

Today we're continuing in the series *The Fulfilling of Passover, Part 5*.

As we've been going through this story I hope we understand that we're not specifically talking about Passover in every instance here as we go through some of the story flow here of those things that had to do with the patriarchs, in the sense of Abraham, Isaac, and Jacob, and now we're going to be looking at some things concerning Joseph, and as we continue on, that it's a matter of what we're to learn from this and to grasp as we talked about earlier, that Passover is still being fulfilled.

Christ came as our Passover, he fulfilled that in himself as the sacrifice for all mankind. But we are to receive that, and we still keep Passover for a reason. We are to continue to understand year by year what he did, acknowledge that, do that in the manner that was given to us by Christ himself and then by Paul later on in Corinthians as he made it clear we're to keep the Passover year by year by year.

To understand then the meaning of those things, that Passover is working in our lives. It's a matter of the ability we have of being able to be forgiven of sin. For what purpose? Well, that's what we're covering in the story here. It's about the inheritance. These things, which is an awesome thing to understand as we go through this, and they could only see things on a very physical plane because God was working with them in that manner, because not a lot had been given to them. To understand then how much we have and how little they had in the sense of what it was all about, they didn't have to have more. They were judged according to what they were given in their time, the present truth, whatever God had revealed to them. How to live life, and especially in a relationship toward Him, this is how they were judged.

They learned things about sacrifice and so forth, but they didn't understand what it was all about yet. They couldn't. When Abraham was ready to offer up Isaac he had no comprehension that this was something that was going to be fulfilled later on, that God Himself and His Son would fulfill on a spiritual plane and in a physical one as well because Christ had to do this physically. It's an awesome story and it just keeps being built upon more and more and more as you go through scripture, and it's deeply inspiring.

So again, it's all a matter of, for us, preparing for this Passover season, things that God is helping us to understand in a deeper way, of what they went through, and candidly being in awe of this. Just being in awe of what they were given and all the intricacy of how God worked in their lives in a very special way to bring about the story flow. He created it all. He worked with them, and as it appears in so many cases well before their birth. Different ones who met each other, individuals who were supposed to come together, be together, God made sure of it, that they were the ones that came together and met and had children, because of what God

was working in their lives. That's awesome to understand. We'll learn much more about that as time continues on because there is more in the story.

So, last week we ended by covering the account of Jacob asking Laban to allow his family to leave so that he could return to where his family was, to his father Isaac. After serving Laban then, after fourteen years of service this is when he made this request. Then toward the end of that sermon we came to where Jacob then offered Laban a kind of a business deal. This is where he agreed to work with Laban or for Laban a few more years in order to build up his own wealth, his own flocks, his own livestock because it was more than just sheep.

He worked for Laban actually for six more years, as the story shows, but this is that part of the story where it shows what he did and how he did it. Because he could have returned right away but Laban wasn't dealing with him really well, wasn't giving him the things in the manner that he had agreed upon earlier on. And so, in this manner he was pretty shrewd, and led to that, candidly, of making this deal. So, let's go on in the story to see what he did.

So, he wanted to take his own wealth back with him, because he was explaining to Laban, "I have nothing. We have nothing. But we want to return. I want to return with my family." So, let's pick up the last few verses about this business deal and then continue on.

**Genesis 30:30.** Jacob was responding to Laban here and he said, **For what you had before I came was little, and it has multiplied mightily.** Now, this continues on in the story with things that God did with Israel, with different ones before Israel was even the name given. But God blesses, and we come to understand those things on a spiritual plane. That's what we need to see, how much we've been given, the wealth, the kind of wealth we have on a spiritual plane. It's far more meaningful, far greater than anything physical any of them were ever given or anyone could be given because it's about the inheritance living on into Elohim and the inheritance of inheriting all things that's out there.

So he said, **For what you had before I came was little, and was multiplied mightily for the Eternal has blessed you since my coming. Now, will I be able to provide for my own house? So he said, What shall I give you? So Jacob said, You shall not give me anything if you will do for me this thing.** So by this time he didn't have a whole lot of trust for Laban anyway and Laban keeping his word, and what would have been given to him wouldn't, he felt, undoubtedly, wouldn't have been as much as what he was working on here in his thinking.

Jacob said, **You shall not give me anything if you will do for me this one thing, and I will go back to feed and watch over your flocks.** So, "If you'll agree to this I'm going to go back and work for you." It doesn't specify here how long, but it turned out to be six years.

**Verse 32—I will pass through all your flock today, removing from them all the speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the goats. And these shall be my wages. My righteousness or honesty in this, basically is what he's saying, will be answered** (and the word has to do with "witnessed or seen")

**whenever my wages come before you.** In other words, what is mine that you're agreeing to here, **whenever they come before you, because, basically, every one that is not speckled and spotted among the goats and the brown among the lambs will be seen as stolen if it's with me.** So, it's going to be very easy to see what's mine and what's yours. That's basically what he's saying. "All mine, it's going to be easily seen."

**Then Laban said, It will be according to your word. So he (Laban) removed that day the male goats that were speckled and spotted, all female goats that were speckled and spotted, every one that had some white in it, and all the brown ones among the lambs.** In other words, wasn't of a specific straight color in it's appearance. So, and he says, **and gave them in the hand of his sons.** So he gave these to his sons, and basically, it was for the purpose here then of making sure there is a distance now between what is Laban's and what is going to be Jacob's.

**Then he put three days journey...** See how trusting Laban was? He wanted to make sure there was a big distance between the two. So, everything that's three days journey away, that's going to be Jacob's. **Then he put three days journey between himself and Jacob, and Jacob remained feeding the rest of Laban's flocks.**

Now we're going to continue in the story. **Now Jacob took for himself rods of green poplar, and almond, and chestnut trees, and then peeled white strips in them, and exposed the white which was in the rods. And the rods which he had peeled,** so this is part of branches and so forth, and stocks of the young trees when they begin to grow, and this is where he's getting these things.

**The rods which he peeled he set before the flocks in the feeding troughs and in the watering troughs where the flocks came to drink.** For six years this was his practice. Now, I don't fully understand this because whether it's something that God just gave to him to do and God blessed that part of it, or whether it's something that literally, that he came to learn and understand is something that could affect the appearance of the sheep and the goats, we don't know, it doesn't say. But in this case it definitely did. So, whatever chemical it is, if it was that in this case, it caused them to have produced something different. Let's go on and notice here.

