



**PRECEPT-GENESIS**  
**DAY 3: SEA, EARTH,**  
**HERBS, PLANTS,**  
**FLOWERS & TREES**

## FOREWORD FOR GENESIS

The first word for the 'Teuch' or Book of Genesis is to explain its meaning. A Greek word which means: nativity or birth, figuratively nature: generation or nature (ral). From the Greek: Genea, which speaks to a generation by implication an age (the period or persons): age, generation, nation, time. It also speaks to the beginning, pre-eminence or first.

This is the first of the last 5 precepts of the TORAH, TORAH OR LAW which is but one measure on the Reed or Rod, being its third precept, to understand THE WORD OF GOD equating with the third day of Creation.

By the Words of the Lord were the Heavens made and the Host thereof by the breath of His mouth for He spake and it was done. He commanded and it stood fast.

Creation, the fruit, is but the physical manifestation, of the Word of God. The fruit is but the object which speaks to the subject, The Word, which is spirit and life. As a tree is known by its fruit even so by His fruit a man is known and so God is also known by His work. He is the Author of all living and our Redeemer. So He is called the Author of our Faith.

This Teuch or Book, therefore, reveals how all things were created, their birth, the age or period from the beginning, their death, and the generations thereafter and their resurrection, in the analogy of the history of the Patriarchs and Prophets: Israel, and their journey throughout the earth to the Land of Promise. In their experiences God reveals to them His plan for our redemption and restoration. They lived the substance of the ultimate promise in symbols yet awaiting the reality which is in Author and Creator of all things, Yeshua, called Jesus the Christ. It ends with the death and burial of Jacob and Joseph and the reminder of God's promise to visit His People to take them up out of Egypt.

## DEDICATED

This Book is dedicated to all who are born again of water and the Spirit and have entered and seen the Kingdom of God.

We thank Thee O God for the First of the Gentiles Kingdom, Babylon, which achieved the prerogative of world dominion and for the 11 or first apostles and Jesus, called the Messiah.

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## GENESIS 13

### THE SPIRIT OR LIFE OF THE SEED

The Patriarchal lessons continue in the portrayal of the life of Abram, the Lofty Father. **Chapter 13** falls in the second set of 7 Chapters which on the Measuring Rod coincides with the 'Spirit'. The number 13 is the sixth number in that set which coincides with 'Numbers' on the Measuring Rod. Thus we have the composite title of **Spiritually Numbered or Sealed**. Within the contents of the Chapter we find reference to the seed of Abram that God would multiply to be numbered as the dust of the earth, **verse 16**. We also see a notation in **verse 6** that the Patriarchs, Lot and Abram had such 'great or numerous substance' that they could not dwell together in one place. Thus the title is moderated to the **Spirit of those who are numbered as Seed** or abridged: **'The Life of the Seed.'**

Interestingly, the Chapter presents a prophetic mirroring of the deliverance of the Children of Israel which God promised Abram would occur after 400 years of captivity in Egypt, **Genesis 15: 13**, and they returned to the Promised Land, Canaan, to dispossess its citizens and inherit and dwell in it by Lot or divisions after they were numbered or had done a census.

The circumstances in Abram's life and that of his posterity or descendants are remarkably similar which if understood points to God's record in his life of the account of his seed after him. Firstly, Abram and his family and their substance all went down to Egypt because of a grievous famine in the land. Abram was concerned and justifiably so that the Egyptians would kill him and take his wife because of fear, her beauty and their covetousness and thus He and his wife made a pact. The Lord judged Pharaoh and plagued his house with great plagues because of the Lofty Father's wife whom he had taken because she was fair or beautiful to look upon.

Thus 'Abram went up out of Egypt, he and His wife, and all he had and Lot into the south,' **verse 1**. This captures the essence of 'with a strong hand the Lord brought thee out of Egypt,' **Exodus 13: 9, 19**, and they carrying up the bones or casket of Joseph. Abram's life as the Lofty Father portrays the higher plain of living that our Heavenly Father would have His people dwell upon.

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The lower plain, Egypt, down below between the upper and lower Mitsrahim, is full of murderers, adulterers and the covetous, the lawless, who seek to satisfy only themselves in the things they do.

But the Lofty Father dwells on a higher plain: for as the Heavens are above the earth so are my ways and thoughts above yours and as the snow and the rain comes down from the Heavens and water the earth and causes it to bud and bring forth seed for the sower and bread for the eater so shall my words which goes out of my mouth, it shall not return unto me void, but shall accomplish the thing I send it to do and shall prosper in thing wherewith I send it, **Isaiah 55: 8-11**. Our Father in Heaven would have His people to conduct themselves even as He does. Abram lifted not a finger against Pharaoh but by the words of his prayer solicited the Lord's intervention. Those who are called by the name of Israel are called to this higher plain of existence that as God rules they also rule by their words which in essence are His. These are they which 'manifest the name of God,' **John 17: 6**, in their lives.

#### 'LOFTY OR UP: HIGHER PLAIN'

**V1 And Abram (Lofty Father) went up out of Egypt (lower & upper Mitsrahim), he, and his wife, and all that he had, and Lot (veil, to wrap up or cast) with him, into the south.**

'Up out of Egypt' is a reference to the higher plain that is befitting of the Lofty Father, Abram, he and his wife and all that he had and Lot ascended to dwell in the Southern border, the strong or more dexterous side, of the Land of the meek or Canaan. It is also on the southern side within the Holy Place that the Seven Golden Candlesticks are positioned: the Holy Spirit provides the power and strength that is needed for us to live on this higher plain. Abram, the lofty father, depicts therefore our Heavenly Father, be thou perfect as your Father in Heaven, **Matthew 5: 48**.

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SPRIT OF PEACE: PEACEFUL

**Bethel**  
V8 And Abram said unto Lot, Let there be no strife (controversy), I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren.

The progressive verses reveals further that Canaan's Land, on this higher plain, we conduct ourselves without controversy or strife, but we speak one to another as in prayer, making requests and beseeching each other for we are all brothers and we seek the good of each other. We dwell and conduct our affairs within the spirit of peace. Remember the fruit of the Spirit is also peace, **Galations 5: 22**.

Therefore, in the Land of the Meek our posture is that we pray without ceasing, **1 Thessalonians 5: 17**, as in a house of prayer.

THE INHERITANCE OR GIFT & HEIR:

V13 For all the land (land, world, nations) which thou seest, to thee will I give it, and to thy seed (posterity) forever. **Bethel** • Gilgal

For this reason our Heavenly Father will give to Abram and his family this higher plain as our inheritance. There is also an inference that Abram is quite willing to share the inheritance with as many who are willing to dwell with him in peace. The word translated land also speaks to world and nations or generations. The passage: ask of me and I shall give thee the heathen for thy inheritance and the outmost part of the earth for thy possession, **Psalms 2: 8**, is applicable, Jesus, as the seed of Abram ultimately fulfils this promise, he and his people.

GLORIOUS AND HONOURABLE

V2 And Abram was very rich (numerous, honourable, rich, glorious) in cattle, in silver, and in gold.

V8 And Abram said unto Lot, Let there be no strife (controversy), I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren.

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**GENESIS 13**  
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As the Lofty Father, Abram, he possessed without great wealth which was reflective only of his treasures within, a meek and quiet spirit, which in the sight of God, our Heavenly Father, is of great price. Therefore he sought peace and the good of his brethren again another portrayal of our Heavenly Father, who is not willing that any should perish but that all should come unto eternal life, **2 Peter 3: 9**. Like Father like son, the seed will likewise manifest these traits.

**V9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand (dark enevloped, North), then I will go to the right (South); or if thou depart to the right hand, then I will go to the left.**

In my Father's House are many mansions, I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself that where I am there you may be also, **John 14:2-4**. We can never exhaust the provisions of God for his people, be it without the Holy Place in the Courtyard (the inheritance) or within. In the courtyard (inheritance) as Abram and his nephew separated, so were the children of Israel separated by lot according to their families and ensigns. Within the Holy Place, Southward, is the position of the Seven Candlesticks there is enough to provide and much more over in spare or be it to the North at the Lord's Table, there is ample bread like manna that He rained supplies for forty years that fed the multitude of the children of Israel in the wilderness in drought. Therefore, seeing that the Lord is most glorious and honourable we can be gracious as He is with each other esteeming one another as better than ourselves, **Philipians 2: 3**. Abram besought Lot to choose firstly and seconded himself to His choice.

**POWERFUL**

**V2 And Abram was very rich (numerous, honourable, rich, glorious) in cattle, in silver, and in gold.**

It is God who gives thee power to get wealth, **Deuteronomy 8: 18**.

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### THE SPIRIT OR LIFE OF THE SEED

**V9 Is not the whole land (land, world, nations) before thee? Separate thyself, I pray thee, from, me: if thou wilt take the left hand (dark enveloped, North), then I will go to the right (South); or if thou depart to the right hand, then I will go to the left.**

But ye shall receive power after that the Holy Ghost is come upon you and ye shall be my witnesses in Jerusalem, in Judea, and in Samaria and in the outmost parts of the earth, **Acts 1: 8**. Go ye therefore and teach all nations baptizing them in the Name of the Father, the Son and the Holy Ghost, and whosoever believes and is baptized shall be saved, **Matthew 28: 19**. Teaching them to observe all things that I have commanded you and lo, I am with you, always, even to the end of the world, **Matthew 28: 20**. The Lord promises to be with us wherever we go. He also encourages us to ask of Him for the Father will give the Holy Ghost unto his children that ask Him, **Luke 11: 13**. Remember the Holy Spirit takes of Christ and shows it unto us, **John 16: 13**. So be it the South (Candlesticks) or the North (Table of Shewbread) the Holy Spirit shall guide us into all truth, **John 16: 13**. As Abram invites his nephew to choose so the Father invites us to participate in the work of His Kingdom.

**V16 And I will make thy seed as the dust (powdered) of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.**

The Lord is in the generation of the righteous, **Psalms 14: 5**. By the work of the kingdom of God, the preaching of the gospel, or the declaration of the name of God, God will multiply Abram's seed as the dust of the earth so that they can not be numbered. Remember, if ye be Christ's then are ye Abraham's seed and heirs according to the promise, **Galatians 3: 29**. And if any man be in Christ he is a new creature, old things have past away, behold, all things have become new, **2 Corinthians 5: 17**. Thus the seed manifest the name of God having God's power, glory and honour.

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**THE SPIRIT OR LIFE OF THE SEED**

**THE BEAUTY OF THE LORD: RIGHTEOUSNESS**

**V 3 And he went on his journeys from the south, even to Bethel (House of God), unto the place where, his tent had been at the beginning, between Bethel and Hai (a ruin or heap, to do wickedly);**

**V15 For all the land (land, world, nations) which thou seest, to thee will I give it, and to thy seed (posterity) forever.**

Abram ended up firstly travelling westward to **Bethel, the House of God** where he had pitched his tent at the beginning: one thing have I desired that will I seek after that I might dwell in the **House of the Lord** to behold the beauty of the Lord all the days of my life and to inquire into his temple, **Psalms 27: 4**. This must be our priority as seek ye first the kingdom of God and his righteousness and all things shall be added unto you, **Matthew 6: 33**. Thus the Lord will give unto us the promised inheritance and the fullness thereof, to us and all who believe on Jesus. We must seek first to go into the Presence of the Lord that we might behold His beauty and become as he is, for by beholding so are we changed, **2 Corinthians 3: 18**. Thus we find Abram travelling to Bethel which equates with the Most Holy and the Holy Places, between Bethel and Hai, suggesting he would dwell by or near to the Altar, as Hai, a ruin or heap, suggest the remains that is consumed by the Altar is stockpiled at this position.

**V10 And Lot lifted up his eyes, and beheld all the plain of Jordan (descend to the lower territory or region), that it was well watered every where, before the LORD destroyed Sodom (scorch or burnt) and Gomorrah (a ruined or heap), even as the garden (as fenced) of the LORD, like the land of Egypt (border of palestine), as thou comest unto Zoar (little or small).**

**V16 And I will make thy seed as the dust (powdered) of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.**

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Sure enough Lot desired a similar dwelling place to Abram and in His mind having seen the plain of the Jordan it conjured thoughts of the original dwelling place of the first Man and Woman, Adam and Eve, The Garden, a Sanctuary, whence in the cool of the day the Lord walked its course, the Jordan plain, though on a lower plain, in the eyes of Lot was suitable and fertile as the Garden of Eden, the original dwelling place of Adam and Eve. The portrayal in this verse compares aptly to Abram's selection as the plain of the Jordan, similar to the Sanctuary, had also an altar for sacrifice, and a heap or ruin in Sodom and Gomorrah. On the contrary, those who worship God in Spirit and in truth, God promises to multiply as the dust of the earth but sinners or the unrighteous will perish on the altar as Sodom and Gomorrah. There is also a similarity between the fertile Jordan plain and those who are of God whom He will make as a well watered garden and a spring whose waters fail not, **Isaiah 58: 11**.

**V17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.**

Therefore, the counsel in the above verse is for us to 'arise,' stand up in righteousness and 'walk' or live in the knowledge of the promised inheritance searching out and seeking: 'the length and breadth' or fullness of understanding as it relates to this promise our prized inheritance.

### HOLINESS

**V3 And he went on his journeys from the south, even to Bethel (House of God), unto the place where, his tent had been at the beginning, between Bethel and Hai (a ruin or heap, to do wickedly);**

On the higher plain, from the southern border of Canaan the journey due west leads to Bethel, the House of God, this is where the Lofty Father had pitched is Tent from the beginning. The portrayal on the Higher Plain is of Heaven: hear Thou in Heaven thy dwelling Place, **1 kings 8: 43**, where God dwells. Where God dwells is made Holy by his Presence thus we have the Most Holy and Holy Places in the Temple.

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**V10** And Lot lifted up his eyes, and beheld all the plain of Jordan (descend to the lower territory or region), that it was well watered every where, before the LORD destroyed Sodom (scorch or burnt) and Gomorrah (a ruined or heap), even as the garden (as fenced) of the LORD, like the land of Egypt (border of palestine), as thou comest unto Zoar (little or small).

The Heaven even the Heavens are the Lord's but the earth have He given to the children of Men, **Psalms 115: 16**. And the Heaven is my Throne and the earth is my footstool, **Isaiah 66: 1**. The 'lower plain' of Jordan going eastward depicts the earth as at the beginning when the Lord planted a Garden in Eden eastward, both were well watered everywhere as by the River of Life, which went out of the Garden. This similarity extends to the Land of Egypt as you come unto Zoar. The earth, plain of Jordan, being God's footstool, means His Presence extends even to this lower region. So Moses was told to take off his shoes from off his feet for where he stands is Holy, **Exodus 3: 5**. In His Presence we are laid bare only to be infused with His Holiness.

**V17** Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

So therefore as God dwells in a Temple in Heaven and He has given man Sanctuary on Earth and as God is the Temple, **Revelation 21: 22**, even so as He made man a temple, for ye are the temple of the Living God as God have said, I will dwell in them, I will walk in them. I will be their God and they shall be my people, **2 Corinthians 6: 16**. For in Him we live and move and have our being, **Acts 17: 28**. So as God is so are we made in the image of God. Therefore, comply with the righteous dictate to: 'arise,' and stand upright and be thou Holy for the Lord is Holy allow Him to walk in thee that thou might live in the length and breadth of the promised inheritance. This promise was from the beginning be fruitful and multiply and subdue and replenish the earth, **Genesis 1: 28**.

**PRAYERFUL**

**V4** Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

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Prayer, the 'call on the Name of the Lord' summons His Presence in worship to accept our offering of praise, thanksgiving and our acknowledgement of His sacrifice for the atonement of our sins and our sorrow and repentance of sins and willingness to be a channel of His mercy to all sinners to 'declare the name of the Lord,' thus, we ourselves become a living sacrifice, holy and acceptable which is our reasonable service, **Romans 12: 1**, and 'manifest the name of the Lord.' Men ought to pray rather than faint, **Luke 18: 1**, it's a choice that we make.

**V11 Then Lot chose him all the plain of Jordan; and Lot journeyed east, and they separated themselves the one from, the other.**

By our words and the Spirit as in prayer others are influenced to chose, and as we say in speech, 'declaring the name of God,' it is done, so, Lot chose him all the plain of Jordan and journeyed east.

**V18 Then Abram removed his tent, and came and dwelt in the plain of Mamre (lusty, vigor, rebel, the name of an Amorite (publish), a Canaanite tribe), which is in Hebron (seat of association), and built there an altar unto the LORD.**

Wherever, be it the 'lower plain,' we go our first work is to worship, 'calling on the name of the Lord,' so are we 'kept in the name of the Lord.' By our constant association with the Lord, the Lord will do nothing but he reveals His secret to His servants the Prophets, **Amos 3: 7**.

#### HIGH AND LOWLY

**V5 And Lot also, which went with Abram, had flocks, and herds, and tents.**

Lot, also, who journeyed together or jointly with Abram, the Lofty Father, was glorious and honourable, having possessions.

**V12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain (KIK-KAWR: CIRCLE), and pitched his tent toward Sodom.**

Jointly, they make apt the portrayal of **Isaiah 40: 22**: It is He that sits on the circle of the earth: Abram, the Lofty Father, dwelling on the higher plain of Canaan Land, high above Lot yet meek, and Lot on the lowly or lower plain below in the

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cities of the Circle, an allusion to the earth, yet glorious and honourable. Notice also the reference that his tent was pitched toward the place that will be burnt or scorched with fire, Sodom, typifying the judgement to come and the cleansing of the earth. There is a fire that destroys and there is the Fire of the Holy Ghost that cleanses and purges.

### FRUITFUL: NUMEROUS AND ABOUNDING

**V6 And the land was not able to bear them, that they might dwell together: for their substance was great** (abounding in size, age, number, quality, plenteous, multiply, exceedingly), **so that they could not dwell together.**

Whereas, the righteous were abounding in honour and glory being numerous and fruitful;

**V13 But the men of Sodom were wicked and sinners before the LORD exceedingly.**

The men reserved for destruction by fire were fruitful also in their deeds being wicked and sinners before the Lord exceedingly. They also were approaching the stage as recorded: and God saw that wickedness of man was great in the earth that every imagination of the thought of man's heart was evil continually, **Genesis 6: 5.**

### THE RECOUNT OR DEUTEROS:

#### THE CONTROVERSY

**V7 And there was a strife between the herdsmen of Abram's cattle and the herdsmen** (tend to flock, to pasture it or figuratively pastor) **of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.**

There will be controversy or strife among those appointed to tend to or pastor the flocks while those that are to be dispossessed are in the promised inheritance. The recount identifies the progression in these verses, whose application relates also to the children of Israel after deliverance from Egyptian bondage and their

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journey to the promised inheritance, the same holds true for us today who are of spiritual Israel:

- 1 As the family journeys up to this 'higher plain' in the southern border of the land of the humble (Canaan) or the Kingdom of God, even while the Lofty Father is with his wife and all that they have along with their relatives or brethren, an example of this is the murmuring among the Grecian Widows in **Acts 6**.
- 2 Even though the Lofty Father is wealthy in possessions.
- 3 And family journey to worship and to dwell at the House of the Lord or Bethel between Bethel and Hai.
- 4 Unto the place of the Altar where the name of the Lord is called upon.
- 5 And the brethren that journeys also have an abundance of possessions.
- 6 The family and relatives could not dwell together because their substance was numerous and exceedingly great.

### THE REVIEW OF THE FOUR COORDINATES

**V14 And the LORD said unto Abram, after that Lot was separated from, him, Lift up now thine eyes, and look from the place where, thou art northward, and southward, and eastward, and westward:**

After the controversy or strife is resolved by prayerful entreaty and applying the counsels of the word: 'let everyone esteem the other as better than themselves,' **Phillipians 2: 3**, then the Lord will continue to impart to us the fullness of the promised inheritance as we survey all its coordinates: northward, southward, eastward and westward, the survey in that order writes the number '4'. This survey as it relates to the Sanctuary is anchored in northward within the holy place: the table of shewbread-which is the study or consumption of the living bread or word of God by faith also leading us to **manifest the name of God**; southward: seven golden candlesticks-which is the baptism of the Holy Ghost and Fire, our sealing, to **manifest the name of God**; eastward-the Lamb of God the

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atonement sacrifice upon the altar towards the gate of the courtyard and beyond His Second Return, thus we **call** and preach or **declare the name of God**, preparing a people for His Return; westward: the golden altar with the veil removed- intercessory prayer ministry, **calling on the name of God**, and further westward, the very Throne of God, **praising and worshipping the name of God, thus we are kept in the name of God in the Kingdom of God**. The recount identifies the process in the following verses:

- 8 The desire of the members of the family who pray (they journeyed **westward** to Bethel) that there be no strife or controversy among themselves who are brethren.
- 9 The children of Israel were separated and organized by lots in the inheritance. Abram esteemed Lot and invited him to separate himself and he would subordinate his decision to his choice. There is a place for each of us be it **northward** at the Lord's Table or **southward** at the Seven Golden Candlesticks.
- 10 Lot's choice was **eastward**, the lower plain as the Garden of the Lord like the land of Egypt as thou come to Zoar. It was upon this lower plain which typifies the earth that Christ the Lamb of God was slain.
- 11 Lot exercised his faith and travelled eastward, reading the coordinates in same order from verses 8 through to 11, we trace the number '2' ('Z' like) which identifies the 2 bands or groups that they had become like Jacob in **Genesis 32: 8** and like the Children of Israel, the Levites and the other 11 tribes. The two groups will hold true right down to the end of time, those in Heaven as the Levites: the risen Christ as High Priest and the first fruits, one, and two, those who dwell upon the earth in the Kingdom of God until is second return. However, tracing the actual journey travelled by Lot from South **verse 1**, then west, **verse 3 & 5** and then east, **verses 10 & 11** we get a '7' look alike. Substitute the last two verses with **verse 18** for Abram we get a more acute 'V' upside down like a '/\' which also resembles the number '7' when rotate 180 degree clockwise. Life's journey through the promised inheritance is for our sealing in our foreheads with the seal of God, **Revelations 14: 1, 22: 4**.



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12 So then the Lofty Father dwells upon the 'higher plain' in the Kingdom of the meek and sits upon the circle of the earth where others of his Kingdom are covered or veil as Lot on the 'lower plain' or territory as he who dwells in the secret place of the Most High shall abide under the shadow of the Almighty, **Pslams 91:1**.

13 But the men for whom the 'fire of destruction' (Sodom) is reserved are sinners and do wickedly exceedingly before the Lord.

**CONCLUSION**

**V15 For all the land (land, world, nations) which thou seest, to thee will I give it, and to thy seed (posterity) forever.**

**V16 And I will make thy seed as the dust (powdered) of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.**

**V17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.**

**V18 Then Abram removed his tent, and came and dwelt in the plain of Mamre (lusty), which is in Hebron (seat of association), and built there an altar unto the LORD.**

**GENESIS 16**  
**BORN OF THE SPIRIT**  
**(The Natural Marriage & Birth used to explain the Spiritual Birth)**

**V1 Now Sarai Abram's wife bore him no children, and she had an handmaid, an Egyptian, whose name was Hagar.**

Now the chief or principal wife, Sarai, of the Lofty Father, Abram bore him no children after the flesh (as she was not a Mother after the flesh but rather a Mother by Promise, the divine assurance of goodness). Being the Mother by Promise, her name therefore was changed from Principal or Chief, Sarai, to Sarah, Mother of Nations, **Genesis 17: 5**. The Church is that Mother of Promise and Nations. We are given an example of how Sarai, being a freewoman, and having handmaid, a bondwoman, Hagar, in her service elect by consent to include her, an unknown and stranger to the commonwealth of Israel, in the intimacy of her Household. The application, for in Christ Jesus, there is neither circumcision nor un-circumcision, Jew nor Greek, male or female, bond nor free, for all are one in Christ, **Galations 3: 28**.

There is yet another application as it relates to Eve before and after the fall. Now Eve the Mother of all Living, Adam's wife bore him no children. The handmaid or bondwoman that she had would be that which she elected to become by eating of the tree of the knowledge of good and evil. Therefore, from this perspective, Hagar represented Eve in her fallen state.

**SARAI'S MAID OR HELPER:**

**V8 And he said, Hagar, Sarai's maid, whence, came thou? and whither wilt thou go? And she said, I flee from the face, of my mistress Sarai.**

Hagar, though a stranger, was the principal or chief Maid of Sarai. We get insights from this verse as to how one becomes chief or principal helper of the Church.

## **GENESIS 16**

### **BORN OF THE SPIRIT**

#### **(The Natural Marriage & Birth used to explain the Spiritual Birth)**

Verily, Verily I say unto you, you must be born again, born of the water and of the Spirit, **John 3: 5**. Only by communion with God, who is a Spirit are we able to serve our Mother and become as her, bearing fruits unto life eternal. As the Church Helpers we must make time for communion with Heaven as Hagar met and commune with God in the 'Wilderness'. We find this text as Jesus reference point in **John 3:8**, 'of the wind blows where it lists and you know not from whence it comes and whither to it goes even so is a righteous man or one born of the Spirit.' The Angel of the Lord asked her, from whence came thou? The answer she gave: I flee from the face, of my Mistress, Sarai.

Notice also the similarity in the language as in **Revelation 12:6, 14**, however, Hagar fled into the 'Wilderness' because of her unruly behaviour and the chastening she received at the hand of the Mother Church. None can flee the Presence of the Righteous for it is God who dwells in them. She found as Jonah, that God is even in the 'Wilderness'. Unknown to her at that moment was the answer to the latter question: whither will thou go? This experience, however, was to equip her with the tools of giving birth to the son of the Lofty Father. Therefore, in Christ Jesus, there is also no difference between bond or free, all are one in Christ as the Spirit, the law of the Spirit of life in Christ has made us free from the law of sin and death, **Romans 8: 2**.

**Hagar's flight typifies the fallen mother being driven from Eden's Bounty.**

#### **ISHMAEL, THE SON OR FRUIT:**

**V15 And Hagar bore Abram (Lofty Father) a son: and Abram called his son's name, which Hagar bore, Ishmael.**

From communion with the Spirit the old, the bondwoman, becomes a new creation, a freewoman and gives birth to **Ishmael**, those whom God will hear. For as many as are led by the Spirit of God are the sons and daughters of God, **Romans 8: 14**, whereby we now cry, Abba, Father, **Romans 8: 15**. This is Hagar's destiny and one similar to that of the righteous or one born of the Spirit. For, the

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eyes of the Lord are over the righteous, and His ears are open unto their prayers, **Psalms 34:15.**

Hagar's experience was the foundation and building block of the new birth what she had become, being fruitful: she bore as a son, Ishmael: God will hear and hearken unto her. Her final destiny is only sealed by her, her decision to follow her Lord all the way.

**Hagar's first son typifies also Cain, our fore father's first son.**

#### PRAYER & COMMUNION WITH THE SPIRIT:

**V2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing, I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram (Lofty Father) hearkened to the voice of Sarai.**

**V8 And he said, Hagar, Sarai's maid, whence, came thou? and whither wilt thou go? And she said, I flee from the face, of my mistress Sarai.**

Sarai or the Chief prayer is revealed and the Lofty Father will hear or hearkened and did as her voice requested: He went in unto Hagar, His communion with her is also revealed. Sarai is considering the possibility: it may be that I may obtain children by her. Her will and that of the Lofty Father merged: the application: God is not willing that any should perish but that all should come unto repentance, **2 Peter 3: 9.** Can an Idolater, a pagan, an Egyptian become righteous? From whence did you come? And where to are you destined? I flee from the face of my Mistress, the Ruler. The answer to these questions God knew, but they are rhetoric. Not even Hagar knew at the time the scenes behind the drama she was engaged. She depicted the righteous, who are like the wind which blows from whence it list, and no one knows from whence they come and wither to they go, only God, **John 3:8.**

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**V9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.**

The counsel that is given by the Lord is the best for those that are destined to be born into the Kingdom of God. The application: except we become converted and become as little children we shall not enter into the Kingdom of God, **Matthew 18: 3**. We must submit to the Church and the power of the Holy Ghost, this is the Mistress and her hands.

Hagar, the fallen woman, could only be sustained to give birth if she returned to those ideals of Eve, the Mother of all living.

**THE SPIRIT:**

**V2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing, I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram (Lofty Father) hearkened to the voice of Sarai.**

Sarai having the **spirit of faith**: as it is written I believed therefore have I spoken, **2 Corinthians 4: 13**, spoke in prayer unto the Lofty Father, and he hearkened unto her as in the same way that God will hear and hearkened unto Hagar. She believed that may be that she may obtain children by her helper. Whatever we pray believing that we shall receive, **Mathew 21: 22**. Whatever we set our hearts on we shall receive, so be careful what you set your heart upon.

**V9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.**

The testimony of the Lord is sure making wise the simple, **Psalms 19: 7**. **The Spirit of Prophecy** is the testimony of Jesus Christ, **Revelation 19: 10**. The counsel provided in the verse is crucial to our birth in the Kingdom of God. These testimonies are found in the Bible, the Word of God, submit to them and be obedient.

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V16 And Abram (Lofty Father) was fourscore and six years old, when Hagar bore Ishmael to Abram.

Abram role played the Lofty Father, his age as I understand it, is a reference to the time, period or age of the Spirit or in other words when the time came for the baptism of the Spirit or the gift of the Holy Ghost. As Jesus said in the Feast of Tabernacles in the month of the Permanent Brooks (Ethanim) in a loud voice: he that believes on me as the Scripture says: out of his belly shall flow rivers of waters, John 7: 38. This he said concerning the Spirit, but the Holy Ghost was not given for Jesus was not yet glorified.

Was Adam 86 years old also when his wife bore their first son, Cain? How is it that this verse relates to the birth of Cain? The Scripture only record in Genesis 5: 3 that Adam was 130 years old when Eve bore their third son, Seth.

#### MAID'S MARRIAGE AND BIRTH:

V3 And Sarai Abram's wife took Hagar her maid the Egyptian, after, Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

V15 And Hagar bore Abram (Lofty Father) a son: and Abram called his son's name, which Hagar bore, Ishmael.

Blessed are the meek for they shall inherit the earth, Matthew 5: 5. The earth will therefore become the Land of the humiliated or humble, or Canaan. We are told to go, ye, therefore, and teach all nations baptising them in the Name of the Father, Son, and the Holy Ghost, teaching them to observe all things that I have commanded you and lo, I am with you always, even to the end of the world. Matthew 28: 19. Whosoever believes and is baptized shall be saved, Matthew 16: 16. Our baptism is like the chief gift of Hagar by her Mistress to the Lofty Father as wife. The souls that the Church ministers to becomes Her helpers and are given to her Husband, Christ as wife also, the espousal being at baptism. Such will bear

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fruits as Ishmael, as God will hear them. This happens when we are born again of the water and of the Spirit.

Eve succumbed to her temptation supposedly in the first month on day 10, when she gave her fallen state, her handmaid to her husband, when she ate of the fruit and gave also to her husband, see Acts 2: The Two Outpourings.

**V10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude,**

**V16 And Abram (Lofty Father) was fourscore and six years old, when Hagar bore Ishmael to Abram.**

Ishmael, God will hear, is but the first fruit of those who are born of the Spirit. Their seed or deed the Lord promises to multiply exceedingly, that it shall not be counted for multitude. The period or age of the Spirit will guarantee this result. But ye shall receive power after the Holy Ghost is come upon you and ye shall be my witnesses in Jerusalem, and in Judea, and in Samaria, and utmost part of the world, Acts 1: 8.

#### **BORN AGAIN:**

**V3 And Sarai Abram's wife took Hagar her maid the Egyptian, after, Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.**

The generation or birth begins firstly with the marriage or baptism of the helper that she takes unto her the name of the Lofty Father, being baptized in the Name of the Father, the Son and the Holy Ghost, Matthew 28: 19. What's in a Name? It speaks to God's presence, person and function, it infers His power and authority and character. All these the helper took upon herself when she was married or baptized in His Name, therefore, old things passed away, behold all things became new.

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**V10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude,**

Therefore, being born of the Spirit the promise is an assurance that her seed will be multiplied exceedingly that it can not be counted for multitude.

**THE CONSUMATION AND FAITH**

**V4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.**

Once we have taken on His Name in marriage or baptism, The Word of God will come in unto us that we might conceive and bring forth fruit. The application faith comes by hearing and hearing by the Word of God, **Romans 10: 17**. If we neglect the study and prayerful meditation of the Word of God, the Spirit of Prophecy, then we would have failed to consummate the marriage to bear fruit and this is good grounds for divorce or separation.

In Hagar's case the marriage was consummated and she conceived but failed to bring forth fruits mete or appropriate to her repentance, she despised or hated her mistress in her eyes or heart. You see faith works only by love, **Galations 5: 6**. And whosoever hated his brother or sister in his heart is a murderer like Cain who was of the devil. Therefore, her faith had to be perfected.

As it relates to Eve: 'when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave to her husband' **Genesis 3: 6**. Let no man say when he is tempted that he is tempted of God for God tempts no man but a man is tempted when he is drawn away of his own lust and enticed, when lust have conceived it brings forth sin and sin death, **James 1:14-15**. Thus she despised the lofty ideals God had set before her and gave her handmaid to her husband.



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**V11** And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard, thy affliction.

Nevertheless, she had faith that results in bearing the fruit or child that the Spirit of God heard. She called in this her affliction brought upon herself by her own lust and the Gracious One heard and came to her assistance that her seed or fruit or faith failed not. The application: Peter, Satan desires to sift you but I have prayed for you that your faith fails not and when you are converted, strengthen your brethren, **LUKE 22: 32**.

**THE MARRIAGE RESPONSIBILITY:**

**V5** And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

Husbands love your wife as Christ loves the church and gave himself for her that he might present her spotless without blemish, so are husbands to love their wives, **Ephesians 5: 22**. The wrong or sins of the wife falls upon the husband, if he fails to bear it or empowers her to do so then the ultimate sin bearer is the Heavenly Bridegroom. The Lofty Father is summoned to be the Judge between the earthly spouses in this matter of wrong or sins, thus we have the micro conceptualization of the Day of Judgement. We have also revealed what happened when Adam and Eve sinned and God was summoned to Judge between the two and His judgement was pronounced in **Genesis 3: 8-24**. The account in **Genesis 16** is thus also likened unto what happen in the Garden between Eve and Adam, only difference Adam failed to empower his wife Eve to overcome, but the Heavenly Bridegroom grant her this privilege and the responsibility that goes with it.

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**V12 And he will be a wild (as running wild, yet fruitful) man; his hand (power) will be against every man, and every man's hand against him; and he shall dwell in the presence, of all his brethren.**

Because of disobeying the original dictates of the Heavenly Bridegroom, not agreeing with him, sin is committed and this wrong which he allows falls upon him. The wrong or sin manifests in the full grown fruit being a wild, untamed or warlike man fighting against every man and every man fighting against him. He, however, dwells among those his brethren. This is the depiction of the results of Eve's original sin as symbolized in the Ishmaelites history and annals. Yet the flip side to this is that though wild, yet he is fruitful. The power of God is able to make good come out of evil and to allow evil to serve the purpose of good.

**SARAI'S HAND AND EYES OF GOD:**

**V6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleases thee. And when Sarai dealt hardly with her, she fled from her face,**

Sarai's Hand or power is of such as the Moon, the Mother: that is given power to rule over the night. She receives her light from the S-O-N of righteousness, **Revelation 12**. The Church by the power of the Latter Rain of sealing will chasten the wayward that they will flee from her, if, but to return in full submission that they too might be saved. The application: despise not the chastening of the Lord, for no chastening for the present is joyous but rather grievous, afterwards it yields the peaceable fruits of righteousness unto them that are thereby exercised, **Hebrews 12: 5-6**.

**V13 And she called the name of the LORD that spoke unto her, Thou God sees me: for she said, Have I also here looked after him that sees me?**

The name she called was: 'Laha-roi:' God or the Living One sees. She looked or sought after Him that sees her. Application: the Lamb has seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, **Revelation 5:**

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#### THE WAY TO SHUR BETWEEN KADESH AND BERED:

V7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur (a wall as going about).

Hagar went the way which seems right unto a man but the end, thereof, are the ways of death, **Proverb 16: 25**, this is suicidal. And yes, strait is the path and narrow is the way that leads unto life, but few be that find it, **Matthew 7: 14**. She should have taken instead the narrow path, wherein she is called to present herself as a living sacrifice wholly and acceptable unto God, and be not conformed to this world but be ye transformed by the renewing of her mind that she might prove what is that good acceptable gift unto God, **Romans 12:1**.

Nevertheless, the goodness of God leads unto repentance. And instead she found that the first step, which she failed to have taken willingly, was taken in default; she now faced death in the wilderness she was placed for certain on the altar of sacrifice by her stubbornness. And in this her affliction she called upon the Name of God as she fled into the Wilderness. Unknown to her she was walking the path preordained for the just. Here the Minister of the Sanctuary, the Angel of the Lord, found her at the second step, the Laver, the fountain of water in the wilderness.

If this is not clear to you pay attention: notice the description of the location of the fountain, 'by the fountain in the way'. 'The way' is the path or opening to the courtyard of the Sanctuary. 'To Shur' is the depiction of the perimeter fence of the courtyard, it means: a wall as going about. So here we have the outline of the courtyard and the two instruments or furniture in the way, firstly: the altar of burnt sacrifice and then the laver (See the Sanctuary outline in the Treasure Chest on the website). The Angel of the Lord met Hagar, at the second, the Laver, the fountain of water. In the recount verses we see how she got here:

- 1 Hagar as Sarai's handmaid was identified **to be offered** as surrogate mother.

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- 2 Sarai's prayer to the Lofty Father reveals this: **go in unto her** it may be I might have children by her since the Lord had restrained me from having children, 'we will come and make our abode with him,' **John 14: 23.**
- 3 Therefore after 10 years of dwelling in Canaan **she was offered as gift** to the Lofty Father as wife in marriage or baptism: she was to offer herself as a **living sacrifice** unto God to fulfil verses 1 and 2, **typified in the sanctuary by the offering upon the altar.**
- 4 The Lofty Father went in unto Hagar and she conceived, thus verse 2 is fulfilled from the side of the Spirit: 'He shall be in you and among you,' **John 14: 17.** This is typified by the washing of water at the Laver in the Sanctuary, which in reality is the washing of water by the Word, **Ephesian 5: 26,** and the washing of regeneration and the renewing of the Holy Ghost, **Titus 3: 5.** This is what happens when we are sanctified by the truth; thy word is truth, **John 17: 17.** Which results in faith, faith comes by hearing and hearing by the word of God, **Romans 10: 17.**
- 5 Sarai now acknowledges **her wrong and places it squarely upon the shoulders of the Lofty Father and invite the Lord to be Judge between them both.**
- 6 He empowers her by accepting the responsibility and assuring her **that her handmaid is within her hands** or power to chasten or correct. Upon dealing hardly with her Hagar fled from before her face. Imagine the sacrifice getting up from off the altar when it is offered and running away. That's what Hagar did, but she had been already offered and washed and would not escape but to fulfil her calling.

V14 Wherefore, the well was called Beer-lahai-roi (fountain of The Living One, My Seer); behold, it is between Kadesh (Sanctuary) and Bered (hail, place south of Palestine).

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The Well was called: **The Fountain of the Living One, My Seer**, behold it is between **Kadesh**, the Sanctuary, taken to be the Most Holy and Holy compartments, and **Bered**, which is South of Palestine, placing it in the southward chamber from Palestine with its opening or way into Shur or the courtyard to the east and Kadesh, the Sanctuary or the Most Holy and the Holy Place being in the West. Hence we have the place prepared for Hagar in the Wilderness, The Sanctuary of God. Here she met with God, and communed with the Spirit as revealed in the recount:

- 8 And he said, Hagar, Sarai's maid, whence, came thou? and whither wilt thou go? And she said, I flee from the face, of my mistress Sarai.
- 9 And the Angel of the LORD said unto her, return to thy mistress, and submit thyself under her hands.
- 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude,
- 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard, thy affliction.
- 12 And he will be a wild (running wild yet fruitful) man; his hand (power) will be against every man, and every man's hand against him; and he shall dwell in the presence, of all his brethren
- 13 And she called the name of the LORD that spoke unto her, Thou God sees me: for she said, Have I also here looked after him that sees me?

