God’s stead** Who has withheld from you the fruit of the womb?’” (vs 1-2). *It’s God Who has done this, I’m not God, I can’t do anything about it!*

Verse 3: “And she said, ‘Behold my handmaid Bilhah; go in to her, and she shall bear upon my knees, and yea, that I may also have children by her.’” *The same thing basically as Sarah did with Hagar!*

Verse 4: “So she gave him her handmaid Bilhah as a wife. And Jacob went in to her. And Bilhah conceived and bore Jacob a son” (vs 4-5).

Just like Hagar was able to conceive, probably right away, not having any problem getting pregnant.

Verse 6: “And Rachel said, ‘God has judged me, and has also heard my voice... [she had been praying about it] ...and has given me a son.’ Therefore, she called his name Dan. Then Rachel’s handmaid Bilhah conceived again and bore Jacob a second son. And Rachel said, ‘With the wrestlings of God I have wrestled with my sister, and I have prevailed.’ And she called his name Naphtali” (vs 6-8)—*my wrestling!*

So, we see this feud going on between two sisters to have children so they can win the affection of their husband. We know that Jacob loved Rachel already and probably spent the most time with her. Rachel took matters into their own hands instead of waiting on God and decided to have children through her handmaid.

Verse 9: “When Leah saw that she had ceased bearing, she took her handmaid Zilpah and gave her to Jacob as a wife. And Leah’s handmaid Zilpah bore Jacob a son. And Leah said, ‘With good fortune.’ And she called his name Gad.... [*good fortune*] ...Then Leah’s handmaid Zilpah bore Jacob a second son. And Leah said, ‘I am happy, for the daughters will call me blessed.’ And she called his name Asher” (vs 9-13). Asher means *happy*.

We see this battle going on through having children to win affection.

Verse 14: “Now, Reuben went out in the days of the wheat harvest and found **love-apples** in the field, and brought them to his mother Leah. And Rachel said to Leah, ‘Please give me some of your son’s love-apples.’ But she said to her, ‘*Is it* a small matter that you have taken my husband? And would you also take my son’s love-apples?’ And Rachel said, ‘Therefore, he shall lie with you tonight for your son’s love-apples.’” (vs 14-15).

Evidently, this was some kind of herb or plant that they thought maybe would help them to have children.

Verse 16: “And Jacob came out of the field in the evening. And Leah went out to meet him, and said, ‘You must come in to me, for I have surely hired you with my son’s love-apples.’ And he lay with her that night. And God hearkened to Leah, and she conceived and bore Jacob the fifth son. So, Leah said, ‘God has given me my hire because I gave my handmaid to my husband.’ And she called his name Issachar.... [*hire*] ...And Leah conceived again and bore Jacob the sixth son. So, Leah said, ‘God has given me a good present. Now my husband will live with me because I have borne him six sons.’ And she called his name Zebulun” (vs 16-20) Zebulun means *habitation*.

Leah thought that surely Jacob would come and spend all of his time with her because she had given him six sons.

Verse 21: “And afterward she bore a daughter, and called her name Dinah. Then God remembered Rachel, and God hearkened to her and opened her womb” (vs 21-22). *She had been praying that God would open her womb so she could have children!*

Verse 23: “And she conceived and bore a son, and she said, ‘God has taken away my reproach.’ And she called his name Joseph.... [*add to*] ...And she said, ‘May the LORD add another son to me.’ Then, when Rachel had borne Joseph, it came to pass that Jacob said to Laban, ‘Send me away so that I may go into my own place and to my country. Give me my wives and my children *for* whom I have served you, and let me go, for you know my service which I have done you’” (vs 23-26).

We see that Jacob asked to leave, asked for his wife and children and his flocks, but Laban wasn’t going to agree to that.

Genesis 31:17: “Then Jacob rose up and set all his children and wives upon camels. And he drove away all his livestock and all his goods, which he had gotten, the livestock of his property, which he

had gotten in Padan Aram, in order to go to Isaac his father in the land of Canaan” (vs 17-18).

We see that Isaac was still alive at this time, and this was 20 years later, because Jacob served Laban 20 years.

Verse 19: “Now, when Laban went to shear his sheep, Rachel stole the house idols, which were her father’s.”

There are different views on this as to why. One of the best explanations that I’ve read is that she took them, not because she was going to worship them, but if she thought that if she took her father’s idols that they could not do them any harm and they could flee and go in peace and he wouldn’t have any power over them.

Verse 20: “And Jacob deceived the heart of Laban the Syrian in that he did not tell him that he fled.” Jacob again did this in a deceptive manner.

Verse 22: “It was told to Laban on the third day that Jacob had fled.’ *So, three days went by before Laban found out!*

Verse 23: “Then he took his brothers with him and pursued after him seven days’ journey. And they overtook him in Mount Gilead. And God came to Laban the Syrian in a dream by night, and said to him, ‘Take heed that you do not speak either good or bad to Jacob’” (vs 23-24).

In other words, God said to Laban in a dream not to do anything to Jacob, don’t bring any kind of harm to him.