You know, there are a lot of studies, a lot of work that people put into certain kinds of livestock and to making certain breeds and so forth, and there are all kinds of things that are done in crossing of animals and so forth to get something specific to produce what they need perhaps in their part of the world even.

Just like in New Zealand, they have a smaller type of cattle over there, and from my understanding after talking to some different ones over there, it's a smaller breed and I think they came from Scotland, as a whole, part of the breed, but they're crossed with others so that they're smaller and don't have the kind of weight that the kind of cattle out here do.

It was explained to me that part of that—and I'll probably get some letters from down in New Zealand, but that's good. If I'm wrong, please let me know. But this is what someone one on one of these farms they let you visit, we went out and visited one time, and it's because of these low-lying bog type things. It's wet and the larger animals, it can cause problems with hooves and so forth if they're down in that, and these here, from what I understand, it's supposed to be different.

So anyway, it says, **the rods which he peeled, he set before the flocks feeding troughs and in the watering troughs.** So some of it, whatever it was, was something that was digested. Other parts of it, it was put in the water, that could be soaked up in the water. Again, if it literally happened because of something chemical? ...**and in the watering troughs where the flocks came to drink so that they should conceive when they came to drink.**

So, this is kind of an awkward translation, but it appears to be more a matter of when they were at that time of year, this is when he was doing this, when it was time of animals coming together and the breeding time beginning so that animals would be produced. When they did this, I don't know, but it seems to be the story flow.

**So the flocks conceived before the rods.** It's making clear that whatever happened they were drinking of this, they were eating of these things at that season of the year, and this is what's going to happen now. ...**and the flocks brought forth streaked, speckled, and spotted.** This isn't the end of the story here, of what he did. He's much shrewder as you go along here.

So, basically because anything that was produced by Laban's flocks that came out that way, they were his, so this is what he was doing in order to build up more of his herds. So, if they were there then they had to be taken away because that's his wages. For ever how long he works, and there are these that are born, these young ones when it's time for them to be removed they were taken away.

It says, **Then Jacob separated the lambs and made the flocks face toward the streaked, and all the brown of the flock of Laban; but he put his own flocks by themselves and did not put them with Laban's.** So, he made sure as well that they kept far away so that they're not mixing.

Then it goes on to say, **Then it came to pass, whensoever the stronger livestock conceive, that Jacob placed the rods in front of the livestock in the troughs, that they might conceive among the rods. But when the flocks were feeble...** So in other words, he made sure that there was a division in the flocks themselves, that if there were those that weren't of the type of livestock that he wanted, strong, healthy, if they had certain kinds of weaknesses he didn't want them to produce weak and unhealthy themselves. Because that's the tendency in the animal kingdom as well. So, that's what he's saying.

**But when the flocks were feeble he did not put them in, so the feebler were Laban's and the stronger Jacob's.** So, in other words, it wasn't just a matter of making certain here that

he was adding to his flocks, but he made sure that it was of the strongest of the livestock that he was working with to produce strong livestock. The weaker ones he didn't mess with. He made sure they were separated, and they didn't have this same thing taking place in the sense of the spotted and the speckled and so forth, streaked. So anyway, pretty shrewd here in the matter of how he handled this.

**But when the flocks were feeble he did not put them in, they were Laban's, and the stronger Jacob's. Thus the man became exceedingly prosperous.** So his flocks just continued to grow and grow, and they were strong in stock, **and had, as it says here, and had large among the livestock, female and male servants, and camels, and donkeys.** He was becoming very prosperous in what he was doing.

**Genesis 31:1—Now, Jacob heard the words of Laban's sons, saying, Jacob has taken away all that was our father's; and what was our father's he has acquired all this wealth.** So there was a jealousy stirring up for some time here. They saw what was happening between the two and they saw the animals that were being born, and they were going to Jacob and the stronger ones at that. They were aware, but they didn't know how. They didn't know what Jacob was doing and they just saw Jacob's wealth getting greater and greater and Laban's getting smaller and smaller. Because that's what was happening, the weaker are over here, a lot of them dying out, and those herds are getting smaller. That's what happens, especially over a period of six years. Animals only live so long.

This is getting close now toward the end of six years before the sons started responding in this manner and Jacob heard this. **So Jacob saw the countenance of Laban,** because his sons were telling him this, complaining about Jacob, **and indeed, it was not favorable toward him as before.** So here he is, Laban, going back and forth at different times in how he treated Jacob and now it wasn't too good again because he's listening to his sons and seeing the same thing and getting riled up about it.

**Then the Eternal said to Jacob...** It's time. Six years are up. **Return to the land of your fathers, and to your family, and I will be with you.** Well, He was already with him, and He blessed him in this whole thing to accomplish this. Awesome! **So Jacob sent and called Rachel and Leah to the field, to his livestock, and said to them, I see your father's countenance, that he is not favorable toward me as before; but the God of my fathers has been with me.**

Isn't that amazing to be talking like this, to have that kind of confidence, something that only God can put in the mind. It wasn't something fake that so often the protestant world has to kind of work up, as to how they feel and certain teachings that they have and so forth. It was just something in his mind.

And it's as much as the kind of analogy we could give for ourselves when we come to understand that there are those things that God puts in our mind when we know the Sabbath, when we understand the 7,000-year plan, the 7,100-year plan, and on and on it goes. It's an awesome thing. That there are things we just see, we believe. It's not because we have to go

and search it out by scripture or the Bible ourselves, because you can't. We come to understand that God has to put it in your mind.

How does that happen? He communicates it to you. We don't understand that process but it's a knowing that when you know it no one can take it away from you. You just, you believe it. That's what faith is all about in the sense of ability to believe and see something that is so different from the way the world teaches. It's like a light goes on and finally you see that Easter and Christmas, you see that there is nothing there, that it doesn't come out of scripture. You begin to see things about the meaning of Passover, the Days of Unleavened Bread, Pentecost, Trumpets, Atonement, Feast of Tabernacles, the Last Great Day, and you just know it's true. Incredible.

