

Chapter XXXVII

JACOB'S DIVINE ADVENTURE

THE SECOND PERIOD

Haran

As Jacob, led by the Spirit of God, departs from Bethel, the Second Day, or second period, of his spiritual journeying begins. This period in Jacob's unfoldment promises to be filled with exciting adventure, but it is also fraught with danger. However, it is not the physical but the metaphysical nature of the adventure which is important to us.

In Bethel the heavens opened unto Jacob and the pattern of his great mission was revealed to him. In Haran, the place in which the second period of his divine adventure unfolds, a wilderness experience awaits him.

In Jacob's divine adventure a precedent is established which is repeated in the experiences of those who are led by the Holy Spirit into spiritual preparation for higher duties and responsibilities. This preparation is often likened to a wilderness. Never believe you have *wandered* into a wilderness experience. It is always the Spirit of God which leads one into the wilderness to be tested concerning the devilish ways of the carnal mind — a time in which one is taught to prove one's God-given dominion over evil.

Centuries after Jacob's wilderness experience, this fundamental point in spiritual education was illustrated in the life of Christ Jesus through an experience which has since been called *The Temptations* — an experience which gives us a clear picture of the scenes which are coming to light in Jacob's experience. (See Matt. 3:16,17;4:1-11.)

Like our Master, Jacob had been chosen for a great mission. Like Jesus, Jacob had been *led of the Spirit* into his wilderness experience where his spiritual faculties are to be tested. Jacob had much more to learn, much more to overcome, than did our Master. But the Holy Ghost, the Spirit of God, had moved upon the waters,

or elements of his human consciousness, and was leading him into the second lesson of the New Covenant.

In Jacob's journeying Haran is the city, or consciousness, typical of the cross roads of the material world. It is also typical of the occult influences of the east. Here the conditions of the Old Covenant prevailed. In Haran we see how the occultism of *the people of the east country* weave a web of mesmerism and inertia about Jacob, causing him to become "a forgetful hearer of the word" which God had spoken to him at Bethel. (See Jas.1:25.)

Hypnotic or mesmeric influences tend to change the character of an individual. They hold one in the bonds of servitude and keep one from thinking and acting intelligently. In Haran, the hypnotic influences of occultism changed Jacob's pattern of thinking completely and caused him to forget God's promise to him at Bethel: "*I AM* with thee in all places whither thou goest." The power of the divine *Ego*, if exercised, would have given him divine authority in every situation. But from the moment he entered the borders of Haran, he seemed to be unaware of his divine mission. Even though apparently awake, the *deep sleep* of hypnotic influences seemed to engulf his senses. And instead of thinking and acting like the representative of God's Covenant with man, his thoughts and actions seemed to be in tune with the low-level-frequency of the thinking of the people of Haran.

In the allegory which the Spirit of God has written in Jacob's life, his experiences in Haran are presented without gloss, so that mankind might learn from them the necessity of rising up and throwing off the enslaving influences of the occult mind with its domination, subtlety, deceit, and mental bondage. His experiences in this land also reveal the dominion which comes to man when he is roused spiritually to remember — *to be re-minded* — that he is empowered by God, the divine Mind, the *I AM*, to think and act rightly, to say "I" and "I am" with divine authority.

But let us trace Jacob's footsteps as he leaves Bethel and turns toward Haran:

Then Jacob went on his journey, and came into the
land of the people of the east.— Gen.29:1.

Figuratively, Jacob came into the *thinking* of the people of the east, into the mental atmosphere and dominant influence of the

land of occultism — influence which hung about him like a haze. Abraham knew this land. He knew the mesmeric mental powers of the people of the east — powers which took possession of the minds of the unwary, causing them to think and act unlike themselves. Having come from thence, Abraham never returned. Nor would he permit his son Isaac to go there.

But Jacob has come into this land, and some very vexing experiences are to be his. Sometimes he is alert, sometimes not. But the lessons he learns and which we in turn may learn with him are many.

These experiences begin at once; one event quickly following another like scenes evolving on a giant stage from a sinister plot, with the participants well versed in their respective roles. Jacob alone seems unaware that he is playing a part. He appears to be at one with the character he is portraying — an itinerant shepherd, not the son of a wealthy prince. And certainly not the representative of God, divine Mind, the Great *I AM*. There is absolutely nothing to identify him as the recipient of the human and the divine birthright, nothing to even remotely indicate that he is endowed with the blessing of the God of Abraham and the God of Isaac. He *is* literally the poor itinerant shepherd he appears to be.

The Drama of Jacob's Wilderness Experience

The Cast of Characters in the Order of their Appearance:
Jacob, Rachel, Laban, Leah

The scene is Haran. The stage is set. And the principal actor walks upon it.

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.— Gen.29:2.

Jacob inquired of the shepherds whether they knew Laban, his uncle.

And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.— Gen.29:6.

Jacob showed his own shepherd's training in the question:

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.— Gen.29:7.

The shepherds explained that they could not water the flocks until all of the shepherds came, because the stone over the mouth of the well was too great to be lifted by a few.

And while he yet spake with them, Rachel came with her father's sheep: for she kept them. —
Gen.29:9.

The second principal comes upon the stage, and Jacob hastens to impress her. His unusual physical strength had already been demonstrated when, singlehandedly, he erected an altar at Bethel of huge stones. With apparently little effort, he rolled away the great stone from the well's mouth, a task usually requiring the combined strength of several men, and he watered the flock for Rachel. Only then did he introduce himself to her, after the Oriental manner, as "her father's brother, Rebekah's son."

Rachel hastened to tell her father who Jacob was, and the third principal is brought into the play. Laban, a villain within, a philanthropist without, greeted Jacob enthusiastically:

He ran to meet him, and embraced him, and kissed him, and brought him to his house.— Gen.29:13.

Laban, Rebekah's brother, was the grandson of Nahor, Abraham's brother and the great grandson of Terah — the same Terah who had taken his family out of Ur of the Chaldees into Mesopotamia, wherein is Haran. The spiritual impulse which had lifted this family out of the center of the organized occultism of the east had dwindled and waned. There is nothing in the Bible to indicate that Laban and his family knew or worshipped the God of Abraham.

Jacob unwisely told Laban all the things which had transpired at his father's house — things which caused Jacob to come to Haran. (See Gen.27:41-46; 28:1-5.) Laban, with feigned graciousness, invited Jacob to abide with them and to work with him. With shrewd Oriental insight, he was quick to see a way in which he could ob-

tain Jacob's services at no cost to himself. With diabolical cleverness he played the part of a loving relative, solicitous of his nephew's well-being. And with the subtlety of the serpent he made it appear that Jacob, not he, outlined the terms of the agreement by which Jacob would work for him — terms which bound Jacob for a time to the conditions of the Old Covenant. But let us read the words of Holy Writ and see exactly how Laban accomplished his unholy purpose:

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

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

Gen.29:14,15.

The conversation is interrupted as Laban cleverly brings his daughters into the well staged scene.

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

And Leah was tender [weak] eyed; but Rachel was beautiful and well favored [perfect] in form. —

Gen.29:16,17.

With the appearance of Leah, Laban's elder daughter, the fourth principal in the cast of characters in the drama is complete. The plot thickens. One can feel ominous overtones in the contract Jacob made with Laban:

And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.— Gen.29:18,19.

Laban's plan of using his daughters as bait to ensnare Jacob had worked. But why did Jacob permit himself to be imposed upon by Laban? As soon as he reached Haran, he seemed to have forgotten his communion with God at Bethel. He literally sold himself into slavery when he said, "I will serve" — the little "i" of personal sense yielding to the big "I" of human will.

Had Jacob lost sight of the fact that he was the heir of the Covenant, having the power of the Son of God? He seemed not to remember the idea of tithing that would have made him rich. And strangely enough, he laid no claim to his father's great wealth. Isaac would have paid any price to obtain for Jacob a bride from Rebekah's family. Was Jacob so mesmerized by Rachel's sensuous beauty that he lost sight of his noble heritage? It would seem so, for we read:

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had for her.— Gen.29:20.

From a human standpoint, Jacob's love for Rachel is beautiful. "The seven years that he served for her seemed unto him but a few days, for the love he had for her." But spiritually and scientifically discerned, this very human, sensuous love blinded Jacob to his divine heritage and bound him to Rachel's father as a common laborer. *The serpent had captured Jacob's imagination.* It was as though Jacob wanted to show Rachel how much he loved her for, without a momentary reflection on the dire consequences, he agreed to serve seven years for her. He thereby bound himself to the Old Covenant and served it and its representative Laban, not just seven, but twenty years, before he awoke from its mesmerism.

How different was Jacob's betrothal from that of Isaac's. The wisdom and tenderness, generosity and love of Abraham's majestic nature were active in the preparation for Isaac's marriage. Abraham's wealth and prestige were as nothing to him if they did not bring happiness and establishment to his son. But Isaac had not provided Jacob with anything when he sent him to Haran to seek a wife. It was as though Jacob had no heritage at all. And Jacob did not draw upon his spiritual resources that would have been adequate for any occasion. Wisdom would have given Jacob spiritual insight to see through and avoid the tempter's snare. But Jacob, completely mesmerized and thereby robbed of his natural resourcefulness, walked blindly into the trap. Laban was quick to detect Jacob's lack of wisdom and resources and to use it for his own selfish purposes. Like any skilled mesmerist, Laban knew when he had his prey in his power. There was no longer any need for pretense.

When Abraham had sent presents and money to Laban and his family as a dowry for Isaac, Laban had greeted Abraham's servant with a great show of hospitality. He was impressed by Abraham's wealth and with the servant's story of Abraham's great prestige in the land of Canaan. But Laban has no love for Jacob. With apparently nothing to gain by being gracious, Laban soon showed himself in his true colors.

Jacob served Laban, without pay, for seven years that he might have his beloved Rachel to wife. At the end of the time, Jacob said unto Laban:

Give me my wife, for my days are fulfilled, that I may go in unto her.— Gen.29:21.

Jacob's Marriages

So Laban gathered together all the men of the place and made a great feast — a wedding feast. But he did not give Rachel to Jacob as he had promised. Instead, he brought Rachel's elder sister Leah, and gave her to Jacob as his wife (Gen.29:22-24).

In many parts of the Orient, even today, a bride does not participate in the marriage ceremony, nor does she attend the bridal feast. After the feast she is brought heavily veiled to her husband, and he does not see her face until the following morning. And so it was at Jacob's wedding, for we read:

And it came to pass, that in the morning, it was Leah: and he said to Laban, What is this thou hast done unto me? did I not serve thee for Rachel? wherefore then hast thou beguiled me?— Gen.29:25.

Again the little "i" of Jacob's mesmerized senses was subservient. We do not hear even a whisper of his dynamic divine *Ego*, the *I AM*, that would have demanded his rights instead of meekly questioning Laban's motives. In reply to Jacob's question, Laban figuratively shrugged his shoulders and said:

It must not be so done in our country, to give the younger before the firstborn.

Fulfil her week, and we will give thee this also for the service which thou shalt serve me yet seven other years.— Gen.29:26,27.

Today one might say this was a sharp business deal. Laban got rid of both of his daughters, whom he was incapable of loving and whom he regarded as mere chattels, and at the same time he bound Jacob to serve him fourteen years, during which time he paid him no wages.

Did Jacob at this moment remember Esau's anguished cry when he learned that his brother had supplanted him at their father's side and through deceit obtained the coveted blessing of the first-born? Did Jacob feel that this punishment he was to bear was just retribution for his sin? It would appear so, for after challenging Laban and hearing Laban's justification of his act, Jacob agreed to serve him an additional seven years for Rachel.

Leah was a willing accomplice of her father. Her true sense of womanhood seems to have been overshadowed by her father's dominant nature. Leah's name, or nature, has many different meanings, some of which are: weariness, painful, languid, timid — qualities which indicate a nature subdued by a dominant personality. However, Leah's name also means *wild cow*, and suggests an independent quality which later finds expression in several encounters with her sister.

Jacob reluctantly accepted Leah as his wife, but he loved Rachel completely. The statement that Leah was hated by Jacob does not mean hatred in the English sense of the word (Gen.29:31). It means simply that Jacob's love for Rachel was whole-hearted, and there was no room in his affections for another wife.

The meaning of Rachel's name is *ewe lamb*, in the sense of being as meek as a lamb. But her meekness was not the meekness that inherits the earth, which Christ Jesus said was blessed (Matt.5:5). It was the meekness of submission to parental domination, the meekness which finds satisfaction in being the object of sensuous affection. But Rachel was Jacob's beloved. And it is sad to relate that there is no record that Rachel grew in the understanding of God, or that she comprehended the nature of the Motherhood of The Almighty and the spiritual nature of womanhood.

Jacob now has two wives, and later he has two concubines. But he is still alone in his spiritual journeying. The divine completeness, symbolized by the spiritual Marriage Covenant, was not reflected in either of Jacob's marriages. Jacob did not realize that his experience would be so completely different from the ex-

periences of Abraham and Isaac, who found their completeness in the symbolism of their human marriages. God demanded of Jacob that he find his divine completeness within himself. That is why his experience is so vitally important to all mankind, for this is what God is demanding of each one of us today.

For the space of about 20 years Jacob remained in Laban's house. During this time he exhibited no spiritual authority, and his divine adventure seemed to be at a standstill. There is no record of any spiritual unfoldment. He appeared to be enacting the role of a bondman in a melodrama. The scenes which pass before the viewer's eyes resemble a well-laid plot with tragic dimensions, rather than the accomplishment of a holy purpose — the fulfillment of God's promise to Abraham that his seed would multiply and fill the earth and be a blessing to all mankind. But regardless of the seeming, the divine plan *was* unfolding.

And then a series of happenings took place which overshadowed the previous events in the drama — happenings which, though apparently concerning only rivalry between two sisters, changed the course of history. In quick succession Jacob's two wives and two concubines bore him 12 sons and a daughter, through whom the story of the conflict between the Old and the New Covenants is told in our Bible. The curtain rises on the beginning of a new era.

The Birth of Jacob's Children

Neither of Jacob's wives reflected the qualities of the Motherhood of God. Neither seemed to possess any spiritual attributes. They were interested primarily in themselves. There was constant rivalry between them for Jacob's affections. These daughters of Laban brought forth children for their own glory. Each gave her maid to her husband that the wife might have children by the maid, thinking thus to add to her own importance in the household. Jacob permitted his wives to give names to his children — names which reflected their states of mind. The words of the Bible give a clear picture of the intense competition between the two sisters and of their rivalry to excel each other in child-bearing.

Jacob's first son was born to Leah, and she called his name *Reuben*, for she said,

Surely the Lord hath looked upon my affliction;
now therefore my husband will love me.— Gen.29:32.

But Leah, thinking only of her own glory, did not foster in this child the cherished qualities of true manhood. And Reuben, "unstable as water," lost the birthright of the firstborn. Only after much tribulation did he throw off his mother's concept of him and gain his father's blessing which acknowledged his divine nature: "excellency of dignity and the excellency of power" (Gen.49:3,4).

Leah conceived again and bore another son whom she called *Simeon*, and said:

Because the Lord hath heard that I was hated, he
hath therefore given me this son also.— Gen.29:33.

She bore still another son and called his name *Levi*, saying:

Now this time will my husband be joined unto me,
because I have born him three sons.— Gen.29:34.

Leah loved herself more than she loved these sons, and this self-interest, self-love, and self-justification is reflected in their lives. Many years later Jacob said of Simeon and Levi, "Instruments of cruelty are in their habitation" (Gen.49:5). These sons did not reform, but their progeny were redeemed through much tribulation.

Leah conceived again and called the name of the fourth son *Judah*, and she said,

Now will I praise the Lord.— Gen.29:35.

When Leah praised the Lord instead of striving to glorify herself, she brought forth Judah, who fathered the kingly tribe of Israel through which came David and Solomon, the prophets Isaiah and Daniel, the Virgin Mary, and Jesus. To Judah was given the honored place of the firstborn because of the unworthiness of his three elder brothers; but Jacob did not give the birthright to Judah.

Having borne Jacob four sons in quick succession, Leah felt she had won the favored place in Jacob's house, if not in his affections. But this was not true. Jacob had chosen Rachel; Leah had been

foisted upon him. And Rachel, though childless, remained first in Jacob's household and first in his love.

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

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

And she said, Behold, my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.— Gen.30:1-3.

Jacob's anger was not kindled against Rachel because she had no children but because of her attitude. Further, the Hebrew word translated *anger* in this instance means provoked, not deepseated rage or fury. In fact, the basic meaning of this word anger is sorrow, anguish. And these words better describe Jacob's reaction to Rachel's plea.

But is there another reason for Jacob's sorrow or anguish? Do his words, "Am I in God's stead," imply that Jacob knew and felt that Rachel should know that her children must be born by promise of God and not by the will of man? Jacob knew that his mother Rebekah and his grandmother Sarah had been barren. Yet they were chosen of God to bring forth the children of promise known as the seed of Abraham, children through whom the knowledge of God would be unfolded for the enlightenment of the whole world.

Did the barrenness of Jacob's beloved alert him to his own spiritual barrenness — to the fact that he was bereft of the understanding of the Almighty Motherhood of God? It would seem not. Jacob's lack of understanding of the compound nature of God as Father-Mother is evident in the fact that he had not gained the understanding of his own completeness nor found fulfillment in either of his marriages. Neither had he found dominion in his dealings with Laban.

Like Sarah, Rachel yielded to the custom of the land and gave her maid Bilhah to her husband that, by adoption she might have children. But unlike Sarah who never adopted Ishmael nor claimed him as her own child, Rachel did claim Bilhah's child as her son. And she called his name *Dan*. And Rachel said,

God hath judged me, and hath also heard my voice,
and hath given me a son.— Gen.30:6.

Bilhah's name means simple, unconcerned, stupid. It is thought-provoking that her child's name, or nature, became synonymous with the serpent — with animal subtlety and deceit. (See Gen.49:17). *Stupidity* brings forth much evil. Being *unconcerned*, or *simple-minded*, permits one to be easily influenced by the carnal mind and led astray. Dan, in whom the animal nature prevailed, is the only one of Jacob's twelve sons whose name is not mentioned in the sealing of the twelve tribes of Israel in the Book of Revelation (Rev.7:4-8). The type of mentality typified by Dan, which does its evil work in such a way that others are blamed, never repents for wrong doing, hence never finds redemption.

Rachel's human plan by which she would have a son was not in accordance with the divine plan, that she would bring forth the son who would inherit the birthright of his father Jacob. But Rachel had not yet stopped competing with Leah, for we read that Bilhah, Rachel's maid, bore Jacob a second son and Rachel called his name *Naphtali*. And Rachel said,

With great wrestlings have I wrestled with my
sister, and I have prevailed.— Gen.30:8.

Naphtali's birth meant no more to Rachel than a victory over her sister. But Bilhah, though stupid, must have imparted to her son the love which Rachel lacked, for in years to come, Jacob said: "Naphtali is a hind let loose (in the sense of freedom); for he giveth goodly words" (Gen.49:21). Moses described Naphtali's descendants as "satisfied with favor and full of the blessing of the Lord" (Deut.33:23).

The rivalry between the sisters continued to dominate them. Not to be outdone by her sister, Leah, who had ceased bearing, gave her maid Zilpah to her husband. Zilpah bore Jacob a son and Leah, claiming him as her own, called his name *Gad*, and said:

A troop [good fortune] cometh.— (Gen.30:11, RV.)

Leah saw good fortune for herself in the birth of this child. But Zilpah, whose name means dignity, must have imparted to her son a sense of dominion, for Moses wrote of the tribe of Gad:

Blessed be he [God] that enlargeth Gad; he dwelleth as a lion [as a king] . . .

. . . He came with the heads of his people, he executed the justice of the Lord, and his judgments with Israel.— Deut.33:20,21.

Zilpah, whose name also means trickle, as dropping myrrh or perfume, bore Jacob a second son, and Leah called his name *Asher*, saying,

Happy am I, for the daughters will call me blessed.— Gen.30:13.

Although Leah saw in this son cause for her own self-glorification, the child's real mother saw his true selfhood and fostered it. Later Jacob described Asher's nature as yielding "royal dainties" (Gen.49:20), or as having full compensation. And it was of Asher's offspring that Moses said, "As thy days, so shall thy strength be" (Deut.33:25). These words are a prophecy that Asher, his offspring, and those who think as Asher thought would have divine ability to command their experiences and spiritual comprehension to understand that God gives one strength to do all one needs to do.

As the drama of Jacob's wilderness experience continued, the daughters of Laban dominated every scene. Pride, bitterness, envy, strife — these attributes of evil seemed to blot out the light of love. And Jacob, bound by a kind of mental inertia, did not take possession of his house, nor did he command his household. *Bethel, the house of God*, seemed very far away.

There were no more children born in Jacob's house for a time. And then on a day Leah's eldest son Reuben found some mandrakes in the field and brought them to his mother. These mandrakes have since been called *love apples*. There was an ancient superstition that this fruit contained a magic love-potion that would produce fruitfulness of the womb. Both Leah and Rachel believed this superstition. When Rachel knew that her sister had the mandrakes, she begged her for them.

Rachel's anguish at being childless was genuine. Viewed in the framework of the age in which she lived, her barrenness was a reproach. She did not yet understand that the child she was to

bring forth must be born, not of the will of man, but of God. Her frantic human desire to bear children stood between her and divine fulfillment. And her envy of her sister, because Leah had four sons, blinded her to her place in the unfoldment of the Covenant. But remember, this is *Jacob's story*; and what appears as Rachel's barrenness evidences his lack of understanding of the nature and the power of the Motherhood of God.

Rachel envied Leah. But Leah also envied Rachel. This fact is made abundantly clear in Leah's scathing reply to Rachel's request for the mandrakes:

Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore, he shall lie with thee tonight for thy son's mandrakes.

And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.— Gen.30:15,16.

So Jacob returned to Leah's tent, and she conceived and bore Jacob a fifth son, and she called his name *Issachar*. And she said,

God hath given me my hire, because I have given my maiden to my husband.— Gen.30:18.

But Leah, still glorifying herself and claiming this son as pay for her hire, clothed him with the nature of servitude, and his generations became "servants unto tribute" in the land of Canaan before they found their dominion. (See Gen.49:15.)

And Leah conceived again and bore a son and called his name *Zebulon*, and said:

God hath endowed me with a good [a noble] dowry; now will my husband dwell with me [treat me in princely style], because I have borne him six sons.— Gen.30:20, NEB.

With the birth of this child, Leah proudly numbered her sons and claimed them as her dowry. But Zebulon and his progeny eventually broke away from this limited sense of sonship and

became known as “an haven of ships” (Gen.49:13), and gained “the abundance of the seas” (Deut.33:19).

Leah afterwards bore a daughter and called her name *Dinah*, whose name means judgment (Gen.30:21). And through *Dinah*, judgment came upon Jacob’s house at Shechem.

Leah bore Jacob two sons and a daughter after giving her sister the mandrakes, while Rachel, who had the *love apples*, remained childless. The superstition might have had power over Laban’s daughters, but it had no influence over the lives of Jacob’s wives.

The action of these characters and the bizarre events precipitated by the human will of the actors seem more like a dream-sequence enacted upon a stage than the unfolding of Jacob’s divine adventure. One wonders when Jacob will awake and exert his spiritual authority. But there is nothing to indicate that the mesmeric conditions have changed. And then we read:

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

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

And she called his name Joseph; and said, the Lord shall add to me another son.— Gen.30:22-24.

