

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 7th 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,¹ **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 7th 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 7th 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 7th Day**. Thus the **7th 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 7th 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 7th 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 7th 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 70th **shaw-boah** or week's Prophecy of **Daniel 9: 24**, Messiah was anointed at the 69th 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.