#### CONCLUSION:

**V15** He that is born into the Kingdom of God is the child, Ishmael: whom God will hear. This is Abram, the Lofty Father's child. Therefore, if we be Christ then are we Abraham seeds and heirs according to the promise, **Galations 3: 29**.

**V16** This assurance we have during the age or period when the Lofty Father by His Spirit begins to reign: 'sit thou on my right hand until I make thy enemies thy footstool,' **Luke 20: 42**.

**GENESIS 21**  
**THE TWO SONS OF ABRAHAM: THE FIRST (ISHMAEL) AND THE SECOND OR LAST (ISAAC) ARE AN ALLEGORY OF THE TWO COVENANTS, MOUNT SINAI AND JERUSALEM FROM ABOVE**

**INTRODUCTION:**

**Genesis 21** falls in the third set of seven chapters on the measuring rod, three, equating with the measure of, Genesis. The chapter is the last or Deuterios in this set.

Thus we have the composite title: 'Genesis Deuterios.' The best application of both Greek words to the contents of the chapter that speaks of the two sons of Abraham is considered as 'First' for the Genesis precept, as this speaks of pre-eminence or first and 'Second' or 'Last' for the Deuterios precept, which speaks of a recount or second or last.

Thus this work is captioned **The Two Sons of Abraham: The First, Ishmael and the Second or Last, Isaac**. All throughout the chapter there is a duality, *viz.*: first and second, recorded in each verse which is highlighted in the accompanying measuring rod analysis of the chapter.

**The Chapter** also speaks of the Two Covenants of Abraham with Abimelech. Paul in **Galations 4** speaks of Abraham's two sons as an allegory to the Two Covenants, the First at Sinai and the second or Last as Jerusalem from above. Clearly, God revealed in Abraham his plans for his people. Abraham played His role as Father of Many Nations and Abimelech the role as the Father or Ruler of one such nation of the Philistines. God revealed in this drama how he would relate to all nations upon the earth by means of these Two Covenants, the First made at Mount Sinai and the Second or Last, the promise of Jerusalem from above.

God revealed this first to Abraham in his two Sons, Ishmael (probably symbolic of Adam) and Isaac (symbolic of the promised Seed, Jesus or Yeshua) and then confirmed it in the Two Covenants, he made with Abimelech. Thus we have the minimum requirement of two witnesses to confirm or establish a matter. And Paul, the least of Apostles expounded it in **Galations 4**. So you see, God has been long time writing His doctrine in the lives and annals of history and His people.

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#### THE LORD, ETERNAL OR EVERLASTING GOD: HIS PRESENCE

**V1** And the 'LORD,' the appellation or title translated from the Hebrew pronounced Y'hovah which is the Jewish National Name for God and which means Self-existent, Eternal or Everlasting, 'visited' from Hebrew pronounced paw-kad which also means to count, number or seal 'Sarah,' which means a lady, princess or queen, as he had 'said,' a promise repeated in **Chapter 18: 10-15** and the **LORD did unto Sarah as he had spoken.**

Notice the duality or repeat (viz.: one, two or first and second) of titles: 'The Lord and Sarah' and the two functions performed by the Eternal: 'visitation' and 'did as he had spoken'.

For example, he came unto (visit) his own but his own received him not but as many that received him to them gave he the power (sealing) to become the sons and daughters of God, **John 1: 12**. And: Jerusalem, Jerusalem, thou that kill the prophets how oft would I have gathered thee as a hen does her chicks but thou would not, therefore, because thou knew not the time of thy visitation, thy house is left unto you desolate, **Matthew 23: 37**.

What the Lord did to Sarah as he had spoken in **Chapters 17: 15-17** was as much prophetic as Abraham's offering up his son in the mount as requested of God. The Lord record in Sarah, the Lady, Princess, or Queen's life experience, how Messias, Abraham seed would come by the 'visitation of the Eternal.' This is the answer to Mary's question, the Virgin: how can this be? Seeing I know not a man. The answer: The Holy Ghost shall come upon thee, the Power of the Highest shall overshadow thee: therefore, that holy thing that shall be born of thee shall be called the son of God, **Luke 1: 34-35**.

In the latter day in the 21<sup>st</sup> division of time the latter rain outpouring will realize the birth of the children of God who will inherit the Kingdom. These are Abraham's seed and heirs according to the Promise.

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In addition bear in mind that the Lord 'visit as he had said and did as he had spoken' which tells us of the certainty of the Word of God and the surety of His Promises. He bounds himself to His words. The testimonies of the Lord are sure making wise the simple, **Psalms 19: 7**: . And believe in the Lord so shall ye be established, believe in His Prophets so shall ye prosper, **2 Chronicles 20: 20**.

Other progressive appellations are:

#### SANCTIFIER:

**V8 And the child** (includes offspring or fruit) **grew** (magnify or make large in mind, body, estate or honour), **and was weaned** (includes ripened): **and Abraham made a great feast the same day that Isaac was weaned.**

Moreover, have I given them my Sabbaths (pluralized) which is a sign between me and them that I am the Lord that sanctifies thee, **Exodus 31: 13**. All of the feast days given by the Father of many nations to Israel were a memorial of the different stages of the planting, growth and development of the crop of souls to be harvested when ripened. **These were set on the exact dates or time when these would occur.** There were seven such feast days celebrated as Sabbaths, viz.: no servile work was done. There were: The Passover Feast, The Feast of Unleavened bread for 7 days, Feast of 7 Weeks when on the 50<sup>th</sup> Day the first fruits were presented or waved before the Throne, the Feast of Ingathering at the end of crop year, the Feast of Trumpets and the Day of Atonement, Feast of Tabernacles when they lived in Booths,. Three of these feasts were compulsory and all males were to be in attendance. These are the Feast of the Unleavened Bread, the Feast of Weeks and the Feast of Ingathering, **Deuteronomy 16: 16**.

#### SHRUB (PRAY): ISHMAEL-GOD HEARS

**V15 And the water was spent** (to end or finish) **in the bottle, and she cast the child under one of the shrubs** (as if uttered or put forth).



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The genesis, beginning or first of anything is after the end of that which preceded, if only when we are cast out or down by our mothers, fathers or anyone for that matter, and are about to perish, we utter, put forth or pray to Him who hears and answers prayer. 'Cast down under the Shrub' is an analogy that speaks to the action of those who pray.

Ishmael, which, means God will hear, uttered or put forth being cast under one of the shrubs. As the first son of Abraham the Lord record for our learning the importance of prayer and the position it should occupy in our existence. Man ought to pray rather than faint, **Luke 18: 1**.

Also, essentially, under the Old or first Covenant, as typified by Abraham's first son, Ishmael, Israel was thought how to pray and importance of such a posture, thus the Sanctuary or House of God was known to be a House of Prayer for all Nations, **Mark 11: 17**. And the positions where prayers were offered were in the Courtyard, at the Door of Tabernacle known as the Tabernacle of the Congregation and via incense burnt upon the golden altar in the Holy Place for a sweet savour. Thus our prayers are to be mingled with praise, adoration and thanksgiving for a sweet savour to our God, Saviour and King.

#### ABRAHAM:

**V22 And it came to pass at that time, that Abimelech (Father of (the) King) and Phichol (Mouth or Speech of all) the chief captain of his host spoke unto Abraham, saying, God is with thee in all that thou doest:**

The secret to Abraham, the Father of Many Nations, is revealed in the above verse: 'God is with thee in all that thou doest,' and established by the mouth of two witnesses in Abimelech and Phichol. And this is realized by those that are Christ's: that Christ Jesus might dwell in your hearts by faith that ye be rooted and grounded in love, **Ephesians 3: 17**. Faith works by love, **Galations 5: 6**. If ye love me keep my commandments. He that loves me is he that keeps my

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commandments and shall be loved of my Father and we will come and make our abode with him, **John 14: 21-22.**

God was with Abraham in all that he did, was with His wife, **verse 1**; was with His second son that grew and was weaned, **verse 8**; about to hear and help his first son from perishing, **verse 15**. Abraham abode always with the Heavenly Father and Captain of the His Hosts. Oh brother and Sister and God will be with you in all that thou doest if only you be obedient to all his commandments and statutes.

#### **SHEH-BAH (SEVEN):**

**V29 And Abimelech said unto Abraham, What mean these seven (Sheh-bah) ewe lambs which thou hast set by themselves?**

Now we have an example of how Abraham invokes the Name of God or His Presence in his doings. Here he 'sevened himself' or declare or affirm by these 7 lambs that he is the one that dug the well. The practice of 'shaw-bah' Hebrew root for sheh-bah is to adjure or invoke the one who is Sheh-bah, the Sacred Full One to do or establish what is being affirmed. This is the meaning of these 7 ewe lambs, a call or invocation of the Presence of God to establish or to witness what is being said.

#### **SPIRITUAL FEASTS:**

**V2 For Sarah conceived, and bore Abraham a son in his old age, at the set time of which God had spoken to him.**

**V9 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.**

These four stages of development of the child, offspring or fruit are identified: conception, birth, growth and weaning. Notice again, the duality in the composite verses: 'conceived and bore' and 'grew and weaned.'

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Sarah, Princess, Lady or Queen as Mother of Nations can also be applied to 'Mother Earth' from whence God made all things. As by the visitation of the Eternal, Sarah conceived in her womb and bore the fruit thereof, even so Christ as the grain of corn which falls into the ground and perish in the grave or womb of the earth bring forth fruit unto eternal life, **John 12: 24-25**.

This stage is commemorated firstly by the Passover Feast and then the Lord's Supper. The fruit brought forth is first justified by the Sanctifier's death, and cleansed from all sins being separated only unto righteousness by the born again or new birth experience of the water and of the Spirit, the former rain of the Feast of Weeks, firstly symbolized by water baptism. Therefore, desiring the sincere milk of the Word we thereby grow, **1 Peter 2: 2**. And as we grow and are weaned from the milk of the Word, we eat the hard food thereof, **Isaiah 28: 9 and Hebrews 5: 12 & 14**, unto our glorification, the latter rain or the Feast of Ingathering and then our translation. The indwelling Spirit guarantees this process as when He the Spirit of Truth is come He shall guide you into all truth, **John 16: 13**.

**V10 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.**

The laughter of derision or ridicule by Isaac's half brother was to make fun or mock Sarah's household. It somehow reminded her also of her former state when she herself laughed in her heart when she was told by the Heavenly Messengers of the Promised seed, in previous chapters. A similar response was evoked from her husband too. Thus the child got the name: **Isaac**, meaning laughter or to ridicule. For those who are born into the kingdom some before were scoffers and mockers until they became believers.

Those who will be lost, however, continue to scoff and mock, saying: let us break their bands asunder and cast there cords from amongst us, **Psalms 2: 23**. He that sits in the Heavens shall laugh, the Lord shall have them in strong derision then

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shall he open His mouth and vex them with His sore displeasure, **Psalms 2: 4 & 59: 8**. God, however, will have the last laugh.

#### THE SPIRIT OF PROPHECY

**V2** For Sarah conceived, and bore Abraham a son in his old age, at the set time of which God had spoken to him.

In **Revelation 12** we find one of the applications of **verse 2** in the Woman clothed with the sun with the moon beneath her feet and a crown of twelve stars crying in travail to give birth to her son. This is a sign, Virgo, also in the stars of the heavenly constellation. This Princess or Queen with the Crown of Stars upon her head was prefigured also in Sarah, the Lady, Princess or Queen of the Patriarchs.

The ultimate application is of Christ Bride the Church who gave birth to Messiah at the set time which God spake of in **Daniel 9: 25-26** and also to those sons and daughters of the kingdom who by will be born of the water and of the Spirit, **John 3: 3-7 and Revelation 7**. The other unfulfilled prophecies will come to past at the set time declared therein. Note the Spirit of Prophecy is the testimony of Jesus Christ, **Revelation 19: 10**. Note also that the natural man can not know these things nor indeed can he, for spiritual things are spiritually discerned, **1 Corinthians 2: 14**.

**V9** And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Those who are born of the Spirit have special gifts or insights, discernment and vision so that they can see the dangers of those that mock their household, those who act in the stead of the enemy, the red dragon who stood before the woman to devour her child, **Revelation 12**.

**V16** And she went, and sat her down over against, him a good way off, as it were a bowshot, for she said, Let me not see the death of the child. And she sat over against, him, and lifted up her voice, and wept.

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It is every Mother's desire not to see the death of her child even when she is unable to help so she went and sat over against him (repeat) a good way off as it were a bowshot and lifted up her voice, yes with his, and wept out of this, her frustration. They both shoot or put forth as a bowshot. We see in this verse the power or influence of tribulations that lead us to cry out unto God, even the mockers and the scoffers once placed in this situation can, or may turn unto Him. We see in their action the manifestation of the scripture passage: Likewise, the Spirit also help our infirmities, for we know not what we should pray for as we ought: but the Spirit makes intercessions for us with groanings which can not be uttered, **Romans 8: 26**.

**V23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.**

All who are Christ's are limited by the Spirit to deal truthfully and to bestow to everyman as he sows so shall he reap this extends to the land of their habitation. Their faith can go not beyond this point, for as a man sows even so shall he also reap, **Galations 6: 7**. Those who are unkind and evil as mockers and scoffers will by the faith of those who are so blessed with the Spirit be cast on a bed of suffering for them to cry out in repentance as Ishmael.

**V30 And he said, for these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.**

Those who are joined unto or attached to God are those who have drunk of the water that He has given them and they never thirst again and which becomes a well of Living Water in them springing up into everlasting life, **John 4: 14**.

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As Abraham invoke God as witness by the Sheh-bah lambs that he has dug the well even so our Heavenly Father of many Nations has the Seven-folded Spirit which bear witness of that which and who are His, **Revelation 5: 6 & Isaiah 11: 2.**

#### SORROW AND JOY OF THE NEW BORN OR LIFE:

**V3** And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac.

**V15** And the water was spent in the bottle, and she cast the child under one of the shrubs.

The Father of many nations called the name of his son that was born unto him, whom the Lady, Woman or Queen travailed and brought forth to him, **Laughter**. A woman when she is in travail has anguish but as soon as she is delivered of the child she remembers no more the anguish, for joy that a man child is born into the world, **John 16: 21**. The joy that gives laughter was experienced by both mother and father over the birth of their son.

Similarly, imagine the anguish of a Woman or Mother to cast her child away at the root of the shrubs for she can no longer satisfies its thirst. How can this anguish be forgotten? We rejoice not that ye were made sorry but that ye sorrowed unto repentance, for ye were made sorry after a godly manner, .....Godly sorrow works repentance which has no need to be repented of, but the sorrow of this world works death, **2 Corinthians 7: 9-10**. Note a sorrowful heart breaks the spirit; a broken spirit dries the bone, **Proverbs 15:13 and 17: 22**. But these are the sacrifices of God a broken spirit and a contrite heart, thou will not despise, **Psalms 51: 17**. Trials fulfils this purpose or will of God and He hath appointed to give beauty for ashes, the oil of joy for mourning and the garments of praise for the spirit of heaviness, **Isaiah 61: 13**.

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This is how children are born into the Kingdom of God that the sorrow or anguish of travail or trial turns into the joy of the new born.

**V10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.**

**V 16 And she went, and sat her down over against, him a good way off, as it were a bowshot, for she said, Let me not see the death of the child. And she sat over against, him, and lifted up her voice, and wept.**

Any adopted stranger into the commonwealth of Israel who continues slavishly in the path to mock and deride the household of faith by their laughter and otherwise will be cast out or divorced and will not be heir with those who know the Joy of the Lord unless they repent. The joy of the Lord is our strength, **Nehemiah 8: 10**. One of the pegs of the fruit of the Spirit is joy, **Galations 5: 22**. They too will be tried and tested to see if they know how to overcome death but God being a good way off, is only a bowshot away, if they lift up their voice and shoot forth in faith. For if we confess with our mouth the Lord Jesus Christ; and in our hearts believe that God raised him from the dead we shall be saved. For with the heart a man believes unto righteousness and with the mouth confession is made unto salvation, **Romans 10: 9**.

**V17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard, the voice of the lad where, he is.**

Since God can not despise a broken spirit and a contrite heart anyone who calls out in surrender and contrition or repentance 'God will hear' and once He has heard, your sorrows have been turned into joy. Thus Abraham's two sons the first, Ishmael and the last, Isaac, in substance constitutes 'God will hear Laughter.' If ye be Christ then are ye Abraham's seed and heirs according to the promise, **Galations 3: 29**. God will hear the joy of laughter among the household of those who are born into the Kingdom of God. And there is joy in heaven over one sinner

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that repents than over ninety and nine just persons who have no need for repentance, **Luke 15: 7**. Therefore, God will hear the joy of Laughter both in Heaven and in the earth over one sinner that repents. And He that sits in Heaven shall laugh, the Lord shall have them in strong derision and He shall open His mouth and vexed them with His sore displeasure, **Psalms 2: 4**.

#### NAME OR KAW-RAW: THE NATURE OF THE CHILD, PLACE OR THING

**V3 And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac.**

Both Abraham and Sarah laughed at the thought or **Promise** that they would in their old age bore a son and now they, Hebrew pronounced: kaw-raw, called, name or preach their son, the builder of their family name, as **Laughter or Isaac**. For certain the promises or the testimonies of the Lord are sure making wise the simple, **Psalms 19: 7**, and are not to be scoffed at. The testimonies of Jesus, the Spirit of Prophecy will be fulfilled at the exact or set time which the Lord has promised. It behoves us to preach or kaw-raw them before and as they come to past that we might experience his joy.

**V10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.**

Every weight and sin that so easily beset us should be cast away or lay aside, **Hebrews 12: 1**, or divorced that we ourselves become not again as scoffers, mockers or those that deride and make of none effect, in our lives, the promises or testimonies of the Lord, thus **Sarah commanded** Abraham to divorce the bondwoman and her son. For the son of the bondwoman as a mocker can not be joint heir with those who joy in the Lord. Therefore, God will hear not mockers or scoffers or those that deride. Note the spirit of a man is heard above his words.

**V17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard, the voice of the lad where, he is.**



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**God heard** the thunder or sound of the lad and mother, these two, who in contrition and repentance **cried out** for help and the assurance comes in the answer: Fear not for **God heard** the lad where he is. So then the assurance is that **God will hear (Ishmael)** those who repent: if my people who are called by my name will humble themselves and pray and turn from their wicked ways and seek my face, then will I hear from heaven, **2 Chronicles 7: 14**. This is the nature of those who are joint heirs with Christ and Abraham.

**V24 And Abraham said, I will swear.**

We have seen progressively how things have their genesis, and form their character traits or nature in the kaw-raw, preaching or naming, the commandment to divorce, in the cry aloud or voice of anguish for help, now we have reached the ultimate: **I will swear** or Hebrew pronounced: shaw-baw derived from shibaw and sheh-bah, which speaks to be complete or to seven oneself as if by repeating a declaration seven times or to swear. Such a declaration or affirmation is a call upon the Sacred Full One, who is Sheh-bah to bring to past the declaration or that which is affirmed. He is called or summoned forthwith as Witness to complete the utterance or declaration.

Death and Life are in the power of the tongue and they that love it shall eat the fruit thereof, **Proverbs 18: 21**.

**V31 Wherefore, he called that place Beer-sheba; because there they swore both of them.**

Wherefore he called or kaw-raw that place, Hebrew pronounced 'Be-ayr Sheh-bah,' which means pit or well of Sheh-bah or oath. Here both of them joined in the oath.

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#### FAITH OF THE CIRCUMCISION:

**V4** And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

**V22** And it came to pass at that time, that Abimelech (Father of (the) King) and Phichol (Mouth or Speech of all) the chief captain of his host spoke unto Abraham, saying, God is with thee in all that thou doest:

For in Christ Jesus neither circumcision avails anything nor uncircumcision; but faith which works by love, **Galations 5:6**. For circumcision was give to Abraham as a sign of the righteousness of the faith he had being uncircumcised that he might be the Father of all them that believe though they may be not circumcised, **Romans 8: 11**. Thus God commanded Abraham to have the male child at eight days old circumcised in the flesh: faith comes by hearing and hearing by the word of God, **Romans 10: 17**. We are commanded today to circumcise the flesh of our hearts, **Deuteronomy 10: 16, 30: 6 and Jeremiah 4: 4**. So that Christ Jesus might dwell in our hearts by faith that we be rooted and grounded in love, **Ephesians 3: 17**. Abraham obeyed God's commandments. And Jesus says he that keeps my commandments is he that loves me and he that loves me shall be loved of the Father and I will love him and we will come and make our abode with him, **John 14: 23**. Thus because we obey, God is with us in all we do. For Jesus promises, Lo, I will be with thee always even until the end of the world, **Matthew 28: 20**.

**V11** And the thing was very grievous, in Abraham's sight because, of his son.

**V23** Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

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Both Abraham and Abimelech considered certain experiences as grievous and would not want their son or son's son to be exposed to these. The act of circumcision or 'cutting off' may be considered grievous or a displeasure, as some instances in our lives even as Moses' wife considered him a bloody man, but the Spirit of the Lord commands it, **Exodus 4: 25**. As chastening so it may be considered: for no chastening seems joyous but rather grievous but afterward it yields the peaceable fruits of righteousness to them that are, thereby, exercised, **Hebrews 12: 11**. This is what Abimelech did not know that he was being reprovved for the violence of his servants which he by default had allowed to fester to the point that his nation had gotten the reputation of being lawless. God, in one instance, by Abraham circumcised the whole nation that they think, firstly, on being truthful and honest and desired such a token now from Abraham. Abraham did not share his pearls with them lest they trample them, and turn around rend him, **Matthew 7: 6**. Because he knew of the nation through his experience of the violence of Abimelech's servants when they took away the well he dug by force. The Heavenly Father (of Many Nations) will do grievous chastening to circumcise the hearts of the fathers, sons, and the sons' sons of many nations and will do so honestly, in truth and verity.

**V18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.**

**V24 And Abraham said, I will swear.**

Anyone who cries out in contrition and repentance God will hear and have the assurance of the new birth of being raised again in the newness of life, **Romans 6: 4**, and have the right or privilege of being a part of God's great nation or Kingdom. He will be lifted up and held in the arms of Divinity. In other words he will benefit from the nurture, love and care of God's providence. The Church like his mother is given this responsibility and role to play. The Father of many nations established this with an oath, **Hebrews 6: 13-18**.

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Know this, without faith it is impossible to please God for those that come to him must believe that He is and that he rewards those that diligently seek him, **Hebrews 11: 6**.

**V25 And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants had violently taken away.**

Whatsoever is not of faith is sin, **Romans 14: 23**. And sin is the transgression of the law, **1 John 3: 4**. Thou shalt not steal, **Romans 13: 9**. Faith is the substance of things hoped for the evidence of things not seen, **Hebrews 11: 1**. The nation's criminal law was broken, likewise, its civil code, in that a stranger or visitor in Abraham was treated in a violent way when that which he had laboured for was taken away from him by force. The infringement was grave and reached unto Heaven where the moral law was also breached. The Father of Many Nations now reproveth the Father of the Nation of the Philistines for the works of his citizens. He claims innocence in his defence. Our Heavenly Father will render the account of nations with their rulers and governments and each will have to give an account of their stewardship throughout their tenure and at the end of time.

#### FAITH

**V4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.**

Circumcision of the flesh is a sign or token of the seal of the righteousness of faith that the covenant might be in the flesh, **Romans 4: 11**. Faith works by love, **Galatians 5: 6**. Show me your faith without works and I will show you my faith by my works, **James 2: 18**. The circumcision or 'cutting off' the foreskin of the flesh depicts the cutting off the sins of the flesh or the works of the flesh. And to know me is to love me, and if you love me keep my commandments, **John 14: 15**. And my commandments are not grievous, **1 John 5: 3**. Thus our faith is shown in the out workings of our flesh in doing right works.

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**V11 And the thing was very grievous, in Abraham's sight because, of his son.**

Seeing the commandments of God are not grievous. Instead, the alternate position we find ourselves when we disobey and are chastised is what is grievous. No chastening for the present is joyous but rather grievous. But afterwards it yields the peaceable fruits of righteousness to them that are thereby, exercised, **Hebrews 12: 11.**

**V18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.**

Once faith springs forth in our hearts and we repent the upright has the responsibility to rise with, lift us up and hold us by God's divine power for us to realise the promise of God that we will become a great nation. Therefore, if ye be Christ then are ye Abraham's seed and heirs according to the promise, **Galations 3: 29.**

**V25 And Abraham reproveth Abimelech because of a well of water, which Abimelech's servants had violently taken away.**

Whatsoever is not of faith is sin, **Romans 14: 23.** The faithful will reprove sinners for their works in the flesh. Our Heavenly Father will reprove Kings and governments of nations for the sins of their people.

**V32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.**

As God made a covenant with Abraham and gave him a sign or token in circumcision even so Abraham made a covenant with Abimelech at Beer-Sheba. Thus God and Abraham were joined or agreed one to another and Abraham and Abimelech were joined or agreed one with another.

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Abraham became a channel of God's mercy and peace to Abimelech and his people as they now recognized the importance of being honest, sincere and true. Therefore, mercy and truth are met; righteousness and peace shall kiss each other, **Psalms 85: 10**.

#### COMMUNION WITH (ABRAHAM) THE CENTURION-FATHER OF MANY NATIONS AND (ABIMELECH) THE FATHER OF THE NATION OF THE PHILISTINES:

**V5 And Abraham was a hundred years old, when his son Isaac was born unto him.**

**V29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?**

From the visitation of the Lord Abraham's wife, Sarah, bore unto him a son when he was a hundred years old. Now being a Centurion Abraham was now the Father of two, the first child being Ishmael and the second or last being Isaac. In the lives of these two, God reveals how he would become the Father of many nations.

Abraham after the birth of his second son, Isaac, invoked the presence of God in his dealings with Abimelech with the Sheh-bah ewe lambs. As they communed Abimelech enquired as to the meaning of these seven.

**V12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.**

**V30 And he said, for these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.**

They that are the children of the flesh these are not the children of God, but the children of the promise are counted for seed, **Romans 9:8**. These are born only of the water and the Spirit, **John 3: 5**, as by communion with the Lord himself.

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This is what God has wrought. As Abraham summoned the Lord as Witness that he digged the well by the seven ewe lambs even so the Seven-folded Spirit of God bear witness in the lives of those who are counted as seed.

**V19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.**

**V31 Wherefore, he called that place Beer-sheba; because there they swore both of them.**

As water is to life so is the Spirit. Except we be born again we can not see the kingdom of God, **John 3: 3**. The Lord stands at the door and knocks if any man hears his voice and opens, **Revelation 3: 20**. He promises to come in and sup with us and we will with him. The assurance is given that this communion is of everlasting effect, but he that drinks of the water that I shall give him will never thirst again, but it shall be in him a well of water springing up into everlasting life, **John 4: 14**. From this well the Church, the Mother of God's Children, her eyes will be open to see that she may take and give to her son that he might live. As Abraham sought to guarantee that the well or pit of water remains as His to supply the needs of his family and to preserve and sustain their lives by an oath (**Hebrews 11: 13-18**) even so our Heavenly Father by an oath promises to bless Abraham and his seed and He by His Sheh-bah Well or Spirit will accomplish this promise. He has given to us His Sheh-bah feasts and His Sheh-bah Day to this end.

**V26 And Abimelech said, I know not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today.**

**V32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.**

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On three counts Abimelech claimed innocence and ignorance; one: he did not know who did it as he did not order it; two: he was not told it directly by Abraham, and three: he did not hear it from anyone else except for today. These are his three witnesses, **Deuteronomy 17: 6 & Matthew 18: 16**. Hence He was not complicit in the act of sin. Notice, however, that though he did not know of it, when he heard it, he did not dismiss it as untrue. His response suggests that he would not be a party to such an act and had he known he would have acted to right the wrong. This was the preamble to the first covenant of the Old Testament, that sins of ignorance, not willingly done, can be atoned for and forgiven, **Leviticus 5: 15**.

The Covenant of Beer-Sheba, however, is the second Covenant in the chapter between the Father of Nations and the Ruler or Father of the Nation of the Philistines which invokes the presence of God himself as the Witness by the 'oath of Sheh-bah' as to who this well belongs to. This Covenant is likened unto the New Covenant wherein the Seven-fold or Sheh-bah Spirit bears witness: The Spirit of the Lord (1) is upon me, The Spirit of Wisdom (2) and understanding (3); the Spirit of Knowledge (4) and of the Fear (5) of the Lord; the Spirit of Counsel (6) and of Might (7), **Isaiah 11: 2**. This was to fulfil the New Covenant promises in Christ Jesus wherein it was promised: the days come when I will make a New Covenant with Israel not like the former Covenant I made with their Fathers, when I took them by the hand and led them out of Israel, though I was a husband unto them, which my Covenant they broke. But this is the Covenant I will make with them I will write my laws upon their hearts and they shall all know me from the least of them to the greatest. No more will any man teach, saying, know the Lord for they shall all be taught by God, **Jeremiah 31: 31-34**. This is accomplished by the Seven-fold Spirit who takes from Christ and shows it unto us, **John 16: 13-15**. And when He the Spirit of Truth is come he will guide you into all truth. This is the basis of the Second or Last Covenant, the Sheh-bah Spirit as Witness.



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Now all that is needed as faith comes by hearing and hearing by the Word of God, **Romans 10: 17**. Is for this gospel of the kingdom to be preached as a witness in all the world, so none can claim as Abimelech that they did not know for none told them neither did they hear.

**V33** And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

As Abraham planted a grove or orchard of trees in Beer-sheba and called on Y'hovah, the Everlasting or Eternal God even so are we to plant the field of souls under the New Covenant promises of the Sheh-bah Spirit and by prayer, calling on the Name of God, Y'hovah, invoke His presence so that trees of righteousness once planted, may grow and developed that the Lord might be glorified, **Isaiah 61: 3**. That we along with other souls may have sweet communion with our God and Heavenly Father, His Son, Jesus Christ and His Sweet, Sweet, Holy Spirit. We thank thee O God for the New Covenant by the blood of your son Jesus Christ and the promise of your Anointing upon our heads and in our body temple. Hallelujah!! Amen!!

#### THE SEED OF THE UNION:

**V5** And Abraham was a hundred years old, when his son Isaac was born unto him.

Abraham became a Centurion Father when his last or second son was born who was named Laughter or Isaac. He was the result of a promise by God who by visitation brought to past what he had spoken. He typifies the Last Covenant promised in **Jeremiah 31: 31-34**: behold, the day comes when I will make a New Covenant with the House of Israel. This He enacted when Emmanuel (God with us), **Matthew 1: 23**, came unto us or visited His own in the person of Jesus Christ who died to establish that Covenant. He was the promised Seed. And all who are Christ's are Abraham's seed and heirs according to the promise, **Galations 3: 29**.

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**V12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.**

The former or first Covenant has past hence let it not be grievous in thy sight to hearken unto the voice of the Lady Queen, Sarah, to divorce the Bondwoman and her son, for in Isaac shall thy seed be kaw-raw or called. The Seed is not of the flesh but of the Spirit, therefore that holy thing shall be called the son of God, **Luke 1: 35.**

**V19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.**

God, however, made provision for the carnal to be born again, to become a new creation, if only by the mercies of God we present our bodies as a living sacrifice, holy and acceptable unto God which is our reasonable service and be not conformed to this world but be ye transformed by the renewing of the mind that we might prove what is that good and acceptable will of God, **Romans 12: 1.** Thus Hagar's eyes or mind was opened that she saw the means or source to preserve and sustain the life of her child and her own, remember except ye be born again ye cannot see the Kingdom of God, **John 3: 3.** This experience only results from union with God through being born again.

**V26 And Abimelech said, I know not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today.**

Under the Old Covenant as articulated by Abimelech every matter or condemnation can only be established by the testimony of two or three witnesses, **Deuteronomy 17: 6.** He advocates his innocence on these three counts as provided under the First Covenant in that the sins committed in ignorance can be atoned for with the blood of the sacrifice of the Lamb of God.

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He indirectly confesses that had he known or heard he would have acted as faith without works is dead as the body without the Spirit is dead, **James 2: 20 & 26**. Now, today as it is called today, if you hear harden not your hearts, **Hebrews 3: 15**, for faith comes by hearing and hearing by the Word of God, **Romans 10: 17**.

**V33 And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.**

The time has now come that our Heavenly Father will enact the Second, Last or New Covenant by planting trees of righteousness in Sheh-bah's Well (Seven-folded Spirit): blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful; but his delight is in the Law of God and in it he meditates both day and night; he shall be like a tree that is planted by the Rivers of Waters that shall bring forth his fruit in his season; neither shall his leaves wither and any thing he sets his hand to shall prosper, **Psalms 1: 1-3**. This is done by His servants who call on His Name: **Y'hovah, The Everlasting God**, invoking His Presence to perform the functions of the Second or New Covenant.

**GOD AMONG AND IN THOSE (ALL) THAT ARE SEALED:**

**V6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.**

Sarah bore a son, Isaac or laughter on account of the work wrought by God when he visited her as promised. God made her to laugh as He made it so easy by His Power for her to bear the fruit of her womb. After so many years she finally had a son. Therefore, all that hear will, likewise, laugh with her, for they too, will be fruitful by the anointing and indwelling presence of God, in the former and the latter rain outpouring of His Spirit. For it is written, rejoice, thou barren that bear not, break forth and cry, thou that travail not, for the desolate have many more children than she which have a husband, **Galations 4: 27**.

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**V13 And also of the son of the bondwoman will I make a nation, because he is thy seed.**

God's promise to the Father of Many Nations extends to include the son of the bondwoman that he too will be made a nation, mass or multitude of people as he is his seed. This is only realized by the sealing of the Spirit. In the same way that God made Sarah to bring forth he would make a nation of Ishmael.

**V20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.**

Therefore, God abode with the lad and he grew and dwelt in the wilderness and became an archer, bowman or one who shoots arrows. In order for a multitude of people to grow God's abiding presence is needed. They must also make a profession of shooting forth or calling upon His Name.

**V27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.**

There were offerings of the First Covenant, sheep and oxen which Abraham gave unto Abimelech. Even so the Father of Nations gave these clean animals to the Nation under the Old Covenant as types for the Lamb of God, which takes away the sin of the world, **John 1: 29**. So it is written God so loved the world that he gave His only begotten son that whosoever believes in Him should not perish but have everlasting life, **John 3: 16**.

**V34 And Abraham sojourned in the Philistines' land many days.**

Because of the Covenants Abraham sojourned or dwell in the Nation's land many days. The Father of Many Nations under the Old Covenant commanded Israel: let them make me a Sanctuary that I might dwell among them, **Exodus 25: 8**.

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And under the second or new Covenant: what agreement has the temple of God with idols? For ye are the temple of the Living God, as God has said, I will dwell in them and I will walk in them, I will be their God and they shall be my people, **1 Corinthians 16: 16.**

#### DEUTEROS OR THE RECOUNT: WHO WOULD HAVE SAID? THE RHETORIC

What the **LORD, THE SELF EXISTENT, ETERNAL OR EVERLASTING GOD**, says, He will do, what He utters will come to past, what He commands stands fast. His promises are true. His Testimonies are sure making wise the simple. Who can do all things as He? And who can change what He has said or done? **Y'HOVAH** is His Name. Know ye the LORD, know ye His **WORDS!** His Words have He set even above His Name, **Psalms 138: 2.**

**V7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.**

Sarah begins the rhetoric in this verse which I have extended to the other progressive verses (increments of seven) to demonstrate that THE LORD is the author of the drama. Who would have said? Of course the answer is the LORD! He gave this promise to Abram and Sarai before. And they laughed at the thought as it was so unbelievable to them, **Genesis 17: 19 and 21.** The Lord is in the generation of the righteous, **Psalms 14: 5**, as revealed in the recount in the following verses:

- 1 The **LORD visited** Sarah as he has **said** and the **LORD did** to Sarah as He had **spoken**. His words as spoken are recorded in the Torah placed in the side of the Ark, **Deuteronomy 31: 26.**
- 2 Sarah conceived and bore a son **at the set time** of which God had **spoken** to Abraham. The messages as spoken by God are also recorded in the signs in constellation of Stars in the Heaven, in their names: the wise men came from the east following a star saying:

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where is He that is born King of the Jews, **Matthew 2: 2**. The Prophets or Seers also recorded His messages to be fulfilled in their seasons and they were annexed to the Torah, now known to us as the Bible.

3 Abraham **called** the name of his son **born** unto him that Sarah **bore** unto Him, **Issac** as **God had said** in **Genesis 17: 19 & 21**. Similarly, the angel told Mary that her son shall be named Jesus, for he shall save his people, **Matthew 1: 21**. Both names capture the essence, substance, nature or character of the experiences and those involved.

4 The Son was **circumcised on the eight day** as **God had commanded Abraham**. The commandments of the Lord are pure, enlightening the eyes, **Psalms 19: 8**. By Faith we know that the World was framed by the Word of God, so then the things that were seen were not made by the things that do appear, **Hebrews 11: 3**. His commandments in the Covenant, the Moral Law, were written on two tables of Stone and placed in the Ark; while others were written in the Torah, **Exodus 25: 21**.

5 **Abraham was a hundred years old** when Isaac was born unto him, as **God had said** the year before at this set time next year, **Genesis 17: 21**. The Lord will do nothing but he reveals His secrets to His servants, the Prophets, which fear him, **Psalms 25: 14**.

6 God has **made me to laugh** so all who hear will laugh with me, for in His Presence is fullness of joy, **Psalms 16: 11**.

Thus all that the Lord says we will do, **Exodus 19: 8**, for there is none like him who speaks of the end from the beginning, the **LORD, Y'HOVAH IS HIS NAME**. The place or position where He is and is heard to have spoken is known as 'before His Throne or the Ark of His Covenant' in the Most Holy Place, where His statutes, precepts, and commands are the foundation, being beneath the Mercy Seat, and

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corner stone thereof, being in the side of His Ark. Thus by principle we have revealed to us the first compartment of His Most Holy Dwelling Place.

**V14** And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

Following from the first rhetoric is this second: who would have said (agreed) that Sarah should cast out the bondwoman and her son? The answer, the LORD: and God said to Abraham in all that Sarah has said hearken unto her voice, **verse 12**.

The Wilderness or Desert is a place to come aside and be ye separate or be ye holy. As Abraham rose up early, even so our Heavenly Father of Many Nations rises early each day and gives to each of his own the daily portion even as it is said our bread and our water shall be sure, **Isaiah 33: 16**. This is the drama that is portrayed in this verse. The bread and water is, however, not limited to the physical, for Jesus is the Living Bread and it is from His Table we are fed the bread of life.

The Holy Place of The Sanctuary is reflected by principle herein, where the Seven Golden Candlesticks, the symbol of the Seven-folded Spirit is southward and northward is the Table of Shew-bread. From the source of Living Water, the Well of Beer-Sheba (the Well of Oath or Well of Sheh-bah or the Well of Seven) Abraham filled the bottle with water and took from His Table the Bread given to His wife and first son and sends her away and she departed, wandering in the Wilderness of Beer-Sheba.