The phrase *God remembered* is a figure of speech — *anthropopateia*, ascribing to God what belongs to human beings, irrational creatures, or inanimate things (*Companion Bible*, Ap.6). It was not that God remembered Rachel, but that Rachel remembered God; for God is never unmindful of His children. Some idea of God as *Elohim*, the Father and Mother of all creation, who brings forth, or brings to light, in each receptive consciousness the spiritual idea of creation, dawned in Rachel’s consciousness. So powerful is *Elohim* that Rachel’s meager concept of this creative life-giving divine Principle was sufficient to break the fetters of a mortal sense of unfruitful womanhood and to take away the reproach of barrenness. Rachel’s consciousness was opened to discern faintly the idea of divine Sonship, and the son whom she brought forth — *Joseph*, whose name means increase — exemplified the divine nature of *Elohim* in abundant measure.

While the birth of Jacob’s children seemed to be more important to Leah and Rachel than to Jacob, it must be remembered that

their birth was a part of Jacob's unfoldment, revealing different facets of his nature. This was particularly true when Rachel bore Joseph. The birth of this child to Jacob's beloved, reveals that some concept of the power of *El Shaddi*, The Almighty Motherhood of *Elohim*, had come to light in Jacob's consciousness. Recall that in the unfoldment of Abraham and Isaac, it was *their* enlightened sense of the All-might of God's Motherhood that healed their wives' barrenness and gave to them the power of conception. And so it was in Jacob's unfoldment.

In *The Septuagint* there is a translation which indicates that, like Isaac and Jacob, Joseph was indeed a child of promise. Jacob acknowledged the divine origin of Joseph when, nearing his journey's end, he spoke thus of this beloved son of Rachel:

He [Joseph] who hath strengthened Israel is from
the God of thy father.— Gen.49:24.

To this spiritually minded child God gave the birthright of spiritual dominion, and Jacob acknowledged Joseph's right to the birthright of the firstborn (1 Chron.5:1,2). Jacob saw in Joseph his true firstborn, not alone because he was the firstborn of Rachel, the wife whom Jacob had chosen to mother the seed of Abraham, but because Jacob saw in this child the manifestation of the divine nature. Joseph's birth symbolizes the birth of the divine idea of Sonship in Jacob's own human consciousness, after which Jacob awoke from the mesmerism which had bound him and began to regain the spiritual concept of himself which had been revealed to him at Bethel. And immediately he began to assert his spiritual dominion. He threw off the yoke of bondage to Laban and rose above the influence of the occultism of the people of the east country (Gen.30:25).

Rachel bore Jacob yet another son after Jacob and his family returned to the land of Canaan. Soon after they left Bethel on their way to Hebron they came to Ephrath, which is Bethlehem. Here Jacob's youngest son was born. Rachel called his name *Benoni*, meaning *son of my sorrow*. But Jacob changed his name to *Benjamin*, meaning *son of my right hand*. Benjamin is the only one of his twelve sons whom Jacob named, and the only one born in the land of Canaan.

**Jacob Awakes From The Mesmerism
of the East Country.**

But let us return to the time of Joseph's birth:

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

Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.— Gen.30:25-26.

“When Rachel had born Joseph!” In Jacob's spiritual journeying the birth of Joseph was symbolic of the appearing to Jacob of the infant idea of his own divinity and of the spiritual birthright of the Son of God which was his by divine right. And this awakening roused Jacob to see that he could and should be free from Laban's domination. From the moment of Joseph's birth, Jacob began to throw off the mesmerism of Haran and to outwit the representative of occultism.

However, not all at once does Jacob assert his spiritual dominion. The idea of his divine Sonship and of the power of the Spirit of God in him had not matured sufficiently to enable him to realize his freedom immediately. He still felt he could not leave Haran without Laban's consent. It seems incredible that Jacob, the heir of the Covenant of God with man, should believe he had to beg Laban, the representative of occultism and sensuous materialism, to let him go. Imagine the incongruity and inequity of such a scene! He who had the birthright of the Son of God and in whom was vested spiritual dominion over all the earth, *bowing* to him who was a willing tool of the serpent and who had no real dominion! The representative of the New Covenant of Godlikeness subservient to the representative of the Old Covenant of godless materialism! It was as though light had been overshadowed by darkness — light begging darkness to let it shine — the divine Mind powerless before the carnal mind!

Jacob had been so mesmerized by Laban's pretense to power and so fearful of losing Rachel that he had forgotten that he, Jacob, had a Covenant with God, a spiritual agreement with the Almighty, which gave him divine authority on earth. He had

forgotten that he had the divine birthright which gave him both spiritual and temporal power — which actually made him both priest and king unto God. He had forgotten that at any moment he could have refused to be dominated by Laban. He didn't seem to realize he could have said with authority, "I am going home!" Even so, Jacob's request that Laban let him go was the first positive action he had taken to free himself from Laban's clutches. However, Laban had no intention of letting Jacob go. He was determined to keep his industrious nephew in subjection to him. With all the subtlety of the serpent, while weaving a web in which to enmesh Jacob's thinking further, Laban appeared to be asking a favour of Jacob:

I pray thee, if I have found favour in thine eyes,
tarry: for I have learned by experience [by divination]
that the Lord hath blessed me for thy sake.
And he said, Appoint me thy wages, and I will give
it.— Gen.30:27,28.

Laban had obtained Jacob's valuable services for fourteen years at no cost to himself and had given Jacob no opportunity to enrich himself. Jacob was not on the verge of permitting himself to be enslaved again. He confronted his uncle with the fact that Laban had little when he, Jacob, had come to him. Laban had been so poor that his daughters had to perform the task of watering and caring for his flocks. Except for the two bondmaids of Leah and Rachel, there were apparently no servants in the household — an indication of extreme poverty in the Orient. Jacob said:

Thou knowest how I have served thee, and how thy
cattle was with me.
For it was little which thou hadst before I came,
and it is now increased unto a multitude; and the
Lord hath blessed thee since my coming: and now
when shall I provide for mine own house also?—
Gen.30:29,30.

Jacob Outwits Laban

As soon as Jacob began to resist Laban, he began to express the authority of the divine *Ego*. He was learning how to say "I" and "I am" aright. Seeing that Jacob was no longer held under the spell

of mesmeric inertia which had bound him for fourteen years, Laban craftily suggested that they make another agreement. But Jacob had reason to know that Laban could not be trusted. In reply to Laban's question, "What shall I give thee?" Jacob made a proposal through which he knew he could outwit Laban.

And Jacob said, Thou shalt not give me any thing: If thou wilt do this thing for me, I will again feed and keep thy flock.

I will pass through thy flock today, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire.

So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.— Gen.30:31-33.

Jacob's proposal — that Laban keep the white sheep and the black goats of the flock, while he, Jacob, would take the speckled, spotted, and ringstraked (striped) among the goats and the brown among the sheep, which were fewer in number than the natural colored ones — was so obviously in Laban's favour that Laban readily agreed to the terms of the bargain. Laban himself separated the flock according to the agreement and gave into his sons' keeping the flock consigned to Jacob. And he set three days' journey between Jacob's flock and his own. To make sure that the terms of the bargain were kept, Laban shrewdly made the following provisions: Jacob must shepherd Laban's flock, while Laban's sons would care for Jacob's herd (Gen.30:35,36). Laban quite obviously had plans of his own. But with intelligence and shrewdness Jacob out maneuvered the cunning craftiness of this man of the east country.

Having returned good for evil during the fourteen years he had served Laban, Jacob quite literally picked up Laban's own weapons and used them against him. Even the Master Christian did not advocate continued submission to attacks of evil. His admonition, "Unto him that smiteth thee on the one cheek offer also the other" (Luke 6:29), might suggest first, that one should not be hasty in reacting to an attack; but it may also imply that since one

has but two cheeks to turn to an aggressor, two unprovoked attacks were enough! A third attack should be answered differently, possibly by putting up an effective defense or offense. There is nothing in the Old or New Testaments which demands that we permit others to impose on us forever.

Jacob's plan of defense was on a human level. In a sense, one might say he decided to use his wits to outwit Laban. Even so, Jacob proved that intelligent human planning was sufficient to triumph over the deceit and cunning craftiness of occultism. The words of the Bible tell the full story:

And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled [peeled] white strakes in them, and made the white appear which was in the rods.

And he set the rods which he had pilled [peeled] before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

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

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

And when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.— Gen.30:37-42.

This method of animal husbandry was common practice in the ancient East. A shrewd shepherd could produce any kind of flock he chose. And Jacob was a shrewd shepherd. While Jacob seemed to be fighting fire with fire, and certainly he was using methods that we today would consider more than questionable, yet it must be remembered that this was the ancient Orient where it was considered wise and necessary to outwit a dishonest opponent. Jacob knew that Laban was his adversary who had to be defeated or he, Jacob, would be a bondman the rest of his life.

Jacob claimed the flock which he produced. However Laban drove a hard bargain. In the East there was a law that if any of the flock be killed by a wild animal, the shepherd must produce a part of the animal which had been killed as proof, or else pay for the missing one. Laban required that Jacob bear the loss of such of the flock. Laban also demanded that Jacob pay for any of the flock that was stolen. And during the six years after making the agreement which gave Jacob his wages in sheep and cattle and goats, Laban changed Jacob's wages, or method of payment, ten times (Gen.31:7,8,36-41). But through it all Jacob increased in strength, "and had much cattle, and maidservants, and menservants, and camels, and asses" (Gen.30:43); and in time, he took possession of his own flocks. Having learned the necessity of being alert to the deceit and fraudulence of occult thinking and acting, Jacob began to find his dominion in the land of the people of the east country.

Laban's sons began to be envious of Jacob. They claimed that Jacob had taken their father's gain, whereas Laban had had no gain when Jacob came to him. Laban finally realized that Jacob was outwitting him at every turn, and that his own crafty methods were not accomplishing his deceitful purposes — that of so stripping Jacob of possessions that he would have to remain with him and serve him yet further. Laban was not poor at this time. Jacob had taken good care of his flocks and had brought great increase to him. But Jacob's gain was greater.

Laban was roused against Jacob. But Jacob also had been roused against the things for which Laban stood, so roused in fact that he was able to hear the warning that the time had come for him to leave the land of the people of the east. This was the first time since coming into Haran that Jacob had thrown off the influence of occultism sufficiently to hear God's voice clearly. We read:

And the Lord said unto Jacob, Return unto the land
of thy fathers, and to thy kindred; and I will be with
thee.— Gen.31:3.

This is the first time since leaving Bethel that Jacob heard and responded to the message of the Great *I AM*. The divine promise Jacob had heard when leaving Bethel was reiterated: "I will be with thee." The *I AM* had always been with him. But his mesmerized senses had not been conscious of the divine presence. Now,

awake and alert, he had risen to a new dimension of thought where he could hear the voice within him giving him, or making plain to him, the right idea of what to do. He was in the field with the flocks when the *I AM* gave him the idea of right action, and he did not even return to Laban's house for his family. He sent for them.

Jacob sent and called Rachel and Leah to the field unto his flock,

And said unto them, I see your father's countenance, that it is not toward me as before; and the God of my father hath been with me.

And ye know that with all my power I have served your father.

And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

And if he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

Thus God hath taken away the cattle of your father, and given them to me.— Gen.31:4-9.

Jacob then told his wives of the dream he had in which the angel of God spoke to him, demanding that he lift up his eyes — his spiritual vision and his expectation — so that he might see the way in which to gain his dominion over Laban:

And the angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I.

And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled for I have seen all that Laban doeth unto thee.— Gen.31:11,12.

Then Jacob told Rachel and Leah of God's command that he leave Haran immediately and return to his promised land. God said:

I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.— Gen.31:13.

The divine *Ego*, Supreme Being, identified Himself to Jacob thus: "*I AM* the God of Bethel." When Jacob responded, "Here am I," or *Here I am*, he identified himself with the *I AM*. For the first time, the *God of Bethel* became to him, as to future generations in all time to come, *the God of Jacob*. The full force of the power of the vision which had inscribed its message in his sleeping thought at Bethel came to him again when he was roused out of apathy and fear. The understanding of the divine ever-presence and of his oneness with that presence — Immanuel — or God-with-us — came to Jacob, not as a power afar off, but as spiritual power within himself. He felt the dominion of Spirit, the kingdom of heaven, within. This new-old understanding lifted him to see the present truth of the words he had uttered at Bethel: "The Lord is in this place!" *This place*, the place where he was, no matter where that place seemed to be located in time and space — *there* was God, *there* was good, *there* was dominion! *For wherever man is, God is!* Omnipresence — presence of Mind.

The inspiration of the vision aroused in Jacob a divine energy. He began to feel the power of the Holy Ghost, the Spirit of God, moving in him, impelling him to positive right action. No longer was he subservient to Laban. No longer was he bound by the belief that he could not move without Laban's consent. No longer was Jacob afraid. He knew he was living and moving in the presence of divine Mind, not in the dimension of thought in which Laban exerted power. He was no longer on Laban's wave length, no longer under Laban's influence.

No outward change had taken place that caused Jacob to be released from bondage to Laban. In the words of the Apostle Paul, Jacob had been "transformed by the renewing of his mind, so that he could prove what is that good, and acceptable, and perfect will of God" (Rom.12:2). He was now acting under divine directions. The *I AM* was at work in him as a powerful spiritual force. The bondage of the Old Covenant, in which one mind could control and influence another, had yielded to the dominion of the New Covenant, wherein spiritual thinking and scientific knowing, even Omniscience, gives one spiritual authority.

Rachel and Leah were ready to go with Jacob, for, said they:

Is there yet any portion or inheritance for us in our
father's house?

Are we not counted of him strangers? For he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's: now, then, whatsoever God hath said unto thee, do.—
Gen.31:14-16

These words reveal yet another side to Laban. He did not love his daughters. They were to him no more than negotiable property. The accumulated bitterness of the years welled up in Rachel and Leah as they willingly turned away from Laban and his unloving, unjust, selfish practices, to go with Jacob to his country. The rivalry and jealousy which had separated the sisters was healed, and they were as one in their decision to accompany their husband away from their father's house.

Then Jacob rose up, and set his sons and his wives upon camels;

And he carried away all his cattle, and all the goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.— Gen.31:17,18.

Like the prodigal son in Jesus' parable — "When he came to himself he said, . . . I will arise and go to my father" (Luke 15:17,18), Jacob came to himself, and his first thought was to go to his father, to Isaac, and to his father's house. May we not see in Jacob's impulse to return to his human father the spiritual desire to return to his Father-God and to Bethel, to the place where God had revealed to him the power of the divine presence, which Jacob called "The house of God and the gate of heaven?" (Gen.28:17).

To go to the Father is to ascend to the consciousness of our divine origin and of our original perfection as the sons and daughters of God. *This* was now Jacob's purpose, and he began immediately this phase of his spiritual journeying. The moment Jacob's thought began to ascend to his Father-God there was awakened in him the idea of husbanding and fathering his family. He was quick to put thought into action. He took his family out of Laban's house — out of the house of godless materialism, away from the devastating influence of occultism, and set his course for Bethel — typical of the house of God.

Jacob wisely refrained from telling Laban of his plans. Jacob "stole away unawares to Laban the Syrian" (Gen.31:20). Or, as one

translation has it: "Jacob outwitted Laban." It is always wisdom to be wiser than serpents. Jacob had learned what constitutes the wisdom of the serpent and with scientific precision he outwitted the Syrian and escaped from the snares that had been laid for him.

The spiritual power and wisdom which Jacob now utilized were part of his birthright of dominion on earth. Through failure to utilize this power and wisdom he had, for too long, been a captive of his own ineptitude, a dupe of occultism, and a bondman to Laban.

When Jacob's earthly sphere of action seemed dark and void of heavenly harmony, the Spirit of God, the Holy Ghost, or Comforter, moved upon the waters, or elements of his thinking, in accordance with the divine pattern of action in the original statement of the Covenant of Godlikeness (Gen.1:2). And this divine impulsion gave him power and authority to act wisely and decisively and to correct his course. We might say, in astronomical language, that the apparent malfunction in his thinking had been corrected by *Headquarters*, and he was once more in the right orbit, functioning properly, and going forward in his divine adventure. The forward thrust of his flight was sufficient to neutralize the drag of material resistance which pursued and tried again to capture his imagination.

And so Jacob's escape from the land of the people of the East — from the deadening influence of occultism — and his return to clear scientific thinking was a triumphant journey, which is, in very truth, the journeying of us all. Jacob's footsteps were human, but his journeying was spiritual. The promise of the New Covenant had been fulfilled:

Ye shall receive power, after that the Holy Ghost is
come upon you.— Acts 1:8.

Out of the Wilderness

So Jacob left Haran and Laban and the land of the people of the East country, and gathering new energy with every step,

He rose up, and passed over the river, and set his
face toward the mount Gilead.— Gen.31:21.

The river is the *Euphrates*, about three days journey by caravan from Haran. This river was the symbolic as well as the actual boundary of the area known as the land of the people of the East country. Crossing this river was, for Jacob, a spiritual milestone. For in the allegory of Jacob's journeying, he had left behind the occult influences of the East. One might have thought that the final curtain had fallen on the drama of Jacob's wilderness experience. But another scene quickly unfolds.

Three days after he had departed it was told Laban that Jacob had gone; and Laban gathered his brethren and his sons and pursued after him, moving swiftly on camels. Jacob was traveling with a large caravan — his wives, his children, his menservants and womenservants, and his great flocks and herds. Even so, it was seven days before Laban was able to overtake Jacob at Mount Gilead, a distance of about 350 miles in a direct line from Haran and about 25 miles east of the Jordan River (Gen.31:22,23). We don't know why Jacob took the route east of the Jordan River instead of the Caravan Route of the Fertile Crescent. But Jacob was moving under divine impulsion and under the protection of the Spirit of God, and his human footsteps were but the outward appearance of his spiritual journeying.

The night before Laban reached Mount Gilead, God spoke to him in a dream and said:

Take heed that thou speak not to Jacob either good or bad.— Gen.31:24.

This phrase is a Hebrew idiom meaning, *Restrain your feelings*. Laban was intent on capturing Jacob and all that were with him. But the Word of God restrained him, and disguising his real intent, he approached Jacob with a show of hurt feelings and sadness: Jacob had left without telling Laban he was going! This accusation brought forth no response from Jacob. So Laban tried another approach. He accused Jacob of having stolen his daughters. But Laban probably remembered that Jacob had served him 14 years, without wages, for his daughters, so he again changed his tactics. With a great show of emotion, he said that he would have sent Jacob away "with mirth and with songs, and with tabret, and with harp." This was sheer nonsense, for Laban had no intention of ever letting Jacob go — Jacob was too valuable to

him. Still there was no response from Jacob. Again Laban changed his attitude and chided Jacob, "Thou hast done foolishly." (See Gen.31:26-28.)

Realizing that nothing he said made any impression upon Jacob, Laban began to feel his disadvantage. He tried to frighten Jacob: "It is in the power of my hand to do you hurt." But Laban remembered that the God of Jacob had warned him to restrain his feelings; and Laban had come to have great respect for the God of Jacob. So he feigned to understand that Jacob's haste in departing was "because thou sore longedst after thy father's house." Not having been able to rouse Jacob sufficiently to get a response of any kind from him, Laban then accused Jacob of stealing his household gods. (See Gen.31:29,30.)

Jacob's answer concerning his reason for leaving Haran without telling Laban was frank and brief:

I was afraid: for I said, Peradventure thou wouldest
take by force thy daughters from me.— Gen.31:31.

His answer to the accusation of theft was short and terse:

With whomsoever thou findest thy goods, let him
not live: before our brethren discern thou what is
thine with me, and take it to thee.— Gen.31:32.

Laban himself made the search. He went into Jacob's tent, into Leah's, into the tents of the two maidservants, into Rachel's, "but he found them not." However, Laban had not lied when he said that someone had taken his household gods. Rachel had taken the images, though Jacob knew it not. She hid them in the camel's furniture, and sat upon them. When her father searched her tent she feigned illness saying she could not arise.

These gods, or teraphim as they were called, which both Laban and Rachel cherished, were family gods and symbolized family beliefs and traditions which were so deeply embedded in Rachel's consciousness she could not give them up, "although Jacob had taught her to despise such worship of those gods" (*Josephus*.) Laban continued his search. We may easily imagine his frantic desire to find the images, not only because he cherished them, and because, according to Hurrian law, possession of them ensured title to Laban's property, but also because he needed to substantiate

his accusation against Jacob. "But he found them not." (See Gen.31:33-35.)

Jacob then gave his full attention to the business of settling his score with Laban. In words which formed a fitting climax in the melodrama depicting the conflict between the power of the divine Mind and the alleged power of the carnal mind, Jacob shattered all of Laban's hopes of ever again taking possession of Jacob's mind. The accumulation of twenty years of injustice, deceit, imposition, and fraud welled up in Jacob's biting denunciation of Laban and of all that Laban represented:

And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

This twenty years have I been with thee; thy ewes and thy she goats have not cast their young [have not miscarried], and the rams of thy flock have I not eaten.

That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. [As a shepherd, Jacob was required to be with the flock day and night.]

Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.— Gen.31:36-42.

Laban, amazed that Jacob knew that God had rebuked him and knowing that he was defenseless against Jacob's accusations, was completely unnerved. His disadvantage was evident in his blustering reply to Jacob:

These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?— Gen.31:43.

Laban tried frantically to take possession of Jacob's mind and to repossess Jacob's substance by making a show of authority mixed with indignation. But Jacob was not impressed. Finally Laban tried cunningly to bind Jacob to him by a covenant. He said:

Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.— Gen.31:44.

Jacob agreed to make a covenant with Laban, but with spiritual authority, Jacob made the conditions of the covenant and took complete charge of the preparations for ratifying it.

And Jacob took a stone, and set it up for a pillar.
 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. [This was the custom in the ancient East when making a covenant.]
 And Laban called it Jegar-saha-dutha: but Jacob called it Galeed [Gilead].— Gen.31:45-47

The two names by which Jacob and Laban called the pillar mean *a heap of witness*. *Jegar-saha-dutha* is the Aramaic of Syria, Laban's language, and *Galeed (Gilead)* is the Hebrew of Jacob's language. Jacob's spiritual senses were alerted. Knowing the crafty way in which Laban could turn anything to his own advantage, Jacob did not permit the Syrian name for the place to stand. And so we read:

Therefore was the name of it called Galeed.— Gen.31:48.

Mizpah

But that is not all. The name of the stone on which the covenant was made is called *Mizpah*, which means:

The Lord watch between me and thee, when we are absent [hidden] one from another.— Gen.31:49.

Mizpah has come to have a tender meaning — a meaning which has long been very precious to loved ones who are separated from each other. But the basic meaning of *Mizpah* is: *A place of separation; to keep rigidly apart.* In the Hebrew idiom *Mizpah* means: *Don't put your foot over this line! Or, Stay on your own side of this line!* To Jacob and to Laban, *Mizpah* meant: "The Lord will watch over both parties of this covenant to see that they keep their bargain — that they will not cross over this line of demarcation — even when they cannot keep one another under observation." Thus Galeed, or Gilead, as it came to be known, became a boundary over which Jacob and Laban and their descendants might not pass with any intent to harm one another.

Symbolically, Jacob found at Galeed, or Mizpah, the place of separation, or line of demarcation, between the occult mind with its many and devious methods of accomplishing its purposes, and the divine Mind, which reveals to mankind the Christ way, the spiritual way of accomplishing all good. Having made this separation, Jacob stayed on the right side. He walked with God in the Christ way, and was never more found using the methods of the carnal mind to accomplish his divine purpose. The *I AM* had taken over. No longer did the little "i" of a personal mortal sense of self bow before the aggressive abortive ego of occultism.

The Spirit of God had "divided the waters from the waters," and placed "the firmament" of spiritual understanding between good and evil, between the divine Mind and the carnal mind — a line of demarcation which could not be crossed. (See Gen.1:6-8.)

