

When You've Been Wronged

The Saga of Jacob, Leah, Rachel, and Laban

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Series: Genesis

Introduction: Open your Bible to **Genesis 29**. We are in the book of Genesis. We are going systematically through this book that Moses penned. We are in Genesis 29 tonight. We are looking at the crazy deceit of a man named Laban, and how he tricked Jacob and tried to destroy him and use him. **Tonight's message is about the delightfulness of the sovereignty of God even when wrongs are committed against us.** The title of tonight's message is, "When You've Been Wronged". It is about how God's sovereignty works out His perfect plan despite the deceit and wrongs that people commit. Let's read God's Word.

Genesis 29 (ESV) — "Then Jacob went on his journey and came to the land of the people of the east. 2 As he looked, he saw a well in the field, and behold, three flocks of sheep lying beside it, for out of that well the flocks were watered. The stone on the well's mouth was large, 3 and when all the flocks were gathered there, the shepherds would roll the stone from the mouth of the well and water the sheep, and put the stone back in its place over the mouth of the well. 4 Jacob said to them, "My brothers, where do you come from?" They said, "We are from Haran." 5 He said to them, "Do you know Laban the son of Nahor?" They said, "We know him." 6 He said to them, "Is it well with him?" They said, "It is well; and see, Rachel his daughter is coming with the sheep!" 7 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." 8 But they said, "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." 9 While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. 10 Now as soon as Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, Jacob came 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 wept aloud. 12 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. 13 As soon as Laban heard the news about Jacob, his sister's son, he ran to meet him and embraced him and kissed him and brought him to his house. Jacob told Laban all these things, 14 and Laban said to him, "Surely you are my bone and my flesh!" And he stayed with him a month. 15 Then Laban said to Jacob, "Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?" 16 Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. 17 Leah's eyes were weak, but Rachel was beautiful in form and appearance. 18 Jacob loved Rachel. And he said, "I will serve you seven years for your younger daughter

¹ The idea and some content for this message comes from Sidney Greidanus. *Preaching Christ from Genesis* (Grand Rapids: Eerdmans Pub. Co., 2007), 307ff.

Rachel.” 19 Laban said, “It is better that I give her to you than that I should give her to any other man; stay with me.” 20 So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her. 21 Then Jacob said to Laban, “Give me my wife that I may go in to her, for my time is completed.” 22 So Laban gathered together all the people of the place and made a feast. 23 But in the evening he took his daughter Leah and brought her to Jacob, and he went in to her. 24 (Laban gave his female servant Zilpah to his daughter Leah to be her servant.) 25 And in the morning, 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 deceived me?” 26 Laban said, “It is not so done in our country, to give the younger before the firstborn. 27 Complete the week of this one, and we will give you the other also in return for serving me another seven years.” 28 Jacob did so, and completed her week. Then Laban gave him his daughter Rachel to be his wife. 29 (Laban gave his female servant Bilhah to his daughter Rachel to be her servant.) 30 So Jacob went in to Rachel also, and he loved Rachel more than Leah, and served Laban for another seven years. 31 When the LORD saw that Leah was hated, he opened her womb, but Rachel was barren. 32 And Leah conceived and bore a son, and she called his name Reuben, for she said, “Because the LORD has looked upon my affliction; for now my husband will love me.” 33 She conceived again and bore a son, and said, “Because the LORD has heard that I am hated, he has given me this son also.” And she called his name Simeon. 34 Again she conceived and bore a son, and said, “Now this time my husband will be attached to me, because I have borne him three sons.” Therefore his name was called Levi. 35 And she conceived again and bore a son, and said, “This time I will praise the LORD.” Therefore she called his name Judah. Then she ceased bearing.”

Tonight’s message is really a message about the Gospel. Have you ever been discouraged by deceit and lies? Why does God allow you to be wronged? Why does He allow deceit to fester? Do the lies and wrongs of human beings ever frustrated God’s promises? These are some very searching questions, and the answers are in Genesis 29 where we find the deceiver and heal snatcher himself, Jacob.

I. Though wrong may come, we are all **guilty** of wrong ourselves (vs. 1-20).

- A. Like Jacob who wronged his father, we are all at best sinners saved by grace. Jacob never would have been fleeing had he not wronged his father.

Jacob Fleeing

Jacob knew about deceit. He wanted the blessing of the firstborn so badly that he was willing to deceive his blind father. Well, the deception worked. Jacob indeed received the blessing from Isaac.

