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"The reflection of Christ."

ill- "The greatest showman"- Standing outside a shop window to try on "new clothes."

Ill- Pepper's ghost is an illusion technique used in the theatre, amusement parks, museums, television, and concerts. It is named after the English scientist John Henry Pepper (1821–1900) who popularised the effect in a demonstration in 1862.[1] Examples of the illusion are the Girl-to-Gorilla trick found in old carnival sideshows and the appearance of "Ghosts" at the Haunted Mansion  
Penalty.

Teleprompters are a modern implementation of Pepper's ghost

James 1:19-27 (NLT) Understand this, my dear brothers and sisters: You must all be quick to listen, slow to speak, and slow to get angry. 20 Human anger does not produce the righteousness God desires. 21 So get rid of all the filth and evil in your lives, and humbly accept the word God has planted in your hearts, for it has the power to save your souls. 22 But don't just listen to God's word. You must do what it says. Otherwise, you are only fooling yourselves. 23 For if you listen to the word and don't obey, it is like glancing at your face in a mirror. 24 You see yourself, walk away, and forget what you look like. 25 But if you look carefully into the perfect law that sets you free, and if you do what it says and don't forget what you heard, then God will bless you for doing it. 26 If you claim to be religious but don't control your tongue, you are fooling yourself, and your religion is worthless. 27 Pure and genuine religion in the sight of God the Father means caring for orphans and widows in their distress and refusing to let the world corrupt you.

Penalty-

The cross of Jesus takes the penalty of sin.

We see for the first time what sin honestly looks like upon us, and comprehend what needed to be to deal with it.

The light of the gospel of God is shone upon us, and for the first time, we stay to look around rather than run away and hide.

John 1:9-13 (NLT) The one who is the true light, who gives light to everyone, was coming into the world.

10 He came into the very world he created, but the world didn't recognize him. 11 He came to his own people, and even they rejected him. 12 But to all who believed him and accepted him, he gave the right to become children of God. 13 They are reborn—not with a physical birth resulting from human passion or plan, but a birth that comes from God.

The penalty for sin is death.

Romans 5:12 (NLT) When Adam sinned, sin entered the world. Adam's sin brought death, so death spread to everyone, for everyone sinned....

Romans 5:15-16 (NLT) For the sin of this one man, Adam, brought death to many. But even greater is God's wonderful grace and his gift of forgiveness to many through this other man, Jesus Christ. 16 And the result of God's gracious gift is very different from the result of that one man's sin. For Adam's sin led to condemnation, but God's free gift leads to our being made right with God, even though we are guilty of many sins.....

Romans 5:17 (NLT) For the sin of this one man, Adam, caused death to rule over many. But even greater is God's wonderful grace and his gift of righteousness, for all who receive it will live in triumph over sin and death through this one man, Jesus Christ.

Power.

III- The train which has changed its final destination. If the train is graffiti covered, it still is, often we need to see what it had got to, to understand the depth of how much it needs a clean, and why it was due to end up on the scrap heap instead.

God is into restoration, but we should never think it comes cheap.

Luke 7:41-50 (NLT) Then Jesus told him this story: “A man loaned money to two people—500 pieces of silver to one and 50 pieces to the other. 42 But neither of them could repay him, so he kindly forgave them both, canceling their debts. Who do you suppose loved him more after that?”

43 Simon answered, “I suppose the one for whom he canceled the larger debt.”

“That’s right,” Jesus said. 44 Then he turned to the woman and said to Simon, “Look at this woman kneeling here. When I entered your home, you didn’t offer me water to wash the dust from my feet, but she has washed them with her tears and wiped them with her hair. 45 You didn’t greet me with a kiss, but from the time I first came in, she has not stopped kissing my feet. 46 You neglected the courtesy of olive oil to anoint my head, but she has anointed my feet with rare perfume.

47 “I tell you, her sins—and they are many—have been forgiven, so she has shown me much love. But a person who is forgiven little shows only little love.” 48 Then Jesus said to the woman, “Your sins are forgiven.”