And Laban departed, and returned unto his place.— Gen.31:55.

And he stayed in his place! Never again did he attempt to encroach upon Jacob's dominion. And the curtain falls with finality on the last act of the melodrama of Jacob's wilderness experience. And it did not rise again!

And so the Second Day, or second period of spiritual unfoldment of the New Covenant, revealed in the first chapter of Genesis, which began for Jacob when he reached the borders of Haran, has come to its dramatic fulfillment.

As Jacob departs from Haran and the Second Day of his spiritual journeying ends, we may hear the Spirit of God reminding him: "Let there be a firmament of spiritual understanding in the midst of the waters, or elements of your consciousness, to make the distinction between thoughts emanating from God, which are spiritual and Godlike, and thoughts proceeding from the carnal mind, which are mortal and material. Then on your ladder of life only angels, God's thoughts, ascend and descend."

The second period of unfoldment is typical of wisdom and understanding unfolding in individual consciousness, which enables one to divide the waters above the firmament from the waters below the firmament — to draw a line of demarcation between the spiritual and material, between the scientific and superstitious, between the clear day of Spirit and the darkness of occultism, between the thoughts of the divine Mind and the suggestions of the carnal mind. (See pp.45-46.)

"God called the firmament Heaven." In the Hebrew, the word translated *firmament* mean *expanse*. The firmament came to be thought of as the visible arch of the sky. But the ancient Hebrew knew the firmament as the infinite expansion of thought, or comprehension of the Infinite. The prophet Isaiah urged:

Lift up your eyes to the heavens and look upon the
earth beneath.— Isa.51:6.

Figuratively, lift up your spiritual vision, your scientific senses, and look at your earthly experiences through the lens of heaven, the firmament of Infinity, rather than through the lens of the finite corporeal senses and the keyhole of self; and you will find the kingdom of heaven within you — you will find the firmament of spiritual understanding which enables you to make the separation between what is good and what is delusive. And this is what Jacob began to do.

And the evening and the morning
were the second day.
(Gen.1:8.)

Thus ended the second period of Jacob's divine adventure.

Chapter XXXVIII

JACOB'S DIVINE ADVENTURE

THE THIRD PERIOD

Mahanaim

As Jacob (still led by the Spirit of God), leaves Galeed and Mizpah, the curtain rises on the Third Day, or third period of unfolding of his Covenant with God. In his experience at Mizpah Jacob learned that the only kind of covenant or agreement one can make with evil and its representatives is one of complete separation — to agree to disagree. Having learned this lesson in the school of hard experience and hope deferred, he was ready for the next step in establishing his Covenant with God.

And Jacob went on his way.— Gen.32:1.

The mighty Spirit of God within him was a divine influence impelling him ever forward and upward in *The Way of Holiness*, establishing a spiritual right of way for him, a way in which he could walk in perfect safety (Isa.35:8). This spiritual highway was and is a straight and narrow way of scientific thinking and of strict adherence to the spiritual facts of being which had been and continued to be revealed to him. It was the way of “yea, yea and nay, nay” — no halfway measure, no middle ground (Matt.5:37). It was the way our Master trod. It is the way each one of us must tread sooner or later if we would reach the high goal of spiritual maturity and dominion and experience the harmony of heaven on earth. The terms of the Covenant remain forever the same: “Walk before me and be thou perfect!” Walk ever conscious of the divine presence and be complete and active in expressing Godlikeness. Walk ever mindful that *I AM* your I am, your divine *Ego*, the very “I” of your being. Identify yourself aright by learning how to say *I am*, and you will walk in the way of holiness and be perfect. Jacob was learning this mighty lesson. Consequently a larger, more dynamic sense of his divine authority was unfolding in him.

The Angels of God's Presence Meet Jacob

As Jacob went on his way, walking with God, mindful of God's presence — of God-with-us — the *I AM* —

The angels of God met him.

And when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim.— Gen.32:1,2.

This is God's host, or God's army! Jacob had met this angelic host before. In the vision at Bethel, at the beginning of his spiritual journeying, he saw the angels of God — God's host — ascending and descending the ladder which stood upon the earth, whose top reached unto heaven (Gen.28:12). This vision had assured Jacob of God's presence with him at all times and revealed the way in which he must walk as a *step upon step* of spiritual ascendancy (pp. 423-427). Now he receives the same assurance. God's host of spiritual ideas, the angelic army of heaven, came to usher Jacob into the third period of unfoldment of the Covenant of Godlikeness — into the realization, or higher understanding, of his oneness with God and his agreement with all that is good. Was the angelic host visible to the eye? We do not know. But the presence of this army of heavenly ideas was very real to Jacob. Their appearing symbolizes the appearing in Jacob's consciousness of a host of right ideas of what to do and how to do it as he approached the borders of the land God had promised to give him and his seed. Recall the gathering together of God's ideas in the Third Day:

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.— Gen.1:9,10.

In metaphor, the gathering together of the waters under the heavens unto one place is typical of the gathering together of the elements of thought into the focal point of ideas. The dry land is symbolic of the appearing of absolute substantial formations of thought — specific, definite ideas as distinguished from the vast

elements of divine Mind and its infinite reservoir of ideas. The third period also reveals the fact that the dry land brings forth the green growth upon the earth after his kind, each yielding fruit, whose seed is in itself (Gen.1:11-13). The seed within itself is typical of the vitality of each idea which, embodying the divine power to propagate and grow, brings forth fruit, or fruitage, after its own kind, in obedience to the law of ever appearing creation — creation which is always like the Creator.

God's host of angels coming to meet Jacob at Mahanaim is symbolic of God's holy thoughts coming into the focal point of ideas in his consciousness. At Galeed, or Mizpah, he had made a definite separation between good and evil; he had triumphed over evil's emissary and proved the power of good over evil. The natural and inevitable outcome was that good flowed into his consciousness in abundant measure — angel thoughts came rushing to meet him. And by the law written into the divine command, "Let the dry land appear," the infinitude of good resolved itself into definite concrete forms of thought which, like angels, led him into positive right action — gave him specific ideas of what to do and how to do it.

The first idea which came to Jacob was that of being reconciled with his brother Esau. It is natural, according to the divine precepts, that this should have been Jacob's first thought in this third period of spiritual unfoldment of the divine nature. For the harmonious relationship between God and man is reflected in the harmonious relationship between man and man. The first commandment of the New Covenant is: Be perfect in love for God and love for man. Our love for our fellow man is the yardstick by which we may measure our love for God. Jacob was seeking his holy relationship with God; therefore it was natural that he should seek a loving relationship with his brother. At Bethel Jacob had glimpsed something of the wondrous tender relationship between God and man, but the deep meaning of this holy relationship had not matured in him. The Spirit of God impelled him to take the step of first being reconciled with his brother. Then the footsteps leading to his reconciliation with God would follow naturally. Christ Jesus gave to all mankind a pattern of right action for those who would seek and find God and feel the tender divine ever-presence. In the *Sermon on the Mount* the Master declared:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.— Matt.5:23,24.

Jacob remembered that Esau had much against him. He knew he could not fully renounce, or lay upon the altar, a mortal concept of himself and thereby find a closer relationship with God until he corrected the wrong he had committed against his brother. He knew he must make a covenant of peace with Esau. He hastened to put thought into action. He sent messengers to Esau in the land of Seir, which is Edom — the country southeast of Canaan and below the Dead Sea — where Esau pastured his large flocks and herds. (That Jacob knew exactly where Esau was indicates that there had been some communication between Jacob and his family during the years he was in Haran — he had not been completely cut off from them.) Jacob's messengers brought Esau word that his brother had left Haran and was returning to the land of Canaan. Jacob had also instructed his servants specifically concerning the words with which they should greet Esau:

Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.— Gen.32:4,5.

The salutation *my lord* is a deferential greeting, a salutation of obeisance from a younger to an elder brother, from a servant to his master, from a subject to his king. Jacob thus acknowledged Esau as the heir of Isaac and as the head of his clan and signified his willingness to leave with God the bestowal of the dominion of his birthright. He was learning that his was a spiritual birthright, not a material one, and that God would bestow it upon him when he was spiritually prepared to receive it. That time was fast approaching.

Jacob's messengers returned to him with the message:

We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.— Gen.32:6.

Great fear overtook Jacob, but his fearful thoughts were not God's angel thoughts. They were mortal thoughts that sought to crowd out God's angel host of right ideas. They were thoughts based on his previous experience with Esau, not on his present experience with God. They were based on his knowledge of Esau's proclivity for quick and vigorous physical action and of Esau's threat, some twenty years before, to kill him. Jacob's fear of Esau was great, yet he did not change his course or attempt to flee. God's angel thoughts directed him to take a few simple precautions to protect those who were with him in the event Esau's intent should be vindictive and destructive. He divided the people and all his flocks and herds and camels into two bands, saying:

If Esau come to the one company, and smite it, then the other company which is left shall escape.— Gen.32:8.

Jacob Turns to God in Prayer

Having taken these simple precautionary measures, Jacob looked away from the material circumstances and turned to God in prayer:

O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he smite me, and the mother with the children.

And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.— Gen.32:9-12.

This is the first record we have of a prayer of affirmation and petition — affirmation of God's presence and power, of gratitude for good already received; petition for deliverance from evil and for fulfillment of God's promises. It is significant that Jacob first

acknowledged the Almighty as the God of Abraham and the God of Isaac, thus identifying himself with the first two aspects of the Trinity: the nature of the Fatherhood and Motherhood of *Elohim*, and the nature of divine Sonship. He also identified himself with the God of Bethel who had promised, "I will be with thee in all places whither thou goest." The God of Bethel is the God of Jacob, the Interpretive aspect of *Elohim*, which reveals the holy relationship of God and man to the human consciousness. In Jacob's apparently simple acknowledgment of God, he identified himself with the Trinity. He humbled himself before the threefold nature of the Infinite and thanked God for His mercy. He acknowledged God, *Elohim*, as the source of the increased substance which had come to him — increase which began with no possession but his shepherd's staff and which now included such abundance of possessions that he divided it into two bands, or companies. Jacob then asked God to deliver him from the hand, or power, of Esau. And finally, he identified himself with the Covenant promise — even that promise which God had made to him at Bethel — that his seed would multiply and fill the earth.

Jacob was praying for assurance of the presence and power of the Almighty, the Great *I AM*, who had inscribed its dynamic message in his sleeping consciousness at Bethel. He had felt the presence and power of the divine *Ego* in his confrontation with Laban — power which enabled him to say *I, I am, and I will* with divine authority, which overruled the abortive ego Laban expressed. But in the coming confrontation with Esau his feeling of guilt robbed him of confidence. And he reached out for confirmation of the presence of the Great *I AM*. How would the Almighty defend him from punishment at Esau's hands — punishment he feared that he deserved?

Jacob's prayer to *Elohim*, God, in whom the holy Trinity is embodied, was not answered in words, but in ideas, in angel thoughts from God's host. He would send his brother a present. This idea was a good one, for Esau, being wholly materialistic in his thinking, would be more impressed by Jacob's wealth than by his spiritual gain. Hence, the action nearest right under the circumstances was for Jacob to send Esau some evidence of his increased substance. Esau's show of strength was to be met by a show of strength which Esau would understand and respect. This was the first step in preparation for the meeting Jacob greatly

feared. *Step upon step*, other ideas would unfold as he listened for and heeded God's host of angels that accompanied him.

The fullness of God's giving to Jacob is revealed in this third period of his divine adventure. Some indication of how great was his substance — his fruitage — may be seen in the size of the flock sent to his brother:

Two hundred she goats, and twenty he goats, and
two hundred ewes, and twenty rams,
Thirty milch camels with their colts, forty kine, and
ten bulls, twenty she asses, and ten foals.—
Gen.32:14,15.

Some idea of the orderliness of God's ideas which came to Jacob may be seen in his instruction to his servants to group this large herd in droves. Each drove was shepherded separately — "a space betwixt drove and drove." Jacob sent the droves before him to meet Esau, and he commanded the foremost, saying,

When Esau my brother meeteth thee, and asketh
thee, saying, Whose art thou? and whither goest
thou? and whose are these before thee?
Then thou shalt say, They be thy servant Jacob's; it
is a present unto my lord Esau: and, behold, also he
is behind us.— Gen.32:17,18.

So the present was sent before him, with the assurance that he himself would follow to meet his brother face to face. What to do then would be told him. The presence of God's angel host assured him that right ideas would come to him as he needed them.

Having dispatched the present to his brother, Jacob prepared to lodge with the company (Gen.32: 19-21). But there was to be no rest for him that night. Before Jacob met his brother, he was to meet a mighty representative of the Trinity of God's presence. Sensing that an event of great moment was upon him, and knowing that he must face this moment alone with God,

He rose up in the night, and took his two wives,
and his two womenservants, and his eleven sons,
and passed over the ford Jabbok.
And he took them, and sent them over the brook,
and sent over that he had.— Gen.32:22,23.

The Hebrew meaning of the word *Jabbok* reveals something of the mental action which took place within Jacob himself after sending his family and possessions over the brook. *Jabbok* means a pouring out, an emptying. Figuratively, *Jabbok* was a great spiritual milestone in Jacob's experience, for it was at the ford *Jabbok* that Jacob literally emptied himself of the false stimulus of the forbidden fruit of the knowledge of both good and evil and claimed good alone as the only power. Or, rather, God's army of angelic thoughts, right ideas, flooded his whole body of consciousness and flushed out the mortal, mesmeric, fearful, latent thoughts that lay hidden in his unconscious thought, or subconscious mind. Jacob was being prepared for the climax of his divine adventure. Here, as in the third day of creation, when the dry land appeared, the soil was prepared for the seed, and the earth brought forth grass, herbs, and trees bearing fruit, so it was at the *Jabbok*, Jacob's third period of unfoldment, that he weeded out the tares from his thinking and thus prepared his consciousness for the precious seed of divine ideas that was to bring forth good fruit in his earthly experience. And so the third period of Jacob's divine adventure had accomplished its divine purpose.

And the evening and the morning
were the third day.
(Gen.1:13.)

At the *Jabbok* the Third Day, or third period of Jacob's footsteps of spiritual ascendancy, came to its communion. But unlike the other periods, with a definite distinction made between them, the ending of the Third Day blends into the beginning of the Fourth Day — as twilight blends into night. And as in the original Covenant of Godlikeness, recorded in the first chapter of Genesis, the new Day begins with the evening, with darkness. This darkness is not, however, the blackness of despair. It is the darkness which accompanies the renunciation of a mortal sense of life, the darkness which precedes the dawn of the meridian light of divine unfoldment.

Let's pause for a moment to be sure that we are not thinking of Jacob's story as merely a narrative about someone who lived several thousand years ago. Unless we see and hear his experiences as subjective, as *God's message to us today*, telling us

how to use the ideas in Jacob's unfoldment in our own experience, they are like sounding brass or a tinkling symbol. In the degree that we identify ourselves with his unfoldment, we become a part of his divine adventure.

Chapter XXXIX

JACOB'S DIVINE ADVENTURE

THE FOURTH PERIOD

PENIEL

The Darkness That Preceded the Dawn

The *evening* and the *morning* of Jacob's Fourth Day, or fourth period of unfoldment, were so different one might find it difficult to believe that the morning of this Day was the outgrowth of the evening. But it was so! The darkness at the beginning of this Day was the darkest period in Jacob's life. But this starless night precedes the brightest Day of his divine adventure. Fear of meeting Esau appeared to be the cause which precipitated the mental darkness that almost overwhelmed him. This fear was so great that it forced him to turn unreservedly to God in prayer. God answered his prayer, but the divine answer was not what the human Jacob expected. Instead of feeling a quiet sense of confidence that all was well, Jacob felt a mighty force surging within him — a force so irresistible it compelled him to say, in substance, what Jesus said the night before the crucifixion: "Not as I will, but as Thou wilt" (Matt.26:39).

The Battle Between the Two Covenants

At the Jabbok the battle between the two Covenants was about to be fought in Jacob's own body of consciousness. The two records of Creation in Genesis 1 and 2 are about to part company in Jacob's spiritual ascendancy. He was to learn that his encounter with Laban was as nothing compared with the battle now before him. He was to discover that the real enemy with which he must now contend was a material, personal concept of himself! He must subdue this mortal sense of selfhood, the will of the flesh, which seems to have a mind and a will of its own, with power to act as

though it were an entity apart from God. He must realize that his only reason for existing was to know and do the will of God and fulfill his divine mission. The terms of the Covenant never change: *Walk before me and be thou perfect* (Gen.17:1). He was to learn that he could not serve two masters (Matt.6:24); that he could be in agreement with only one authority, that only one Covenant could stand in him.

Jacob was to win this battle — a victory that would propel him into the experience that was to be the climax of his divine adventure — not the end, but a summit from which a whole new life was to unfold.

In his prayer at the ford Jabbok, Jacob prayed to *the God of Abraham and the God of Isaac* (Gen.32:9). In the allegory of Jacob's spiritual journeying, his prayer reveals to us that he had risen to comprehend in some measure the nature of the Fatherhood and Motherhood of *Elohim*, known throughout the Bible as *the God of Abraham*, and the nature of the Son of God, of divine Sonship, known as *the God of Isaac*. Jacob had touched the borders of his Covenant relationship with Deity. He was ready for the full revelation of the third aspect of the Trinity, which had been imparted to him in the dream-vision at Bethel. His awakened consciousness was ready to comprehend the power of the Holy Ghost, the Spirit of God, which makes known to the human consciousness the knowledge of God and of the Son of God and their relationship to each other — the power which transforms the human with the divine, causing the mortal to put off mortality and be new-born of Spirit. This third revelation of the divine nature of our triune divine Principle is known throughout the Bible as *the God of Jacob*. And *the God of Jacob* — known to Jacob as *the God of Bethel* — is the power of the Spirit of God in man which leads this soldier of God into the climax of his divine adventure.

Jacob's New Birth

Jacob was ready for the experience in which his dream-vision at Bethel was to come alive in him. He was to see God *face to face*. He was to discover his spiritual identity in God's likeness, be born again, and win his new name. The spiritual illumination which radiated from that holy experience was to become sun, moon, and

stars to him (Gen.1:16). But the battle with self had not yet been won, and the travail was portentous. We read:

And Jacob was left alone; and there wrestled a
man with him until the breaking of the day.—
Gen.32:24.

The word *alone*, from the Anglo Saxon *an one* and the ME *al one*, means *all one*. Symbolically, the duality, or double-mindedness, which had constituted Jacob's consciousness, causing him to give power to both good and evil, had been dissolved. Literally and symbolically he was alone — at one with God and single-minded!

The *man* who wrestled with Jacob was not a corporeal being, but a visible manifestation of the Holy Ghost, the Spirit of God — a representative of the Trinity who came to Jacob, as he had come to Abraham, to usher him into the climax of his divine adventure. This holy visitant wrestled *with* not *against* Jacob. He came to help Jacob in his struggle with a mortal corporeal concept of himself — to help him overcome *the strong man* (Matt.12:28,29) — the strong carnal mindedness which claims to hold each individual in bondage to a carnal, material sense of life. This is the warfare every individual must wage sooner or later, and it is wise not to evade coming face to face with this carnal nature by delaying the battle.

The Hebrew word *'abaq*, translated *wrestle*, comes from a primitive root meaning to float away as vapor; to bedust; i.e. to grapple; to influence. This word carries the meaning of an attempt to rise against tremendous odds above the dust. It is not used in the same sense elsewhere in the Bible. It is completely different from other Hebrew words indicating a physical struggle or wrestling.

The Spirit of God, the Holy Ghost, which had been gaining ascendancy in Jacob's consciousness, had become dominant in him, demanding that he wrestle with and overcome — rise above — a mortal sense of himself as made of the dust of the ground and subject to the carnal mind. This demand is voiced in the words of the Apostle Paul:

Put off the old man . . .
Be renewed in the spirit of your mind . . .

Put on the new man, which after God is created in righteousness and true holiness.— Eph.4:22-24.

The travail of Jacob's new birth was upon him!

And when he [the representative of the Trinity] saw that he prevailed not against him [the strong man], he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.— Gen.32:25.

In this, as in many other Bible verses, the meaning of the original Hebrew text is needed in order to understand the context of the passage. The Hebrew word *kaph*, translated *hollow* in the above verse, means power, from the curve in the hand. Because *kaph* is associated with *hand*, symbol for power, it came to be used for power. This word is translated *hollow* only in Gen.32:25. The Hebrew word *yarek*, translated *thigh*, means: to be soft; the generative parts; the seat of life. Here we have an occurrence of euphemism — the substitution of an agreeable or inoffensive word for one that is harsh, indelicate, or offensive.

The divine messenger touched the hollow (*kaph*) of Jacob's thigh (*yarek*), symbolically putting his finger on the thing in Jacob's thinking that was binding him and keeping him from seeing the light, or radiance, of his spiritual selfhood and his divine nature. The meaning of the Hebrew words in Genesis 32:25 indicates that the stumbling block in Jacob's thinking was sensuality — not only sex-sensuality, but a whole sensuous concept of life.

The representative of the Covenant must be spiritually minded. He must walk ever conscious of the divine presence. He must have the Mind that is God and see the spiritual nature of everything in God's universe. The things of the Spirit must be more important to him than sensuous affection, material possessions, and a powerful mortal mentality. Except for the night-vision at Bethel twenty years before, when he had felt the divine presence very close to him, and later in a brief moment when he had lifted his thought above the gross materialism of Haran long enough to hear the divine warning to leave Laban's house, Jacob had not really shown any signs of spiritual mindedness. There is no record of any communion with God after he left Bethel until, in his extremity, he humbly kneeled in prayer at the ford Jabbok. It is true he had been

under a mesmeric occult spell during the years he had been a member of Laban's household, an influence which had dulled his senses and kept him from being aware of God's presence and power. But recall it was his sensuous attraction to Rachel that had weakened his spiritual sensibilities, caused him to forget the God of Bethel, and made him a hostage under Laban's influence. In his wrestling with the angel at the Jabbok there still seemed to be in Jacob a hard core of material resistance to giving up a sensuous concept of himself, an unyielding sinew of carnal mindedness — a problem which each one of us must wrestle with and overcome at some time.

From the events which followed we see that Jacob's wrestling — '*Abaq* — his effort to rise against tremendous odds — was both a mental and a physical struggle. The mental nature of the wrestling is evidenced in the demand for a complete change in Jacob's nature. The physical nature of the wrestling is seen in the fact that Jacob's thigh was out of joint. He was in the grip of a power he could not withstand. So strenuous was the experience that it produced an upheaval in mind and body, wrought a change in Jacob's physical and spiritual nature, and transformed the whole structure of his consciousness. Then came *the breaking of the day*. We read:

And he [the divine visitant] said, Let me go, for the day breaketh.— Gen.32:26.

The Hebrew word *alah*, translated *breaketh* (and also translated *breaking* in verse 24), is from a primitive root meaning to ascend, to mount, going up, and is used only in these verses. The light of the Christ, which God called Day (Gen.1:5), was dawning in Jacob's consciousness. And in this spiritual dawning, he began to see himself in a new light. His regeneration was at hand. But the victory was not yet accomplished. The new understanding must be more than an intellectual concept; it must transform his whole body of consciousness.

The representative of the Trinity, seeing that Jacob had discerned the error within himself which needed to be corrected, and that the light of spiritual selfhood had gained ascendancy in him, said, "Let me go, for the day breaketh." This statement reveals the fact, not at first apparent, that Jacob was holding on to the

angelic visitant, not realizing that the revelation — the light which dawned so wondrously — was *within himself*.

And he [Jacob] said, I will not let thee go, except thou bless me.— Gen.32:26.