Most of the Church through time, they never had the Bible. They never had scriptures that they could read. These things were passed down. There were things that were written that were passed down but very few had ability to have these. God placed it in their minds through what they heard Sabbath by Sabbath, if that be the case, wherever they might be scattered. It wasn't because they could read anything or listen to it.

I mean, look at what we have. Go on the internet, watch it live, watch it recorded, whatever it might be, read things. They had none of that! But all of us through time able to have a mind that when we know something, it's there, we just know it. How do you explain that to someone? You can't. It's your own experience in relationship with God. And so it was here. That's why they talked in the way that they did so often. They knew. How did they know? God put it in their minds. They talked, spoke in those terms. That's an awesome thing!

So he said here, "But the God of my fathers has been with me." He had this confidence, "The God of my fathers, these things have been passed down."

**You know that with all my might I have served your father, yet your father has deceived me**, basically, over and over and over again, **and changed my wages ten times**. Now, those times aren't all recorded in scripture, but they must have been aware of these things, of what happened in the family. Jacob is making it very clear, "Your father has deceived me ten times, both of you, he deceived me twice."

**But God did not allow him to hurt me**. So, he knew that he had God's protection. I mean, after living there all that time and seeing how he was blessed he knew where the blessings were coming from. Laban had to come to the point where he finally acknowledged it. "Since you've been here we've been blessed." He knew that. He had to admit it.

**Verse 8**. "God has been with me." So, he went on to tell the wives, **If he said that if the speckled shall be your wages; then all the flocks bore speckled. If he said that the streaked shall be your wages, then all the flocks bore streaks**. So, in other words, yes, Laban agreed to that.

So he said, **So God has taken away the livestock of your father and given them to me.** Can you imagine? Laban didn't have a whole lot by this time because of what Jacob had done. The weak weren't getting stronger, they were in some cases, having generations that followed of livestock, but they were weak. Because that's the way of livestock, especially in livestock, and they don't live that long, and so basically Laban's flock was getting weaker and weaker, smaller and smaller. It was dying out. The ones that were older when he started this process were dying out.

**Now, it happened at the time when the livestock conceived that I lifted up my eyes, and I saw in a dream, and behold, the rams which leaped upon the flocks were streaked, speckled, and grey spotted. Then the angel of God spoke to me in a dream, saying, Jacob. And I said, Here am I. Then he said, Lift your eyes now and see all the rams which leap on the flocks are streaked, speckled, and grey spotted. For I have seen all that Laban is doing to you.**

So we go back, and this now brings up the account of a dream. **I am the God of Beth-el.** Now, if you remember, and if you've been seeing some of this, this thing about Beth-el is very important with Jacob because it's there, and this is what it's saying, this is what it's talking about, Beth-el becomes a very important location, in that respect, as to what took place there and how God worked with Jacob.

**I am the God of Beth-el where you anointed the pillar.** Now, this had to move him mightily. So, he knew, he believed. He believed these things before about God and so forth. He started with Beth-el because that's where God began to work with him in the sense of a direct working with him. Before that it was a matter of what was passed down through his father. But now God was taking a hands-on approach and working more directly with him. This had to be very moving to him in what was said, so it wasn't that hard to work six more years and to know what God was doing in his life.

**I am the God of Beth-el where you anointed the pillar, and where you made a vow to Me. Now, arise, get out from this land and return to the land of your family.** So, what do you think he's going to do?

**Then Rachel and Leah answered and said to him...** So, he told this story to them now finally. He kept it to himself all this time. Now they've been told. **Is there still any portion or inheritance for us in our father's house?** Is there anymore? Basically, Jacob is saying just look at the flocks and look at what his flocks are. Is there anything else for us in this? The answer is obvious. **Are we not considered strangers by him as well,** in essence? In other words how they're treated, how he has been treated in essence over and over again by Laban.

But remember this thing about deception and what he did to receive the inheritance. So he's experiencing something here over a twenty-year period. We can marvel at that in many ways, but sometimes we go through things, and it takes us a long time for certain things to change in us, for certain things to happen in our lives, for us to be able to see or address various things.

To me it's a marvel how I don't care how long you're in God's Church there are always going to be things that you can come to see in here that you haven't seen before that aren't pretty, the more we understand about our own carnal human nature. Because every one of us as we have been called, as we have grown have gone through a process where it's so easy for us, or has been at different times in our life, to see things that are wrong in other people. That's our nature.

But to see ourselves and to acknowledge and to admit those things, that is the hardest thing for a human being to do, to come to acknowledge those things. Because when you come to acknowledge those things you have to repent of them because they're wrong. There is something, there's a flaw that has to be repented of. As long as we're in this body God will work with us in that manner in refining.

We'll never get rid of everything. We can't. We can't get rid of all the carnal human nature, which is ugly, evil, and sinful. But as we grow we come to various levels and stages of our life where God helps us to see things in a clearer way.

And candidly, as we grow, we come to understand where it comes from. Up here in our thinking. This is where it happens. It's in our thinking. That's what has to be changed. That's why I love the term for repentance in the Greek language. Repentance means "to think differently." It's a lifelong process.

**For he has sold us...** "That's how he looks upon us." "That's how your father looks upon us." ... **and also completely used up our money or silver** as the word has to do with here, but it's money or wealth. That's what it's talking about. So, in other words, Laban has not been honest and truthful. He's gone back on his promises over and over again here, and this is how we've been treated as a family. Because how Jacob was treated was how the whole family was treated. His own daughters were treated this way.

**For all these riches which God has taken from our father are ours and our children's. Now then, whatever God has said to you, do it.** So, that was their answer to Jacob. Whatever God has said, we're with you. Well, that's the way it should have been and that's the way it was.

**Then Jacob rose and set his sons and his wives on camels.** So, he did this right away. He didn't mess around. After six years. It doesn't go in here and explain at this point right here. Sometimes these stories are so quick in the sense of the time that's covered here in Genesis.

**So he led away all his livestock and all his possessions which he had gathered, of the livestock he acquired which were gathered in Padan-aram.** Again, that region where long before Abraham had come, where his father brought him, Terah, and others, a couple of other brothers of his as well. So it says, **which he had gathered in Padan-aram, to go to his father Isaac in the land of Canaan,** which is way then to the south.