This was also fulfilled in Moses' time when God spake to Pharaoh of Egypt in these words: Israel is my first born and I say let my first born go that they may go into the wilderness and worship, **Exodus 4: 22-23**. This was also fulfilled in this verse: and the Woman fled into the Wilderness where she had a place prepared for her of God, **Revelation 12: 6**. In the end of time this experience will be repeated. This is a Spiritual Place for worship and communion even as Jesus was

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led of the Spirit into the Wilderness and fasted for 40 days and nights, **Matthew 4: 1-2**. This is the portrayal of the second compartment of the Sanctuary. In the recount we get insights of the experiences of Abraham's first Son and Mother or the First Covenant and Church:

- 8 There are **great feast days** like the very day Isaac was weaned Abraham made a great feast. But these Feasts days were just types of the different stages of development of the promised seed, Isaac, being a type for Messiah which speaks of the Second Covenant.
- 9 The Mother by Promise, Sarah, is in the type for the Church, is blessed with vision to see, having the Spirit of Prophecy, and is able to identify the scoffers and mockers. The son of Hagar, the Egyptian: the First Covenant, only mimic or was a mock for the Second Covenant.
- 10 Thus when the promised seed or heir is come, the New Covenant in Christ, that which was first or old had to be cast out: **cast out the bondwoman and her son, the First Covenant, for the son of the bondwoman shall not be Heir with my son, even with Isaac**. For the Latter substituted and fulfilled the Former.
- 11 The change of the Old for the New would result in grief for our Heavenly Father of many nations even as it was **grievous unto Abraham to cast out** is former son along with his mother; that typified the Old Covenant as it was His Son's life that was at stake.
- 12 But he shall see the travail of His soul and be satisfied for by his knowledge shall my righteous servant justify many transgressors when he shall offer up his soul for sins. Thus God assured Abraham as did he Himself, that **in Isaac, the type for the Messiah, shall thy seed be called or kaw-raw**.
- 13 The promise is also extended to include the **son of the bondwoman, that I will make him a nation because he is thy seed**. Which meant those under the **First Covenant** was able be numbered and be a part of the nation or family of God.



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**V21 And he dwelt in the wilderness of Paran (ornamental or glory): and his mother took him a wife out of the land, of Egypt.**

The third rhetoric follows: who would have said that the child and his mother would have survived the wilderness. The answer: the LORD, for I will make him a great nation, **verse 18**. The greatness of a nation is seen in these words: righteousness exalts a nation but sin is a reproach unto any people, **Proverbs 14: 34**. Annexed to the Wilderness of Beer-sheba is the Wilderness called Paran meaning Glory, this is the place next to the second compartment, to come apart, be ye separate, be ye holy, it typifies the position at the door of the Tabernacle or Tabernacle of the Congregation in the Courtyard that links with the functions of the Golden Altar before the Throne in the second compartment. This is where prayer is wont to be made: if the people who are called by my Name will humble themselves and pray and turn from their wicked ways and seek ye my face, then will I hear from heaven and I will forgive their sins and heal their land, **2 Chronicles 7: 14**. This place of prayer is for the glory of its participants here we see how those of the First Covenant are transformed to be participants of the Second Covenant:

15 Firstly we must recognize that the First Covenant's provision will not last forever, thus **the water in the bottle was spent** or finished. The Mother, or Church, of the First Covenant fulfils her role when she **casts her child under one of the shrubs**. This position under the shrubs is but an analogy of the place where the child learns to put or shoot forth as in prayer. This was the primary role of Israel when they came out of Egypt under the First Covenant: It is written that my House shall be a House of Prayer for all Nations but ye have turned it into a den of thieves, **Mark 11: 17**.

16 God is upon His Throne in the First Compartment as a bowshot from us at the Door of the Tabernacle in the Courtyard. The Mother **sat over**

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against the child a good way off as if it were a bowshot, (typifying the ministry at the golden altar by the Priest) the **child will die** if he learns not to Shrub, to put or shoot forth as an arrow. She joins in the process and 'cried out,' **lifting up her voice and wept.**

17 **And God heard the voice of the child, Ishmael.** This means he has come into the characteristics of his name which meant: God will hear. Thus the **Angel of God called unto her, his mother, out of Heaven,** saying: **Hagar what aileth thee, fear not for God hath heard the lad where he is.**

18 Then she got the assurance in these words: **Arise, lift up the lad, and hold him in your hand for I will make in a great nation.**

19 The answer to our prayers is manifest in this: **God opened her eyes that she saw a well and she went and filled the bottle with water and gave drink to the lad.** Brethren, I beseech you by the mercies of God that ye present your bodies as a living sacrifice holy and acceptable to God which is your reasonable service and be ye not conformed to the world but be ye transformed by the renewing of the mind that he might proof what is that good acceptable, perfect will of God, **Romans 12: 2.**

20 Thus **God was with the Lad,** for he learned how to pray invoking His Presence, **and he grew and became** a prayer warrior, typified by the profession of an **Archer.** Children are an inheritance of the Lord and the fruit of the womb is his reward, happy is the man who has his quiver full of them; they shall deal with the enemy in the gate, **Psalms 127: 3.** As arrows in the hand of the mighty so are the children of thy youth, **Psalms 127: 4.**

Thus we have reached the point where we can summarize how the early Church and the disciples came into the understanding of these principles, the importance and power of the **Word of God, communion with Him in the Holy Places,** and **prayer** which is captured in this verse: It is not mete that we should leave the Word of God and serve at tables. But we will give ourselves continually to prayer

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and the ministry of the Word. And the Word of God increased and the number of disciples multiplied in Jerusalem, **Acts 6: 2, 4, & 7.**

**V28 And Abraham set (made to stand) seven (sheh-bah) ewe lambs of the flock by themselves.**

Who would have said that **Sheh-bah** would have been made to stand as a **Witness** for Abraham, His Seed and the human family? Any affirmation or pronouncement repeated or done **Sheh-bah** times is a call of faith invoking the presence of Him who is **Sheh-bah**, perfect, holy, the Sacred Full One to do what is affirmed or pronounced. This is also one way of making an oath or swearing by 'sevening' oneself.

Thus **Sheh-bah** or the Seventh Day is made Holy by His Presence, and those who keep the six days holy obeying His voice and recount (**Isaiah 58** the latter verses) on the Seventh Day invoke His Presence in their midst as the Children of Israel around the walls of Jericho for Sheh-bah days and Sheh-bah times on the Seventh Day and like Joshua who adjured: 'cursed is he that rebuilds Jericho' affirming and repeating the utterance 7 times.

Also like Elijah on Mount Carmel bending down putting his face between his knees praying for rain **Sheh-bah** times and like Naaman the leper going down into the Jordan **Sheh-bah** times. What should I say of the King Nebuchadnezzar who in ignorance heated the furnace one seventh or **Sheh-bah** times hotter to slay the three and invoked the Presence of the Son of God in the midst of the furnace?

And what of **John chapter 4** unto whom Messiah, Jesus was the Seventh or **Sheh-bah** Man to the Woman of Samaria who had a lingering interest in Him and who began to worship in Spirit and in Truth at the seventh or **Sheh-bah** hour of the Day. And what of the Noble man's son who was made whole in the seventh or **Sheh-bah** hour in the same Chapter. I declare to you one of His appellations: **SHEH-BAH, THE SACRED FULL ONE, Y'HOVAH IS HIS NAME.**

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Thus we have reached the place whereby we understand the purpose of the Sanctuary: let them make Me a Sanctuary that I might dwell among them, **Exodus 25: 8**. Now we recount this purpose in these verses:

22 Under the First Covenant for any matter to be established two or three witnesses are needed. This is the number of persons in the God-head, three, and by which they work, either two (when Jesus died) of them or the three together. Here **Abimelech and Phichol** of the Philistine Nation bear testimony, saying unto **Abraham: God is with thee in all that thou doest**. Yet Abraham did not have a physical Tent or Building for the Tabernacle of the Sanctuary as the Children of Israel under the First Covenant. Under the Second Covenant we have the indwelling Presence of God and among us by faith: that Christ Jesus might dwell in your hearts by Faith, **Ephesians 3: 17**. Faith comes by hearing or obeying, and hearing by the word of God, **Romans 10: 17**. And he that keeps my commandments is he that loves me and he that loves me shall be loved of my Father and we will come and make our abode with him, **John 14: 23**. Thus the 17 nations and people groups of 7 billion+ people upon the 7 continents will like the Philistine as Abimelech and Phichol testified God is with us in all that we do.

23 And they will demand that we commit to this: **therefore, swear to me by God that thou will not deal falsely with me, nor my son, nor my son sons but according to the kindness that I have shown thee thou shall do unto me and the land wherein thou sojourn**. Abimelech was not told by Abraham previously the full status of the relationship between himself and Sarah only that she was his sister and thus he took her. Abraham feared that the Philistines would slay him and take his wife. And his former experience with Abimelech servants who by violence took his well confirmed his fear. From this encounter God visited Abimelech by night advises him to return his wife failing which he would

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die and his kingdom perish further. In-fact that night God restricted every household in Abimelech's Kingdom because of Abraham's wife. Abimelech, therefore, now feared Abraham because of this visitation by night. In this recount we get insights how it is Abraham invoked the presence of God. Since God's words are sure and none can gainsay them Abimelech sought to restrain Abraham by the same means by demanding him to swear by God that he will not deal falsely with his nation or people. In other-words he asked Him to invoke God presence as the One to Witness that he would honour this agreement. We are told by Jesus that we no longer should swear under the new covenant, but let our yeas be yea and or nays be nay, **James 5: 12**. We are commanded to a higher degree under the second covenant not to render evil for evil, **1 Thessalonians 5: 15**. However, the basic tenet holds true that whatever a man sows even that shall he also reaps, **Galations 6:7**. We are also told not to take thought what we should say when we are brought before the rulers of this earth but that which we should say will be given to us in that hour by the Spirit as witness, **Luke 12:11-12**.

24 As **Abraham** committed to **swear**, so our Heavenly Father of Many nations have sworn to deal with the nations according to the forgoing. We who are his people are asked by him not to swear anymore, this is only His prerogative, but to affirm that our yeas, be yea and or nays be nay. Thus we have the basic principle by which God's Presence is invoked (as in a Court of Law) for Him to be a Witness to judge and establish the truth of any matter since His words are truth, sure, certain, stands fast, which none can gainsay. He is the only reliable authority for justice and judgement.

25 As **Abraham** reprov'd **Abimelech** for the well which his servants had **violently taken away** even so our Heavenly Father will reprove those who disobey his Words and Law which specifically states, among other things: Thou shall not steal, **Exodus 20: 15**. The Word of God is able to

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make us wise unto salvation, and is good for reproof, for correction, for doctrine and for instruction in righteousness that the man of God may be thoroughly furnished unto all good works, **2 Timothy 3: 16**. Wherever God is His Words are heard and obeyed.

26 Abimelech's defence was on three counts: 1 **he did not know** 2 Abraham **did not tell him** 3 **neither did he hear but only today**. To address this issue under the second covenant so that every nation will be without excuse we are given the commission: go preach the gospel in all the world for a witness and then shall the end come, **Mark 16: 15**. And Jesus promises, Lo I am with you always, even to the end of the World, **Matthew 28: 20**.

27 **Thus Abraham took sheep and oxen and gave them unto Abimelech and both of them made a Covenant** which mirrored the first covenant that our Heavenly Father of Many Nations made with the Nation of Israel and those who of the other nations lay hold thereof. This first Covenant atoned for sins of ignorance as portrayed in **verse 26** where Abimelech claimed innocence on this basis see **Leviticus 5: 15**. Those who, however, sinned presumptuously died under the first covenant by two or three witnesses, **Hebrews 10: 26-29**, and likewise the second.

Thus **Sheh-bah, The Sacred Full One who is Perfect and Holy**, is made to stand as a Witness for the human family in the Seventh Day Sabbath (where those who know how to open enters this Sanctuary in time into His Presence), in the Seven Feasts Days which are Sabbaths being a sign between God and Israel that He is our Sanctifier; in the Seven-Folded Spirit who lead us into all truth; and by an invocation by adjuring: affirming a pronouncement repeated seven times by Him who is **Sheh-bah**.

#### CONCLUSION: WHAT MEANETH THESE SHEH-BAH?

29 **And Abimelech said unto Abraham, What mean these seven (Hebrew pronounced: Sheh-bah) ewe lambs which thou hast set by themselves?**

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This is Sheh-bah that stands for or means Him who is Perfect, Complete, the Sacred Full One, thus His Presence is so invoked.

**30 And he said, for these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.** This Sheh-bah is a gift to the Nation(s) as a Witness as to whose Well or Spirit it is and whose we are. The Well is that of our Heavenly Father of Many Nations. Thus under the Second Covenant we are promised I will not leave you comfortless but I will send to you another Comforter and when He the Spirit of Truth is come He will guide you into all truth, **John 14: 18**. He shall take of mine and show it unto you, **John 16: 15**. So as the Words of the First Covenant bore testimony or witness, **Deuteronomy 31: 26**, even so we have under the Second Covenant received the Seven-fold Spirit, **John 14: 18-19**, as Witness.

**31 Wherefore, he called that place Beer-sheba (Well of Sheh-bah); because there they swore both of them.** As Abraham called that place the Well of Sheh-bah even so the whole earth has become that place. For the Second Covenant in Christ is the means whereby the Seven-folded Spirit is given to the whole earth, to every nation, generation and age.

**32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.** Here is where Abraham initiated and made a second Covenant with Abimelech. The first was initiated by Abimelech seeking to guarantee the safety of his family and kingdom. Like Abraham, our Heavenly Father of Many Nations is concerned that there should be a Witness as to whose and what are His so none can claim they know not. This is fulfilled in His blessed gift of the Seven-folded Spirit of New Testament Covenant in Christ Jesus and He has given 'Seven' as His Sign, Seal or Mark of approval. Glory! Hallelujah! Thus we have both the Old and New Covenant typified in this chapter.

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### THE TWO SONS OF ABRAHAM: THE FIRST (ISHMAEL) AND THE SECOND OR LAST (ISAAC) ARE AN ALLEGORY OF THE TWO COVENANTS, MOUNT SINAI AND JERUSALEM FROM ABOVE

**33 And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.** Let me ask you now where are the trees of righteousness of the grove of the Second Covenant? See **Isaiah 61: 3**: that they may be trees of righteousness, the planting of the Lord, that He might be glorified..... He shall be like a tree planted by the rivers of water (The Word of God or Well of Beer-sheba) that shall bring forth his fruits in his season, neither shall his leaf wither and whatsoever he doeth shall prosper, **Psalms 1: 3**. As Abraham called on the Name of the Lord: Hebrew pronounced Y'HOVAH, **meaning the Everlasting God** even so, we who sow the seed of righteousness, the Word of God, are to pray invoking His Presence to bring to fruition the seed sown. So, therefore, as it was with Ishmael, under the First Covenant, the Thus Saith Lord and by prayer all things were wrought even so under the New Testament by the Word of God and prayer are all things wrought. In-fact, it is by the preaching of faith that we receive the Spirit, **Galations 3: 2-5**. Many do not know that under the Second Covenant in Christ the Word of God once preached to accord with the will of God is transformed into Spirit, the Well of Sheh-bah, and life, **John 6: 63**. The Trees of the Grove of Beer-shebah are those who are transformed by the Spirit into a new creation: if any man be in Christ he is a new creature, old things are past away behold all things have become new, **2 Corinthians 5: 17**.

**34 And Abraham sojourned in the Philistines' land many days.** Thus by the Second Covenant our Heavenly Father of Many Nations will be in the earth among the nation for many days performing this work as he ask Jesus to sit thou on my Right hand until I make thy enemies thy footstool, **Mark 12: 36**.



# The Marriage Union

## Genesis 29

### INTRODUCTION:

**Genesis 29** falls in the 5<sup>th</sup> set of Seven Chapters on the Measuring Rod which equates with the measure of: 'Levi.' Levi means to be joined or attached or become one like that of a union or marriage. This Chapter is the 1<sup>st</sup> in that set of seven which equates with the measure of: the 'Name of the Lord.' Hence together the Chapter speaks of '**the Union in taking on the Name of the Lord,**' like that of a Marriage. So the Chapter is dubbed: '**The Marriage Union**'.

Marriage is honourable and the bed undefiled, but whoremongers and adulterers the Lord will judge, **Hebrews 13: 4**. The record in the Chapter speaks to, or illustrates what happens when we take on the Name of the Lord. The record is made for us all to learn there from. We have an amplification of 'Comm-union' with the Lord through love. The 'comm,' speaks of 'companionship' in the 'union' with the Lord, which is love.

Every relationship or union we have in this life is a reflection of our communion with the Lord or lack thereof. Be it in the union of marriage, family, friends, congregation, neighbours or employment as we relate to all through one medium which is our mind. This is what is recited in the scripture: how can you say you love the Lord whom you have not seen with your eyes and yet hate your brother whom you have seen, **1 John 4: 20**. If anyone does this the scriptures says he is a liar.

Love or Charity suffers long even to the point of being weary or is longsuffering and yet kind. It is not rash or quick to anger. It does not vaunts up itself, in other words it is not vulgar or lewd. It is not puffed up or proud as it has a correct understanding of itself not thinking of itself more highly than it ought but righteously and soberly. She does not seek her own but being unselfish and looking out for the interest of others. She thinks no evil but whatever things are honest, true, of good report, having virtue and praise, she feeds on these things.

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Therefore she rejoices not in iniquity but in the truth, and hopes all things, believes all things and endures all things. Charity never fails but overcomes. And it is faith which works by love or charity, **Galations 5: 6**.

Tribulations, trials or afflictions works patience and patience experience, and experience hope, and hope makes us not ashamed but the love or charity of God is shed forth into our hearts by the Holy Ghost which He gives unto us, **Romans 5: 3-5**. Let everyone that is called by the Name of God, let us all in our afflictions be long suffering and kind to our enemies as patience and kindness builds character for the Kingdom of God. So let us bless them that curse us, and pray for them that despitefully use and persecute us and rejoice and be exceedingly glad for great is our reward in Heaven, that we might be children of our Father in Heaven.

In **this Chapter** we shall see where Paul received the record of the inspiration of the love chapter in **1 Corinthians 13** which is a reminder for us all that the Law is not done away with but very much of effect and full of the wonders of God.

### THE JOURNEY TO ETERNITY:

**V1** Then Jacob went on (arise, lift, marry) his journey (foot, step, walking), and came into the land of the people of the east (forefront of palce or time, antiquity, or east).

As Jacob marry his journey pledging and engaging himself to travel and completed the distance to come into the land of the people of the east, even so are we to engage and marry the journey of life walking and living in the fear of the Lord to arrive or make it to the destination, called eternity. This is how we become bearers of the Name of the Lord even as the children of Levi who were bearers of the Ark of the Covenant of the Lord. The journey to the land of the people of the east illustrates our journey to eternity. As Jacob 'went on' to marry his wife even so the church travels because of a promised marriage, the Lamb's Marriage Supper, **Revelations 19: 9**.

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**V8 And they said, we cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.**

Other sheep I have which are not of this fold them must I bring and they shall be one fold, **John 10: 16**. When we all, who are of the Lord's fold, are gathered together by the Well of the Lord then shall we be watered even as the flocks: thus at the time of the former and the later rain living waters are received by all who are of the Lord's fold.

**V15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?**

In the 'parable' they that labour receive wages, **John 4: 35-36**. For the Lord His wages is His Bride as Jacob, and the other labourers receives eternal life.

**V22 And Laban gathered together all the men of the place, and made a feast.**

If you ever knew the blessings that salvation brings you will never, never, stay away. If you ever seen the table spread with lovely things you will come to the feast today. Our Heavenly Father as Laban will gather all who dwell in eternity to the Marriage Feast of all who are faithful, the heirs of salvation, in that day.

**V29 And Laban gave to Rachel his daughter Bilhah (timid, to palpitate or tremble inside, terrify) his handmaid (female slave, wench, concubine) to be her maid.**

The Father's gift to the bride, his daughter, Rachel, A Good Traveler, includes that which his handmaid, Bilhah, embodies. She would be to the daughter in her union and help or an aid which includes being a surrogate mother. Fear can conceive and bear children who will fight also the good fight of faith to lay hold on eternal life. Fear in this life has this set purpose to fulfill that which accords with the will of God, others are tormented who refuses to be made perfect in love.

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Thus the Disciples were gathered together in the upper room for fear of the Jews so that by the time Pentecost was come they were in one accord, **John 20: 19**. However, because fear has torment, and he that fears is not made perfect in love. Perfect love casts out all fear, **1 John 4: 18**. But fear will influence those who become perfect to that summit or height of love.

### THE WATER OF THE WELL IN THE FIELD:

**V2** And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

As the water of the well in the field is to quenching the thirst of the flocks of the sheep lying by it even so is the Living Water to the soul of the 'weary' or longsuffering traveler except that after they have drunken they shall never thirst again but it shall be a well of living water springing up into everlasting life, **John 4: 14**. Jesus is He that baptizes with the Holy Ghost and fire, **Luke 3: 16**. He is The Great Stone upon the Mouth of the Well of Living Waters, the Stone which the builders refuse, which has become the Head of the Corner, **Mark 12: 10**.

**V9** And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

Every Keeper or Good Traveler of the Father's flock must come along with their sheep to drink and be watered thereby. Remember, if any man have not the Spirit of Christ he is none of His, **Romans 8: 9**.

**V16** And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

These two fruits or offspring came from the Tree of the knowledge of good and evil. The fruit of the Spirit is love, **Galations 5: 22-23**, this is 'Leah', the elder one, who is figuratively weary, or suffering long, grieving, this is the 'good' fruit.

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And Rachel, who is as a 'ewe' lamb, a Good Traveler, the younger, one to be desired as the fruit of that tree was desired to make one wise, **Genesis 3: 6**. These two are offspring of the Father as God knows both, good and evil, and yet all His works are done in truth and righteousness, **Psalms 33:4 and Daniel 4: 37**.

**V23 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.**

As Jacob 'went in' unto his bride in the evening having been allowed of her Father even so those who allow by opening their heart's door to the Saviour He will come in and sup with them and they with Him, **Revelation 3: 20**. Such communion with the Saviour is firstly with those who embody Charity as depicted by 'Leah,' who suffers long. These are they whose faith works by love, **Galations 5: 6**.

**V30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.**

The communion extends to include those whom Rachel epitomizes who are equipped for the journey as Good Travelers. The Husband man is said to love her more than he loved Leah and served yet seven other years as payment for her dowry. So in total he would have served 14 years as payment for the dowry of both. These three as the 'three flocks of sheep' are joined in the communion of the household by the water of the well springs of salvation. Remember whosoever will, may come, **Revelation 22: 17**. And many are called but few be chosen, **Matthew 22: 14**. And lastly the wheat and tares must grow together until the day of the harvest, **Matthew 13: 30**.

### THE MOUTH OF THE WELL AND THE WOMB:

**V3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.**

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As all the flocks are watered from the well's mouth even so all generations that are saved are watered from one source. And Jesus is He that baptizes with the Holy Ghost and with fire, **Matthew 3: 11**. He is the Stone that sits on the well's mouth. The flocks that drank from that well thirsted again and again but He promises if any man drinks of the water that I shall give, He shall never thirst but it shall be in him a well springing up into eternal life, **John 4: 14**. By this gift is the Love or Charity of God shed forth into our hearts even as by the Holy Ghost, **Romans 5: 5**.

**V10** 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.

As Jacob was willing even before all the flocks were gathered to roll the Stone away and water his Mother's brother's flock kept by the Good Traveler even so His Jesus willing to give to those who ask of Him the Holy Ghost, **Luke 11: 13**.

**V17** Leah was tender eyed; but Rachel was beautiful and well favoured.

The nature or character of both is now identified; Leah or the one who is figuratively weary or suffers long is tender eyed or kind as charity suffers long and is kind, **1 Corinthians 13: 4**; but the ewe that kept and led her father's flock over the hills and through the valley of the shadow of death was beautiful, fair and comely to look upon, and one to be desired as fruit of the tree of knowledge of good and evil was desired to make one wise, **Genesis 3: 6**.

**V24** And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

The gift of Laban, the Father of the daughter, equates with one of the gift of the Spirit. Now there are diversities of gift of the Spirit but one Spirit. For to one is given faith, **1 Corinthians 12: 9**. The record says faith works by love or Charity, **Galations 5: 6**. So then, perfect faith has perfect love or charity that casts out all fear, **Galations 5: 6**.

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Leah who embodies Charity was given a helper in Zilpah, whose name speaks to trickling myrrh or fragrant dropping. This fragrant dropping, of course, is for the perfecting of Charity. Fear has torment. He that fears is not made perfect in Love. And perfect love casts out all fear, **1 John 4:18**. This perfection makes charity as a fragrant dropping or perfume.

**V31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.**

It is Charity which suffers long and is kind that is the fruit of the Spirit, **1 Corinthians 13: 4**, that as a wife whose womb the Lord opens is fruitful and bares children even so charity is fruitful unto eternal life. Therefore, children are the heritage of the Lord and the fruit of the womb is His reward, **Psalms 127: 3**.

Though I have faith that I could move mountain, and have all knowledge and understand all mystery and have not charity, I am nothing, barren or fruitless, **1 Corinthians 13: 2**. This description fits Rachel, who though she was a good traveler, the ewe, that led and kept her father's flock and was beautiful, fair and comely to look upon, yet she had not charity, hence she was barren as She was not made to drink from the well as the Stone remained on its mouth: her womb was closed. The Lord did not open her womb for her to bare children.

### THE BRETHREN OF HARAN AND JACOB'S LOVE:

**V4 And Jacob said unto them, my brethren, whence be ye? And they said, Of Haran** (parched, to glow, to melt, burn, dry up, figuratively, to show or incite passion, be angry, burn, dry, kindle) **are we.**

Oh what a fire the tongue kindles, **James 3: 5** even so love kindles or ignites the passion that causes one's face to glow as defined in the name of the Brethren of Haran. These are the brethren of love. Love can burn you or dry you up, it may melt you or parch you, though you are slow it can make you angry and it can make your face glow with the blush of blood red.

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So these brothers announce themselves as they were the brethren of love! God is love and we are his people, those who are engaged in this journey are travelers that love. Jesus counsels buy from me gold tried in fire that you may be rich, **Revelations 3: 18**. And remember faith works only by love, **Galations 5: 6**.

**V11 And Jacob kissed** (to kiss literally or figuratively, to touch; or to catch fire, burn or kindle) **Rachel, and lifted up his voice, and wept.**

It only takes a spark of a kiss to get a fire going, a touch that starts the kindle. And there appeared unto them cloven tongues of fire, **Acts 2: 3**. Jacob's lips started the flame when it met the fair and comely, the good traveler. Such was his joy that his soul erupted in an outburst, a loud cry with his voice, tears of joy trickled from his fountain and he was both relieved and satisfied that he made the journey.

He had found what he had hoped for as faith is the substance of things hoped for, the evidence of things not seen, **Hebrews 11: 1**. He remembered his meeting with the Lord of Heaven by night upon his pillow of stones and he understands that without faith it is impossible to please him, for those who come to Him must believe that He is and that he rewards those who diligently seek him, **Hebrews 11: 6**.

Rachel reminded him of his fair and beautiful mother whose warmth and love was his source of inspiration and the reason for him to linger in the tents when he was at his father's home. Now he would serve in the fields on account of her.

**V18 And Jacob loved** (to have affection for sexually or otherwise) **Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.**

Now his affection was the source of his motivation to serve seven years as dowry in the fields as shepherd with her for her hand in marriage. But Rachel was the younger daughter of her father and Jacob did not know or understand the customs of the land of love.



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This was but the beginning of his toil for love. It involves not running away but making the most of the least as faith moves mountains, **Matthew 21: 21**.

**V25** 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 me?

At the start of each day, in the morning, our eyes are wide open with inspiration and understanding that, we should know that faith works by (Leah or love) patience and kindness, **Galations 5: 6**. That was Jacob's surprise in the morning. His hope for these seven years he thought was disappointed and he thought he was deceived but the Apostle wrote in his interpretation and correctly so: Faith works by love or Leah. Open thou mine eyes that I might behold wondrous things out of thy Law!

**V32** And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

God's gift to his children is Charity, that which is fruitful and the builder of the family name of his people. For the eyes of the Lord, the God of Levi or Marriage is over the righteous, **1 Peter 3: 12**. So Charity's firstborn is called by the name: 'Rueben' to record this message-'see ye a son.' Had Jacob married Rachel first and she bare no children he would have been disappointed. So the Lord decorated Leah with good fruits that she might be desired and loved as the fair, beautiful, and comely sister.

This is how the Lord builds the house; except the Lord builds the house the labourer works but in vain, **Psalms 127: 1**. Thus Jacob's love was brought to accord with the customs of the brethren of Haran.

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### THE FAMILY OF NAHOR (SNORER): ONE FATHER:

**V5** And he said unto them, Know ye Laban the son of Nahor? And they said, we know him.

Terah, like Noah, **Genesis 5: 32**, had triplets, **Genesis 11:26**, when he was seventy years old, they were: Abram, Nahor and Haran. Terah moved from Ur of the Chaldees to go into Canaan with his children and their families and came and dwelt in Haran, **Genesis 11: 31**. It is said that Haran died before his father Terah in the land of his nativity, Ur of Chaldees, **Genesis 11: 28**. This is perhaps the reason that where they settled on the way to Canaan was named after him and called Haran and became a place of undying love, in the memorial of naming the place after him. Terah was the son of Nahor who was the son of Serug who descended from the line of Shem, Noah's son, **1 Chronicles 1: 17 and 26**.

At this time all the fathers, the triplets, Abram, Nahor and Haran had fallen asleep. However, Nahor's snoring was heard in the breathing of his family in his son, Laban, whose light still shun 'white'. The brethren of Haran were on fire or glowed as descendants of one father, Terah, who was a son of Shem who was a son of Noah who was a son of Adam, who was the son of God. They had a custom among themselves as brothers and family that they marry among themselves, **Genesis 11: 29**, to preserve 'the holy seed' among the earth so that there will not be a corruption again as described in **Genesis 6: 2** that led to the evils before the flood, **Genesis 6: 5**, and then the destruction by the flood. Jacob's return to take a wife from among his brethren was in keeping with this tradition.

So the Covenant of the Fathers is that all men are brethren and we have one Father even God, **Malachi 2: 10**. So therefore we relate to each man with honesty and sincerity.

And the custom of marriage continues even as practiced by them to preserve 'the seed' upon the earth so we are not unequally yoked with fellow unbelievers, for light have no fellowship with darkness, **2 Corinthians 6: 14**.

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In the falling away just before the end even this custom in our tradition will be breached on a large scale. But as children of the Light we are taught to walk in the Light as He is in the Light and we will have fellowship one with another and the blood of His son Jesus Christ cleanses us from all sins, **1 John 1: 7**.

‘The marriage Union’ is but an extension of our fellowship as light bearers. Those who adhere to this tradition in the Marriage Union are as the son (or children) of those who have fallen asleep, yet their breathing is heard in the snore of this custom. Hence the custom lives on in our practice down to the end of time even unto eternity.

**V12 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.**

Jacob, the kin, had returned to his mother’s and father’s family to take his bride who would join him on this journey of life. If ye be Christ then are ye Abraham’s seed and heirs according to the promise, **Galations 3: 29**. If any man has not the Spirit of Christ he is none of His, **Romans 8: 9**. All men are brothers if we have the Spirit of God. And as Jacob returned to preserve the traditions of marriage among his family even so will we marry only to those who are of God.

**V19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.**

The father’s consent his now given to the proposed marriage and so Jacob dwelled with him to fulfil the dowry. Laban’s consent is the record of this doctrine of light in the Law as it pertains to the union of Marriage, **Exodus 34: 16**.

**V26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.**

His utterance brings clarification to the custom held as tradition among the brethren of love, in that the first born of the family is given away before the younger in this union called marriage.

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**V33** 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.

In all this it was God our Father that presided and was directing the affairs of His family upon the earth. Not only is, His eyes over the righteous, those that love, but His ears are open unto their prayers, hence Leah's second son was so named: 'Simeon,' for she said the Lord had 'heard' I was hated. So then the Lord 'sees' as Rueben and 'hears' as Simeon, these two sons. So the Covenant of the Fathers is practiced today in the custom and tradition of the Marriage Union that while they sleep, the snoring of their breathing says they are very much alive as we obey in not being unequally yoked with fellow unbelievers but only engage those of our own family in the union of marriage preserving 'the seed' upon the earth till the end.

**THE FAMILY REUNION: IT WONT BE LONG, SOON WE WILL BE GOING HOME!**

**V6** And he said unto them, is he well (happy, good health, rest safely, at peace, wholly)? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

He who dwells in Haran is as this portrayal of 'Laban' ignited with its glow that He shines as 'white' as light, happy, and whole, at peace and rest safely. Interestingly, the head of the household was introduced: lo, the ewe, his daughter, Rachel, the good traveler, which keeps and comes with his sheep. This state of well being is captured as well in the image of his daughter as the apple of his eye and her shepherding of his flock. The interpretation: for God is love, he that dwells in loves dwells in God; and God in Him, **1 John 4: 16**.

**V13** And it came to pass, when Laban heard the tidings (something heard, sound, announcement) 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.

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The scenes in this verse conjures up the view of the Father running to meet the prodigal son while he was yet a far way off which speaks of the latter rain sealing by the Holy Spirit as explained in that parable in the synoptic gospel. This is the portrayal in Laban's running, meeting, embracing and kissing of His sister's son and then bringing him to his house of dwelling. So Jacob met first his daughter and sheep and then now the 'father' of the flock. As Jacob recounted all things, even so will we speak of our experiences while we travelled.

**V20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.**

The service of love is as such that the years are counted as a few days, so seven years was to him as one week. This is also indicative of the service of love given by the Creator in that first week of Creation for His bride 'Rachel' whom he had first seen as God knows the end from the beginning, all things. His service then as always was of love. He laid the foundations of the earth in that week for the express purpose of marrying His bride the younger of the two. If you are following the reasoning then you should understand to the Creator the second state of the fallen was the bride whom He had seen first but to marry her he had to first marry or create her first born, 'Leah,' the un-fallen state of being.

**V27 Fulfil her week (sevened, a week of years), and we will give thee this also for the service which thou shalt serve with me yet seven other years.**

The second week of years is framed using the words of an adjuration (sheb-oo-aw) and it should be considered as such, the strategy for the redemption as revealed by Jesus in the 7 Chapters of **Matthew 21 to 27** and the meaning of the (7 days) week of redemption, leading up to His crucifixion and the Sabbath day. Each day's activities of that week complete the adjuration to accomplish the things done therein. By these he adjured calling upon God, the Father to bring to pass what He affirmed. Thus he completed this aspect of the journey. Jacob likewise adjured during this seven service years to accomplish the marriage of his bride.

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**V34** 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.

The whole of creation groans and travails as a woman, **Romans 8: 22-23**, to deliver up her son called Levi. For the testimony so far of these 'three witnesses' or sons is as recorded in the Law in the mouth of two or three witnesses shall every matter be established, **Deuteronomy 19: 15**. Therefore, considered it as done: soon, soon, will He appear and soon will the kingdom come! He is coming, He is coming soon, I know. Coming back to this earth again and 'the weary' pilgrims will to glory go when the Saviour comes to reign! For the husband man will be 'joined' unto His wife.

### THE RECOUNT: HIGH DAY OR TIME!

**V7** And he said, Lo, it is yet **high day**, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

It is now high time or 'day' for us to awake from out of our slumber and receive the Spirit and go and feed, for now is our salvation nearer than when we first believed, **Romans 13: 11**. For to everything there is a season, **Ecclesiastes 3: 1**. The recount will be done with the emphasis on go and feed:

- 1 As Jacob went on or pledged himself to the journey so are we to commit ourselves as we journey to the land of eternity, remembering, that strait is the way and narrow is the path that leads to life and few be that find it and broad is the way and wide is the path that leads to destruction and many be that enter therein, **Matthew 7: 13-14**. We are to go along life's journey feeding, even as Job and David said: 'thy words I esteem more than my necessary food' and 'thy words have I hid in my heart so that I might not sin against thee'. The Word of God is the means of our communion.

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- 2 As we go feeding we must observe as Jacob looked and saw the well even so must we be looking on to Jesus who is the Author and Finisher of our Faith. He is the Stone upon the Well and He it is that baptizes with the Holy Ghost and fire. The principle at work here is by beholding so are we changed, **2 Corinthians 3: 18**.
- 3 Even as all the flocks gathered together at this well for watering even so there is no other Name given under Heaven whereby men ought to be saved but the Name of Jesus, **Acts 4: 12-13**. He says other sheep I have which are not of this fold them must I also bring and there shall be one fold, **John 10: 16**. This we must understand and assist as we go we teach all nations baptizing them in the name of the Father, the Son and the Holy Ghost, teaching them to observe all things Jesus commands and lo, He promises to be with us always, even unto the end, **Matthew 28: 20**.
- 4 As the 'brethren of Haran' knew their origin, from whence they are, even so we must know our ethos: we are 'brethren of love' and faith works by love, **Galations 5: 6**. The Ten Commandments summarizes our love for God and our love for our neighbours, **Matthew 22: 38-39**.
- 5 As the brethren of Haran knew Laban, the Son of Nahor even so we as 'brethren of love' ought to know the traditions and customs that shines 'white' as light and is as the breathing of the Patriach and father who have fallen asleep yet his snoring is heard in these practices.
- 6 As Laban was well and behold, his daughter came with the sheep even so we must rest safely, fully settled, letting our light so shine 'white' that men may see our good works and be led to glorify our Father which art in heaven, **Matthew 5: 16**. These are the flock of men, God's sheep, which we are appointed as under shepherds.

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V14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the **space of a month**.

Know this many are called but few a chosen, **Matthew 22: 14**, therefore, there is a probationary period for Jacob. He dwelled with Laban for the space or time of a month as an apprentice before he began his service for wages which was used as the dowry for his bride. All those who are travelling to eternity has such a probationary period in which a decision will be taken whether or not we will be hired to receive as in the parable wages or be freed from the service as misfits.

The language of a marriage union is used in 'my bone and my flesh,' **Genesis 2: 23** in other words of the selfsame body to fulfill the precondition that: two cannot walk together except they be agreed, **Amos 3: 3**. Thus the basis of abiding together is on this sure foundation of compatibility or agreement, thus a man shall leave father and mother, even as Jacob left and cleaved, abode or cohabited with his wife and they being two shall become one flesh. The mystery of the marriage union of becoming one is accomplished in this line even as by the Spirit of God.

Before the marriage the basis of the union is checked, that is we are of the selfsame body: if any man has not the Spirit of Christ he is none of his, **Romans 8: 9**. And then a probationary period in which we abide with the Father as Jacob with Laban for the space of 'one month' is used to assess whether we go on with the payment of the dowry in our service of love and the marriage contract. Remember, if any man love me he will keep my words and he will be loved of the father, and we will come and make our abode with him, **John 14: 23**. The recount is done with the emphasis on: he abode with him the space of a month:

- 8 Even as all the flock gathers together unto the well, so we by the coming of our Lord Jesus Christ are gathered together, **2 Thessalonians 2: 1**, and will be given living water to drink from the wells of salvation, **Isaiah 12: 3**. The only condition is that we must love the Lord and keep His



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words so we abide in Him and that He abides in us, **John 15: 7**, by His Spirit. The Words are Spirit and they are life, **John 6: 63**. They are the basis for communion.