Jacob's nobility is revealed in the fact that he would not let go of the experience, painful though it might be, until he found the blessing, or divine benediction, which seemed to be hidden from him. It was not enough that the light of spiritual understanding should dawn in him. He must see clearly the full-orbed blessing in the experience. He would not let go of the experience until it came to its communion, its fulfillment, in him — until the lesson in the experience exalted him and transformed his whole body of consciousness, thus to become the dominant influence in his life.

Jacob had glimpsed the great fact that every experience, no matter how afflictive, includes a blessing for man — a blessing from God. He learned also that the physical overcoming of a problem is not sufficient to bring forth the blessing. Unless a spiritual victory is won, the blessing in the experience does not become apparent, and one does not truly rise above the mental nature of the problem. He learned, as must we, that unless the mental nature of any problem is corrected, the problem will continue to reappear.

When Jacob said he would not loose his hold on his benefactor "except thou bless me," the visitant asked:

What is thy name?— Gen.32:27.

This question alerted Jacob to the fact that his blessing was linked to his name, or nature, and was not something apart from or outside himself. In other words, the blessing was not to be acquired but unfolded. Hence the importance of the question, "What is thy name? Or, *What is thy nature?* When Jacob remembered that his name means: *heel-catcher, supplanter*, he was ready to supplant this material name and sensuous mortal nature with his new name and divine nature.

In answering this soul-searching question, the spiritual meaning of Jacob's name — *supplanter* — came to light. His was to be the task of *supplanting* the old mortal nature with the divine nature, of replacing the old concept of man with the new idea of man, of giving up human will for the divine will, of resolving domination

into dominion. In other words, Jacob's mission in life was to be that of demonstrating the power of the Holy Spirit to transform the human with the divine in every least and great detail of his experience, and so give us an exemplification of the transfiguring and transforming power of the Spirit of God operative — at work — in human consciousness.

Jacob's New Name Israel

Ancient records, recently discovered, reveal still another meaning of Jacob's name. It is a derivative of *Jacob-el*, meaning God follows, i.e. rewards — a meaning of the name which had been lost sight of or forgotten. In acknowledgment of Jacob's understanding of the grand lesson he had learned and of the transformation of his character, the messenger of the Holy Trinity proclaimed:

Thy name shall be called no more Jacob, but
Israel: for as a prince hast thou power with God and
with men, and hast prevailed.— Gen.32:28.

The name *Israel* has several meanings: A prince prevailing or having power with God; God rules; Perseverer with God; Soldier of God. The change of Jacob's name to *Israel* is proof positive that his nature had been changed — transformed. He is no longer Jacob the supplanter, but Israel, a soldier of God, who triumphs and has power with God and with men — one who rules as God commands.

The Israel-nature, having princely power with God and with men, wears the metaphorical crown of the royal priesthood of Melchizedek — priestly power to command the experiences of his people. Having prevailed over a mortal nature in himself, Israel has power with God — power to prevail over everything unlike God on earth, power to prove that "with God all things are possible" (Matt.19:26). Israel also has power with men — power to be majestic — mighty and gracious in all dealings with mankind. The Israel-nature in each one of us has the divinely royal dominion of heaven on earth.

The change wrought in Jacob was so catalytic that it might well be called his new birth, for he had truly been born again. His

wrestlings with a mortal material sense of self might be likened to birth throes through which the immortal spiritual sense of life was brought forth. In the words of the Apostle Paul, Jacob had put off the old man with his deeds and had put on the new man, the new divine nature. He had begun life as the new man.

Jacob was eager to know the name of the holy visitant who had revealed to him his divine nature and had proclaimed his new name. In answer to his question,

Tell me, I pray thee, thy name —

The heavenly messenger replied,

Wherefore is it that thou dost ask after my name?
And he blessed him there.— Gen.32:29.

“Surely you must know who I am” (*Dummelow, p.37*). Yes, Jacob knew the name, or nature, of the divine presence — *I AM!* This messenger of the Covenant, this voice of the Holy Trinity, was the Almighty *I AM* which had found a response in Jacob and had become his own conscience — the powerful presence of the divine *Ego*, which humbled him and brought his thinking into harmony with Divinity. The power of this Almighty Presence was so great that it broke up the material basis of Jacob’s previous thoughts of himself and released the spiritual energy of his divine nature. The vitality of this divine energy was a spiritual force, so powerful that it took possession of Jacob’s thinking — his whole body of consciousness — and scattered, or dissipated, the darkness of material selfhood. The little “i” of personal sense and the big “I” of human will were silenced, ruled out of Jacob’s consciousness. God’s Almighty name, *I AM*, prevailed and produced in Jacob a dynamic individuality that made him both Priest and King unto God on the earth.

And he blessed him there! *There* — where the Almighty nature of the Great *I AM* became Jacob’s own mind or ego. *There* — at the point of recognition and acknowledgment of the divine power which restored his soul. *There* — the blessing of God, the blessing of the Covenant of Godlikeness, dawned in Jacob’s consciousness, even that blessing which gives man dominion over all the earth. *There* Jacob began to realize the real meaning of his new name

Israel, perseverer with God, who is worthy to prevail, a divinely royal prince having power with God and with men.

With the changing of his name, Jacob realized at last that he had been chosen to be a prince of God. Now he knew that he was destined to fulfill a divine purpose. He had overcome the mortal nature which had kept him from exercising the dominion of his birthright. The battle between the two Covenants had been fought and won. The recording angel in Revelation might well have been echoing the message of Jacob's angelic visitant when he wrote:

To him that overcometh I will give a white stone, and in the stone a new name written. . . . And I will give him a crown of life.— Rev.2:17,10.

I Have Seen God Face to Face
As In a Mirror

The *place* where Jacob received his new name was holy ground within himself — in his own body of consciousness. This place could never be located in time and space. It is good that there is no material shrine to commemorate the spot where Jacob wrestled with the angelic visitant. No material location should be hallowed as the place for overcoming a mortal sense of self. This place must always be found within individual consciousness. Jacob gave the place a name which identifies it with God's kingdom — in the spiritual dimension of thought:

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.— Gen.32:30.

PENIEL — God-appearing face to face, as in a mirror.

PENIEL — Where each one learns, as did Jacob, that what God is, I am, by reflection.

PENIEL — Where the *there* of perfect Being becomes the *here* of perfect reflection.

PENIEL — Where God's name, the divine nature, is written in our foreheads and inscribed indelibly in the very fiber of our mind, or conscience.

PENIEL — Where each one is literally born again and receives his new name Israel — a soldier of God who has prevailed over a mortal material concept of himself, put off the old man with his deeds, and put on the new man — the new spiritual concept of himself, expressing the image and likeness of Divinity.

PENIEL — Where the New Covenant of Godlikeness comes to its communion, and each one wears the divinely royal crown of spiritual dominion.

PENIEL — Where each one hears the divine benediction: As a prince hast thou power to rule as God commands, in heaven and on earth — spiritually and humanly.

The lesson of Peniel, the fourth period of Jacob-Israel's unfoldment, was literally sun, moon, and stars to him, the meridian light of his divine adventure. At Peniel the light of transformation shined on him and rent the veil of a material personal sense of himself. The old man, the old material concept of himself, was put off, and the new man, the new spiritual concept with its wondrous divine nature, was put on.

In Jacob's exclamation, "I have seen God face to face," we see that the divine nature had become so illumined in his consciousness that he saw its holy origin. It was as though the Holy Spirit held before his gaze a mirror in which he could see himself as a mirror-likeness of his divine Principle, reflecting the nature, the character, of Divinity. And by the power of reflection, he was transformed into the divine likeness — Godlikeness. Or, in the words of the Apostle Paul, he was "changed into the same image." In this *mirror* Jacob discovered the law of reflection which enabled him (and us) to declare with divine authority: *because God is, I am!* In the words of St. Paul:

We all, with open face, beholding as in a glass [a mirror] the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.— 11 Cor.3:18.

If we seem to see only "baffling reflections" in the mirror which the Holy Spirit is ever holding before us, it is because we have not

matured spiritually. We see "through a glass darkly." But the Apostle assures us that the time will come when we will see ourselves whole and complete and see reality face to face. (I Cor.13:9-12.)

Gerald Warre Cornish, in his very original translation of St. Paul's words, wrote:

All that is partial, imperfect, incomplete must have an end, but Love will never fall. In that perfect day of Love we shall see face to face, we shall know then as now we are known, and though now we see faith, hope, and love, these three, abiding in us, the greatest of them is Love.— 1 Cor.13:9-13.

The perfect day of Love! This is the day in which we see God face to face. And this was the day in which Jacob saw God face to face. Jacob had learned to love — to love God and all that is good — and this Godlike Love included love for man and for all that God has made. At Peniel the nature of divine Love and the light of spiritual being, of Godlikeness, shined so brightly that the shadows of mortal selfhood with its hates, envies, fear, jealousies, greeds, limitation, and sensuality were swallowed up in the radiance of divine reflection.

The understanding of God and of man's relationship with God which came to him at Peniel, became to Jacob *the light of the world*, symbolized by the sun, moon, and stars of the fourth period of the Covenant understanding. This spiritual enlightenment, "which God set in the firmament of the heaven to give light upon the earth," illumined the pathway of this soldier of God and "ruled over the day and over the night, and divided the light from the darkness" — giving him spiritual light by which to see, to view every circumstance and condition before him. (See Gen.1:14-19.)

Who is the God whom Jacob saw face to face at Peniel? Who but *Elohim*, the Triune divine Principle of the universe. In the very beginning of our Bible we learn that the name *Elohim* defines the nature of Deity as the all-inclusive Creator, the Father and Mother of the universe including man, the All-in-all God whose creation is very good. The name *Elohim*, translated *God*, in the *King James Version of the Bible*, is a uni-plural noun. This holy name, though rendered in the plural, does not imply more than one God. Rather, it defines the All-inclusive One in His inherent threefold nature — three aspects of the divine nature which reveal the fun-

damental character of *Elohim*: a Creative aspect, a Self-revealing aspect, and an Interpretive aspect. Or, as Christ Jesus expressed it: As Father, Son, and Holy Ghost, or Holy Spirit — the Trinity, or divine completeness! (See *Scofield*, p.3, Note 1; Matt.28:19.)

At Peniel God revealed to Jacob this divine nature of the Godhead, or Divinity. And Jacob-Israel comprehended in some measure the threefold nature of the Infinite known throughout the Bible as *The God of Abraham, The God of Isaac, and The God of Jacob* — because in the lives of these three patriarchs the three aspects of the divine nature were illustrated, or exemplified.

In this fourth period of Jacob's divine adventure, the revelation of the nature of the Fatherhood and Motherhood of the Creator of the universe and man came to light in his consciousness. The nature of God as a loving Parent whose Love embraced him, no matter where his human footsteps might take him, was written in him. In this revelation he saw that he must express this aspect of the Creator — the Fatherhood and Motherhood of *Elohim* — as Abraham had done.

In this fourth period of unfoldment of the divine nature, Jacob also discovered his spiritual nobility as the child of God, the Son of the Great King, possessing a divine heritage. In the words of Christ Jesus, "All things that the Father hath are mine" (John 16:15). In this discovery Jacob saw that he must express the qualities of divine Sonship, as Isaac had done.

In this fourth period of divine unfoldment, the descent of the Holy Ghost, the divine energy of Spirit, was so dynamic it transformed his whole body of consciousness. This divine power, or force, embraced his human life in the divinity of spiritual life — in the human and divine coincidence — and bestowed upon him his new name, Israel — a prince ruling as God commands. He felt and responded to the demands of the Covenant God made with Abraham: "Walk before me and be thou perfect." Or, in the words of the Apostle Paul: "Walk in the Spirit [live your whole life in the Spirit], and you will not fulfill the lust of the flesh [you will not satisfy the desires of your lower nature]." (See Gen.17:1; Gal.5:16, JBP, NEB.)

The Peniel demand upon Jacob was that he *be* the exemplification of the holy relationship of God with man. That he not only ex-

press the nature of the Fatherhood and Motherhood of *Elohim*, God, but that he also walk with one hand in God's and the other in humanity's, thus expressing the nature of the Son of God. In this way he would show forth in his human experience the power of the Spirit of God in man to transform and transfigure the human with the divine.

Peniel became to Jacob-Israel the keystone of the arch of the structure of his life. This metaphorical keystone crowned his building, his whole life. The success of our divine adventure depends on this keystone. In it is a cohesive force or law — the law of the human and divine coincidence which bonds our humanhood with Divinity and holds us firmly in our heavenly relationship with God, even while supporting our ministry on earth.

As we go forth from our Peniel — from our struggle with and victory over trials and tribulations through which we are forced to give up a mortal, personal view of ourselves — the light of Peniel shines on us. And we gain new spiritual views, not only of ourselves, but also of everyone and everything in the world. And in the words of the Apostle Paul, who had his own Peniel experience on the Damascus Road when the heavenly light shined on him, we discover a whole new world and find in truth that all things are become new. (See Acts 9:1-18; II Cor.5:17, NEB, JPB.)

At Peniel the Fourth Day, or fourth period of the unfoldment of the Covenant relationship with God, came to its communion in Jacob's consciousness. At Peniel he reached the zenith of his divine adventure

And the evening and the morning
were the fourth day.
(Gen.1:19.)

At Peniel the Covenant of Godlikeness, God's holy Covenant with man, was written into the very fiber of Jacob's whole body of consciousness. This Covenant became to him a Covenant of Blessing — the Covenant of the blessed Godlikeness of man. So vital did this period of unfoldment become to Jacob-Israel, so necessary to his own spiritual progress, that, many years later, the last act in the drama of his human experience was to invoke the Covenant blessing on his twelve sons. But in these blessings he warned them of the stubborn carnal nature of a mortal which must be overcome.

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He unmasked the specific sin in each one of them which, if not overcome, would hinder the unfoldment of the divine nature and shut them out from the blessed dominion which the Covenant of Godlikeness bestows on the faithful. (See Gen.49:1-28.)

Chapter XL

JACOB'S DIVINE ADVENTURE

THE FIFTH PERIOD

As He Passed Over Peniel
the Sun Rose Upon Him.
(Gen.32:31.)

A New Day Dawns

The experiences Jacob encountered in his divine adventure are waymarks in his spiritual unfoldment, in his *step upon step* on "the ladder set up on the earth, whose top reached to heaven" — the ladder seen in his vision at Bethel, where the way was revealed in which he would reach the summit of his divine adventure and gain the dominion of the New Covenant. On this ladder Jacob had seen "the angels of God ascending and descending." Above the ladder he had seen "the Lord," who identified Himself as "the God of Abraham and the God of Isaac." (See pp. 426-427; Gen.28:12,13.)

At Peniel Jacob reached the top of the ladder of heaven. He was accompanied all the way by the *ascending angels* of God's presence. And he saw God *face to face*, in fulfillment of the angelic vision at Bethel.

As Jacob "passed over Peniel" he metaphorically began the descent of the ladder, the *descending angels* accompanying him. This descent was not a coming down in the sense of losing spiritual altitude. With the angels of God's presence he descended the ladder to fulfill his divine mission — to bring some understanding of his heavenly experience to earth. He came down, so to speak, to express to mankind the love God had revealed to him — to embrace the human with the divine, to show in his earthly experience the power of the Spirit of God to transform the human with the divine. He came down the ladder of heaven to show us in his own life how to put off the old man, the mortal nature, with its deeds,

and to win and wear our new name — *a prince or princess ruling as God commands.*

In a word, God caused Jacob-Israel to show us in his own experience not only how to climb the ladder of life which reaches heaven, where we see God face to face, but also, in the radiance of this revelation, to show us how to descend the ladder — how to maintain a perfect balance between the ups and downs of our human experience, thus making the revelation of Peniel practical in our earthly experience.

As Jacob-Israel “passed over Peniel” a new Day dawned in his divine adventure. The momentum of the fifth period of unfoldment began to stir within him. A whole new approach to life began to unfold in his consciousness. “The fowl of the air” — typical of spiritual ideas soaring “above the earth in the open firmament of heaven,” and “great whales” — typical of mighty ideas moving effortlessly in the currents of spiritual thought, which the waters, or elements of divine Mind, “brought forth abundantly” — these “moving creatures,” described in the Fifth Day, or fifth period of unfoldment of the New Covenant, figuratively point to the fact that Jacob had begun to be *moved* by higher ideals and by thoughts of divine power — qualities of his new name and divine nature. (See Gen.1:20-23; pp. 61-67.)

The mighty movement of the elements of divine Mind, symbolized by the great moving creatures which the waters brought forth, was impelling him forward, at first slowly, then more swiftly and surely. But now we note that he moved “haltingly,” for the “hollow of Jacob’s thigh was out of joint,” because the sinew of his thigh shrank when he “wrestled” with the angelic visitant at Peniel. (See Gen.32:25,30,31.)

The statement that Jacob *halted* as he passed over Peniel has both a physical and a metaphysical connotation. Jacob went *haltingly* in his demonstration of the power of his new name *Israel — one who triumphs with God.* Literally, Jacob was staggered by the magnitude of the revelation which had come to him at Peniel and of its universal application. *Physically*, his lameness was a constant reminder of the conditions of the Covenant: “Walk before me and be thou perfect.” *Metaphysically*, it was a reminder that he must never attempt to walk in mortal self-determination, in the arrogance of a selfhood apart from God. Jacob could walk

only as he leaned on God, on the supremacy of Spirit, and walking thus, he could walk triumphantly everywhere.

In his spiritual victory over a mortal, carnal sense of himself, Jacob learned a great truth which has since become a proverb, namely: He that ruleth his own spirit is greater than he that taketh a city. (See Prov.16:32.) He learned that *he who would have dominion over all the earth must first have dominion over himself*, and from this focal point of self-control, his dominion would expand to encompass his entire sphere of action.

Spiritual observation reveals that Jacob's journeying (like our own) seemed to fluctuate between the dominion of the divine nature, revealed in the New Covenant and indicated in the name *Israel*, and the limitations of a material concept of existence, portrayed in the Old Covenant and indicated in the name *Jacob*. Having divinely royal power is one thing. Exercising it is another, as Jacob learned, and as each one of us must learn. Our divine nature never changes, but we demonstrate its dominion and exercise its spiritual authority in our human affairs in varying degrees — in exact proportion to our *expression* of the divine nature.

And so it was with *the prince who had power with God and with men*, who had wrestled with and prevailed over a gross material concept of himself, who discovered his divine nature and won his new name. He went forth from Peniel to demonstrate — now fast, now slow, now confidently, now hesitantly — the power and dominion of *Israel* in his human, or *Jacob*, experiences.

Jacob did not proclaim his new name *Israel* as he went forth from Peniel. Instead, he sought *to be Israel!* To those who knew him, he was still Jacob. But it was obvious to all that a new dimension had been added to his character — divine authority! He was ready for the first test of his Peniel unfoldment, the test that would prove to him and to us the power of his new name, his divine nature — *the dominion of Israel in Jacob!* The light which rose upon him at Peniel — the radiance and glory of his divine nature — was upon him as he went forth to meet his brother.

The Brothers Meet

And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men.

And he divided the children unto Leah, and unto Rachel, and unto the handmaids.

And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

And he passed over before them, and bowed himself to the ground seven times, until he came near his brother.— Gen.33:1-3.

With the vision of Peniel upon him, Jacob-Israel ordered his household intelligently and lovingly. Trusting God completely, he did not lift a finger humanly to assert physical dominion over his brother, nor did he attempt to outwit Esau. He was through with mortal, material ways and means of accomplishing any purpose. God's way was the only one for him, and he walked unerringly in it. He went forward alone and gave Esau the obeisance due a ruler, which Esau had become in Edom in the land of Seir. Kneeling before his brother, Jacob apparently was waiting for Esau to make the first move. But in reality Jacob was waiting for God to reveal the way in which he must walk.

This was a tense moment. The two brothers had parted as enemies. Esau had sworn to kill Jacob when next he saw him. Also, Esau apparently had all the advantages, for he was armed and accompanied by a large force of armed men, while Jacob was accompanied only by his family and his household servants and shepherds. But were these really all that accompanied Jacob? No! God's host of angels — the army of heaven — accompanied him on his way. *This unseen company held the balance of power.* Jacob-Israel had with him an innumerable company of God's angels, or thoughts of God's presence, and *these* won the battle between the brothers before it was fought, simply by supplanting warlike and fearful thoughts with thoughts of love. We read of the immediate effect of this holy action:

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.—
Gen.33:4.

Jacob did not have to tell Esau his new name. The prince who had power with God had power also with men. Esau felt this divine power and was moved by the love, tenderness, and humility which Jacob felt and expressed. Esau seemed not to remember that this

was the brother he had threatened to kill. But was this the brother Esau had known twenty years before? No! The *old man* had been put off and the *new man*, God's man, had been put on. Esau saw this new man and responded to the divine nature which Jacob expressed. Or rather, Jacob's new understanding of the all-inclusiveness of the divine nature reached out and enfolded his brother. They were one!

Esau then turned to the great company with Jacob, and Jacob brought them forward and presented them to Esau. The order in which Jacob had placed his wives and children and the order in which he presented them to his brother showed Esau plainly that Rachel and Joseph were first in his heart:

Then the handmaidens came near, they and their children, and they bowed themselves.

And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.— Gen.33:6,7.

Esau then questioned Jacob concerning the drove of cattle, sheep, goats, and camels which he had met on the way, and Jacob replied:

These are to find grace in the sight of my lord.

And Esau said, I have enough my brother; keep that thou hast unto thyself— Gen.33:8,9.

“I have enough my brother.” Esau had found his dominion and his substance. Though his was a material kingdom, he had enough — all he wanted. There was no envy in him. But Jacob was insistent that Esau accept his gift:

I have Seen Thy Face As Though
I Had Seen The Face of God

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

Take, I pray thee, my blessing that I have brought to thee; because God hath dealt graciously with me,

and because I have enough. And he urged him, and he took it.— Gen.33:10,11.

“I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.” Jacob had seen God face to face, and he saw his brother’s face in the same mirror of spiritual reality. *He saw Esau as twin to Israel.* He saw all things in the holy light of Peniel, in the radiance of the divine nature. He saw all being as one — one all-inclusive whole, at one with, in accord with, the Creator. He saw all things as they really are, as God made them and as God sees them. And this spiritual, scientific view acted as a law of perfect and harmonious adjustment in his human affairs. And so there was nothing but peace between the brothers — their reconciliation was permanent.

Esau asked Jacob to accompany him to Seir and urged that they begin their journey immediately, with Esau leading the way. Although Jacob had humbled himself before his brother, his clear thinking commanded the situation. Even as he could not go in the way of human badness with Laban, so he could not go in the way of human goodness with Esau. Jacob had made his peace with each of them. But *his* way was the way of *divine* goodness. He could walk in no other, even though that way might seem strange to others. Through his new name Israel — *God commands* — God had written His law in Jacob-Israel, and Jacob had no choice but to follow God’s plan.

Josephus writes that Esau desired to take Jacob to Hebron to see their father Isaac. Had Jacob’s journey been merely the return of a son who had been away from home for twenty years, it would have been natural for him to accompany his brother to see their father. But Jacob’s journeying was a spiritual journey, and he must reach Hebron — the city typical of Abraham’s Covenant with God — in the way of God’s appointing. There were other footsteps of spiritual unfoldment and establishment which he must take, and he must take them *step upon step* at God’s direction, in accordance with the vision which had come to him at Bethel.

Jacob excused himself from accompanying Esau on the plea that his cattle were with young and his children would not be able to endure the journey. Esau offered to leave some of his men with Jacob to help him. However, Jacob wisely declined human over-

sight of his spiritual footsteps, knowing that he must find his way alone with God. In declining Esau's offer, he said:

Let me find grace in the sight of my lord.—
Gen.33:15.

