

DEEPER TEACHINGS
(MEAT OF THE WORD)

#48

ISRAEL, PRINCE OF GOD

By Sam Fife



According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1Co 3:10

. ISRAEL, PRINCE OF GOD By Sam Fife

Our scripture text begins in Genesis chapter 28, verse 10 where we will read a passage and then another passage in chapter 32 of the book of Genesis.

Gen 28:10 And Jacob went out from Beer-sheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep. 12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 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 the families of the earth be blessed. 15 And, 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. 16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not. 17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven. 18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. 19 And he called the name of that place Bethel: but the name of that city *was called* Luz at the first. 20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my father's house in peace; then shall the LORD be my God: 22 And this stone, which I

have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

The second portion of our scripture reading is found in the 32 chapter of the book of Genesis beginning with verse 1.

Gen 32:1 And Jacob went on his way, and the angels of God met him. 2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim. 3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. 4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: 5 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. 6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. 7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; 8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. 9 And Jacob said, 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: 10 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. 11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children. 12 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. 13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; 14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, 15 Thirty milch camels with their colts, forty kine,

and ten bulls, twenty she asses, and ten foals. 16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space between drove and drove. 17 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? 18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us. 19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. 20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. 21 So went the present over before him: and himself lodged that night in the company. 22 And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok. 23 And he took them, and sent them over the brook, and sent over that he had.

Now we come to the text of our message, verse 24 which says,

Gen 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 27 And he said unto him, What *is* thy name? And he said, Jacob. 28 And he said, 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.

The title of our message for today is Israel, Prince of God. In this message we're studying the life of Jacob and it's so very important in this hour that those who would go on to Sonship study the life of Jacob who was first called Israel. For Jacob was not the only Israel but he was only the first Israel of God. For you see, the word Israel simply means, prince of God, and Jacob was only the first man that God called out of the world to deal with him until he had changed his nature from the nature of a schemer and a grasper and a supplanter, which was what his name Jacob meant by interpretation, to the nature of one who no longer went through life and thought to conquer life by his own scheming and grasping and supplanting but became one who completely helpless in his own strength, could take hold of God and say I will not let you go until I get the blessing. And when God had changed Jacob's nature from the nature of a schemer, a supplanter, a grasper, to the nature of a prince of God, he gave him a new name to fit his new nature. No longer Jacob, schemer, grasper, supplanter but Israel, prince of God. And as such Jacob was only the type of all those in every generation that God calls by his spirit out of the world, to change their nature from the nature of a schemer, and a grasper and a supplanter to a prince of God. Then he gives them a new name to fit their new nature. Therefore, Jacob was the first Israel for he was the first called out of the world that God might change his name and his nature. Out of Jacob came twelve sons and they were God's Israel for that generation. Out of them came twelve tribes and they were God's Israel for their generation. And out of them came twelve more tribes which were God's Israel for their generation and then finally out of twelve tribes came Jesus, and while Jesus was in the world, he was God's Israel, God's prince, and then out of Jesus came a generation of spiritual Israel and they were God's Israel in their generation. Then over the last 1900 years have come generation after generation of spiritual Israel. Each out of the other generation, and they were God's Israel for their

generation and now, in 1966 we, who have been called by the spirit of God out of the masses of the world that God might deal with us and change our nature, that he might change our name, we are God's Israel, for our generation.

And therefore if we want to see how God's going to change our nature, and then change our name as he did Jacob's, we simply study the life of the first Israel, Jacob, and God's dealings with him.