But now Jacob is on the run. *His brother Esau wants to kill him.* Jacob has to leave the home of his beloved mother and has to walk more than **400 miles** to his uncle Laban’s place. Jacob is a fugitive. He must have been scared. He has to travel all alone through rugged terrain, cross rivers, perhaps meet up with dangerous animals, hostile people, and foreign people that he was unfamiliar with. But God was guiding him.

God's Promises

But as Jacob is about to leave the Promised Land, God meets him in a dream. The LORD says to Jacob, “Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you” (Genesis 28:15). The LORD also promises Jacob, “The land on which you lie I will give to you and to your offspring. 14 Your offspring shall be like the dust of the earth...” (28:13-14).

Jacob's Journey

With the fresh promises of God ringing in his heart, Jacob continues his journey. But Jacob wasn't fleeing in faith. He was afraid. Jacob had another reason he was fleeing. He was looking for a wife. So we read in **verse 1**, “Then Jacob went on his journey and came to the land of the people of the east.” This single verse covers a **month-long dangerous journey**. The LORD was indeed with him, even as he headed off into exile from the Promised Land.

Jacob's Well

When Jacob is close to his destination, we read in **verses 2-3**, “As he looked, he saw a well in the field, and behold, three flocks of sheep lying beside it, for out of that well the flocks were watered. The stone on the well's mouth was large 3 and when all the flocks were gathered there, the shepherds would roll the stone from the mouth of the well and water the sheep, and put the stone back in its place over the mouth of the well.”

A Well: A Precious Resource

A well was an extremely precious resource for a community. If the stone covering the mouth of the well was left off too long the well would eventually fill in with sand. So the shepherds would wait till all of the flocks were gathered around the well. Then they would remove the stone from the well, water all the sheep, and quickly replace the stone to cover the well.

When Jacob arrives at the well, he says to the shepherds, Jacob said to them, “My brothers, where do you come from?” They said, “We are from Haran.” 5 He said to them, “Do you know Laban the son of Nahor?” They said, “We know him.” 6 He said to them, “Is it well with him?” They said, “It is well; and see, Rachel his daughter is coming with the sheep!” 7 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.” 8 But they said, “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.”

- B. Like Jacob, we are prone to make major decisions without consulting the Lord.
But we are going to see that God is sovereign even when we make bad decisions.

Another Wedding Story: Abraham sends Eliezer for Isaac's Wife

Does the beginning of this story remind you of another wedding story in Genesis? You recall that Abraham had sent his trusted servant back to Haran to find a wife for

Isaac. Abraham had told his servant, “you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell, 4 but will go to my country and to my kindred, and take a wife for my son Isaac” (Genesis 24:3-4). A difficult assignment – finding a suitable wife for your master's son. But Abraham said to his servant, “The LORD . . . will send his angel before you” (Genesis 24:7). And the LORD did.

The LORD led the servant straight to a well where some shepherds also watered their flocks. Arriving at the well, the servant prayed fervently, “O LORD, God of my master Abraham, please grant me success today . . . I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. 14 Let the young woman to whom I shall say, ‘Please let down your jar that I may drink,’ and who shall say, ‘Drink, and I will water your camels’—let her be the one whom you have appointed for your servant Isaac. . . 15 Before he had finished speaking, behold, Rebekah. . .” (Genesis 24:12–15).

Likely the Same Well!

The LORD has led Jacob probably to the very same well.

No Prayer with Jacob

But we do not see that Jacob prays the LORD for guidance or thanks the LORD for leading him to his relatives. Instead it seems that Jacob again wishes to take matters into his own hands. As soon as the shepherds tell him that Rachel, the daughter of Laban, is coming with the sheep, he tries to send the shepherds on their way.

Verses 7-9, “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.” 8 But they said, “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.” 9 While he was still speaking with them, Rachel came with her father’s sheep, for she was a shepherdess.”

His cousin Rachel! Is this not the LORD’s leading? But Jacob does not thank the LORD for leading him to his uncle’s family. He again takes matters into his own hands. **Verse 10,** “Now as soon as Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, Jacob came near and rolled the stone from the well’s mouth and watered the flock of Laban his mother’s brother.”

Super Jacob Moves the Stone to the Well without Assistance!

Single-handedly he rolls away the heavy stone and, against the custom of waiting for all the flocks, Jacob waters the flock of his uncle Laban. Then he kisses Rachel and makes a show of joy, weeping aloud (verse 11). He explains to Rachel that he is the son of Rebekah, her father's sister.

Verse 12, “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”.