- 9 All who labour and are heavily laden that comes unto Jesus as Rachel brought and came with her father's sheep unto 'the Stone upon the well's mouth', He promises to give rest and He counsels take from me and learn of me for I am meek and lowly and ye will find rest unto your souls. My burden is easy and my yoke is light, **Matthew 11: 29**. God promises to give us power to earn wealth and to be witnesses, **Deuteronomy 8: 18**.
- 10 As Jacob rolled the Stone away from the well mouth and watered his mother brother's sheep that his daughter came with even so those who seek first the kingdom of God and his righteousness all things will be added to them, **Matthew 6: 33**. They will receive the drink of living water first that makes them whole as the Lame man in **John 5**. They meet the criteria of 'being bone of my bones and flesh of God's flesh,' as they are obedient to His words, **Acts 5: 32**.
- 11 As Jacob kissed Rachel and lifted up his voice and wept, there are tears of joy shed by the Saviour who is touched with our feelings of infirmities, **Hebrews 4: 15**, and joy in heaven over one sinner that repents than over ninety and nine just person who have no need for repentance, **Luke 15: 7**.
- 12 As Jacob revealed his identity to Rachel (as her father's brother) who ran and told her father even so our Saviour will reveal himself to us as our brethren, **Hebrews 2: 11**, and that we are one as by the Spirit of God.
- 13 As Laban ran and met Jacob, embraced him, kissing him and brought him to his house even so will we be brought by our Heavenly Father to His house by His Ministering Spirits, Angels, after we have been sealed even as by the Spirit of God, **Revelation 7: 1-3**.

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V21 And Jacob said unto Laban, give me my wife, **for my days are fulfilled**, that I may go in unto her.

When the period of service is completed or fulfilled, the 'days are fulfilled,' the dowry is paid then the reward of the contract of service, the wife, is given that the marriage may be consummated. The marriage union is consummated in the conjugal visit that 'seed' may be borne. The recount is done with the emphasis being on 'I may go in unto her,' that is to say: to come or go in or to come upon:

15 Even as Laban said unto Jacob because thou art my brother, shouldst thou serve me for nought, even so God would have none in His service to work for nothing, **Luke 10: 7**. The workman is worthy of his hire.

16 Laban's (white as lights) two daughters, the older, Leah, that suffers long, and the younger, Rachel, the ewe as a good traveler, sums up 'every good and perfect gift that is from above and comes down from the Father of lights in whom there is no variableness nor shadow of turning,' **James 1: 17**. Remember, the fruit of the Spirit is love, **Galatians 5: 22**.

17 The nature of both is described: Leah, that suffers long, is tender eyed or kind, and Rachel, was beautiful, comely and well loved or favoured speaks to that which they embodied. They were both desirable.

18 As Jacob loved Rachel and announced: I will serve thee seven years for thy younger daughter, even so the Saviour was the Lamb slain from the foundation of the world, **Revelation 13: 8**, and when He served in the first week of Creation He was actually working for the beautiful, comely and well favoured daughter to be His wife. So greater love hath no man than this that one should die for his friends, **John 15: 13**.

19 As the contract or agreement is reached between Laban and Jacob: it is better that I should give her to thee than to another man and he was told to abide with him, even so Christ was invited by the Father to sit down at my right hand until I make thy enemies thy footstool, **Psalms 110: 1**. And we are told by Christ: I am the vine and ye are the branches,

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abide in me and I in you. For as the branches cannot bear fruits except it abide in the vine, no more can you except you abide in me, **John 15: 4.**

20 As Jacob served seven years for Rachel, which seems but a few days even so the Creator laid the foundations of the earth and created all things at the Beginning in the first week of days.

**V28** And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

Thus both 'brides', in 'Leah' and 'Rachel', were married to the Husband Man, the Creator and the Redeemer for the time was completed, the first week or 7 days at Creation and the last week or 7 days leading up to redemption or His crucifixion, **Matthew, chapters 21 to 27.** The recount is done with the emphasis being on he gave Rachel to wife also:

22 As Laban gathered all the men of that place and made a feast even so were all gathered on that first Sabbath feast of Creation which was alluded to in Jesus First Miracle at the Wedding Feast in Cana in Galilee in **John 2.** The first Sabbath was the Wedding Feast Day when the Bride and Groom spent the first complete day together worshipping the Creator with the rest of un-fallen creatures. All Creation was married or betroth to the Creator in truth, righteousness, in loving kindness and in judgement, **Hosea 2; 19.** A similar gathering of devout men from every nation under the heaven occurred also on the Feast of the First fruits at Pentecost, **Acts 2: 5-11,** at the former rain outpouring. Another recurrence is expected at the latter rain outpouring and the Feast of Tabernacles or the Marriage Supper of the Lamb completing the Feasts of redemption.

23 As Leah was given to Jacob in the evening to consummate the marriage and he went in, even so at Creation mankind received the full measure of the Spirit of God when God breathe into his nostrils and man became a living soul, **Genesis 2: 7.**

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In redemption, Jesus, promises I stand at the door and knock if any man hears and open I will come in and sup with Him and he with me,

**Revelation 3: 20.**

24 As Laban gave Zilpah his maid to Leah to be her handmaid even so our Heavenly Father's gift of love or charity is aided by a perfect fragrance of trickling myrrh: perfect love it is said casts out all fear, **1 John 4: 18**. In the full measure of the gift of the Spirit we receive this fruit as gift.

25 As it was discovered in the morning that behold it was Leah that was given as wife instead of Rachel whom he served for even so should we understand the truth of this animation, that faith works by love or charity, **Galations 5: 6**, and nothing else and this also is the gift of God. Therefore we must first learn or embrace this lesson before we can embrace who we desire as wife. So then faith works by this means only: patience and kindness or love which also speaks to how it is nurtured and developed. That is to say by continuous meditation or feasting of the mind upon the Words of God the one who is adored and loved. For if we are in love with God constantly are our thoughts upon him, **Psalms 1: 1-2**.

26 As Laban said it must not be so done in our country, Haran, to give the younger before the firstborn even so among the 'brethren of love' is this principle adhered to. So then we first become one with the precept of faith through constant meditation upon the Word which means we are also patient and kind to all, and then we embrace the younger.

27 As Laban said fulfill her week and we will give her to you for the service which you will serve with me yet seven (to seven oneself or to adjure) other years even so the younger becomes the subject of our sealing which is realized by an adjuration. So then once we become one with the precept of faith which has efficacy only by the means of our constant thoughts of meditation upon the word of God being patient and kind then we meet the condition to adjure (the other period of

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seven years) to possess and become one with executing justice and judgement, remembering evil shall slay the wicked, **Psalms 34: 21**.

**V35** And she conceived again, and bare a son: and she said, **Now** will I praise the LORD: therefore she called his name Judah; and left bearing.

A woman travails in birth but as soon as the child is born there is joy, for a man is born into the world, **John 16: 21**. The conjugal visit results in conception and the birth of the 'Leah's' fourth son or fruit, called: Judah or praise. Love rejoices or joys not in iniquity but in the truth, **1 Corinthians 13: 6**. Once the Saviour, he who is the truth and the life, **John 14: 6** 'comes in' and sup with us, being joined or attached to us, and we with him then as it is said: 'in His presence is fullness of joy and to His right hand are pleasures evermore,' **Psalms 16: 11**. Remember, praise is joy expressed! Only the heart that loves will praise and worship God.

For the purpose of contrast we must view the fruit of the flesh: let no man say that when he is tempted he is tempted of God. For God does not tempt any man neither can He be tempted but a man is tempted when he is drawn away by lust and when lust has conceived it brings forth sin and sin brings forth death, **James 1: 15**. But the contrary is true of love; it ultimately brings forth life with joy and praises!

However, on the contrary, the union with the Spirit results in the conception and the bearing of the fruit of the Spirit, which is love, joy, peace, longsuffering, goodness, gentleness, meekness, faith and temperance, **Galations 5: 22**. This gives life to the soul. For He have appointed to give beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness, that we might be trees of righteousness the planting of the Lord that He might be glorified, **Isaiah 61: 3**. This is how the Lord built the House of Israel, his family and people, and except the Lord builds the House those that labour do so in vain, **Psalms 127: 1**. The four sons, the builder of the family name, of love are featured in this recount with the emphasis on 'and bare a son':

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- 29 As Laban gave to Rachel his daughter 'Bilhah' his handmaid to be her maid even so our Heavenly Father allows fear to impact on the union with his children. Fear can be an aid or helper unto perfection in love and a torment unto those who refuse to go on to that height or stature in Christ. Remember, the disciples came together in the upper room for fear of the Jews, **John 20: 19**.
- 30 As he 'went in' also unto Rachel and he loved also 'Rachel' more than he loved 'Leah' and served with him seven other years for her even so the fallen was redeemed by the Saviour by all that He wrought in that final or 'redemption' week when He was crucified and thereafter He 'came upon' His Bride the Church on the Day of Pentecost upon the Disciples in the upper room and empowered them to be His witnesses, **Acts 2: 3**. OF a truth greater love has no man than this that One should die for His friends, **John 15: 13**.
- 31 The record states that the Lord saw or beheld that 'Leah' was hated and so He opened the womb of 'Leah' but 'Rachel' was barren. The opening of the womb of 'Leah' speaks to the fruitfulness of charity even as the fruit of the womb is the His reward, **Psalms 127: 3**. The 'Rachel' being barren on the other hand speaks to the nothingness or unfruitfulness of hate. Charity bares fruit unto life eternal.
- 32 The firstborn or first-fruit of charity is called 'Reuben' in celebration of honouring the Lord who looks or sees her afflictions or longsuffering given His eyes are over the righteous, **1 Peter 3: 12**. So tribulations or afflictions works or allows charity to display patience which the Lord honours by making her fruitful. Her fruitfulness will advance desire or more love of her by her husband.
- 33 The second born or fruit of charity is a son also a builder of the family name and is called 'Simeon' to the honour and glory of the Lord who not only sees but also His ears are open unto her prayers. So Charity bears the fruit of 'Simeon' the Lord hears and answers prayers of those who love.

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34 The third fruit of charity is also a son and is called 'Levi' and makes up the number of witnesses, two or three, needed to testify of the certainty of the husbandman now in 'union,' joined or attached to His Bride.



## GENESIS 29 ONE WITH THE NAME OF THE LORD

### INTRODUCTION:

We are at **Chapter 29**, the first chapter in the fifth set of seven chapters. The First equating with the measure of: **the Name of the Lord** and the fifth equating with the measure of: **Levi**, on the measuring rod. The composite title speaks to **'The union or one with the Name of the Lord'**.

To take on, marry, or become one with the Name of the Lord is likened unto **the journey to and the sojourn in the 'Land of the East'**. The Land of the East is a term that applies to **the Kingdom of Eternity or the Kingdom of Heaven**.

There is **One Well** that **the Stone** is rolled from its mouth to water all the flocks when they are gathered to gather. **The hire** for brothers is a **Week of Service**, the dowry that Jacob must pay for each bride. The custom there is that the Older must marry first and then the Younger. There is also a **Wedding Feast** that all the men of that place attends put on by the Father of the Bride at the end of the week. The custom also is that the Father of the Bride bestows a gift to his daughter, the apple of his eye, a maid as her Servant. These are some of the allegories and analogies that are employed in the account of the above Chapter. There are others that we will encounter which will be identified and the explanation given of their realities or antitypes. Only one character, Leah, in the chapter plays the explicit role of Charity, the others are not limited but interplay several roles to allow a ferreting of the various messages according to each precept that is measured in each verse.

Suffice it to say that the journey to and the sojourn in the Kingdom of Heaven is that which we all choose to take, it is the journey of life as Jacob prayed even so must we pray: Lord, please order my steps in your word, lead me, guide me every day, send your anointing, Father I pray, order my steps in your word. Please, order my steps in your word.

We shall now measure the chapter progressively, and then on the recount basis to understand thoroughly its messages.



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**THE JOURNEY TO AND SOJOURN IN ETERNITY: THE KINGDOM OF HEAVEN**

**V1** Then Jacob (supplant, to undermine) went on (arise, lift, marry) his journey (foot, step, walking), and came into the land of the people of the east (forefront of palace or time, antiquity, or east).

Enter His gates with thanksgiving and into His Courts with praise, be thankful unto Him and bless His Name for the Lord is good, His mercy is everlasting and His truth endures to all generation, **Psalms 100: 4-5**. Such was the joy that sprung up into Jacob's heart as he entered the Land of the People of the East which depicted the Eternal Kingdom or the Kingdom of Heaven. He had reached the place of his roots or origin where God was enjoined and met with His fore-fathers.

**V8** And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

There is such a place there where all the flocks of sheep are gathered together as the flocks of men when **the Stone** is rolled from **the Well's mouth** that all the sheep as men are watered that they never thirst again, **John 4: 13-14**. Yaw-raw, Yaw-raw, Salem or Jerusalem had so depicted this place of origin which flowed as water or rained peace. John said, I saw the pure river of water of life flowing from the throne of God down the street and on either side is the tree of life bearing twelve manner of fruits, **Revelation 22: 1-2**. The well spring of the water of life is the Spirit that we must drink to live, **Numbers 21: 17**. And the Stone that is rolled from off its mouth is the Stone which the builders refused which has become the head or cornerstone, **Psalms 118: 22**. This is Jesus of whom Peter said: thou art the Christ, the Son of the Living God, **Mark 8: 29**. And Jesus responded: blessed are thou Simon Barjonnas, for flesh and blood have not revealed it unto you but my Father which is in heaven. And I say unto you thou art Peter and upon this rock shall I build my church and the gates of hell shall not prevail against it, **Matthew 16: 17-18**. Jesus, the Christ, is the one who baptizes with the Holy Ghost and with fire, **Matthew 3: 11**.

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**V15 And Laban (white, a brick from the whiteness of clay) said unto Jacob, because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?**

Here the hire of service among brothers, Laban and Jacob, those who have the same likeness, resemblance or countenance, is not for nought, though they have the same origin or beginning. There is an exchange or trade: a bride for a week of years of service.

**V22 And Laban gathered together all the men of the place, and made a feast.**

At the end of the week of service all the men of Haran, the place that glow, are gathered together by Laban, **the White One**, unto the Feast to celebrate along with Him the marriage of His First Daughter: Leah, even as Adam and Eve, and the Lamb and Creation were joined in Holy Matrimony on the First Sabbath, the 7<sup>th</sup> Day at the end of the First Week by the Ancient of Days, whose garments were as white as snow and His head like pure wool and His Throne like a fiery flame and His wheels like burning fire, **Daniel 7: 9**.

Then, if you would recall the morning stars sang and sons of God shouted for joy as the brethren of Haran, **Job 38: 7**.

**V29 And Laban gave to Rachel (to journey, a ewe, sheep as a good traveller) his daughter Bilhah (to palpitate, to terrify: trouble, timid) his handmaid to be her maid.**

Here the custom of the Father of the Bride is not just to give her away in marriage, but also to the Bride he provides a gift, a handmaid. For Rachel, the ewe lamb of Laban who is a good traveller for this journey of life is provided Bilhah, meaning timid or to terrify. What she is called is what she does best for her Mistress; she causes fear and trouble for those who she opposes. So there is the bride for the husband and a handmaid for the bride, thus the second marriage is complete.

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**A WELL IN THE FIELD: THE WELL SPRING OF THE SPIRIT**

**V2** And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

Let us look some more now at the well spring of the water of life unto which the three flocks of sheep are gathered as the flocks of men, lying about it. The mouth of the well is stopped by Him who is called **A GREAT STONE**, that the water source is protected. His Presence guarantees against unauthorised use and contamination of the well spring of the water of life.

**V9** And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

Three flocks were already lying about the well, Rachel, the ewe lamb, led her father's flock of sheep also to the well which makes the fold complete at four, one for each quadrant coordinate: east, west, north and south. She was one of the under-shepherds and the last one to arrive when Jacob reached.

Thus we are told other sheep I have which are not of this fold them must I also bring and there shall be one fold and one Shepherd, **John 10: 16**. Thus the gathering of all from the four corners of the earth unto the well spring of salvation will be made complete.

**V16** And Laban had two daughters: the name of the elder was Leah (weary, tire, to be made faint, grieve, lothe) and the name of the younger was Rachel.

The White One, Laban, had two daughters, the apples of his eye, the first was **Leah**, the weary, to tire and one that suffers long was the eldest; and the younger, or the last one was **Rachel**. Likewise, the Ancient of Days had Eve who was first, the Mother of all living, and what ensued after she had become fallen, as the last. Nonetheless, they were the apples of His eye, dear and precious in His sight. These two were 'the well' from which sprang the life of all the generations of the earth.

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**V23** 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.

At the end of the Feast at evening, the Father took, the weary, tire, the one that suffers long, Leah, the apple of his eye, and brought her to her husband who went in unto her to consummate the marriage union. As the water of the well is to the flock so is the **daughter of love** to her husband. She is but drink to quench his thirst for life. She will consummate the marriage as the Mother of all living in giving life as faith works only by love, **Galations 5: 6**.

**V30** And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

The husband loved also **Rachel**, the good traveller, more than **Leah**, the one that tires and was faint and so he served with their Father yet seven other years and went in also unto her after the marriage feast. Does love seems at times to you to be faint and tire as she suffers long? But yet her opponent and sister excites on the journey of life that you desire and are drawn to her more? This, know: the fruit of (the well springs of) the Spirit is love nothing else, **Galations 5: 22**. And love has the Spirit of life which is also in Christ Jesus that makes us free from the law of sin and death, **Romans 8: 2**. Therefore, the marriage of love is consummated in giving life, but though the husband went in also unto Rachel and though they had the pleasure of copulation the marriage union did not consummate in giving life or the birth of children as she was barren has they both despised Charity.

**OPENING THE WELL'S MOUTH:**

**V3** And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

The well's mouth can only be opened by the rolling of the stone so that the flocks of sheep are watered as the flocks of men, and afterwards the stone is placed back again in His Place.

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**V10** 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.

The joy of the Lord is our strength; the praise of the Lord is our strength, **Nehemiah 8: 10**. Three times the verse spoke of Jacob's mother's brother in reference to his first encounter when he saw Rachel the daughter and the sheep of Laban. Thus was his joy that he alone had the strength of at least three men and rolled the stone from the well's mouth and watered the flock of Laban. Joy is yet of the fruit of the Spirit, **Galations 5: 22**. And praise is joy expressed. In His Presence there is fullness of joy and to His Righthand are pleasures evermore, **Psalms 16: 11**.

**V17** Leah was tender eyed (soft, faint or tender hearted); but Rachel was beautiful and well favoured.

Charity, love, or Leah not only suffers long, being faint and tire, but is tender hearted or kind, **1 Corinthians 13: 4**, but Rachel was beautiful and well favoured or accepted. Men look at the outward appearance but God looks at the heart, **1 Samuel 16: 7**. Thus was Jacob motivated that he alone moved the Great Stone when his eyes rested upon such a fair damsel, the daughter of his mother's brother. But then she was the second, the sister to Charity or Leah. We are counselled to follow after charity, **1 Corinthians 14: 1**.

**V24** And Laban gave unto his daughter Leah Zilpah (trickle as myrrh, fragrant dropping) his maid for an handmaid.

The gift of the Father, Laban, the White One, as the Ancient of Days was to add fragrance to Charity's longsuffering and kindness and make her perfect and desirable. Leah was given Zilpah for a handmaid. Perfect love cast out all fear or Bilhah, **1 John 4: 18**. Charity never fails, but where there are tongues they shall cease, where there are prophecies, they shall vanish away. For we know in part and we prophesy in part but when that is perfect is come then that which is in

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part is done away, **1 Corinthians 13: 9-10** But now abides faith, hope and charity, these three, but the greatest of these is Charity, **1 Corinthians 13: 13**. Yet show I thee a more excellent way, follow after Charity and desire spiritual gifts, rather that ye may prophesy, **1 Corinthians 14: 1**.

This know, the Ancient of Days is Ahava: which means love is giving, **Ezrah 8: 15**, hence His gift(s). And when He, the Son, ascended on high, He led captivity captive and gave gifts unto men, to some apostles, some prophets, some evangelists, to some pastors, and list goes on, **Psalms 68: 18 and Ephesians 4: 8-9**.

**V31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.**

The Stone upon the mouth of the womb can only be rolled away by the Lord, the Self-existent and Eternal One. As Jacob saw Rachel first, the Lord saw Leah first as she suffered long and was kind yet she was hated, therefore, like Jacob He rolled the Stone and her womb was opened but Rachel who had Bilhah or fear for a handmaid could not be made perfect in love, for where there is fear there is torment and he that fears is not made perfect in love, **1 John 4: 18**. Love, Charity or Leah is fruitful. Children are the heritage of the Lord and the fruit of the womb is His reward, **Psalms 127: 3**.

#### **BROTHERS OF (HARAN) LOVE**

**V4 And Jacob said unto them, My brethren (resemblance, likeness), whence be ye? And they said, Of Haran (parched, to glow, literally or figuratively to anger, to incite passion, to burn) are we.**

Haran is the place of the people of the Land of the East or the Eternal Kingdom. It is a place of the Presence of God such that it glows much like the earth that is lightened by the glory and power of God. Haran is the place that incites passion, affection or love and also anger, viz.: righteous indignation. Jacob correctly addresses those whom he met as brethren having the same resemblance and likeness of them. Those who are of the eternal kingdom are brothers of love or charity. Their faith works by love, **Galations 5: 6**.

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**V11** And Jacob kissed (catch fire, kindle) Rachel, and lifted up his voice, and wept.

Greet each other with a holy kiss, **2 Corinthians 13: 12**. Thus Jacob incites and kindles a flame when he met Rachel for the first time and lifted up his voice and wept with tears of joy.

**V18** And Jacob loved (have affection sexually or otherwise) Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

As the love of Christ constrains us, **2 Corinthians 5: 14**, that we should also love even so the Jacob's love for Rachel constrained him to serve seven years for her hand in marriage.

**V25** 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 me?

One never knows the bride until he cohabits; the sojourn of life now begins. The just shall live by faith, **Habakkuk 2: 4**. The path of the just is like a shining light, which shines more and more unto the perfect day. I pray that in the morning when there is perfect light that you too will discover that you have married to the One like Charity or Leah. Or, perhaps, you too will feel as if the Father had beguiled you in that what you served him for, the beautiful and well favoured One, Rachel, is not what you have received. But if your faith lasts and continues it will only work by love, **Galations 5: 6**, to make your home a happy one.

**V32** And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked (to see, consider, discern) upon my affliction; now therefore my husband will love me.

Charity is fruitful and bares a son, a builder of the family name of Love; that records that the Lord looked, considered and discern her affliction or long suffering. Hence, the name: Reuben, meaning: see ye a son. For as the beauty of Rebekah fetters or make men immobilized so does Charity, the beauty of the

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heart, causes God to stop and look upon Leah. Therefore, will not her husband recognize her worth and love her too? Brothers of love must love their spouses notwithstanding their disappointments. The eyes of the Lord are over the righteous, **1 Peter 3: 12**.

**THE SON OF LOVE:**

**V5** And he said unto them, **Know ye Laban the son of Nahor** (to snort: to force air noisily through your nose: to express dislike, disapproval, anger, or surprise by snorting or snore, snorer)? **And they said, We know** (knowledge, teach, understand, comprehend) **him**.

The White One, Laban was the Son of Nahor, the one who snorts, he as the Ancient of Days who by His blast and the breath of His nostrils causes the wicked to perish that they are consumed, **Job 4: 9**. He that loves knows God for God is love, **1 John 4: 7**, therefore, Laban, the Son of Love is known by these.

**V12** And Jacob told Rachel that he was her father's brother, and that he was **Rebekah's** (to clog, by tying up the fetlock, fettering (by beauty)), **son: and she ran and told her father**.

As Jacob grasped the heel of his brother when he was born hence his name the Supplanter or the one who undermines even so His mother's beauty was so rare that she, **Rebekah** was described as the '**Fettering Beauty**' which meant the beauty that ties one's feet. Many were made immobilized when they beheld her beauty that was so rare. But note that God considers more the beauty of the heart that of love or Charity. Jacob was the fruit or son of such beauty that which he had become accustomed to in his mother. He was also Rachel's father brethren as they were of the same lineage. Thus, if any man has not the Spirit of Christ, the Son of God, he is none of His, **Romans 8: 9**.

**V19** And Laban said, **It is better that I give her to thee, than that I should give her to another man: abide with me**.



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Being of the household or lineage of the son of love, Laban agrees that it is better that he should give his daughter to Jacob than that He should give her to another man. Therefore as a son of the same family Jacob his advised to dwell or abide with the Son of Love. God is love and he that loves dwells in God and God in him,<sup>1</sup> **John 4: 16.**

**V26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.**

The custom of that country is to give the first born away in marriage before the younger as articulated by the son of love, hence creation was first married afterwards, the younger, the redeemed, will be at the marriage supper of the Lamb, **Revelation 19: 9.**

**V27 And she conceived again, and bare a son; and said, Because the LORD hath heard (obey, understand, hearken) that I was hated, he hath therefore given me this son also: and she called his name Simeon.**

As the eyes of the Lord are over the righteous even so are His ears opened unto their prayers that He will hearken, therefore, Charity bore another son, which she called Simeon, which meant: hearing.

**THE FAMILY REUNION:**

**V6 And he said unto them, is he well (to be safe, to be completed, to be perfect at peace, to be friendly)? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.**

Great (Perfect) Peace has he that knows thy Law and nothing shall offend them, **Psalms 119: 165.** Thy Law is truth, **Psalms 119: 142.** If any man would know the doctrine whether it is true let him do it and he shall know the truth and truth shall set him free, **John 7: 17-18.** This is the peace that passes all understanding when one is freed by the truth. Therefore, such is considered 'well' being settled in the truth as Laban was said to be sealed. Such is considered complete, whole or sheh-bah, they have come unto the fullness of the measure of the stature of Christ

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unto a perfect man. They are no longer tossed to and fro with every wind of doctrine and the cunning sleight of crafty men who lie in wait to deceive but speaking the truth in love they grow up in Him in all things who is the head from which the whole body being fitly joined together is nourished up in Him in all things, **Ephesians 4: 14-15**.

As a token of his state: Rachel, the apple of his eye, is presented with his flock of sheep. Behold, I have likened the daughter of Zion to a comely or pleasant, and delicate or soft and tender woman, **Jeremiah 6: 2**.

**V13 And it came to pass, when Laban heard the tidings** (some thing heard, sound, rumour or announcement) **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.**

Just a tiding or sound is heard of Jacob, his sister's son, that rouses Laban, him that is 'well' into action, that he ran to meet, embraced, and kissed him and brought him to his house. Such as sanctified the Lord in their hearts are ready to give an answer always to every man that ask for the reason of the hope that is in them with meekness and fear, **1 Peter 3: 15**. Jacob received such hospitality as a member of Laban's family and he also shared with him.

**V20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.**

Charity bears all things, believes all things, endure all things, **1 Corinthians 13: 6-7**, hence the seven years of service for Rachel were unto Jacob but a week of days. Therefore the period of service of charity is considered but a few days or a week, being 7 days. Thus, in six days the heavens and earth, sea and in all them there is, were made and on the 7<sup>th</sup> day God rested from all His works which He created and made, **Exodus 20: 11**. This was His week of service of love for Creation His Bride at the beginning.

**V27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.**

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Yet another week of the service of love to test his faith, because charity endures all things, by this we get insights into why it is with the Lord, who is love, that a thousand years in His sight is as a day, and a day as a thousand years, **2 Peter 3: 8**. The second week of service for Rachel is likened unto that of redemption which the Heavenly Husbandman laid down His Divinity and came as a man and His faith was tested and found perfect, such that is said: greater love hath no man than this that one should die for his friends, **John 15: 13**.

**V34** 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.

In the Eternal Kingdom which begins hereupon earth there is both the knowledge of good and evil. Jacob was united with His mother's family and he was well received by her brother. But what were his motives? Our Heavenly Father is Sovereign and He decides. Do we question His motives? We are told all things work together for good to them that love the Lord those who are called to be heirs according to His purpose, **Romans 8: 28**. Jacob's love for Rachel was known and was tested two times in 'the week of years' as he desired to be in union with her which eventually was realized. On the flip side Leah's love was also tested as many times. But Jacob was yet to accept what the custom dictated and that 'the father' had the prerogative to decide. She too longed for her husband to be joined unto her, the one whom she loved. Yet, Leah or Charity loved unconditionally in spite of not being loved by her husband and continues to yield the fruit of the womb as evidence of this her charity. She now provides another witness that the Lord had blessed her and named this son: **Levi**, as her desire was that her husband would now be joined unto her. **Levi** means joined or attached which means they would become as one, thus shall a man leave mother and father and cleave unto his wife and they being two shall become one, **Genesis 2: 24**. It is the hope and prayer of Leah or Charity that we see, being realized by this witness. She has given now three testimonies of her love and in the mouth of two or three witnesses every matter shall be established, **Deuteronomy 19: 15**.

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**THE DEUTEROS OR RECOUNT: THAT WHICH REMAINS OR REMNANT**

As the new heavens and the new earth which I create shall remain **before me**, saith the Lord God, so shall thy seed and thy name remain. And it shall come to past that from **one new moon to another** and from **one Sabbath to another** so shall all flesh come and worship before me, **Isaiah 66: 22-23**.

**V7** And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

Before God or in His Presence there is fullness of joy and to His Righthand are pleasures evermore, **Psalms 16: 11**. As the Name of the Lord remains even so shall the seed of Abraham and the Name of Israel remain (only Dan and Ephraim's names are not found listed in Revelation 7 among those who were sealed as was recorded in Numbers 2). Thus both (the Name of the Lord and Israel) are twinned for eternity. All the time in His Presence is like a **high day** for the watering and the feeding of 'the sheep' as the cattle of man whether they are gathered together or be it they are dispersed abroad, as He puts His law in our inward parts and write them upon our hearts, so no more shall any man teach, saying: know ye the Lord for we all shall know him from the least unto the greatest, **Jeremiah 31: 31-34**.

*How is it that the cattle of man are fed and watered? The recount speaks to this:*

- 1 **The Land of the People of the east, or eternity where Jacob went on His Journey and came into** depicts the Eternal or the Kingdom of Heaven, yeah, blessed are the poor in spirit for there is the Kingdom of Heaven. As Jacob took refuge here even so those who sense their spiritual poverty will do the same as all there needs have been provided for in the Kingdom of heaven. Thus to us is given the opportunity and whosoever shall call upon the Name of the Lord shall be saved, **Romans 10: 13**.
- 2 **The well in the field upon whose mouth is a great stone with the three flocks lying about it from whose mouth the stone is rolled to water the flocks** depicts the well spring of salvation which such are counselled: draw ye out living waters from the well springs of

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salvation, **Isaiah 12: 3**. And whosoever shall drink of the water that I shall give him shall never thirst again but it shall be in him a well of living water springing up into eternal life, **John 4: 14**.

- 3 The cattle of man are watered only by '**rolling of the great stone**' **from the mouth of the well**. For this to happen the cattle are gathered thereunto and the under-shepherds must act together in unison to have it rolled. This is accomplished in the kingdom of Heaven when two or more agree upon the earth concerning anything that it might be done of our Father in Heaven, **Matthew 18: 19-20**. If you know who it is that speaks to you then you would **a.s.k.** and He would have given you living waters, **John 4: 10**. Ask that you might receive, seek that ye might find, knock that it might be opened unto you, **Matthew 7: 7**. Thus we are watered.
- 4 They or rather are fed with faith that comes from hearing the word of God, **Romans 10: 17**, and which works by love so that what they speak is what manifest so Jacob called these '**brethren or brothers**' and they completed it by the saying: '**of haran**: that which glows or incites passion, or simply love.' So if any man offends not in words he is a perfect man mark him, **James 3: 2**. A soft answer turns away wrath but grievous words stirs up anger, **Proverbs 15: 1**. So these both do and speak as those that shall be judged by the law of liberty, **James 2: 12**. So these both speak into being all things and do such as are brothers of love.
- 5 To the question: **know ye?** They answer: **we know**, comprehend or understand! For this is life eternal that they might know Thee the only true God and Jesus Christ whom thou have sent, **John 17: 3**. These are united with God and His Kingdom. Beloved, let us love one another for he that loves knows God for God is love, **1 John 4: 7**. Therefore, the brothers or brethren answered that they know 'the Son,' Laban, of 'the Father,' Nahor.
- 6 To the question: Is he well, complete, perfect at peace, friendly? They too can answer in the affirmative: He is well or perfect! As they

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have experienced the liberty or freedom that is in Christ Jesus. For if the son shall set you free, you shall be free indeed, **John 8: 36**. As a testimony as the brothers pointed to Rachel is daughter which came with the sheep we can point to the travail of his soul by which He is satisfied: the daughter of Zion which is likened unto a delicate and comely woman.

**V14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.**

For both he that sanctifieth and they who are sanctified are all of **one**: for which cause he is not ashamed to call them brethren, **Hebrews 2: 11**. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit, **1 Corinthians 15: 45**. Whereas He had our bone and flesh we also partake of His Spirit. Therefore, if any man has not the Spirit of Christ he is none of His, **Romans 8: 9**. And so Laban said of Jacob: thou art my bone and my flesh, even so Jesus, who took on humanity, says of us. Therefore, He is able to succour or help us given he was in all points tempted like us yet without sin, **Hebrews 4: 15**. He invites us to abide in him as He abides in us for without Him we can do nothing. Remember, I am the vine (Devine: pun intended) and ye are the branches and My Father is the husbandman every branch that abides in me He purges so that it can bear more fruits, **John 15: 1-5**. Thus Jacob abode with Laban for the space of a month. This dwelling with Christ begins now in the kingdom of heaven upon earth but it will continue month after month: from **one new moon to another**. The reckoning of a month: one new moon to another is also reckoned as a **High Day**; this too will remain and continue. As the month is noted in the verse that Jacob **abode or sojourn** with Laban, the White One, even so a **new moon** is noted as special and a **High Day** in the Sanctuary services of God's abode that the gate of the inner court of the Sanctuary only on this day and the 7<sup>th</sup> Day Sabbath is opened and likewise there are special offerings for that day, **Ezekiel 46: 1 & 6**. *How do we abide now in Christ is the question that is answered in this recount?*

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- 8 The custom of the Kingdom of Heaven is **that the flocks are gathered together first**, a holy convocation, like that of the Feast of Weeks, or the Feast of Ingathering at the end of the crop year, for there to be the outpouring of the former and latter rain **for the watering of the flocks of men** even as the **flocks of animals** are watered one time when **they roll the stone away**. Hence on the day of Pentecost the disciples were baptized with the Holy Ghost and with fire, **Acts 2: 2**. And in the latter end leading up to the harvest of ingathering the former rain will fall for the watering and ripening of the harvest.
- 9 Therefore all congregate at the Place of the Well Spring of the Water of Life, there were 3 flocks already there and ready which is understood to represent the other geographical coordinates of the Kingdom of Heaven, and Rachel and her father's flock representing the last coordinate which in the latter end is understood to represent the Children of Israel will come in at the right time for the watering, for out of Zion there shall come a deliverer that shall turn away ungodliness from Jacob, **Romans 11: 26**. The Well of the Kingdom of Heaven is **the bible** for it records the Words which Jesus spoke, which is Spirit and they are life, **John 6: 63**. Of course you know that its Living water is the Spirit.
- 10 The Deliverer that will turn ungodliness from Jacob is recorded as someone who has a deep affinity and love for that nation even as the verse recorded and emphasizes Jacob's affinity and love for his family, his mother's brother using such reference three times. The Deliverer with such deep affection will be motivated and gather all his strength to roll the Stone away, even as what took place at Gilgal, when God rolled the reproach of Israel, **Joshua 5: 9**, before the conquest of Jericho when they entered in to take possession of the Promised Land. The Rock of Offence and stumbling, Jesus, will become Head of the Corner for the Nation. Another application of the verse highlights that even as Jacob by himself rolled the stone that is mother's brothers flock was watered that there are instances when individuals like Cornelius will be watered outside of the general congregational outpouring of the latter rain but

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these like the others have a deep affinity and love for the Word of God. So we are to abide in Christ and allow Christ to abide in us by His Spirit.

11 Jacob kissed Rachel and lifted up his voice and wept: the Deliverer will display such great faith by his love that tears of joy will come forth as weeping when he is join again to his family.

12 The identity of the Deliverer is now revealed to his family of the stock of Israel even as John the Baptist was of the course of Levi, **Luke 1**, performing the ministry of the House of Levi.

13 The Deliverer will be accepted by the Father of the Nation and will be received readily and make his abode with them.

**V21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.**

The week of 7 or **sheh-bah** years, **shaw-bo-ah**, was completed and at the end of 'the days' or period Jacob asked Laban for his wife to consummate the marriage. That day of the marriage feast which was held marked the end of 'the period or days' of service, the dowry that was paid. Even so the Creator at the Genesis or beginning wrought in the first week of days the service he paid as dowry and then rested and took in the Marriage Feast the hand of His Bride on the first **Sabbath, Shah-bath or 7<sup>th</sup> Day**. Thus the **7<sup>th</sup> Day Sabbath** from the Beginning like the Marriage Feast of Jacob commemorates the end of the period of service and is a **High Day** and will remain in the new heaven and the new earth of the Kingdom of God, a time when God comes in and tabernacle with His creation and they with Him. Other such high or **sheh-bah** days in the Sanctuary services of God's abode are the Passover Feast in the first month, the Feast of Trumpets and the Day of Atonement in the 7<sup>th</sup> or **Sheh-bah** month. There is also a reckoning of the **shaw-boah** or week of 7 years when 7 such years are counted and the following year the fiftieth is celebrated as the Jubilee Sabbath of years. Thus, God tabernacle and communed with His people by these services. ***We will now look further at the period of service and its meaning in the recount:***



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15 The period or time of service offered by Jacob is not gratuitous but is considered as his hire by Laban, the head of the Household. He therefore from the beginning invites Jacob to negotiate with him on this matter as our Heavenly Father and His son did from the beginning and as the Saviour invites us: come let us reason though your sins be as scarlet yet they shall be whiter than snow. Though they be red like crimson yet shall they be as wool, **Isaiah 1: 18**.

16 **Laban had two daughters named: Leah, the elder, and Rachel, the younger.** Likewise, the Ancient of Days, had two that were the apple of his eyes, first the created, and second, the redeemed.

17 **Leah was tender-eyed or kind, and Rachel, was well favoured and beautiful** even so it was with the created and the redeemed.

18 **As Jacob loved Rachel and said I will serve thee seven or sheh-bah years for Rachel thy younger daughter.** Even so the Saviour declares in behalf of the redeemed of His grace.

19 **It is better that I should give her to thee than that I should give her to another man,** therefore the kinsman was invited to abide with the Father, this too was the answer of our Heavenly Father concerning the fallen of creation whom He had seen in His foreknowledge. Laban echoed the same sentiments. God is not willing that any should perish but that all should come unto repentance, **2 Peter 3: 9**.

20 **Thus Jacob served 7 years for Rachel, which seemed unto him a few days, for the love he had to her.** Likewise, the Redeemer, served the first 3 ½ years upon earth after his baptism and offered himself a ransom sacrifice for the redeemed. The balance of his service of years he will complete as High Priest in the Sanctuary above to bring in the fullness of all who are redeemed because of His great love for the fallen.

**V28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.**

Oh, for such a faith as Jacob that would not let go! Oh, for such a love of the Saviour that would not let us go! Jacob's love for Rachel depicts the love of the

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Saviour for the fallen. As Jacob fulfilled the week of service, the dowry, for His 'first' Bride even so he performed the week of service for his 'second' Bride, Rachel, and he, Laban, the Father, gave him, the apple of his eye, to wife also. Even so Christ fulfilled the first week of days for creation and the second week, likewise, (will be) he performed for the redeemed. He says little children, rejoice, for I have overcome the world, **John 16: 33**. And this is the victory that overcomes the world, even our faith, **1 John 5: 4**. Thus as Jacob became one with his bride, so Christ and his Bride will be one, and the redeemed will bear His Name and the Name of His Father. Glory! Hallelujah! So at Creation at the end of the first week on the 7<sup>th</sup> Day Sabbath there was a feast when all was gathered together to celebrate the marriage to the first Bride even so at the end of the second week there will be the Marriage Supper of the Lamb, **Revelation 19: 9**, to celebrate the marriage to the second Bride, this in the Law is called the Feast of Tabernacles, **Scripture Text. We will now review or recount the sojourn of faith:**

**22 As the men of that place were gathered together for the marriage feast** by Laban even so the sojourn of faith begins with us entering the rest of God's salvation typified by us entering His 7<sup>th</sup> Day Sabbath rest. This is a celebration of the first Wedding Feast and memorial of Creation. There remaineth therefore a Sabbath rest to the people of God, for we who have believed enter that rest as God rested from all His work, **Hebrews 4: 9-10**.