In order to study the life of Jacob and God's dealings with him, we have to begin before Jacob came forth from the womb, because the Bible says God began dealing with Jacob while he was yet in his mother's womb. All of you who have really studied the Bible know the story. Rebekah, Isaac's wife had two sons in her womb; Esau and Jacob. And the Bible says while the two boys were yet in their mother's womb and before either one had done good evil, God loved Jacob and hated Esau. Now this does not mean that God hated Esau with the emotional feeling that we call hatred. But it means that before either one of the boys was born, while they were yet in their mother's womb, before either one had ever done good or evil, God forever rejected Esau and forever chose Jacob. Now certainly he didn't choose them on the basis of what they were, for they weren't yet, they hadn't been born yet. Certainly he didn't choose them or reject them on the basis of what they had done, for neither had done anything good or bad. And modern theology finds it hard to understand this. There are some who call themselves Arminianists who teach that everything depends on what man does and his free will. And then, there are those who follow the Calvinistic doctrine of extreme election and predestination which says it doesn't matter what anybody does because God just chose certain ones before the foundation of the world and predestined them. But, in between you have an understanding of God and His nature which makes the whole thing clear and the reason modern theology and theologians can't understand how God could choose Jacob and forever reject Esau before either one had

done good or evil is because they don't understand the true nature of our God. They don't understand that our God is a God which calls those things which are not yet as if they already are. For he is not a God who has to wait to see if a thing happens before he knows it's going to happen. Through his foreknowledge he can, at any moment see a billion years into the future and foresee every event of that future. And therefore, God didn't have to wait until Jacob or Esau did good or bad before he chose or rejected them. He foreknew just what each would be. Hallelujah. He didn't choose Jacob forever on the basis of what Jacob was, for he wasn't even born yet. But he foreknew that Jacob would respond to the wooing of his Spirit and therefore, he foreknew what he could make out of Jacob and forever chose Jacob not on the basis of what he was, but on the basis of what God foreknew he could make out of him. But, on the other hand, God foreknew that Esau would never respond to the wooing of his spirit. And therefore, he rejected Esau forever not on the basis of what Esau was, for he wasn't yet, but on the basis of his foreknowledge, God's foreknowledge that he could never make a Son of God out of Esau. And it is on this same basis that God chose you and me for the second-born sons of God before the foundation of the world. Not on the basis of what we were, because when God chose us, we weren't yet, but on the basis of God's foreknowledge of how we would respond to the wooing of his spirit and what he could make out of us.

In order to fully understand this you need to understand what the Bible means when it tells us that Esau was a man who loved to spend all his time hunting and fishing and enjoying the temporal pleasures of this world. And as the first-born son of his father Isaac, according to Hebrew law, he was entitled to inherit all that his father had, and he was entitled to the birthright. Nevertheless, he had no concern for the birthright and the inheritance; he would rather spend all his time hunting and fishing than to spend his time preparing himself to receive his inheritance from his father.

And as such, he was a type of all the Esaus of this world, the first-born sons of this world, those who have only been born the first time by virtue of the fact that they are creations of God and breathed out of the very being of God, they are the first-born sons of God and legally are entitled to an eternal inheritance from their father. But like Esau, they would rather spend all their time hunting and fishing and enjoying the temporal pleasures that this world has to offer, instead of preparing themselves, submitting to the great teacher, the Holy Ghost our father has sent in order that they might receive their eternal inheritance. And like Esau, they are selling out their eternal birthright and inheritance for a mess of pottage of the temporal pleasures that this world has to offer. And oh, how we might stop a moment and plead with those who are the first-born sons of this world, who have never had the second birth, who have never been born of the spirit of God, and warn them that if they go on seeking only the temporal pleasures of this world, they are selling out their eternal birthright as sons of God for the pottage of this world. The Bible says, Esau when he finally recognized what he had done, in the book of Hebrews it says he found no place of repentance, though he sought it carefully with tears. The day is soon going to come when the Esaus of this world who have rejected the plan of God in Christ and who are spending all their time seeking after the temporal pleasures and material goods of this world, enjoying the fishing and hunting, there's going to come a time when they will find that they have lost their inheritance, and then, though they seek it carefully with tears they are not going to be able to find a place of repentance.

