

Timeline of Truth – Jacob Finds a Wife (x2) (Gen 29:1—30)

<p>¹ So Jacob went on his journey and came to the land of the people of the East.</p>	<p>1. Jacob Journeys to the <u>East</u></p>
<p>² And he looked, and saw a well in the field; and behold, there <i>were</i> three flocks of sheep lying by it; for out of that well they watered the flocks. A large stone was on the well's mouth. ³ Now all the flocks would be gathered there; and they would roll the stone from the well's mouth, water the sheep, and put the stone back in its place on the well's mouth. ⁴ And Jacob said to them, "My brethren, where <i>are</i> you from?" And they said, "We <i>are</i> from Haran." ⁵ Then he said to them, "Do you know Laban the son of Nahor?" And they said, "We know him." ⁶ So he said to them, "Is he well?" And they said, "<i>He is</i> well. And look, his daughter Rachel is coming with the sheep." ⁷ Then he said, "Look, <i>it is</i> still high day; <i>it is</i> not time for the cattle to be gathered together. Water the sheep, and go and feed <i>them</i>." ⁸ But they said, "We cannot until all the flocks are gathered together, and they have rolled the stone from the well's mouth; then we water the sheep."</p>	<p>2. Jacob Comes Upon a <u>Well</u></p> <ul style="list-style-type: none"> • <i>What Jacob Sees (2-3):</i> <ul style="list-style-type: none"> ○ A Well ○ 3 Flocks Waiting to Watering Time • <i>What Jacob Asks (4-5):</i> <ul style="list-style-type: none"> ○ Where are you from? ○ Do you know Laban of Nahor? ○ Is Laban well?
<p>⁹ Now while he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. 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. ¹¹ Then Jacob kissed Rachel, and lifted up his voice and wept. ¹² And Jacob told Rachel that he was her father's relative and that he was Rebekah's son. So she ran and told her father.</p>	<p>3. Jacob Meets (Cousin) <u>Rachel</u></p> <ol style="list-style-type: none"> a. <i>Rachel arrives with her father's sheep (9)</i> b. <i>Jacob waters Rachel's sheep (10)</i> c. <i>Jacob kisses Rachel, and weeps (11)</i> <i>[Is he seeing God's hand, as in the meeting of Rebekah at the well by Eleazer?]</i> d. <i>Jacob tells Rachel who he is (12a)</i> e. <i>Rachel runs to tell her father (12b)</i>
<p>¹³ Then it came to pass, when Laban heard the report about Jacob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. So he told Laban all these things. ¹⁴ And Laban said to him, "Surely you <i>are</i> my bone and my flesh." And he stayed with him for a month.</p>	<p>4. Jacob Meets (Uncle) <u>Laban</u></p> <ol style="list-style-type: none"> a. <i>Laban runs to meet Jacob</i> b. <i>Laban embraces and kisses Jacob</i> c. <i>Laban welcomes Jacob in his home as family</i>
<p>¹⁵ Then Laban said to Jacob, "Because you <i>are</i> my relative, should you therefore serve me for nothing? Tell me, what <i>should</i> your wages be?" ¹⁶ Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. ¹⁷ Leah's eyes <i>were</i> delicate, but Rachel was beautiful of form and appearance. ¹⁸ Now Jacob loved Rachel; so he said, "I will serve you seven years for Rachel your younger daughter." ¹⁹ And Laban said, "<i>It is</i> better that I give her to you than that I should give her to another man. Stay with me."</p>	<p>5. Laban Arranges for Jacob to <u>Serve Him For Rachel</u></p> <ol style="list-style-type: none"> a. <i>Laban asks Jacob for a suggested salary</i> <p style="text-align: center;">MORE ABOUT LABAN'S TWO DAUGHTERS: Leah → The older, with delicate eyes Rachel → The younger, beautiful in form & appearance</p> b. <i>Jacob offers seven years of labor for Rachel</i> c. <i>Laban agrees to Jacob's offer</i>