**23 As Laban took Leah his daughter at evening and brought her unto Jacob that he went in unto her** even so by the end of the Sabbath, the benediction, the fruit of the Spirit, love is given unto us by the Father, to consummate our communion with Him.

**24 As Laban gave unto his daughter Leah, Zilpah for a handmaid** even so has our Heavenly Father given unto us the gift of perfect love. For God has not given us the Spirit of fear but of a sound mind, **1 Timothy 1: 7**. For where there is fear there is torment and he that fears, is not made perfect in love. But perfect love casts out all fear, **1 John 4: 18**. This is

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how we are made whole every Sabbath and for the ensuing week, **John 5: 6.**

25 As Jacob expressed an alarm of receiving Leah as his wife! And questioned Laban: did I not serve thee for Rachel? And why have you beguiled me? Even so, how many of us know that faith works by love? **Romans 10: 13.** If we say we believe in Jesus then we will love God and our fellow man and will keep all of His Ten Commandments, **John 14: 15.** For He says, if ye love you will keep my commandments. But many of us in Christendom consider ourselves to be in the same plight of Jacob saying this is not what we have bargained for.

26 Laban's response was: **it must not be so done in our country to give the younger before the firstborn.** The application Brothers and Sisters is this: in the kingdom of Heaven the custom is that we must first be in union with love only then, and thereafter, can we take unto ourselves the other prerogative. For when He ascended on high He led captivity captive and gave gifts unto men, some apostles, some prophets, some evangelists, some pastors, some teachers, for the work of the ministry, for the perfecting of the body of Christ, till we all come in the unity of faith, unto the knowledge of the son of God, unto the fullness of the measure of the stature of Christ unto a perfect (**sheh-bah**) man. That we no longer be tossed to and fro with every wind of doctrine and the cunning sleight of crafty men who lie in wait to deceive, but speaking the truth in love may grow up in Christ in all things as the Head from whom the whole body fitly joined together is nourished, **Ephesians 4: 8 et. sequence.** As it applies to Christ: Jesus had to marry the created first even though in his foreknowledge he desired to marry the redeemed.

27 Laban urges Jacob: **fulfil her week and we will give thee this also for the service which thou shall serve with me yet 7 more years** or a shaw-boah or a week of years. And so in the last week of the 70<sup>th</sup> **shaw-boah** or week's Prophecy of **Daniel 9: 24**, Messiah was anointed at the 69<sup>th</sup> shaw-boah or week, **Daniel 9: 26**, or 483 years (69 times 7 days) from the date of the decree to restore and rebuild Jerusalem issued in 457 BC

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which happened in AD 27. He sowed the seed of faith from His baptism or anointing for 3 ½ years during his ministry in this last week at which time he was cut off in the midst of the week in AD 31 when He as a grain of wheat fell into the ground and perished or died so that He would not be alone but would bring forth an abundant harvest of fruit, **John 12: 24**, of the Jewish nation for the remainder or 3 ½ years of that last week of years or **shaw-boah**, which expired in AD 34 when Stephen was stoned. But the Jewish Nation as the Bride did not accept the Messiah, Jesus Christ as Kinsman Redeemer Husband and so their probation closed and the invitation was extended to the gentiles. A similar principle of time was appointed also for the coming in for us gentiles, unto whom the question would also be posed: do we then make void the law through faith? And should we continue sinning that grace may abound?

**Scripture Texts.** Only those of us who respond: God forbid, yea by faith we establish the law. **Romans 3: 31**. And how can we who are dead to sin live any longer therein, **Romans 6: 2**, are harvested and counted worthy to make up the number of those who are sealed as Christ's Bride. The week of years unto the coming in of the fullness of the gentiles is reckoned as the 7 times period of the 7 Churches of Revelation, **chapters 2-3 & 5-7**. And the midst of the week as the time, times and half times or 3 ½ times that the woman is nourished up in the wilderness from the face of the serpent, **Revelation 12: 14**. As the Jewish Nation saw and heard of the ministry of Jesus Christ and his crucifixion during his 3 ½ years even so the whole world heard of the persecution of Christians during the dark ages of the 3 ½ times or prophetic years. As the later end of Jesus week of years or Shaw-boah, AD 31-AD 34 was for the bringing in of the harvest of the Jews as a nation even so the later end of the 7 times period will be for the gentiles and those individuals of Israel who repents.

**V35** And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

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Remember, the recount's key text in **Isaiah 66** says also before God all flesh shall come and worship. So worship remains or continues and that worship includes praise! Of a truth we can't but praise him being **joined or attached** unto him! For we ever have been o-n-e (pun intended: w-o-n) unto Him. For in His presence is fullness of joy and to His Right hand are pleasures evermore, **Psalms 16: 11**. Therefore, the joy of our hearts is expressed in the praise from the lips of our mouth! This is what Leah or Charity celebrated, saying: now will I praise the Lord, when she named her fourth son Judah and left bearing. Judah means celebrated or lift hands in praise. Leah or Charity was ever before the Lord He was the reason for her fruitfulness: bearing four sons. She experienced the Prophets sayings: I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee unto me, **Jeremiah 31: 3**, and she purposed to do just the same for her husband, Jacob, enjoining him in this communion that she had with her Lord. Glory! Hallelujah! *The recount traces the record of Charity or love:*

29 Charity or love is never unopposed for there is always her sister who is considered a good traveller who uses fear as a handmaid. Therefore **Laban gave unto Rachel is daughter Bilhah for a handmaid.**

30 Her husband desired and **loved also her sister, Rachel more than her and served her father 7 other years** for her.

31 But the **eyes of the Lord** are over the righteous, **1 Peter 3: 12**, Leah or Charity, and He alone rolled the stone and **opened her womb**, but her opponent **was barren** as the stone remain in place upon the mouth of her well.

32 Therefore Charity was fruitful and bare a son, which was named in honour of the Lord, for she says the Lord had looked or saw my affliction even as the beauty that fetters, so she called that fruit of the womb, **Reuben**, saying see ye a son. For she hoped for her husband also to look and to lover her because of her fruitfulness.

33 Not only were the eyes of the Lord over her, but His ears were opened unto her prayers, **1 Peter 3: 12**, and she noted this by naming the second son, Simeon, which meant hearing, saying: the Lord had heard

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that I was hated. This is the second witness that Charity gives of its efficacy.

34 The third witness or fruit of the womb settles the matter and guarantees that now Charity's husband will be joined unto her, therefore, this son was name Levi, which means to join or attached or becoming one: thus shall a man leave mother and father and cleave unto his wife and they being two shall become one, **Genesis 2: 24**.

1. 'Tis love that makes us happy,  
'Tis love that smoothes the way;  
It helps us mind, it makes us kind  
To others every day.
  - o Refrain:  
God is love; we're His happy children;  
God is love; we would be like Him.  
'Tis love that makes us happy,  
'Tis love that smoothes the way;  
It helps us mind, it makes us kind  
To others every day.
2. This world is full of sorrow,  
Of sickness, death, and sin;  
With loving heart we'll do our part,  
And try some soul to win.
3. And when this life is over,  
And we are called above,  
Our song shall be, eternally,  
Of Jesus and His love.

# THE MARRIAGE UNION AND THE SPIRIT OF LIFE

## GENESIS 30

### INTRODUCTION:

Charity envies not as she embodies every good thing. But when Rachel (second wife) saw that she bare Jacob (husband) no children she envied her sister (first wife), saying: 'give me children or else I die.' She desired to be fruitful, preferring death to the barren state of existence: similarly, in Christ Jesus (heavenly husbandman), circumcision avails nothing nor un-circumcision but faith which works by love, **Galations 5: 6**. Without love I testify to every man that we are but barren and it would be rather better that we were dead. In-fact this is the true state of our being. But in Christ Jesus there is life and life more abundantly, **John 10: 10**. The abundant life begins with cultivating and bearing the fruit of the Spirit, love.

For though I speak with the tongues of men and of angels and have not charity I am but a sounding brass and a tinkling cymbal, and though I have all faith that I could move mountains and have not charity it does not profit me. And though I have all knowledge and understand all mysteries and bestow all my goods to feed the poor and have not charity I am nothing.

The Marriage Union best describes the union between Christ (heavenly husbandman) and His people (Bride or wife). The Law of the Spirit of Life in Christ Jesus has made us free from the law of sin and death, **Romans 8: 2**. We must exercise our spiritual muscles and wrestle or struggle with him as Jacob did at Penuel to prevail or receive of him the power to bear fruits unto eternal life. The wrestling of Jacob with God at Penuel was foreshadowed in the wrestling of Rachael with Leah in the union. By fervent, importunate prayer and intercession we struggle along with our challenges and to do the will of God until we are empowered to overcome.

The Union without the fruit of the womb is empty; similarly, the union with Christ without the fruit of the Spirit is barren and dead. **We are given insights in this Chapter as to how to receive power to be fruitful in our union with God.**

**Chapter 30** falls within the fifth set of sevens on the measuring rod which equates with the measure of Levi which means: attached or joined as in a union. It is the second number in that set which equates with the measure of the Spirit.

Hence we have the composite of: Union with the Spirit rendered as: The marriage union and the Spirit of Life. We are counselled if we live in, or are in union with,

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the Spirit let us also walk in the Spirit, **Galations 5: 25**. We must carry on our daily affairs having crucified the affections and lust of the flesh bearing the fruit of the Spirit which is love, joy, peace, longsuffering, goodness, gentleness, meekness, faith, temperance against such there is no law, **Galations 5: 22-23**.

### HUSBANDMAN, FRUITFUL:

**V1** And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

To be fruitful you must first have the desire. Rachel ranked this desire even above her own life. Out of this desire she then beseeched her husband who also as a responsibility in this matter. If we have no desire to walk in the Spirit then we will not bear the fruit of the Spirit. Having recognized our need to be fruitful as Rachel, then we must plead with, beseech and pray the Husbandman to grant us this gift of the Spirit. So the desire results in the call on the Name of the Lord or prayer for the gift.

**V8** And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

Thus Rachel struggled or wrestled with her longsuffering sister, Leah, who bare much fruit; thus this experience was recorded by her in the name of this son which was to her account called **Naphtali or wrestling**. Spiritual things are spiritually discern, **1 Corinthians 2: 14**. And our wrestling with the things of the Spirit are only accomplished by the fervent effectual prayer of a righteous man which avails much, **James 5: 16**.

**V15** And she said unto her, Is it a small matter that thou hast taken my husband (man)? (Jealousy) and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.



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Whereas envy or covetousness desires that which is not one's own; jealousy or godly jealousy desires that which his is own, such is Charity. Here Leah's kindness is seen in the gentle yet riveting words of her reproof: is it a small matter that thou have taken my husbandman? And would you take away my sons mandrakes or aphrodisiac? Reuben is the son who is being referred to whose birth and name was used to record 'the eyes of the Lord are over the righteous' in that 'see ye a son' or fruit of the womb. Rachael needed such a stimulant as that which attends to the gaze, attention or eyes of God to be fruitful. She needed the assurance of His focus in her corner. But to do so she had to make peace with her sister, love, she must recognize her right to her husband, that which is her own. She therefore negotiated an exchange arrangement to offer up her husband for the right to possess this privilege or assurance.

**V22 And God remembered Rachel, and God hearkened to her, and opened her womb.**

Thus God honoured her change of heart, her submission and intercession as His eyes saw her penitence and thus His ears were open unto her prayers, **1 Peter 3: 12**, as she demonstrated much faith, He opened her womb that she could bear fruits. Without faith it is impossible to please God for those who come to Him must believe that He is and He rewards those who diligently seek Him. What a privilege to have the eyes of the Lord upon us and His ears open unto our prayers. Imagine the devastation for those whose the face of the Lord is against, **Psalms 34: 16**, as His eyes are shut tight and His ears are closed to their requests and summoning.

**V29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.**

We now get insights as to the dialogue between the husbandman and the father whose cattle he also tended for fourteen years. As it was with Rachel, the ewe, that kept her father's flock, even so was it also with the cattle which were fruitful since they were with (joined to) the husbandman.

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**V35** And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

It is now time for the husbandman to work yet another six years with the father for his hire to provide for his own household. Three days journey is needed to separate the flock and the rest of the father's flock the husbandman feeds from which he receives his hire. Thus the heavenly husbandman was separated by the Passover for 3 days (and 3 nights) when he offered himself a ransom for the sins of His people and died. Greater love than this has no man than that he should give his life for his friends, **John 15: 13**. Now he tends to or feeds the flock committed to his trust from heaven providing meat in due season by faithful stewards or servants.

**V42** And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

Thus the husbandman increased exceedingly and had much cattle, maid and men servants, and camels and asses. For except a grain of corn falls into the ground and dies it abides alone, but if it dies it brings forth much fruit, **John 12: 24**.

### **SPIRIT OF LIFE, BEARING FRUIT:**

**V2** And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

The answer to the question above is that the husbandman is in the stead of God. The Heavenly husbandman, Jesus Christ, our righteousness, by his Passover of three days or his death has atoned or paid the price for our sins so that we are forgiven for sins that are past and cleansed from all unrighteousness: the Law of the Spirit of life in Christ Jesus has made us free from the law of sin and death **Romans 8: 2**. His death therefore paid the price of sins, and is the means or basis by which we are given the power to live the overcoming, victorious life: so the Spirit of life in Christ Jesus frees us from the clutches of sin as we are forgiven

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by the mercies of God; and from death as we are empowered to bear the fruit of righteousness which is the sign of life in Him. The Spirit of life results in or bears the fruit of righteousness. For we are made trees of righteousness the planting of the Lord that He might be glorified, **Isaiah 61: 3**. As a Child is the fruit of the womb, the gift and reward of God, **Psalms 127: 3**, even so (the righteousness of) the born again is the fruit of salvation, the gift of God which He will not withhold from any one who by faith accepts His grace, **Ephesians 2: 8**. And remember faith only works by love, **Galatians 5: 6**.

**V9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.**

In Christ Jesus we are at different stages of development and everyone in his season brings forth or bears fruit. The unfruitful bear fruit, the fruitful even more fruit by the process of perfection: until we come to the measure of the stature of Christ unto a perfect man. For love, Leah, to bear even more fruit to her account she must exemplify its essence or fragrant dropping in the trickling myrrh, Zilpah (fourth), in this gift to her husbandman. In other words the essence of Love, is giving or Ahava, **Ezra 8: 15, 21 & 31**, as exemplified by the Heavenly husbandman: greater love have no man than this in that he lay down his life for his friends, **John 15: 13**. And God so loved the world that He gave is only begotten son that whosoever believes in Him should not perish but have eternal life, **John 3: 16**. So by this gift of Zilpah, perfect love: fragrant dropping in the trickling myrrh is the fear of unfruitfulness cast out. For fear has torment and whosoever fears is not made perfect in love, **1 John 4: 17-18**. We are told give and it shall be given unto us pressed down and shaken together, **Luke 6: 38**.

**V16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.**

Love, Leah, even shares the gift of her providence: 'the eyes of the Lord are over the righteous' by praying for those who despitefully used her and persecute or

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afflicted her, **Matthew 5: 44**, thus that which belongs to the providence of God in this regard is given to the unfruitful so that they become bearers of fruit. By this Love secures further communion and fellowship with the husbandman who by nature is the same: Father, he says, forgive them, for they know not what they have done, **Luke 23: 34**. This is the life of love. Love is forgiving.

**V23 And she conceived, and bare a son; and said, God hath taken away my reproach:**

Thus love and all those who accede to her Spirit of life bears fruit for God have forgiven and taken away all sins and reproach. Remember, faith moves mountain, **Matthew 21: 21**, even that of sins in our lives.

**V30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?**

Who is that faithful servant whom the Lord have appointed over His house to give meat in due season, blessed is that servant whom the Lord shall find so doing when He returns, **Matthew 24: 45**. Faith works by love and faith comes by hearing and hearing by the word of God. As Jacob seeks to provide for His house even so the Lord provides meat for His house by the teaching and preaching of His word which nurtures and develop faith and love among the household. As the herd and flock increases at the coming of Jacob even so will 'the meat' which the Lord provides in due season for His house increase and bear fruit. Remember, His words are Spirit and they are life, **John 6: 63**. And also, where two or three are gathered together in my Name there will I be in the midst to bless and do them good, **Matthew 18: 20**.

**V37 And Jacob took him rods** (to germinate, a shoot, a stick with leaves on, for walking, guiding or divining, a rod, or staff) **of green** (to be new, fresh, unused, undried, moist, green) **poplar** (to be or become white, to be made white, to make bricks), **and of the hazel** (some kind of nut tree, perhaps almond: first in bloom, alert, hence sleepless, to be on the watch or lookout) **and chestnut** (the plane tree: from its smooth and shed bark, to make bare, be prudent, take counsel)

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tree; and pilled (to peel) white strakes in them, and made the white appear which was in the rods.

From whence shall I provide for mine house? In the sweat of thy face shall thou eat bread, **Genesis 3: 19**. Give us this day our daily bread, **Matthew 6: 11**. Man shall not live by bread alone but by every word that proceed out of the mouth of God, **Matthew 4: 4**. Therefore, I will set no evil thing before my eyes I hate the work of them that turn aside, **Psalms 101: 3**. In this sphere or realm man has the opportunity to partnership with God in this business of life to provide for his own house by honest labour for reward subject to a complete surrender and obedience to every word of God. Man must therefore also learn how to pray: give us this day our daily bread and forgive us of our trespasses, **Matthew 6: 11**. Jacob took three rods of green poplar, hazel and chestnuts and peeled strakes in them to expose the white in the rods to assist in the process of providing (meat) for his own house.

We are accustomed to 'the rod and staff' of the shepherd which the sheep has testified: they comfort me, **Psalms 23: 4**; thy words have I hid in my heart so that I might not sin against thee. But what are the rods of green poplar, hazel and chestnuts which were peeled to expose the white in the rods? The 'rods' are that which germinates or shoot forth which are used for walking, divining or guiding, like, thy Word is a lamp unto my feet and a light unto my path, **Psalms 119: 105**. Used here for walking and guiding on life's path. Divining: If my words abide in you, you shall ask what you will, it shall be given unto you, **John 15: 7**. So the Word of God is the basis for living and invoking God in our affairs. They 'shoot' or come forth out of the mouth of God.

In that the rods were 'green' it speaks to the newness, unused or fresh way in which the Word of God will be used by His servant. Essentially, exposing the 'whiteness' of 'the rods,' speaks to revealing the light, the life, or the power of the Word of God. By the Words of the Lord were the Heavens made and the hosts thereof by the Breath (Spirit or Power) of His mouth; for He spoke and it was done, He commanded and it stood fast, **Psalms 33: 6 & 9**.

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In the Beginning was the Word and the Word was God....In Him was life, and the life was the light of man...., he lights everyman that comes into the World, **John 1:1-2 & 4-5**. Remember, the Words I speak are Spirit and they are life, **John 6: 63**.

Poplar, speaks to sanctification or cleansing which is only accomplished by Thy word which is truth, **John 17: 17**, that though your sins be as scarlet yet shall they be white as snow, **Isaiah 1: 18**, this is how we become white or cleansed. Hazel (Hebrew: Luz) or Almond speaks to light, being first in bloom or fruit, alert, sleepless on the watch or lookout as a Watchman like that of the house of the Priests or Levi (whose Ministry the Almond Rod that budded was used to signify) who speaks only according to the Law and testimony. The light shines forth from their lives reveals the light that's within their hearts thus they bear fruits of righteousness. Chestnuts, speaks to make bare or smooth, cunning or wise, having only the counsels of the Word of God. **So then, new truths, light (from His Law) and counsels will be revealed from the Word of God by the Husbandman to His fold: herd or flock; that they increase exceedingly.**

### BIRTH: GOD GIVES THE INCREASE

**V3 And she said, Behold (lo, see) my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.**

The husbandman 'eyes' or attention is now directed to Bilhah (third), the helper who epitomizes fear: she helps those who are not loving, Rachel (second), that they shall bear children upon their knees or to have children or fruit credited to their account. In the last days many will be influenced and come together because of fear for the things that are coming upon the earth and will make a full surrender unto the Heavenly Husbandman, Jesus, who will come in unto them by the Holy Spirit and sup with them and they with Him as the disciples were gathered together in the upper room for fear of the Jews and were in one accord by the day of Pentecost came, **John 20: 19**. For there to be conception there

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must be communion or baptism: the husbandman must 'go in unto' her which is accomplished by the Holy Ghost or Spirit of life.

**V10 And Zilpah Leah's maid bare Jacob a son.**

Once the condition is met for the Presence of God to come in as outlined before and conception takes place then the Woman, the Church, shall bare or give birth to a child, and that 'precious thing' that shall be born shall be of the Spirit, hence a son or child of God as that of the fruit of perfect love (Zilpah Leah's maid), the Mother.

**V17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.**

So firstly, God sees one who beckons or summons His presence because of (being in ) fear and now He also hears and answers one who loves or is longsuffering, that both together give birth or bring forth fruit to their account.

**V24 And she called his name Joseph; and said, The LORD shall add to me another son.**

So then we sow or plant and another water but the Lord, the Eternal God, adds or gives the increase as is recorded by Rachel in the name of her son, Joseph, which means to add or increase, for God rewards those who diligently seek him, **Hebrews 11:6.**

**V31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed (graze, pasture, to rule, to associate, be friends) and keep (hedge about, protect, save) thy flock:**

The husbandman acknowledges His Levitical role in this partnership with God He will feed, pasture, rule, be friends and protect and save the flock and the father need not give him any material thing but one thing, the increase as having the specified 'trait'.

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**V38** And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive (get heat) when they came to drink.

The green rods of poplar, almond (hazel) and chestnuts are the new truths, light, and counsels that were set before the eyes of the flock by the husbandman, even as the Spirit by the risen heavenly husbandman had signified in the living parable would from the temple above teach the lawyers and doctors as outlined in **Luke 2: 46-47**. By these truths will the flock of men, women, boys and girls 'get heat' and conceive as they drink from the living fountain of life. Thus Christ seals His for eternity and more souls are born into the kingdom of God. Yea, by beholding we are changed from glory to glory even as by the Spirit of God, **2 Corinthians 3: 18**.

### GOD'S REWARD-SOW TO REAP:

**V4** And she gave (let out) him Bilhah (terrified, timid, fearful) her handmaid to wife: and Jacob went in unto her.

If we do not sow then we cannot reap; and whatever is sown even so shall a man also reap, **Galations 6: 7**. The husbandman uses that which is (sown) given or 'let out' to him even the terrified, timid and fearful. If we diligently seek to (reap) bear the fruit of love in our life wherein we were once barren we will be rewarded, **Hebrews 11: 6**, by the heavenly husbandman when he comes in unto us.

**V11** And Leah said, A troop cometh: and she called his name Gad (crowd upon or attack).

Once He comes in by the Spirit of life all fear is 'cast out' even as (perfect) love said a troop comes, or crowd upon or attack for casting out all fear, **1 John 4: 18**. So the work of perfect love is to bear 'the fruit' or son to cast out all fear.



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**V18** And Leah (figuaratively weary, or longsuffering) said, God hath given me my hire, because I have given (let out) my maiden to my husband: and she called his name Issachar (he will bring a reward).

And those who give perfect love (unto the husbandman) will reap or be 'let out' their hire or reward of God as revealed in the name given to the son or fruit that love bore: Issachar. For as a man sows even so shall he also reaps or be rewarded, **Galations 6: 7.**

**V25** And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away (out), that I may go unto mine own place, and to my country.

Once the barren continues to have fruit credited to their account and to bear fruit of their own then the husbandman will request of the father to send him away or 'out' to go unto his own place and to his own country. But remember no man knows the day nor the hour, not even the Angels, but my Father in Heaven, **Matthew 24: 36.**

**V32** I will pass through all thy flock to day, removing from thence all the speckled (to mark by branding) and spotted (to spot or variegate) cattle; and all the brown (to be warm, sunburnt or swarthy-blackish) cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

At that time will He pass through all the flock of men, women, boys, girls and remove from them all those that have a certain mark and spot and all the warm and sunburnt and of such shall be his own, reward or hire.

**V39** And the flocks conceived before the rods, and brought forth cattle ringstraked (stripped with bands), speckled, and spotted.

These of course will be those who were conceived when before the flocks' eyes as they drank of the 'living' water were placed the rods of new truths, light (from the law) and counsels hence they received: stripes, speckles or spots as the mark or number of His name.

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### THE HIRE OF THE MINISTRY: HUSBANDMAN CLAIMS HIS OWN (WIVES & CHILDREN):

**V5** And Bilhah conceived, and bare Jacob a son.

Jacob served or ministered again to Laban for seven years for Rachel and he received her as wife and her maid Bilhah afterwards; here the timid and fearful conceives and gives birth to her **first** fruit for the husbandman in the union. Interestingly, Rachel was never specifically mentioned in this measure of Levi.

**V12** And Zilpah Leah's maid bare Jacob a second son.

Jacob served or ministered firstly to Laban for seven years for Rachel but he received instead Leah the firstborn according to the custom of Haran as wife and her maid Zilpah afterwards; here the fragrant dropping and trickling myrrh conceives and gives birth by the Spirit to her **second** fruit for the husbandman.

**V19** And Leah conceived again, and bare Jacob the sixth son.

So love conceives again or continually, hence fruitful, and gives birth to the husbandman her **sixth** fruit.

**V26** Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

Now the husbandman ask of the father, saying: give me my wives (**four**) and my children ( $2+2+6+1=11$  sons plus 1 daughter) for whom I have served thee and let me go: for you know my ministry or husbandry which I have done for you, thus claiming his own.

**V33** So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

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By the righteousness of the husbandman is the flock bought or redeemed, paid for by His ministry or service as the Levitical Priest and of such they bear His mark of being speckled, spotted and brown. He will take none other as His own except these. For we are his workmanship created in Christ Jesus unto good works which God had foreordained that we should walk therein, **Ephesians 2: 10**.

**V40** And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

He separates his little ones, the lambs putting his own flocks by themselves and separate from Laban's cattle. The Heavenly Husbandman invites His own flocks, saying: come out from among her my people and be ye separate, touch not the unclean thing that you receive not of her plagues, **Revelations 18: 4**.

### AS JUDGE: THE RECKONING OF THE HUSBANDMAN:

**V6** And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

Here the sinner identifies the Heavenly husbandman as the one who executes or ministers judgement in **the gift** of her first fruit by one terrified, therefore, she called his name as such, Dan. She had cried: give me children or else I die and now she says: He also had heard my voice. She joins the Psalmist who said: this poor man cried and the Lord heard and delivered him from all his troubles or fears, **Psalms 34: 6**.

**V13** And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

Love speaks to identify the second peg of her fruit, **the gift** of happiness or joy in the name of her fragrant dropping's son, Asher. Remember, the fruit of the Spirit is love, joy....., **Galations 5: 22**. This again is the reckoning of the Husbandman, every good and perfect gift is from above, **James 1: 17**.

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**V20** And Leah said, God hath endued me with a good dowry (gift); now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

Love speaks again to identify that the Heavenly Husbandman confers yet another **good gift**: her fruitfulness or the ability to give birth or bear fruit, which is an assurance to her that her husband will dwell with her as recorded in the name: Zebulun, her sixth son. From the beginning it was said so shall a man leave father and mother and cleave unto his wife and they being two shall become one or a union, **Genesis 2: 24**. The Heavenly Husbandman promises also to dwell with his fruitful bride: behold, the tabernacle of God is with man and He shall dwell with them and they shall be his people and He shall be their God, **Revelation 21: 3**.

**V27** And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake.

Not only are the wives reckoned with gifts and blessings from the Heavenly husbandman but even the father was blessed by the presence of the husbandman that he requested that he tarried yet some more, this time he would stay six more years. Remember, where two or more are gathered in my name touching anything concerning me, there am I in the midst to bless and do them good, **Matthew 18: 20**. We are also reminded to fulfil his joy ask that you might receive.

**V34** And Laban said, Behold, I would it might be according to thy word.

The father permits or agrees with the husbandman that things be done according to his word. Whatever the Heavenly Husbandman reckons or asks; the Father allows it to be done, remember, I and my Father are one, **John 10: 30**.

**V41** And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

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The Heavenly Husbandman reckons only to make those that qualify: 'the stronger' of the flock to be fruitful, for he is building an army of the flock second to none. They only become members of his flock by the sealing which occurs only when the 'measuring' rods of truth, light and counsels are put before their eyes that in beholding they are changed from glory to glory even as by the Spirit of God, **2 Corinthians 3: 18**.

### THE SECOND OR LAST: THE RECOUNT

**V7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.**

Rachel's second son by her terrified or fearful helper was born to Jacob. This was the result of her cry or call upon the Name of Lord, when she cried to her husband: 'give me children or else I die!' She asked of the Heavenly Husbandman in her cry of desperation and then she sought the answer by surrogation when she gave her helper or handmaid to her husband as wife. The recount is done on these two points: ask and ye shall receive and seek and ye shall find in the call upon the Name of the Lord:

- 1 'Give me children or else I die,' translates into the call upon the name of the Lord or simply: 'give us this day our daily bread.' We are encouraged by Jesus to ask that we shall receive, and to seek that we shall find, Rachel, a sinner did just that, because she envied or desired to be fruitful as her sister.
- 2 Jacob anger was kindled as he did not yet understand that he was in the stead or played the role of the Heavenly Husbandman who had withheld from his wife the fruit of the womb. When Isaac, his father, had a similar issue he interceded in the behalf of his wife by prayer, **Genesis 25: 21**, and she gave birth to twins.
- 3 Rachel not only cried unto her husbandman but she sought what she cried for by surrogation, giving her fearful or terrified helper to him as wife for the purpose of surrogation.

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- 4 So she let out Bilhah or the fearful one and Jacob went in unto her thus fulfilling the edict: ye shall call and I shall answer; ye shall cry and I shall say here am I, **Isaiah 58: 9**, and whosoever seek find, **Matthew 7: 8**.
- 5 From the union and communion of the two fruit of an answered prayer of a son was born.
- 6 Rachel, the sinner now makes the pronouncement of her understanding of the experience: **God has judged me and has heard my voice and have given me a son**, so this was noted in the name of the son as Dan or Judge.

**V14 And Reuben, Leah's first born, went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.**

Whereas the Heavenly Husbandman heard her voice in the first set of seven verses recount and granted her the answer in the two sons which her helper bore because she not only asked but also sought now she desired to graduate to the third, highest or last level of prayer of 'knock' and it shall be given unto you. The door of her womb was closed and she decided and knocked thereon by this intercessory prayer via Leah, one so longsuffering, saying: 'give me, I pray thee, of thy son's mandrakes.' She desired to have the experience of Charity of bearing the fruit of her own womb.

Therefore, she must have the providence of the gift of Charity which was recorded in the name of Leah's first fruit called Reuben, this is the substance of the mandrakes of Reuben. The mandrakes or gift from Reuben is the stimulant to awaken the eyes or focus of the Heavenly Husbandman over those who are righteous. Rachel needed the eyes of the providence of the Heavenly Husbandman watching over her to be fruitful as her sister Leah. This is how sinners are converted and transformed to bear the fruit of the Spirit. The recount examines the fruit of the Spirit, perfect love:

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- 8 There is only one way to prevail or overcome and it is by the Spirit of God and 'wrestling' by prayer: the fervent effectual prayer of a righteous man avails much, **James 5: 16**. We have no need to fight or wrestle for the battle is not ours, but the Lord's, only to pray and to stand still and see the salvation of the Lord, **2 Corinthians 20: 17**. This is the record in the name of Naphtali.
- 9 Love is giving (Ahava) of your best or perfect gift as demonstrated by Leah who took and gave her fragrant dropping or trickling myrrh, Zilpah, to her husband for wife. Whosoever shall give perfect love to their husband have done the Spirit's bidding. This is the only assurance of being continually fruitful.
- 10 So from such an offering of perfect love comes the first fruit, the birth of a son.
- 11 Such are the soldiers of the troop that does love bidding as recorded in the name of Gad.
- 12 Again from such an offering of perfect love comes a second or double fruit, the birth of another son.
- 13 This is the fruit or righteous blessings of joy or happiness as recorded in the name of Asher. Only those who give of their best to the master has the assurance of experiencing the righteousness of joy, happiness and peace evermore.

### **V21 And afterwards she bare a daughter, and called her name Dinah.**

The last fruit of love is a daughter called Dinah or Justice. Thus love results in the birth of Justice. The only justice for sin is death only afforded by love: greater love has no man than that one should lay down his life for his friends, **John 15: 13**. Only love could afford to pay the price of sins. Love eventually or finally will be rewarded with or bears the fruit of justice: that which belongs to her as recorded in the recount:

- 15 the nature of love is godly jealousy, to desire that which is her own, her husbandman and of the providence of the 'eyes' of God that results in

## THE MARRIAGE UNION AND THE SPIRIT OF LIFE GENESIS 30

the gift from her first fruit. She is not only longsuffering but kind enough if reasoned with in the right way to share even that which is her own. What exchange will you make with her?

16 By the gift of that which results from the fruit of the providence of God she hires or is rewarded with that which is her own, the husbandman. In other words from her first fruit will come a gift to claim her own.

17 And so love conceives and gives birth to yet another fruit, a fifth son.

18 She receives this fruit for what she considers is her hire or reward for her perfect gift of love in the 'fragrant dropping' to her husbandman, hence, the name of Issachar: he will bring a reward.

19 Love conceives and bares yet again another fruit, the sixth son, for the husbandman.

20 Love considers this the best or 'good' gift, God's endowment or conferral in: now by husband will dwell or co-habit with me, so she named her fruit, Zebulun, which means habitation.

**V28 And he said, Appoint (name out) me thy wages, and I will give it.**

The just shall live by faith (and faith only works by love) as required of the father for the husband to call or name out his wages and he will give it: so we are told to ask that we shall receive, seek that we might find and to knock that it might be opened unto us, **Luke 11: 10**. And whosoever shall say to this mountain be plucked up and be cast in the sea and shall not doubt in his heart shall have those things which he says, **Mark 11: 23**. The recount is done accordingly:

22 so the 'closed door' of the sinner's womb is opened as she knocked thereon and the Heavenly Father heard and answered, rewarding her faith.

23 So the sinner will conceive and bare fruit, a son, saying, the Heavenly Father has taken away my reproach or sins: for He has appointed to give beauty for ashes, the oil of joy for mourning, the garments of praise for the Spirit of heaviness, that we might be trees of righteousness the planting of the Lord that He might be glorified, **Isaiah 61: 3**.



## THE MARRIAGE UNION AND THE SPIRIT OF LIFE GENESIS 30

24 This fruit or son is called Joseph which means to add or increasing.

25 The husbandman now states: send me 'out' that I might go unto my own place and country after the reproach or sins of his bride is taken away and she becomes fruitful. This will eventually result in the cry: Behold! The Bridegroom cometh, go ye out to meet him, **Matthew 25: 6.**

26 The ministry or service of the husbandman is the means of claiming his wives and children for which He ask the father now to give them unto him.

27 The father however wasn't yet ready to send him 'out' so he required the husbandman to tarry yet longer for more blessing from the Lord.

**V35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.**

Based on the hire or payment under the new or this last covenant those of the flock who were so marked be it ringstraked (stripped with bands), spotted or speckled were removed and given into the hands of the sons of the father to distinguished them from the new births under the current agreement or covenant as they had the same traits or features. The recount pertains itself with the details of this last covenant between the father and the husbandman:

29 The father knows best the ministry or service of the husbandman under the former covenant(s) and his flock that was with him.

30 It was little before he came and by his ministry it had increased unto a multitude according to the blessings of the Lord. But now the husbandman must provide for his house also.

31 Husbandman makes reference to the only condition: the 'one' thing which he asks of the father to do for him as the basis to feed, pasture, or befriend and keep or save his flock. So then it is a ministry of friendship and salvation. So it is said I have called you friends for all things I have heard of my father I have made known to you and no servant knows

## THE MARRIAGE UNION AND THE SPIRIT OF LIFE GENESIS 30

what his master does but you know all things I do, henceforth, you are no more servants but friends, **John 15: 15**. For God sent his son into the world not to condemn the world but that the world through him might be saved, **John 3: 17**.

32 The 'one' thing that is required for the ministry is his hire: it shall be the fruit of the flock that is speckled, spotted and brown. What great faith! That he limits his reward in this way rather than by the measure of money or wealth.

33 The minister links his hire to his righteousness and honesty that if any is found of the flock with him that is not speckled, spotted or brown it shall be counted stolen. Of a truth the righteous can only live by faith, **Habakuk 2: 4**. Herein the righteousness of God is revealed from faith to faith, **Romans 1: 17**. Whosoever will live by faith, obedience to the Word of God, shall prove that my God, our God is Righteous and all together lovely.

34 Now the father accedes to the husbandman; that it is according to his word or pronouncement. All things are wrought by the Word of the Son of God: by the Words of the Lord were the heavens made and host thereof by the breath of his mouth, for he spoke and it was done. He commanded and it stood fast, **Psalms 33: 6 & 9**.

**V42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.**

The flock of the husbandman were the stronger of the two, this second set were developed or reared as outlined in the recount:

35 They were separated from the others by 'the **3 day**' or the **Passover 'journey'** when he offered himself a ransom sacrifice for their sins. Hence they had a sure foundation of holiness and righteousness in that they were justified or cleansed and sanctified by his death, burial and resurrection: so he was numbered with the transgressors

## THE MARRIAGE UNION AND THE SPIRIT OF LIFE GENESIS 30

and bare the sins of many and made intercession for the transgressors, **Isaiah 53: 12.**

37 They were taught by the husbandman spiritual things which he exposed in the new truths, light and counsels of the 'green rods of poplar, hazel (almond) and chestnuts in which he pilled strakes and exposed the white in the rods': and many resorted unto him saying John did no miracles but all things he spake of him were true, **John 10: 41.**

38 These rods of truths were placed 'before their eyes' or mind that as they drank of the 'living' waters they conceive or got heat to bear fruit in the new birth.

39 The born again or fruit in that they were ringstraked, spotted and speckled speak to their unique trait and justification, hence they bore this mark or trait, they believed the truths that were placed before their eyes.

40 They were separated unto themselves in the husbandman's fold from the other fold.

41 Thus the husbandman's fold were the stronger before whose eyes the green rods of new truths, light and counsels were placed.

### CONCLUSION:

**V42 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.**

Thus the heavenly husbandman shall increase exceedingly and have much cattle, maidservants, menservants, and camels and asses providing meat for his own house.

**THE SANCTUARY: 'MAHANAIM'**  
**(DOUBLE ENCAMPMENT)**  
**(GENESIS 32)**  
**Levi's Faith (or Grace and Faith)**

**INTRODUCTION:**

The Sanctuary in Heaven is **the Centre** from which all things throughout the Cosmos, the Universe and the Earth is controlled. For example, the Most High rules in the Kingdom of men and gives it to whomsoever He wills and set up even the basest of men, **Daniel 4:17**, the Heavens do rule.

The Sanctuary is **the Dwelling Place** of He who is Sovereign, The Most High, 'The Lord.' **The Doctrine** of the Sanctuary is paramount to Creation and is the Sovereign's Signature on all Creation. It's the prototype or blue print for Creation and confirms the Author of The Bible's Sanctuary (**Exodus 25: 8**), The Lord, as the Creator and Mankind's Redeemer.