Now, the Bible says Jacob was a different type. He loved to stay at home and sow the fields and bring forth the grain and take care of the farm. For somehow, deep down in his heart he knew that the inheritance in the end was going to be his, somehow, though he was the second-born son and not legally entitled to the inheritance. He had a love for the farm and he longed to have that birthright. Therefore, he spent his

time preparing himself to receive the inheritance. And as such, he was a type of all the second-born sons of the world, those who have had the second birth, those who have had the second birth, those who have been born again of the Spirit of God. Who, though we are the second-born, God foreknew that the first born sons would reject their eternal inheritance and therefore has ordained that it is only going to be received by the second born ones. The ones who have had the second birth, those who have been born again of the spirit of God and you will find the Jacobs of this world, those who have had the second birth, a different type. Instead of spending all our time enjoying fishing and hunting and the temporal pleasures and material goods of this world, we would rather spend our time sowing the seeds in our Father's kingdom; taking care of the farm and the inheritance; letting His precious spirit grow us up and teach us truth, preparing us to become sons of God. For somehow, deep down in our hearts we know we are the second-born sons, and though the first born sons are in possession of this world and its kingdom today, somehow deep down in our hearts we know that we are going to receive the inheritance, even as Jacob did.

Now we cannot say that at the time that he got the birthright that Jacob was any better a person than Esau, for his very name, Jacob, by interpretation meant schemer, supplanter, grasper. And at that time that's the kind of nature he has. Therefore as far as a person he wasn't much better than Esau; but there was one thing in his heart that God saw which caused God to choose him over Esau, and that is that he had respect for that birthright. He wanted that birthright. And so it is with you and me who are the second-born sons, and the Jacobs of this world today, those who have had the second-birth. As far as a person is concerned and as far as the lives that we live at this point, we cannot truthfully say that we are any better than the peoples of the world. Than the Esaus, yea, for there are even some lost people who live better lives than some Christians that I know. And though there are people in the church today who dare to call

themselves "holiness," they are the laughing stock of all those who know what true holiness is. For Christ is holiness and to be what he is, is holiness. Until we are what he is we have no right to call ourselves holiness. We may say that we are striving for holiness and we're reaching for holiness, we're growing up into holiness, but at this point we can't call ourselves holiness for our lives are often no better than the peoples of the world. For just as Jacob was at the time he got the birthright, so are we under the first-born again. We are yet schemers, yet graspers, we are yet supplanters. But there was one thing that God saw in our hearts that caused God to choose us over the Esaus of this world and that is there is one thing that makes us different from the Esaus of this world and that is that we have respect for that birthright. We want that birthright. We desire to receive our eternal inheritance from our heavenly father.

Then you all know the story. One day Esau came home from hunting and Jacob had sod pottage and Esau was hungry and famished and he said, give me to eat of your pottage and Jacob saw his opportunity and said sell me your birthright. And at that moment Esau sold out his birthright for a mess of pottage, just as the Esaus of this world, many are selling out their eternal birthrights for the pottage of this world.

And so now Jacob had the birthright but he was still a schemer, a supplanter and a grasper. So many of us who have been born again of the Spirit and have our eternal birthright, so many of us assume that this makes us what we ought to be and that everything is wonderful and then we are a fine Christian. When we're honest with ourselves we know that though we have been born again and that we've been adopted into the family of God, though by virtue of our new birth we have the birthright, we are still yet schemers and supplanters and graspers and God still must do some dealing with us before we are ready to receive our eternal inheritance.

So it was with Jacob, and now he has the birthright but he doesn't have the blessing that goes with it yet. A little later on his father, Isaac, had grown old and had come to the hour of his death and it was time for him to bestow the blessing that goes with the birthright and he sent for his older son Esau that he might bestow upon him the blessing because he did not know that Jacob had the birthright. Jacob's mother, Rebekah, called her younger son Jacob and she began to scheme with him that he might receive that blessing instead of Esau, for, you see, Jacob's mother, Rebekah, was a type of the church today, from whose womb we are born and Rebekah wasn't any better than Jacob. She was a schemer also. She was a grasper also. But she also had one redeeming feature and that was that deep down in her heart she knew somehow that her second born son was to be the inheritor, that he was to receive the birthright and the blessing and the inheritance. So it is with this carnal old mother church in whose womb we have been born again. Today we see her as carnal, always playing politics, always trying to find herself a carnal position in the world. But she too has one redeeming feature. That is that deep down in her heart she knows that only the second-born sons, only those that have been born again of the spirit of God are to receive the eternal inheritance. Therefore, Rebekah began to scheme with Jacob and she told him, you put goat's hair upon your hands and then your father will think it's Esau and he'll give you the blessing. And so Jacob placed goat's hair upon his hands and his father who was old and blind thought he was Esau and he bestowed the blessing upon him. So it is with so many of God's children today who are God's Jacob, God's Israel, God's second-born ones. Too many of them have the birthright but they don't yet have the blessing that goes with the birthright. For you see, we receive our birthright as eternal sons of God when we are born again of the spirit of God. But we don't receive the blessing that goes with the birthright until we receive the baptism of the Holy Spirit. For you see, the blessing that goes with that birthright