In **verse 13**, we find that like Rebekah before her, Rachel runs home to tell her father Laban about the stranger at the well: “*He rolled away the stone of the well single-handedly and watered the sheep. Then he said that he is your sister Rebekah’s son!*” Laban, probably remembering **the costly gifts from Abraham’s servant**, again runs to the well to meet Jacob. But what a disappointment: Jacob has no camels and is not loaded down with gifts. Jacob has come with only the clothes on his back. Still, Laban invites him to his home. He smells a deal!

Once they get there, Laban naturally wants to know how it is that Jacob is all alone and dirt poor. At the end of **verse 13** the narrator pointedly tells us, “Jacob told Laban all these things”. What things? How he had deceived his blind father Isaac for the, blessing of the firstborn; how his mother heard that Esau wanted to kill him and advised him to flee to her brother Laban’s house; and how his father told him to “take as your wife from there one of the daughters of Laban your mother’s brother” (**Genesis 28:2**).

It Takes a Liar to Know One!

Upon hearing this story, Laban exclaims, **verse 14**, “Surely you are my bone and my flesh!” These words remind us of Adam’s exclamation when he first sees Eve, “This at last is bone of my bones and flesh of my flesh” (**Gen. 2:23**).

Laban seems to be saying: You and I are cut from the same cloth; we are both greedy for more wealth; we are both willing to deceive to get that wealth. In any event, Laban invites Jacob to stay. He can always use a strong shepherd.

No Money for the Bride

After observing Jacob for a month, Laban knows that Jacob is a hard worker. He also knows that Jacob is in love with his younger daughter Rachel. But Jacob has no money for the bride-price that was required in that culture. Remember, Eliezer came with gold bracelets and costly earrings and many gifts. But Jacob has nothing.

Craftily, Laban says to Jacob, **verse 15**, “Then Laban said to Jacob, “Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?”” Laban doesn’t care about Jacob – he’s going to milk him for as much as he can! Their relationship for the next twenty years is going to haunt Jacob. Laban turns the mighty Jacob into a lowly laborer!

Laban Has Two Daughters

Before Jacob can tell Laban what he’s willing to give for Rachel, we find out that Laban has not ONE, but TWO daughters! **Verses 16-17**, “Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. Leah’s eyes were weak, but Rachel was beautiful in form and appearance.”

Leah means “cow” and **Rachel** in the Hebrew means “ewe”. This had nothing to do with weight since, heavier ladies back then were more attractive in that culture. Leah’s eyes lacked that deep sparkle that, in Middle Eastern cultures, is a mark of beauty.²

² Wiersbe, W. W. (1993). *Wiersbe's expository outlines on the Old Testament* (Ge 29:1–30:24). Wheaton, IL: Victor Books.

This has to do with beauty. Eyes were very important in the ancient culture in regard to beauty. Rachel's eyes were striking, and Leah's were pretty normal or below normal. Today we would probably say that Leah was **homely** while Rachel was **beautiful**. Which one will Jacob choose to work for, Leah or Rachel?

Jacob Chooses Rachel without Prayer

Jacob does as God for guidance as Abraham's servant Eliezer did to make sure that he selected the right girl for Isaac. Jacob is attracted to Rachel's beauty. The choice is easy for him. **Verse 18** tells us that "Jacob loved Rachel". So he offers Laban, "I will serve you seven years for your younger daughter Rachel."

Jacob Has No Money to Pay the Bride Price

Why would Jacob offer to serve Laban for Rachel when he had such a large inheritance from Abraham? The reason is that Jacob is a fugitive and he's left his mother and his inheritance behind. He has no silver or gold to pay the bride-price. So he offers to work for Rachel. But why would he offer to serve Laban seven years? "The Old Testament fixes the maximum marriage gift at fifty shekels (**Deut 22:29**), but typically the gifts were much lower."³

If a shepherd's wage was about ten shekels a year, Jacob is offering about seventy shekels, almost twice the going rate. Why does Jacob make such a high offer?

It seems that he wants to *make an offer that Laban cannot turn down*. And he is right. Laban agrees immediately. Verse 19, "Laban said, "It is better that I give her to you than that I should give her to any other man; stay with me.""

Though Jacob pays a high bride-price for Rachel, according to **verse 20**, these seven years "seemed to him but a few days because of the love he had for her."

II. Though wrong may come, even the guile and deception of others cannot harm us (vs. 21-30).

Jacob's Demand

When Jacob has fulfilled the seven years, it seems that Laban has conveniently forgotten the agreement. Jacob has to actually seek out Laban and demand his bride. Listen to Jacob in **verse 21**, "Give me my wife that I may go in to her, for my time is completed."