<p>²⁰ So Jacob served seven years for Rachel, and they seemed <i>only</i> a few days to him because of the love he had for her.</p> <p>²¹ Then Jacob said to Laban, "Give <i>me</i> my wife, for my days are fulfilled, that I may go in to her."</p>	<p>6. Jacob Serves Laban <u>Seven</u> Years for <u>Rachel</u></p> <p>a. <i>Jacob's seven years of service fly by</i></p> <p>b. <i>Jacob asks for his wife from Laban</i></p>
<p>²² And Laban gathered together all the men of the place and made a feast.</p> <p>²³ Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.</p> <p>²⁴ And Laban gave his maid Zilpah to his daughter Leah as a maid.</p>	<p>7. Laban Gives Jacob <u>Leah</u> (Rather Than <u>Rachel</u>)</p> <p>a. <i>Laban calls a feast</i></p> <p>b. <i>Laban brings Leah to Jacob at evening</i></p> <p>c. <i>Laban gives Zilpah to be Leah's maid</i></p>
<p>²⁵ So it came to pass in the morning, that behold, it was Leah. And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served you? Why then have you deceived me?"</p> <p>²⁶ And Laban said, "It must not be done so in our country, to give the younger before the firstborn."</p>	<p>8. Jacob <u>Discovers</u> Laban's <u>Deception</u></p> <p>a. <i>Jacob awakes to Leah</i></p> <p>b. <i>Jacob questions Laban:</i></p> <ul style="list-style-type: none"> ○ What have you done to me? ○ Was it not Rachel I served you for? ○ Why have you deceived me? <p>c. <i>Laban gives custom advice 7 years late</i></p>
<p>²⁷ "Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years."</p> <p>²⁸ Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also.</p> <p>²⁹ And Laban gave his maid Bilhah to his daughter Rachel as a maid.</p> <p>³⁰ Then <i>Jacob</i> also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years.</p>	<p>9. Laban Gives Rachel For <u>Seven</u> More Years Of Service</p> <p>a. <i>Laban offers another seven-year deal for Rachel</i></p> <p>b. <i>Jacob agrees to the deal</i></p> <p>c. <i>Laban gives Rachel to Jacob as his wife</i></p> <p>d. <i>Laban gives Bilhah to be Rachel's maid</i></p> <p>e. <i>Jacob loves Rachel more than Leah</i></p> <p>f. <i>Jacob serves Laban for another seven years</i></p>

LESSONS & OBSERVATIONS:

Observations of Good Actions (Regarding Marriage):

1. Jacob obeys & honors his parents by going to look for a wife where they direct.
2. Rachel defers to her father.
3. Jacob gives Laban time to get to know him.
4. Jacob values a wife (7 years of service – TWICE).
5. Jacob's love for Rachel makes the time go by (waiting is powerful)

Observations of Bad Actions:

1. Laban deceives Jacob in the same way Jacob deceived others.
 - a. Devised plan to get twice the work from Jacob
 - b. Carried out the plan with deceitfulness
 - c. Had the second "deal" ready when Jacob found out
2. Jacob marries twice (against God's creation plan & the beginning of many problems).
3. Jacob continues the same error of favoritism that his parents practiced (which led to problems).
4. Jacob continues with Laban. Should he expect something different from a deceiver? (Gen 31:7)

Thought Provoking Excerpts From Select Commentaries

10–12 The warmth of his greeting of Rachel contrasts sharply with the coolness with which the shepherds had received him. His enthusiasm empowers him to roll away the huge stone that normally required several shepherds to move. And then he waters his uncle's sheep, kisses Rachel, weeps, and finally explains that he is "her father's relative, Rebekah's son." This unusual sequence of actions (surely it would have been expected for Jacob to introduce himself before kissing his cousin and weeping?) portrays a man swept along by the joy of meeting his cousin. But what makes him so joyful? Is it relief at finding a relation in a foreign country, or the pleasure of doing something for his uncle, or has he already fallen in love with Rachel? Though his embrace of Rachel no doubt anticipates their later relationship, and Isaac has already directed him to find a wife from Laban's family (28:2), the narrative seems to play down this interpretation by repeatedly insisting that Jacob watered the sheep, not because they were Rachel's, but because they belonged to Laban, "his mother's brother." There is also no comment yet about Rachel's beauty (contrast 24:16). This suggests that Jacob's prime motive at this stage is to ingratiate himself with his uncle.

13 Jacob's alacrity in watering his uncle's flocks is matched by Laban's in greeting him. Of course Laban had been through all this before. Some years earlier his sister had met Isaac's servant at the well, who had showered Laban's family with wealth in order to persuade them to part with Rebekah. Was his haste this time prompted by the possibility of similar enrichment? If it was, he was quickly disillusioned, for Jacob was a runaway, not a rich emissary with ten camels. And the narrative seems to hint that from their first encounter Laban and Jacob's relationship was flawed by Laban's concern for material gain.