includes divine healing, the gifts of the Spirit, growing up into the measure of Christ, revelation, anointing, all the things that Jesus had. God's provision for us receiving those blessings that go with the birthright is the baptism of the Holy Spirit. Until one receives that baptism they will not have the anointing and the power to go on to receive divine healing and the gifts of the Spirit and all the blessings that come with their birthright as sons of God. And this is the tragedy of our denominational churches today, filled with Christians who have just been born, adopted into the family of God and have received their birthright but they don't have the blessings that go with the birthright. They get sick and they don't get healed, they have to run to the doctors and the hospitals and all the natural provisions to minister to their bodies. Many of them are breaking down with demon oppression and possession because they've just been born, they have their birthright, but they don't have the blessings that go with it yet. They need to go on and receive the baptism of the Holy Spirit that they might receive also the blessing, even as Jacob had to go on after he had the birthright and get the blessing from his father Isaac.

So Isaac prophesied over Jacob the blessing and now Jacob had the blessing; the birthright and the blessing. But he only has it prophetically. He doesn't have it experientially yet. For when you look at him you find that now he's only in trouble. His brother Esau is mad at him and about to kill him and he soon must leave his father's house and you might look at him and say, Jacob, where is your blessing? But you have to understand that Isaac gave him the blessing by prophecy and the blessing is now his prophetically but it is not his experientially yet. It will now be his experientially as he goes on to follow the Lord day by day and the Spirit of God works it out in his life. And this is where many of our Pentecostal brethren wind up so confused. Because they go on to receive the baptism of the Holy Spirit which goes with our birthright, and in this baptism is contained the blessing that goes with our birthright, and they fail to understand that

when we receive the baptism of the Spirit, we only receive our blessing prophetically. We don't have it experientially yet. We can only have it experientially as we go on to walk in the Spirit day by day that God might work out the blessings in our lives. For, you see, contained in our baptism of the Holy Spirit is all the anointing, all the power and all the divine healing, and all the gifts of the Spirit that are provided for us in Christ. But those blessings will only come to us if we go on to walk in that Spirit that we were baptized into, day by day, and let the Spirit work them out in our lives. Therefore, many of the Pentecostal brethren who have received the baptism of the Spirit go out and claim they have got all the power and all the blessing, but they do not go on to continue to walk in the Spirit because they assume that they have got it all with the initial experience. And pretty soon all the world looks at them and sees that they are preaching that they have something which they are not manifesting. They don't manifest it. For when we receive our baptism of the Spirit, though all the blessings are contained in it, yes, all the anointing and all the power we need, we can only obtain those blessings of power if we go on to walk in the Spirit, day by day, that He might work them out in our lives.

So now Jacob has the birthright and the blessing, but he doesn't have the inheritance yet. For God must do some dealings in his life before he is prepared to receive the inheritance. For though he had the birthright and the blessing, he is yet a schemer, he is yet a grasper, he is yet a supplanter, and God cannot turn his inheritance over to him in that condition. He must yet do some dealings with Jacob to change his nature and his name before he is ready to receive his inheritance.

So as we follow Jacob on we find that his mother came to him and warned him that his brother was about to kill him, and that he must leave and go over into her brother Laban's country. And there, when dark catches him on the trail, he lays down beside the trail to sleep. And there he dreams a

dream. In the dream he sees a ladder; and the angels of God are ascending and descending upon this ladder. And at the top of this ladder he sees God. God speaks a promise to him and says, "I am the Lord God of Abraham thy father and the God of Isaac. The land whereon thou liest, to thee will I give it and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, to the east, to the north and to the south. And in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee and I will keep thee in all places whither thou goest, and I will bring thee again unto this land, for I will not leave thee until I have done that which I have spoken to thee of."