In response, Laban gathers together all the people of the place, and makes a feast, **verse 22**, "So Laban gathered together all the people of the place and made a feast."

Normally, a wedding involved processions to and from the bride's house, a reading of the marriage contract, and a large meal attended by both families and neighbors. The first day's celebration ended with the groom wrapping his cloak around

³ Wenham. *Genesis 16-50*, 235.

the bride, who was veiled throughout the ceremony (24:65), and taking her to the nuptial chamber where the marriage was consummated. However, the feasting and celebration would normally go on for a whole week! I'm not sure this one did, because Jacob was in for a big surprise!

Verse 23, "But in the evening he took his daughter Leah and brought her to Jacob, and he went in to her." Jacob never notices the switch: the bride is veiled, the night is dark, and the groom is probably slightly intoxicated. How will Jacob react to this cruel deception? Will he divorce Leah and demand Rachel right away?

Zilpah, the Dowry

We don't know right away. All we know is that Jacob seems to receive the gift of a servant girl from Laban for Leah. **Verse 24**, "Laban gave his female servant Zilpah to his daughter Leah to be her servant". In that culture, the father of the bride would give a dowry to his daughter. The dowry could be money, or clothes, or servants. Laban gives Leah his maid Zilpah. The fact that he gives only one maid may be a sign of his greedy nature.³² In any event, with seven years of Jacob's service, he has made good money on the plain Leah. Perhaps there is more money to be gained from this source.

Jacob's Shock

We find out that Laban wrongs and deceived Jacob: **Verse 25**, "...in the morning, 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 deceived me?"" We can imagine Jacob's shock. Jacob, who deceived his father who had "weak eyes" now discovers that the woman he is now married to is not Rachel, but Leah, who has **weak eyes**.

Laban's Slick Answer

Jacob knows that Laban instigated this deception. He immediately confronts Laban. But Laban does not bat an eye. He simply says (like the used car salesman that he is), "It is not so done in our country, to give the younger before the firstborn" (vs. 26). You, Jacob, the younger, may have grabbed the blessing of the firstborn Esau, but in our country we don't place the younger before the firstborn.

What can Jacob say? Jacob the deceiver has met his match in uncle Laban. But Laban comes up with an ingenious plan by which both can get what they want. **Verse 27**, "Complete the week of this one, and we will give you the other also in return for serving me another seven years."

What will Jacob do? Will he agree to serve his deceiving uncle another seven years? He longs to go back to his mother. She had said his stay with uncle Laban would be only "a few days" (**Gen. 27:44**). Now he has been gone seven years and Laban demands that he stay another seven. What will Jacob do? Jacob has little choice. Jacob gives in to his crafty uncle. He accepts his steep offer. **Verse 28**, "Jacob did so, and completed her week. Then Laban gave him his daughter Rachel to be his wife. 29 (Laban gave his female servant Bilhah to his daughter Rachel to be her servant.) 30 So Jacob

went in to Rachel also, and he loved Rachel more than Leah, and served Laban for another seven years”.

So Jacob was wronged. But it did not hurt him.

Romans 8:28-29 applied to Jacob. **Romans 8:28–29** (ESV) — “And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son”.

Genesis 50:20 also applied then and now (ESV) — “As for you, you meant evil against me, but God meant it for good”.

God’s goal in your life is not your happiness in circumstances, but your happiness in Christ.

So Jacob served Laban another seven years. And these years, unlike the first seven, do not fly by like “a few days” (vs. 20) for Jacob. They are long, difficult years. His father-in-law Laban has become his adversary, and with two wives and their maids there is constant tension in his household (see 30:8).

Jacob has made a mess of his life. It seems that the LORD has forsaken him. Where is the LORD who had promised to keep him and to give him as many offspring as the dust of the earth?

Application: Sometimes it seems that God is through with us. Sometimes we feel helpless, especially when we are wronged, or things go very much in the wrong direction in our life. But what we find is that the guile of people cannot harm us.

I think of **Romans 8:35-39**, “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” 37 No, in all these things we are more than conquerors through him who loved us. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

III. Though wrong may come, we must remember the **greatness** of God’s eternal plan (vs. 31-35).

The Twelve Tribes of Israel

For Jacob, it may have seemed like the LORD is absent, but in reality the LORD **works through Laban’s deception to fulfill his promise of giving Jacob a multitude of offspring**. For Jacob now has two wives who each have a maid. In the following chapter we read that all four women bear children for Jacob: the sons who become the twelve tribes of Israel. We can sometimes make a mess of life, but through grace, God

can make something beautiful. I love the words of Solomon in **Ecclesiastes 3:11**, “He has made everything beautiful in its time.”