From Creation: Days 1 through to 5, **The Sanctuary's Tabernacle and its furnishings and fullness are modelled in the things made, Psalms 19, (and Book of Jehovah Favoured, pages: 36-41 and Grace's Friend, pages: 53-57) the Physical Dwelling Place of Mankind.**

Day 6, The Living Soul, Man, was created from the dust of the earth or ground and God breathe into his nostrils the breath of life and thus, **Man, became The Temple or Sanctuary of the Holy Ghost:** What know you not that your body is the Temple of the Holy Ghost, which you have of God and that, you are not your own, therefore, glorify God in your body, **Corinthians 6: 19.** (Man, however, lost His Shekinah Glory, when he sinned, hence his garb of light faded and he was found naked.)

Day 7, The Sheh-bah: The Sacred Full One's Day. Having filled all six days with His Goodness now reveals His Sacred Truth, that He **Himself is the Sanctuary**, in whom we live; move and have our being, **Act 17: 28**, and at that day you shall know that I am in the Father and the Father in me; I in you and you in me....**John 14: 10 and 20.** This Day; bears His Title or appellation, 7 or Hebrew pronounced Sheh-bah, which speaks to His Sacredness or Holiness and His Fullness or Glory or Perfection and Completeness. **This is the Sabbath, His Sanctuary in Time**, which is the best time when and where He can be found.

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Levi's Faith (or Grace and Faith)**

**INTRODUCTION:**

Thus the Sanctuary is prototyped; blue printed or modelled in all Creation and hence, is like the Creator's Signature. That, Behold, God had wrought all this! The Sanctuary is therefore an illustration or symbolic representation of God which He uses as the model for all things created, hence like a signature. Thus at Creation the Sanctuary was setup for worship.

Likewise, **the objects made on these days, Creation's week, speaks to a subject, His reed or measuring rod**, the Sheh-bah or 7 precepts, therefore, the precepts, also are associated to the different things and makeup of the Sanctuary. For example the Light like Shekinah Glory, called forth on Day 1, speaks to His Presence, Person, and function in the Sanctuary, summarily, the Name of the Godhead; Day 2's Firmament speaks to His Loftiness or Spirit Nature, High and Lifted up in the Sanctuary etcetera. These two compositely speaks to the Hebrew pronounced: Yaw-raw, Yaw-raw from which flows the other five precepts of the Torah, Torah. Day3 speaks to the beginning or **Genesis**: nature, nativity, age, generation or period, it also infers pre-eminence or first when nature or the natural world was called forth: let the earth bring forth grass, the herb etcetera....; day 4, the **Exothos**: the heavenly hosts were all called out by name, etcetera: **Levi, Numbers**, see pages 48-51 of Graces Friend, The Book of Jehovah Favoured, pages 7-32, and finally, day 7, the **deuteros**, when all was reviewed or recounted in holiness, all creation bended the knees in worship to the Creator and shouted and sang His praises: Behold all this God had wrought! This is how the temple or sanctuary is measured or understood according to **Revelation 11: 1-2**, where John was told to arise and measure it and the worshippers.

**The Sanctuary (as modelled in creation) is therefore, an Instrument to teach us of God and ourselves and His Salvation.** Idolaters misconstrue the analogy and symbolism and therefore, worshipped the creatures instead of the Creator. Creation is, but an analogy or model of the Creator not the Creator, by His fruits or works is He known.

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Levi's Faith (or Grace and Faith)**

**INTRODUCTION:**

Thus as God dwells in a Sanctuary, and He is The Sanctuary, so as He made Man to dwell in a Sanctuary, and he himself a Sanctuary or Temple of the Holy Ghost, hence has He made Man in His image and likeness, **Genesis 1: 26** and had given him power, authority and dominion in his sphere mirroring Himself.

Thus Adam and Eve, and all creation were led into worship on the First Sheh-bah, (Seventh Day) or Sanctuary in Time, The Sabbath, when the Morning Stars sang and the Sons of God shouted for joy! That first Sabbath (Seventh Day, or Sheh-bah) was as God filled the whole earth with His Presence, communing with His Creation, the same is relived by those who know the secrets of entering his Sanctuary today. Since then all Mankind groans and longs for the rest that was first experienced by these. There is only **One Door to this Sanctuary in Time**, and it's not by works nor might, not by power but by, His Spirit, say the Lord of Hosts. Behold, He stands, at your door and knocks, if you hear and let him in, He will come in and sup with you and you with Him. **For it is also by, Faith, that you will enter, Luke 7: 36-50.**

Therefore, turn away your foot from the Sabbath Day, the foot is for walking, walking is analogous to living, from doing your pleasure on His Holy Day, and call the Sabbath a delight, (but his delight is in the Law of the Lord, **Psalm 1**) the Holy of the Lord and honour Him not doing your own ways, nor pleasure nor speaking your own words, then will you delight yourself in the Lord, and He will cause you to ride on the 'High Places of the Earth,' and feed you with the 'Heritage of Jacob,' your Father, **Isaiah 58: 13-14**. In another words, if you choose the things of the Spirit, He will open to you the Door of The Sanctuary: 'The High Places of the Earth.'" And you will enter and sup with Him and He with you.

History or Life, the Bible and its Prophecies (including their fulfilment), The Word of God, and The Creator, is **best understood from the perspective, of The Sanctuary and all its Devine services and ordinances.**

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(DOUBLE ENCAMPMENT)  
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Levi's Faith (or Grace and Faith)**

**INTRODUCTION:**

All prophecies are wrapped up in the operations of the Sanctuary. It is with this in mind that I share with you **Genesis chapter 32** at this time. The connection is made with the things done in this chapter and the Sanctuary and it is noted for your consideration.

If I tell you the secrets of His purposes and his will, will you make him your GOD, will you in awe and reverential fear esteem him LORD of your life; will you bow down and worship Him as Saviour, Prophet, Priest, King and Lord?

**Genesis 32, reveals the two Adams**, the first Adam and the last Adam, terms used by Paul in **1 Corinthians 15: 45**, to describe the **first man and his redeemer** equating them as twins depicted in the story of the life of **Isaac and Rebekah's twin**: Esau, the first born and Jacob, the last. Adam's kingdom was conquered and taken by the Red Dragon, **Revelation 12: 3**, depicted in the name Esau, meaning red hairy like one, as he was born with that resemblance, that is the Red Dragon's cloak or mantle, His domain was Mount Seir (Rough), in the Land of Edom (Red). The depiction does not mean that he was the Red Dragon, but it is understood to represent sinners who by their assent make up his kingdom whom God would appeal to by His Grace to repent.

Jacob, which means to supplant, represents, The Lord of the House, who chooses, the role of The Servant, whose motive is to undermine the Kingdom of the Red Dragon and claim or redeem those and that which are His. **The Drama is summarily a depiction of The Great Controversy between Christ and Satan in the light and context of the doctrine of the Sanctuary and its message(s)**. The drama reveals the purpose and function of the Sanctuary. The Sup planter, Christ, expressed the 'modus operandi' of His Kingdom aptly: 'be ye wise as serpents, yet harmless as doves.' He who is Lord, humbled himself as a Servant, and subordinated himself to the lord or god of this world, that He might undermine his kingdom, redeeming those that are His. What ensues is part and parcel of what is termed the Heritage of Jacob; that depicts Christ, (**Isaiah 58**):

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Levi's Faith (or Grace and Faith)**

**INTRODUCTION:**

The Sup planter or the original Levi reveals his faith or his grace and faith, which are unmatched, by the greatest of weapons of the red dragon, viz.: death. By this man came grace and truth, **John 1: 14 & 17**. Death is rendered paralysed and conquered by his grace (God's love for the world and his influence upon the heart that effect the change in the actions or repentance) and faith (Spirit of Faith). Grace as expressed by his willingness, firstly, to consider himself an inferior, desiring the grace and favour of his brother, though he is the Lord of lords; secondly, to offer himself: a servant and share his gift(s). Faith as expressed: in his obedience to return to his country (earth) and kindred (mankind) in spite of, the threat on his life by the power of his brother, and the power of the red hairy like one (devil); and the fervency, earnestness and constancy of his prayers and in returning in the face of this threat. I see also in the account the line: 'Prepare to meet thy God, O Israel,' **Amos 4: 12**, as everyone living have to be prepared to meet the God of the Universe and the god of this earth as Jacob or Christ met them both. Those unprepared will be smitten by the enemy of souls, but God will deliver or snatch away His own, they being smitten by Him (Sovereign allows His to die). The advance preparation is realized in the Devine Services of the Sanctuary, especially, as it relates to the function of intercessory prayer: 'If the people who are called by my Name will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from Heaven.' **2 Chronicles 7: 14**.

There is nothing strange about this interpretation of **Genesis 32**, herein, especially, if one is conversant with God's pronouncement: 'see if you are able to tell the stars, if you can number them, so shall your seed be,' **Genesis 15:5**. And God did not say seeds as of many, but seed as of one, and to thy seed which is Christ, **Galations 3:16**. **The glory of all the stars (God's people) reveals but the glory of one, Christ. In their lives He lives his, this is part and parcel of the Heritage of Jacob.**



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Levi's Faith (or Grace and Faith)**

**INTRODUCTION:**

Jacob (The Sup planter), was blessed of His Father, Isaac (He laugh), (see **Psalm 2** for Jesus, where His Father laughed also) and obeyed his voice and left Canaan's Land to take a wife, and went to the Land of the people of the East (forefront of palce or time: eternity or simply, Heaven), Padan-Aram, the high table land having a Palace; On his way he met the Lord in a night dream and committed himself to his cause. He sojourned with Laban, the White One, and served him two times 7 years for his two daughters, who became his wife, Leah and Rachel, viz.; 14 years; plus he worked 6 more years for his hire; 'the marriage of the Lamb is come and is wife have made herself ready, **Revelation 19:7**. *Almost 21 years after or in the 21<sup>st</sup> year, he left Laban to return to Canaan with his family, servants and all that he had (part of the Heritage of Jacob).*

Jacob, the Sup planter, left Canaan's Land, his inheritance, the land of the humiliated or meek, for fear of loosing his life, to a land whose affinity is to Eternity, the Land of the people of the East, called Padan-Aram, the High Table Land of Aram, or Palace. It was on this journey that he first met The Lord, and he became the Master of his life. His sojourn with Laban, the White One, for 20 plus years was one of the basis or catalyst, coupled with the fear of Esau (The Red hairy like one), for his growing and deepening awe and moral reverence of the Most High (a similar catalyst occurred after Christ's death, when the Disciples abode together in the Upper-room for fear of the Jews that culminated in Pentecost); the time he sojourned with Laban, The White One was as if he abode in the very presence of the Most High. Here the Lord revealed His will for his life and he became his faithful servant. These 20 plus years were the beginning of the experiences of The Sup planter that would be called **the Heritage of Jacob**.

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**INTRODUCTION:**

**Measuring (Understanding) with the Rod:**

**Chapter 32** of Genesis; is reckoned on the measuring rod in the **fifth** set of seven chapters which accord to the precept: **Levi**. Levi as explained before in 'Grace's Friend' speaks to: being attached or joined to God, viz.: one with God. The number: 32, is the **fourth number**, in that set of seven chapters, that accord with the precept of **Exothos**; which speaks to Faith. Hence the composite perspective or view of the chapter is considered as: '**Levi's Faith**.' Given the appellation or name: Jacob; speaks to the 'Sup planter,' the chapter, is, therefore, about the One who undermines, which from a careful reading of its verses points to the Messiah. Hence the chapter is about **Christ's faith, who: is the original Levi**. Another rendering of the chapter could be '**Grace and Faith**,' as the progressive (increments of seven) verses outlining the development of the precept Levi (viz.: verses: 5, 12, 19, 26) and right angular verses (viz.: verses: 29, 30, 31, 32; notice there is no 33 to complete the base of the right angle) reveal the subject content of the precept: Levi to be: '**Grace**.' Therefore, I have rendered the Chapter as; **Levi's Faith or Grace and Faith** within the context of The Sanctuary or Mahanaim, Double Encampment.

The chapter's number equates with **its verses being 32**. The verses from a traditional or successive reading reveals: the Sheh-bah or 7 Precepts covering the full length of the measuring rod vertically, but horizontally only to the progressive (increments of seven verses) development of the fourth precept in the fifth successive set of 7 verses. Therefore, right angularly (composite of successive and progressive), it covers completely, Precepts 1 through to 4, viz.: up to the fourth right angle that equates with Faith. Diagonally (beginning at verse 1 and increments of 8 verses), summarily the chapter covers completely Precepts 1 through 4 also. This work, therefore, is arranged and presented on this basis; see also **the attached measuring rod analysis, for a more detail evaluation**.

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The Seven Subjects (vertically) covered in Chapter 32 are:

The numbers below are references to the verses that are captioned and organized for successive, progressive (increments of seven verses), and right angular (*combination of progressive and successive*) readings.

**1 Name of the Godhead**

- 1 Jacob or Sup planter, Messengers (Angels) of God, 2, 3, 4, 5, 6, 7.
- 8 Chief Minister/Servant/High Priest, 9, 10, 11, 12,13,14.
- 15 Testator's Gift of Life, 16, 17, 18, 19, 20, 21.
- 22 Passover Servant/Kinsman Redeemer, 23,24,25,26,27,28
- 29 Barack, 30, 31, 32.

**2 Spirit: Ministering Spirit or Angels/Messengers at this place**

- *2 God's Hosts, Camp or Army at Mahanaim or Double Encampment, 8, 9.*
- 9 Prayer Offered at the Door of The Tabernacle or incense upon the Golden Altar offered with Prayers
- 16 Gift of the Spirit & Spiritual Gifts or Present: The Seven Golden Sticks
- 23 Altar of Burnt Sacrifice: Faith and the Spirit
- 30 Peniel: Face of God, His Throne

**3 Genesis: First (Alpha)**

- *3 First Messengers (Before): Prophets? 15,10,16,17.*
- 10 First Blessing/state: Rod and Staff; Last Blessing: Being the Temple of God-The Mercy Seat having....
- 17 First Camp: Servants of the foremost Drove
- 24 First Wrestle: Jacob's Trial-trial of his faith
- 31 First Light (Dayspring) like the Shekinah Glory

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**4 Exothos: Servant by Faith**

- *4 Servant Sup planter, 22,11,23,18,24,25*
- 11 Servant by faith claims deliverance from the powers that be
- 18 Servant's gift sent ahead/first to the lord, Esau
- 25 Servant Smitten/Struck
- 32 Servant's memoriam

**5 Levi's Grace**

- *5 Khane: Grace: to stoop in kindness to an inferior, favour or pity, 29,12,30,19,31,26,32 end before 33.*
- 12 Yaw-tab: Grace: find favour, make happy, cheerful, make sweet-an excellent spirit
- 19 Grace at work: ministry or offering of its gifts
- 26 Dayspring's Blessing of Grace

**6 Number(s)/(ed) on all four sides: Perfected or sealed Centurion**

- 6 Perfect Centurion, having a hundred men on all four quadrants
- 13 Sealing Present or Gift of the Spirit
- 20 Sealing First to appease peradventure the Sup planter will be accepted
- 27 Identity of the Servant revealed: Jacob, or The Sup planter

**7 Deuterios: Recount of Holiness: Sanctifier**

- 7 Sanctifier's work: fear and setting up the Sanctuary
- 14 Perpetual Gifts of Cleansing & Consecration
- 21 First Gift or Birth: Life
- 28 Jacob (Servant, Sup planter) → Israel (Prince that have power, rules as God)

**THE SANCTUARY: 'MAHANAIM'  
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**Encampments**

*Summary:*

**Numbers 2-3**

...prepare to meet thy God, O Israel, **Amos 4:12**. Angels or Messengers of the Heavenly outer or first camp were dispatched to meet The Sup planter as he went on his way returning to the land of the meek, Canaan, **verse 1**. He met with God in prayer, **verse 9**, when he summoned or petitioned him by Name for his intervention on hearing the news of the coming army of the lord of the earth, Esau, his brother, the red hairy like one. But without faith it is impossible to please God, for those that come to him, must believe that he is and that he will reward those that diligently seek him, **Hebrews 11:6**. The Sup planter prepares himself, his household, and servants or his kingdom devising the strategy to be employed in the meeting or the engagement with the lord of the earth, Esau, and his household or kingdom; putting it into action, taking them and passing over, sending them ahead, while he was left alone, his faith now realized: and he had a face to face encounter with the God of the Inner Camp, and was smitten, snatched away, and yet his life was preserved.

Colors are close to the colors of the birthstones of the respective tribes.

**1 Name of the Godhead:**

The Place or Person where God put is Name

The Name of the Lord is a strong tower the righteous run into it and they are safe, **Proverbs 18: 10**. The Lord chooses to put His great Name in a set place or person, **Deuteronomy 12: 5**, **Exodus 23: 21**, and **Revelation 3: 21**. All, that are his, bears His Name. His name speaks to His Identity, a mark of individuality; an appellation that infers power, authority, and character. Therefore, it speaks to His person, function and presence. His name is placed where He is Present, His Sanctuary. There are several appellations or titles that are used or inferred in **Genesis 32** that gives insights as to His function and purpose, more so in The Sanctuary.

Levites  
22,500  
(Males 1 month+)

Ephraim  
108,100

Ephraim 40,500  
Manasse 32,200  
Benjamin 32,200  
Gershon 7,500

Asher 41,500  
Nashtali 53,400  
Merari 6,200



Kohath 8,600

Dan 157,600

Gad 45,650

Simeon 59,300

Reuben 46,500

Reuben  
151,450

Asher 41,500  
Nashtali 53,400  
Merari 6,200

Manasse 32,200  
Benjamin 32,200  
Gershon 7,500

Dan 157,600

Gad 45,650

Simeon 59,300

Reuben 46,500

Judah  
186,400

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**JACOB OR SUP PLANTER, MESSENGERS (ANGELS) OF GOD, AND THE CAMP**

1 Jacob was named to depict him 'grasping the heel of his brother,' **Genesis 25: 26**. The name speaks to: to deceive, to undermine, to supplant, hence **The Sup planter** title has been adopted herein. The diversity of the twin was foretold, **Genesis 25: 23**: 'Two nations are in your womb, two 'manner' of people shall be separated from your bowels, the one shall be stronger than the other, and the elder shall serve the younger.' This title as was said before speaks of Christ. In much the same way, the prophecy in **Genesis 3: 15** spoke to this also, from the perspective of the hostility between both: "I will put enmity between thee and the woman, between her seed and your seed and it shall **bruise your head** and you shall bruise his heel. The serpent adopt a similar strategy but not more potent, it's nonetheless destructive, and deadly, as prefigured in: 'bruise his heel,' therefore, he and his host presents themselves as ravening wolves in sheep's clothing or a lamblike beast that speak as the Dragon. **Angels or Messengers of God**, clearly are His, and therefore also bears His Name. They met the Sup planter as he went on his way, according to the passage: the Angel of the Lord encamp round about them that: fear him and delivers them, **Psalms 34: 7** and He shall give His Angels charge over thee to keep you in all your ways, **Psalm 91: 11**.

Other titles or appellations that are inferred progressively from the passage are:

- **2-v8, Chief Minister (Spirit), High Priest, an Intercessor** that atones, ransoms, redeems or saves his people or family, who is smitten, that the remnant may escape: 'How much more shall the blood of Christ who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God,' **Hebrews 9: 14**. Therefore, the Sup planter is the High Priest.

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- 3-v15, these five presents, gifts or offerings, speaks to the Sup planter being the **Offeror or Testator**, and the gifts: the privileges that comes with the abundant or eternal life: I have come that you might have life and have it more abundantly, **John 10: 10**, only made possible by the new birth or genesis: you must be born again, of the water and of the Spirit, **John 3: 5 & 7** and this is afforded by the gift of God: for God so loved the world that he gave his only begotten Son, the ransom, **John 3:16**, and the son when he ascended on High gave the Gift of the Spirit, **Acts 2**, and led captivity captive and gave gifts unto men, some apostles, some prophets, some evangelists, some pastors and some teachers, **Ephesians 4: 8-9**. The presents or gifts are associated with the quadrants of which the numbers are multiples of, hence, the number 30; according to the Hebrew root word from which it is translated is a multiple of 3, hence: it is associated with quadrant 3 or the western quadrant. Then the gifts are interpreted in light of the associations with these quadrants, having regards to the meaning of the names of the animals. Therefore 30 is the western or quadrant 3, 40 is the northern or quadrant 4, 10 is the centre or 'one company' in the midst of the Camp, 20 is the southern or quadrant 2 and 10 is the eastern or quadrant 1. These quadrants were identified in that order: **western, northern, southern, and eastern**, also, when Moses surveyed Canaan from atop Pisgah, Deu. 3:27. Trace the order and you would have written the, linear, viz.: letter 'Z' which translates, in a curve-linear way into the number 2. 2 being in reference to the 2 camps here typified: the inner and outer camp. This is no different from 'Numbers 2' when Children of Israel had a double encampment.

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- **4-v22**, The Sup planter will also stand up in righteousness at the time of trouble to redeem his kinfolk or family and fulfil the role of **Kinsman Redeemer or Passover Servant**. At that time shall Michael, the Great Prince which stand for the children of your people shall stand and there shall be a time of trouble such as never was since there was a nation even to that same time and at that time your people shall be delivered, everyone that shall be found written in the book.
- **5-v29**, the function of blessing Jacob was performed by a man who first introduced himself as a 'Wrestler' whom he was now joined unto in conversation. Jacob, The Sup planter would join God in communion and would become the blessing he had received and be able to Barack or bless others. The Sup planter also goes by the appellation **Barack**. Seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him, **Genesis 18:18**.

**2** The Sup planter on seeing them called them **God's Hosts or Army** and named the place **Mahanaim**, which means **Double or Two Encampment** highlighting that he saw two camps. (What he had seen in a dream at first had now become the reality) What he saw he adopted as a part of his strategy, dividing the people, flocks, herds and camels into two companies, **verse 7**. This would become a part of The Heritage which was passed on to his descendants approximately 400/300 years after in **Numbers 2** when God advised Moses that the children of Israel should pitch afar off about the Tabernacle of the Congregation according to their standards and the ensign of their fathers house in their Army or Hosts, on the **East side**: Judah, Issachar, and Zebulon, on the **South**: Reuben, Simeon and Gad, in the **Midst**: the Camp of the Levites in the Tabernacle of the Congregation, on the **West**: Ephraim, Manasseh and Benjamin and on the **North**: Dan, Asher and Naphtali.



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Hence, the first camp was on the quadrants: East, South, West and North, and the Inner or second, the camp of Levites. This is how the Sanctuary, The Spiritual House or Place, is arranged to actualize the scripture: the Angel of the Lord encamp round about them that: fear, (these being the Levites who minister before Him in moral reverence and godly fear), him and delivers them, **Psalms 34: 7**. Confirmation was given by David; who understood that: the earthly Sanctuary typified the one in Heaven, asking: 'Who is this uncircumcised Philistine that he should defy the armies of the Living God,' **1 Samuel 17: 26**. This he said in reference to the army of Israel.

As Jesus was sent forth and Angels had charge over him, the one who fears God, will have Angels that are Ministering Spirits sent forth to minister unto him, being a heir of salvation, **Hebrews 1: 14**, the Chief Minister, being Christ Jesus himself.

These, therefore, abide at this place called Mahanaim. The three Hebrew boys and Daniel abode at this place and there are countless examples given throughout the scriptures of those who abode here. This is the place where God puts His great Name.

**3. Messengers First** or Ambassadors were despatched **before** the Sup planter unto his brother, Esau: the red hairy like one, unto the country of Seir or by interpretation: The Rough Country or Kingdom, unto Edom: The Red Kingdom. These are apart of the first group or camp that make up the forerunners to the Sup planter. Given they were a way off this would include all of God's servants, Patriarchs, Prophets, Priests and Kings, since the fall up to and after the baptism or birth and snatching away of the Messiah, who were sent to the World, The Red Dragon's Kingdom, announcing the Saviour's Coming.

**4.**The message they bear identifies, The Red Hairy like one as lord, and the Sup planter as **Servant**, a Servant by faith is a servant of God, and he, though, he be Chief is subordinated to the lord of this World.

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But this is so that he might infiltrate and undermine this divided Kingdom, even as Daniel and The Three Hebrew Boys; served God as servants in an infidel Kingdom and took charge of it for their Master, winning souls for His Eternal Kingdom. Whosoever that will be chief among you let him be your servant, **Matthew 20: 27**. The Sup planter abiding in fear or sojourn, with Laban, the White One, in the Land of the People of the East (Eternity) is atypical of Christ abode in Heaven before He comes the second time.

5. Jacob's or the Sup planter's goods or possessions have been described in **Genesis 31: 1** by Laban's sons as: Jacob has taken away all that are our Father's and of our Father has he begotten all this 'glory' or kaw-bode: which means, weight, honour, copiousness or abundance, and splendour, Father glorify me with yourself with the glory which we have before the World was, **John 17: 5**. In this verse, he uses His Glory: (oxen, asses, flocks, men and women servants to gain 'khane,' favour with his brother and lord Esau. He sought from His brother favour or kindness, asking him to bend or stoop to him, an inferior, and to have mercy and pity upon him. He sought from him what he had appropriated from Father, Laban, the White One, as typified by his great substance or glory. What he had and become: **Khane** or 'Grace' he sought in his brother and he was willing to offer a part of his glory to secure this, In so doing he was actually undermining his brother's kingdom, and like Laban's, he would appropriate and possess that which was his brother's. Remember: 'the elder shall serve the younger.' This 'Grace' or kindness, an attribute of Charity; Charity suffers long and his kind, **1 Corinthians 13: 4**, is the Character of those who have been imbued with the very presence of God that anyone who possesses it will like God possess all things, see **Genesis 29 and 30** for a full explanation of this aspect of the Heritage of Jacob. For this is who God is: "GRACE."

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The Shekinah Glory that shines and radiates in the Sanctuary but typifies HIS GRACE, in much the same way Jacob's possession typifies His Glory: It is more blessed to give than to receive; and with what measure you mete it shall be measured to you again, **Acts 20: 35 and Luke 6: 36, Jacob, the Sup planter served Laban with all his power, Genesis 31: 6, in spite of the seemingly unjust treatment meted out to him**, hence the Lord blessed him with all this glory that he possessed. Only those who have received the bestowal of God's grace becomes a channel to others, therefore, Jacob, desired not only his but also his brother's life, he typified the Man, Jesus by whom grace and truth came by who sought to win again his brethren from the power of the Red dragon and his kingdom.

6. Esau, the red hairy like one, is presented as being in the midst and having four sides or quadrants, numbered with a hundred men on each side, viz.: east, south, west and north, Rev 20: 8. He is presented as the Captain of his host or army. This depiction is inferred from the meaning of Hebrew pronounced: ar-baw-aw translated; 'four,' whose root word means to sprawl out on all four or quadrate or four sided. The arrangement suggests a counterfeiting of 'Mahanaim' above and also that he is fully settled or sealed, a perfect or a complete captain, a centurion having a hundred men on all fronts. This is the message brought back by the First Camp Messengers. These servants perform the role of informants advising their Captain, who then array his Army or Host and was ready for the on coming Army.

This arrayal speaks also to the Mahanaim and him who is the Captain of the Lord's Host, a Perfect Centurion or Legionaire; **Matthew 26: 53**, having Angels on all four fronts.

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This arrayal holds true for all ages even to the end of time, the red like hairy one's army, is portrayed in **Daniel 7: 8 and 8:9**: the three horns that were plucked up represent 3 quadrants: towards the South, towards the East and towards the Pleasant Land; the fourth quadrant being the one which the little horn originates or rules. In other words he will have worldwide dominance. But even so the Captain of the Lord's Host will have his people sealed in every corner of the Globe or Earth: "And I saw four Angels standing on the four corners of the Earth....," **Revelation 7: 1-9**.

7. And the Sup planter was greatly afraid, and distressed and divided the people, flocks, herds, and camels into two bands or camps: Jesus, 'began to be sore amazed and to be very heavy,' **Mark 14: 33**, Jesus also divided his disciples into two groups, **v32**, taking with him, Peter, James and John, **verse 33**, and leaving the other eight some distance off. The same holds true at the end of time: when they shall be a time of trouble, such as never was since there been a nation, **Daniel 12: 3**, but all God's people will be delivered, see also **John 21**. I am reminded at this juncture of the moral reverence and godly fear that eclipses our initial godly sorrow that led to our repentance. Such is the attitude of those who enter His presence at Mahanaim. If physical fear, lead us to turn to him with all our hearts and cry out for help, like the disciples who assembled together in the upper room for fear of the Jews, then purpose would have been realized. As Jacob divided his household and possessions even so should we sanctify ourselves and be holy walking in godly fear and moral reverence each moment as the Temple of the Holy Ghost.

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8. On seeing the heavenly hosts in a double encampment Jacob arrayed his household in two bands or camps to execute this **fundamental strategy, purpose or function of the Sanctuary**: if Esau, the red hairy like one come and smite 'the one company' or 'first company' then the 'other' or remnant that is left shall escape or be saved, viz.: **one smitten for another, all or the remnant.**

In this arrayal Jacob, the Sup planter typifies the Chief Minister, Servant or Spirit, viz.: The High Priest, who would offer up himself a ransom for all which is both a **substitute and atonement** to save his people. Now the Lord is that Spirit: and where the Spirit of the Lord is there is Liberty, **2 Corinthians 3: 17.**

9. This is the purpose of the Chief Priest, not willing that any should perish but that all should come to repentance, **2 Peter 3: 9**, and given that all things are done by prayer in this House, he made his supplication accordingly, and the Sup planter said: 'O God of my father, Abraham, and of my father, Isaac, the Lord, who said return unto your country and kindred and I will deal well with you.'

The Spirit makes groaning which cannot be uttered in our intercessions or prayers (spirit of faith), Romans 8: 26-27. We find the Sup planter in prayer which is made by the congregation at '**the door of the tabernacle**' in the courtyard between the laver and the Holy Place and offered up by the Priests in Holy place together **with incense on the Golden Altar before the Throne**, a sweet savour before the Lord. The courtyard is representative of the Earth and the Holy place, Heaven, a similar depiction holds true in John 21, where the Sea Shore where Jesus stood is Heaven, and the Sea of Tiberias, where the disciples were fishing, the Earth. The Israelites cried out to God in Egypt, **Exodus 3: 7-8**, and He came down and delivered them. God's House, whose house we are if we hold fast the profession of our faith to the end, has been designated by Him as a House of Prayer, **Matthew 21: 13**, and might I had, for all nations.

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Not until the people who are called by his name on the Earth, like their High Priest, or as the Sup planter, humble themselves and pray and seek his face and turn from our wicked ways, only then, will the Lord hear from Heaven and forgive our sins and heal this Earth, **2 Chronicles 7: 14**. This is where the revival will start at the end of time. The value of intercessory prayer cannot be underestimated.

**10.** The Sup planter continues in prayer comparing his initial state or birth, 21 years ago, to his current state of growth and development, his conclusion resonate in my deepest consciousness: 'I am not worthy of the least, first, of all your mercies, a reference to the **Throne of God** which is described as the '**Mercy Seat**' and all of the truth, a reference to the **10 Commandments** which was within the Ark and the **Penta tuech**, which was placed in its side, which then was called '**The Ark of the Covenant**' that You have shown unto your servant. For I Passover this Jordan, which means: to descend to the lower territory or region, symbolizing his baptism and or washing at the **laver and altar of burnt offering**, with only a **staff or rod**, Hebrew: **mak-kale**' which means a shoot that is stick with leaves on it for walking, or divining, this is **Aaron's rod** that budded that was also placed inside the ark with the pot of manna, and now, the last state, I have become two bands, or like the **Sanctuary** itself.

The grasp of the rod or staff in the hand of the Sup planter speaks to his level of understanding, discernment and knowledge that falls within his power, the Spirit guides him into all truth that leads to his total development exercising all the functions and purposes that is encapsulated in the total ministry of the Sanctuary. A similar comparison can be made of Jesus, where the Spirit revealed at the age of 12 how He would fulfil the Prophecy of the Passover at the age of 33, 21 years after in **Luke 2: 40-47**.

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Note the passage should be considered as a living parable prophecy that is dramatized by him when he was 12 years old, note that he went missing at the time of the Passover, the sorrowing of His parents thinking the worst had happened, that he died, then they realized that he was left in Jerusalem in the Sanctuary, listening to the doctors and lawyers and asking them questions and all was amazed at his understanding. All this would be realized at his death, 21years after, from the time of that Passover onwards.

**11.** Deliver (Hebrew pronounced: naw-tsaf' which means snatch away or save) me I pray from the hand of my brother from the hand of Esau, the red hairy like one, for I fear lest he will come and smite me and the Mother with Children, **Revelation 12.**

Jesus went out up to the lofty grandeur of the Mount of Olives and there picked from the Word of God and olive fruit, saying: 'it is written this night I shall smite the shepherd and the sheep shall be scattered.' Then he went down to the oil or winepress of the Garden of Gethsemane and there pressed out, by prayer, the fruit he picked earlier from the Olive Tree into his cup, saying: 'Father let this cup pass from me, nevertheless, not my will but your will be done,' this he did three times, **Matthew 26: 30-32, 36-44.** Prayer is the Gethsemane viz.: the oil-press for the Word of God making it possible for us to consume and digest those things as pertain to the will of God that is difficult for us to handle in their natural state and form.

Thus, the Sup planter became prepared to deal with the power of his brother and the power of Esau, which typifies the red dragon seconding his power to the beast in **Revelation 13:2 & 4** by fervently praying, the same will be true for those of us who will live through this time. Only by earnest prayer will we overcome: 'the fervent effectual prayer of a righteous man avails much.'

**12.** Thou said I will surely do you good, Hebrew pronounced: 'yaw-tab' which means find favour, cheerful or make sweet and will make your seed as the sand of the sea shore, which cannot be counted for multitude.

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If ye be Christ’s then are you Abraham’s seed and heirs according to the promise, **Galations 3: 29**.

**13.** And he lodged there that same night, Hebrew pronounced, lah’-yil which means night and figuratively: adversity and took or buy a present, offering or gift of all that came to his hand or power, John 13 (v30), 14 (v31), 15, 16 (v32), 17 (v1), 18 (v 28 & 33), 19 (34) & 20.

**14.** Two hundred she goats and twenty he goats; two hundred ewes and twenty rams.

The selection of the female and male of the flock of goats and rams, clean animals, 10:1 in ratio, suggests the procreative, perpetual nature of the gift or offering. The male of both animal types were used for peace, burnt, and sin offering and for consecration to the Office of the Priesthood and the most importantly, the annual service on the Day of Atonement for the cleansing of the Sanctuary and final eradication of sin, the Judgement. These two animal types were also used in the Prophetic depiction of mighty kings of the earth (**Ezekiel 39:18**) and Kingdoms (**Daniel 8**). The two animal types and in light of the meaning of their names, therefore, speak to the might, or power, its mobility and the perpetual nature of the consecration or ministry and cleansing of the Priests that is afforded by the Gift of the Holy Ghost and the sacrifice of the Lamb of God. This power of ministry was revealed in the Sup planter’s experience typifying Christ as:

- V8 Providing the atonement by substitute death
- V9 Intercessor, giving insights into his Sanctuary ministry
- V10 Teacher, with insights into his ministry of mercy and truth
- V11 Smitten of God and snatched away from the power of the devil
- V12 Minister of God’s Grace multiplying his seed
- V13 Minister of redemption and sealing by his spirit

This gift of consecration and cleansing typified by these two animal types is the main stay of the offering to all those who are of the Red hairy like one’s kingdom. The gift also typified Christ’s ministry. By the ministry of the Holy Ghost souls won from the enemy’s camp are transformed into two bands, the Temple or Sanctuary of God, v10.



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**Testator's Gift of Life**

15. 30 (quadrant 3) milch (Hebrew pronounced: yaw-nak': to give milk, nursing mother) Camels (Hebrew: gaw-mawl: labour or burden bearing) and their colts (Hebrew: bane: son, figurative relation: nation), 40 (quadrant 4) kins (Hebrew: feminine of par, heifer, cow), 10 (centre or midst of camp: one-company) bulls (Hebrew: par: bullock, bursting forth in wild strength), 20 (quadrant 2) she asses (Hebrew: aw-thone': female ass, patience, docile), 10 (quadrant 1) foals (Hebrew: ah'-year: in the sense of raising to bear a burden; a young ass as just broken to a load).

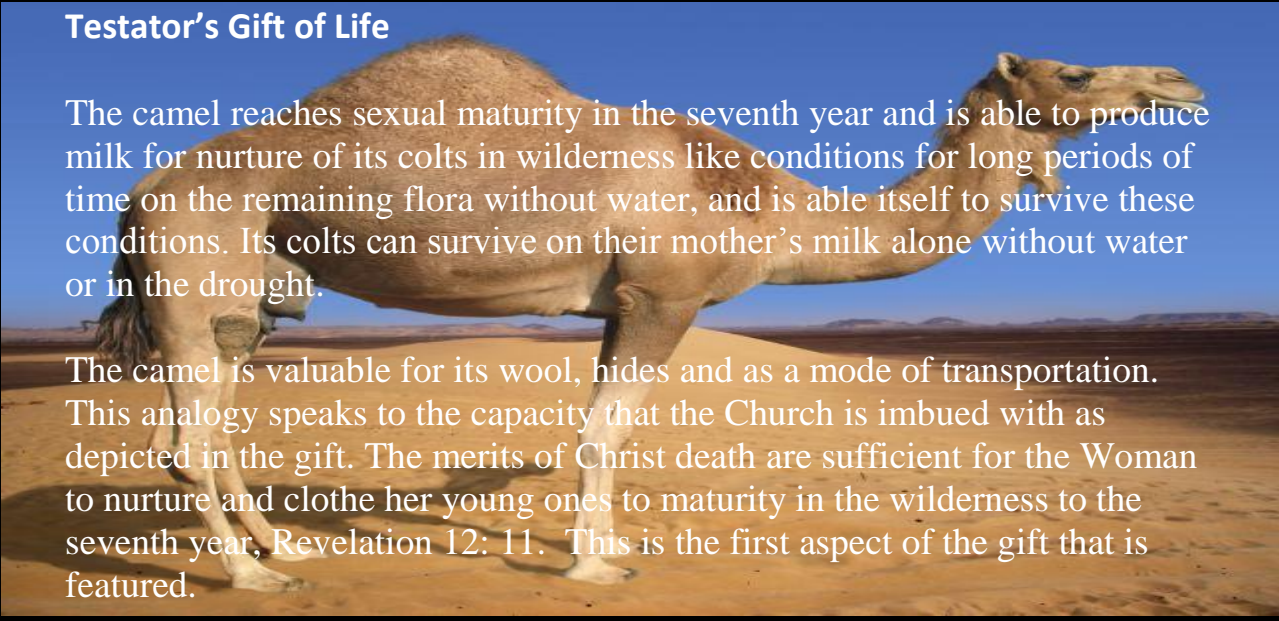
The Sup planter's gift to his brother, the red hairy like one, Christ gift to his brethren of the enemy camp, is described in terms of 7 animal types. Two of which, are clean, were reckoned on the measuring rod, previously, from the perspective of the Spirit, the other five now being reckoned under the measure of Genesis, viz.: the new birth or life. The measure, previously, under the Spirit provides the basis of the new birth or life. Now, under these five animal types, we examine the different aspects or dimension of the gift of life to and the experiences of his Church.

These 5 animal types, as explained before, four are linked with each of the quadrants: west, north, south and east, respectively, and the only identified male type, the bullock, with Levi, in the midst of the camp. Thus Mahanaim, double encampment, is portrayed.