This ladder that Jacob saw was God's redemptive plan in Christ by which God is joining heaven and earth. And by which the angels, the ministering spirits who dwell in the heavenly realm, are able to descend to us and minister to us since we have been cleansed by the blood of Jesus.

Notice the promise that God gave to Jacob. The land whereon thou liest, I have given it to thee. This promise is not just Jacob's promise, Beloved, but it is our promise also.

For you see, the promises given by God to Abraham and Jacob were given to Abraham and his seed. The apostle Paul explains in the book of Galatians the fact that God said that the promises are to Abraham and to his seed, singular, not seeds, plural. If it were seeds, plural, this would indicate that the promises were to the fleshy seed of Abraham, Israel, according to the flesh. But, Paul says since God said seed singular, this indicates that the promise was given to Abraham and Christ, who is his seed and all those who are in Christ, who are the spiritual seed of Abraham. For the apostle Paul also says in the book of Galatians, not they who are Abraham's according to the flesh are the seed of Abraham, but they who are of the same faith of Abraham, they are the seed of Abraham. Beloved, this promise to Abraham and Isaac and Jacob and their seed that God is going to give them the land, us the land, whereon we lie, is

our promise. For God didn't create this good green earth for the devil and his kingdom. He created it for the sons of God. And when He has finished, hallelujah, bringing us to the measure of the stature of the fullness of Christ, and given us our spiritual promised land, then he is going to purge the earth of all the wicked that are upon it and the meek are going to inherit the earth and we are going to inherit both our spiritual and our literal inheritance. Yea, our seed are even now spreading abroad north, east, south and west, as the message of Christ goes forth and many spiritual seed are brought in and every nation throughout the world and because we are the ones through whom God is working out his redemptive plan in Christ, in us He is fulfilling the promise to Abraham, Isaac and Jacob. And in them and in their seed shall all the families of the earth be blessed.

Notice the second part of the second group of promises God gave to Jacob. He said, Behold, I am with thee. What more could we want, Beloved? Hallelujah. To know that God is with us continually as He is working out His eternal plan for us. But then the glory doesn't stop there. He says, and I will be with thee whithersoever thou goest. But even this is not all the glory. God goes on to say to Jacob, and I will not leave thee, nor forsake thee, until I have done that which I have spoken to thee of. What a promise! And you see, the glorious part about this promise was that it was not conditional. God didn't put a condition on it. He didn't say to Jacob, if you'll do this or that I'll be with you and not leave you. He just said, Behold, I am with thee and I will be with thee whithersoever thou goest and I will not leave thee nor forsake thee until I have done that which I have spoken to thee of. For you see, God didn't have to condition his promise on the basis of what Jacob would be doing the next day, Jacob was still a schemer and a grasper. But God had chosen Jacob, not on the basis of what he was but on the basis of what God foreknew that he could make out of him in the end. And God had foreknown that Jacob would follow him to the end. Therefore, he made his promise

unconditional. And therefore, the promises to you and me, Beloved, that he is going to be with us, and that he is going to do that which he has spoken to us of, and that he will not leave us nor forsake us until he has done it is not conditioned on whether we fall today or tomorrow or not. For God didn't choose us on that basis in Him before the foundation of the world. For he foreknew that in the end he could make what he desired out of us. Therefore, he has made the promise unconditional. He just says simply, I am with thee and I will be with thee and I will not leave thee until I have done that which I have spoken to thee of.

Sometimes, when, through our own scheming, our own supplanting and our own grasping, we get ourselves into trouble and we look around and we doubt that he is there, yet he is still there watching over us, following us in our scheming and supplanting until one day we come to a place where we will have to look up to Him. Then he'll be able to change our name and then our nature. And if Jacob had gone on his way trusting in these promises instead of trusting in his own scheming, in his own thinking, he would never have had a moment's worry all the rest of his life. But, like so many of us who are still Jacobs and still schemers and graspers, he went on depending on his own thinking and his own grasping and, therefore, God had yet to do some more dealings with him before he was ready to receive his inheritance.