49 The men at the table said among themselves, “Who is this man, that he goes around forgiving sins?”

50 And Jesus said to the woman, “Your faith has saved you; go in peace.”

Sometimes we need to see the reflection of who we were before we appreciate who we have become.

The word of God needs to become your nature, and we need not just to understand it, but put it into practice.

Sometimes we need to see how the power of sin, has manifest in the lives of those around us, to appreciate the harm it has done. Sometimes we need to see it in sharp relief for this to affect.

## The Passage

1. Jacob sees the depth of his actions, and the fallout they caused.

There he asks for his uncle Laban, and meets Laban’s daughter Rachel. We have encountered Laban once before—in the negotiation for his sister Rebekah to marry Isaac. In those days he drove a hard bargain and tried to play for time. We find he hasn’t changed.

Andrew Knowles, The Bible Guide, 1st Augsburg books ed. (Minneapolis, MN: Augsburg, 2001), 35.

It is not clear what is meant by “tender” (or “delicate”) eyes. The expression may mean she had appealing eyes (cf. NAB, NRSV, NLT), though some suggest that they were plain, not having the brightness normally expected. Either way, she did not measure up to her gorgeous sister.

Biblical Studies Press, The NET Bible First Edition Notes (Biblical Studies Press, 2006), Ge 29:17.

"The word translated in the KJV hate actually means to Love-less.

In later years the Jewish law forbids the marrying of sisters while both are alive. It can only result in jealousy, rejection and hurt. But God has a purpose for Leah. While Rachel struggles to get pregnant, Leah gives birth to six sons and a daughter. Half the tribes of Israel, including the royal tribe of Judah and the priestly tribe of Levi, will honour Leah as their mother.

Andrew Knowles, The Bible Guide, 1st Augsburg books ed. (Minneapolis, MN: Augsburg, 2001), 35.

As one might have expected, Jacob fell in love with Rachel. Jacob had fled from his father's house with only a staff in his hand (Genesis 32:10), so he could give neither the customary dowry nor the kind of presents normally presented to a bride (Genesis 24:53). So he offered to work for Laban seven years, if he would give him Rachel as his wife. Jacob may also have figured that the uncertain status of his relationship with Esau required that he stay with Laban for some time.

Douglas Redford, The Pentateuch, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 124.

So far as can be determined, there was no wedding “ceremony” such as we know today, during which the bride was presented to the groom and vows were exchanged. Instead, after the first evening of the feast, the bride was brought heavily veiled to the dwelling of the groom. This custom made the deception that Laban would foist upon Jacob possible, for the veil was long and fitted closely so that the bride's face and much of her figure were also concealed. Furthermore, it was dark; and the groom would probably have been less than observant after a day of feasting (and perhaps a significant amount of drinking as well).

Douglas Redford, *The Pentateuch*, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 125–126.

This could not have been a happy time for either of them. Jacob's seven years of service on behalf of Rachel had flown by because of his love for her, but these seven days must have dragged on slowly and painfully.

Douglas Redford, *The Pentateuch*, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 128.

Jacob claimed that Laban had deceived him. Ironically, Isaac used a form of the same word to describe Jacob's deceitfulness in stealing Esau's blessing (Genesis 27:35). One should highlight this irony as well: whereas in the deception of Isaac the younger sibling (Jacob) had been substituted for the older (Esau), here the older sibling (Leah) was substituted for the younger (Rachel).

Douglas Redford, *The Pentateuch*, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 126.

Jacob was confronted by someone like himself, and he had to learn that even God's chosen one must reap what he sowed. That Jacob was standing squarely in the middle of God's plan did not exempt him from the responsibility of moral behaviour or the consequences of his moral deficiencies.

Douglas Redford, *The Pentateuch*, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 127.

Though indefensible on the part of Laban, the substitution of Leah for Rachel was a deserved punishment of Jacob. Having wronged Esau his brother, he is in turn wronged by 'a brother'—Laban. Having substituted the younger (himself) for the older (Esau), he is recompensed by having the older put into the place of the younger. As Isaac knew not when he blessed Jacob, so Jacob knows not when he marries Leah. As Jacob acted at the instigation of his mother, Leah yields to the suggestion of her father.