The western quadrant is where Jesus went to a city called Ephraim near the Wilderness just before his Passover, John 11: 54. The metaphorical application is also true in the verse, in that the city was for a defence as he was nearing his death, Passover or Wilderness experience. The western quadrant is where the s-u-n sets or falls, therefore, it connotes the Passover or death of the S-o-n. The gift of the milch camels and their colts speaks to the ability of the Church, the Woman to nurture her children, the spiritual nation of Israel (the Mother and children spoken of in verse 11) in the Wilderness, Revelation 12 (v11 & 14) after the Passover of the Sup planter.

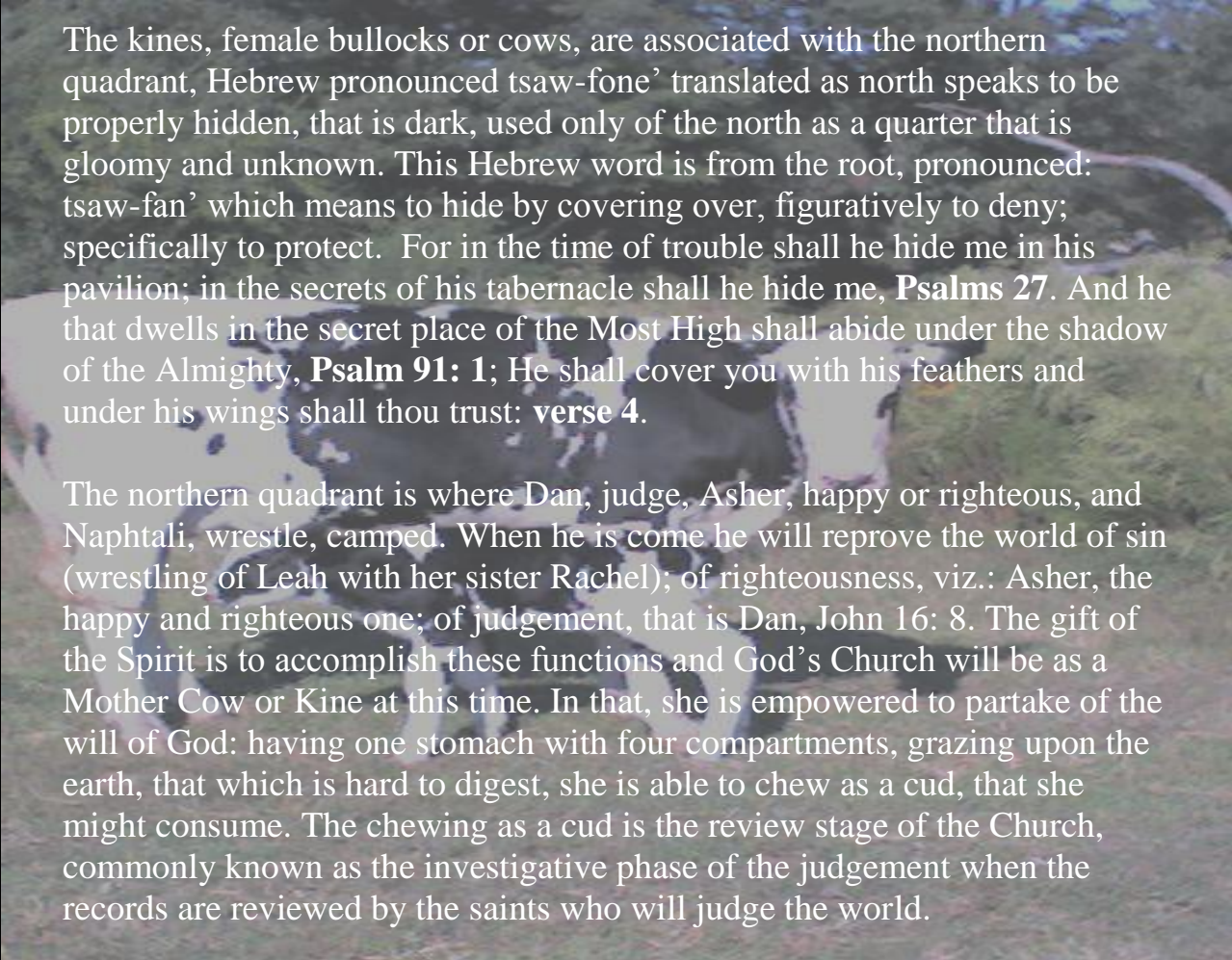
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The camel reaches sexual maturity in the seventh year and is able to produce milk for nurture of its colts in wilderness like conditions for long periods of time on the remaining flora without water, and is able itself to survive these conditions. Its colts can survive on their mother's milk alone without water or in the drought.

The camel is valuable for its wool, hides and as a mode of transportation. This analogy speaks to the capacity that the Church is imbued with as depicted in the gift. The merits of Christ death are sufficient for the Woman to nurture and clothe her young ones to maturity in the wilderness to the seventh year, Revelation 12: 11. This is the first aspect of the gift that is featured.



The kine, female bullocks or cows, are associated with the northern quadrant, Hebrew pronounced tsaw-fone' translated as north speaks to be properly hidden, that is dark, used only of the north as a quarter that is gloomy and unknown. This Hebrew word is from the root, pronounced: tsaw-fan' which means to hide by covering over, figuratively to deny; specifically to protect. For in the time of trouble shall he hide me in his pavilion; in the secrets of his tabernacle shall he hide me, **Psalms 27**. And he that dwells in the secret place of the Most High shall abide under the shadow of the Almighty, **Psalm 91: 1**; He shall cover you with his feathers and under his wings shall thou trust: **verse 4**.

The northern quadrant is where Dan, judge, Asher, happy or righteous, and Naphtali, wrestle, camped. When he is come he will reprove the world of sin (wrestling of Leah with her sister Rachel); of righteousness, viz.: Asher, the happy and righteous one; of judgement, that is Dan, John 16: 8. The gift of the Spirit is to accomplish these functions and God's Church will be as a Mother Cow or Kine at this time. In that, she is empowered to partake of the will of God: having one stomach with four compartments, grazing upon the earth, that which is hard to digest, she is able to chew as a cud, that she might consume. The chewing as a cud is the review stage of the Church, commonly known as the investigative phase of the judgement when the records are reviewed by the saints who will judge the world.

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This is the second aspect of the gift that is featured.

In the midst of the Camp, is Levi, the 'one-company' bullock, of the clean animal type, bursting forth into wild strength, which speaks to all power is given unto me in Heaven and in Earth, **Matthew 28: 18-19**, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

The she-asses drove is the second to last to be encountered. It is customary that the she-asses and their young, colt or foal are used together for the purpose of riding, similarly the he asses and colts are used together for burden bearing and ploughing. It stands to reason, therefore, that these two last droves are closely linked and should follow in quick succession. The she-ass metaphor speaks to docility and patience of the saints, some, will even misconstrue it to be stupidity, rather than faith: 'here is the patience and faith of the Saints,' **Revelation 13: 10**. Again, 'here is the patience of the Saints, here are they that keep the commandments of God and the faith of Jesus,' **Revelation 14: 12**.

The south side is the right hand side of someone facing the east or eternity. It connotes the stronger, permanent more dexterous side. God's Church will be taken from this side: 'cast the net on the right side of the ship, and you shall find,' **John 21: 6**. The character of God's Church just before the end is captured in this analogy.

Interestingly, Jesus, triumphant entry into Jerusalem, prior to His Passover, was upon an ass and the colt, the foal of an ass, **Matthew 21: 5**, is the trait that will characterize His Church at His Second Return, as he left even so shall he return. This is the third feature of his Church.

The foal, the young one of an ass metaphor, fulfils the character trait above also but in a more pronounced manner as: 'young man I call upon you because you are strong,' such will be God's Church at the close of time, in full view of eternity or the east from whence comes our Saviour riding upon the Clouds and with Him a retinue of Angels. This is the fourth and last feature of the Gift to be a part of God's Church.

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Thus is prefigured the different aspects or dimensions of the character and experiences that are akin to the gift: a mother's nurture of her young ones and survival in the wilderness, partaking in the judgement, the power of the mediatory ministry in the midst by the High Priest, the trial of our faith and patience, and its youthful vigour at the close of time.

This gift of the Sup planter to his brother, the red hairy like one, is only made possible by His Passover Jordan: this gift of Christ to his brethren of the enemy camp is only made possible by his death, burial and resurrection. The will of the Testator comes only into effect once he dies and more so, that Christ has now risen from the dead. Thus the **Testator's Gift of Life** is of full and complete effect.

**16.** And he delivered them into the hand of his servants every drove by themselves and said unto his servants Passover before me and put a space between drove and drove.

And you shall receive power after that the Holy Ghost is come upon you and you shall be witnesses unto me in both Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth, **Acts 1:8**. The servants Passover before the Sup planter speaks to Christ's servants, who as the scriptures says: 'know you not that so many of you were baptized into Jesus were baptized into his death....., that as Jesus was raised from the dead by the glory of the Father, even so should we walk in the newness of life,' **Romans 6:3, 4**. This is another reference to the laver and the altar in the courtyard. Thus the gift is given into the power or command and control of the servants at the water and baptismal of the Spirit such that by prayer and the laying on of hands, **1 Timothy 4: 14**, the gift will not be neglected but passed on to the brethren whom Christ justified by his death to receive it. Hence as Christ servants we are in the world until he comes.

**THE SANCTUARY: 'MAHANAIM'**  
**(DOUBLE ENCAMPMENT)**  
**(GENESIS 32)**  
**Levi's Faith (or Grace and Faith)**

**Testator's Gift of Life**

So when he ascended on high he led captivity captive and gave gifts unto men, these are the different droves: some apostles, some prophets, some evangelists, some pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of fullness of Christ, **Ephesians 4: 8, 11-13.**

**17.** And he commanded the foremost, saying, When Esau my brother meets you and asks you saying, whose are you? Where are you going? Whose are these before you?

Those of the red hairy like one's camp that comes in contact with the Sup planter's servants of the **first or outer camp** and his gift of life, whose interest is stimulated to enquire as to their identity, their destination and the source of the gift are to be entertained, like, **Matthew 10: 11:**

**18.** Then shall you say, they are, your servant Jacob's, it is a present sent unto my lord, Esau, and behold, also he is behind us.

The essence of the response esteems the enquirer, the red hairy like one as better than the respondents as the fellowship enjoined among themselves: 'let nothing be done through strife or vain glory; but in lowliness of mind let each esteems other better than themselves,' **Philippians 2: 3.** They call the enquirer: 'lord' and infer the idea that they are his servants to bare the gift of life unto him. How can souls who are so entreated in humility of heart, mind and spirit, turn away from God's offer of life? The servants of faith are of the Sup planter's Camp; Christ's servants are meek as their Servant lord.

They also bear the message of: 'Behold, the bridegroom comes, go you out to meet him!' **Matthew 25: 6.**

**THE SANCTUARY: 'MAHANAIM'**  
**(DOUBLE ENCAMPMENT)**  
**(GENESIS 32)**  
**Levi's Faith (or Grace and Faith)**

**Testator's Gift of Life**

**19.** And so commanded he the second, and the third and all that followed the droves, saying, on this manner shall you speak unto Esau, when you find him.

All the Sup planter's servants, from the first to the seventh, are given and bare the same message by name and nature. Thus they are one, **John 17: 11 & 21.**

**20.** And say you moreover, Behold, your servant Jacob, is behind us. For he said, I will appease him with the present that goes before me and afterward I will see his face, peradventure, he will accept of me.

We are to seek first the kingdom of God and his righteousness and then all other things will be added unto us, **Matthew 6: 33.** And this is life eternal that they might know Thee the only true God and Jesus Christ whom you have sent, **John 17: 3.**

When we have come into this fellowship, then at his second coming we will be able to say: 'Lo, this is our God we have long waited for him and he will save us, **Isaiah 25: 9.**

**21.** So went the present over before him and himself lodged that night, figuratively adversity, in the company.

The first thing that went over was the gift and the servants of the first or outer camp, this spoke to the certainty of the risk of death of the Testator and his provision to mitigate the situation. God so loved the world that he gave his only begotten son, that whosoever believes in him should not perish but have eternal life, **John 3: 16.**

Hence the Sup planter made provision for the enemy's camp but he himself lodged or abode yet longer in the company, the 'one company' of the inner camp.

**THE SANCTUARY: 'MAHANAIM'  
(DOUBLE ENCAMPMENT)  
(GENESIS 32)  
Levi's Faith (or Grace and Faith)**

We have not the details of what he said to his family, the Mother and Children, but the idea of one facing death would conjure thoughts of him bequeathing also his possessions to those of his own as Jesus did in John 13 (v30), 14 (v31), 15, 16 (v32), 17 (v1), 18 (v 28 & 33), 19 (34) & 20.

**Passover Servant/Kinsman Redeemer:**

**22.** And he rose up (stand up) that night (figuratively, adversity) and took (buy) his two (twofold) wives and two (twofold) women servants and eleven sons and passed over the ford (transit for crossing a river, figuratively, overwhelmingly) Jabbok (to pour or empty, depopulate).

The Mother and children in verse 11 is specified here as twofold wives and twofold women servants and the eleven sons. The Passover was about to be set in motion, when the Sup planter rose up or stood up, whereby verse 8, states if the red hairy like one 'smite the one company' the other or remnant that is left shall be delivered, escape or be saved. Thus he took or redeemed or bought back the Mother and Children at Jabbok of the Jordan, viz.: depopulating the grave or lower territory or region dramatizing the role of the **Passover Servant or Kinsman Redeemer**.

Similarly, Jesus rose to action, **John 14: 31**, to accomplish the same, saying: 'Arise and let us go hence.' At the ultimate stage of deliverance, Michael, the great prince shall stand up, which stands for the children of your people and there shall be a time of trouble, such as never was since there was a nation even to that same time: and that time your people shall be delivered, every one that shall be found written in the book, **Daniel 12: 1**.

**23.** And he took them and sent them over the brook (occupy, to divide inheritance) and sent over that he had.

Here the bequeathing of the inheritance is dramatized by sending over the Mother and children over the brook. The reference here is to the final instalment of the Spirit, **John 15:26-27**.

**THE SANCTUARY: 'MAHANAIM'  
(DOUBLE ENCAMPMENT)  
(GENESIS 32)  
Levi's Faith (or Grace and Faith)**

**Passover Servant/Kinsman Redeemer:**

**24.** And Jacob was left alone and there wrestle (to be-dust, to float away as vapour) with him a man until the breaking of the day.

The hour comes, yea, is now come, that you shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me, **John 16: 32.**

**25.** And when he saw that he prevailed (to be able to or morally overcome) not against him, he touched (smite) the hollow (figuratively power) of his thigh (body), and the hollow of Jacob's thigh was out of joint (to abandon, to impale), as he wrestled with him.

Surely, he have borne our grief, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted, **Isaiah 53: 4.** But when they came to Jesus they saw that he was dead...one of the soldiers with a spear pierced his side and forthwith came there out blood and water, **John 19: 33-34.**

**26.** And he said: let me go for the day (dayspring) break. And he said, I will not let thee go, unless you bless me.

In this verse is captured one of the glorious appellations of our God. This is captured also in such metaphors as weeping may endure for a night; but Joy comes in the morning, **Psalms 30: 5.** It is a refreshing feeling of deep satisfaction and with great expectation and hope that one beholds the glory of the rising Light or dawn. Another, the S-u-n of righteousness, shall arise upon you with healing in his wings, **Malachi 4: 2,** speaking to the blessings of God that is bestowed upon those who experience and bask in his Glory that makes them whole and glorified. The Sup planter was about to be glorified with the blessings of the Dayspring, with the same **Glory** that shines from the **Most Holy above the Mercy Seat between the two Cherubim** for he had met face to face with the **Dayspring** from on High, **Luke 1: 70.**



**THE SANCTUARY: 'MAHANAIM'  
(DOUBLE ENCAMPMENT)  
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Levi's Faith (or Grace and Faith)**

**Passover Servant/Kinsman Redeemer:**

Jesus often viewed his death from the perspective of being glorified as he knew very well that his death would lead to his resurrection and the greatest demonstration and assurance that he is God, (see **John 11** for such a demonstration) and that he have the power over death and hell. The Dayspring from on High visited us in the garb of humanity but was clothed again at his resurrection with the Divinity akin to God, thus begun the dawning of the new day of our salvation. **The price of sin was paid in full by the Sovereign who permitted it in the first place thus discharging is responsibility as God and now we can partake again of His Devine nature becoming once again His Temple for him to inhabit by His Spirit.**

**27.** And he said unto him, what is your name? And he said Jacob, Sup planter.

That is Sup planter, the one who undermines by name and nature.

**28.** And he said, your name shall be called no more Jacob, Sup planter, but Israel, he rules as God: for as a prince you have power with God and with man and have prevailed.

The blessing was pronounced and honoured in the name change from Sup planter to royalty, the **Prince Israel**: he rules as God, he speaks and it is done, he commands and it stands fast, the effectual fervent prayer of a righteous man avails much, **James 5: 16**. Whosoever shall say unto this mountain be removed and be cast into the sea, and shall not doubt in his heart but shall believe that these things which he says shall come to past he shall have whatsoever he says.

Thus Jesus rested in the grave after his death on the Passover Sabbath and was resurrected early on the first day of the week and was given all power in heaven and earth and a new name, **Revelation 3: 12**, which he will share with those who overcomes.

**THE SANCTUARY: 'MAHANAIM'  
(DOUBLE ENCAMPMENT)  
(GENESIS 32)  
Levi's Faith (or Grace and Faith)**

**Barack:**

**29.** And Jacob asked him, tell me I pray your name? And he said, wherefore is it that you ask after my name? And he blessed him there.

One thing have I desired that will I seek after, that I might dwell in the house of the Lord all days of my life, to behold the beauty of the Lord and to inquire into His Temple, **Psalm 27: 4**, the answer. The House of the Lord or Temple is the place where the Lord puts his **Great Name, 1 Kings 8: 29**. The answer to the question of his name lies in the function performed in the verse, He is the one called: Hebrew pronounced: **Barack**, or who blesses all upon the Earth, in thee, shall all families of the earth be blessed, **Genesis 12: 3**. So, he answered him by performing the function that pertains to his name **BARACK**.

For every function that the Lord performs he has a name or appellation, so far in this chapter we know him as the **Sup planter, Chief Minister or Servant-High Priest, The Testator, Passover Servant or Kinsman Redeemer** and now **Barack**. Also, such appellations as **Grace, Captain of the Lord's Host and Sanctifier** are inferred. His Character, Authority and Power are inferred from His Name. This is the Beauty of the Lord. His mark of individuality or appellation speaks, also, to the means of summoning His Presence. He reveals Himself in the Person or Place where He puts his Great name. The Psalmist like Jacob desired to know His Beauty, therefore, they both inquired after His name.

This is the condition for the blessing, if the people who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from Heaven, 'and will bless with: forgiveness and healing,' **2 Chronicles 7: 14**.

If we continue to sin wilfully then there remains no more sacrifice upon the **altar of burnt offering, the cross of Christ**, but rather a fearful expectation of the righteous judgement of God, **Hebrews 10: 26-27**.

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(DOUBLE ENCAMPMENT)  
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Levi's Faith (or Grace and Faith)**

**Barack:**

Those who have taken on the name of Christ, therefore, should not take his name in vain, **Exodus 20: 7**, for the Lord will not hold him guiltless that take his name in vain. But, rather we are to live holy and righteous lives to honour His Great Name whereby we are called.

The secret to the pronouncement of the blessing is in securing audience with or to be heard of God and only the penitent, repentant and righteous has this access by their prayers, at this House of prayer for all nations.

Jesus had this privilege as the Sup planter: I thank you Father.... that you hear me at all times, **John 11: 41-42**.

**30.** And Jacob called the name of the place PENIEL, for I have seen God face to face, and my life is preserved.

Peniel, is that spiritual place, the **Most Holy place**, like 'take your shoes from off your foot for where you stand his holy' where **the Ark of the Covenant, the Mercy Seat and the two Cherubims** and God sits enthroned. Those who enter His Presence will radiate his Glory or die. And so Jacob met with the Lord of Hosts of Mahanaim face to face having entered in the inner camp.

God reveals himself at the most opportune time for the 3 Hebrew boys it was in the fiery furnace of the grave; for Abraham it was at the Mount of the Offering of his first born, Jehovah Jireh; for Daniel it was in the death Den of Lions; for John it was in the grave of a pot of hot oil and on the Isle of Patmos; for Paul it was in the storm when the ship was about to be wrecked and all would be lost at sea except their lives and for Jacob and the Sup planter at the Jordan, the lower territory or region or the grave.

**THE SANCTUARY: ‘MAHANAIM’  
(DOUBLE ENCAMPMENT)  
(GENESIS 32)  
Levi’s Faith (or Grace and Faith)**

**Barack:**

Remember what Jesus says: ‘all shall leave me alone, yet I am not alone because the Father is with me,’ **John 16:32**. Such is him called **Barack**: ‘You prepare a table before me in the presence of my enemies, you anoint my head with oil, my cup runs over, surely goodness and mercy shall follow me all the days of my life and I will dwell in the House of the Lord forever,’ **Psalms 23: 5-6**.

**31.** And as he passed over PENUEL, the sun rose upon him and he halted upon his thigh.

Thus Penuel is just east of Jordan, when Jacob or the Sup planter passed over he reflected the Glory of God. This is what is demonstrated in the imagery of the ‘sun rose upon him.’ If you can cast in your mind’s eye you will see a similar picture as conveyed in the transfiguration: ‘and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light,’ **Matthew 17: 2**. This imagery was conjured upon Jacob with the sun rising upon him in the background.

The act of Passing over Penuel speaks to the resurrection of the Sup planter when he takes up again His Divinity: ‘all power is given unto me in heaven and the earth.’

The Sup planter halted or limped upon his thigh or body speaks to him still bearing the signs of his encounter in his body, likewise, Jesus still bears these scars in his hands and his side: **John 20: 20, 26, 27**.

**32.** Therefore, the children of Israel eat (literally or figuratively, consume devour or feed) not of the sinew, (a tendon from root which means to crowd upon to attack) which shrank (in the sense of failure rheumatic or crippled from the root which means to neglect, to remit or remove or forget), which is upon the hollow (hand or palm, figuratively power from root which means to curve or bow down) of the thigh (to be soft, the body), until this day: because he touched (impaled or smitten) the hollow of Jacob’s thigh in the sinew that shrank.

**THE SANCTUARY: 'MAHANAIM'  
(DOUBLE ENCAMPMENT)  
(GENESIS 32)  
Levi's Faith (or Grace and Faith)**

The Oral tradition was fostered by a Memorial to this day, in that the children of Israel recounted the night of their father's wrestling with God by not eating anymore of the sinew which shrank which is upon the hollow of the thigh of the clean animals.

Similarly, Jesus instituted the Ordinance of foot washing and his Supper of unleavened bread and wine in place of eating of the Passover Lamb in the twilight of the evening before is Passover, **Matthew 26: 26-32**, 'blotting out the ordinances of handwriting which was against us which were contrary to us, and took it out of the way, nailing it to his cross, **Colossians 2: 14**.

At the ultimate level we find this: because of the faith of the Sup planter, the children of Israel: 'the children of the flesh are not counted as children of God, but the children of the promise are counted as seed,' **Romans 9: 8**, for not all Israel is Israel, in other words his family, the Church, the body of Christ fed no longer or partook no more of the crowd that attack, but remit, forgot or forgave, **this is the power of the body of Christ unto this day**; for he touched or smote the power of the Sup planter's body in the crowd that attack and he forgave: 'then said Jesus, Father forgive them, for they know not what they do,' **Luke 23:34**, and to his disciples; 'whosoever sins ye remit, they are remitted unto them and whosoever sins you retain, they are retained.

For the power of Christ's body is for the remission of sins, this is the merit of his sacrifice, for without the shedding of blood there can be no remission of sins, **Romans 3: 25**, thus type in the Sanctuary has met antitype, and He Christ fulfil what was written in the volume of the Oracle to the letter.

I have written the forgoing that you might have the answer to the question which you like all brethren would ask as Esau, **Genesis 33: 8**, 'what do you mean by all this drove which, I met.'

**THE SANCTUARY: 'MAHANAIM'**  
**(DOUBLE ENCAMPMENT)**  
**(GENESIS 32)**  
**Levi's Faith (or Grace and Faith)**

**2 Spirit: also Ministering Spirits, Angels at this place**

V2. God's Hosts, Angels are Ministering spirits sent forth to them, who are called to be heirs of salvation, encamp at Mahanaim, Double encampment. Such is the overview of the Sanctuary, a composite of two camps, Inner and Outer Camp. The angels of the Lord encamp round about them that fear him and deliver them out of trouble.

V8. Chief of the Inner Camp is the Ministering Spirit or High Priest, Christ, The Sup planter, who employs the strategy 'the one company' smitten for the remnant, simply put, atonement by his death of substitution.

V9. Accompanying our prayers is the intercession by the Spirit with groaning that cannot be uttered. By our prayers, the spirit of faith, we exercise the privilege enjoin to us at the door of the tabernacle and that of having an intercessor, our Advocate, Christ, The High Priest, who offers before God, with sweet incense upon the Golden Altar our prayers.

V16. At the baptism, we are born again of the Spirit, this is how we Passover Jordan, Laver and Altar of Burnt Offering, ahead of Christ our High Priest, being led by the (drove) Spirit and have within our grasp the power of the Gift of the Spirit, for every (Seven) drove by themselves is delivered into our hands, the Seven Golden Candlesticks.

V23. He have redeemed us and sent us over to exercise our faith to claim the bequeathed: claiming and dividing the inheritance and all his possessions by the Gift of the Spirit (This is the work of the gospel commission). We run the same risks of his fate.

V30. The Sup planter, Christ, is in the inner sanctum in the Presence of God, The Eternal Spirit, face to face, at the Ark of the Covenant, His Throne, Peniel, having received the blessing and resurrection, his sacrifice accepted, he ministers as High Priest in His Presence, afterwards he will come.

**THE SANCTUARY: 'MAHANAIM'**  
**(DOUBLE ENCAMPMENT)**  
**(GENESIS 32)**  
**Levi's Faith (or Grace and Faith)**

**3 Genesis: First (Alpha)**

V3. **So the Sup planter, Christ, sends his Messengers:** Apostles, Prophets, Evangelists, Pastors and Teachers **First** to his brethren, the red hairy like one in the Kingdom of the World: land of roughness and the Red Country or Kingdom.

V15. **Along with them the Gift organized on four quadrants:** Milch Camels and their Colts, Kines, Bulls, She-asses and the Foals that make up His body, the Church, **the First Camp.**

V10. **Our first or former state when we were baptized, Passover Jordan, we had only a rod or staff** (mak-kale: to germinate or shoot like Aaron's rod that buds) that we were able to discern and learn of God's mercy and truth, our later state of development is that we have become the Temple of the Holy Ghost, **two bands or camps, Mahanaim.**

V16. **For as his servants we received the preeminent or first gift of the Spirit, every (seven) drove by themselves,** when we Passover Jordan, the second time: this is our second baptism, that of the Holy Ghost.

V17. **And he commanded the foremost or first saying:** when you meet my brother, the red hairy like one, if he expresses an interest as to your, **identity, destination and the source of the gift.** This is the first step for those of the enemy camp to be introduced to the message of their salvation.

V24. The Sup planter, Christ of the inner camp, must **first be left alone to wrestle, brought down to the ground, be-dust or float away** until the breaking of the day (rising of the sun) or his resurrection.

V31. The Passover at Penuel is at Dayspring, **First Light or the First Resurrection,** when the Sup planter partakes of the Shekinah Glory again: depicted by the sun rising upon him.

**THE SANCTUARY: 'MAHANAIM'  
(DOUBLE ENCAMPMENT)  
(GENESIS 32)  
Levi's Faith (or Grace and Faith)**

**4 Exothos: Servant by Faith**

V4. The **Sup planter Servant**, Christ, is subject to the lord, the red hairy like one of this world: a **Servant by faith** is a servant of God in the service to his brethren and fellow man. He that will be chief among you shall be your servant, **Matthew 20: 27**: 'the elder shall serve the younger,' **Genesis 25: 23**.

V22. He redeems his wives, the mother with children, his immediate family, the **Sup planter Servant** is **Kinsman Redeemer or Passover servant**, finding the path in the Jordan or grave and depopulating it: I have the keys to death and the grave, **Revelation 1: 18**.

V11. He exercise the spirit of faith, prayer, and ask to be snatched away (deliverance) hence the wrestling (be-dust or float away as vapour); thus he escape the powers of the beast and the dragon,

V23. His kin are given the same opportunity to exercise their faith as he redeems them and send them over to claim what he has bequeath, sharing and dividing the inheritance and all that he has.

V18. The Servant's gift is sent before his coming to the lord, the red hairy like one of the world.

V24. While the Servant is left alone with God, brought down to the ground or be-dusted and float away (wrestled): viz.: snatched away until his resurrection (breaking of the day).

V25. And when he (God) saw that he could not overcome him morally (prevailed not against) he smote the power of his body, and the power of the **Sup planter's** body was impaled as he was brought down to the ground. Hence, the **Sup planter Servant** offered himself a ransom for his kin or the remnant.

V32. Therefore the children of Israel, the church, eat not of the Passover Lamb anymore; instead they partake of the Lord's Supper, showing his death till he comes, **1 Corinthians 11: 26**, This is the Servant by faith memorial.



**THE SANCTUARY: ‘MAHANAIM’  
(DOUBLE ENCAMPMENT)  
(GENESIS 32)  
Levi’s Faith (or Grace and Faith)**

**5 Levi’s Grace**

**V5.** And I have (**haw-yaw`**: to exist, that is be or become) oxen (**shore**: a bullock (as a traveller) sounds like ‘**shoor**’: a wall as going about), asses (**kham-ore**, ’ from root **khamar**: a male ass or to glow), flocks (**tseh-one`**: a collective name for a flock of sheep or goats, also figuratively of men), menservants (**eh-bed** from **aw-bad**: servants, worshipper) and woman servants (**shif-khaw**: to spread out as a family or handmaid) and I have sent to tell my lord that I might find grace (**khane**: kindness, favour from **khan-nan** which means mercy, pity shown to an inferior) in your sight.

The Sup planter had become two bands, v 10, now we are giving insights into these two bands or company. I’m a wall as going along or about: ‘the angels of the Lord encamp round about them that fear him and deliver them, **Psalms 34: 7** and he shall give his angels charge over you concerning you to keep you in all your ways. They shall bear thee up in their hands, lest at anytime you dash your feet against a stone, **Psalms 91: 11-12**; with a glow: the glory of Lord filled the tabernacle, **Exodus 40:34-35**; with a group of sheep or men, servants or worshipper as spread out as a family or handmaid: **Numbers 2** and other sheep I have which are not of this fold them must I also bring and they shall hear my voice and there shall be one fold and one shepherd, **John 10: 16**; and I have sent to tell my lord that I might find mercy, pity, or favour as shown to an inferior.

Thus, typically the outer camp was demonstrated in the symbols of the Sup planter’s possessions or glory, around which the angels encamp as an outer wall of protection.

The currency of the Sanctuary, **Grace**, values the sinner above or equal to the life of the Sup planter High Priest and requires Hebrew pronounced: **khane** of such a soul to desire its offerings and gifts. The High priest, therefore, presents himself as a servant, subservient to the sinner to whom he offers his salvation or gift and desires his **grace** or favour: that which is shown to an inferior. The truth is no sinner can show this **grace** except it be bestowed upon him by God and this is the assurance that we have when we are saved.

**THE SANCTUARY: ‘MAHANAIM’  
(DOUBLE ENCAMPMENT)  
(GENESIS 32)  
Levi’s Faith (or Grace and Faith)**

## 5 Levi’s Grace

The prophecy states that the elder shall serve the younger, Jacob, the Sup planter had demonstrated that he was chief, because he took the role of a servant to save his brother’s and his life to make peace. He demonstrated this khane: **grace**, which he desired of his brother. This is the **grace** that Christ offers to everyman who desires his salvation. His death values the soul for its true worth that of the life of God and eternity. *I thank thee O Lord for thy marvellous, infinite and matchless grace.*

V29. **Tell me I pray:** (the position of prayer is twofold: **at the door of the tabernacle or at the golden altar** before the throne, given he spoke face to face with God, the latter is the position where the Sup planter was, being at the inner sanctum, this is the inner camp, the House of God, which comprises **the holy and the most holy**. This is where souls seek after Him, to know his Name, to behold the beauty of the Lord and to inquire in his temple.) **What is your name?** Why do you inquire after the name of the Lord? Would you know him, whom to know is life eternal? Every character trait, His power and authority and every function is revealed in these appellations. They speak to his Person and Presence. Be careful that you take them not in vain for he will not hold them guiltless that does so. **The function he now performs to bless the Sup planter speaks to him as: Barack. Do you know him as the one who conveys a blessing or benefit or a curse?**

Thus, typically the inner camp was demonstrated in the meeting and dialogue of the Sup planter with God when he secured His blessing of grace and strength. Jacob had become attached or joined unto God, now being His Temple, possessing His Name or appellation as the one blessed or Barak of God to be a blessing to others.

V12. You said I will surely bless you: Hebrew pronounced **yaw-tab: make cheerful, happy, or sweet, make of an excellent spirit** and multiply my seed as the sand of sea which cannot be numbered for multitude. Here in prayer at the **door of the tabernacle in the courtyard enclosed by the wall of God’s Providence on all sides** the Sup planter reminds God of his promise. **Those who are blessed of God’s grace possesses and excellent spirit, Daniel 5:12, 14, 6: 3.**

**THE SANCTUARY: 'MAHANAIM'**  
**(DOUBLE ENCAMPMENT)**  
**(GENESIS 32)**  
**Levi's Faith (or Grace and Faith)**

**5 Levi's Grace**

V30. And the Sup planter called the name of the place **Peniel**: for I have seen God face to face and my life is preserved. The ultimate blessing of God's grace is open face to face communion, where **the veil** is removed from before **his Throne**, where Christ now abides. This will be ultimately possible after we have been immortalized and made incorruptible, but for now He dwells within us by His Holy Spirit. Therefore, physically, the blessing is made possible by His indwelling Presence in our body temple.

V19. All the ministers of His Grace have the same command and present the gift first, to those of the red hairy like one, behind which they followed.

V31. Those who take part in the First Resurrection or Passover and are translated have the glory of God as the sun upon them like the Sup planter.

V26. O faith that will not let God go but claims His dayspring blessing of grace.

V32. Therefore the children of Israel, he who rules as God, partook no more of the crowd that attack, but remit, forgot or forgave, **this is the power of the body of Christ unto this day**; for he touched or smote the power of the Sup planter's body in the crowd that attack and he forgave. **Grace demonstrates a great willingness to forgive in spite of the sin** but mercy or forgiveness of sins is only secured by those who repent, embracing God's Truth.

**THE SANCTUARY: 'MAHANAIM'  
(DOUBLE ENCAMPMENT)  
(GENESIS 32)  
Levi's Faith (or Grace and Faith)**

**6 Number(s)/(ed) on all four sides: Perfected or sealed Centurion**

V6. Christ messengers: apostles, prophets, evangelists, pastors and teachers return with the message that his brethren, those of the red hairy like camp has counterfeited the Mahanaim arrangement with him, a Centurion, having a hundred men on each quadrant. This has always been his approach to gather **all men from the four corners of the earth in his camp, Daniel 8:8-9 and Revelation 20:8.**

V13. But Christ counters: 'and this gospel of the kingdom shall be preached in **all the world for a witness unto all nations** (the four corners) and then shall the end comes,' **Matthew 24:14**, and then shall he gather his saints from the four corner of the earth, **Matthew 24:31**, those whom are sealed, **Revelation 7: 1-3**. This gift of all that came to the Sup planter's hand is what is offered in the gospel.

V20. First is the gospel message which is accompanied with the reminder of Christ's Advent: 'Behold he is behind us: Behold, he comes!' If his gift of eternal life is accepted, it will be evident upon their faces at his coming: 'Lo! this is our God, we have waited for him and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation!' **Isaiah 25: 3.**

The fullness of the Gospel message is accompanied also by the reminder of Christ's Second Advent.

V27. The one behind all of this reveals his identity: I am Jacob: the Sup planter.

**1 Deuteros: Recount of Holiness: Sanctifier**

V7. The physical or carnal fear: 'greatly feared and distressed' that Jacob experienced is typical or symbolic of the godly fear that will motivate us to honour and revere God because of His Holiness and Awesomeness and

**THE SANCTUARY: 'MAHANAIM'  
(DOUBLE ENCAMPMENT)  
(GENESIS 32)  
Levi's Faith (or Grace and Faith)**

consecrate or sanctify ourselves and households making our body temple an holy habitation for God to dwell by His Holy Spirit and amongst us.

Thus Mahanaim Sanctuary will be set up, a place where God will put His Name and be present. Godly fear and carnal fear is not one and the same but often purpose is served as carnal fear and distress leads to godly fear and revere of the Holy One of Israel. Moreover, has He given us His Sabbath that we might know that He is the Lord that sanctifies us!

V14. The currency of the Sanctuary, Grace, has made it possible for our perpetual cleansing and consecration symbolized in the gift of the two hundred she goats, twenty he goats, two hundred ewes and twenty rams. Remember the number twenty is multiple of 2, therefore, the twenty or two goats is a reference to the cleansing of the Atonement Day Service and the execution of Judgement on the guilty; whereas the twenty or two rams is a reference to the consecration ram of the priest to service which becomes a wave offering, and the whole burnt offering. The fact that these two musters or droves have both female and male in the group speaks to the procreative or perpetual nature of the gift.

Christ's death is the substitution offering of the atonement goat and the whole burnt ram for our cleansing and consecration and makes possible the gift of the Holy Ghost, our spiritual rest. The execution of judgement on the guilty will follow next.

V21. So went the present over before him; the first thing is for us to seek first the kingdom of God and His righteousness and all things shall be added unto us: the first mission of the Church is to evangelize the world. Christ, who at this time of our adversity lodges in the Heavenly Company, lastly, shall Passover and come to us again.

28. But not as the Sup planter Servant but as a King of Kings and Lord of Lords, Israel, a Prince who rules as God. He will speak and it is done he commands and all stands fast. Lo! This is our God, we have long waited for him, he will come and we will be saved!