So, as we follow Jacob on, he goes on over into his uncle Laban's country. And there by a well of water he meets Rachel and he falls in love with her. And he asks that he might have her for his wife. His uncle Laban tells him that if he will work for him for seven years, then he'll give him Rachel to wife as his wages. And so, Jacob labors for Laban seven years and then finally comes the time to receive Rachel as his wife. But, because they did it differently than they do now, the bridegroom didn't see the bride until the next morning. His father-in-law tricked him and gave him Leah, the first-born daughter as a wife instead of Rachel.

Behold, when Jacob awoke the next morning he had the wrong wife! When he complained to his uncle Laban, Laban said, I cannot help it. That's the way it must be done in our country. The first-born, the eldest must be given in marriage first. Then he told Jacob if he would labor for him another seven years, he would give him Rachel, his true love; as his wife and this time he would pay him in advance and let him marry Rachel first.

This contains some very important truth for us, Beloved. For you see, these are the types of the two covenants. Leah, the first-born, who was first given to Jacob in marriage, who was not his true love, was a type of old Israel, who was first espoused to Jesus through the animal-lamb, the substitute. But she was not the true bride. Leah, who was not the bride, whom Jacob had to work for before he received her, was a type of old Israel and the old covenant of works where one had to work before they got the blessing. But Rachel, who was the true bride, was a type of the church, the bride of Christ today, of the new covenant of grace, where just as Jacob received Rachel and then he worked seven years to pay for her afterward, yea, she was a type of the new covenant of grace where we receive our salvation when we come to Calvary; given to us in Christ and then we work it out afterwards. And those seven years, in which Jacob worked to pay for Rachel, seven being the typical number which denotes completion, are only a type of the completion of years which we must work out the salvation in Christ which we receive when we first come to Calvary.

And so Jacob worked another seven years to pay for Rachel and then it was time to make a new deal. Laban said to him, what shall thy wages be now? And of course as always, Jacob had a scheme in his mind. And he said to Laban, you take all the speckled and ringstraked cattle and you and your sons take them into the far pasture and leave me only the solid-colored cattle. Then all the speckled and ringstraked cows that are born to the solid-colored cattle that are left with me, they shall be my wages.

Laban, of course, was a schemer too, thought this looked like a wonderful proposition to him so he and his sons took all the speckled and ringstraked cattle into the far pastures and Jacob was left with only the solid-colored cattle. Then he began to put his scheme into operation. He peeled poles and made them ring-straked and put them by the watering troughs so that every time the cattle would come down to drink they looked upon the ringstraked poles and they all began to bear speckled and ringstraked calves. Pretty soon Jacob wound up with most of the herd, and the Bible says, Laban's countenance was no longer the same toward him and who could blame him.

Then the Bible says God spoke to Jacob in a dream and warned him. You better take your wife and your children and your cattle and you better get on the trail because Laban's countenance is no longer the same toward you. Here we have a wonderful revelation of the grace of God. The fact that God was fulfilling his promise. For though Jacob was yet a schemer, yet a grasper, yet a supplanter, nevertheless God was following after him and watching over him and warning him in a dream when he got into trouble. Oh, how this rejoices my soul for I look back upon the many a times that, unworthy as I am, I have seen the evidence of my Heavenly Father watching over me, following after me to fulfill this promise to me that He will not leave me till He has done that which He has spoken to me of, yea, for He has spoken to me that He is going to bring us to the measure of the stature of the fullness of Christ. And he is going to give us our inheritance. Many times he has spoken to me in a dream or in a vision and warned me of the enemy's plans to try to hurt me even though I yet walk in my grasping Jacobic nature.

So Jacob went on. And then in Chapter 32, the Bible says, he met the angels of the Lord with a glorious supernatural experience. If ever there was one who ought to have been looking to the promise of the Lord and trusting in it after this great supernatural experience, it ought to have been Jacob.