In this narrative, too, the narrator shows that the LORD was not absent during these sordid and deceptive dealings. We read in verse 31, “When the LORD saw that Leah was hated, he opened her womb, but Rachel was barren. 32 And Leah conceived and bore a son, and she called his name Reuben, for she said, “Because the LORD has looked upon my affliction; for now my husband will love me.” 33 She conceived again and bore a son, and said, “Because the LORD has heard that I am hated, he has given me this son also.” And she called his name Simeon. 34 Again she conceived and bore a son, and said, “Now this time my husband will be attached to me, because I have borne him three sons.” Therefore his name was called Levi. 35 And she conceived again and bore a son, and said, “This time I will praise the LORD.” Therefore she called his name Judah. Then she ceased bearing.”

God Blesses Leah!

By means of such a twist in the story, the narrator shows again that Jacob's plans have come to nothing. Jacob had planned to take sparkly eyed **Rachel** as his wife, but God intended him to have plain eyed, godly **Leah**. Jacob is confronted with the fact that God blesses Leah, the firstborn, with children, but does not bless the younger Rachel.

Even more, Leah, the unloved wife, is the one who testifies to the LORD'S faithfulness. She is the Proverbs 31 woman. She is the godly woman. Listen to her in verse, “Leah conceived and bore a son, and she called his name Reuben, for she said, “Because the LORD has looked upon my affliction”.”

Each child the Lord gives, she praises God for.

Leah, the unwanted and unloved wife, gives birth to the forebears of four important tribes in Israel. Moses and Aaron would be born in the tribe of **Levi**; the LORD would choose the Levites to serve him in his temple. David would be born in the tribe of **Judah**; the LORD would choose the royal line of kings from the tribe of Judah.

As later Israel read this story of Laban's deception and Jacob's wrong choices, they would have become aware of a deep mystery: **their sovereign LORD can fulfill his promises even in the midst of human deception and scheming.**

At Bethel, the LORD promised Jacob in **Genesis 28:14** (ESV) — “Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed.”

With the birth of four sons to Leah, the LORD began to fulfill this promise.

- At the **end of Genesis**, when Jacob moves to Egypt, “the total number of people born to Jacob was seventy” (Gen 46:27; Exod 1:5). Seventy (7 x 10) is a full number of people, but it is not yet “like the dust of the earth.”
- In **Egypt**, even through persecution, Israel will rapidly multiply. But still they are not “like the dust of the earth.” This promise comes to final fulfillment only through Jesus Christ.

- Consider the greatest wrong ever committed. Judas deceived Jesus, sold his master for thirty pieces of silver, and betrayed him with a kiss. The chief priests and the council used false testimony to condemn Jesus. Pilate, the representative of the Roman Empire, knew that Jesus was innocent, yet "handed him over to be crucified" (Matt 27:26). But God used all these deceptions to fulfill his promise that Jacob's offspring would be numerous "like the dust of the earth."
- After his **resurrection** Jesus explained to his disciples, in Luke 24:46–47 (ESV) — "Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem."

Jesus sent out his followers to "make disciples of all nations" (Matt 28:19). The final result of this mission work is revealed in the book of Revelation. John heard the new song sung to the Lamb in **Revelation 5:9–10** (ESV) —

"And they sang a new song, saying, 'Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, 10 and you have made them a kingdom and priests to our God, and they shall reign on the earth.'"

People ransomed from "every tribe and language and people and nation" — Now that's a massive number! Through Jesus Christ, Jacob's offspring will indeed become "like the dust of the earth."

Today we may have our doubts about this promise. In many countries, Christians are a struggling minority. Christians are persecuted and killed.

- **Secularism** is decimating the church in Europe.
- **Materialism** is undermining the church in North America.
- People follow the lies of **false religions**. Is God absent?
- What is happening to God's promise that his people will become as numerous as "the dust of the earth"?

Conclusion: The wedding narrative of Jacob tells us that God is never absent when human beings scheme and deceive one another. Somehow the sovereign LORD will fulfill his promise that Jacob's descendants shall be as numerous as the dust of the earth. Jesus himself predicted in **Matthew 8:11** (ESV) — "I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven."

The promise to multiply Jacob's seed takes place despite the wrongs that he experiences through the lies of Laban.

How about you? Can you trust in a sovereign God when you are wronged?