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## Rice Memorial MBC

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## **A Bride Worth Waiting For**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
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or Roget's Thesaurus – **January 3, 2016**

## **Genesis 29:15-30**

**Introduction:** In **Genesis 29:1-8**, we find that **Jacob** has **arrived** "into the land of the people of the east". And he looks, and sees a **well** in the field, and, sees three flocks of **sheep** lying by it; because out of that well they **watered** the flocks. A great stone was upon the well's mouth, which they would roll away, water the sheep, and then place back into position. He sees some men, with whom he speaks, that tell him they are from Haran, and that they do know **Laban**.

**Genesis 29:9**, *And while he yet spake with them, Rachel came with her father's sheep: for **she KEPT them** (tend a flock; i.e. pasture it, **PASTOR**, shepherd).*

**Thought 1.** Truths about physical sheep are also TRUE for spiritual sheep. Physical sheep are given physical water and food. When Jesus laid down his life, he purchased with his blood the sheep God (Yahweh) had committed to him. (Acts 20:28) And so, he's the Chief Shepherd. Under him, he's appointed pastors/shepherds to FEED and WATER them with the "knowledge and understanding" we receive from him, as the Holy Spirit teaches us.

**Jeremiah 3:15**, And I will give you **pastors** (one who has the care of flocks) according to MINE HEART, which shall **FEED you** with **knowledge** and **understanding**.

**Acts 20:17, 28**, And from Miletus he sent to Ephesus, and called the **elders (Christian Presbyter: older [person who has the pastoral charge])** of the church.  
...Take heed therefore unto yourselves, and to all the **flock**, over the which the Holy Ghost hath made you OVERSEERS,  
to **FEED** the **church** of God, which he hath **purchased** with **his own blood**.

**1 Timothy 3:2**, A bishop (ELDER, overseer) then must be **BLAMELESS (inculpable [unblamable: not deserving of censure])**, the **husband** of one wife...

**Thought 2.** At this time, the Church was in the baby stage, but leadership was necessary for ORDER. So, the wisdom of God dictated that Paul and others, first, use older MEN to be over the flock who fulfilled certain MORAL requirements, and who were respected. This was the best God could do until people could mature and develop in ministry.

The next truth revealed in Genesis 29:9 is ALL shepherds are not MEN. Here, Rachel pastors/ shepherds sheep, and in Exodus 2, we read of more female shepherds.

**Exodus 2:16**, Now the **priest** of Midian had SEVEN **daughters:** and they came and drew water, and filled the troughs to **water** their father's flock.

**Thought 3.** And someone says. "How can a woman be OVER a congregation to pastor/feed and water them when God put women UNDER men?" Well, let's look to the scriptures to examine this question to see if it's true.

**Genesis 3:16**, Unto the **woman (WIFE)** he said ...thy **desire** shall be to thy **HUSBAND** and HE shall **RULE (have dominion [authority, or control])** over thee.

**Thought 4.** So, what we saw is God said the "WIFE" is under the **RULE** [control, authority] of her **HUSBAND**. So, as you can see, women are NOT under **MEN**, as a gender. In truth, NO scripture says God put men, as a gender, over women.

Next, someone says, "Women can't pastor because God never put a **WOMAN** over **MEN**." Well, in the scriptures, we see **TWO** occasions where women are in leadership **OVER** Israel.

**Micah 6:4** ...God saith... **I SENT** before thee Moses, Aaron, and **Miriam**...

**Judges 2:16**, Nevertheless the **LORD** raised up **JUDGES**, which delivered them out of the hand of those that spoiled them.

**Judges 4:4** ...Deborah, a **prophetess**, the **WIFE** of Lapidoth, SHE **judged (GOVERN)** Israel at that time...

**Thought 5.** The last point I'll make from scripture to prove that pastors can also be "women" is the revelation given to Paul by Jesus, who is the **ONE** and **ONLY** HEAD of **HIS** church. We'll also look at why Paul said women (**WIVES**) should not speak in church.