"And he told Laban about all these things." A similar phrase in 24:28 refers simply to the meeting at the well, but here rather more is implied. But how much did Jacob divulge of his past? Did he tell of his tricks to acquire his brother's birthright and blessing, or only of Esau's plot to murder him? Did he tell of his parents' injunction to go and stay with his uncle, or also that they wanted him to marry one of Laban's daughters? The text is vague, and we are left to guess, but it seems likely that Laban discovered plenty about Jacob's past and realized that Jacob had not many financial assets to offer and was very much at Laban's mercy. And this must inform our understanding of his comments.¹

18 So it is little surprise to be told that "Jacob loved Rachel." What is surprising is the price he was prepared to pay for her hand, seven years labor, undoubtedly indicating the intensity of his affection for her. In the ancient Near East, betrothal was effected by paying a *מָהָר*, *tirhatum* (Akk.), "marriage present," "bride price" (Exod 22:15 [16]). This was essentially a capital transfer by the groom's family to the bride's family pledging the man to marry. The OT fixes the maximum marriage gift at fifty shekels (Deut 22:29), but typically the gifts were much lower. However, since Jacob could not ask his family to pay, he offered seven years of service instead. Since casual laborers received between one-half and one shekel a month in old Babylonian times (G. R. Driver and J. C. Miles, *The Babylonian Laws* [Oxford: Clarendon Press, 1952] 1:470-71), Jacob was offering Laban a very handsome marriage gift in exchange for Rachel's hand.²

But Jacob, the younger, had put himself before the firstborn Esau, so there is a certain poetic justice in Jacob's deception. Doubtless there is a barbed underhanded dig in Laban's "It is not done *in our area* to put the younger before the firstborn." It was not supposed to be done in Isaac's family either, yet Jacob had.

However, Laban's attempt to justify his action by local convention is weak. Why did he not make the point earlier, if this was his intention? Or why had he not found a husband for Leah during the seven years Jacob had worked for him? Was it because Leah was too ugly to attract a husband, or had Laban been planning all along to palm her off on Jacob? Either way, Jacob had good reason to be incensed by his father-in-law.³

The obvious linkages with the earlier episodes in which Jacob deceived his father (chap. 27; cf. 29:25) and in which the younger Jacob displaced his older brother, Esau (25:27–34; chap. 27; 29:26) surely indicate that, although Jacob is chosen, he does not escape divine justice. Nowhere does Scripture allow that the elect are immune from God's discipline and punishment. "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" (Amos 3:2). "The Lord disciplines him whom he loves, and chastises every son whom he receives" (Heb 12:5–6; Prov 3:12).

Yet through these experiences God's purposes were advanced. Jacob had been promised he would have a multitude of descendants, and it was through the unloved Leah and her maid Zilpah that eight of the twelve tribes traced their descent. Thus even the deceitfulness of Laban and Jacob can be overruled to bring the divine plan to fulfillment (Hos 12:2). Human sin may have delayed Jacob's return to his homeland, but all other aspects of the promises made to him were advanced by his unhappy sojourn in Mesopotamia.⁴

¹ Wenham, G. J. (1998). *Vol. 2: Genesis 16–50*. Word Biblical Commentary (230–231). Dallas: Word, Incorporated.

² Wenham, G. J. (1998). *Vol. 2: Genesis 16–50*. Word Biblical Commentary (235). Dallas: Word, Incorporated.

³ Wenham, G. J. (1998). *Vol. 2: Genesis 16–50*. Word Biblical Commentary (237). Dallas: Word, Incorporated.

⁴ Wenham, G. J. (1998). *Vol. 2: Genesis 16–50*. Word Biblical Commentary (238). Dallas: Word, Incorporated.

By his treachery, Laban achieves two favorable outcomes: first, he ensures that both daughters marry, for Jacob's love compels him to marry Rachel; and second, he ensures another seven years labor from his industrious nephew. Oddly, we can say that the man's avarice coupled with Jacob's passionate love for Rachel created the reckless marriage of the patriarch to two sisters, a practice to be forbidden in Mosaic law (Lev 18:18). Laban's counteroffer to Jacob is essentially the same as that which was agreed upon initially for Rachel, except here Jacob receives Rachel at the start instead of waiting until the conclusion of another seven years (v. 27). By this arrangement, Jacob would be assured of acquiring Rachel, removing the possibility of another crooked deal.⁵

