

THE TRICKSTER GETS TRICKED

INTRODUCTION

What happens to Jacob is not karma, it is growth that is forced upon him by a God that loves him more than Jacob could imagine. God is growing him up, teaching him the error of his ways, and building him into the man that God needs Jacob to be.

DISCUSSION

What type of beliefs have Christians adopted into their theology that are not true?

EXPLANATION (Proverbs 22:8)

Does God condone sinful acts?
Why do you think God allows sin to still happen?
Does God ultimately work this out for his providential good?

APPLICATION (Romans 8:28)

Read Job 42:1-6.
What was the last poor decision you made that came back to bite you in the butt?
How is it easier to see and hear God when in a state of brokenness?

MISSION

Why is it important to understand how regret and redemption can go hand in hand?
What benefit is it for people to see Christians not copping out with karma, and really trusting Jesus?

HOMEWORK FOR NEXT WEEK

Read Genesis 29:31-30:24 and ask the following Questions:
What is it that makes us hate to lose?
Is there any way to “play to win” and still be graceful?



PART 45 THE TRICKSTER GETS TRICKED GENESIS 29:1-30

Genesis 28:1-2
Genesis 29:1-30
Proverbs 22:8
Romans 8:28
Hebrews 12:7
Genesis 50:20
Hebrews 12:7-11

CHRISTMAS ACTIVITIES

Ornament Exchange
December 11th, 6p

Youth Christmas Pty
December 15th

GC Christmas Parties
info@ourelement.org

The Hobbit Movie
December 16th

Christmas Eve Services
7, 9 & 11pm



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Genesis 28:1-2 Then Isaac called Jacob and blessed him and directed him, “You must not take a wife from the Canaanite women. Arise, go to Paddan-aram to the house of Bethuel your mother’s father, and take as your wife from there one of the daughters of Laban your mother’s brother.

Many Christians have a low grade belief in Hinduism and Buddhism and do not even know it. They spout things that have more in relation to karma than redemption not knowing that they are mutually exclusive concepts (*if you want to learn more about Hinduism and Christianity you can go to our website at www.ourelement.org and look on our teaching page under “classes” and listen to our series on world religions*).

Karma is the concept that there are deeds that you have to work off in order to attain an enlightened state. Karma refers to the debt of one’s bad actions which must be atoned for by your own actions.

In Hinduism it is taught that if you have a desire for one sweet ball, an urge that overwhelms you, then you have to come back to the material world to take another body...in other words, you have to work it off. True Buddhism and Hinduism do not distinguish between *desire* and *action*.

The difference in Buddhism and Hinduism essentially comes down to the issue of karma. In true Hinduism there is no way to get out of the cycle rebirth. The Buddha didn’t like this, so he found a way to get off the wheel of samsara (the karmic cycle)...unfortunately you have to have the right vocation, right speech, right views, right aspirations, right mindfulness, right effort, and right concentration to make it...AND EVEN IF YOU HAVE ALL OF THOSE you then need to be born a male and into the right social caste.

It seems impossible because it is.

This is why as Christians we believe in Jesus, not karma. We are accountable for our actions to a Holy God, not an impersonal force of the universe. We have a personal God who became a person to save us from ourselves, because no matter how many lifetimes we ever lived through, we would never get it right.

Yes, our actions have consequences, but there really is a way out of the misery we find ourselves in: Jesus.



Today in Genesis it almost seems like karma coming back to get Jacob, but it is God growing him up, teaching him the error of his ways, and building him into the man that God needs Jacob to be. We call this sanctification.

For the first time in the narratives, Jacob is now 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 (in Genesis 27) is very apparent in the text.

Jacob, in tricking his father, was able to exchange the younger blessing for the older (the first born blessing), whereas Laban reversed the trick and exchanged the older daughter for the younger. Jacob was “getting what he deserved.” Showing our actions do have consequences... but consequences are not karma.

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, Moses 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.

When Jacob is tricked, he is indignant: “Why have you deceived me?” (v. 25). But he was left speechless by Laban’s reply: “It is not our custom here to give the younger daughter in marriage before the older one.” After that the narrative says only that Jacob conceded: “and Jacob did so” (v. 28). Laban probably had no idea that his words had expressed the very circumstances that had led Jacob to be Laban’s in the first place.

The irony of such a circumstance speaks for itself. We, as the reader, are expected to interpret such irony as the work of a divine plan. Jacob’s past had caught up with him, and he could do no more than accept the results and serve Laban seven more years.

Again, what happens to Jacob is not karma, it growth that is forced upon him by a God that loves him more than Jacob could imagine. God is growing him up, teaching him the error of his ways, and building him into the man that God needs Jacob to be; it is discipline and a process the scriptures call sanctification