Jacob's words to Esau, uttered at their parting, might well have meant: "Please try to understand that I do not mean to appear ungracious in not going with you in the way you have planned, but I must go in the way of God's appointing." Jacob's new name Israel — *God commands* — crowned the meeting between the brothers with love. The divine nature triumphed. In the presence of love, there was no clash of human wills. Without dissension, each went his own way.

So Esau returned that day on his way unto Seir.
And Jacob journeyed to Succoth.— Gen.33:16,17.

In this glorious fifth period of his divine adventure, the prince who had power with God and with men proved that Israel had gained the dominion over Jacob, that the divine nature had triumphed over a mortal nature, and that Jacob-Israel exercised spiritual authority on earth.

As Jacob went forth from his meeting with Esau, impelled by the irresistible movement of the fifth period of his spiritual unfoldment, his thoughts began to expand, to comprehend in some measure, the magnitude of his divine adventure. Like the magnificent moving creatures that have life, described in the Fifth Day in Genesis — typified by great whales of the sea and the winged fowl of the air, unrestricted in their spheres of action — Jacob's thoughts began to move, to progress out of former limits. Not only had he seen God face to face at Peniel. He had also seen his brother's face in the light of his relationship with God. His Peniel experience had established in him two great laws, voiced later by Moses and Christ Jesus as "the two great commandments in the law" (Deut.6:5; Lev.19:18; Matt.22:36-40):

Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind.
Thou shalt love thy neighbor as thyself.

With divine authority the Master Christian declared:

There is none other commandment greater than these.— Mark.12:31.

Even before these commandments were written on tables of stone they were written “in fleshy tables of [Jacob’s] heart, written not with ink, but with the Spirit of the Living God” (II Cor.3:3).

Love for God and love for man! These laws, embodied in the momentum of this great period of unfoldment, became to Jacob the very law of life itself and bore him safely and triumphantly to the consummation of his divine adventure. No longer did he fear an outward foe. The dominion of Love was within him.

And so the Fifth Day of Jacob’s divine adventure was gloriously fulfilled. For in this fifth period of spiritual unfoldment he discovered that his Covenant with God was a Covenant of Love which included a Covenant of peace with his brother, and by extension, a Covenant of peace with all mankind.

And God saw that it was good.— Gen.1:21.

And the evening and the morning
were the fifth day.
(Gen.1:23.)

In the degree that we are governed by the two great Commandments in the law — love for God and love for man — our divine Israel-nature will over-rule our human Jacob-nature. And our Israel-nature will have power with God and with men — power to commune with God face to face, power to prevail over everything unlike God in ourselves and on earth, power to be majestic, mighty, gracious, and loving in all our dealings with mankind. We may progress quickly or slowly in this holy way. But in the exact proportion to our expression of the divine nature, we will wear the metaphorical crown of the royal priesthood of Melchizedek — we will have priestly power as a spiritual leader and shaper of ideals, and princely power to command our own experiences. The Israel-nature in each one of us has the divinely royal dominion of heaven on earth — dominion which enables us to rise into the unrestricted atmosphere of the spiritual dimension, to express the freedom of movement typical of the magnificent moving creatures of the fifth

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period of unfoldment, to move out of former limits, and to demonstrate the infinitude of our divine being.

As we go forth in our divine adventure, let us pray for the humility and love that impel us to say silently to each one we meet and to each one on whom our thoughts rest:

I have seen thy face as though
I had seen the face of God and
thou wast pleased with me.
(Gen.33:10.)

Chapter XLI

JACOB'S DIVINE ADVENTURE

THE SIXTH PERIOD

The House of Jacob

As Jacob-Israel journeyed from his meeting with Esau, with the spiritual radiance of Peniel still upon him, the sixth period of his divine adventure began to unfold. The Spirit of God which had moved upon the waters, or elements of his consciousness, at Peniel had revolutionized his concept of himself, of his family, of everything in his world. He had figuratively put on the new garment of his divine nature. The meaning of his divine mission came alive in him. And with confidence he went forward into a period of establishment.

The sixth period of unfoldment of the New Covenant unfolds in two distinct patterns. Startling events separate the beginning and the end of this period. It is of utmost importance that we see how Jacob-Israel masters these events and continues on his spiritual journeying.

Succoth

But now let's accompany him as he goes forth from his meeting with his brother.

And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.— Gen.33:17.

Succoth is described as a magnificent highland site east of the Jordan River, not far from the ford Jabbok and Peniel. Certainly this period in Jacob's life was a high point in his spiritual unfoldment, as he went out to demonstrate the dominion of his divine nature Israel. For the first time in twenty years he was within

sight of the land that was to be his inheritance and that of his seed. But he was not yet ready to enter that land. He needed to pause in his spiritual journeying that the new ideas which had been born to his consciousness might mature in him. Further, he needed to pause that his family might rest, that his young children might grow up, and that the young of the flock might be strengthened. Still further, he needed to pause because his individual journeying had become also the journeying of *the House of Jacob*. Before going into his promised land to possess it, he must first establish his house. And so at Succoth, meaning booths, he built houses for his large family and attendants and made booths or huts for his cattle, thus establishing a more permanent sense of home than the tents he had used as temporary shelter during his journey from Haran.

At Succoth Jacob began the business of building and establishing *the House of Jacob* — in centuries to come to be known as *the House of Israel*. The vision which had come to him at Bethel, typical of the House of God, or consciousness of the divine completeness, was revived in Jacob's thought. And in the metaphor of his spiritual journeying, he sought to build his house to honor the God of Bethel.

At Succoth Jacob gathered together his spiritual forces — the spiritual ideas which had been revealed to him in the first five periods of spiritual unfoldment. The gathering together of his cattle and other domestic animals into safe dwelling places and his care for the young of each species of his flock is typical of the activity of the living creatures of the sixth period of unfoldment in Genesis — the cattle, the creeping things, and the beast of the earth — and their place in the unfolding of the divine plan. Recall that in the beginning of the Sixth Day in Genesis God said:

Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind: and it was so.

... And God saw that it was good.— Gen.1:24,25.

How long Jacob remained at Succoth we do not know. There is no Biblical record of his sojourn in this place except for the building of houses for his family and servants and booths for his cattle. However, having established a permanent type of dwelling in Succoth we may assume that his stay there was an extended

one. The size of his retinue and the number of houses needed to shelter them indicates that Succoth was a sizeable settlement.

During his stay at Succoth Jacob's eleven sons grew to be young men. His flocks and herds increased greatly. He who had left his father's house with no possessions, was returning to his homeland with great abundance of good. This material evidence of good, however, was very small compared with the divine good which enriched his consciousness. Jacob's new name Israel was still new to him. And in the metaphor of his journeying, his stay in Succoth was a period in which he learned to wear his new name and to feel the power of his divine nature, a period in which the ideas that unfolded at Peniel began to mature in his consciousness.

When Jacob went forth from Succoth with his large retinue, his destination was Bethel, typical of the House of God. Recall that the influence which had literally propelled Jacob out of Haran had been the appearing of the God of Bethel in the night vision, demanding that he arise and return to the land of his kindred (Gen.31:13). Bethel was the place of his first communion with God, the place where his divine adventure had begun. Bethel was also the place where the sixth period of his divine adventure would come to its communion in his consciousness — where the unfoldment of his individual spiritual journeying would be fulfilled.

The Spiritual Journeying Of the House of Jacob Begins

But when Jacob left Succoth he did not go to Bethel. Instead of turning south when he entered the land of Canaan and going straight to his destination, he journeyed west. And the spiritual unfoldment of the sixth period in his journeying seemed to stop momentarily. But this is not really so. What appear to be retrograde steps for Jacob are actually the first footsteps in the unfolding drama of the House of Jacob. From this time forward, Jacob's unfoldment and that of his sons coincide, as had the unfoldment of Abraham and Isaac and of Isaac and Jacob.

Shechem

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from

Padan-aram; and pitched his tents before the city.— Gen.33:18.

To understand Jacob's deviation from the course set for him by wisdom, it must be remembered that the chronology of events in his life is now typical also of the journeying of his sons, and not his alone. At this time the unfolding panorama of Jacob's adventure must be viewed as the footsteps of the House of Jacob and not the House of Israel.

As we view the events now appearing on the horizon, it is evident that Jacob was not thinking of himself as *Israel*, nor did *Israel* command his house. We might think this strange after his spiritual transformation at Peniel. But how often have we been exalted by a spiritual experience that should have completely transformed our lives; yet we have gone out from that experience into the world and immediately have begun to act like mortals, instead of going forth to express the new concept of ourselves and the spiritual authority which our divine nature commands. So it was with Jacob.

Nothing is to be gained by judging Jacob's actions as we might judge those of an ordinary mortal. Had Jacob been a prodigal son going home after a long exile, he would have hastened to Hebron to see his father Isaac and his beloved mother Rebekah. But in Jacob's life is written the allegory of the footsteps of mortal man in his step upon step of spiritual ascendancy in the understanding and demonstration of his divine nature. Jacob's experiences and those of his sons are typical of the experiences of all mortals, depicting the intense struggles, or wrestlings, of humanity in its attempt to rise against tremendous odds above the dust, above the earthward gravitation of materialism, sensualism, mesmerism, and other isms of the carnal mind.

What was the attraction which drew Jacob and his house to Shechem? It may have been that Jacob wanted to establish a name for himself in Shechem as a first step in claiming the land of Canaan as his inheritance. It also may have been that his sons wanted to go there to see the great city and to participate in its sensuous pleasures. In the second millennium B.C. Shechem was one of the chief cities of Canaan. It was strategically situated at the juncture of the main commercial highways in that part of the world. Further, Shechem is located on the water-summit of the land. Streams

issuing from the numerous springs there flow down the slopes of the valley, spreading verdure and fertility in every direction. The whole valley was filled with gardens and orchards of all kinds of fruits, watered by fountains which burst forth in various parts and flowed in refreshing streams. (See *Peloubet's Bible Dictionary*.)

Shechem must have looked like a Garden of Eden to Jacob and his family. Certainly they responded to the siren call of materialism within the city. Whatever might have been the apparent attraction which drew them there, the subtle reason for going to Shechem instead of to Bethel was that Jacob had not yet discerned the spiritual nature of his inheritance. At Bethel, the beginning of Jacob's spiritual journeying, God had revealed to him the spiritual nature of the universe and his dominion therein. Jacob could not possess this land materially. The promise was that wherever he was he had spiritual authority, for God was with him. But the fulfillment of this promise depended on his understanding of the basic truth that because God, Spirit, possessed the land, it was spiritual.

The beginning of one's dominion in any land is to gain the spiritual concept thereof. God had promised Abraham possession of all the land he saw in its spiritual nature. Further, God had commanded Abraham to arise and walk through the land in the length of it and in the breadth of it, claiming it spiritually. This Abraham did. (See pp. 251-252; Gen.13:14,15,17.)

In God's promise to Jacob at Bethel concerning his possession of the land may be heard an echo of God's promise to Abraham. In substance, God said: "You cannot possess this land materially; only what you understand of the spiritual nature of the universe is yours. Arise and walk through the land with this holy concept of it in mind; explore the length, breadth, depth, and height of this holiness, or spiritual wholeness, and the land will be to you a holy land and a possession forever." Jacob seemed to have forgotten this. Further, Jacob had not apparently learned that in any divine adventure, absolute obedience to divine directions is essential. But remember: Jacob's divine adventure is now typical also of the spiritual journeying of his sons, *the House of Jacob*. And it would appear that Jacob was letting his sons lead him instead of commanding the experiences of his house.

Have we not seen in our own time this mistaken concept of giving children too much freedom before they have matured suffi-

ciently in wisdom and experience to direct their own footsteps aright? While in Shechem, Jacob's actions seem to be those of a man who does not know he has a Covenant with God. But his footsteps are typical of the first faltering steps in the spiritual journeying of *the House of Jacob*.

We have heard of Shechem before. Recall that Shechem, in the plain of Moreh, was the place of Abraham's first encampment after coming into the land of Canaan (Gen.12:6,7). As previously stated, Shechem (Sichem) means shoulder-burden and Moreh means soothsayer. Figuratively, Abraham had passed quickly through the mental states of feeling that he was carrying a burden in his great spiritual adventure, and he had not yielded to the tempting suggestion that he use soothsaying or occultism — the power of the carnal mind, or human will power, used by the so-called wise men of his day — to accomplish his divine purpose. Seeing in Shechem a city in which the Canaanites and their pagan practices were firmly established, Abraham did not spread his tent there. There was nothing in this spiritually minded man to respond to the sensuous attraction of Shechem. Although he did not tarry in this place, either mentally or physically, he did built an altar there. At Shechem Abraham put down his first stake in the land of Canaan, claiming it in the name of his God, the Creator of the universe. He made no attempt to claim the land physically. His altar said mutely: *This land belongs to God, to Spirit!* He then moved swiftly on, seeking "a city which hath foundations" — a city in which he could worship his God without interference from the godless materialism and paganism of the land.

Now Jacob has come to Shechem, and the Canaanites, with their sensuous practices, are still in the land. Shechem — a city of sensuality and lust, a city of soothsaying and enchantments, a city of physical beauty and material wealth — exerted a hypnotic influence on Jacob and his house. Unlike Abraham, Jacob did not pass quickly through this city, or state of mind. He did not throw off the mental atmosphere of the land. *Instead, he and his family settled there and began to think and act like the Shechemites.*

When Jacob went forth from Peniel to meet Esau, who had come with four hundred armed men, he went forth humbly as Israel, a prince prevailing with God. He ordered his house aright and went before them with the power of the Holy Spirit upon him. And he triumphed! But when he went to Shechem, instead of go-

ing forth humbly as the prince who had power with God and with men, he went forth proudly with banners flying, like an oriental prince, to Shalem, a city of Shechem. With his large retinue — his four wives, his many children, his maid servants and men servants, his shepherds, his great flocks and herds — “Jacob pitched his tents before the city.” This phrase, in the Hebrew idiom, means that “Jacob laid seige to the city,” or that “Jacob showed his strength to the city of Shechem.” In so doing the prince of God came face to face with the prince of Hamor in an encounter which threatened to discredit Jacob’s whole mission.

What was Jacob’s real strength? It was the spiritual power of his divine nature Isra-el — a prince reigning with God. Jacob’s strength was the power which comes to man when he lets God command his thoughts and acts. But was this the strength Jacob showed to Shechem? No! He yielded to the mesmeric suggestion that he take possession of the land which God had promised him for an inheritance by a show of great temporal power and by a display of material possessions. In a sense, when Jacob pitched his tents before the city of Shalem, he literally walked into the second chapter of Genesis and laid seige to the garden of Eden. It is plain that he planned to stay in this garden spot, for we read:

And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem’s father, for an hundred pieces of money.— Gen.33:19.

Hamor, a Hivite, was prince of the land in which Shechem is situated. The Hivites, supposed to be descendants of Noah through Canaan, the son of Ham, had occupied this area of Canaan for many centuries and were firmly established there. That Jacob intended dwelling in this land is evidenced in his purchase of a parcel of ground — how large we do not know, but large enough to spread his great tents and to pasture his vast herds.

Jacob’s Well

At Shechem Jacob dug a deep well. The well, which is about eight or nine feet in diameter and eighty-five to one hundred feet in depth, has been in constant use, even to this day. Its water is

still sweet and pure. It was at this well that Jesus asked the Samaritan woman for a drink. Here the Master gave to her and to the world the mighty lesson of the living water of life (John 4:5-14).

Jacob's Altar

After commanding the attention of the Shechemites by spreading his great tents before the city, buying the parcel of ground where he had pitched his tents, and digging a deep well, Jacob sought to establish himself by making an outward show of piety:

And he erected there an altar, and called it El-
elohe-Israel.— Gen.33:20.

Following Abraham's example, Jacob put down his first stake in the land of Canaan at Shechem and thereby took title to the land. But unlike Abraham, Jacob did not erect his altar to God. Instead of claiming the land in the name of *Elohim*, the triune divine Principle of the universe, he claimed it in the name of *El-elohe-Israel*, thus declaring that *El*, the God who knows all, is the mighty God of Isra-el, alone!

There was no excuse for Jacob to carve his new name on a stone, pillar, or altar. He knew better than to take the glorious holy name, the *I AM*, the divine nature of the Infinite — the plural of majesty — to himself alone. In erecting this altar Jacob was, in a sense, glorifying himself and separating himself from the power of the threefold divine nature. The Trinity cannot be fragmented in our lives. When we say *I* or *I am*, thus identifying ourselves with the *Great I AM*, the full power of the Trinity speaks as the very *I of our being*. If we attempt to say *I*, *I am*, *I will*, without some realization that the Father is speaking through the Holy Ghost as the Son, we are pitifully incomplete and impotent.

By boldly proclaiming that God is *the God of Israel*, the prince of God unwisely challenged the prince of Hamor. The inscription on Jacob's altar was an affront to the Shechemites. They rightly interpreted its message: Jacob was declaring that his God was the only God, thus challenging the power and authority of the Shechemites' gods. Great wisdom, humility, and spiritual strength are needed to enable one to challenge gross materialism,

paganism, and sensualism and to come out of the encounter unscathed.

If Jacob had come to Shechem as both priest and king, emulating the royal priesthood of Melchizedek, he would have exercised spiritual authority in that land. Further, he would have been spiritually alert to detect the fact that Shechem was not ready for Israel. He would have heard the inner voice of wisdom — wisdom voiced by the Master Christian centuries later to his disciples in all ages:

Into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

And when ye come into an house, salute it.

And if the house be worthy, let your peace come upon it: but if it not be worthy, let your peace return to you.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.— Matt.10:11-14.

Jacob had begun too soon to spread his tent — to show his strength. And the strength he displayed at Shechem was not spiritual strength. Hence it could be challenged. And challenged it was! In Shechem Jacob confronted an enemy as old as the serpent in the garden of Eden. This enemy — the carnal mind with its sensuality and lust — sought to overthrow Jacob's dominion.

Again, remember that what is now appearing as Jacob's unfoldment is also the beginning of the unfoldment of the House of Jacob. And the scenes we are now approaching are dominated by the action of a daughter and two of his sons. While these three were the instruments through which the tempter sought to overthrow Jacob and discredit his divine mission, there is no evidence that his other sons attempted to exercise any spiritual influence on their brothers. It would appear that these children had been allowed to wander afield in a mistaken sense of freedom. Either they had not felt or had not responded to parental discipline. They lacked spiritual strength, hence they were vulnerable, impressionable, and subject to outside influences. But before judging them harshly, remember that in the metaphor of their journeying, we see the journeying of mankind in their passage from a material sense of existence to the spiritual understanding of their Covenant

relationship with God, good. However, the events that are now before us should serve as a warning to parents who neglect the spiritual education of their children.

Let us read from the Bible the account of the unholy experience which forced Jacob to rise again to the spiritual heights of Peniel, to command the experiences of his house, and to demonstrate the power of his divine nature — to *be* Israel. Let us see how his daughter Dinah and two of his sons, Simeon and Levi — three of Leah's children — were caught in the snare of sensuality, animality, intrigue, and cruel vengeance.

Dinah and the Prince of Shechem

Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.— Gen.34:1.

It seems strange that Dinah, a young girl, should have gone out unaccompanied in a strange land. Either Leah was lax in her supervision of her daughter, or Dinah was a headstrong young woman who rebelled against parental authority.

And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.—Gen.34:2.

In Jacob's spiritual journeying Shechem and Hamor appear as the unholy influence of the Old Covenant, the sensuous, subtle guile of occultism, seeking to ensnare Jacob and his house through the wiles of sensuality and the cunning cleverness of the occult mind.

Shechem had taken Dinah to his house and kept her there, and we read:

And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.— Gen.34:3,4.

It is interesting, even thought provoking, to note that Shechem's sensuous nature had sought to defile "Dinah the

daughter of Leah" (Gen.34:1), but his better nature loved "Dinah the daughter of Jacob" (Gen.34:3), and desired her as his wife.

Hamor saw in Shechem's love for Dinah an opportunity of gain for himself. With cunning craftiness he laid his plot, and, like some sinister spider, he wove a web in which he hoped to capture Jacob and all that he possessed. With oriental charm, Hamor approached Jacob "to commune with him" (Gen.34:6). The Hebrew word translated commune means to arrange, to subdue. The latter meaning is preferred in this instance in the light of further happenings. Shechem himself seemed not to be a part of Hamor's intrigue, but his sensuous nature made him an accessory after the fact.

Jacob made no reply to Hamor's plea that Dinah be given in marriage to Shechem. He had already learned that Shechem had defiled his daughter, but instead of acting decisively as a father, he waited until his sons were come out of the field where they tended the cattle. The record states that "Jacob held his peace until they were come" (Gen.34:5). Strange!

Why did not Jacob immediately command the situation? Why did he not act with the authority of the prince of God who had power with God and with men? Why did he seek the immature judgment of his sons? Could it have been that Jacob was testing his sons' spiritual understanding? Could it be that he hoped to see them triumph in this very difficult situation through divine wisdom and judgment? We do not know. What is evident is that the sons of Jacob did not express the divine nature. They did not even express human intelligence. Neither they nor Jacob rose to the stature and dominion of Israel. Their anger dominated the scene.

And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he [Shechem] had wrought folly [immorality] in Israel in lying with Jacob's daughter, which thing ought not to be done.—

Gen.34:7.

Their indignation was just. Hebrew women were given more freedom than other women of the Orient. Nevertheless, their virtue was cherished and hotly defended. It was natural that Dinah's brothers were grieved and very wroth, because Shechem had

brought shame upon their house. The force of their indignation was not lost on Hamor. He hastened to suggest a union between Jacob and himself, sealed by a marriage between Jacob's daughter and his son (Gen.34:8). And he subtly suggested a closer relationship between Jacob's whole family and the land.

**Hamor and the Shechemites Plan
The Amalgamation of the House of Jacob**

Make ye marriages [ties of affinity] with us, and give your daughters unto us, and take our daughters unto you.— Gen.34:9.

Hamor implied that this union would be a kind of open sesame to the family of Jacob in the land of Shechem:

And ye shall dwell with us: and the land shall be before you; and trade ye therein, and get you possessions therein.— Gen.34:10.

Shechem, sensing his father's plan, sought to bring the question back to himself and Dinah:

And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.— Gen.34:11,12.

We read that Shechem was more honorable than all the house of his father (Gen.34:19). He quite probably saw in Dinah a loveliness and graciousness not found in the women of his land, and he greatly desired her. He was willing to do anything and to give everything he had that he might have her as his wife. Hamor knew this and used the knowledge for his own selfish purposes.

Israel did not take possession of the interview with Hamor. And *Jacob, the old man*, did not detect the subtle intent of the serpent to bind him and his house to the Old Covenant through marriages and alliances with the descendants of Ham and Canaan. He appeared not to be aware that the whole affair between Dinah and Shechem was an attempt of the carnal mind to unite the Old Cove-

nant with the New in a counterfeit of the spiritual Marriage Covenant. Jacob seemed mesmerized by a kind of inertia. He permitted two of his sons — immature, hot headed, and grossly material in their thinking — to handle this explosive situation, when wisdom and spiritual maturity were so sorely needed.

Simeon and Levi Plan the Utter Destruction of the Shechemites

There is no indication that Simeon and Levi, Dinah's full brothers, sensed Hamor's plan to swallow up the house of Jacob. While apparently intent on avenging their sister's honor, they cruelly planned action as unholy as that planned by Hamor:

They answered Hamor and Shechem deceitfully.—
Gen.34:13.