**So, Laban had gone to shear his sheep, and Rachel had stolen the household idols or the teraphim, that were her father's.** Now, there's a lot of argument and sense of commentaries

and things that people say, but again here, there are things that shouldn't have been there that they did, but it was more a matter of, in a lot of cases, a matter of ancestry and not of false gods like the Canaanites. People look at this and freak out. But to understand here that there were still things that were not healthy in the sense of (or right) in the sense of God working with a people. But He hadn't told them all these things, every one of them in this case, to a point. I don't want to get into that because you get bogged down in it.

So anyway, they were made generally out of silver, things of this nature, so they were articles that were of value. So she did something that she shouldn't have done, stealing from her father like that.

**So Jacob snuck away** "sneaked away," whatever the word is, **unknown to Laban the Syrian, in that he did not tell him that he intended to flee.** So, God told him to go, and he was going to get out of there, and we should be able to understand this, that it was something that Laban wouldn't agree to. Laban has lied to him several times, deceived him so many times over. "God's told me to leave, I'm leaving, and doing it in secret and getting out of here." It just happened to be in the shearing time, so Laban and his sons are busy.

**So he fled with all that he had. He arose and crossed the river and headed toward the mountains of Gilead. Then Laban was told on the third day that Jacob had fled.** So, three days separation here already. **So he took his brethren with him and pursued him for seven days journey.** Took him that long to catch up to them. ...and he overtook him in the hill country of Gilead. So this is east side of the Jordan, south of the Sea of Galilee, north of the Dead Sea, if you will. But anyway, it's coming south there on that side, but on the east side of the river Jordan.

To me, when you look at things like this in history, this is the area that God brought them back to when they came out of Egypt after forty years. We're coming into the area here where God brought them across at Jericho. This is just north a little bit of Jericho, the area of Jericho on the other side.

So again here, to understand the geography of these things and to understand all that region they were in, it was given to the Israelites. God gave them land on both sides of the river here and if you look at maps that have some of these things it's really quite an incredible story because God basically tells them each time, "Everything that you see, everywhere you travelled, this is yours. This is going to be your inheritance." Well, that was the physical part of it.

It goes on to say, **But God had come to Laban the Syrian in a dream by night.** So, it's saying "Syrian" because of that part of the world. ...and said to him, **Be careful that you not speak to Jacob from good unto evil.** It's translated very poorly but this is what it's saying. "So, don't turn from good to something that's evil in how you treat him. Do it the right way, in other words, treat him properly."

So Laban overtook Jacob. Now Jacob had pitched his tent in the hill country, and Laban with the brethren pitched in the hill country of Gilead. Then Laban said to Jacob, **What have you done, that you sneaked away unknown to me, and carried away my daughters like captives with the sword? Why did you flee away secretly?** So, he's finding fault. He's probably having a hard time remembering what he was told in a dream. You can tell he's angry and he's accusing him, "Look what you've done!" We can understand this on a physical plane.

**And tell me, for I would have sent you away with joy and songs, with timbrel and harp.** In other words, "Wouldn't I have done that? Isn't that how you would have been treated?" Well, knowing Laban?

**You did not allow me to kiss my sons and my daughters. Now you have acted foolishly in doing so. It is in my power to do you evil, but God, the God of your fathers spoke to me last night, saying, Be careful that you not speak to Jacob from good unto evil.**

**Now, you have surely gone because you greatly long for your father's house.** So, a positive thing, "I know, I understand you've been away twenty years, you're wanting to go back and be with them." So a little bit of understanding given here.

**But why did you steal my gods, my teraphim?** It's not "gods," it's the word for "teraphim." So again, people get different things conjured up in their minds when they're talking about some of this. Because again, so often going back into time and things that were looked upon, changed over the centuries of how things were used, but they were symbolic of past patriarchs in many cases, family, people, family that had died and so forth. It appears to be more along those lines. But anyway, and they may have looked upon them in the wrong way, okay? But that's another matter.

**Then Jacob answered and said to Laban, Now, I was afraid, for I said, Perhaps you would take your daughters from before me by force.** In other words, that's why I left. So, he's giving the reason here, "I felt like you might do that." **With whomever you find your gods, teraphim, again. I hate some of these translations. ...do not let them live.** "We stole from you, ever who it was, let them die, let them be put to death."

**...in the presence of our brethren identify what I have of yours and take it with you. For Jacob did not know that Rachel had stolen them. Then Laban went into Jacob's tent, into Leah's tent, and into the two maids tents; and he did not find them. Then he went out of Leah's tent and entered into Rachel's tent. Now, Rachel had taken the household teraphim, put them in the camel's saddle, and sat on them. And Laban searched all about the tent but did not find them. Then she said to her father, Let it not displease my lord that I cannot rise before you; for the manner of women is with me. So he searched but did not find the household idols.**

So again here, putting this in a language that adults understand.

**Verse 36—Then Jacob was angry and contended with Laban. And Jacob answered and said to Laban, What is my trespass? What is my sin that you have so hotly pursued me? Although you have searched all my things what part of your household things have you found? Set it here before my brethren and your brethren, that they may judge between us both. These twenty years I have been with you, and your ewes and your female goats have not miscarried their young, and I have not eaten the rams of your flock. That which was torn I did not bring to you. It says “by beasts” so evidently referring to that, by animals. ...and I bore the loss of it.**

So, in other words, what small amount he did have sounded like at different points here he was expected to pay. **You required it from my hand whether stolen by day or stolen by night.** So whether an animal or whatever took place, if anything was lost that I was watching over, basically, it was like, it was my responsibility to pay this to you.

**There I was, in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes.** So basically going over this thing saying all that he went through, how hard, how difficult it was during that period of time to do the work that he was doing. **Thus have I been in your house twenty years. I served you fourteen years for your two daughters, and six years for your livestock or your flock, and you have changed my wages ten times.** So he told all this to him, face to face. “You’ve been deceitful to me over and over and over again.” Basically, started out, “What have I done?”

**Unless the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely now you would have sent me away empty handed.** So, because of my family, because of your family, because of God who has worked with him, basically, this is how you would have treated me otherwise. It says here, **God has seen my affliction and the labor of my hands, and rebuked you last night.** Pretty bold, but it’s true.