But you see he yet had this scheming, grasping nature. Therefore, when he suddenly realized that though he was headed back to his father's house, yet his brother Esau was still angry with him and still wanted to kill him. He began to tremble and fear again. For now he was "between the devil and the deep blue sea." He couldn't go forward for Esau wanted to kill him and he couldn't go backward for his father-in-law Laban was mad at him. Now he was in a position where he couldn't go forward or backward. And this was where God had been waiting for him to get. So now he could only look up and God could begin dealing with him to change his nature and his name.

But the trouble was, Jacob didn't give up easily. He didn't surrender to God. He didn't put his trust in the promise of God, I will be with thee and I will watch over thee. But again he began making his own schemes. Doing his own thinking and trying to get out of the situation in his own strength.

His first scheme was very like one we often make. He chose messengers and he said, go ahead and tell my brother Esau that I now have houses and cattle and land and asses and men-servants and women-servants. You see, what he was saying really was, I'll overwhelm Esau by showing him how rich I've become. Too often, we who are in the church today think we are going to make our way in life by overwhelming those around us with our worldly goods and our worldly position and our worldly prestige and impressing them with how wealthy our heavenly Father has made us in material goods. There's many a church in the land that is trying to build the kingdom of God thinking that they are going to get more members and do God's work by building million dollar church buildings with plush covered pews and great steeples and \$40,000 organs. They think to impress everybody with their worldly wealth and therefore convince them that they are the true church of God and that God's blessing is upon them and they think they're going to solve all of life's problems and have life that way. This is because

they still have the old Jacob, grasping, supplanting nature in them and they think they'll overwhelm others by impressing them with their worldly wealth and prestige.

I will show you how you can discern between the spirit of Truth and the spirit of error. Whatsoever religion seeks to impress men with bigness in the flesh, you can be sure that's the spirit of error. The Catholic church with their great cathedrals and the Mormon church with its great big carnal Salt Lake City Temple are classic examples of this. They seek to impress men with bigness in the flesh, and make fleshy men imagine that because of these big material things that God's blessing is particularly upon them and they are the true church. And all they are doing is flesh appealing to flesh and it is never going to produce anything but flesh. But if you want to find the Spirit of Truth, you will find Him working in little store buildings and small churches and out of the way places where the emphasis is not put on bigness in the flesh and in the material, but bigness in the Spirit and bringing forth the invisible things of the Spirit.

Jacob soon saw that this plan would not work for the messenger returned saying, Esau cometh to meet you with 400 men. And then what did he do? Did he remember the promise of God, Lo, I am with thee and will not forsake thee, and walk on in perfect peace trusting in God's promise? Nay, for he was yet a schemer and he yet must try to work things out in his own strength.

So he made his second scheme. The Bible says he divided his company into two bands and said, if Esau smites one, at least the other will escape. And then he had the audacity to kneel and pray that God would bless his scheme. Praying, Oh God, remember your promise that you were going to deliver me, and deliver me, please. This is the way we do often. Jacobs, supplanters that we are, we make our plans and then we kneel and pray for God to bless our plans. But Beloved, I want to tell you that God is not going to bless our plans. God has a plan for our lives and when we cast our plans aside and cease our scheming and trying to make it in

our own thinking, and surrender to the Spirit of God to lead us into His plans, then we are going to know the blessing of God.

Therefore, still Jacob had no peace in his heart. So he begins to make his third plan. He chooses out all kinds of presents. Hundreds of them. He divides them into four groups and sends them, one at a time, to Esau and says I'll keep hitting him with presents until I break him down with presents and flattery. This is so often the way we try to make our way through life. We think by flattering people and giving them presents they are going to conform to what we desire. This is often the way the preachers try to run the church and build the kingdom. So today we find the preacher, immediately after his messages, going down to the back of the church and he gives everybody a big, fleshy handshake and a big, fleshy smile and he imagines this is going to keep people in the church and in the kingdom. He recognizes not that only the word and the spirit is going to do it. But he thinks with flattery and presents to do the work of God. If he wants to see how fruitless this is all he has to do is forget to do it to his church members a few times and pretty soon they will be kicking him out and getting them a new pastor. Yea, nothing but the word and the spirit is going to do it and we are going to have to learn that not with our scheming and our flattery and our thinking and our presents are we going to be able to conquer life and bring in the kingdom of God.