14b–30 For the first time in the narratives, Jacob was the object of deception. Laban had turned the tables on him. The similarity between what Laban did to Jacob and what Jacob had done to Isaac (ch. 27) is patent. Jacob was able to exchange the younger for the older, whereas Laban reversed the trick and exchanged the older for the younger. Jacob was getting what he deserved. In this light the seven extra years that Jacob had to serve Laban appear as a repayment for his treatment of Esau. By calling such situations to the attention of the reader, the writer begins to draw an important lesson from these narratives. Jacob's deceptive schemes for obtaining the blessing did not meet with divine approval. Through Jacob's plans God's will had been accomplished; but the writer is intent on pointing out, as well, that the schemes and tricks were not of God's design.⁶

These shepherds remind me of dock workers on their lunch break—little or no eye contact, grudging monosyllabic answers—and obvious relief when they spot Rachel coming. *Whew! Bother her, not us. Welcome to Mesopotamia, boy.* Of course, the unhelpful shepherds had underestimated Jacob, who could be a little aggressive himself, and he gave them a shot as the shepherdess approached. “He said, ‘Behold, it is still high day; it is not time for the livestock to be gathered together. Water the sheep and go, pasture them’ ” (v. 7). The implication was, “It's midday. You should have watered your flock so your sheep could be grazing and fattening. You lazy bunch!” Stung, they managed to give a defensive reply: “We cannot until all the flocks are gathered together and the stone is rolled from the mouth of the well; then we water the sheep” (v. 8). The custom was that they would wait until the other flocks arrived and then the stone was removed. Evidently these listless shepherds with their flocks were first in the water line. Early to the well, early to sleep.⁷

Deceiver deceived! Jacob's demand to Laban—“Give me my wife that I may go in to her, for my time is completed” (29:21)—strongly suggests that Laban was holding out, extorting as much as he could from Jacob. The absence of the courteous “Please give” and the presence of the solitary “Give” is the language of grievance. And ostensibly Laban complied, doing the right thing in hosting a wedding feast. The typical wedding featured processions to and from the bride's dwelling. There was also the reading of the marriage contract. The feast was attended by both families and the community. And the first day's festivities ended with the groom wrapping his cloak around the bride and taking her to his tent where the marriage was consummated. Following that, the feast continued for six more days.⁷

Evidently Laban used the veiling of the bride, the lateness of the hour, and, likely, much wine to effect the switch—and it worked perfectly. As to what Laban did to restrain Rachel, we do not know. And more, Leah had to be a most willing bride. She must herself have loved Jacob and likely despised her beautiful sister. Nice work!⁸

Consider this: Twelve sons and one daughter would be born to the four women. Through unloved Leah and her maid Zilpah, eight of the twelve tribes would come. Leah would be the mother of Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. Despised Leah was the hereditary mother of the kingly tribe of Judah and the priestly tribe of Levi. This makes her ultimate offspring Moses, David, and the Lord Jesus Christ! Indeed, God's work goes on and even thrives amidst human failure.

Was Jacob the father of the twelve tribes of Israel? Was God the God of Jacob? Yes. The divine ladder was there, and the Lord was keeping him. The heavenly commerce was free and flowing. But it is also true that although Jacob was the elect son, he did not escape the consequences of his own sins. Far from being immune to discipline, God's children are the object of special discipline.

The angel-freighted ladder disciplines and exalts. God had brought the arch-deceiver Laban into the life of the great patriarch-deceiver so that Jacob's sin might be displayed before his eyes and he might be cut to the heart. Jacob's nemesis and greatest antagonist was an instrument of God. The ladder assured that it was so. And Jacob was going to change, not overnight but over time. He would become Israel, a prince of God.⁹

⁵ Mathews, K. A. (2005). *Vol. 1B: Genesis 11:27–50:26*. The New American Commentary (471). Nashville: Broadman & Holman Publishers.

⁶ Sailhamer, J. H. (1990). Genesis. In F. E. Gaebelien (Ed.), *The Expositor's Bible Commentary, Volume 2: Genesis, Exodus, Leviticus, Numbers* (F. E. Gaebelien, Ed.) (199). Grand Rapids, MI: Zondervan Publishing House.

⁷ Hughes, R. K. (2004). *Genesis: Beginning and blessing*. Preaching the Word (366–367). Wheaton, IL: Crossway Books.

⁸ Hughes, R. K. (2004). *Genesis: Beginning and blessing*. Preaching the Word (369). Wheaton, IL: Crossway Books.