**Then Laban answered and said to Jacob, These daughters are my daughters, and these children my children, and the flocks my flocks. All that you see is mine.** Well, that’s a lie. It’s Laban again, you know. But it’s like, “It was mine,” he said, “It is mine.”

**But what can I do this day to these my daughters, or to their children whom they have given birth? Now therefore come and let us make a covenant.** So, “Let’s settle this, come to agreement,” you and I, and let it be a witness between you and me.

**So Jacob took a stone and set it up as a pillar. Then Jacob said to his brethren, Gather stones. So they took stones and made a heap: and they ate there on the heap.** I don’t know the customs of that time, but this is what they did, making this agreement and then they ate there at that point on the agreement in what is described here.

**And Laban called it Jegar-sahadutha, which is Aramaic, but Jacob called it Galeed, which is “heap of witness” in Hebrew. Then Laban said, This heap is a witness between you and me this day. Therefore its name was called Galeed; and also Mizpah, literally which means**

**“watch.” Because he said, May the Eternal watch between you and me when we are out of sight from each other, or one another.**

So in other words, we’re going to go our separate ways. There are things going to take place, and they’re asking, in essence, that God be the one who watches over this to see that this agreement is followed. If it isn’t then God will take care of it. That’s what the attitude and spirit is.

Then so here is what Laban says, **If you afflict my daughters, or take wives beside my daughters, though no man is with us**, in other words, he says, if you do this, because he’s not going to be able to see it because they’re going to be separated, **It is God who is witness between you and me**. So this is what even Laban is being inspired to say. They’re agreeing to so they’re going back and forth here.

Then Laban said to Jacob, **Here is the heap, and here is the pillar, which I have placed between you and me. Verse 52—This heap is a witness, and the pillar is a witness, that I will not pass beyond this heap to you. So, “Once we’re separated I’m not going to come after you.” ...and you will not pass beyond this heap and this pillar to me to do evil.** So in other words, we’re not going to pass on either side, one going the other direction and Laban coming down past this pillar to the south after them to do evil. **The God of Abraham, the God of Nahor, and the God of their father, who was Terah, judge between us.**

So this is a unique thing that was passed on in this family line that didn’t exist in others that were scattered throughout the regions as a whole. There’s only one individual that comes up in scripture later on that there’s not a whole lot said in one respect, who was of Ur of the Chaldees, in the same region, and that was Job. God worked with him in a very unique and special way, but it doesn’t have this kind of lineage that seems to follow in it whatsoever.

**So Jacob made oath by the fear of his father Isaac. Then Jacob offered a sacrifice on the mountain.** So here we go again, this thing of knowing about sacrifices and how this was passed down to them, something they participated in not fully understanding what these things meant. But God began to teach them a long time ago about sacrifice and offerings like this, and God’s involvement in the sense of a relationship with God as well. Then God just continues to build upon that meaning later on.

That is an incredible thing to understand. It was just a little bit here, and God then built upon it through time because it’s all about Christ. It’s all about our Passover. That’s what it builds up to. It’s about the process that leads us, that we can be worked with by God to inherit all things. It’s about the inheritance, of becoming part of Elohim.

**...and called his brethren to eat bread. Then they ate bread and stayed all night on the mountain. Now, early in the morning Laban arose, and kissed his sons and his daughters, and blessed them. Then Laban departed and returned to his place.**

**Genesis 32:1—So Jacob went on his way, and angels or messengers of God met him. And when Jacob saw them, he said, This is the host, or the camp, and sometimes translated as army of God. So, I don't know what it is that he saw or what it is that was there to so move him to address it in this manner, but this is what he did by giving it a specific name. So he called the name of that place Mahanaim.**

Then Jacob sent messengers before him to Esau, it's the same word. It wasn't angels obviously, but he sent messengers out to Esau, so some who worked for him or whatever, he sent them out to Esau. Now, remember the story here of Esau. He fled because of Esau, because he wanted his life. At some point when Isaac was going to get old and die Esau had said he wanted to kill him because he stole his inheritance.

And so, he continued with this fear of Esau, which is probably smart in a carnal, physical sort of way. So he sent messengers to Esau his brother in the land of Sier, in the country of Edom. And he commanded them, saying, **Speak thus to my lord Esau; Thus your servant Jacob says...** So very respectful in everything that's said here. **I have dwelt with Laban and stayed there until now.** He's been away for twenty years. **I have oxen, donkeys, flocks, male and female servants, and I have sent to tell my lord, that I may find favor in your sight.** So he's hoping for a good response, good message back.

Then the messengers returned to Jacob, saying, **We came to your brother Esau, and he also is coming to meet you,** but basically, Esau didn't tell him a whole lot, but notice what it says here, **and four hundred men with him.** So if you're in Jacob's shoes, how do you think he responded? How do you think he felt? Not too good. He has four hundred men coming with him. What does this mean?

So Jacob was greatly afraid and distressed. So he divided the people that were with him, and the livestock, herds, and the camels, into two companies, and said, **If Esau comes to the one company and attacks it, then the other company which is left will escape.** So this was his strategy here in a very carnal, physical way. He wasn't trusting in God whatsoever in the sense of how this might work out. He was trying to work it out on his own.

And we're all that way! It's amazing when you go through stories like this. We can read something like this and think, why, after God working with him in the manner that he was, why didn't he leave this in God's hands? Well, what do we do? We try to work things out the best way we can, and sometimes we obviously have an involvement in different things we have in life, but the number one thing is that God is on top of it all. We're in God's hands and we should look to God and turn things over to God but do what we can do in that response in praying to God for guidance and direction and that we handle things wisely and on and on it goes. But generally that's not our first reaction.

Just like I've said recently here about certain times going out to the mailbox and I get a certain letter in there and it has certain heading on there. What are they going to do now? See, that's

always in the background because of what I experienced and what I went through. That's just telling it carnally like it is. But getting a hold of myself and realizing this is in God's hands.

We have to catch ourselves in those things. But still, the initial response and reaction to certain things that happen to us in life we have to grow in those kinds of things and experience those kinds of things and realize as we go and grow that more and more we understand and we come to that quicker, God is there, our life is in God's hands whatever happens. Whatever happens. What a better thing could happen in life? It is the ultimate, and there's peace in that.