**Colossians 1:18** ...and he (*Jesus*) is the **HEAD** of the **body**, the **church**...

**Galatians 3:28**, There is **neither** Jew nor Greek, there is **neither** bond **nor** free, there is **neither** **MALE** nor **FEMALE**: for ye are all **ONE** in Christ Jesus.

**Thought 6.** What we just read is **GENDER** and **RACE** don't exist in Christ's **BODY**. So, when speaking of the ministry of his body, they should not be considered.

**1 Corinthians 14:34-35**, Let your **women (WIVES)** keep **silence** in the churches: for it is not permitted unto them to **speak**; but they are commanded to be under obedience, as also saith the law. And if they will **learn** anything, let them ask **their** **HUSBANDS** (*when?*) at **HOME**: for it is a **shame** for **women (WIVES)** to speak in the church.

**Thought 7.** Paul said **women (wives)** should keep silence in the churches because the custom was to put all women on one side in the building, and the **men** on the other side with an **aisle** in the middle. The problem was some **wives** were causing **confusion** in the assembly by asking **questions** of their **husbands** across the aisle.

**1 Timothy 2:11-12**, Let the **woman (WIFE)** learn in **silence** with all subjection. But I suffer not a **woman (wife)** to **TEACH**, nor to **usurp authority (dominate [RULE])** **OVER** the **man (HUSBAND)**, but to **be** in **SILENCE**.

**Genesis 29:10-15**, *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**. And Jacob **kissed** Rachel, and lifted up his voice, and **wept**. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she **ran** and told her father. And it came to pass, when **Laban** heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he **abode** with him the space of a **month**. And Laban said unto Jacob, Because thou art my **brother**, shouldst thou therefore **serve** me for nought? tell me, what shall thy **wages** be?*

**NOTE:** Here is, I. The fair contract made between Laban and Jacob, during the month that Jacob spent there as a guest, v. 14. It seems he was **not idle**, nor did he spend his time in sport and pastime; but like a man of business, though he had no stock of his own, he

applied himself to serve his uncle, as he had begun (v. 10) when he watered his flock. Note, Wherever we are, it is good to be **employing** ourselves in some **useful business**, which will turn to a good account to ourselves or others. Laban, it seems, was so taken with Jacob's ingenuity and industry about his flocks that he was desirous he should continue with him, and very fairly reasons thus: "Because thou art my brother, shouldst thou therefore serve me for nought? v. 15. No, what reason for that?" If Jacob be so **respectful** to his uncle as to give him his service without demanding any consideration for it, yet Laban will not be so **unjust** to his **nephew** as to take advantage either of his **necessity** or of his **good-nature**. Note, Inferior relations must not be imposed upon; if it be their duty to serve us, it is our duty to **reward them**. (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/genesis/29.html>)

**Genesis 29:16-17**, And Laban had **two** daughters: the name of the elder was **Leah**, and the name of the younger was **Rachel**. Leah was **tender (weak [frail]) eyed (face)**; but **Rachel** was **beautiful** and well favoured.

**Thought 1.** It was LOVE at first sight! We've already seen the humility that was displayed by Rachel in pasturing her father's sheep. She was a young lady, and her father saw fit to have her do this type of work. If she had been in PRIDE, like some women of today, she would've come up with all kinds of reasons as to why this was something that she should not be doing.

And even though she's beautiful to look upon, her strong suit is her humility of MIND. It's often seen in how people carry themselves. Also, the Lord has a way of allowing, or causing us to SEE the heart (MIND) of a person, so we can work from there. But we have to be looking, or we'll miss the tell-all signs of PRIDE. And IF a young lady is in PRIDE, she CANNOT be a good wife; and nor can a man be a good husband.

**Genesis 29:18-19**, And Jacob **loved** Rachel; and said, I will serve thee **seven years** for **Rachel** thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: **abide** with me.

**NOTE:** Now Jacob had a fair opportunity to make known to Laban the affection he had for his daughter Rachel; and, having no worldly goods in his hand with which to **endow** her, he promises him **seven years' service**, upon condition that, at the end of the seven years, he would bestow her upon him for his wife. (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/genesis/29.html>)

**Genesis 29:20**, And Jacob served **seven years** for **Rachel**; and they **seemed** unto him but a FEW days, for the **LOVE** he had to her.