Matching subtlety with subtlety, deceit with deceit, craftiness with craftiness, Simeon and Levi pretended that they could not "amalgamate with them" (*Septuagint*) — could not give their sister in marriage to Shechem, nor could they give other daughters of their household in marriage to the men of Shechem because the Shechemites were not circumcised (Gen.34:13-17). The Old Covenant of circumcision, which counterfeits the Covenant of Godlikeness, posed as the defender of spiritual womanhood against the Old Covenant of sensuality, which openly opposes the Covenant of Godlikeness! It is little wonder that a casual perusal of this story confuses rather than enlightens the reader.

Simeon and Levi, defenders of the covenant of circumcision, had little if any concept of spiritual goodness. Under the guise of defending their sister's honor and virtue, they planned utter destruction of the Shechemites. But where were Hamor and Shechem at this time? What were they doing while Simeon and Levi plotted against them? They were plotting against Jacob and his whole house.

And Hamor and Shechem his son came unto the
gate of their city, saying,
These men are peaceable with us; therefore let
them dwell in the land, and trade therein, for the land,

behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

Only herein will the men consent unto us for to dwell with us, to be our people, if every male among us be circumcised as they are circumcised.—

Gen.34:20-22.

“These people are peaceable. ” The Hebrew word translated peaceable is *Shalem*, which means not only peace, but also complete, whole. Hamor greatly desired the peace which came from the spiritual completeness, or wholeness, indicated in Jacob’s new name Israel, which Jacob had unwisely proclaimed to the heathen Hivites upon entering their land. Hamor did not want spirituality, but he greatly desired the prosperity and well-being, which were the outcome of Jacob’s understanding of God.

It is as though Hamor said to the men of his land: “These people are whole, complete, independent, prosperous. They are peaceable and unsuspecting. Trade with them and get what they have, for you know the power of mental manipulation that will enable you to get the best of every trade in which you engage. Marry their daughters and give them your daughters — there is no surer way to subdue a people and to bring them to your way of thinking than through making marriages with them.” The house of Hamor fully intended to completely swallow up the house of Jacob. Hamor showed his hand in his final words to the men of his country:

Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.— Gen.34:23.

In other words: “Let us appear to be in agreement with them and yield on this one point; for after all, by so doing, we shall put them off guard, and we shall take everything they have — their cattle, their substance, and every beast of theirs will be ours.” So all the males in Hamor’s land agreed to be circumcised.

Jacob seemed to have disappeared from the scene. He did not express the Fatherhood of God by commanding the situation. Instead, like many loving, indulgent human fathers, he gave his sons authority they had not earned. Neither did Jacob express the wisdom of the Motherhood of God. But this is the story of the sons of Jacob, Jacob’s House. And Simeon and Levi, undisciplined by

El Shaddi, the Almighty God, stooped to such inhuman action in their anger and revenge that our sensibilities recoil at the contemplation of it.

And it came to pass on the third day [after the men of Shechem had been circumcised], when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

They took their sheep, and their oxen, and their asses, and that which was in the city.

And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.— Gen.34:25-29.

Jacob's horror, when apprised of what Simeon and Levi had done, was followed by fear for himself and for his house — not alone for his human household but for the House of Israel. As cruel as were the actions of Simeon and Levi, Jacob knew that the horrible vengeance wreaked by the representatives of occultism would be worse, and he saw the possible destruction of his whole mission.

And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites, and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.— Gen.34:30.

But Simeon and Levi, arrogant and unrepentant, answered with self-justification:

Should he deal with our sister as with an harlot?— Gen.34:31.

Jacob's rebuke of his sons may seem mild, but he did not forget their heinous crime. In years to come, Jacob was merciless in condemning their cruelty, and he had no blessing for them:

Simeon and Levi are brethren; instruments of cruelty are in their habitations.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall [they wantonly hamstrung oxen].

Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.— Gen.49:5-7.

There is every indication that Jacob had expected the city of Shechem and the area surrounding it to be the place where he would see and demonstrate the power and dominion of his divine nature, Israel. So certain was he of this that he had dedicated his altar to *El-elohe-Israel*, thus claiming the land in the name of the God of Israel, and at the same time proclaiming to one and all that his name was Israel. But Jacob seemed to have lost sight of the fact that God commands Israel. He talked like Israel, but he acted like Jacob. Hence his experiences were Jacob experiences. He expressed neither spiritual nor temporal power in Shechem. Failing to command his own house, he failed to command his experiences in that land.

When Jacob went forth with the light of Peniel shining upon him, he was Israel, and Israel commanded the meeting between him and his brother Esau. Had Jacob come to Shechem as Israel, the representative of the Trinity, had he erected his altar to *Elohim*, the triune divine Principle revealed as the God of Abraham, the God of Isaac, and the God of Jacob — he would have come with divine authority of the royal priesthood of Melchizedek. He would have reigned over his own house as both priest and king, commanded both the spiritual and secular experiences of his family, made his spiritual authority felt in the land. And he would have had dominion there. But the spiritual majesty of his divine nature *Israel* was not expressed.

Where Art Thou, Israel?

When Jacob was in Succoth, the sixth period of his spiritual journeying had just begun. God had called him to return to Bethel, to the place of his first communion with God, where the pattern of

his divine adventure had been revealed to him in a night vision. At Bethel the fulfillment of this vision, the revelation to his conscious thought of the divine completeness, awaited him. At Bethel the sixth period of his step upon step of spiritual ascendancy — the understanding and embodiment of the threefold divine nature indicated in the Trinity — would come to its communion in his consciousness and experience.

In the metaphor of Jacob's journeying, when he left Succoth and went to Shechem, instead of going directly to Bethel, as God had commanded him, he literally walked out of the first chapter of Genesis, typical of the unfoldment of the New Covenant, and into the second chapter, where he found himself surrounded by the conditions of the Old Covenant. The violence which erupted at Shechem leaves little doubt that the entire experience there was the outcome of the adversary's plan, superimposed upon the divine plan that Jacob had been following.

Jacob had not completed the lesson contained in the first part of the sixth period of his divine adventure. He had not guided his house spiritually. His part in the unfoldment of this period was to lead his sons into the understanding of their divine nature, to instruct them in the spiritual power and authority of Israel, so that through this divine nature in them, God would command all their experiences. Why? Because the Children of Israel were God-ordained to bring to the world the written Word of the power and presence of the God of Abraham, the God of Isaac, and the God of Jacob — the threefold divine nature of the Infinite. They had no choice but to fulfill that mission, no matter how they might falter on the way.

Spiritual maturity is the goal toward which every parent must lead his children. There is no record that any of Jacob's family had been touched by the Holy Ghost. The Spirit of God had not moved upon the waters, or elements of their thinking. Jacob's unfinished task was to lead them into the understanding of their Covenant with God, to teach them the meaning of his experiences at Bethel, Haran, Mizpah, Jabbok, Peniel, and Succoth, and to lead them to Bethel — into the divine consciousness typical of the House of God. But before doing this he himself must express spiritual maturity, indicated in his new name Israel, revealed to him at Peniel.

God's Covenant with Jacob, revealed at Bethel and established at Peniel, was a Covenant of spiritual blessing in which he discovered that the threefold divine nature revealed in the Trinity was his own divine nature through which the *Ego*, the *I AM*, expressed itself. The demand of this Covenant was that Jacob recognize and demonstrate the compound nature of the Fatherhood and Motherhood of God in his own individual experience, and that he lead his sons into the same understanding through the idea of divine Sonship. In so doing he would fulfill his mission — that of letting his life exemplify the power of the Holy Spirit, the divine power which reveals the relationship of God and man to the human consciousness and regenerates and transforms the human with the divine.

At Succoth Jacob had exemplified, in some measure, the nature of the Fatherhood of God in establishing his house and in caring for, or husbanding, the human needs of his family and his large retinue. However he did not comprehend the nature of God's Motherhood, *El Shaddi* — the tender but powerful nature of the Almighty, which, like the eagle, spreads Her wings and covers Her children with Her feathers and carries them on Her wings until they are able to use their own. Hence he had not yet grasped the compound nature of God nor the completeness of his own divine nature Israel, expressing the divine compound nature. What was the obstruction or resistance within Jacob which hid from him this divine completeness and kept him from growing to spiritual maturity?

The divine completeness had been exemplified in the experiences of Abraham and Isaac through their marriage covenants, symbolic of the spiritual Marriage Covenant — the union, or oneness, of the compound nature of *Elohim*, the divine Father-Mother. Through their marriages both Abraham and Isaac found a sense of completeness, each partner supporting the other. In this way both the masculine and feminine qualities of *Elohim* were expressed in their lives. But Jacob, with two wives and two concubines, had not found a sense of completeness.

It is not strange that neither Leah, Zilpah, nor Bilhah had brought to him a sense of fulfillment, for they were not wives of his choosing. It might seem strange that he had not found his completeness in Rachel. But this beloved wife, for whom he had permitted himself to be led into bond service to her father Laban, was

not spiritually worthy to come into the Covenant relationship with Jacob; for though he knew it not, Rachel still kept the teraphim, the gods of Laban. Rachel was idolatrous! Her father's gods bound her to the Old Covenant of materialism and paganism. Her mind was fettered by family traditions and superstitions and by mental haziness, the mist of the Old Covenant, which occult thinking produces in the minds of mortals who do not resist it. (See Gen.2:6.) Hence, she could not find her place in the New Covenant. This was Jacob's burden! He was alone in his spiritual journeying. Jacob still thought his completeness lay in Rachel. But Rachel was not like Sarah and Rebekah, who went side by side with their husbands in the unfolding of the Covenant of Godlikeness.

Jacob's human love for Rachel was so great and so sensuous that it blinded him for a time to the spiritual fact that the Covenant at Peniel was his real marriage covenant wherein and whereby God had wedded him to the compound divine nature. He had not yet learned or been willing to acknowledge that this divine nature included the qualities of both the manhood and womanhood of divine Love, and that this compound nature reflected the dominion of the Fatherhood and Motherhood of *Elohim* — even the divine completeness.

In recognition of this divine union *Elohim* bestowed on Jacob his new name, *his marriage name, Israel*. In this name is embodied not only the divine completeness reflecting the Fatherhood and Motherhood of *Elohim*, but also the all-embracing nature of divine Love which enabled him to embrace mankind in the divine nature and to transform the human with the divine, thus exemplifying in some measure the office of both priest and king — the dominion of heaven on earth.

Because Jacob had been so convinced that his completeness lay in Rachel, he did not fully comprehend the momentous significance of Peniel. Hence, he did not yet wear his spiritual marriage name, Israel. He went haltingly in the soul-shaking revelation of his divine completeness. But he was to rise to the majesty of man expressing the fullness of God's power and presence. He was to gain the idea of his divine completeness which would give him spiritual authority over his house. God now commanded him to shake off the dust of Shechem and to arise and go up to Bethel.

Although Bethel is south of Shechem and one would ordinarily speak of going down to Bethel from Shechem, note that God com-

manded Jacob to go *up* to Bethel — to ascend to that state of consciousness in which the glorious sixth period of his divine adventure would come to its communion.

And God said unto Jacob, Arise, Go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.— Gen.35:1.

Often it takes a crisis in our lives to force us to listen for and to follow divine directions. So it was with Jacob. He was sufficiently roused by the massacre at Shechem to break through the mental miasma which had shackled his thinking and to hear the voice of God speaking clearly and distinctly: “Go up to the understanding which marked the beginning of your spiritual journeying and dwell there — abide in the holy concept of God, of yourself, of your fellow man, of your world, and of your mission in life.” It was as though the voice of *Elohim*, the divine Father-Mother, demanded: “Take your young men to Bethel, the House of God, into the temple, or consciousness, of the Most High, and teach them the lessons I have taught you; and do it quickly. Bring them into line with the divine Principle!”

God commanded Jacob to build at Bethel an altar unto *Elohim*, not to *El-elohe-Israel*. This was a command to build within his own consciousness an altar to the triune divine Principle of the universe, who revealed to him the majesty and might of the threefold nature of the Infinite as his own divine nature. The Great *I AM* had spoken! And Jacob heard! There was instant response in him to the divine demand.

At God's Command, Israel Takes Charge of the House of Jacob.

God further demanded that Jacob take his whole house with him in his spiritual ascent up to Bethel, up to the House of God, up to the consciousness of God, good. There was to be no more wandering afield in uncharted paths. In his willingness to be obedient to the divine Mind, Jacob was immediately in command of the situation. With the spiritual authority of the *I AM*, he commanded his household and all that were with him:

Put away the strange gods that are among you,
and be clean, and change your garments.— Gen.35:2.

Not only did Jacob command his household, but “all that were with him.” Remember that now Jacob had the responsibility of the families of the men of Shechem whom Simeon and Levi had murdered. He unflinchingly accepted this responsibility.

At his command, “all the strange gods which were in their hands” were brought and laid before him” (Gen.35:4). It was at this time, according to *Josephus*, that Jacob discovered the teraphim — the household gods of Laban which Rachel had brought from her home in Haran. These images, or teraphim, were the gods of Terah, Abraham’s father, “who went after other gods” (Josh.24:2), and were so named *tera-phem* for him. Terah’s gods were kept by his son Nahor, and through him they became Laban’s household gods. These images were a relic of ancestor worship. They represented the mesmeric hold which family beliefs, traditions, and superstitions seem to have upon mortals.

The prophet Ezekiel referred to these gods when, centuries later, he warned the descendants of Jacob against the strategy of the king of Babylon, the enemy of the land of Israel. The prophet told them that this aggressor would use two methods by which to captivate them and lead them into captivity: He would come with the sword and he would come using divination, mental manipulation. Ezekiel said that the king of Babylon would make his arrows bright, but that he would consult images, teraphim, meaning that he would search out the superstitions, traditional beliefs, and family gods of the people he wished to capture, and through what he found by this method, he would lead them into captivity. (See Ezek.21:21,,RV.) These images are definitely linked to magic, soothsaying, witchcraft, and the like. In a sense, they are comparable to good luck pieces, to charms, and to so-called holy or blessed objects supposed to give the possessors some special dispensation or protection. But they are a link to idolatry, and as such they were and are condemned by God. . . . And Jacob knew this!

Although Rachel had come to know something of the God of Jacob, she clung fast to the teraphim which she had taken from her father’s house. They were to her a kind of touch-stone, an amulet to ward off danger, an image through which to pray. But

they were a link to gross idolatry and an open door to the magic, soothsaying, mental manipulation, witchcraft, and malpractice of occultism. For these images, or teraphim, were symbols, devices, figures, or tokens used in divination through which to cast a spell or incantation to bewitch or bedevil the clear thinking of mankind. These heathen devices, the images, and other idols which Jacob's people possessed — all unknown to Jacob — had acted as magnets through which Jacob's house had responded to the magnetism, materialism, and sensuality of Shechem. This unholy influence had drawn Jacob and his house out of their course and far afield from the holy way of God's directing.

No mention is made of Jacob's emotions when he discovered that his beloved Rachel had in her possession the teraphim, the gods of her father, which Laban had accused Jacob of stealing. Jacob's all-absorbing love for Rachel had blinded him to her human weaknesses. She had contributed nothing to his spiritual completeness. The fact that she cherished the teraphim indicates to us that for her there had been no spiritual journeying. She had not cast off her earth weights, hence she could not rise with her husband in the understanding of God, nor could she walk with him in the holiness of his Covenant with God.

But Jacob was not to be deterred in his spiritual journeying. A marvelous sense of divine authority had come to him, and he began immediately to exercise righteous dominion over his people. He became both father and mother to his flock. He demanded of them obedience and filial respect. He began to minister to their spiritual needs. He literally and symbolically took them by the hand. And it mattered not whether they were willing or unwilling, he led them in the way of God's appointing, in the way of his divine adventure, which was ever upward to the fulfillment of the Covenant of Godlikeness.

Jacob had reached the spiritual stature of manhood indicated in the title *Priest and King*. Through his willingness to express the authority of the Fatherhood and Motherhood of *Elohim*, he had found his nobility as the Son of God wherein he reigned as the spiritual and royal head of his house. The majesty of the divine nature, which had been revealed to him at Peniel, had crowned him with dominion. Now he was exercising that dominion. With priestly authority he took charge of the spiritual education of his

people. He commanded them to give up, not only the strange gods — the idols and images which they had cherished — but also the beliefs and customs of the land, which were indeed strange (alien) to God. He demanded that they “be clean and change their garments.” He insisted upon cleansing both mind and body. The people of his house must be clothed with holy thoughts and with the robes of righteousness.

Jacob further demanded that his people give him “all the earrings which were in their ears” (Gen.35:4). The earrings of the Canaanites were worn superstitiously as charms and were often inscribed with magical formulas. Jacob permitted his people to keep nothing through which the superstitions, idolatry, pagan beliefs, and mesmerism of the land might make subtle claims upon them. He demanded that both the mental and material knowledge of occultism, the images of idolatry, and the amulets and charms of the sorcerers be left in the land of their nativity and not be brought unto Bethel. Jacob took all the idolatrous things which his people possessed and buried them under an oak tree in the dust of the grove of Moreh. This was a natural place for their burial, for Moreh means soothsayer. Jacob consigned to dust the influence of the soothsaying of the land. (See Gen.35:1-4)

Having cast out the idolatry from his house, Jacob rose up and left behind the city of Shechem, dropped the burden from his shoulders, indicated in the meaning of Shechem — *shoulder-burden* — shook from his feet the dust of Moreh, and thus *broke the spell of the soothsayer*, the witchcraft of the land, and neutralized the stupefying influences of occultism, indicated in the meaning of the name Moreh.

The Spirit of God had moved forcibly upon the face of the waters, had stirred the elements of his thinking, and caused him to shake off the unholy influence which had seemed to possess him. His spiritual enthusiasm, like the current of a mighty river, overflowed the hiding place of occult influences, tossed off the mental and material debris, and flowed effortlessly over the obstructions. Sweeping all before him, Jacob surged forward in obedience to his God, with the power of the fifth period of unfoldment cresting to the fulfillment of its purpose — that of propelling him into the climax of the grand sixth period of his individual divine adventure.

Fortified with the spiritual strength of the priesthood of God, Jacob commanded his people with the royal authority of a prince of God who has power with God and with men:

Let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went— Gen.35:3.

No longer did Jacob consult with his sons as to a course of action. No longer did he permit them to choose their own immature way. He gathered them all together into the majesty of his own understanding of God and of man's relationship with God and took them to Bethel. Symbolically, Jacob took his whole house with him into the House of God. He gathered them into the fold of the Covenant of Godlikeness and lifted them to the level of his own understanding and demonstration of the Omnipresence, Omnipotence, and Omniscience of *Elohim*.

God is Omniscience

Omn, from the Latin *omnie*, meaning *all*, denotes that some action or quality has unrestricted range. Science, from the Latin *scio*, means *to know*. Hence Omniscience is all-knowing — the All-knowing divine Mind. What power is indicated in true knowing! To know God as Omniscience is to know the unrestricted range of the action and quality of the divine Mind, the Great *I AM*.

At Peniel Jacob came face to face with Omniscience, the All-knowing Mind that is God. In this revelation he discovered the law of reflection and realized this scientific fact: because God is, I am! The law of reflection is the law of Godlikeness. This law enabled him to go forth from Peniel as Israel. He expressed the dominion of the Great *I AM* as the very "I" of his being. He thought, spoke, and acted with the divine authority of Omniscience, the All-knowing Mind. By the law of reflection, he knew what to say and do in his encounter with his brother. He knew how to provide for his large retinue at Succoth. He was the new man, the Godlike man. But after leaving Succoth, he seemed to have lost sight of who he really was. His Israel nature was dormant, and his dominion was proportionally diminished.

But now the Great *I AM* again commands him. And the "I" of his being responds. Again he speaks and acts with the authority of Israel, one who reigns with God. He has left the Garden of Eden. He has walked out of the second and third chapters of Genesis, where the serpent and the tree of knowledge of good and evil had tempted him. He is again on the high road in his divine adventure, in the spiritual dimension, where Israel reigns as God commands.

For a brief span, Jacob's understanding of the unrestricted range and operation of Omniscience, the All-knowing Mind, the *I AM*, was so powerful, so infinite, so all-encompassing, that the science, intelligence, or knowledge of God, good, flooded the minds of his people, wiped out the influence of the false knowledge of occultism with its soothsaying and enchantments, and silenced everything that opposed the knowledge of God, good. At last Jacob had become the kind of spiritual scientist Abraham was. He spoke with the divine authority of the Great *I AM*, which could not be denied or disobeyed, and moved to wrest his people from idolatry and to bring them into the Covenant of Godlikeness, into the knowledge of God, good. The spurious fruit of the tree of knowledge of good and evil and its influence had been destroyed, and the wondrous wisdom and knowledge of Omniscience, the all-knowing Mind, became to him the tree of life. (See Gen.2:9; Prov.3:13,18; Rev.22:1,2; Ps.1:1-3.)

Centuries later two of Jacob's descendants, the prophets Isaiah and Habakkuk, saw that the time would come when Omniscience, or the knowledge of God, would fill the earth as the waters cover the sea. They saw the knowledge of both good and evil, or what the serpent knows, completely silenced by Omniscience, what God knows, or by the knowledge of God, good. (See Isa.11:9; Hab.2:14.)

To know God is the ultimatum. For to know what God is, is to know what man is by the law of reflection, the law of Godlikeness — like-God — stated in the sixth period of unfoldment of the New Covenant in the first chapter of Genesis (Gen.1:26,27). In accordance with this law, each one may declare with confidence: *Because God is, I am!*

The power of Omniscience, the All-knowing Mind, literally propelled Jacob and his house out of Shechem, away from its idolatrous influences, and lifted him back into his divine orbit of unfoldment. We see him now moving quickly to the very summit of his divine adventure. Under the impelling influence of the Spirit

of God, Jacob and his house departed from Shechem, the garden city of Jacob's metaphorical Eden.

And they journeyed.— Gen.35:5.

In this journeying we see Jacob's divine adventure sweeping forward to its fulfillment. At the same time we see the beginning of the real journeying of his house under the banner of his love. As they journeyed from Shechem,

... the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.— Gen.35:5

It was not fear of the sons of Jacob which kept the inhabitants of other cities of the land from pursuing after them and wreaking vengeance upon them for the cruel and inhuman acts perpetrated by Simeon and Levi. It was the fear of God which stayed the people. In spite of Simeon and Levi, Jacob and his house were saved because, regardless of their short-comings, God could use them as instruments to spread the knowledge of God, good, throughout the world. These were the only people of ancient times in whose lives God could write the pattern of universal divine salvation for mankind.

The knowledge of God, written in Jacob's heart, spread itself like a tent to cover his people and to deliver them from utter destruction. As a mariner is safe in his journeying because of the science of navigation, or scientific knowledge that he needs to guide his ship aright in sunshine and in storm to bring it safely to the desired destination, so Jacob and those who were with him were safe in the knowledge of God, under the mighty wing of Omniscience — the science of the knowledge of good.

Jacob Returns to Bethel and Builds a New Altar

So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.— Gen.35:6.

Recall that *Luz* was the Canaanite name for the place of Jacob's first communion with God. He changed the name of the place to

Bethel, meaning *house of God*. He saw the meaning of the place in his spiritual journeying. After Jacob's vision there the name of the place was no longer what men called it, but what God made it.

And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.— Gen.35:7.

El-beth-el — *the House of God*, or, literally translated, *God of the House of God*. This altar was dedicated to the All-knowing God, the Almighty *I AM*. And its name confirms Jacob's understanding that God's Covenant with him at Bethel was to be known as *the House of God*. Further, this name confirms his understanding that the holy agreement between God and man was to be illustrated and fulfilled in *the House of Jacob*, in the nation that was to bear his new name *Israel*.