Verse 30: “‘And now you have gone because you longed after your father’s house. Why have you stolen my gods?’ And Jacob answered and said to Laban, ‘Because I *was* afraid, for I said, ‘Perhaps you would take your daughters away from me by force.’ With whomever you find your gods, let him not live. In the presence of our brethren, point out what I have that *is* yours, and take *it* for yourself’; for **Jacob did not know that Rachel had stolen them**” (vs 30-32). *Jacob had pronounced a sentence on whoever had taken them!*

Verse 33: “And Laban went into Jacob’s tent and into Leah’s tent, and into the tents of the two maidservants, and he did not find them. And he went out of Leah’s tent and entered into Rachel’s tent. And Rachel had taken the images and put them into the camel’s saddle, and sat upon them. And Laban searched all the tent but did not find them. But she said to her father, ‘Let it not displease my lord that I cannot rise up before you, for the custom of women *is* upon me.’ And he searched but did not find the images. And Jacob was angry and rebuked Laban. And Jacob answered and said to Laban, ‘What *is* my trespass? What *is* my sin that you have

so hotly pursued after me?’” (vs 33-36).

Recapping: Jacob left and took his wives, children and the flocks that he had earned. Laban found out and pursued after Jacob trying to find the idols that had been taken. He couldn’t find them because Rachel was sitting on them. But Jacob had pronounced:

Verse 32: “With whomever you find your gods, let him not live....” He actually pronounced a death sentence upon his wife, which he didn’t know.

Genesis 33:1: “And Jacob lifted up his eyes and looked.... [and Esau had found out that Jacob was coming back]: ...And behold, Esau came, and four hundred men with him. And he divided the children to Leah, and to Rachel, and to the two handmaids.”

Jacob thought that surely Esau was coming to get even, he’s going to kill me and my whole family. Again, we see *love less by comparison*, and we’ve sent that already between Rachel and Leah, that Jacob had loved Rachel more because that’s who he had worked for seven years first but was married to Leah. Then he had to work another 13 years and was cheated in his flocks by his father-in-law. So, they divided them up:

Verse 2: “And he put the handmaids and their children first, and Leah and her children afterward and Rachel and Joseph last. And he passed over in front of them and bowed himself to the ground seven times until he came near to his brother.... [showing respect] ...And Esau ran to meet him and embraced him, and fell upon his neck and kissed him. And they wept” (vs 2-4).

We saw earlier that Jacob’s mom said, ‘Wait until he gets over it.’ She knew that Esau would probably get over it, and he was one that after a period of time not to hold grudges. He was glad to see his twin brother.

Verse 5: “And *Esau* lifted up his eyes and saw the women and the boys, and said, ‘Who *are* these *with* you?’ And he said, ‘The boys *with* whom God has favored your servant’”—*God has blessed me with these children!*

Esau showed kindness, just like his mother said. Then Jacob goes on his way and Esau offered to go with him and be a guard for him. But Jacob said *no, we’ll be okay.*

Verse 15: “And Esau said, ‘Let me now leave with you *some* of the men with me.’ And he said, ‘What need *is there?* Just let me find grace in the sight of my lord.’ And Esau returned that day on his way to Seir. And Jacob journeyed to Succoth and built himself a house, and made booths for his livestock. Therefore, the name of the place is called

Succoth” (vs 15-17).

Genesis 34:1—the situation with Dinah, the sister of the six brothers. “And Dinah the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land.”

She wanted to go out and see some of the girls and see what’s going on and get acquainted. It says that one of the men there took a liking to her and laid with her. Whether it was forceful or not, it doesn’t say, but he wanted to marry her. But when Dinah’s brothers found out about it, they were really mad. They were grudge-holders: Simeon and Levi.

They said, ‘We have a custom that if you want to marry Dinah all of you have to be circumcised.’ They said they would agree to do this, because if we have them in our land then we can trade with them and do business with them. In other words it would be to their advantage. So, they did.

But on the third day, when they were the sores and couldn’t do anything and couldn’t defend themselves, so the brothers went in and killed them, the whole basic tribe and took their livestock. When Jacob found out about it, he was very upset and said, ‘They’re going to come in and kill all of us.’ The brothers’ answer was that they got what they deserved, ‘they shouldn’t have dealt with our sister as a harlot.’

Genesis 35:16: “And they set out from Bethel. And when there was only a short distance yet to go to Ephrath, Rachel travailed, and she had great difficulty in giving birth. And it came to pass when she was having great difficulty giving birth, the midwife said to her, ‘Do not fear, you shall have this son also.’ And it came to pass as her soul was departing—for she died—that she called his name Benoni. But his father called him Benjamin. And Rachel died and was buried on the way to Ephrath, which is Bethlehem. And Jacob set up a pillar upon her grave. That is the pillar of Rachel’s grave to this day” (vs 16-20).

We see at this point that the feud ends because of death. Then Leah was with Jacob the rest of her time until she died.