Jacob soon found that this plan didn't bring peace to his heart either. And so, he made one more plan. He sent his wife and children and everything that he had ahead of him saying, if Esau comes and gets me at least they will escape. But, of course, this brought no peace to his heart either.

And then we come to the very crux of our message. The next line says; And Jacob was left alone. And this was the place God had been trying to bring him to from the beginning. From the day he was born, God had followed him until he had come to the River Jabok, to this place of

aleness with God. Now he has no more schemes to depend on. Neither his mother; neither his friends; neither his uncle. Now he cannot go forward and he cannot go back. All he can do is look up. Now God can begin to deal with him to change his nature and his name.

The Bible says there wrestled a man with him all night long. And toward the breaking of the day when he prevailed not, he touched the hollow of Jacob's thigh and Jacob became absolutely helpless and he could walk no longer in his own strength. And then the picture changes. No longer is the angel of the Lord wrestling with Jacob but now Jacob is wrestling with the angel of the Lord. And he takes a fresh hold and the angel of the Lord said, "Let me go for the day breaketh." The angel really didn't want him to let go, he was only testing Jacob to see how hard Jacob could hang on. And Jacob takes a fresh grip and says, "I will not let you go until I get the blessing." And the angel of the Lord says, "What is thy name?" He says "Jacob," schemer, supplanter. And the angel says, "No, thou shalt no longer be called Jacob, but Israel, Prince of God. For as a prince hast thou power with God and with men and hast prevailed."

Dearly Beloved, this is the place that God has been following you and me for, waiting for us to come to from the day we were born. Yea, the River Jabok where we have been brought to the place of aleness with God. Completely helpless and the hollow of our thigh has been touched where we can no longer walk in our own strength. No more schemes to depend on, no more of our own thinking. Schemed and thought our way into a hole where we can't go backward or forward, the only way we can look is up. Then the spirit of God can begin to wrestle with us through that long night of darkness wherein he seeks to change our nature from one who's always seeking to scheme and think and grasp our own way through life, to one who's become completely helpless. No longer able to walk in our own strength but in prayer and the Spirit can take hold of God and say, "I won't let you go until I get the answer."

There is going to come a breaking of day for us, yea, our long night of darkness is going to come to an end, and the daybreak is going to come to us where we'll become that helpless in our own strength. And God will have finally changed our nature from one who continually tries to grasp and supplant our own way through, to one who, completely helpless takes hold of the Lord in the Spirit and in prayer and says I will not let you go until I get the blessing and the answer.

When that happens then God is going to change our name and give us a new name to fit our new nature. Only the new name that He'll give to us won't be Israel, Prince of God, for that was the name of the Old Testament Israel. The name that He will give to us will be Christ Son of God. For then will be fulfilled the scripture where Jesus said in Rev. 3, to him that overcometh will I write upon him my new name.

Notice the angel closed by saying to Jacob, "Now thou has power with God and with man and hast prevailed." For from henceforth, every battle that Jacob would ever come against in his life, he already had the victory for God had changed his name, his nature from a schemer, a grasper and a supplanter, to the nature of one who depends completely on God and says I will not let you go until I get the blessing.

Another connotation of the name Israel in the Hebrew means, "God fights" or "One through whom God fights." Jacob had become a helpless one, one who no longer fought in his own strength but one through whom God fights. Therefore, he was called Israel, Prince of God and had prevailed over every battle.

The day will come when God has followed you and me to the River Jabok and wrestled with us and changed our nature until we've become a wrestler with God. One who in helplessness takes hold of God in the Spirit and says, I won't let you go until I get the answer. From that hour forth we have power with God and with men and have prevailed over every battle that will ever come against us for God has changed our nature from one who fights themselves to one

who has become completely helpless; one through whom God fights. Then the angel of the Lord will say to us, what's thy name? Jacob, schemer, supplanter? Oh no. From henceforth thou shalt have a new name. Not Israel, Prince of God, but Christ, Son of God. And thou hast prevailed. Hallelujah. Amen.