Jacob was not tempted to carve his new name on the altar at Bethel. He claimed this land, not in the name of Israel — wonderful though that name might be — but in the name of the God of Bethel, the All-knowing Mind who knows all things. The understanding of this name, the omniscient nature of *Elohim*, had been unfolding in Jacob's consciousness. And its power was demonstrated when he took his family and all that were with him out of Shechem and away from the devastation wrought by Simeon and Levi. Rising to the full stature of Israel, he commanded the experiences of his people. They had no choice but to follow him. His understanding and demonstration of the unrestricted range and operation of Omniscience, the All-knowing Mind, expressed as Israel, his own divine nature, or being, was so powerful that it neutralized the mesmeric influences of carnal mindedness, silenced everything that opposed his spiritual journeying, and impelled him forward in the unfoldment of his divine adventure.

And now, as though to call our attention to something of vital importance relating to Jacob's divine adventure, we are told of an event far more momentous than its simple announcement might imply. We read:

But Deborah Rebekah's nurse died, and she was buried beneath Bethel [at the foot of the hill on which the town stood] under an oak: and the name of it was called Allon-Bachuth [the oak of weeping].—

Gen.35:8.

Deborah had accompanied Rebekah, Jacob's mother, when she left her home in Haran and journeyed to Beer-Sheba to become Isaac's wife (Gen.24:59). Whether Deborah had returned to Haran during Jacob's sojourn there and had accompanied him back to the land of Canaan, or whether she had come to meet him and had joined him at Succoth, Shechem, or Bethel, we do not know. It is not likely that she had been with him in Haran, for she is not mentioned in the presentation of those who were with Jacob when he met Esau at the ford Jabbok. Her presence with Jacob tells us that Rebekah, Jacob's mother, was no longer living, for this faithful nurse would never have left her mistress.

There is little doubt that Deborah had been Rebekah's closest confidante. Her presence with Jacob needs must speak to him of his mother and of her knowledge of God which had told her that he, Jacob, rather than Esau, would have the birthright of spiritual dominion, because in him was the willingness to give up all else that the will of God might be fulfilled in him. Deborah's presence could not but quicken Jacob's thoughts of his mother and bring to his remembrance her place in the Covenant which God made with Isaac.

None of Jacob's wives reflected the qualities of spiritual womanhood. Hence they were not at one with him in the Covenant understanding of God, nor did they symbolize his spiritual completeness. Jacob needed the comfort and strength of spiritual womanhood to guide him into the second part of the sixth period of his spiritual journeying, into the climax of his grand adventure, where his divine completeness, reflecting the qualities of the Fatherhood and Motherhood of *Elohim* would be confirmed.

Deborah was a more spiritual type of womanhood than any of the women in Jacob's household. Her presence with Jacob is symbolic of the appearing in his consciousness of the tender, comforting, loving, discerning nature of the Motherhood of God, urging him, as would a mother, to put his house in order. It was as though she had come in his mother's place to remind him of God's Motherhood and its power in the unfoldment of his Covenant with God.

We have learned that the meaning of names in the Bible reveals ideas. And the meaning of Deborah's name has great significance in Jacob's spiritual journeying. The name *Deborah* is derived from the Hebrew *dabar*, a primitive root meaning: to arrange, to put in

an orderly condition, to bring about an orderly arrangement. This word is sometimes translated *bee*, from its systematic orderly instincts. From this primitive root also comes *dober*, translated *fold* and *word*, from the original sense of *daber*, a *pasture*, from its arrangement of the flock. The word *pastor* is also derived from this primitive root.

In the allegory of Jacob's life, Deborah's presence with him is indicative of the feminine influence, reflecting the divine Motherhood, appearing in his life. He took possession of his house. He demanded of them obedience and order. Further, there is every indication that an orderly scientific arrangement of the ideas that God had given him had begun to unfold in his thought. Like a mother, he gathered these developing ideas into the fold of his consciousness where they began to take form in expression. It was natural then that the systematic scientific instincts of the mothering nature of Deity began to take the lead in his spiritual unfoldment.

Deborah's passing, as it touches Jacob's spiritual journeying, evidences the fact that her work was finished, that her influence had accomplished its divine purpose. Jacob was nearing the realization that his blessed divine nature was a compound of the qualities of spiritual manhood and womanhood expressing the compound nature of the Fatherhood and Motherhood of *Elohim*. The confirmation of his advanced understanding was at hand. We read:

And God appeared unto Jacob again, ... and
blessed him.— Gen.35:9.

God, *Elohim*, the plural of majesty, revealing the fullness of the divine nature "appeared unto Jacob" — appeared as his own mind or consciousness. This appearing tells us plainly that Jacob was ready for the fulfillment of the wondrous sixth period of unfoldment of the New Covenant. In final preparation for this grand spiritual event, God reminded Jacob of his first communion at Bethel, when the nature of the Infinite was revealed to him. Let us, with Jacob, be reminded of this holy moment.

At Bethel the Spirit of God opened the door of Jacob's thought and wrote a glorious vision of the threefold essential nature of the Triune divine Principle of the universe on the tablet of his being.

In the vision of the ladder which rested on the earth and reached to heaven, Jacob glimpsed the spiritual fact that the harmony of heaven broods over the earth and his earthly experience. The angels of God ascending and descending upon the ladder revealed to Jacob his own uninterrupted communication, or communion with God. In a sense, these angels typified to him thoughts ascending to God, divine Mind, to gain new views of heavenly harmony and descending, or coming back to him in ideas his human consciousness could comprehend. This angel system, this circulation of thoughts between God and man, is spiritual communion with the Most High.

At Bethel the Almighty had revealed to Jacob the first two aspects of the Trinity as the God of Abraham and the God of Isaac and opened the door of his understanding to see his own place in the Covenant. Jacob called his new understanding of the Infinite *The God of Bethel*, because it was at Bethel that the Almighty revealed the third aspect of the Triune divine nature, the God of Jacob, thus completing the revelation and exemplification of the threefold nature of the Infinite.

At Bethel an important message was written in Jacob's sleeping consciousness. This message is now becoming clear to him, for God said:

The land whereon thou liest to thee will I give it and to thy seed.— Gen.28:13.

Recall that the promise of his possession of the land was that he understand its spiritual nature — the same promise God had made to Abraham and to Isaac:

Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.— Gen.28:14.

North, east, south, west — the four metaphorical points of infinity — describe the boundless spiritual nature of Jacob's inheritance. The promise was that his dominion would not be confined to a material location, but that no matter where his divine adventure led him, the *I AM* would be with him and would go before him to prepare a place for him. The vision of the Almighty

standing above Jacob's ladder of life, assured him that heaven would husband his earthly experience and that of his seed. In God's promise to Jacob we discover a divine decree that is still being fulfilled; namely, that through the seed of Jacob the blessed knowledge of the triune nature of *Elohim* — the God of Abraham, the God of Isaac, and the God of Jacob — would spread abroad and would continue to unfold in human consciousness until it filled the earth as the waters cover the sea — until the name, or divine nature, of the Father, and of the Son, and of the Holy Ghost is manifested in every living thing on earth.

**God's Demand:
Stop Acting Like Jacob and be Israel!**

At this time God reminded Jacob not only of his first communion at Bethel, but also of his communion at Peniel, where he saw God face to face — saw the nature of God — and saw himself as a mirror likeness to *Elohim*. His was a likeness so bright that it outshone the old mortal concept of himself and revealed the new man and his wondrous new divine nature, Israel. The Almighty *I AM* demanded of Jacob that he know himself as Israel. In no uncertain words his Mother God demanded that he stop acting like Jacob and be Israel! Only thus could the Covenant promise be fulfilled in him — that he would have dominion in the land and that his seed would inherit the earth. The demand was that he stop wandering in the by-ways of a material, or Jacob, sense of existence. This demand was reiterated emphatically:

And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.— Gen.35:10.

The Almighty *I AM* demanded that Jacob express the completeness of his Godlikeness, indicated in the name Israel, in which the union, or wedding, of the masculine and feminine qualities of *Elohim*, the divine Father-Mother, are embodied in one individual consciousness — completeness revealed in the sixth period of the unfoldment of Godlikeness, recorded in the first chapter of Genesis. Hear the words of the New Covenant now being made manifest in Jacob's unfoldment:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion . . . — Gen.1:26-28.

The Covenant relationship between God and man is like a marriage covenant in which God promises to husband us — to care for us, to lead us, deliver us, love us. And we in turn promise to love, honor, and obey God. The nature of God as *Ishi* — husband — was revealed to the prophet Hosea when he was endeavoring to woo his people back into the fold of Godlikeness (Hos.2:16). Other prophets discerned this divine nature through which the human is embraced in the divine. God commanded Jeremiah to remind his people that in his Covenant relationship with Israel, “I was an husband unto them” (Jer.31:32). Isaiah likened the condition of the land of Israel at the time of the Babylonian captivity, when they seemed bereft of divine help, to “the reproach of widowhood.” The people thought their Covenant with God protected them whether or not they performed their part of the Covenant relationship. (See Isa.54:4-6.) The prophet reminded them that their “widowhood would be remembered no more” when they remembered that —

Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.— Isa.54:5.

Jacob had not really comprehended the majesty of his new name. Little did he realize that Israel was his marriage name. He had not even glimpsed the deeper meaning of this name, or divine nature, which literally wedded him to Divinity, covenanted him to Spirit, caused him to be at one with the divine Mind, the *I AM*. The revelation had been beyond his comprehension, and its great significance lay dormant in his consciousness. But the tragic events which had transpired at Shechem and his deep sorrow at

finding Rachel spiritually unworthy to accompany him in his divine adventure had shocked him out of the inertia which had bound him. Now he really hears the divine demand and rises to comprehend it: "Thy name shall not be called any more Jacob, but Israel shall be thy name!"

It is as though God said: "You have been thinking as Jacob; hence your experiences have been Jacob-experiences. Think as Israel; and your experiences will be Israel-experiences. Dare to be Israel! Dare to forsake the material for the spiritual concept of yourself! Dare to bear the name which identifies you as the prince who has power with God and with men! Dare to express the divine completeness and spiritual authority which your new name implies! Dare to wear your marriage name which declares boldly that your humanhood is irrevocably linked with Divinity and that you are indeed wedded to Spirit!"

The demand upon Jacob was that he manifest the divine nature indicated in his new name Israel, that he let the threefold nature of *Elohim* be individualized in him.

He would thus express the nature of the God of Abraham and manifest the qualities of the Fatherhood and Motherhood of *Elohim*.

In so doing he would express the nature of the God of Isaac and manifest the nature of the Son of God, the outcome of the glory of *Elohim*.

Then would he fulfill his mission as *the Messenger of the New Covenant* and express the nature of the God of Bethel, known in Scripture as the God of Jacob, and manifest the power of the Spirit of God to move upon the waters, or elements of mortal thought, banish the mist of materialism, fear, confusion, ignorance, and sin, and regenerate and transform the mortal with the immortal, the human with the divine.

Then and then only would his life be an example, or exemplification, of the power of the Holy Spirit to express the husbanding of divine Love to his people. Then and then only would he express the dominion of his divine nature Israel in his Jacob experiences.

Only twice had Jacob fully expressed the power of Israel. At his meeting with Esau the dominion of Israel was gloriously exemplified when his God-vision saw his brother as God saw him. He

expressed the divine authority of Israel when he commanded his household to leave Shechem and the idolatry and gross materialism associated therewith, and took them to Bethel. Now God reminds him that the time has come when he must *be* Israel — when, daily, hourly, moment by moment, he must express the divine completeness and the dominion indicated in his holy name, or divine nature. Jacob must feel and exercise the power of God's holy name *I AM*, embodied in his new name Israel, so that he can say "I" and "*I AM*" as God, the Great *I AM*, says it, and not take God's holy name in vain by saying, "I am afraid, I am sick, I am limited, I am incomplete, I can't express dominion." Jacob must feel the power of Israel and express the dynamic spiritual individuality which declares: "I am Godlike, I am divinely complete, I can do what I see my Father-Mother God do, because I am made in God's own image and likeness. The Bible says so!" Now, for the first time, Jacob, rising to the heights of Israel, really hears the voice of the divine Mother, *El Shaddi*, the Almighty God, speaking to him as She had spoken to Abraham and to Isaac, confirming his divine mission, revealing its universal nature, and reiterating the conditions of the Covenant of Godlikeness. The keynote of the sixth period of his divine adventure sounds. And the message finds a response in him, indicated in the enunciation, *I AM*.

And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee I will give the land.— Gen.35:11,12.

The revelation of his divine completeness included the realization that everything in heaven and earth partakes of the divine nature and is therefore spiritual — the same revelation that came to Abraham when God commanded him to look to the north, east, south, west, and claim everything he could see in the name, or nature of Spirit. In the understanding of this glorified sense of creation the Prince of God found his divine dominion — the dominion of heaven on earth — *the Dominion of the New Covenant*.

God's command, "Be fruitful and multiply," might seem strange in view of the fact that Jacob now had twelve sons and at least one

daughter. Although this command embodies the promise that “a company of nations shall be of thee, and kings shall come out of thy loins,” still the spiritual connotation must needs be understood.

Recall that in the first chapter of Genesis the idea of fruitfulness is developed throughout. The command is that everything in the universe must multiply and bring forth fruit after its own kind. Through the idea of the seed within itself, the infinite nature of each idea expands in consciousness and reproduces itself in experience. Every idea that unfolds in consciousness must have its visible counterpart, or identity. God’s command — Be fruitful and multiply — is a divine demand that we be fruitful in good works, fruitful in developing the ideas of the Fatherhood and Motherhood of *Elohim* within ourselves, fruitful in multiplying, or increasing, in divine power, and in the understanding of the periods of spiritual unfoldment — that the earth may be replenished with the knowledge of God and His glorious creation. In proportion as this is done, we have dominion — dominion over all the earth, in every sphere, in every dimension, on every level, in all periods of unfoldment. In the degree that we are fruitful in good works and multiply, or increase, in spiritual power, we are blessed and inherit the earth and have dominion therein.

Mortals are prone to misinterpret the command, “Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion.” Too often they rest supinely in the belief that this passage is a demand to reproduce the race. Often they evade the responsibility indicated therein and believe they can bring forth children in their own likeness and transfer to their offspring the burden of proof of fruitfulness, accomplishment, expansion. And so, from generation to generation, the responsibility is shelved and the dominion delayed. But those who accept this divine responsibility and are fruitful in good works, who multiply their good accomplishments, develop their talents, and subdue, or bring into subjection, every thought that opposes the unfoldment of the divine ideal — these have the promised dominion. These find that God’s kingdom is come on earth as it is in heaven, and that theirs is the kingdom of spiritual dominion. Such are truly blessed in everything they turn their hands to, for their Israel-nature triumphs over their mortal-nature. They discover that their Covenant with God is a Covenant of Blessing, a Covenant of Fruitful-

ness — a Covenant of Dominion. (See chapter: THE NEW COVENANT, The Sixth day, pp. 76-77.)

That this period of Jacob's unfoldment was complete is indicated in the next statement in the holy record:

And God went up from him in the place where he talked with him.— Gen.35:13.

Recall that after The Almighty God had revealed to Abraham the mighty power of the Motherhood of *Elohim*, "He left off talking with him, and God went up from Abraham" (Gen.17:22). In other words, what has been revealed of the divine nature was the climax, the culmination of unfoldment. God had nothing more to say on the subject. What remained was the demonstration of the revelation.

As in Abraham's experience, so now in Jacob's, he must put into practice what had been revealed. Note that it was The Almighty, *El Shaddi*, the Motherhood of God, who demanded that Abram *be* Abraham and that Jacob *be* Israel (Gen.17:1,5; 35:10). The revelation of their divine nature and the bestowal of their new names was not enough. They must be, or live, the divine nature indicated in their new names. They must exercise the divine authority and spiritual dominion embodied in their divine nature.

Jacob's Spiritual Journeying Comes to Its Communion

Having glimpsed the majesty of man reigning with God, having risen to comprehend somewhat the compound nature of his spiritual individuality, having accepted his new name *Israel* as the name which wedded him to Divinity, Jacob, at long last, came to understand that God is not only the Father of man and of every living thing, but that God is also the Mother of all. This realization brought to him the correlative realization that he himself, made in God's likeness, expressed the masculine and feminine qualities of Deity and was therefore complete. In this realization Jacob's spiritual journeying came to its communion, to its fulfillment. His Covenant with God was established in him. And in this realization Jacob's atonement was accomplished. He had atoned for his sins and had found his at-one-ment with God and with all that is good.

Recall that in Noah's experience he was required to understand the atonement — to be joined in one with Deity, with Spirit. There could be no sense of separation from God within him or his ark. Recall too, "It is atonement that keeps out the waters of judgment." It was Noah's understanding of the atonement, his conscious sense of being at-one with God, in complete harmony with Spirit, that kept the waters of judgment out of the ark and saved Noah and his house. It was Jacob's understanding of the atonement, his conscious sense of being at-one with God, wedded to Divinity, that kept the waters of judgment at Shechem from destroying him and his house. (See pp. 512-526.)

In confirmation of his advanced spiritual understanding,

Jacob set up a pillar in the place where he talked
with God, even a pillar of stone: and he poured a
drink offering thereon, and he poured oil thereon.—
Gen.35:14.

The drink offering and the oil which Jacob poured on his altar was, in a sense, a communion service, sanctifying the place of his communion with The Almighty *I AM, El Shaddi*, his Mother God, and confirming the wondrous fact that he had been reborn — that he had been transformed by the renewing of his mind. This communion service was indeed the confirmation that the Spirit of God had moved upon the waters, or elements of his consciousness, scattered the darkness of a material sense of himself and of his world, and brought to light his divine nature. This communion service was also an acknowledgment that the struggle between the Old Covenant of godless materialism and the New Covenant of Godlikeness and spiritual perfection had been won. In the intense struggle that had been waged within Jacob's own consciousness to determine whether a dominant, material nature shall triumph in man or whether the divine nature of man shall have dominion, Israel had emerged as the victor!

Jacob's communion service acknowledged even more than this. It was an acknowledgment of his investiture as priest and king unto God — the Israel-nature reigns in the spiritual and secular aspects of life. It was an acknowledgment of Israel's appearing as the exemplar of the third aspect of the Trinity, the Holy Ghost, or Spirit of God, which makes plain to the human consciousness the relationship of God to man and regenerates and transforms the

old mortal concept of man with the divine likeness, the new concept of man. Further, Jacob's communion service was a quiet, humble, holy acknowledgment that the Sixth Day, or sixth period of unfoldment of his Covenant with God, the climax of his divine adventure, had come to its communion.

Jacob again called the name of the place of his communion with God, Bethel, or house of God (Gen.35:15), thus signifying his understanding that he himself was the temple of the living God, and that the Spirit of God dwelt in him (1 Cor.3:16). In all time to come the name *Bethel* has become synonymous with Jacob's communion with The Almighty God and with his spiritual ascendancy wherein he grew to be worthy to wear his new name *Israel*.

And so the divine adventure which began at Bethel came to its glorious communion at Bethel. The journey which had been previewed in the vision of the ladder set up on the earth, whose top reached heaven, has been fulfilled. The soldier of God had gone step upon step up the ladder, learning needed lessons in progressive footsteps of unfoldment of his divine nature and of his Covenant relationship with God. After reaching the pinnacle of his journeying in the transforming experience at Peniel, where he put off the old material concept of himself and won his new name *Israel*. he came down the metaphorical ladder to return to his starting point — not in the sense of losing spiritual altitude, but to embrace every aspect of his human life with the divinity of the heavenly experience in which he had wrestled with and prevailed over the carnal nature that had held him in a state of servitude. He thus learned a lesson each one of us must learn — that no matter how high heavenward our divine adventure may take us, we must return to glorify our earthly experience with the divinity that has been revealed to us, until our Israel-nature brings every human thought and act into conformity with the divine — until we think and act only as God commands, and thus express the dominion of the New Covenant.

The Birth of Benjamin The Death of Rachel

For a brief time after his communion with The Almighty God Jacob seemed unable to think of himself as Israel. The reason is evident in events which followed immediately after he left Bethel:

And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

And it came to pass, as her soul was in departing (for she died) that she called his name Ben-o-ni; but his father called him Benjamin.

And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.—

Gen.35:16-20.

Jacob's beloved Rachel was gone. She had not found the strength to complete the journey — either the material journey or the spiritual one. She seemed not able to rise to the stature of spiritual womanhood that would have enabled her to accompany her husband all the way in his divine adventure. After having been forced to give up the gods of her father Laban, and not being able to comprehend the God who is Spirit, the Almighty, *El Shaddi*, her Mother God, she had nothing to cling to. She had probably been crushed to discover that Jacob loved God even more than he loved her. In an attempt to perpetuate her grief, she named her son *Benoni*, a Hebrew name meaning *son of my sorrow*.

That Jacob had separated himself from emotionalism and sentimentality concerning Rachel is clearly seen in the fact that, even though Rachel, on her death-bed, had named her new-born infant *Son of my sorrow*, Jacob hesitated not to change the child's name to *Benjamin*, a Hebrew name meaning *Son of my right hand*. Benjamin is the only son whom Jacob named. From birth this child bore his new name. The Hebrew words which make up his new name are worthy of notice: *ben* — a son, as a builder of the family name, or character; and *yamiyn* the right hand, as the stronger and more dexterous. This combination of words carries the meaning: the quality which dares to be right and is strong enough to stand for right in the face of opposition.

How wise was Jacob to give to his youngest child (the only one born in the land of Canaan) his new name at birth and to cherish the divine nature which this new name embodied. Jacob's action in naming this child tells us that he had become conscious of the

powerful qualities which Benjamin's new name embodies within himself.

The loss of Rachel, so soon after Deborah's death, and possibly Rebekah's, might have been a mortal blow that would have staggered a lesser individual than Jacob-Israel. But this soldier of God had already been comforted by the revelation of his oneness with God and of his divine completeness as the expression of his Father-Mother God. Rachel's death did not bow him down in grief nor delay his spiritual journeying. The Comforter had come *with strength!* Jacob paused only to "set a pillar upon her grave," and then swept on in his divine adventure. We read:

And Jacob set a pillar upon her grave: that is the
pillar of Rachel's grave unto this day.
And Israel journeyed.— Gen.35:20,21.

"*Jacob* set a pillar upon Rachel's grave . . . and *Israel* journeyed!" And this journeying took him into the seventh period of unfoldment of his Covenant with God — into the Sabbath holiness, or full understanding, of his divine mission — the period in which he wore the metaphorical crown of the royal priesthood of Melchizedek. *Israel* had taken charge of *Jacob's* divine adventure!

And the evening and
the morning were
the sixth day.
(Gen.1:31.)

Chapter XLII

JACOB'S DIVINE ADVENTURE

THE SEVENTH PERIOD

The Tower of Edar

And Israel journeyed, and spread
his tent beyond the tower of Edar.
(Gen.35:21.)

Thus begins the seventh and last period of spiritual unfoldment in which Israel takes complete command of Jacob's divine adventure. Israel's first encampment was Edar. Here the towering majesty of Israel rises to heights before unknown. He looks beyond, far beyond, the confines of the land of Canaan, Jacob-Israel's material inheritance, and beholds the spiritual nature of his world and the universal nature of his divine adventure.

The prophet Micah wrote of Edar as "the tower of the flock, the stronghold of the daughter of *Zion*" — the symbolical name for the New Jerusalem, Melchizedek's city. Further, he prophesied that "the first dominion," the Dominion of the New Covenant, "shall come to the daughters of Jerusalem" — not only to the sons but also to the daughters of the New Covenant. (See Micah 4:8.)

At Edar, Jacob's spiritual vision saw the infinite unfoldment of Israel and of the Children of Israel in all ages rising out of the mist of the Old Covenant into the clear light of the New Covenant, into God's holy Day. In God's Day there is no night — no darkness at all — no ignorance, no fear, hate, limitation, or materialism. In this holy Day the old material concept of creation, in which man is limited by matter and its finite dimensions of thought and action, is completely swallowed up in the light of God's holy Day.