But our carnal reactions aren't always that at all so here we are. Four hundred people are coming with him. He's kind of in panic mode and he's sending out one group over here and another one over here. If they take one and whatever the other may at least escape.

**Then Jacob said, O God of my father Abraham, and the God of my father Isaac, the Eternal who said to me...** So now he's getting things in order like we should all do. This is part of an example. This is what we should do, take it before God, whatever it is you go through in life.

**...and the Eternal who said unto me, Return to your country, and to your family, and I will deal with you. I am not worthy of the least of all the mercies, and all the truth which you have shown your servant.** And how deeply do we believe that? Do we grasp what we have? Because this is a story that can be repeated over and over and over again and is repeated over and over again in the lives of those whom God has called. It's to have that knowledge and understanding, what are we?

Think of David. "What am I? Who am I?" "Who are we that You're mindful of us, as we look out here in the heavens and we see what You have created, how great You are. We're so puny and so small to receive of Your favor, of Your kindness." And what does it all lead to? Understanding that this is what God is concerned with, us. He created us to have physical lives so that in time, in His time He could draw, call, and work with people to have opportunity to grow on a spiritual plane in order to inherit and be part of Elohim. Awesome! Inherit all things, to become a part of the God Family.

"I am not worthy of the least of all the mercies." Do we believe that? Now, if we can look at our lives—he was looking at his life and he saw error, he saw fault. He knew the sins. He knew things he had done wrong. He knew the deception that probably haunted him, in a certain respect, because he had it crammed down his throat over and over again what it's like to live through life and be so deceived over and over and over again by someone who's treating you in this manner. Awesome. But he learned it.

"I am not worthy of the least of all the mercies, and all the truth..." Think about that. How much truth did he have? He had enough. He had what he needed. For what he saw, it was awesome. But as far as knowledge of a lot of things, it wasn't there. But what he was able to see it was very moving to him and God worked with him in unique ways, and he had these experiences of things, of God revealing things to him, and spoke to him when it was finally

time, "Remember this vow you made to Me in Beth-el?" God promising him favor and help and knowing that he'd been blessed all this time by God anyway. He knew those things. It was in his mind. Awesome!

So what is the difference between him and us?

**I am not worthy of the least of all the mercies and all the truth which You have shown Your servant. For I crossed over this Jordan with my staff, and now I have become two bands or two companies. In other words, we split up. I pray that You deliver me from the hand of my brother, from the hand of Esau, for I am fearful of him.**

Be honest and truthful with God. God knows what we're like, so this is what he was doing. He's sharing this with God. God was fully aware of it. But sometimes it takes time for us to come to understand God knows everything that's in our mind, knows all of our fears, all of our wrong thinking, and the only thing we can do, especially in prayer, is be truthful, open, and honest with God about everything. Anything else is a sick lie. You can't hide anything from Almighty God.

**...for I am fearful of him, lest he come and attack me, and the mother with the children.** So in each case here talking about dividing up here and what could happen and the fear he has for his family.

**For You said...** So again here, reminding himself of what God had said, but he himself being strong enough to repeat it to God. **I will surely treat you well and make your descendants as the sand of the sea.** So that helps individually when we remind ourselves of promises that God has given. We don't have to remind God, but in this case here we learn through the process sometimes of repeating certain things and knowing what God said to us and being strengthened by it.

**...which cannot be numbered for multitude.** So he's reiterating this with God, going over it again, and this is a part of his prayer then. "This is what You promised." So he's resting on that, he's hoping in that, he's praying for that, for that intervention from His God.

**So he lodged there that same night; and took what he had and prepared a present for Esau his brother, of two hundred female goats, and twenty male goats, two hundred ewes, and twenty rams, thirty milch camels and their colts, forty cows and ten bulls, twenty female donkeys and ten foals.** Giving a great present, sending it out to Esau because he's hoping that Esau receives this and thinks kindly then toward him, and if he has any bad thinking, that maybe this will help.

**Then he delivered them to the hand of his servants, every drove by itself; and said to his servants, Pass over before me, and put some distance between successive droves. And he commanded the first ones, saying, When Esau my brother meets you, and asks you, saying, Whose whom do you belong and where are you going? Whose are these in front of you? Then you shall say, They are your servant Jacob's; it is a present sent to my lord Esau, and**

**behold, he also is behind us. So he commanded the second, the third...** So he sent out these different groups now that are going out before with these gifts. Not just in one but he's wanting to string this out so that he can see all these going by him.

**So he commanded the second, the third, and all who followed the droves, saying, In this manner you shall speak to Esau when you find him. And also say, 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; perhaps he will accept me. So the present went on before him, but himself lodged that night in the camp.**

So kind of a long-drawn-out thing, but these are the things that are focused upon in scripture, of what Jacob went through, what was in his mind, what was taking place as he travelled, and it focuses on those important facets of the trip because these are areas where God is working with him in a more pronounced way, if you will. We're to learn from it. We're to understand these things and to grasp the relationship in our minds, of how God works with us.

So in this account as they're travelling south, again, on the east side of the Jordan Jacob came to where he sent his family out a little farther. He remained behind and sent certain ones out then to meet up with Esau. Again, we're in an area of about twenty-five miles or forty kilometers north of the Dead Sea now, a little way north of Jericho. Not much.

**So he (Jacob) rose up that night.** So again, incredible things, areas that were pivotable in time, also geographically became important in time in how God worked with his family.

**So he rose up that night and took his two wives, Leah and Rachel, in other words, and his two women servants, and his eleven sons, and passed over the ford Jabbok.** Now, this is one that goes down to the Jordan River on the east side, coming down to that area there.

**And he took them and sent them over the brook and sent across what he had. Then Jacob remained behind.** So he sends them on across. So, it's still on the east side. They're across the brook, this little stream, whatever it might be here. He's on the north side of it by himself. The rest have gone on across.

So he stayed back that night. It says, **A man wrestled with him until the break of day. Now when He,** speaking of God... It was "to be made evident that." In other words, it's speaking to us because God knew exactly what was going to happen here and what was going to take place. That's what's awesome about when you read through these stories. We can read through it like God is dealing with this as it happens. No, He isn't. Everything that happened here is by design. Everything that takes place. God molded and fashioned him to be this type of person that would do exactly this when this took place.