**SEALED BY THE SPIRIT: the journey up out of Egypt (lower & upper Mitsrahim) into the Land of Canaan (humiliated) by the Southern Chamber (the location of the Seven Golden Candlesticks) travelling westward toward Bethel (Most Holy & Holy Places), between Bethel & Hai to the Altar, Lot separating himself going eastward toward plain of Jordan and dwelled in the cities of the plain (KIK-KAWR: circle) is this the Laver? pitching his tent toward Sodom. Abram, arose and went northward and pitched his tent at Mamre, in Hebron, TABLE OF SHEWBREAD? and again built an ALTAR. At that time the Perizzites and Canaanites were in the Land. And the land could not hold both Abram & Lot travelling together so they separated themselves.**

	1	2	3
	Name of God	Spirit	Genesis
1	<p><b>Name of God</b></p> <p><b>UP OUT OF EGYPT INTO: (THE SOUTHERN BORDER)</b> And Abram (<b>Lofty Father</b>) <b>went up out of Egypt</b> (lower &amp; upper Mitsrahim), <b>he, and his wife, and all that he had, and Lot</b> (veil, to wrap up or cast) with him, into the <b>south</b>.</p>	<p><b>HOUSE OF PRAYER &amp; PEACE: WESTWARD</b> And Abram said unto Lot, <b>Let there be no strife (controversy), I pray thee</b>, between me and thee, and between my herdsmen and thy herdsmen; <b>for we be brethren</b>.</p>	<p><b>THE GIFT: (ALL THE LAND)</b> For <b>all the land</b> (land, world, nations) which thou seest, to thee will <b>I give it</b>, and to <b>thy seed (posterity) forever</b>.</p>
2	<p><b>Spirit</b></p> <p><b>THE SOUTH:</b> And Abram was <b>very rich</b> (numerous, honourable, rich, glorious) <b>in cattle, in silver, and in gold</b>.</p>	<p><b>THE LEFT &amp; RIGHTHAND: (NORTH &amp; SOUTH)</b> Is not the whole land before thee? <b>separate</b> thyself, <b>I pray thee</b>, from me: if thou wilt take the left hand (dark enveloped, North), then I will go to the right (South); or if thou depart to the right hand, then I will go to the left.</p>	<p><b>SEED AS DUST OF EARTH: (FRUITFUL)</b> And I will <b>make thy seed as the dust (powdered) of the earth</b>: so that if a man can <b>number the dust</b> of the earth, then shall thy seed also be numbered.</p>
3	<p><b>Genesis</b></p> <p><b>BETWEEN BETHEL &amp; HAI: FROM SOUTH TO WEST.</b> And he went on his journeys <b>from the south</b>, even to <b>Bethel</b> (House of God), unto the place where, his tent had been <b>at the beginning</b>, between <b>Bethel and Hai</b> (a ruin or heap, to do wickedly);</p>	<p><b>ALL THE PLAIN OF JORDAN: (EASTWARD?)</b> And Lot lifted up his eyes, and beheld <b>all the plain of Jordan</b> (descend to the lower territory or region), that it was well watered every where, before the LORD destroyed <b>Sodom</b> (scorch or burnt) and <b>Gomorrah</b> (a ruined or heap), even as <b>the garden</b> (as fenced) <b>of the LORD, like the land of Egypt</b> (border of palestine), <b>as thou comest unto Zoar</b> (little or small).</p>	<p><b>ARISE, WALK THROUGH THE LAND:</b> Arise, <b>walk through the land in the length of it and in the breadth of it</b>; for I will give it unto thee.</p>
4	<p><b>Exodus</b></p> <p><b>THE ALTAR:</b> Unto the <b>place of the altar</b>, which he had made there at the <b>first</b>; and <b>there Abram called on the name of the LORD</b>.</p>	<p><b>THE JOURNEY EAST:</b> Then Lot chose him <b>all the plain of Jordan</b>; and <b>Lot journeyed east</b>, and they separated themselves the one from, the other.</p>	<p><b>NORTHWARD (further)</b> Then Abram removed his tent, and came and <b>dwelt in the plain of Mamre (lusty)</b>, which is in <b>Hebron (seat of association)</b>, and <b>built there an altar unto the LORD</b>.</p>
5	<p><b>Levi</b></p> <p><b>ABRAM WITH LOT:</b> And Lot also, <b>which went with Abram</b>, had flocks, and herds, and tents.</p>	<p><b>ABRAM SEPARATED FROM LOT:</b> Abram dwelled in the <b>land of Canaan</b>, and <b>Lot dwelled in the cities of the plain (KIK-KAWR: CIRCLE)</b>, and pitched his tent toward Sodom.</p>	
6	<p><b>Numbers</b></p> <p><b>SUBSTANCE NUMEROUS:</b> And the land was not able to bear them, <b>that they might dwell together: for their substance was great</b>, so that they could not dwell together.</p>	<p><b>OUTSIDE THE CAMP (WILDERNESS):</b> But the men of <b>Sodom were wicked and sinners</b> before the LORD exceedingly.</p>	
7	<p><b>Deuterios</b></p> <p><b>CONTROVERSY:</b> And there was a <b>strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle</b>: and the Canaanite and the Perizzite dwelled then in the land.</p>	<p><b>THE REVIEW: 4 COORDINATES</b> And the LORD said unto Abram, after that Lot was separated from him, <b>Lift up now thine eyes, and look from the place where, thou art northward, and southward, and eastward, and westward:</b></p>	

GENESIS 16  
 Born of the Flesh (Born of the Spirit): Abraham's two Sons  
 Son of the bondwoman and the Son of the Freewoman-Galations 4: 21 to end

	Name of God	Spirit	Genesis
1	<b>Name of God</b> <b>MISTRESS OR WIFE (SARAI:freewoman):</b> Now Sarai Abram's wife bore him no children, and she had an handmaid, an Egyptian, whose name was Hagar.	<b>8</b> <b>SARAI'S MAID (bondwoman communion with The Spirit):</b> And he said, Hagar, Sarai's maid, whence, camest thou? and whither wilt thou go? And she said, I flee from the face, of my mistress Sarai.	<b>15</b> <b>ISHMAEL (son. Fruit of the womb):</b> And Hagar bore Abram (Lofty Father) a son: and Abram called his son's name, which Hagar bore, Ishmael.
2	<b>Spirit</b> <b>SARAI'S PRAYER (Spirit of faith):</b> And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing, I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram (Lofty Father) hearkened to the voice of Sarai.	<b>9</b> <b>SPIRIT OF PROPHECY:</b> And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.	<b>16</b> <b>AGE OF THE SPIRIT:</b> And Abram (Lofty Father) was fourscore and six years old, when Hagar bore Ishmael to Abram.
3	<b>Genesis</b> <b>MAID'S MARRIAGE (Gift of her Mistress to her Husband)</b> And Sarai Abram's wife took Hagar her maid the Egyptian, after, Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.	<b>10</b> <b>SEED (children multiplied):</b> And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude,	
4	<b>Exodus</b> <b>THE CONSUMMATION (faith):</b> And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.	<b>11</b> <b>BEAR A SON: (builder of the family name or household of faith)</b> And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard, thy affliction.	
5	<b>Levi</b> <b>LORD JUDGE:</b> And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.	<b>12</b> <b>SON AFTER FLESH:</b> And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence, of all his brethren.	
6	<b>Numbers</b> <b>SARAI'S HAND:</b> But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth, thee. And when Sarai dealt hardly with her, she fled from her face,	<b>13</b> <b>GOD SEES (ROI):</b> And she called the name of the LORD that spoke unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?	
7	<b>Deuterus</b> And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur (a wall as going about).	<b>14</b> <b>Wherefore, the well was called Beer-lahai-roi (fountain of The Living One, My Seer);</b> behold, it is between Kadesh and Bered.	

**GENESIS 21**

**These Two: First and Second or First and Last Sons and Covenants**

**FIRST (ISHMAEL) AND LAST (ISAAC) SONS OF (ABRAHAM) THE FATHER OF MANY NATIONS**

**FIRST COVENANT WITH ABIMELECH FOR PROTECTION OF HIS NATION AND SECOND OR LAST COVENANT FOR IDENTIFYING THOSE & THAT ARE GOD'S**

	1	2	3	4	5
	Name of God	Spirit	Genesis	Exodus	Levi
1	<b>Name of God</b> The Promise <b>VISITED &amp; DID:</b> And the <b>LORD visited</b> Sarah as he had said, and the <b>LORD did</b> unto Sarah as he had spoken.	8 <b>GREW &amp; WEANED:</b> And the child grew, and was weaned: and <b>Abraham made a great feast</b> the same day that Isaac was weaned.	15 <b>WATER BOTTLE SPENT &amp; CHILD CAST UNDER SHRUB:</b> And the water was spent in the bottle, and she <b>cast the child</b> under one of the shrubs.	22 <b>ABIMELECH &amp; PHICHOL:</b> And it came to pass at that time, that Abimelech (Father of the King) and Phichol (Mouth or Speech of all) the chief captain of his host spoke unto Abraham, saying, God is with thee in all that thou doest:	29 <b>ABIMELECH &amp; ABRAHAM:</b> And Abimelech said unto Abraham, What mean these <b>seven ewe lambs</b> which thou hast set by themselves?
2	<b>Spirit</b> Fulfilled: Spirit of Prophecy <b>CONCEIVED &amp; BORE:</b> For Sarah conceived, and bore Abraham a son in his old age, <b>at the set time of which God had spoken to him.</b>	9 <b>SON OF HAGAR &amp; ABRAHAM:</b> And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, <b>mocking.</b>	16 <b>WENT &amp; SAT THEN SAT &amp; WEPT:</b> And she went, and sat her down over against, him a good way off, as it were a bowshot, for she said, <b>Let me not see the death of the child.</b> And she sat over against, him, and lifted up her voice, and wept.	23 <b>US &amp; GOD:</b> Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.	30 <b>SHEH-BAH &amp; ME:</b> And he said, For these <b>seven ewe lambs</b> shalt thou take of my hand, that they may be a <b>witness unto me</b> , that I have digged this well.
3	<b>Genesis</b> Law-raw <b>BORN UNTO &amp; BORE TO HIM:</b> And Abraham <b>called the name of his son</b> that was born unto him, whom Sarah bore to him, <b>Isaac.</b>	10 <b>BONDWOMAN &amp; SON CAST OUT:</b> Wherefore <b>she said</b> unto Abraham, <b>Cast out</b> this bondwoman and her son: for the son of this bondwoman shall not be <b>heir</b> with my son, even with <b>Isaac.</b>	17 <b>GOD HEARD &amp; CALLED:</b> And <b>God heard the voice of the lad</b> ; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not: for <b>God hath heard</b> , the voice of the lad where, he is.	24 <b>I SWEAR BY GOD:</b> And Abraham said, <b>I will swear.</b>	31 <b>BOTH SWORE:</b> Wherefore, <b>he called that place Beer-sheba</b> ; because there they swore both of them.
4	<b>Exodus</b> Faith of Circumcision <b>CIRCUMCISION-FATHER &amp; SON:</b> And Abraham circumcised his son Isaac being eight days old, as God had commanded him.	11 <b>GRIEF OF FATHER V SON:</b> And the thing was very grievous, in Abraham's sight because, of his son.	18 <b>ARISE-LIFT UP &amp; HOLD:</b> Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.	25 <b>REPROOF &amp; VIOLENCE:</b> And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.	32 <b>ROSE &amp; RETURNED:</b> <b>Thus they made a covenant at Beer-sheba</b> ; then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.
5	<b>Levi</b> The Seed of the Union <b>100 &amp; 0:</b> And <b>Abraham was a hundred years old</b> , when his son <b>Isaac was born unto him.</b>	12 <b>GOD &amp; ABRAHAM:</b> And <b>God said unto Abraham</b> , Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.	19 <b>OPEN &amp; SAW THEN WENT &amp; FILLED:</b> And <b>God opened her eyes</b> , and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.	26 <b>KNOW NOT NEITHER HEARD:</b> And <b>Abimelech said</b> , I know not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today.	33 <b>PLANTED &amp; CALLED:</b> And Abraham <b>planted a grove</b> in Beer-sheba, and called there on the name of the LORD, the everlasting God.
6	<b>Numbers</b> God aming & in the sealed <b>SARAH &amp; OTHERS LAUGH:</b> And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.	13 <b>ISHMAEL SECONDED:</b> And also of the son of the bondwoman will I make a nation, because he is thy seed.	20 <b>GOD &amp; THE LAD:</b> And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.	27 <b>SHEEP &amp; OXEN:</b> And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.	34 <b>ABRAHAM &amp; PHILISTINE'S</b> And Abraham sojourned in the Philistines' land many days.
7	<b>Deuterus</b> WHO SAID? THE RHETORIC <b>ABRAHAM &amp; SARAH: MOTHER &amp; FATHER</b> And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.	14 <b>BREAD &amp; WATER:</b> And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.	21 <b>PARAN &amp; EGYPT:</b> And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land, of Egypt.	28 <b>7 EWES &amp; THE FLOCK:</b> And Abraham set seven ewe lambs of the flock by themselves.	35
	THE LORD	WILDERNESS OF BEER-SHEBA	WILDERNESS OF PARAN (BEAUTIFY/GLORY)	SET 7 EWE LAMBS	CONCLUSION



Genesis 29 Union with the Name of the Lord or Marriage, taking on the Name of the Lord

	Bearers of the Name of God on a Journey	Communion with the Spirit by the Word	Creation as the Bride	The Wedding and Consummation	The Union and Love fruit
Name of the Lord The Journey to Eternity	<p><b>WENT ON HIS JOURNEY TO THE LAND OF THE EAST:</b> Then Jacob <b>went on</b> (arise, lift, marry) <b>his journey</b> (foot, step, walking), and <b>came into the land of the people of the east</b> (forefront of palace or time, antiquity, or east).</p>	<p><b>WATERING THE SHEEP:</b> And they said, We cannot, until all the <b>flocks be gathered together</b>, and till <b>they roll the stone from the well's mouth; then we water the sheep.</b></p>	<p><b>WAGES FOR THE SERVICE OF A BROTHER:</b> And Laban (white, to become white) said unto Jacob (supplanter or underminer), Because <b>thou art my brother</b>, shouldst thou therefore <b>serve me for nought? tell me, what shall thy wages be?</b></p>	<p><b>LABAN'S FEAST:</b> And <b>Laban gathered together all the men</b> of the place, and <b>made a feast.</b></p>	<p><b>LABAN'S GIFT OF HANDMAID BILHAH:</b> And <b>Laban gave to Rachel</b> (to journey, the ewe (the female predominantly the element of the flock, sheep, as a good traveller) <b>his daughter Bilhah</b> (timid, to palpitate or tremble, terrify) <b>his handmaid</b> (female slave) to be her maid.</p>
The Spirit The Water of the Well in the Field	<p><b>A WELL IN THE FIELD:</b> And he looked, and beheld <b>a well in the field</b>, and, <b>lo, there were three flocks of sheep lying by it</b>; for out of that well <b>they watered</b> the flocks; and a great stone was upon the well's mouth.</p>	<p><b>RACHEL KEPT HER FATHER'S SHEEP:</b> And while he yet spake with them, <b>Rachel came with her father's sheep:</b> for she kept them.</p>	<p><b>LABAN'S TWO DAUGHTERS:</b> And <b>Laban had two daughters:</b> the name of the <b>elder was Leah</b>, and the name of the <b>younger was Rachel.</b></p>	<p><b>LEAH GIVEN &amp; JACOB WENT IN UNTO HER:</b> And it came to pass in the evening, that <b>he took Leah his daughter</b>, and brought her to him; and <b>he went in</b> unto her.</p>	<p><b>JACOB WENT IN ALSO UNTO RACHEL:</b> And <b>he went in</b> also unto Rachel, and <b>he loved also Rachel more than Leah</b>, and served with him yet seven other years.</p>
Genesis The Mouth of the Well and The Womb	<p><b>THITHER ALL THE FLOCKS GATHERED:</b> And thither were all the <b>flocks gathered:</b> and they rolled the stone from the <b>well's mouth</b>, and watered the sheep, and put the stone again upon the well's mouth in his place.</p>	<p><b>JACOB WATERED HIS MOTHER'S BROTHER FLOCK:</b> 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 <b>Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.</b></p>	<p><b>LEAH AND RACHEL:</b> Leah was <b>tender eyed</b>; but Rachel was <b>beautiful and well favoured.</b></p>	<p><b>LABAN'S GIFT OF MAID ZILPAH:</b> And <b>Laban gave</b> unto his daughter <b>Leah Zilpah</b> (trickling as myrrh or fragrant dropping) <b>his maid</b> for an handmaid.</p>	<p><b>LEAH WOMB OPEN AND RACHEL BARREN:</b> And when <b>the LORD saw that Leah was hated</b>, he <b>opened her womb: but Rachel was barren.</b></p>
Exothos The Brethren of Haran and Jacob's Love	<p><b>BRETHREN OF HARAN:</b> And Jacob said unto them, <b>My brethren, whence be ye? And they said, Of Haran</b> (parched, to glow, to melt, burn, dry up, figuratively, to show or incite passion, be angry, burn, dry, kindle) <b>are we.</b></p>	<p><b>JACOB KISSED RACHEL:</b> And <b>Jacob kissed</b> (to kiss literally or figuratively, to touch; or to catch fire, burn or kindle) <b>Rachel</b>, and <b>lifted up his voice</b>, and wept.</p>	<p><b>JACOB LOVE FOR RACHEL:</b> And <b>Jacob loved</b> (to have affection for sexually or otherwise) <b>Rachel</b>; and said, I will serve thee seven years for Rachel thy younger daughter.</p>	<p><b>IN THE MORNING IT WAS LEAH:</b> And it came to pass, that <b>in the morning, behold, it was Leah:</b> and he said to Laban, <b>What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?</b></p>	<p><b>LEAH'S FIRST SON: REUBEN:</b> And <b>Leah conceived, and bare a son, and she called his name Reuben:</b> for she said, <b>Surely the LORD hath looked upon my affliction; now therefore my husband will love me.</b></p>
Levi The Family of Nahor: One Father	<p><b>LABAN SON OF NAHOR KNOWN:</b> And he said unto them, <b>Know ye Laban the son of Nahor</b> (Snorer)? And they said, We know him.</p>	<p><b>JACOB SON OF REBEKAH RACHEL FATHER'S BROTHER:</b> And Jacob told Rachel that he was <b>her father's brother, and that he was Rebekah's</b> (to clog, fettering (by beauty)) <b>son:</b> and she ran and told her father.</p>	<p><b>REBEKAH PROMISED TO JACOB BY LABAN:</b> And Laban said, <b>It is better that I give her to thee, than that I should give her to another man:</b> abide with me.</p>	<p><b>TRADITION DICTATES THAT THE YOUNGER IS NOT GIVEN BEFORE THE FIRSTBORN:</b> And Laban said, <b>It must not be so done in our country, to give the younger before the firstborn.</b></p>	<p><b>SIMEON, SECOND SON:</b> And she conceived again, and bare a son; and said, <b>Because the LORD hath heard that I was hated, he hath therefore given me this son also:</b> and she called his name Simeon.</p>
Numbers The Family Reunion	<p><b>LABAN WELL &amp; RACHEL CAME WITH THE SHEEP:</b> And he said unto them, <b>Is he well</b> (happy, good health, rest safely, at peace, wholly)? And they said, <b>He is well:</b> and, behold, <b>Rachel his daughter cometh with the sheep.</b></p>	<p><b>LABAN HEARD TIDINGS OF JACOB:</b> And it came to pass, <b>when Laban heard the tidings</b> (something heard, sound, announcement) <b>of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house.</b> And he told Laban all these things.</p>	<p><b>JACOB SERVED 7 YRS FOR RACHEL:</b> And <b>Jacob served seven</b> (sheh-bah) <b>years for Rachel</b>; and they seemed unto him but a few (one or few) days, <b>for the love he had to her.</b></p>	<p><b>FULFIL HER WEEK: YET 7 MORE YRS:</b> <b>Fulfil her week</b> (sevens, a week of years), and we will give thee this also <b>for the service</b> which thou shalt serve with me <b>yet seven other years.</b></p>	<p><b>LEVI, THIRD SON:</b> And she conceived again, and bare a son; and said, <b>Now this time will my husband be joined unto me, because I have born him three sons:</b> therefore was his name called Levi.</p>
Recount or Second HIGH DAY: WATER & FEED	<p><b>HIGH DAY:</b> And he said, <b>Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.</b></p>	<p><b>MY BONE AND MY FLESH:</b> And Laban said to him, <b>Surely thou art my bone and my flesh.</b> And he <b>abode</b> (dwell, to remain, to settle, to marry) with him the space of a month.</p>	<p><b>GIVE ME MY WIFE:</b> And Jacob said unto Laban, <b>Give me my wife</b>, for my days are fulfilled (be at an end, expired), that I may <b>go in</b> (to go or come, to come against, in, upon or to pass) unto her.</p>	<p><b>RACHEL'S WEEK FULFILLED:</b> And Jacob did so, and <b>fulfilled her week:</b> and <b>he gave</b> him Rachel his daughter to wife also.</p>	<p><b>JUDAH, FOURTH SON:</b> And she conceived again, and bare a son: and she said, <b>Now will I praise the LORD:</b> therefore she called his name <b>Judah; and left bearing.</b></p>
	High Day: Water & go feed	My Bone and my flesh, <b>abode one month</b>	Days fulfilled so <b>Give me my wife that I might go in</b>	Week fulfilled so <b>Rachel was given unto Him Also</b>	Conceived Again and <b>bare a son called Judah</b>

Genesis 30 Levi (joined or attached) and the Spirit or Union, Conception, and the Spirit of Life

Name of the Lord: Husbandman

Spirit: Spirit of Life

Genesis: Birth

Exodus: God's reward

Levi: The Hire of the Ministry

Numbers: Husbandman as Judge

Deuterios: Second, Last or Recount

Fruitful or Increase

Bearing Fruits

God gives the Increase

Sow and Reap

Husbandman claims His own

Redeeming of the Husbandman

THE SECOND OR LAST: THE RECOUNT

**RACHEL BARRENESS & ENVY OF HER SISTER:**  
And when Rachel saw that she bare Jacob no children, **Rachel envied her sister**; and said unto Jacob, **Give me children, or else I die.**

**NAPHTALI: GREAT WRESTLINGS HAVE WRESTLED WITH MY SISTER:**  
And Rachel said, **With great wrestlings have I wrestled with my sister, and I have prevailed**; and she called his name Naphtali.

**RACHEL'S BARGAIN: HE SHALL LIE WITH THEE FOR THY SON'S MANDRAKES:**  
And she said unto her, **Is it a small matter that thou hast taken my husband (man)? (Jealousy) and wouldst thou take away my son's mandrakes also?** And Rachel said, **Therefore he shall lie with thee to night for thy son's mandrakes.**

**GOD REMEMBERED RACHEL AND OPENED HER WOMB:**  
And God remembered Rachel, and God hearkened to her, and **opened her womb.**

**JACOB'S SERVICE TO LABAN:**  
And he said unto him, **Thou knowest how I have served thee**, and how thy cattle was with me.

**THREE DAYS JOURNEY:**  
And he **set three days' journey** betwixt himself and Jacob; and Jacob fed the rest of Laban's flocks.

**JACOB INCREASED EXCEEDINGLY:**  
And the **man increased exceedingly**, and had much cattle, and maidservants, and menservants, and camels, and asses.

**JACOB'S QUESTION: AM I IN GOD'S STEAD?**  
And **Jacob's anger was kindled** against Rachel: and he said, **Am I in God's stead**, who hath withheld from thee the fruit of the womb?

**LEAH'S GIFT OF ZILPAH TO JACOB:**  
When Leah saw that she had left bearing, **she took Zilpah her maid, and gave her Jacob to wife.**

**LEAH'S HIRE (KINDNESS): HER SON MANDRAKES:**  
And Jacob came out of the field in the evening, and Leah went out to meet him, and said, **Thou must come in unto me; for surely I have hired thee with my son's mandrakes.** And he lay with her that night.

**FRUIT OF THE WOMB: A SON**  
And she conceived, and bare a son; and said, **God hath taken away my reproach:**

**THE LORD BLESSING UPON LABAN SINCE JACOB'S COMING:**  
For it was little which thou hadst before I came, and it is now increased unto a multitude; and the **LORD hath blessed thee since my coming**: and now when shall I provide for mine own house also?

**RODS OF GREEN POPLAR & HAZEL CHESTNUT:**  
And he **set the rods** of green poplar, and of the hazel and chesnut tree; and piled white strakes in them, and **made the white appear which was in the rods.**

**RACHEL'S PLAN FOR BILHAH TO BE A SURROGATE FOR CHILDREN:**  
And she said, **Behold my maid Bilhah, go in unto her**; and she shall bear upon my knees, that I may also have children by her.

**ZILPAH LEAH'S MAID SON:**  
And Zilpah Leah's maid bare Jacob a son.

**LEAH'S 5TH SON FOR JACOB:**  
And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

**SON KAW-RAW: JOSEPH (ADD):**  
And she called his name Joseph; and said, **The LORD shall add to me another son.**

**JACOB'S HIRE IN KIND:**  
And he said, **What shall I give thee?** And Jacob said, **Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed** (graze, pasture, to rule, to associate, be friends) and **keep** (hedge about, protect, save) **thy flock:**

**RODS IN THE WATERING THROUGH:**  
And he **set the rods** which he had piled before the flocks in **the gutters** in the watering troughs when the flocks came to drink, that they should **conceive** (get heat) **when they came to drink.**

**RACHEL'S GIFT OF BILHAH FOR WIFE TO JACOB:**  
And she gave (let out) him **Bilhah** (terrified, timid, fearful) **her handmaid to wife**: and Jacob went in unto her.

**GAD: A TROOP COMETH**  
And Leah said, **A troop cometh**: and she called his name **Gad** (crowd upon or attack).

**ISSACHAR: LEAH'S HIRE FOR HER MAIDEN:**  
And Leah (figuratively weary, or longsuffering) said, **God hath given me my hire**, because I have given (let out) **my maiden to my husband**: and she called his name **Issachar** (he will bring a reward).

**RACHEL BIRTH OF JOSEPH:**  
And it came to pass, when **Rachel had born Joseph**, that Jacob said unto Laban, **Send me away (out), that I may go unto mine own place, and to my country.**

**SPECKLED & SPOTTED & BROWN REMOVED FROM CATTLE, SHEEP AND GOATS: THE HIRE**  
I will pass through all thy flock to day, removing from thence all the speckled (to mark by branding) and spotted (to spot or variegate) cattle, and all the brown (to be warm, sunburth or swarthy-blackish)cattle among the **sheep**, and the spotted and speckled among the **goats**: **and of such shall be my hire.**

**THE FLOCKS CONCEIVED & GAVE BIRTH TO RINGSTRAKED, SPECKLED & SPOTTED:**  
And the flocks conceived before the rods, and **brought forth cattle ringstraked** (stripped with bands), **speckled, and spotted.**

**BILHAH CONCEPTION & BIRTH OF A SON:**  
And Bilhah conceived, and bare Jacob a son.

**ZILPAH'S LEAH'S MAID BARE A 2ND SON:**  
And Zilpah Leah's maid bare Jacob a second son.

**LEAH'S CONCEPTION & BIRTH OF A 6TH SON:**  
And Leah conceived again, and bare Jacob the sixth son.

**JACOB'S SERVICE FOR HIS WIVES & CHILDREN:**  
Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

**RIGHTEOUSNESS ANSWER FOR ME FOR MY HIRE:**  
So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

**JACOBS FLOCK SEPARATED FROM LABANS FLOCKS:**  
And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he **put his own flocks by themselves**, and put them not unto Laban's cattle.

**DAN: GOD'S JUDGMENT**  
And Rachel said, **God hath judged me, and hath also heard my voice, and hath given me a son**: therefore called she his name Dan.

**ASHER: HAPPY AM I, I AM BLESSED:**  
And Leah said, **Happy am I, for the daughters** will call me **blessed**: and she called his name **Asher**.

**ZEBULON: GOD HATH ENDUED ME WITH A GOOD DOWRY-HUSBAND WILL DWELL WITH ME-BORNE HIM 6 SONS:**  
And Leah said, God hath endued me with a **good dowry; now will my husband dwell with me**, because I have born him six sons: and she called his name Zebulun.

**LABAN'S REQUEST FOR JACOB TO TARRY:**  
And Laban said unto him, I pray thee, if I have found favour in thine eyes, **tarry** (another 6 yrs) for I have learned by experience that the **LORD hath blessed me for thy sake.**

**ACCORDING TO THY WORD:**  
And Laban said, **Behold, I would it might be according to thy word.**

**RODS PUT BEFORE THE EYES OF THE STRONGER CATTLE WHEN THEY CONCEIVED:**  
And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

**BILHAH RACHEL'S MAID CONCEPTION & BIRTH OF A 2ND SON:**  
And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

**RACHEL'S PRAYER:** And Reuben went in the days of **wheat harvest**, and found **mandrakes** in the field, and brought **them unto his mother Leah**. Then Rachel said to Leah, **Give me, I pray thee, of thy son's mandrakes.**

**LEAH'S LAST CHILD, A DAUGHTER, DINAH:**  
And afterwards she bare a daughter, and called **her name Dinah**.

**NAME OUT THY WAGES:**  
And he said, **Appoint** (name out) **me thy wages**, and I will give it.

**THAT DAY ALL GOATS & SHEEP RINGSTRAKED, SPOTTED & SPECKLED REMOVED:**  
And he removed **that day** the he goats that were ringstraked and spotted, and all the **she goats** that were speckled and spotted, and every one that had some white in it, and all the brown among the **sheep**, and gave them into the hand of his sons.

**FEEBLER LABANS STRONGER JACOBS:**  
But when the **cattle were feeble**, he put them not in: **so the feebler were Laban's, and the stronger Jacob's.**

### GENESIS 32

A DRAMA ON AN ACCOUNT OF AN EXPERIENCE BEYOND THE LEVY'S (GRACE AND) FAITH WITHOUT FAITH IT'S IMPOSSIBLE TO PLEASE GOD FOR THOSE THAT COME TO HIM MUST BELIEVE THAT HE EXISTS (5) AND THAT HE REWARDS THOSE THAT OBLIGENTLY SERVE HIM.

SUMMARY: THE FIRST CAMP OF GOD; MESSAGERS/ANGELS MET JACOB (V); JACOB PREPARES TO MEET WITH GOD (IN PRAYER) (V); JACOB PREPARES HIS FIRST CAMP (SERVANTS/MESSAGERS) TO MEET ISHAK (V); JACOB MEETS ISHAK AND IS DIGNIFIED (V); PREPARE TO MEET THE GOD.

- First seven verses: The place and persons where God puts HIS NAME: His Known or Messenger: The Supplenter and Angels; The Sanctuary (Israel) and the Camp (Dover/Peter); Mahabam: The First Camp of Messengers (Pharaoh) & Servants (Fraternal); The Supplenter, Servant of Faith of the Inner Camp (together with the White One); GRACE, The Arrangement of the Camp; Four squares; Awareness: reveal morally or Holy; The Supplenter is an appointment or title for Isaac; The Messenger/Messenger speaks to his English, Chaldean, Apostles and People; The two Brothers; Isaac & Jacob is portrayed as the First & Second from the purpose of this Spiritual Place, Person or House: operation/function on the principle one ambition for another (all) ministering the atoning sacrifice of reconciliation; Place, House or Person of Prayer; Interspersed ministry of prayer, meeting with God: minister God's mercy and love (calling to the Mercy Seat that covers the ark, above, within and to the side of the Truth God, i.e. C. Pentecost) and the gift of the word or red (discovery/understanding/True Truth: King gift) and becoming God's Sanctuary (True brand or Company); The later (G), ministered deliverance from the power of an enemy (Red Dragon and his kingdom) or salvation, that the nation, nor the mother (Church) and her children are smitten by him; ministers God's goodness (grace, an excellent spirit) making the Supplenter (G) lead in the word of the sea above; considers the worship of God's Spirit; ministers the perpetuity (lack of both generation) strength/power of the consecration vow and the cleansing of the Lord's God and the blessing of judgement by the suppenter by the transference of every one committed upon his head.
- Third seven verses: The FIRST (Dover) Camp/Messengers (gives the Presence of a new generation); The Gift of Life; these servants receive this power by initiation and they Passover ahead of the Supplenter with the presence, the first or foremost of these servants having the present before them have the same command: "These be your servants", THE SUPPLENTER, sent as a present to my Lord, the red hairy like one and BENOLO THE COMER; was the second, third and all that followed the above command; "WHICH HE COMES", present sent him to appear before you will accept of one: see word the PRESENT over First and the Supplenter led by the Company that night.
- Fourth seven verses: The two wives and two women servants make up the MOTHERS or CURSE in V, the children, the 11 tribes or Sons, they were taken or brought or redeemed that night (or in adversity) by the PASSOVER or Death of the Supplenter demonstrated by the Passover the First (Israel) for creating a mark; the Word is the Justice (Justice to the lower territory or region); the name of the wife is LABON, which means to pass out or depart; the inference is that by the death of the Supplenter the lower territory or region or gown was despoiled of God's people granted from the right to his; Death is therefore no match to the Supplenter's death; THE ASSON (SERVANTS) REDEEMED: By the Passover, the break (salvation or recovery) a strengthening of his health and offerings done through the Eternal Spirit to look or redeemed them into the inheritance; He refers to Canaan, land of the mark or humiliated; he would send over all that he had, but his Master! before going over must first receive or do duty as a worker (There is actual death and resurrection is symbolized) until the breaking of the day (the end of the evening); In actual Israel is described as the God man "Jacob/Jacob" the hollow (power) of his High Body and it was out of joint (impaled): "The Supplenter was smitten of God" because he could not be overcome or prevailed against and he secured his request of the "Stepping Down of Grace"; His name changed from THE SUPPLENTER, to ISHAK, as prince as those power with God and man and his overcomer; Jacob's, THE SUPPLENTER'S, NAME was not only change to ISHAK, but THE BARACK, THE RESSOR, before his GRACE UPON HIM to realize his promise of v2; he send being as the word of the sea above; So Jacob, THE SUPPLENTER met Face to Face in this place called Pined and Isle was prepared or he was resurrected after which he passed over Pined at FIRST LIGHT. A commemorative service instituted to memorialize the Supplenter's experience; the child and Isle was prepared or he was resurrected after which he passed over Pined at FIRST LIGHT. A commemorative service instituted to memorialize the Supplenter's experience; the child and Isle was prepared or he was resurrected after which he passed over Pined at FIRST LIGHT.
- Fifth four verses only.

	1	2	3	4	5	
	Name of Godhead	Spirit: Ministering Spirits at this Place	Genesis, First	Exodus: SERVANT BY FAITH	Levi's GRACE	
1	JACOB (SUPPLENTER/ ANGELS/MESSAGERS OF GOD HIM	PARPOUSE/STRAYTOR OF SANCTUARIES MINISTER/REDEEMER THE CHIEF RANSOMER THE ONE (hollow) first element COMPANY the remains shall ever	10 BULLS THE TESTATION OFFEROR'S GIFT OF LEET	And he sent up (stand up) that night (figuratively adversity) and took his two (departed) wives and his eleven sons, and passed over the head (Israel) for creating a mark; figuratively, encompassing which (salvation) forth, uprightly, figuratively, to departure)	BARACK (BLESSOR): What's YOUR NAME? For what party was? Why do you call after MY NAME? And he blessed BARACK with three.	
2	OVERVIEW OF THE SPIRITUAL CAMP GOD'S HOSTS (Camp/Army) at MAHABAM plus (Double Envelopment)	DOOR OF FATHERNACE (GODDIN ALTAR: SPIRIT OF FAITH: PRAYER AND SUPPLENTER walk: O God of my Father Abraham: Father of many nations), God of my father Isaac: The angels: THE SPIRITUAL RESOURCES: Thermal One that sent you to return to your country and your brother and I will send seed (year: tab: sound, beautiful, happy, successful, right, be accepted, for favour with you)	20 SHE ASSES (SOUTHERN QUADRANT)	SEVEN GOLDEN CANDL STICKS/GIFT OF THE SPIRIT & SPIRITUAL GIFTS: Outlast every other (arrangement by) Ministers (ministers) servants and said: PASSOVER (FIRST) BEFORE ME and put a space between me and drink.	ACTAN OF BURNIT SACRIFICE: OF REDD (PROSE) PRODUCE THE SPRING, SPRING: And he took (two) every away) them over the brook (stream) which he had made and sent over all that he had.	BLOOD SPRINKLED BEFORE THE THRESHOLD: THE ETHERAL SPIRIT SENT SUPPLENTER called the name of the place PINEEL (FACE OF GOD); I have seen God face to face and my skin was preserved.
3	Genesis: First	FIRST ACKNOWLEDGEMENT OF THE SPIRIT OF FAITH: PRAYER: MESSAGERS: FIRST BEFORE FIRST OF SUPPLENTER: FIRST MESSAGERS OF SUPPLENTER: Israhel his brother: ESAL, the red hairy like one, until the covering of hair, until the head of EDON	20 SHE ASSES (SOUTHERN QUADRANT)	And he communed the FOREMOST (FIRST) saying when he came to the head (Israel) for creating a mark; figuratively, encompassing which (salvation) forth, uprightly, figuratively, to departure)	FIRST LIGHT/FOOT: And as he PASSED OVER PINEEL the son: "What's like (shadow?) over the middle or about (foot beam) upon him and he halted upon his thigh.	
4	Exodus: SERVANT BY FAITH	Address: THE LORD, ESAL (Red Hairy like one) Address: THE SUPPLENTER Messenger: Servant (Israhel, as servant) WITH LABON (White One)	20 SHE ASSES (SOUTHERN QUADRANT)	And when he saw that he prevailed not against him he touched (smile) or (shook) his hollow (power) of his thigh (Body) and the hollow (power) of the Supplenter's thigh (Body) was out of joint (impaled) as he wrestled (the dust) with him	LEVI'S GRACE & THE SERVANT REDEEMED: "These are the Children of Israel and (turn up, consume, devour) not the show (bread, bread) or (stick) which (shank) (sprang, failed, failed, forgot or respect), which is upon the middle (power) of the thigh (Body) unto this day because he touched (smile) the hollow (power) of the Supplenter's thigh (Body) in the same that shank	
5	Levi's GRACE	POSSESSOR OF GRACE: I have OTHER (others) behind as a traveller, cow, he or as well as going ahead (SEE) (smile and) to forward or to glow with redness, trouble, (FOOD) (to prosper or a domestic) means for a flock of sheep or domestic MINDSERVANTS: WOODS/DOMESTICS and I have word to tell (SEE) that I might find GRACE (success, favour or property to bend or sleep in husband) to an inferior, to have mercy on me (pr) or "Shame" in your sight	ALL OF THE FIRST CAMP/SERVANTS GIVEN SAME COMMAND TO BE GRACIOUS: And as commanded by the second and the third and all that followed the above, saying: On this manner shall I speak unto (Red Hairy One) when you find him.	THE SERVANT'S ULTIMATE REQUEST: DAYING/ BLESSING OF GRACE: ORDAINS/AUGURATED A PRINCE: And he said let me go for the day break (departing or light) and he said I will not let you go until you bless BAKKA ME	SILENCE.....not a word	
6	Numbered on all Four Sides: Quanta, Four halves of Perfected or Sealed (Fully) rested in youth ALSO SOCIETY	MESSAGERS returned to SUPPLENTER: He came with your brother, the Red Hairy like one and he came to meet you with (word) FOUR HUNDRED MEN	RESIDENT FIRST TO APPRAISE him: And he judged (day) three that came (two, had) (pastor) and took (day) of all that came (two) to his hand (PASS) passed a present (consecrated offering or gift) (to his brother) the red hairy like one	THE SUPPLENTER SERVANT: And he said unto him: What is your name? And he said: JACOB, THE SUPPLENTER		
7	Deacons: The Record or Preparation of Holiness: SANCTIFIER	SANCTIFIER: And the SUPPLENTER was greatly AFRAID & DISTRESSED & VOID his spirit (in a congregated one, talk), flocks (to migrate, small cattle of sheep or goats and), herd (on kind of better gender), collectively, he, bull, calf, cow, hawk & crows (to come of labor or burden bear: to treat a person with or to incorporate, multiply reward etc) INTO TWO (DOUBLES) BANDS (CAMP OR CONGREGATED UNIT) THREE	2 HERETICAL GIFTS: CLEANSING & CONSOCIATION: Each had his (eye) upon his (eye) to be stout, harden, independent, prevail (strength) and 20 he goes to build a back; he had resolved even to journey, a good traveller, beside being the redemption element of a God and 22 came (properly) strength anything strong, specifically in (red & with) from his strength, an oak or strong tree, a mighty man)	FIRST GIFT/BIRTH LIFE: So said THE PRESENT over before (FIRST) then and he had judged that the (red hairy like one) in the company gift or camp; as a sign of soldiers (angel or cattle or sacred courts).	JACOB...ISRAEL: And he said: "What" will be called no more JACOB, THE SUPPLENTER, the (GOD); BUT ISRAEL (AS GOD) for as a PRINCE has thou power with God and with men and have passed (arrangement)	