We see that deceit carries on in the family. Sometimes it’s worse in some families, a bad character trait that follows some families more than others. The story of Joseph you are familiar with, where they lied to their dad saying that Joseph was killed by an animal. They brought the coat that his dad had made for him and put blood on it where they killed an animal. *They deceived and lied to their dad!* Joseph was sold into slavery.

So, we see what deceit and lies can do to people, families and nations. There are a lot of consequences that we can learn from the story of,

Rebekah, Leah and Jacob. We know that it’s a possibility—it doesn’t say for sure—that Rebekah never saw her son again. So, maybe she passed away during those 20 years. It doesn’t say or tell us, but she did say ‘let the curse be upon me.’

We see also *because of deceit* that Jacob served an additional seven years for Rachel plus six more, a total of 20 years as opposed to work only seven years to get his wife. We see all those years that *he was deceived by Laban* his father-in-law. I’m sure *he learned a great lesson about deception and lies* and what it can do to you.

We know that because of deception upon his brother Esau that Jacob feared for his life when he heard that Esau was coming to meet him. Also, we see *deception with Jacob’s sons Simeon and Levi*, and also had the fear of the nations around him, what they would come and do to him—maybe wipe out all of his family—because of their deed and what they did.

Then we see the deception of his sons think Joseph was dead—*lies and deception!* We see what lies and deception can do to people, families and nations.

Jeremiah 17:9: “The heart is deceitful above all things, and desperately wicked; who can know it?” *Unless God reveals to us where our heart is, we can’t see that!*

Jeremiah 10:23: “O LORD, I know that the way of man is not in himself; it is not in man who walks to direct his steps. O LORD, correct me, but with judgment; not in Your anger, lest You bring me to nothing” (vs 23-24).

Isaiah 53:9—speaking of Christ: “And He made His grave with the wicked, and with the rich in His death; although He had done no violence, nor was any deceit in His mouth.”

Mark 7:20: “And He [Christ] said, ‘That which springs forth from within a man, that defiles the man. For from within, out of the hearts of men go forth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickednesses, guile, licentiousness, an evil eye, blasphemy, pride, foolishness; all these evils go forth from within, and *these* defile a man” (vs 20-23).

It says that God’s eyes are upon us; that He’s watching us to see our life, how we act and what we do. The one who deceives cannot dwell in the house of God (Psa. 101:6-7).

We see what happened with Satan and how he lied and deceived the angels and went against God. And what was done after Adam and Eve, that they believe Satan and took of the tree—which they

should not—then they took on the nature of good and evil, which is mainly evil, more than it is good.

God says that *there's not good thing in us!* The only thing that is good in us is God's Holy Spirit. If we have His Holy Spirit, which helps us to overcome the things, deeds and the character flaws of this flesh, and become like Christ.

Colossians 2:8: “Be on guard so that no one takes you captive through philosophy and vain deceit...” *There are many deceivers that have gone out into the world, as the Scriptures tell us.*

1-Thessalonians 2:1: “For you yourselves, brethren, know that the visit *we had* with you was not without effect. But before *we came*, we had suffered and had been insulted at Philippi, even as you know; *but* we were bold in our God to speak the Gospel to you, *even* in much conflict. For our exhortation *was* not out of error, nor from uncleanness, nor with guile; but even as we were approved by God to be entrusted with the Gospel, we speak in this manner: as *those* who please not men, but **God, Who proves our hearts**” (vs 1-4).

God proves and tests us to *prove our heart!* With the help of God's Holy Spirit we can overcome the former part of our nature and build the character of Christ.

John 1:45: “Now, Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, ‘We have found *Him* of Whom Moses wrote in the Law, and *also* the prophets, Jesus, the son of Joseph; He *is* from Nazareth.’ And Nathanael said to him, ‘Can any good thing come out of Nazareth?’ Philip said to him, ‘Come and see.’ Jesus saw Nathanael coming to Him, and said concerning him, ‘Behold, truly an Israelite in whom *there* is no guile’” (vs 45-48)—*or deceit!*

What a compliment that was! An Israelite that had no guile or deceit. Hopefully that may be said of us, as it was said of Nathanael, ‘Behold, here is a child of God, a spiritual Israelite or physical Israelite from heritage, *in whom there is no guile or deceit!*’

Scriptural References:

- 1) Genesis 25:20-32
- 2) Genesis 26:34-35
- 3) Genesis 27:1-46
- 4) Genesis 28:1-5, 7
- 5) Genesis 29:4-35
- 6) Genesis 30:1-26
- 7) Genesis 31:17-20, 22-24, 30-36, 32
- 8) Genesis 33:1-5, 15
- 9) Genesis 34:1

- 10) Genesis 35:16-20
- 11) Jeremiah 17:9
- 12) Jeremiah 10:23-24
- 13) Isaiah 53:9
- 14) Mark 7:20-23
- 15) Colossian 2:8
- 16) 1 Thessalonians 2:1-4
- 17) John 1:45-48

Scripture referenced, not quoted: Psalm 101:6-7

MF:bo
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