Sometimes people have difficulty with that, it's like God's controlling him. No, he's not. He molded and fashioned his life that he became that kind of person who would react and respond in this manner because of the manner in which God had worked with him up to this point in time. He knew him. Knew him in ways we cannot begin to understand ourselves.

Jacob worked with animals and evidently knew and understood certain things here that you could do as a part of working with livestock that was to his benefit, that God gave him favor in.

How much more God Almighty with us, who creates us, who knows the mind, who knows everything about us while you're in the womb, who knows that spirit essence that's in us, not the holy spirit, just that which is us.

You think of all the things that happen, an egg and all the sperm cells that are out there that make up hundreds and thousands of different combinations of things. And you think God has a part at times in life to bring things about because of His plan? We should understand that.

He's our Creator. He's the one who forms us and makes us. We don't tell our Creator, "Why wasn't I made some other made? Why wasn't it a different sperm cell or a different egg?" Instead, we should be exceedingly thankful for the physical lives that God has given to us because it's for a great purpose. In our time and in peoples' time as a whole, people are going to have an opportunity.

The things I see today. The things we're going to see, I can't help but think about what's happening over in Ukraine. Horrible, horrifying to think that there are minds that can take life and destroy life so easily. Think of WWII and a madman, the atrocities, the evil of just killing everything in sight, destroying everything in sight. Where does that come from? Pretty sick. Pretty evil.

And do we think every one of them is to be resurrected, that they're somehow going to change the way they are, that some minds aren't so far gone that they can never, ever, ever, ever be worked with because they will always refuse God?

So you think about different ones, you see different things, atrocities that happen, and the peace we have because of that and what's coming, the Great White Throne. The Great White Throne. It's hard to recognize sometimes that there is evil that people don't have to experience. It's hard for the human mind to grasp and comprehend certain things when it has to do with babies and children and so forth. And yet to realize in God's incredible plan that He has a plan to resurrect them. And you know, it's a far better thing, it really is.

There are some who are going to have opportunities and ability just because of being saved from having to live out their physical lives in a sick, perverted, evil world that can work with the mind to a point that the mind can get caught up with that and never be able to be retrieved, worked with. I hope you understand what I'm saying. Because a baby resurrected in the Great White Throne, their minds aren't polluted. They start afresh in a world that's absolutely incredible. How blessed is that?

**So when God**, it's saying here, it was evident because this was Jacob, he's not going to quit, he wants the blessing. When it talks about here, it says, **He wasn't going to prevail against Jacob** in the sense of the timing here, **and Jacob wasn't going to quit**. He was going to keep up,

which was what Jacob was molded into. **He touched the socket of his hip; and the socket of Jacob's hip was out of joint as he wrestled with Him.**

Now, I can't imagine how incredibly painful that had to be. If you have had anything ever remotely close to something like that, excruciatingly painful. I've had a lot of things happen. Many of you have had different things happen with different parts in the body. Anyway, pain is not fun, and he was going through excruciating pain at this point but notice the kind of person he'd been molded into.

**So He said, Let me go, for the day breaks. But he said, I will not let you go unless You bless me.** So, how did he know? Awesome. I mean, this is an incredible story. And so, he was given in a form of an equal, in a sense, physical. Not overbearing, not stronger, though God could have done that, but of the same abilities in that respect as Jacob. But Jacob wouldn't give up.

Because if it had been a much stronger person he could have been pinned down. You know how wrestling goes, you can pin someone down and you can do something to them, they can't do anything. But if you can't do that because you're so equally matched, in that respect. Incredible story. So he says, "I'll not let you go unless you bless me."

**So He said unto him, What is your name? More like, What were you named? Or Tell me your name. And he said, Jacob. And He said,** God said, because God has manifested Himself as in a physical form. Just like as we've talked back in times past how God manifested Himself at different times in different ways, even with Abraham. Not in the same way. Once in a period of time as Melchizedek, another time as a man and with a couple of the angelic beings who appeared as men, who came and ate with him. Incredible. (Speaking of Abraham.)

So now He's manifested Himself as a human being, and He said, **Your name shall no longer be called Jacob, but Israel.** What an awesome story! What an incredible thing to understand that God had this planned out before He ever created the angelic realm, every bit of this! Every bit of it! And we can't understand that kind of a mind. How can you understand the mind that has the power to create and bring into existence the kind of universe that we see? We send something out in space to look at them, but to know how they function?

Well, science has grown to a point where they have some understanding of some of that, but how do you understand a sun and how it continues to exist like it does and how it started and how it continues on and for so long a time? We're barely touching the surface on that kind of ability to comprehend such things. Amazing!

And so here it is. God has worked in an awesome manner to bring it to this point as He's building something. I mean, if we aren't in awe and dumbfounded by how God has done these things and revealed portions of His plan over 4,000 years in such an incredible way? Incredible. I mean, what do you say?

**Your name shall no longer be called Jacob, but Israel.** It hasn't been until, candidly, PKG, until God finally gave us to understand more about Israel, more about the names, the twelve.

It's not the physical tribes that are important, it's what God is building. He's used names to describe those things and some of their functions and what they're going to do in His Family that He hasn't even revealed yet because that part of the Family hasn't been brought together. That's not going to be given as a whole to others, it's going to be given to the Family to understand.

It's about God's building a temple. 12,000, 12 times 12,000, 144,000 in the beginning, in the first resurrection in God's Family. They bear those names. All of them bear the name Israel because it's about the Israel of God. It's not about a physical people, and yet during Worldwide, candidly, we still had a lot of those feelings, that it's about Israel, that it's about physical peoples and it has to be from those. The 144,000 it had to be - and because the great multitude took up the rest of us, those of us who maybe were of a different nationality, like coming from Germany or somewhere, or wherever it might be where your background is, and not Israelite. It's like what about the rest of the world?

Well, it's because we're all brought into the purpose and the meaning of the name of Israel. The Church of God, the Israel of God, the Family of God, it's all the same thing. All of it has meaning and purpose and it's God's building. It's not about something physical like even as we began to come out of Sardis and things began to be revealed. We still had a long way to go to understand some of these things.

Because I still remember people who thought it was a great thing if you had Jewish blood in you. Okay, is that better than Ephraim and Manasseh? Is that better than Issachar and Zebulun and Dan and different ones? Is that so much better then? And what about the rest of us who are just gentiles? What about us?