⁹ Hughes, R. K. (2004). *Genesis: Beginning and blessing*. Preaching the Word (370–371). Wheaton, IL: Crossway Books.

Jacob worked seven years and they seemed but a few days because love is patient (1 Cor 13).

- **Love gives. Lust takes.**
- **Love waits. Lust won't.**
- **Love is patient. Lust is pressure.**
- **Lust says Now. Love says No.**

There's a world of difference between love and lust.¹⁰

When the Lord saw that Leah was hated (that is, loved less than Rachel) He compensated for this by giving her children. This law of divine compensation still operates: People who lack in one area are given extra in another. Leah acknowledged the Lord when she named her children (vv. 32, 33, 35). From her comes the priesthood (**Levi**), the royal line (**Judah**), and ultimately the Christ.¹¹

The male shepherds may have been unable to roll the stone away because the well belonged to Laban; their inability may have been moral rather than physical.¹²

While Jacob is not the only OT man to have more than one wife, the Bible never endorses the practice. The Mosaic law doesn't forbid polygyny, but God also never commands any man to take another wife. Further, several OT stories, including the story of Jacob, illustrate the problems that result from having more than one wife.¹³

In this chapter the major emphasis lies on God's gracious providence: in the preceding chapter Yahweh had promised to manifest His grace to Jacob; here definite tokens of that grace are received. Jacob finds those of his mother's family without difficulty; he meets with a pleasant reception; his years of work are rendered delightful; he secures a wife from the relationship of his mother; children come from this union. In the second place, of course, there are also indications of just retribution when the deceiver is also deceived.¹⁴

Without a doubt, the most recent occurrences concerning the meeting with the shepherds and Rachel. But will not his unattended coming, so different from that of Abraham's servant who led Rebekah back, have called for an explanation? Not to explain this difference would have raised justifiable questions and even doubts in the minds of his kinsmen. Consequently, if Jacob came as a godly man and one repentant of his recent deceit, as we have every reason to believe that he was, then he could not do otherwise than relate the direct and the more remote reasons of his coming. Consequently, "these matters" will have included an honest report concerning the things of chapters 27 and 28. Otherwise Jacob would have been sailing under false colors.¹⁵

By this time Laban has discerned that in Jacob he would have a very competent shepherd. No doubt, Jacob began to serve in this capacity at once. His faithfulness and his industry were immediately apparent. A measure of selfishness enters into Laban's proposal without a doubt. But most likely it is a compound of honest and selfish motives. The good features in it are that he wishes to bind a relative to himself, especially as this relative is unusually competent. Besides, he wants to arrive at a definite understanding as soon as possible in order to obviate future misunderstandings. Furthermore, it behooves him as the elder to steer toward a definite agreement. Each of these good motives had an admixture of selfishness, for Laban was basically a selfish and a tricky man. No doubt, he was planning to gain this competent young man as a son-in-law. Laban must have anticipated the proposal that was actually made. Perhaps Laban had noticed that Jacob had fallen violently in love, and now Laban hoped that if he let Jacob set the terms, Jacob's newborn love would incline to make a generous proposal.¹⁶

Leah's part in the plot requires explanation. She cannot be absolved from guilt even on the score that it behooved her according to the conceptions of those days to submit to parental authority. She knew that Jacob was to be deceived. Common decency and uprightness would have demanded that she apprise Jacob of the fact at the risk of severe parental displeasure. A moral issue was involved. Apparently, though, indeed, far less guilty than her father, Leah was guilty in so far as she was not entirely averse to the whole scheme. She may have loved Jacob secretly. She may have considered this her one chance to get a husband. She may have thought this an unsought, and therefore justifiable, opportunity to steal a march on her sister. Even absolving her from all improper motives, we cannot entirely condone her action on the ground of the need of absolute obedience to her father as the times demanded it.¹⁷

¹⁰ Courson, J. (2005). *Jon Courson's application commentary: Volume one: Genesis–Job* (138). Nashville, TN: Thomas Nelson.

¹¹ MacDonald, W. (1995). *Believer's Bible Commentary: Old and New Testaments* (A. Farstad, Ed.) (Ge 29:15–35). Nashville: Thomas Nelson.

¹² Constable, T. (2003). *Tom Constable's Expository Notes on the Bible* (Ge 29:1). Galaxie Software.