In the vision at the Tower of Edar *Israel* saw the meaning of this place in *Jacob's* divine adventure. The name *Edar* means flock. Jacob saw himself as *Israel* (his spiritual individuality revealed at Peniel) as *the tower of the flock*. He looked beyond the immediate

unfolding of his mission and saw his house no longer as the House of Jacob, his physical descendants, but as the House of Israel, the new name of mankind redeemed. He saw at last the meaning of God's promise to Abraham, to Isaac, and to himself, that the seed of Abraham, Isaac, and Jacob — the seed of the woman — would inherit the earth and be called by his new name.

The unfolding collective consciousness called the Children of Israel, are the children of Jacob's spiritual experience at Peniel, when he saw God face to face and learned that his divine nature made him a prince of God who reigns as God commands and has power with God and with men — the dominion of heaven on earth, the dominion of the New Covenant. The children of Israel in every age, in every land, are those:

Who acknowledge God as their Father-Mother,
 Who thereby gain some understanding of their divine
 Sonship as the offspring of Spirit,
 And who comprehend in some measure the power of the
 Holy Spirit to regenerate and redeem a mortal sense of
 existence with the divine idea of Life — of spiritual be-
 ing.

The children of Israel are not alone the descendants of the patriarchs, as the Apostle Paul declared: "They that be of faith, the same are the seed of Abraham" (Gal.3:7). Those who are willing to give up their old material beliefs and theories which have held them in bondage to the Old Covenant, who are willing to accept and to wear their new name, their divine nature, and who are obedient to the provisions of the New Covenant, "Walk before me and be thou perfect," these are the children of Israel, the seed of the woman, the children of promise in all ages, who inherit the earth — who have dominion wherever they are.

The sons of Jacob, Jacob's natural descent, are those individuals through whose experiences we may see the way in which Israel, the new name and divine nature of every one, triumphs over every kind of evil, over every trick of the dragon, over every subtlety of the serpent, over every temptation of the tempter, over every argument of the adversary, over every accusation of the accuser.

In the beginning of Israel's journey as "the tower of the flock" — he spread his tent beyond the tower of Edar — he men-

tally saw the dominion of Israel spread beyond the immediate vicinity of his dwelling, beyond the range of his mortal vision to the New Jerusalem, to St. John's vision of the Holy City. From the watch tower of Omniscience, he looked far and wide into the infinite expansion of the unfolding of the periods of spiritual ascension which await the seed of Abraham, the children of Israel — the seed of the woman. (See Gen.4:25.)

The echo of God's words to Jacob at Bethel at the beginning of his spiritual journeying came to Israel at the tower of Edar:

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all families of the earth be blessed.—
Gen.28:14.

Recall that Abraham's vision of the spiritual nature of the universe had enabled him to see his possession of the land extending to the north, east, south, and west — symbolically, to the infinitude of the metaphorical compass points of the spiritual universe. Having thus indentified his heritage spiritually, Abraham had dominion in all the earth, in whatever land he dwelt. He saw this dominion extending to all those who identify their earth and their earthly experience with heaven. God had commanded Abraham to walk through the land, in the length and in the breadth of it — to explore and seek to comprehend the spiritual nature and the infinitude of his universe. This Abraham had done. God had also promised Abraham that his seed, those who thought as he did, would inherit this land, this understanding of the spiritual nature of the universe, and have dominion therein. (See pp. 282-287; Gen.13:14-17.)

Now Jacob-Israel has come into the understanding of the spiritual dimension of his world and of the dominion which this understanding bestows. In the seventh period of his divine adventure he envisions this understanding spreading abroad, continuing to unfold in the earth, and blessing all families of the earth. He had spread his tent beyond the tower of Edar. Through the majesty of his spiritual understanding of the triune nature of God and of man's unchanging relationship with God, Israel saw all creation gathered into the sanctuary of the spiritual dimension, into the

fold of the New Covenant of God with man. This Covenant is in truth a Covenant of Blessing to all families of the earth.

Recall that God had said to Abraham, to Isaac, and to Jacob:

In thee and in thy seed shall all nations (all families) of the earth be blessed.—

Gen.22:18; 26:4; 28:14.

The first time the word *blessed* appears in the Bible, and probably the first time the word is used in all literature, is in the fifth period of unfoldment of the New Covenant, when God blessed the great moving creatures which the waters brought forth and the fowl that fly in the open firmament above the earth (Gen.1:22). In the sixth period God blessed man, His image and likeness — male and female — with fruitfulness and dominion (Gen.1:26-28). And in the seventh period God blesses the seventh, or Sabbath Day, and sanctifies it (Gen.2:3).

A brief review of this unusual word *bless* in the unfoldment of the divine nature will serve to accentuate its power and its importance in the lives of the patriarchs and in our own time.

The hebrew word *barak'el*, translated *blessing*, carries the meaning of prosperity, of going forward, of prospering, and of being divinely favored. The Hebrew word *barak*, translated *bless*, has many different meanings: to grant divine or heavenly favor; to hallow or consecrate; to make holy; to make successful in spiritual happiness and temporal concerns; to magnify and increase; to praise or glorify. In numerous instances the thought of God's blessing is linked with expansion, increase, multiplication, fruitfulness, prosperity — as in Gen.1:22,28, "Be fruitful and multiply."

God's blessing takes off human shackles and sets us free to move in the heavenly freedom of the power of the divine nature, blessed with spiritual happiness and temporal prosperity. God's blessing enables us to be fruitful in good works — to multiply, or demonstrate, the infinitude of everything our thoughts rest upon.

The command, "Be fruitful and multiply," demands that we develop our talents, faculties, functions, qualities, abilities, and possibilities; that we permit no idea to remain stillborn or undeveloped; that we strive to develop ideas that come to us until they bear fruit — until they come to fruition and expand into expression in our experience; that we bring to light, or make visible,

all the hidden or latent qualities of each idea. The command also demands that we let each idea and element of creation expand our thought so that we may comprehend the infinitude of everything God has made. For every idea which comes to us is infinite and its development is also infinite. Throughout the Bible the idea of fruitfulness, spiritual and material prosperity, and well being is repeated again and again as an integral part of God's blessing — the continual unfoldment of good, with never any depletion or lack.

The blessing of fruitfulness and multiplication, of prosperity and increase, of well being and divine favor cannot unfold in a consciousness in which a material sense of creation prevails, for it is the nature of materialism to restrict and confine our thinking. We need to return to the very first chapter in the Bible, to the beginning of all unfoldment, and re-affirm and re-consecrate ourselves to the primal fact that God, Spirit, created heaven and earth; hence, both are wholly spiritual — creation like the Creator. We need also to remind ourselves often that God saw everything that He had made, and, behold, it was very good — therefore it *is* good.

This understanding was the basis of Abraham's dominion. It became the basis of Isaac's dominion. And now this understanding has become the foundation for Jacob-Israel to build upon as the tower of the flock. Jacob had glimpsed the wonder and power of the understanding of the spiritual nature of creation at Bethel. But now this understanding enables him to see his mission extending far beyond the material confines of the land of Canaan. His thoughts did indeed spread abroad and touched the borders of the heavenly consciousness, of which the Holy City is typical. He was now ready to complete his divine adventure, ready to go to Hebron, Abraham's foursquare city. He was ready to be Israel! Yet he lingered at Edar.

The Biblical record indicates that although Jacob had attained the spiritual stature of the tower of the flock and had spread his tent beyond the tower of Edar — had looked beyond that moment, beyond that age, beyond that land, and had seen the continuing unfoldment of Israel in all the earth — he continued to dwell in that land. He continued to abide in the contemplation of the infinite expansion of the divine nature, forgetting for the moment that there was other work for Jacob to do. Jacob had twelve sons who must be properly launched in their divine adventure. And in

the language of our day, we might say that Jacob had quite a problem. None of his sons appeared to be following in his spiritual footsteps.

In the order of the Biblical narrative, the next event on the horizon of Israel's journeying comes as a kind of shock. Jacob's sons seem determined to bring disgrace and discredit to Israel's journeying. Although all of his sons had not been involved in evil doing, the action of a few had given these sons a bad name. The first record we have of them after they reached maturity was at Shechem when Simeon and Levi, two of Leah's children, cunningly planned and ruthlessly executed the slaughter of the Shechemites, because the son of the ruler of Shechem had defiled their sister Dinah. And now we read:

And it came to pass, when Israel dwelt in that land,
that Reuben went and lay with Bilhah his father's
concubine.— Gen.35:22.

Bilhah was a Syrian who had been Rachel's maidservant. Rachel had given Bilhah to Jacob to wife so that she, Rachel, might have children by her. Bilhah's name denotes her nature as silly, simple, foolish, stupid, an easy prey to sensuality and a natural channel for it. Her elder son Dan, whom she had born to Jacob, came to symbolize the serpent which bit the horse's heels, thus causing the horse to throw the rider backwards but escaping detection by causing the horse to be blamed for the rider's fall (Gen.49:17). She was probably stupid enough to believe that through Reuben she could gain a position in the household which was denied her as Jacob's concubine. There is no further record of her, indicating that she lost her entity in Jacob's house.

Reuben was Jacob's firstborn. This brief account of him and his material journey disposes of him as a claimant to the birthright of the firstborn. Reuben's lack of trustworthiness was not a matter of deliberate sin but an indication of his nature which Israel later described as "unstable as water" (Gen.49:4). The only previous record we have of Reuben reveals a promiscuous knowledge of sex, but it also reveals a jealous love for his mother Leah and an ambition for her place in Jacob's affections. Recall that Reuben, when a lad of less than twelve years, went out into the field and gathered mandrakes, or love apples, for his mother, that she

might partake of the magical potion supposedly contained therein — a potion which, it was superstitiously believed, would produce fruitfulness in the womb. (See Gen.30:14-21.)

Historically, the incident of Reuben and Bilhah is of no interest to us. But what does it mean in Israel's journeying? That it has an allegorical connotation is plain for, after a statement of the facts of the case, the Biblical record declares:

And Israel heard it. Now the sons of Jacob were twelve.— Gen.35:22.

What is the relation between these two statements? Simply this: Israel realized that his spiritual journeying must overshadow the footsteps of the sons of Jacob. That, sooner or later, the divine nature must embrace the human, or mortal, nature of each one of them. That, sooner or later, Israel would prevail and the sons of Jacob would be called by his new name — the Children of Israel.

The mention of Reuben's transgression and the recount of Jacob's sons may seem to be an interruption in Israel's journeying, but this is not so. In its allegorical sense, the statement, "Now the sons of Jacob were twelve," means that what is recorded of their progress or lack of it is heard by Israel — that their actions will always be judged by Israel, that they cannot act as do others without swift divine accountability. This statement also tells us that the story of the redemption of mankind is to be told through the history of these twelve sons; and that the divine governmental perfection, of which the number twelve is the symbol in Hebrew literature, is to be revealed through their many and varied experiences. (See Gen.35:23-26.)

Jacob's Sabbath Rest In Hebron

And Jacob came unto Isaac his father, unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.— Gen.35:27.

Note that it is Jacob, not Israel, who came to his father Isaac. The record of Israel's journeying is quiet for a time, while Jacob journeyed on to Hebron, to complete the seventh period of his divine adventure in Abraham's city.

When Jacob began his spiritual journeying, Isaac was living in Beer-Sheba. We do not know when Isaac moved from Beer-Sheba, the city typical of the Covenant of divine Sonship, in which he learned that God cares for man no matter where he is and causes even his enemies to be at peace with him. But his presence in Hebron indicates that Isaac too had been journeying spiritually during Jacob's absence. He had progressed in his divine adventure and had reached *Mamre* (strength), the same is *Arbah* (*Kirjath-Arba*, city of four), which is *Hebron* (spiritual alliance), Abraham's foursquare city, typical of "the city which hath foundations, whose builder and maker is God" (Heb.11:10). Isaac's alliance, or Covenant with God, had at long last come to its communion. And in this exalted consciousness of his alliance, or oneness with God, in which he, like Abraham, expressed God as Father-Mother, Isaac welcomed his son.

After nearly thirty years of spiritual development, Jacob's divine adventure brought him to Hebron, the City of the Covenant God made with Abraham. And he, like Abraham and Isaac, knew the city by its holy name, *kirjath-Arba*, the fourfold city, symbolic, in some measure, of their foursquare understanding of the fourth dimension of Spirit, a spiritual dimension of thought which transcends a finite, material concept of man and the universe. Through periods of orderly spiritual unfoldment, exemplified in his journeying, Jacob has risen in the understanding of his Covenant relationship with God, the Covenant of Godlikeness, the Covenant of divine Blessedness.

The record stating that "Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned," tells us that Jacob has come into the same understanding of God and of man's relationship with God that Abraham and Isaac attained; that he had progressed in his divine adventure and, like Abraham and Isaac, had come to the realization that his Covenant with God is a Covenant of spiritual allegiance, of absolute fidelity to the Creator.

Jacob's abode in Hebron tells us further:

That he had grown to that spiritual stature of manhood which expresses the nature of the Fatherhood and Motherhood of *Elohim*, which Abraham, in his exemplification of the Trinity, expressed.

That he understood the nature of the Son of God, true Christliness, or love of God and man, which Isaac, in his exemplification of the Trinity, expressed.

And that he now fully understood his own place in the Trinity — the exemplification of the Holy Spirit of God, the power of the Almighty, to move upon the waters, or elements of mortal thought, thus to transform the human with the divine and to bless mankind in whatever period of unfoldment they might be.

Jacob brought his house, his whole family, unto Isaac in Hebron, into the consciousness of divine Sonship, which Isaac exemplified — into the knowledge of God's loving care for His people, into the realization of their Covenant with God. In so doing he was founding a nation, though he knew it not — a nation that would be known by his new name, *Israel*, a nation that would be called *the people of the Covenant*; and that through this nation would come one who would be the Redeemer of all mankind, the Exemplar of the Trinity in whom would be individualized the threefold nature of the Infinite, the one who would show mankind the way to express the power and dominion of the God of Abraham, the God of Isaac, and the God of Jacob — the man Christ Jesus.

In bringing his sons to Hebron Jacob was, in a sense, foretelling the glorious fact that after much tribulation his sons would be redeemed and come into the Holy City, into the holy consciousness of their relationship with God. In this prophecy he was also foretelling that all mortals, like his sons, would find their redemption in the Trinity — through the power of God, the Son of God, and of the Holy Spirit. And that sooner or later, all mankind would find their redemption from a mortal sense of existence in the Trinity and learn that they too have a Covenant with God.

At the beginning of Jacob's divine adventure God had made a promise which has now been fulfilled:

Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of —

Gen.28:15.

In his step *upon* step of spiritual unfoldment, Jacob had learned that whether he was going up or down the ladder of life, the

Almighty *I AM* was with him, monitoring all his experiences, leading him step upon step, and keeping him within the fold of the Covenant, in the sanctuary of his relationship with Divinity. He learned that the divine ever-presence was indeed Immanuel, God-with-us, which gave him power to be Israel — to think, speak, and act with the divine authority of the Great *I AM*. This soldier of God has fully exemplified his mission as the exemplar of the third aspect of the Trinity — the power of the Holy Ghost, the Spirit of God, to redeem mortals from mortality, to show them how to be born again, how to be transformed by the renewing of their minds, how to lay off the mortal sense of themselves and of their world, and to put on the new man, the Israel nature, how to say with divine authority, “*I AM* Godlike, like my Father-Mother God.”

And now God has brought Jacob as Israel to Hebron, the City of the Covenant, and to the triumphal conclusion of his divine adventure. And in this seventh period of his spiritual unfoldment, we see that the three essential aspects of the triune divine Principle, revealed in the Trinity, and known throughout the Bible as *the God of Abraham, the God of Isaac, and the God of Jacob*, have been fully exemplified.

Hebron was the crowning glory of Jacob’s divine adventure, the “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord” (Matt.25:21). His mission as the messenger of the Covenant, his exemplification of the third aspect of the Trinity, is complete. And so he *rested* in the Seventh Day of his divine adventure.

The sun never goes down on this holy day. *The Sabbath has no evening and morning.* (See pp. 90-91.) The unfolding of this period is one of development of the ideas revealed in all the periods of unfoldment and is not progress toward new revelation. The Sabbath Rest of the seventh period is really fulfillment, in which the kingdom, the power, and the glory of the new heaven and new earth are fully developed in individual consciousness — a day in which we are fully cognizant of our Covenant, or alliance, with God, a day in which the Trinity comes to its communion in our consciousness. In this holy day we walk with God in the world described in the first chapter of our Bible, in the kingdom of heaven on earth, in the dominion of the New Covenant.

We do not know how long Isaac and Jacob dwelt together at Hebron — probably about twelve or thirteen years. Dwelling together in this city, or holy consciousness of man's Covenant with God, of which Hebron is typical, they must have touched the heights of spiritual communion with the Infinite. It is sad that we do not have a written record of their spiritual sojourn in Hebron, such as the one we have of St. John on the Isle of Patmos, recorded in the Book of Revelation. Certainly they, like the beloved John, saw and heard things unknown to the finite material senses, things which eye hath not seen nor ear heard, things that had never entered into the heart of man (1 Cor.2:9).

“Remember the Sabbath Day to Keep It Holy”
(Ex.20:8.)

In Jacob's divine adventure we find a unique example of the redemptive power of the Spirit of God active in human consciousness. In the spiritual journeying of this soldier of God, we see how mankind is to be redeemed from a mortal sense of existence and led, step upon step, into the spiritual concept of themselves and of the world.

No matter what our particular mission in life may be, sooner or later our divine adventure will lead us through periods of spiritual ascension into the seventh period of unfoldment of our Covenant with God. In this holy period, the realization of the threefold nature of *Elohim* comes to its fulfillment in our lives. Be our progress fast or slow, each one will at last come face to face with the demand of the seventh period of unfoldment — the demand that we consecrate our Sabbath Day to the holy work of understanding the nature of the triune divine Principle of man and the universe and make practical in our daily lives the transcendent truth revealed in the Trinity, namely —

That God is the Father and Mother of man and the universe;

That man is the beloved child of God, made in His likeness, embodying the compound nature of the masculine and feminine qualities of the Fatherhood and Motherhood of *Elohim*.

And that through the power of the Holy Spirit, this understanding, revealed to human consciousness, transforms the human with the divine.

If we consecrate our Sabbath Day to this holy work, its divine influence will permeate and govern all the days of our week. We will become conscious of living in the spiritual dimension and will walk on holy ground. We will feel spiritual forces at work in us and all around us. We will see marvelous development of infinite capacities. And latent talents, which often seem hidden in the shroud of materialism, will give impetus to demonstration of spiritual power in every line of right endeavor.

Jacob's divine adventure is saying to everyone of us, in the words of the Apostle Paul:

You must lay aside that old human nature which, deluded by its lusts, is sinking towards death. You must be made new in mind and spirit, and put on the new nature of God's creating, which shows itself in the just and devout life called for by the truth.—

Eph.4:22-24, (NEB.)

You must lay aside all anger, passion, malice, cursing, filthy talk — have done with them! Stop lying to one another, now that you have discarded the old nature with its deeds and have put on the new nature, which is being constantly renewed in the image of its Creator and brought to know God.—

Col.3:9,10, (NEB.)

This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.— Heb.8:10.

In the degree that we are willing to be born again of the Spirit and are eager to express the divine nature — the dynamic individuality indicated in Jacob's new name Israel — we will be the new man. We will think, speak, and act as God commands. We will hold the scepter of divine authority in our hands, wear the metaphorical crown of the royal priesthood of Melchizedek, and express the dominion of heaven on earth. We will love and honor God absolutely. We will love our neighbor as ourselves. In this holy light of love for God and man, we will see our brother man as twin

to Israel. We will abide in God's kingdom come on earth as it is in heaven. And we will feel and express the Dominion of the New Covenant, as did Jacob.

Chapter XLIII

THE GENEALOGY OF ESAU

The thirty-sixth chapter of Genesis is devoted entirely to the genealogy of Esau, a part of which reads:

And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

Thus dwelt Esau in mount Seir: Esau is Edom.—
Gen.36:6-8.

Esau had continued to live in the land of Canaan during the years Jacob was in Haran. It is natural to suppose that he stayed in the area of Beer-Sheba where he had been born and where he had lived with Isaac and Rebekah. But Esau was a true Bedouin, "a son of the desert," and it is unlikely that he had established a permanent dwelling place anywhere, choosing rather to pitch his tents where his flocks pastured. At the time Jacob and Esau met at the Jabbok, when Jacob was returning from Haran, Esau was pasturing some of his great herd in Seir, or Edom. But he did not make Seir his home until after Jacob's return to Isaac's house in Hebron.

We do not know when Esau left Canaan to make his home in Seir, or Edom. The record implies that he took his family and all his flock to Seir shortly after Jacob's return because "the land could not bear them because of their cattle." The separation of the two brothers is reminiscent of the separation of Abraham and Lot (Gen.13:1-12). Although the reason given for the separation of Jacob and Esau, as with Abraham and Lot, was that each had such vast herds that the land could not bear them, in each instance it was the great difference in their thinking which precipitated the

separation. It would have been difficult indeed for "the land" to bear the opposing forces of two such dominant individualities with diametrically opposite philosophies of life.

Recall that Esau had married two of the daughters of Canaan, "who were a grief of mind to Isaac and Rebekah." He had also married a daughter of Ishmael when he learned that his parents disapproved of his marriages to the Canaanite women. (See Gen.26:34,35; 28:8,9.)

The history of Esau's descendants, the Edomites, or Idumaeans as they are called, is summed up in various Bible commentaries and dictionaries. Although Jacob and Esau had made their peace, their descendants apparently did not. Throughout their history the Edomites were adversaries of the Israelites. The old feud between these two branches of the Semites was intense and never-ending.

Like Ishmael, Esau established a kingdom with a royal house. At first the rulers of Edom were called dukes (Gen.36:15-19). The first king of Edom, Bela the son of Beor (Gen.36:31,32), crowned about 150 years before the first king of Israel, is probably to be identified with "Balaam the son of Beor," whom the king of Moab hired to curse Israel (Num.22:5). There is little doubt that Hadad, or Hadar, (Gen.36:35) was the king subdued by David (I Kings 11:14-18). (See *The Interpreter's Bible*, pp.746-747.)

The Idumaeans joined Nebuchadnezzar when the king besieged Jerusalem (*Peloubet's Bible Dictionary*, p.161). When Rome conquered that part of the world, Julius Ceasar, knowing that the Idumaeans were enemies of the Jews, appointed an Idumaeon, Antipater, as procurator of Judaea, Samaria, and Galilee. In 35 B.C. Herod, son of Antipater, was crowned king of the Jews. In his latter days he decreed the death of all infants in the area of Bethlehem, where Jesus was born (Matt.2:16-18). When the Romans under Titus, besieged Jerusalem in 70 A.D., the Idumaeans joined the Jews in rebellion against Titus. They were received within the walled city of Jerusalem, but once within they proceeded to rape, rob, and kill, sparing neither priests nor populace in their orgy of blood. These traitors-at-arms received the same fate as their few surviving brothers when Rome finally took over Jerusalem. At that time Idumaea, or Edom, ceased to be. (See *Harper's Bible Dictionary*, pp.149-150.)

For many centuries after Esau left the scene, the Edomites, or Idumaeans, flourished. His kingdom was rich in materiality. But today we don't even know who Esau, or Edom, is. Esau stands for the mere man of earth (Heb.12:16,17), destitute of faith and despising his birthright because it is a spiritual thing, of value only as there is faith to apprehend it (*Scofield Reference Bible*, p.38).