We went through that in Worldwide and because we were so physical in those things we didn't grasp and understand, because we hadn't come to that point yet where God was revealing this is about a spiritual Israel. The 144,000 is not something different than the great multitude, it's just the 144,000 come out of 6,000 years and you can't count that. There's not a human being alive that can count that. No one knows. Because God knows every one of them. So no one can count them.

Look at what we had to go through to get to that point. We had to go through an apostasy, and then finally God brought us to that point of maturity. But yet that's when God revealed it. We should be moved by those things. To understand that there are those of us among us here that are still here that were a part of Philadelphia or whatever, that we didn't know these things, and you can't know them until God gives them in God's time. It's His responsibility.

That's why things about Joshua coming in the flesh, coming into our lives and what that meant, and will come again, and what that meant. It's him coming into our lives, and it wasn't supposed to be given back in 1975 to God's Church. It wasn't to be received by anyone else until it was God's time after the Apostasy. Little before some of that started.

How blessed are we every time God gives us more? And yet Jacob was moved by the truth he had at that time. "Your mercy and Your truth. Who is worthy of that? I'm not worthy of it." We're not when we look at it in that plane. That's just being honest with God. That means we're thankful that He's merciful to us, that He's revealing things to us, that He gives us understanding and works in our lives in the manner that He does, that He puts things into our mind that we know you can't go and give it to someone else.

That's God's work. That's God's job. Only God can do that because it's something done spiritually. He has to communicate it to the mind. That's why we've understood always, in the sense of Philadelphia, that no one comes into the Church unless God puts it into the mind. He does the calling, and He gives us, when He calls someone He gives them to Christ, the Church of God, the Body of Christ.

**Then He said, Your name shall no longer be called Jacob, but Israel.** We understand that, a compound word "El" for God. The first part of that having to do with the word "prevails or perseveres." What a beautiful name. That's what we have to do. God does this with us, and we do that toward God, we respond in like manner. We have to fight; we have to persevere. We have to wrestle. It's not with God, it's with ourselves in order to receive what God has for us. What an incredible thing to understand. I mean, I don't have the words to adequately convey these things. Awesome! That's all I can find.

**For you have,** basically the word here meaning **power** or **exerted power**, persevered, prevailed **with God and with men**. How do we do that? Well, because there are things we have to wrestle with in this world if we're to hold on to God and God's way of life and not let go. Because that's the example being given here. It's something you have to do with the world and people who aren't going to treat you right, who don't understand. We have to understand that too so that we don't hold something against them, so that we don't respond in kind.

I was thinking this morning about a judge and about a prosecutor. I thought what an awesome thing, not one iota held against them in any fashion or form. Because we have to come to that understanding as Christ said, as Stephen said, "Father, forgive them. They don't know what they're doing." We know that! They don't have God's spirit yet so how can we treat others in the world in a wrong way and expect something of them that they don't have the ability to give? And yet we do it all the time in situations in the world. We expect more from them. Why?

That's our constant battle. It's my battle. I don't have to go very far from once I get in the vehicle. It's in my nature. Sometimes get a little vocal about it. "What are they doing?!" Anyway, don't want to go there.

It's the world and the world is wrapped up in self. People today and their little selfies and things like that, they can't help it. They're in deeper bondage than ever before. Can you imagine? It's insanity. People walking around and they're so glued to this thing in their hand that they about get run over when they come out to cross the street. It happens all the time.

You have to watch out for the people or you're going to run over them. It's forever. You can almost count on it.

What I love though, I'll just share this little tidbit with you. Now, maybe you shouldn't do this, but I do it because I have this part of carnality in me. When there are two turning lanes I generally always pick the lesser one. If it's really long on one section, especially, we have one area in Florence there that's like this, and one area inevitably people will line up in that one line. The other one they let go because I know what they're going to do, they're going to do what everybody else in that line is going to do. They're going to go around the corner and make a right turn at the next street up there. But I know as a whole there is going to be someone on their phone, and so when the other cars start going I'm going to get that spot. And I do 95% of the time.

Now, when I don't I have to go farther down the road and come back again. Anyway. But you can almost count on it today, this is what they're going to do. That's the world. So we can't expect more of them than what they're able to give, obviously.

**...you prevail with God and with men. Then Jacob asked, saying, Tell me your name. So He said, Why ask about My name? And it says, And He blessed him there.**

**Verse 30—So Jacob called the name of the place Peniel, "face" or "the vision of God," for I have seen God face to face.** Now, we know, because sometimes even within Philadelphia people had difficulty with some of these things, because it was like certain ones saw God or Moses saw. No, none of them ever, ever, ever, ever, never, never, never saw God! God is spirit!

And yet we didn't, some didn't anyway, seem to grasp that fully, because when we were growing out of Sardis we had to start out with a lot of physical things. We took time to get rid of the things that were physical in order to grow spiritually. But that's something that can't happen overnight. And so, so it is with something like this, to understand it's because of how God manifested Himself in physical form. No one has ever seen God. Can't. He's spirit.

**...for I have seen God face to face, and my life is delivered,** is what the word is. **Then he crossed over Penuel, the sun rose on him, and he limped on his hip.** God didn't just heal everything at that moment in time for him at all, that everything is going to be okay because of that being out of whack like it was, taken out of its socket.

**Therefore, to this day,** so when this was written, when this was recorded later on and gone over later on, **so to this day the children of Israel do not eat the tendon of the thigh, because He touched the socket of Jacob's hip at the tendon.** Carnal, physical, but the story passed on. These stories passed down in a physical people generation after generation after generation. Some held on to them better until finally some of these things were recorded, had to be recorded and then passed down and rewritten and rewritten. But what an incredible thing to know how long some things continue on.

Anyway, very moving stories. With that we'll stop there and continue on next time I speak. When is that? I think it's going to be a while.

I think they'll all be in order for you, and for those listening in other areas it might be at a different time. We'll send out a schedule. But basically because I'm going to give *Part 6* in The Netherlands, they're going to hear that. Then I think they have to come back to this part later on. It gets a little complicated when I'm travelling because we have to juggle sermons and things like that. So anyway, yours will all be in order.