¹³ Mangum, D., Custis, M., & Widder, W. (2013). *Genesis 12–50*. Lexham Bible Guide (Ge 29:1–30:24). Bellingham, WA: Logos Bible Software.

¹⁴ Leupold, H. C. (1942). *Exposition of Genesis* (782). Grand Rapids, MI: Baker Book House.

¹⁵ Leupold, H. C. (1942). *Exposition of Genesis* (790–791). Grand Rapids, MI: Baker Book House.

¹⁶ Leupold, H. C. (1942). *Exposition of Genesis* (791–792). Grand Rapids, MI: Baker Book House.

¹⁷ Leupold, H. C. (1942). *Exposition of Genesis* (796). Grand Rapids, MI: Baker Book House.

JACOB JOURNEYS TO THE EAST

¹ So **Jacob**
went on his journey and
came to the land
of the people of the East.

JACOB COMES UPON A WELL

² And he
looked, and
saw a well in the field; and
behold,
there *were* three flocks of sheep lying by it;
for out of that well they watered the flocks.
A large stone *was* on the well's mouth.

³ Now all the flocks
would be gathered there; and
they
would
roll the stone from the well's mouth,
water the sheep, and
put the stone back in its place
on the well's mouth.

⁴ And **Jacob** said to them,
"My brethren, where *are* you from?"

And they said,
"We *are* from Haran."

⁵ Then he said to them,
"Do you know **Laban** the son of Nahor?"

And they said,
"We know him."

⁶ So he said to them,
"Is he well?"

And they said,
"*He is* well.
And look,
his daughter **Rachel** is coming
with the sheep."

⁷ Then he said,
"Look,
it is still high day;
it is not time for the cattle to be gathered together.
Water the sheep, and
go and
feed *them*."

⁸ But they said,
"We cannot until
all the flocks are gathered together, and
they have rolled the stone from the well's mouth;
then we water the sheep."

JACOB MEETS RACHEL

⁹ Now while he was still speaking with them,
Rachel came with her father's sheep,
for she was a shepherdess.

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.

11 Then Jacob
kissed Rachel, and
lifted up his voice and
wept.

12 And Jacob
told Rachel
that he was her father's relative and
that he was Rebekah's son.

So she ran and told her father.

JACOB MEETS LABAN

13 Then it came to pass,
when Laban heard the report about Jacob his sister's son,
that he
ran to meet him, and
embraced him and
kissed him, and
brought him to his house.

So he told Laban all these things.

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

LABAN AND JACOB ARRANGE FOR JACOB TO SERVE LABAN FOR RACHEL

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

16 Now Laban had two daughters:
the name of the elder was Leah, and
the name of the younger was Rachel.

17 Leah's eyes were delicate, but
Rachel was beautiful of form and appearance.

18 Now Jacob
loved Rachel;

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

19 And Laban said,
"*It is better*
that I give her to you
than
that I should give her to another man.
Stay with me."

JACOB SERVES LABAN SEVEN YEARS FOR RACHEL

20 So Jacob served
seven years for Rachel, and
they seemed *only* a few days to him
because of the love he had for her.

21 Then Jacob said to Laban,
"Give *me* my wife,
for my days are fulfilled,
that I may go in to her."

LABAN GIVES JACOB LEAH (RATHER THAN RACHEL)

22 And Laban
gathered together all the men of the place and

made a feast.

²³ Now it came to pass
in the evening,
that he
took Leah his daughter and
brought her to Jacob;
and he went in to her.

²⁴ And Laban
gave his maid Zilpah
to his daughter Leah
as a maid.

JACOB DISCOVERS LABAN'S DECEPTION

²⁵ So it came to pass
in the morning, that
behold,
it was Leah.

And he said to Laban,
"What is this you have done to me?
Was it not for Rachel that I served you?
Why then have you deceived me?"

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

LABAN GIVES JACOB RACHEL FOR ANOTHER SEVEN YEARS OF SERVICE

²⁷ "Fulfill her week,
and we will give you this one also
for the service
which you will serve with me
still another seven years."

²⁸ Then Jacob
did so and
fulfilled her week.
So he gave him
his daughter Rachel as wife also.

²⁹ And Laban
gave his maid Bilhah
to his daughter Rachel
as a maid.

³⁰ Then Jacob also
went in to Rachel, and
he also
loved Rachel
more than Leah.

JACOB SERVES LABAN FOR ANOTHER SEVEN YEARS

And he served
with Laban
still another seven years.