**NOTE:** Love makes long and hard services short and easy; hence we read of the labour of love, Heb. 6:10. If we **know how to value** the **happiness of heaven**, the **sufferings** of this **present time** will be as nothing to us in comparison of it. An AGE of work will be but as a FEW DAYS to those that love God and long for Christ's appearing. (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/genesis/29.html>)

**Thought 1.** This is an example of the principle that the things AT which a person LOOKS will affect their frame of MIND. We draw from the things AT which we LOOK, or gaze. He spent seven years looking to the JOY of having the love of his life as a wife. And, because of his desire, and love for her; and the willingness to WAIT, it SEEMED but a few days!

**Proverbs 15:15**, All the days of the afflicted are evil: but he that is of a **merry heart** hath a **continual FEAST**.

**Philippians 4:8-9**, Finally, brethren, whatsoever things are **true**, whatsoever things are honest, whatsoever things are just, whatsoever things are **pure**, whatsoever things are

**lovely**, whatsoever things are of **good report**; if there be any virtue, and if there be any **praise**, **THINK** on these things. Those things, which ye have both **learned**, and received, and heard, and seen in me, **DO**: and the God of **peace** shall be with you.

**Hebrews 12:1-2** ...let us **lay aside** every **WEIGHT**, and the **SIN** which doth so easily beset us, and let us run with **patience** (**cheerful** (or **hopeful**) **endurance, constancy**) the **RACE** that is set before us,

**Looking** unto Jesus the author and finisher of our faith; who for the **JOY** that was set before him **endured** the cross, **despising** (to think against, **disesteem** (disregard [to neglect to observe]) the **shame**, and is set down at the right hand of the throne of God.

**Genesis 29:21-25**, And Jacob said unto Laban, Give me my **wife**, for my days are **fulfilled**, that I may go in unto her. And Laban gathered together all the men of the place, and made a **feast**. And it came to pass in the **evening**, that he took **Leah** his daughter, and **brought** her to him; and he went **in** unto her. And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. And it came to pass, that in the morning, behold, it was **Leah**: and he said to Laban, What is this thou hast done unto me? did **not** **I serve** with thee **for Rachel**? wherefore then hast thou **beguiled** (**delude** [to frustrate or disappoint] or **betray** [violation of trust]) **ME**?

**NOTE**: that he took **Leah** his daughter, and brought her to him, to Jacob, in his apartment, his bedchamber, or to him in bed: for it is **STILL** the **CUSTOM** in some eastern countries for the **bridegroom** to **go to bed first**, and **then** **the bride comes**, or **is brought** to him in the **DARK**, and veiled, so that he sees her not: so the Armenians have now such a custom at their marriages that the husband goes to bed first; nor does the bride put off her veil till in bed Tournefort's Voyage to the Levant, vol. 3. p. 255. : and in Barbary the bride is brought to the bridegroom's house, and with some of her female relations conveyed into a private room Ockley's Account of Southwest Barbary, c. 6. p. 78. ; then the bride's mother, or some very near relation, introduces the **bridegroom** to his **new spouse**, who is **in the dark**, and obliged in modesty not to speak or answer upon any account: and if this was the case here, as it is highly probable it was, the imposition on Jacob is easily accounted for...

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=ge&ch=29#1>)

**NOTE**: Laban could not have fulfilled his **scheme** unless **both** daughters were **cooperative** in their roles. **Loyalty** to their father and their **DESIRE** to **obey** would have weighed heavily on the conscience of **both** Leah and Rachel, and ultimately they cooperated with Laban. His plan was to trick Jacob into **believing** he was **marrying** Rachel. As the **festivities** served as a **distraction**, Leah was heavily veiled and took **Rachel's** place on the **wedding** night. (Source: [http://www.heraldmag.org/1999/99so\\_2.html](http://www.heraldmag.org/1999/99so_2.html))

**Thought 1.** Laban had earthly, sensual, devilish wisdom. And today, some Christians operate as did Laban because they don't **FEAR** (reverence) God always. (Pro. 28:14) We've got to submit to God's desires, agree to what's right, then live, and work together.