James E. Smith, *The Pentateuch*, 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 189.

Jacob did not berate Leah, nor did he divorce her.

## 2. Leah is cared for by God.

Nothing is said about Leah in this situation. Some, thinking that she was an unfortunate pawn of her father, believe that she should receive our sympathy. They conclude that Laban was not only unfaithful to his contract with Jacob, but also that he was unfaithful to his older daughter by using her in this manner to further his own interests.

Others, however, find it difficult to understand how Leah could agree to participate in a deception to wrong her sister by marrying someone who neither loved nor desired her. Still, in a culture in which weddings were arranged by the fathers, Leah may have had no say in the matter.

Douglas Redford, *The Pentateuch*, vol. 1, Standard Reference Library: Old Testament (Cincinnati, OH: Standard Publishing, 2008), 126.

and that perhaps

"She took it to the Lord in Prayer. In other words, she prayed about it. Prayer is not just taking our wish list before God it is also taking our disappointments. If you are experiencing disappointments then pray. How different the children of Israel would have been if they would have learned this lesson from Leah. Rather than murmuring against Moses, they should have prayed for Moses. Churches rather than complain about the Pastor or the Ordained leaders when they do not meet our expectations we need to learn to pray. "-

[www.sermoncentral.com/sermons/lessons-from-leah-nathan-robertson-jr-sermon-on-church-purpose-of](http://www.sermoncentral.com/sermons/lessons-from-leah-nathan-robertson-jr-sermon-on-church-purpose-of)

or

Laban, however, conceived a scheme by which he could keep the service of Jacob for another seven years. He substituted Leah for Rachel. Because of the thick veils worn by the bride, and the poor light in the tent, Jacob did not discover the deception until morning. Laban's plot could not have been carried out without the willing cooperation of Leah (29:20–24).

James E. Smith, *The Pentateuch*, 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 189.

leading to...

When a marriage begins with sin, there is usually division and unhappiness in the home. At first, neither of the two wives bore children, but it was obvious that Jacob loved Rachel more and that he “slighted” (hated, v. 31) Leah. So, God honoured Leah by giving her four sons: Reuben (“Look, a son!”), Simeon (“hearing”), Levi (“joined”), and Judah (“praise”). This was in answer to Leah’s prayers (see 29:33 and 30:6, 17, 22). Rachel could not help but envy her sister, and her envy created anger and disagreement between her and Jacob. Instead of losing his temper, Jacob should have prayed about the problem, as his parents had done years before (25:19–23). The man-made solution was that Jacob marry Bilhah, who bore him Dan (“judgment”), and Naphtali (“wrestling”). Leah followed by giving him Zilpah, and she bore Gad (“a troop”) and Asher (“good fortune”).-Warren W. Wiersbe, Wiersbe’s

### **Application**

Sidepoint 1-Monogamy is the best way.

How many marriages are in competition?

"I tell couples all the time, Marry the one you love or Love the one you have married. Leah believed that the love of her husband would make her happy."-Nathan-Robertson-jr-sermon-on-church-purpose

Side point 2- Challenge-What is your criteria to love people.

"Church folks are notorious for picking and choosing whom they will love. Rachel was easy to love; she was beautiful, and highly favoured. Leah was difficult to love because she was tender eyed. The Church folks often chose to love those who have the visible things. Those who can sing, those that can give an awe inspiring speech, those that can stir our emotions, those who can bake, those who have disposable income. We hate those who have their own opinion, those who need more information, those who are not satisfied with the way things are but are willing to work to make things better."- Nathan-Robertson-jr

Main point -have we seen the reflection of our sin, and do we allow God to shine the light on Jesus, so as the “pepper’s ghost “ effect takes place, as we look into the shop window, we see only Jesus and none of ourselves, ad act thankfully and according to the words of James.