**James 3:14-16** ...if (**forasmuch** [since]) ye have bitter **envying** and **strife** in your hearts glory not, and lie not against the truth.

This **wisdom** descendeth **not** from **above**, but IS **earthly, sensual, DEVILISH**. for where envying and **STRIFE** is, there is **CONFUSION** and every **EVIL** work.

**Micah 6:8**, He hath shewed thee, O man, what is good; and what doth the Lord **require** of thee, but to **DO justly**, and to **LOVE mercy**, and to **WALK humbly** with thy God?

**Genesis 29:26-27**, And Laban said, It must **not** be so done in **our** country, to **give** the **younger** before the **firstborn**. Fulfil her **week**, and **WE** will give thee this also for the service which thou shalt serve with me yet **seven** other years.

**NOTE: before the firstborn;** but it does **not appear** there was any such **custom**, and it was a mere evasion; OR otherwise, why did not he inform him of this when he asked for Rachel? and why did he enter into a **contract** with him, **contrary** to such a known custom? and besides; how could he have the nerve to call the men of the city, and make a feast for the marriage of his younger daughter, **IF** this was the case?  
(Source: <http://www.studyLight.org/commentaries/geb/view.cgi?bk=ge&ch=29#1>)

**Thought 1.** This is the first of many times that Laban changed Jacob's wages. Don't forget, Jacob is now trusting and obeying God during this time. This reveals that when we decide to live right, there will be times when people that don't know him as they should WILL, not must, mistreat us. But the Lord has a way of blessing us regardless, **IF** we maintain our trust. Jacob worked twenty years for Laban, and during this time was helped by the Lord. He also let him know when it was time for him to return back to his own country.

**Genesis 31:1-3,** And he heard the words of **Laban's sons**, saying, **Jacob hath taken** away all that was our father's; and of that which was our father's hath he gotten all **this glory**. And Jacob beheld the **countenance of Laban**, and, behold, it was not toward him as before. And the LORD said unto Jacob, RETURN unto the land of thy fathers, and to thy kindred; and I will be WITH thee.

**Genesis 31:24, 38-42,** And God came to **Laban** the Syrian in a **DREAM** by **night**, and said unto him, **Take heed** that thou speak **not** to Jacob either good or bad. ...Thus have I been **twenty years** in thy house; I served thee **fourteen** years for thy two daughters, and **six** years for thy cattle: and thou hast **changed my WAGES ten** times. Except the God of my father, the God of Abraham, and the **fear** of Isaac, had been with me, surely thou hadst **sent** me away now **EMPTY**. God hath seen mine **affliction** and the **labour** of my hands, and **rebuked** thee yesternight.

**Genesis 29:28-30,** And Jacob did so, and **fulfilled her week:** and he **gave him Rachel** his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he **loved also Rachel MORE than Leah**, and **served** with him yet **seven other years**.

**Proverbs 13:12, 19,** Hope **deferred (delay, draw out)** maketh the **heart sick:** but when the **DESIRE** cometh, it is a tree of life.  
... The **desire accomplished** is **SWEET** to the **soul**...

**Genesis 29:31-32,** And when the Lord saw that **Leah** was **hated**, he **opened her womb:** but Rachel was **barren**. And **Leah** conceived, and bare a son, and she called his name **Reuben (see ye a son):** for she said, Surely the **Lord** hath **looked** upon my **affliction;** now therefore my husband will **love** me.

**Thought 1.** Hating Leah was one area where Jacob forsook the wisdom of God.

**Genesis 29:33-35,** And she **conceived** again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this **son** also: and she called his name **Simeon (hearing)**. And she **conceived** again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called **Levi (attached)**. ...she **conceived** again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name **Judah (celebrated);** and left bearing.

**Thought 1.** When it was all said and done, **Leah** gave birth to **seven** children (Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah); **two** more (Gad and Asher) were born from her handmaid **Zilpah**. Rachel's handmaid **Bilhah** bore Dan and Naphtali. Later, **Rachel** gave birth to two sons of her own, Joseph and Benjamin. (Genesis 29:33-35, Genesis 30:1-24, Genesis 35:15-19)